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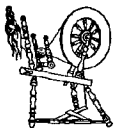
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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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PERSONALS

E. GRAHAM WILSON, since 1917 executive secretary of the West Side Y. M. C. A., New York City, has been appointed treasurer of the Board of National Missions of the Presbyterian Church in the U. S. A.

* * *

DR. AND MRS. J. K. GIFFEN, of the United Presbyterian Church, have completed a quarter-century of service in the Sudan Mission.

* * *

LIN TIEN HO has been chosen by Dr. Carleton Lacy of the American Bible Society as his associate secretary in Shanghai. His grandfather, a pirate, was one of the first converts of the Methodist Episcopal Mission in Foochow over fifty years ago.

* * *

DR. JOHN COBB WORLEY, organizer of the World Friendship Travel Service of the Missionary Education Movement, sailed on December 28th from San Francisco with a group of travelers interested in seeing Christian missions at work. Later Dr. Worley will organize tours for Alaska, Latin America and Asia.

* * *

DR. SAM HIGGINBOTTOM, the principal of the Allahabad Agricultural Institute, is now in America to raise money for the Institute. Over \$50,000.00 is definitely pledged or paid, leaving about \$252,000.00 to be secured.

In Cincinnati the Allahabad Higginbottom Association has been formed. Each member of the Association fixes his or her own dues at \$1.00, \$2.00, \$5.00, \$10.00 or \$100.00 a year.

* * *

The six Missionary Fellowships awarded by Union Theological Seminary, New York, for 1926-27, have been assigned to:

Rev. Paul G. Hayes, S.T.B., Wuhu, China, evangelistic missionary of the Methodist Episcopal Church; Rev. M. Hunter Harrison, S.T.B., Professor, Jaffna College of the American Board, Ceylon; Rev. Emory W. Lucecock, B.D., Institutional Church, Shanghai, China, Presbyterian Church, U. S. A.; Rev. A. W. Wasson, S.T.M., President of the Union Methodist (South) Theological College, Seoul, Korea; Rev. T. Hiraoka, pastor, Matsuyama City, Japan; Rev. William Sage Woolworth, Jr., B.D., American Mission, Caesarea, Turkey.

* * *

OBITUARY

REV. G. H. BONDFIELD, D.D., who retired in 1923, after forty years of missionary life in China, twenty-eight of which were spent on the staff of the British and Foreign Bible Society, died on November 9th. He is said to have been the directing force of the great Union versions of the Bible in Wenli and Mandarin, as well as of many translations and revisions in colloquial Chinese.

* * *

REV. S. J. WHITMEE, who first landed in Samoa as a representative of the London Missionary Society sixty-two years ago, and who gave lessons in Samoan to Robert Louis Stevenson, has recently died in England.

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MISSIONARY WORK BY THE WAYSIDE IN MEXICO
(See article on page 197)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIX

MARCH, 1926

NUMBER
THREE

THE GROWING FOREIGN PROBLEM IN AMERICA

FORTY-TWO nationalities in a district with a population of forty thousand were recently discovered by a New York City pastor in a canvass of his parish. A study of the children in the public schools of a Rocky Mountain city disclosed thirty-two nationalities in a population of six thousand. A company of Koreans living in the mountains sent a representative to a pastor in that same community, asking for someone to preach the Gospel to them.

Not only in cities and smaller towns are the foreign-speaking peoples settling in large numbers and showing little evidence of becoming Americanized, but foreign-speaking peoples are settling also in rural communities. Easy transportation permits tradesmen and artisans to live from five to fifteen miles away from their work so that those who lived in the open country in their native lands, after an experience of congested city life in America, are turning back to the soil in great numbers. To evangelize these scattered groups filtering into rural communities, already occupied by tenant farmers, lays a burden upon our national home missionary societies which, in the next decade, will become exceedingly difficult.

In no section is this tendency more marked than in New England. With the Protestant youth leaving the farms to attend the higher institutions of learning and then going out to seek their fortunes in the cities of the land, and with the well-defined tendency of foreign-speaking groups to settle on these farms, Protestant Christianity, in rural New England, faces a new problem. The spiritual conquest of these peoples will tax the resourcefulness and leadership of New England home mission agencies to the utmost during the next one hundred years. Protestant Christianity must contend for its very life in the face of these difficulties and tendencies.

What is true in New England is true in varying degrees in every state. Is it any wonder that a British minister, invited to a Boston pulpit, is said to have declined the call with the facetious remark,

that he could not think of accepting a pastorate in such a city because he could not preach the Gospel in six languages. Many firmly believe that the assembling of the nations in America, with the inevitable assimilation of these people in the years that may follow, is the Divine attempt to create a people in America that may transmit the spiritual gifts of Heaven to the nations of the earth. C. L. W.

HOME MISSION FORCES MEET AT ST. LOUIS

FOR the first time the Annual Meeting of the Home Missions Council and Council of Women for Home Missions met in an inland city, at St. Louis, Missouri (January 21st to 25th). Most of the joint sessions were open to the public and were well attended by St. Louis church workers—a real evidence of cooperation. One of the interesting features of the conference was the presentation by Dr. H. Paul Douglass of a re-study of certain areas of St. Louis made since his original survey of St. Louis churches. He urged the churches of St. Louis to “make a stand” by “digging in” at their present locations although faced with startling changes in neighborhood conditions. A local committee composed of workers representing the Protestant religious communions in St. Louis invited Dr. Douglass to return to St. Louis four weeks later to present the results of his studies before members of the various boards of city mission societies. Dr. William P. Shriver recommended a church extension plan that should reflect an intelligent cooperative effort to meet the needs of the people rather than a slavish adherence to sectarian development.

The most important business of the Conference was probably the report of a joint commission of the two Councils and the adoption of a set of principles, subject to the approval of the various constituent Church boards and the Federal Council of Churches as to the future relationships of the Home Missions Council, the Council of Women for Home Missions and the Federal Council of Churches. These principles have in view the closer cooperation of the Councils so as to avoid overlapping, promote economy and increase efficiency. The Program Committee of the Conference for the 1927 meeting was also asked to give major emphasis to the question, “The Future Program and Policy of Home Mission Agencies.”

“The Greatness of the Home Missions Task,” by Dr. Charles L. White of New York, president of the Home Missions Council, “The Need for Greater Cooperation,” by Mrs. John Ferguson of New York, president of the Council of Women for Home Missions and “The Essential Factors in the Building of a National Christian Conscience,” by Dr. E. Y. Mullins of Louisville, Ky., were the subjects of stirring addresses at the opening session. Evangelism was named as the major imperative of the hour because it ministers to the dynamics

rather than to the mechanics of government. "The evangelistic preacher," said Dr. Mullins, "will be needed as long as there is a need of the civic and social reformer, the legislator, the judge or the statesman. He releases the slumbering moral and spiritual forces which are expressed in laws and institutions and other practical ways and means for realizing the ends of democracy. Christianity aims to deal with the sources of political action in men's hearts. It leaves men to frame any form of government they choose. Almost any form of government will succeed if men are first made right in heart and conscience."

Dr. Clayton S. Rice pleaded for a thorough-going Christian program for Utah and the pick of America's trained workers to carry out the program. "Send your best young men to Utah for at least four years," he advised. The world-wide missionary enterprise of the Mormon Church, he said, was an object lesson of personal sacrifice for the Christian Church.

Protests against sectarian Indian contract schools, anti-Semitic movements, mistreatment of Orientals and Negroes in America, and recommendations for increased comity among Protestant churches, greater missionary labors among migrant and immigrant peoples, and increased efforts to Christianize Mormonism, were among the resolutions adopted by the Councils in executive sessions.*

COE HAYNE.

THE NEW CRUSADE OF YOUTH

WAS the Student Interdenominational Conference at Evanston a "flash in the pan," the sputtering of a fuse leading to a powder magazine, or a fire kindled in the hearts of Christian youth that will yet set the Church aflame with new zeal for a more practical and self-sacrificing Christianity? We hope that it will prove to be the clarion call of the Christian youth of America to a New Crusade to put the program of Christ into practice in the Church and in the world.

The Evanston Convention, which is more fully considered elsewhere in this number, was intended to be a protest against the failure of the Church to unite so as to meet successfully the problems that are preventing a realization of the Kingdom of God on earth. The seven hundred and fifty student delegates, including young men and young women of different races and denominations, did not represent a cross-section of the student body but rather a cross-section of the youth of the Protestant churches of America.

Though these students are still lacking in information and ex-

* Officers of the Home Missions Council for the coming year are: Dr. Charles L. White, president; Dr. Charles E. Vermilya, executive secretary; Miss Augusta N. Behrens, treasurer; Dr. John McDowell and Dr. George L. Cady, vice-presidents, and Ralph S. Adams, recording secretary. The Council of Women for Home Missions elected officers as follows: Mrs. John Ferguson, president; Mrs. Edwin W. Lentz, recording secretary; Mrs. Orrin R. Judd, treasurer; Miss Florence E. Quinlan, executive secretary; Miss G. Evelyn Morse, assistant treasurer; Miss Laura H. Parker, executive supervisor farm and cannery migrants; associate supervisor Miss Louise F. Shields.

perience and are impatient at restraint and failure, they are on fire with a desire to do something to correct the failures and abuses that they see in the Church and in society. They have strong convictions on some moral questions and express themselves with unbounded self-assurance, but they manifest a sportsmanlike courage and readiness to take as well as give hard knocks. Above all, they manifest a sincere devotion to Jesus Christ and a desire to put into practice His principles of life as they understand them.

The general argument on which the Evanston Convention seemed to be based was: Conditions in the world are bad—politically, racially, industrially, socially and religiously. The Church of Christ is failing to stand out fearlessly and to unite effectively to remedy the existing evils. There has been too much theological discussion and too little practice of Christ's way of life. The youth have in the past been leaders in revolt against evils that have become entrenched by custom and tradition. The youth of the Church today must lead in a new crusade to outlaw war, racial discrimination, industrial oppression and religious bigotry. Now is the time for youth to unite and to make themselves heard and their influence felt.

These sincere and energetic young people should be sympathetically heard and their cooperation should be welcomed in church and in missionary councils and activities. They seriously approach the study of the problems that have to do with the Church, business and social life and international relations. While they accuse the Church of formalism, selfishness and capitalism, they recognize that the Church of Christ is the body that best represents Him and that should be counted upon to lead in reforms.

What is it that these Christian students ask? First, that rivalry and division in the Church be abolished and that Christians be united in name, in program and in effort. Second, that theological disputes be discontinued and that emphasis be placed on the practice of the principles of Jesus and the carrying out of His program. They also ask indirectly to be given a place in the church councils and on church boards.

These young people have an ideal but they seem to lack a definite program. At Evanston, they adopted certain findings to express their convictions and appointed a Continuation Committee of twenty-five to plan the next steps. This committee includes some men and women of experience as well as students; ten are students, four represent church boards and six were chosen at large. Among the members are Mr. R. A. Doan of the Disciples, Mr. Stanley High of the Methodist Episcopal Board, Mr. H. T. Stock of the American Board, Miss Frances Greenough of the Baptist Foreign Mission Society, Rev. Walter W. Van Kirk of the Federal Council of Churches and Miss Florence Tyler of the Women's Colleges of the Orient. There

is also one Korean student, Mr. George Paik now in the Yale Divinity School.

These students need to become better acquainted with facts—not isolated incidents—but typical facts covering a broad range. They need to know more of history and more of the real aims and problems of the Church agencies. They need to profit by the experience of others rather than to wait until they can test their theories only by personal experience. They need, not less enthusiasm, idealism and spirit of adventure, but more discretion, patience and tact in dealing with difficult problems.

The church officials should meet these youthful crusaders in a friendly spirit of sympathy and cooperation. Much may be gained through frank and friendly conference and their best-equipped leaders may well be invited to take positions of responsibility. Criticisms of the Church and its methods should be examined for facts rather than for flaws. If youthful idealism and daring energy are linked to the knowledge, experience and calmer judgment of maturity, the combination may be used greatly to advance the cause of Christ in the world. But the main emphasis must be on loyalty to Jesus Christ and the great dependence must be on the guidance and power of the Holy Spirit.

A generation or two ago, young men, stirred by the Spirit of God, came forward to arouse the Church into new activity; as a result the Young Men's Christian Association, the Christian Endeavor Movement, and the Student Volunteer Movement were born. These young men sought their commissions from God, not from the Church. They saw a need, studied God's Word, asked guidance of His Spirit and undertook to meet the need without considering any selfish interests. They demonstrated the practical value of their idealism before they asked recognition from the Church. The leaders of the passing generation are always looking for those in the coming generation who have potential qualities of leadership. But these qualifications are not chiefly shown in self-confidence, courage and idealism but rather in the spirit of self-abnegation and a sacrificial devotion to the one great Leader and for the Cause to which He gave His life. "Follow Me," said Jesus; "Learn of Me"; "Be My witnesses"; "Seek ye first the Kingdom of God." When Sadhu Sundar Singh was asked if he had won any followers to his conception of the Christian way of life and service in India, he replied: "No; I have no followers. I myself am a follower."

We have not to ask whether the task is compassable, but only whether it is *commanded*. If the Master's call be clear, we shall find that, either on the sea like Peter, or through the sea like Israel, we are somehow able to go forward. WESLEY'S WORLD PARISH.

CLOSER COOPERATION IN FOREIGN MISSIONS

A STEP forward in the interests of closer cooperation in the great task of giving the Gospel of Christ to mankind was taken in the recent Foreign Missions Conference of Presbyterian and Reformed Churches, held in Philadelphia (February 9th to 11th). The delegates were officially appointed from the five denominations: Presbyterian Church in the U. S., Presbyterian Church in the U. S. A. (commonly called Southern and Northern Churches), the Reformed Church in America, the Reformed Church in the United States and the United Presbyterian Church. These church bodies have a united membership of nearly three million, the largest being the Presbyterian Church in the U. S. A. with 1,873,859 members and the smallest the Reformed Church in America with 145,373 members.

The foreign mission boards of these churches conduct work in eighteen different countries and three of the boards work jointly in Mesopotamia. They have resident missionaries in 285 stations, conduct 4,505 schools and colleges and 127 hospitals. Their total church membership in these fields is 334,623 and they contribute to union work \$578,878. They have, on the field, 2,943 missionaries—over half of whom are under the Presbyterian Church, North,—and gave \$8,566,886 to foreign missions last year.

The conference stimulated the spirit of fellowship among the leading members of the Presbyterian and Reformed Churches and strengthened the sense of solidarity so as to pave the way for still more active cooperation and possibly for union.

Dr. Robert E. Speer, chairman of the program committee, called attention to the fact that these five branches of the Presbyterian and Reformed Churches are already united in spirit of fellowship and cooperation in all of the mission fields where they are working together. There is no disharmony or lack of agreement as to allotments of territory or work and there is close cooperation in union seminaries, hospitals and other institutions. The mission churches founded by these five boards have adopted a common name in each field. The Council of the Presbyterian and Reformed Churches in 1918 approved of the plan to carry on their foreign missionary work unitedly. A charter was adopted for union work under one foreign missionary board and was approved by the secretaries and by the constituent bodies. Two of the denominational bodies have not yet finally voted to adopt the plan, on the ground that there is no one authoritative supervising body over all the work and all the workers.

The conference was addressed by leading pastors, secretaries and laymen of the various Churches represented; reports were given as to the progress of the work at home and in the various fields and all were in agreement that the problem that confronts the foreign missionary work is the evangelization of the world through the presen-

tation of Christ as the Son of God and the Saviour essential to the world.

FACTS ABOUT THE PHILIPPINES

MUCH partisan propaganda has appeared (in books and periodicals) in reference to the Philippines and the readiness of the Filipinos for self-government. Some American officials look upon the people of the Islands as a race of weaklings, incapable of standing alone, incapable morally and mentally of withstanding the temptations and trials of independence. They believe that, without American protection, the Islands would soon become the prey of a stronger and covetous nation. On the other hand, Filipino patriots and their sympathizers believe the Islanders to be as capable of handling their own affairs as are the Siamese and more so than are the people of many Latin American republics.

Without doubt, the Filipinos have made great strides, intellectually, morally, industrially and politically during the past twenty-five years. This has been due to the training given by Christian missionaries and under American educational and political representatives. An interesting letter from a prominent and respected Protestant missionary in Manila gives a clear view of the attitude of many of his colleagues. Rev. F. C. Laubach, the author of "The People of the Philippines" says:

"You in America get very few unbiased opinions about the Philippine Islands. There are two large and well-financed sources of propaganda: the Philippine Independence Commission putting as much material into the newspapers as it can to prove that the Philippine Islands are ready for independence, and the Chamber of Commerce which is exploiting the Philippines, endeavoring to prove that the Philippines are not ready for independence, and hoping that they may be able to bring about permanent retention, or at least retention until they have made their money and gone home. Since the American capitalists have a stronger hold on American newspapers they succeed in getting more propaganda into the newspapers than the Filipinos get, with the result that the American public is more influenced by the propaganda of the American investors than by that of the Philippine Independence Commission."

THE FOURFOLD GOSPEL'S MISSIONARY COMMISSION

WHY TO Go—Mat. 28: 12. "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all nations."

WHERE TO Go—Mark 16: 16. "Go ye into all the world and preach the gospel to the whole creation."

HOW TO Go—Luke 24: 47. "Thus it is written that repentance and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem."

IN WHAT SPIRIT TO Go—John 20: 21. "Peace be unto you; as the Father hath sent me even so send I you."

S. M. ZWEMER.

UNITED STEWARDSHIP COUNCIL STATISTICS, 1925

This statement contains the answers to questions submitted to the officials of the Communions below. The amount received for benevolences is "the amount received from living givers for current official budgets of the permanent Boards and Agencies recognized by the National Body." Column "Total Gifts for All Purposes," includes not only contributions for local church expenses and from living givers for budget benevolences but it also includes contributions from all other sources. Therefore, it may not be a total of the other columns.

Communion	Per Capita Gifts			Total Gifts for Budget Benevolences	Total Gifts for Congregational Expenses	Total Gifts for All Purposes	Membership in United States and Canada	End of Year
	Budget Benevolences	Congregational Expenses	All Purposes					
1 United Presbyterian	\$14.95	\$22.14	\$38.32	\$2,521,389.00	\$3,733,641.00	\$6,461,004.00	168,638	March 31, 1925
2 Presbyterian U. S. (S.)	8.58	20.55	32.67	3,917,681.00	9,393,340.00	14,935,170.00	457,093	March 31, 1925
3 Moravian	8.05	14.70	22.75	141,923.00	259,831.00	401,754.00	17,632	Dec. 31, 1924
4 Reformed in America	7.37	24.77	36.52	1,071,494.00	3,600,558.00	5,309,673.00	145,373	April 30, 1925
5 Presbyterian U. S. A. (N.)	5.15	22.76	31.30	9,722,529.00	41,633,438.00	57,241,511.00	1,828,916	March 31, 1925
6 Methodist in Canada	5.00	17.14	22.52	2,092,066.00	7,173,310.00	9,423,702.00	415,054	April 30, 1925
7 Protestant Episcopal	4.81	28.79	34.27	5,490,538.00	32,803,278.00	39,047,394.00	1,139,192	Dec. 31, 1924
8 Methodist Episcopal So.	4.21	7.30	16.67	10,406,728.00	18,057,697.00	41,182,778.00	2,470,407	Dec. 31, 1924
9 United Lutheran	4.10	17.36	21.46	3,512,337.00	14,859,760.00	18,372,097.00	856,180	1924
10 Lutheran, Except 9, 12	4.01	13.29	17.51	4,408,822.00	12,960,434.00	16,942,269.00	967,317	1924
11 Evangelical Church	3.99	8.22	20.54	836,339.00	1,720,473.00	4,297,792.00	209,238	Aug. 31, 1925
12 Lutheran Synodical Conference	3.91	13.43	16.56	4,615,949.00	11,160,012.00	15,775,961.00	799,057	1924
13 Methodist Episcopal (N.)	3.81	19.01	24.01	14,882,746.00	74,342,674.00	93,903,021.00	3,911,046	Oct. 31, 1924
14 United Brethren in Christ	3.72	13.52	17.24	1,437,479.00	6,221,902.00	659,381.00	86,185	Sept. 30, 1925
15 Church of Brethren	3.64	11.54	15.37	441,348.00	1,398,650.00	1,862,975.00	121,184	Feb. 28, 1925
16 Congregational	3.61	22.19	30.19	3,169,603.00	19,507,607.00	26,537,007.00	878,995	Dec. 31, 1924
17 Baptist in Canada	3.58	17.45	21.03	510,305.00	2,490,694.00	3,000,999.00	142,725	Dec. 31, 1924
18 Baptist, North	3.56	16.72	23.25	5,034,601.00	25,627,771.00	32,857,211.00	1,413,039	April 30, 1925
19 Reformed, United States	3.50	13.59	18.97	1,218,982.00	4,730,753.00	6,601,231.00	348,002	May 31, 1925
20 Disciples of Christ	3.36	10.70	14.21	4,886,075.00	15,526,769.00	20,619,987.00	1,450,681	June 30, 1925
21 Evangelical Synod	3.20	20.25	25.02	763,127.00	4,882,498.00	5,931,056.00	237,000	Jan. 31, 1925
22 Baptist, South	2.75	7.69	10.44	9,863,153.00	27,496,460.00	37,359,614.00	3,574,531	April 30, 1925
23 Christian	2.52	9.71	13.49	245,770.00	957,132.00	1,329,654.00	98,531	Sept. 30, 1925
24 Friends Five Year Meeting	2.48	6.19	10.44	210,946.00	527,126.00	888,394.00	85,101	March 31, 1925
25 Methodist Protestant	2.30	13.01	15.33	443,365.00	2,486,688.00	2,930,053.00	188,683	Dec. 31, 1924
	\$4.17	\$15.56	\$21.71	\$91,845,275.00	\$342,552,496.00	\$463,871,678.00	22,009,805	

Compiled for the United Stewardship Council, HARRY S. MYERS, Secretary, 276 Fifth Avenue, New York City

The Evanston Student Conference

BY MRS. E. C. CRONK, PHILADELPHIA, PA.

HISTORY in the making is difficult of appraisal. There are certain shrinkages and expansions in the measurements of conferences which make a vast deal of difference between the headlines in the daily papers and the permanent records of history.

Even now we are too close to the Interdenominational Student Conference held in Evanston, Illinois (December 29 to January 1), to estimate finally its dimensions, but there is reason to believe that it will have a place in church histories yet to be written.

The eager reporters whose pencils were sharpened to the anticipatory point of hope that something would happen, as well as the cautious gallery guests whose defenses were carefully guarded lest something might happen, are alike agreed that something did happen. There were scare headlines in the daily press, but those who watched eagerly for the dawning felt the stirring of new hope as they saw and heard 857 student delegates* earnestly facing the problems and the possibilities of the Church which they unhesitatingly declared to be the best channel for the expression of their ideals, heard them call for "unselfish, intelligent service, steeped in the purity of the gospel of Jesus Christ and dedicated to sacrifice." Then weary overburdened leaders dared to hope, and to believe that youth had come to the kingdom for such a time as this.

In tradition and temper the delegates ranged from the most conservative student of the conservative theological seminary to the most radical communist of the state university.

From the gallery, official representatives of denominations and interdenominational agencies watched and listened, in unaccustomed silence. Many among them singlehanded, had set up and conducted conferences, and scarcely one was accustomed to attend any convention which he did not address, yet there was general appreciation of the spirit in which silence was imposed upon the galleries in order that student thinking might become articulate.

If the conference had adjourned at the close of the second day, it would have furnished some startling headlines for the daily press, but no paragraphs for church historians. Such an unusual group, gathered in an unusual way, could not be expected to arrive with findings neatly typed awaiting the signature of the committee. The first task was to "find itself." "Confused and conservative" were two of the varied assortment of kindly critical

* Registrations represented 192 colleges and other educational institutions. Visitors in the gallery included 42 college professors; 77 church board secretaries; 70 student pastors; 24 editors of church papers; 50 representatives of interdenominational organizations and movements.

adjectives with which Dr. Albert Parker Fitch, (chosen by the students as discussion leader) urged them on to clearer thinking. "Intensely earnest but possessing insufficient information to be effective," was the admission of a student who urged further study of the subjects under discussion. Later sessions showed evidences of clearer and more unified thinking and determination to discover more adequate information.

The findings of the conference deal with the reports of committees on Appreciation of the Church, The Case Against the Church, Christianizing America, (including Christianity and Race, and The Church and Industry), The Church and Foreign Missions, The Church and War, and The Church and Education. Of especial interest to REVIEW readers are the findings on Christianity and Race, and on The Church and Foreign Missions.

FINDINGS ON CHRISTIANITY AND RACE

We believe that present relationships between races are inconsistent with the mind and teachings of Jesus concerning brotherhood; and we, as students, now face a real problem on our own campuses in the relations of the students of the various races and creeds; hence,

We suggest: that we give ourselves to an unbiased study of the races in an effort to find a solid basis for relationships of equality and mutuality and to gain an appreciation of the distinctive contribution and capacity of each race; that Cosmopolitan Clubs and other associations of similar purpose and scope be given all possible moral and material encouragement by the churches the young peoples' societies, and the homes in the communities concerned.

We especially commend the work of The Inter-Racial Council at the Ohio State University and recommend that such agencies be established on every campus, and in every community where there is a mixed population, with the end in view of discovering the causes of racial discrimination and obtaining an attitude of mind which will promote better cooperation and understanding between the races.

We endorse the Dyer anti-lynching bill.

THE CHURCH AND FOREIGN MISSIONS

Months in advance of the conference a commission of twenty-five students studied the work of foreign missions, visiting the headquarters of a number of boards and interdenominational agencies. This commission submitted a report which presented the following causes for valid criticism of the missionary enterprise as now conducted:

The exploitation by Christian nations of the lands to which they send missionaries.

The lack of appreciation of the culture of other peoples.

The feeling of racial superiority.

The lack of feeling of real friendship.

The attempt to Americanize nationals of other lands, resulting in their deculturization, and failure to develop leadership.

The forcing of meaningless Western denominationalism and division on the East.

The reliance on Western government protection and the claiming, for missionaries, rights and privileges not possessed by nationals.

The exaction of indemnities for mission losses.

The creation of false impressions (at home) resulting in pity and condescension, rather than appreciation and true understanding, for the sake of raising money (to support missions).

The unwillingness of American churches to aid Christian work in the East except as it retains control of property and activities.

MISSIONARY PROGRAM AND THE STUDENTS

The report of the Commission on Foreign Missions reaffirmed that Christianity is unique among religions in the person of Jesus Christ and the expression of the character of God in Christ; that Christianity should make available for all men the power which comes through knowing Him; and that the foreign missionary program is an integral and essential part of the whole Christian enterprise. The commission recommended as the objectives of this program: The preaching of the Gospel of Christ at home and abroad; willingness to modify and reinterpret the missionary program in view of changing world conditions; recognition of responsibility toward political and economic life, of the place and worth of nationals, and of a unity of purpose behind differing theological opinions.

The place and responsibility of the individual student in this missionary program was recommended as beginning with the development of friendly contacts with foreign students. The report then went on to present the missionary obligation of the student, as a member of society, to oppose anti-Christian legislation, to combat economic imperialism and exploitation, and to recognize that loyalty to humanity and Christian idealism should take precedence in conflict with lesser loyalties. Emphasis was laid on the obligation of students to take their share in the missionary program of their local churches and in the active support of progressive missionary policies through their Boards.

To this report of the Committee the conference added the following "findings":

1. Denominationalism should be absolutely cut out of the spirit and method of the Christian enterprise abroad.

2. We must strive for more mutuality of giving and receiving not only in mission work but also by means of exchange students, professors and Christian workers.

3. Jesus' way of life must replace creedal and legalistic teachings.

4. We must separate Christian missions from political influence and Western materialism and we must stand unqualifiedly opposed to commercial exploitations.

5. The missionary must work in such a way as to eliminate the need for his leadership as quickly as possible.

6. We must seek friendship with students from other lands.

AN ADDITIONAL STATEMENT

Further, the Conference makes the following additions to this statement of principles in the report:

1. The missionary enterprise should become more responsive to the courage and moral vision of youth and not be bound by the lack of vision in the churches.
2. The mission boards should be more honest with the constituency who are supporting them by explaining the policies fully though they forfeit some financial support.
3. We must seek to avoid fostering by our missions a narrow nationalism.
4. The mission boards should seek to find a way to appoint candidates to country and profession early in their educational career.
5. We must recognize a new frontier, other than geographical, which the evils of new social and economical exploitation have created.

STUDENT CONTINUATION PLANS

The adjournment of the conference is not expected to end the matter. The appointment of a continuation committee is one but not the sole continuation guarantee. While no labelled consecration service was held, those who are not deceived by the presence or absence of labels know that during those days scores of students dedicated their lives to finding the truth and proclaiming it.

Are there dangers ahead? Wherever there is life there is danger. There is danger of action based on insufficient information; danger of prayerless impatience which refuses to "wait on the Lord"; danger of going far afield in the search for truth and justice; danger of discarding the real values, in the passionate desire to be rid of false trappings. But in none of these paths does the greatest danger lie. The greatest danger of all is that the Church in its boards and committees will fail to see its opportunity in the present student awakening. Evanston invited to its galleries representatives of church boards and committees. They were on the inside when the doors were closed. Will these church boards and inter-church conventions see the opportunity of inviting the students to their "galleries"?

Will we see the advantages of bringing youth more intimately into the councils of the Church? Will there be a reduction in the average age of boards and committees? The introduction of youth does not necessitate the discard of age, but only the lowering of the average in age and the increasing of the total in efficiency. Age may profit by the eager enthusiasm and adventurous idealism of youth, even as youth may benefit by the experiences, knowledge and calmer judgment of maturity.

* * *

"Recall the twenty-one years; give me back all its experiences, its shipwrecks, its standings in the face of death surrounded by savages, with spears flying about me, with the club knocking me to the ground; give it me back, and I will still be a missionary."—JAMES CHALMERS, *martyr among the cannibals of New Guinea.*

FROM EVANSTON SPEECHES AND DISCUSSIONS

TODAY Martin Luther is one of the world's immortals. In 1521 he was a "damnable heretic and a dangerous radical."

* * *

After a great cause has become triumphant crowds can applaud it and always do.

* * *

Jesus did not leave a model creed for all of us to sign but He did leave a model prayer for all of us to pray.

* * *

When white students make friends with colored students then they will be able to discuss the race problem.

* * *

The only value that property has is in its relation to human personality.

* * *

The furnace in which "flaming youth" can do its utmost is organized religion—the institution that we Protestants call the Church. No one can deny that the ashes need cleaning out; no one can deny that clinkers sometimes need breaking up by a modern Amos who wields a heavy bar, but just the same the possibilities for flaming youth that wants to heat things up effectively are there.

* * *

Jesus was fundamentally a rebel—a rebel against the false piety which was smooth and unctuous.

* * *

A perilous group in the Church is the group that fears new ideas.

* * *

The spirit of Christ is the spirit of liberty—the spirit of creation.

* * *

If men are free they will make mistakes. True, but if men are slaves they will make nothing.

* * *

What shall it profit the Church if it gain the whole world and lose its own voice? If it spend its strength in building Gothic arches and have a beautiful place in which to say something, but nothing to say?

* * *

The perpetuity of the Church is not to be made an end in itself.

* * *

If nations are to stop warring let the churches stop competing.

* * *

Methods have been changed many times in the history of the Church. Our present methods are no more sacred than those that preceded them.

* * *

Christian unity is not an impossibility. Jesus does not ask of us impossibilities. Jesus prayed for unity.

* * *

The Church is the biggest organization in the world today to pre-serve that for which Christ gave His life.

Pointed Student Viewpoints

SUGGESTIONS

The Church has had the persistent capacity to rediscover Christ.

* * *

Jesus is the contemporary of each generation.

* * *

The *personal* and the *social* gospel are identical.

* * *

To Jesus the Kingdom of God meant *everything*.

* * *

If you have the Word of God, get up and give it.

* * *

Be willing to go to smash for the program of Jesus.

* * *

The Church, having cut out mammonism, will find fellowship with laborers, outcasts, and youth.

* * *

"Our Father" should grow to involve a consciousness of *all* mankind.

* * *

Truth must be incarnated.

* * *

We can not be a Christian Church and a pagan government.

* * *

Our goal is a better world here and now—the Kingdom of God on earth.

* * *

The Church of Christ has always been a youth movement.

* * *

We seek not only freedom from creed but freedom to build.

* * *

We must make it better for people not to be born than born feeble-minded.

* * *

Have a project Christianity.

* * *

An open mind is a wonderful thing to let loose in the world.

* * *

Can we use the Church? Can we use Niagara Falls?

CRITICISMS

The Church has been too satisfied with the "status quo."

* * *

The Church has kept a historical museum rather than a living zoo.

* * *

Our denominationalism is immoral ancestor worship of church fathers.

* * *

We generally choose corruption rather than crucifixion.

* * *

It is not easier for the average secretary or bishop to be a Christian than for a camel to go through the eye of a needle!

* * *

"You can not grow in here" has been the attitude of the Church toward growing minds.

* * *

I believe in missionary enterprise not so much to Christianize heathen but Christianize Christianity.

* * *

Seek conscious and intelligent rebellion against things as they are.

* * *

Christianity is a religion of the minority which they have tried to force upon the majority and thereby corrupted.

* * *

We have molded our Christianity to sanction everything we do.

* * *

Our religion is not teaching repentance for the significant sins of Western life.

* * *

It is the responsibility of youth to give to the Church what no one else can give—fearless, honest criticism.

* * *

Some constructive criticism can be done best with an ax.

* * *

Our present method in the Church is no more sacred than each method which has preceded.

Are Foreign Missions at a Standstill?

BY REV. HARRY A. RHODES, D.D., SEOUL, KOREA

Professor in Chosen Christian College

THIS question is written large over the present world situation regarding the progress of missions in foreign lands. Reluctantly we must consider the question and hesitate to presume too much, even on our faith. As we glance back over the centuries the progress of the Christian movement looks to have been steady. As a matter of fact, that progress often has been interrupted. Whether or not it will be interrupted during the present decade will be answered differently by different missionary and church leaders. In connection with the question there are certain conditions that ought to be considered.

Economically, at least, and probably for other reasons, the Christian peoples of Europe are not as able to carry on the missionary propaganda as aggressively as they were before the war. In North America, on the contrary, many are more able but seem to be less willing. Mission boards are carrying on their work under the burden of huge deficits. While there is more money and people have employment and more luxuries than ever before, yet the mission work of the Church lags. The missionary zeal seems to be cooling at a time when missionary education has been carried to a high degree of efficiency. More missionaries than ever speak before their home constituencies. The number enrolled in mission study classes grows larger and the output of mission literature is greater. Yet the Church is marking time in the greatest of all causes which can claim its attention.

This seems to show that missionary information and favorable economic conditions are in themselves not sufficient to keep the mission fires burning. We must realize anew the hopeless condition of the world without Christ. If the so-called Christian nations can scarcely be saved, what will become of the others? In so far as Christian people share the feeling that the non-Christian religions are good enough for their adherents, we cannot expect the Church to be very zealous in proclaiming Christ and His Gospel as the only Way.

Another condition that militates against progress in missions is that hopes for union and cooperation are not being realized either on the mission field or in the home land. Even in mission lands we must admit that the Church is becoming more and more denominationalized. Union movements in institutional work are not as popular as they used to be. Controversies in the Church are dividing Christian people into different camps. The result is a decreased emphasis on evangelism. The increases in membership in the home church are not so great; the attention of the Church is centered

upon itself, upon things disruptive, and the zeal to bring others into the Kingdom cools. The failure of the Interchurch World Movement has left us wondering whether or not the Protestant forces of the Church ever will be able to unite effectively in accomplishing its great task.

This lack of unity and cooperation is further seen in the fact that, after a hundred years of activity in missions, there seems to be less agreement than ever on mission fields as to the basic principles and methods of a missionary science. The general assent to the proposition that the business of the Church is "to preach the Gospel," "to make Christ known," is rendered meaningless because there is such a divergence of opinion as to just what kinds of missionary work fulfil the conditions of preaching the Gospel.

Such problems as the use of foreign mission funds to support the Church on the mission field, missionary education, the place of social service and industrial training produce many opinions and the result is confusion among the secretaries, among missionaries and among native leaders. These and other forms of missionary work may be made effective if we stress sufficiently the main objective as saving the world through Christ by means of a spiritual dynamic and the revealed Word of God. But too often this objective is lost sight of in the mission machinery that has been set going.

Is missionary work less effective today because it is less direct in its real objective? If so, larger appropriations, more workers, and more varied forms of work will not bring the desired results. A greater unanimity as to basic things among missions working in the same country would be in the interest of progress and would be less confusing to native church leaders.

Again, the situation between nations, between races, and especially between the so-called Christian and the non-Christian nations is such that we cannot be surprised if the Christian movement is checked temporarily. In all the activities of life we are brought into closest contact with each other. Christian peoples are finding it difficult to live at close range, the Christianity they have been preaching at long range. The success of a group of missionaries depends not only upon how well they can practice what they preach but also upon how well it is being practiced by their own nationals in political, commercial, industrial, social, and racial relationships. The argument that "the missionaries are needed at home" has more the appearance of being valid today than ever before. In former years the doors in mission lands were closed because of prejudice based on ignorance; now they are being closed because of prejudice based on knowledge. Christianity is judged by the lives of those who live it and non-Christian peoples are inclined to judge it by the failures of those who profess it and do not live it, and by the actions of non-Christians who come from the so-called Christian lands.

Two things should be said in conclusion. One is that the progress of the world-wide Christian movement cannot be stopped. Humanly speaking it might die out as other religions have done. But Christianity is of divine origin and if our present-day type has become too much adulterated, it will be purified, and the program of Christ in its world-wide implications will then be carried out. If we of this generation should fail it would be the worse for us, but Christ will not be defeated in His purpose of love for the world.

But a temporary halt in the progress of world-wide evangelization need not be interpreted necessarily as failure. We may have been too insistent on quick results because of the effect it would have on the home church in getting more funds and more workers. With unlimited spiritual forces on our side we can well afford to be patient and stand still for a time if need be, without relaxing one whit in our zeal and determination to press on as soon as possible.

Answered Prayer in Belgium

Mrs. Ralph Norton of the Belgian Gospel Mission records, with gratitude, the following explicit answers to prayer in the year 1925:

PRAYERS

1. In March—for an evangelist to take charge of an important post that had been made vacant.

2. In March—for guidance in re-modelling headquarters building.

3. In March—for superintendent for girls' dormitory.

4. In March—restoration of health of workers.

5. In March—for a house in St. Nicholas.

6. In June—for a strong, spiritual pastor for Antwerp.

7. In August—For blessing on summer work.

8. For money to purchase two itinerating gospel cars.

9. For new car for headquarters to replace the old Hudson.

10. For more new workers.

11. For \$5,500 a month for maintenance.

12. For conversions and for strengthening converts.

ANSWERS

Providential appearance of Mr. Jung, a Swiss pastor.

Mistakes avoided. Voluntary supervision by a convert, a builder by profession.

Miss May B. White sent out.

Recovery of Mr. Norton, Miss White, Mrs. Teenwissin, Pierre Van Steenbergh and others.

Suitable building dedicated December 6th.

Installation of Pastor Mayer of Holland on November 1st.

Gospel motor car loaned and large results came from the tour in new districts.

In November, the two cars under construction.

Provided for by spontaneous gift of friend in America.

Nine have joined the staff and nine others have begun to prepare in the Training School.

Gifts sufficient for every need.

Hundreds of conversions and new power evidenced in the Christians.

Christian Endeavor in Mission Lands

BY REV. FRANCIS E. CLARK, D.D., LL.D., BOSTON, MASS.

VERY early in the history of Christian Endeavor it came to be a recognized missionary agency in many lands, and its peculiar adaptability to the needs of those just emerging from heathenism was admitted. The societies rapidly grew in numbers and individual strength in all these countries, until now there are over 1,200 societies in China, more than 2,000 in India, some 250 in Japan, some hundreds in the South Sea Islands, and smaller contingents in all the lands to which American or British missionaries have gone.

Some of the most notable conventions in the history of the movement have been held in non-Christian lands. But the chief educational and training value of the societies is not found in the conventions, important as they are, but in the quiet, obscure, every-day work of the individual societies, large and small. In these they learn to confess their Master, to pray in public, and to perform any tasks that the Church needs to have done, as do the young people in the home lands. They have also, peculiar opportunities for service which the Endeavorers at home seldom enjoy. In 1896 I happened to be in India when the terrible bubonic plague raged. Bombay was half deserted, and it was said that 400,000 people had fled the city. The surroundings of the railway station were thronged with poor coolies who sometimes waited for days to get a chance to board the fourth-class cars. No one knew how the plague was carried, until at length it was discovered that fleas carried by rats bore the plague from house to house, and a premium was put upon killing the rats. Whereupon the Endeavorers formed themselves into "Rat Tail Committees," for the destruction of the rodents. In order to prove their faithfulness to their duties they had to carry the tails of all the rats they killed, to the government authorities.

Experience has proved that when no church can be formed, or even a Sunday-school, in tiny village communities, little societies of Christian Endeavor can be formed. In these, without the aid of a missionary or native Christian worker, the converts, just out of heathendom, can meet together, talk about Christian themes, read the Bible if any of them can read, and pray together. These little group societies serve at least the purpose of a little candle shining in the darkness of non-Christian faiths.

The Christian fellowship developed by the unions large and small is greatly prized, and is itself a training school in cooperative, unified Christianity, while it tends to diminish the sectarian reproach so often thrown at Protestantism, for in these unions all American and British mission boards are represented save one or two.

Social Movements in South America

MISS FLORENCE E. SMITH, SANTIAGO, CHILE

Missionary of the Presbyterian Church with U. S. A.

THE need for a forward social movement has existed for centuries in South America, but for centuries the continent itself did not realize it. When the first Congress on Christian Work in Latin America was held in Panama in 1916, national social forward movements could scarcely have been said to exist. The succeeding decade, however, has seen a widespread awakening of national social conscience. The consideration of these movements had a large place in the Montevideo Congress last April.

One of the most prolific causes of poverty, illiteracy, illegitimacy, inebriety and all the other offspring of social evil is found in the unequal distribution of land in these great countries of the south. One class has all the land, all the wealth, and all the prestige, while another class has been held since colonial times in a bondage which amounts to slavery. The great *haciendas* or farms in Chile and Argentine cover thousands of acres and are owned by a comparatively few rich men who live luxuriously in the capital, spending the wealth which flows into their coffers from the labor of the *inquilinos* or peons, who are practically slaves. As Professor Ross says: "From the Rio Grande, all along the West Coast to Cape Horn, free agricultural labor, as we know it, does not exist."

The peon is given a hovel and a small piece of ground to cultivate, but for this privilege he must pay the owner in work. He is paid an infinitesimal sum with which he must buy supplies for his daily needs from his landlord at disproportionate prices. He must also sell his products to the same landlord under similar conditions. As a logical sequence debt follows, with practical slavery. In some countries these debts are transferrable in case of sale, so that the poor peon is tied to the land with small hope of escape. In one country the extent of a farm is measured not in acres but in "hands." The owner, however, may dismiss these workmen at his pleasure.

Such a system can exist only where there is widespread ignorance, and it is not to be wondered at that land-owners with no social consciousness should try to maintain the *status quo*. Schools, newspapers, contacts with the city, lectures or missions—in fact any agency which tends to educate and extend the horizons of this submerged class—do not enter into his program. In Chile there is a law obliging any landowner on whose estate there are twenty children of school age to establish and maintain a school but, like so many other good laws on our statute books, it is a dead letter.

Indications of the dawning of a better day, however, are not

lacking. Agitators for equal rights have penetrated even the mountain fastnesses of the cordillera, and strikes among the *inquilinos* in the south of Chile are serving notice to social exploiters that not forever may any portion of mankind be fettered.

The sons and daughters of these laborers do not remain on the farm. They drift to the towns and cities, and as they have had no education and know no trade, they form that shifting population which is always a menace. Even the homes which they establish are transient relationships with first one woman and then another. After a few months or years she is left with her offspring to get a living as best she may, or to form another temporary relationship as convenience dictates. What wonder that beggars abound in our streets, that venereal diseases are gaining a frightful ascendancy and that the infant mortality in these countries is the highest in the world?

Immigration also presents its problems in Latin America. As the older civilizations are closing their doors to the stranger, these countries, rich and broad, afford an attractive future. The United States and Canada are beginning to discriminate, Australia already says "No admittance." Where then shall the excess populations of Europe and the Orient go? There is only South Africa and South America. In Brazil, Uruguay and Argentine the problem of caring for immigrants is already becoming acute. Brazil has some 50,000 Japanese on her coffee plantations, and more continue to arrive. Peru has thousands of Japanese in her rice and cotton fields, and the mixture of Oriental and Peruvian blood is forming a new race on the West Coast. Argentine alone has seen more than 200,000 immigrants arrive in one year. During 1901-1919, she received 1,764,103, the major part coming from Italy, Spain, France and Germany. Between 1906 and 1919, Brazil received 1,915,813 immigrants, principally Portuguese, Spanish and Italian, although there was also a substantial quota of Russians, Germans, Japanese, Turks and Austrians. Today Buenos Aires is a larger Italian city than Rome. Brazil has more than 2,000,000 people of Italian descent, and more than 300,000 of German blood, the latter having congregated mostly in the State of Rio Grande do Sul.*

As education has gradually permeated all classes of society and a middle class has slowly emerged, bound neither to the soil nor to the reigning oligarchy, many existing conditions have been found intolerable, and almost imperceptibly at first, but none the less surely, these social forward movements have taken shape and gathered momentum until today they are forces to be reckoned with by presidents, parliaments and populace. Let us glance at four which are outstanding.

* "Social Movements in South America" (page 12).

THE TEMPERANCE MOVEMENT

Chile's great central valley may be said to be one continuous vineyard, and this fertile source of income has made her not only one of the chief wine-producing countries of the world, but has given her the sad preeminence of being one of the most drunken. Many of the largest vineyards and wine bodegas are said to be owned by the Church. Patriotic citizens have not been slow to perceive where this commerce is leading the nations, and the Temperance Movement has therefore been one of the first concerted social efforts, particularly in Chile and Uruguay. In Chile there are four well-established and active organizations, of national initiative and membership, which are combating the drink evil with considerable success. A "dry zone" has been established in Punta Arenas, Chile's most southerly port, and within the past few weeks another one has been proclaimed in Valparaiso's most notorious red-light district. The Federation of Labor prohibits absolutely the sale of liquors in any of its centres, and on various occasions men belonging to this body have refused to unload boats bringing in large quantities of liquor. Instruction as to the noxious effects of alcohol is being given in the public schools, and public lectures in theatres and halls. Experiments are being made to discover other profitable uses to which the land now used for vineyards may be dedicated. In all these efforts, President Alessandri has afforded active cooperation.

In Argentina, the temperance movement began in 1903 with the establishment of the Anti-Alcoholic Argentine League by Dr. Domingo Cabred, and in 1916 the People's Anti-Alcoholic League was started by the People's Atheneum. The Government has confined its intervention to a high tariff.

There is reason to hope that Uruguay may be the first South American country to pass an effective dry law. Some of the leaders in this movement are persons of outstanding social prestige, and a Young People's League, composed of both young men and women, is doing active propaganda, not only in the large cities, but all through the republic.

In Peru, a National Temperance Society was formed in 1912, and thanks to its efforts a law was recently passed which prohibits the sale of intoxicants from Saturday to Monday. This Society is responsible for the statement that in Lima there is a saloon for every nineteen families, but a public school for every 1,025!

In Brazil, in spite of efforts made by prominent Brazilians and others, the temperance movement as yet has not taken root.

The Pan-American Union, at its meeting in Santiago in 1923, made the following recommendations:

1. A system of progressive imposts on the tariff and sale of alcoholic liquors; of hygienic and sanitary measures, fines and penalties tending to restrain fraud in their fabrication and sale.

2. Measures which shall consider the establishment in public school and high schools of obligatory courses in hygiene, physiology and temperance, so illustrated that they shall show graphically the consequences of using alcoholic beverages.

3. A study of the influence of alcohol on nutrition.

4. A restriction in the use of alcoholic liquors through the closing of saloons on feast days, and the prohibition of their sale in the vicinity of schools, shops and military and naval establishments.

THE FEMINIST MOVEMENT

In 1916 there could scarcely be said to exist in South America any feminist movement. The first activities of women were limited to works of benevolence in connection with the Church, which has carried on a large charitable work through its orphanages and asylums. During the war Red Cross activities claimed their attention and developed their initiative; and soon the great infant mortality in all these countries brought forth an effort to counteract it through milk stations, creches, baby campaigns, etc., which have reached a surprising development in most of the large cities. They do much in the way of alleviation and something in the way of education, but so long as hygienic conditions remain as they are, their work will not diminish in the near future.

One of the first struggles to establish the position of woman outside of the home in South America was in Argentina in 1904, when the authorities refused to admit women to the Medical School of the University. In that year a Feminist Centre was organized by Dr. Elvira Rawson de Dellepiane, where lectures were given on child hygiene to working-women. In 1911 another physician, Dr. Julieta Lanteri Renshaw, founded a League of Rights for Women and Children, from which organization came the initiative which resulted in the American Child Congress in Buenos Aires in 1913, with later meetings in Montevideo (1919), Rio de Janeiro (1922) and Santiago (1924).

Today all the women's organizations in Argentina, whether of beneficent, religious or social character, are affiliated in the National Council of Women, which is doing a fine work in the development of the women all over the country. There is also a Mothers' Club which tries to better conditions and educate the mothers in the care of their children. For several years there has been held annually in Buenos Aires a Baby Week under the efficient care of Mrs. Ernest Nelson.

In Chile, women's activities have developed around a cultural basis in four different strata of society: The National Council of Women, which unfortunately in Chile is not a federation but a single organization among professional women; the Club de Se oras (Women's Club) an aristocratic and more or less conservative group under the particular patronage of the Archbishop; the Feminine

Civic Party, representing middle-class women; and the Federation of Working-Women, which has its organization devoted to social betterment. It is curious that the conservative group are most vociferous in claiming "Votes for Women," but the others see in this a menace of clerical control and are slow to join forces.

The Pan-American Congress, held in Santiago in 1923, presented the following resolutions:

Resolved, to Recommend to the Governments of this Continent the revision of their civil legislation with the object of modifying such provisions as do not correspond to the actual cultural conditions of the American woman, and which subject them to unjust inequalities before the law because of their sex. (Minutes of P. A. Congress, p. 289, Art. 3, Resolutions.)

As in Argentine, the struggle for equal rights for women began in Uruguay with the claiming of a doctor's degree by a woman. In 1908 Srta. Paulina Luisi received the first degree given to a woman in her country. She founded, in 1916, a National Council of Women, a federation of all the women's organizations in Uruguay, which is in turn affiliated with the International Council of Women, with headquarters in Holland. Uruguay is the first (and only) South American country to grant divorce, and these laws favor the woman in every instance.

In Brazil, Peru, Bolivia and Paraguay, feminist movements of various sorts have been inaugurated, but are still in their infancy.

According to Encina, a Chilean author, his countrywomen—and the same would hold true of the women in other parts of the continent—are superior to the men of their class because they have not dissipated their strength in riotous living. The male adolescent begins "seeing life" at fourteen, and by the time he reaches real manhood he is too often diseased and exhausted. The women are naturally intelligent, and when given educational advantages they are often brilliant. Only of recent years is the idea permeating society that woman can do anything but bear children and serve her lord and master in a man-made world. But as will be seen by the foregoing, the bonds are snapping, and South American men will have to look well to their laurels as women invade the professions and begin to interest themselves in politics.

THE ORGANIZED LABOR MOVEMENT

Spain stamped upon her colonies in the new world the old belief that three fourths of the world was born to serve the other fourth. The conquistadores called the Indians whom they impressed into their service "pieces" and in the concept of the aristocratic governing classes, "pieces" are still those who toil and serve. Nevertheless it is impossible to sit on the lid of a volcano indefinitely, and in Chile and Uruguay, at least, warning is being served that it is time to get off and hie to a safer place.

Uruguay undoubtedly leads among South American nations in the number of her legislators and public men who study industrial conditions and seek their amelioration. She was among the first to ratify the International Conventions of Labor approved in the Conventions at Washington, Genoa and Geneva respectively. Her first Labor Law (against Accidents) was passed in 1914, and in 1920 an Indemnization Law, applicable to laborers of whatever class, was passed, whose provisions are far more generous than that of any other S. A. country. Uruguay was four years ahead of the United States in adopting the eight-hour working-day, and this law applies not only to industrial workers, but also to employees in trains, street cars, banks, hotels, etc. In 1918 a law was passed making chairs for employees obligatory in shops, offices and factories. In the same year they passed a law controlling night work in bakeries and macaroni and candy factories. In 1919 they passed a Pension Law for the Aged which stands beside the English Law as one of the leading provisions of this sort in the world. In 1920 a law was passed granting a weekly rest-day even to domestics.

In Chile the working-man's pot is boiling furiously and quite frequently it boils over, as is witnessed by the two days' general strike in Santiago the first of November, when for a time it was doubtful whether it would stop at a strike or develop into a real revolution. Communist doctrines have permeated the people to such an extent that a Communist candidate ran for President in the last elections, and the big strike was called because he was defeated. The Federation of Labor was organized in 1909, and represents some 250 trades unions and 300,000 members, comprising 90% of the workers in the coal mines, 70% of those in the nitrate districts, and 10% of the farm-hands on the big estates in the south. This Federation has a printing-press, a daily paper and one hundred day and night schools.

The situation in Brazil is particularly complicated, owing to the diversity among the working elements and the large percentage of foreigners. In Sao Paulo a third of the population is Italian, and there are some twelve other groups, including Russians, Irish and Japanese. Brazil keeps an open door for the immigrant and tries to provide him work without oppression or hostility. There can scarcely be said to exist as yet in Brazil an organized labor movement.

In Peru there have been many local attempts at organization, but most of them have been tempestuous and short-lived. Factories, railway and maritime men have separate organizations, and latterly a Regional Federation of Indians has been formed, which claims to represent 4,000,000, but not being as yet well-organized, it does little more than complain against abuses, of which in truth there are a plenty.

STUDENT MOVEMENTS

One of the most interesting social movements in South America, and to a North American mind one of the queerest, is the Student Movement. The first one originated in the University of Cordova, Argentine, and concerned certain university reforms. In these southern universities there is no university life as we understand it, centering about the campus, sports and social gatherings. Teachers are not resident professors, but men who come and go to their classes, and who have almost no real contact with their students. There are no student dormitories nor inter-university matches. The students live where they can and go and come as they like, attending classes when they see fit, and cramming during the last two months of the year to make up for negligence at other times. So instead of having these interests to bind them together, they concern themselves with the management of their university and political questions of the day. When anything occurs which they do not like, such as the removal of a favorite teacher, or the installing of an unpopular one, they make what is known as a "manifestation" of discontent. They refuse to attend classes, and instead march through the streets with banners and mottoes setting forth their complaints and ideas. In Argentine, Peru and Chile they have acquired such strength that they must be reckoned with. A few years ago, when the Papal Nuncio came to Chile to collect certain proceeds from the sale of Chilean properties it was the students who obliged him to leave without his spoils; and quite recently, in Peru, when the Peruvian Government wished to dedicate the nation solemnly to the patronage of the Sacred Heart, it was the students, making common cause with the working classes, who obliged it to desist. There is great sympathy between these two somewhat incongruous classes, the students and the laborers. In many places, it is the students who are carrying on night-schools for working-men, doing both the teaching and the bearing of expenses of rents, etc. They sometimes combine forces in strikes and other manifestations to help each attain its ends. For the most part they are irreligious if not actively anti-religious. Having seen so many abuses committed in the name of religion, they heartily despise everything which is tinged with ecclesiasticism. But they are the hope of these young nations, and are quick to respond to reality in whatever form.

WHAT PARTICIPATION IN OR INFLUENCE OVER THESE MOVEMENTS HAS THE EVANGELICAL CHURCH IN SOUTH AMERICA?

This question may be answered by two monosyllables apparently contradictory—none and great. Of definite organized participation in these social forward movements, there has been practically none. Every Evangelical Church is a temperance organization in itself, and all its members (at least in Chile) are total abstainers; but they have

taken no part in the National Temperance Movement. Evangelical laborers belong to their trades-unions, but usually take no active part. Few women in our churches even know of the existence of feminist organizations. The reasons are not far to seek:

1. The Evangelical Church has been born and nourished in enforced obscurity, owing to the persecution of which she has been the object since her conception—a persecution insidious and tenacious, and none the less real for being oblique.

2. “Not many great, not many noble” are among her members; they are learners rather than leaders.

3. Political conditions are so corrupt and the average new believer is still so weak on his legs that he does not covet a struggle. Drinking, vote-selling and other vices abound, and he prefers to keep away from them.

4. Church members have been inclined to consider themselves a privileged group rather than one with social responsibilities.

The Evangelical Church in Brazil is an exception to these conditions. Having long since outgrown the period of persecution, which perhaps was never so fanatical there as in other parts of South America, she has grown constantly in strength and influence, and many of her leaders are men of education, social prestige and influence.

But, contradictory as it may seem, the Evangelical Church in South America, even where it is weakest, has had great influence—none the less great for having been indirect. No group of people in any land can consistently practice and teach sobriety, industry, purity, equality among the sexes and veracity, without exerting an enormous influence.

1. The Evangelical Church in S. A. has stimulated and purified the State Church. Wherever an evangelical chapel or school has been opened in a neglected district, immediately the Catholic Church has hastened to tend the needs of that district. It has been literally compelled to put the Bible into the hands of its people, in order to compete with what they are pleased to call the “fraudulent Bibles” of the Evangelicals. The Pope has now ordained that the gospels shall be read. It is an open secret that the recent youth movements in the Catholic Church in these countries are copies of the activities of the Young Men and Young Women’s Christian Associations, and designed to counteract them. At a notable meeting during the Eucharistic Conference held in Santiago some three years ago, Bishop Edwards, one of Chile’s most progressive and honored ecclesiastics, publicly stated that the pure lives of evangelical ministers were a reproach to Catholic priests.

2. It has permeated all classes of societies through its schools. The graduates of Mackenzie College, Ward Institute, Santiago College, the Instituto Ingles and many other similar institutions for

young men and women of upper and middle-class families, are known everywhere as "different." When social movements are set on foot, they are ready to lead. It is impossible to estimate the social possibilities in the future of the thousands of boys and girls who pass through mission schools of primary and secondary grade all over this continent.

3. It is establishing new forms of conduct. Evangelical workmen and employees are desired and sought out. They do not lose two days to recover from a drunken bout on Sunday. They can be trusted. They respect womanhood and follow the single standard of pure living.

But this is not saying that the Evangelical Church in South America has not a still greater work to do. There is no doubt that it has tended to be too timid and self-centered in the past. It is only now beginning to acquire a national social consciousness. There is a great future before it. South America needs leadership. It is stretching out eager hands toward great human causes. Look at these thousands of students, young, virile, strong to make or mar themselves and the future. Look at her leading intellectuals who have drifted far from any form of religious faith because the old moorings have proved unstable. Look at her hundreds of thousands of working-men and women, clamant for life, for rights, for privileges which are their due, but of which they have been despoiled so long. The State Church, in all these countries, has, to a great extent lost her grip on these elements. They can no longer be coerced—they must be won. They cannot be longer frightened by threats of eternal perdition. They have lived in hell too long to fear anything which they believe to be unreal.

It is a great task: who is sufficient for it? Only the Spirit of God and those whom He shall empower.

REV. ALVARO REIS OF BRAZIL

BRAZILIAN Protestantism recently suffered a great loss in the death of the Rev. Alvaro Reis who was for twenty-eight years pastor of the First Presbyterian Church of Rio de Janeiro. He was a man of intense evangelistic fervor, a pulpit orator of the first rank, a religious journalist, and a prolific author. The esteem in which he was held by the public was shown by the secular press for the Rio dailies published long articles, accompanied by his portrait, praising his character in the highest terms.

The fruit of Mr. Reis' labors is shown in the thousands of Brazilians who were won to Christ through his ministry. He also founded a score or more of churches and chapels in Rio and its suburbs. He was a moving spirit in many enterprises, and he was one of the outstanding evangelical Christian leaders in South America.

The Challenge of Mexican Immigration

BY REV. EDWIN R. BROWN, LOS ANGELES, CALIFORNIA

The American Baptist Home Mission Society

STRAIGHT into the faces of American Christians is flung a challenge that cannot be ignored. It is the challenge of Mexican immigration to the Christian churches in the United States.

While American Protestant churches have been very active in sending out missionaries these same churches have viewed with seeming indifference the arrival of immense multitudes of Mexicans who have come within their very doors.

During the past fifteen years of revolution, no less than *five million Mexicans* have come into the United States, and of these, some two million have returned to Mexico. Each year now, from fifty to ninety thousand come north across the border so that today there are over three million Mexicans in the United States, scattered from the border northeast to Chicago and beyond. The labor vacuum in the industrial centers of the northeast, caused by the restrictive immigration laws, has sucked the Mexican from the border as it has the Negro from the South. The tip of the wave of Mexican immigration reaches as far north as Detroit and as far east as Pittsburgh. Naturally the points of greatest density are nearest the border where Texas, New Mexico, Arizona, and California have immense quotas. Los Angeles, for instance, has 125,000 Mexicans, with 20,000 Mexican children enrolled in the city's public schools.

Here is the amazing spectacle of vast multitudes of unevangelized people living in the very shadows of the most missionary churches of the world. The barriers of language, color, and customs keep them from entering the church doors of their adopted land, but they are basically a religious people, reverent, warm-hearted, eager-souled, and willing to learn. In their own country they have never had the opportunity to advance. The Bible has been denied them and they have been fed instead on fables and superstitions, idle tales and immoral examples.

Now they find themselves in the land of the free, with old inhibitions and limitations suddenly removed, and their minds and hearts and souls open to the impact of the new, the strange, and the different. They present one of the richest missionary opportunities the Christian churches of the United States have ever known. Wonderful harvests can be reaped from the sowing of gospel seed among them. One denomination, for instance, which has merely been playing at evangelizing these Mexicans, with a budget of a paltry \$30,000 a year for work among three million people, nevertheless reports a



A MEXICAN PROTESTANT CHURCH IN THE MAKING

tenfold increase in membership in seven years, and an increase in the number of preaching stations from nine to over sixty.

Less helpful propagandists have been more quick to recognize the opportunity. Socialism, the I. W. W. and Communism find a ready soil for their seed among the Mexicans in our country, while atheism and irreligion find eager listeners in these new comers. It is a common thing to hear a soap-box orator speaking in Spanish to the Mexicans on our streets, call the Bible "the most brutalizing, the most degrading, and the most immoral of books," and counselling the Mexican laborers, whose "hands produce all this wealth, to rise up, kill off the rich and take possession of the wealth you have created." Meanwhile the churches of America, if perchance, they have seen these Mexicans at all, have looked upon them with indifference, if not with disdain.

Not only do the rich results of gospel preaching among the Mexicans in our country, and the remarkable opportunity they present, challenge us American Christians, but we must evangelize them if we are to prevent American institutions from falling under the power of an alien hierarchy. In the state of New Mexico, seventy-five per cent of the inhabitants are of Mexican blood, and the legislature carries on its proceedings in both Spanish and English. Money from the state treasury is used to support Catholic schools and other institutions, and Roman nuns in conventional garb teach in the public

schools. Throughout the Southwest there are many areas where it cannot be said that the Mexican is a stranger, but rather that the Anglo-Saxon American is the stranger in his own country.

The existence of a very decided "los von Rom" movement among the Mexicans also presents a thrilling challenge to evangelical churches. For three hundred years the development of the Mexican people was throttled by the hand of Rome. Then came a hundred years of revolution during which the Spanish yoke was first thrown off, and then the power of Rome was broken.

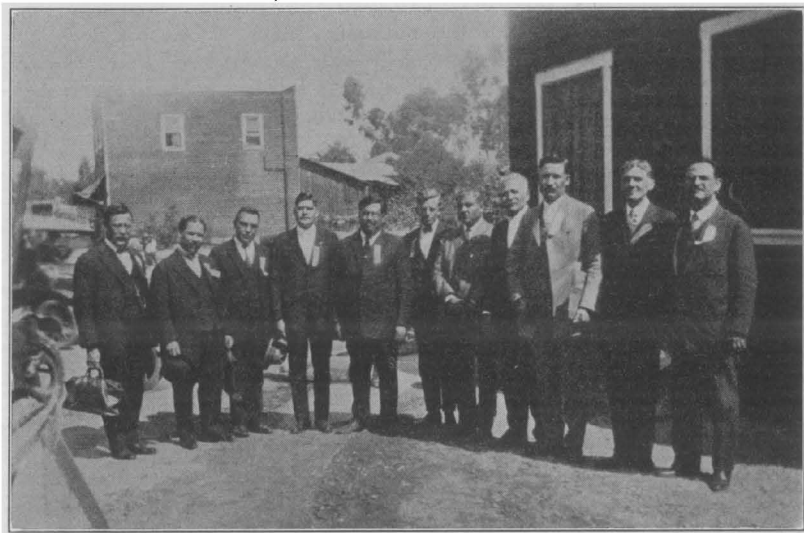
Out of all the disorder there has arisen a new national consciousness which within the past few months is seeking to express itself in the organization of an independent religious movement to correct the evils of Romanism, while retaining the papal form of worship and doctrine. A Mexican has been chosen as the patriarchal head of the new church, which calls itself The Mexican Catholic Apostolic Church with the Bible as its rule of faith and practice, and proposes to spend in Mexico for religious education the eighty million pesos a year ordinarily sent to Rome. The movement has obtained many supporters and is favored by the present government officials. Its leaders are looking for help, and evangelical denominations in the U. S. should send some of their strongest Mexican preachers to guide their countrymen into the full gospel light.

The same causes have made the Mexican immigrants in the United States open to the Gospel as never before. Deeply and instinctively religious, yet keen in their rebellious criticism of the religion of their fathers, they are first amazed at the outward evidence of the strength of Protestantism in this new land, and then are genuinely eager to learn the truth of the teaching against which they had been so often warned in their own country by their religious leaders. So as the Bible is placed in their hands, or they are touched by the more or less feeble contacts the evangelical churches have thus far been able to make, they become eager to hear more, and from every city and town in the Southwest come Macedonian cries for help. Every Mexican colony is an open door for the Gospel and a challenge to the evangelical churches. Already, as a result of past seed-sowing, the harvest is ripening faster than we are prepared to care for it, and everywhere there are groups of believers awaiting the coming of a missionary to more fully instruct them in the Gospel of Christ.

But these Mexican immigrants are also a challenge of danger. They are furnishing a very large proportion of the criminals of the Southwest. In a new and strange atmosphere, and confounding liberty with license, and without any restraint from their former religious experiences, it is but a natural consequence that lawbreaking is excessively frequent among them. In our border states from fifty to ninety per cent of criminals in the jails and penitentiaries are Mexicans. This is a tremendous challenge to American Christianity,

for the evangelization of the Mexican is the only way to prevent their committing crimes. Without the moral restraints of evangelical Christianity the Mexican in our midst is a menace and a liability. But the Mexican converted and living the Christian life is an asset socially, politically, and economically. Even from the standpoint of patriotism we can do no greater service for our country than to evangelize the Mexican immigrants.

The challenge to evangelize these Mexican immigrants is also the challenge of our duty to future generations. The Mexicans are a prolific race, and in the United States under more hygienic conditions and with ready aid from free clinics, infant mortality is greatly



TYPICAL MEXICAN EVANGELICAL MINISTERS IN THE SOUTHWEST

reduced. So while the average American family has about one and a half children, the Mexican family will have anywhere from five to fifteen children. By evangelizing the Mexicans in the States we make possible the training of the rising generation under Christian influences that will help to perpetuate Christian institutions and national ideals.

By evangelizing these Mexican immigrants we also contribute directly to the evangelization of Mexico itself, for many of them return to their own country for visits or permanently. Does the returning Mexican take back to his own country the influences of the highest Protestant culture, or does he return saturated with the immoral ideals of low movies? The question challenges the evangelical churches of America.

Christians north of the border need the same missionary zeal

that inspired one Mexican Christian I know. With his daughter, he drove in a Ford one Sunday to a neighboring construction camp on the railroad where there were a number of Mexicans. There he asked the use of a little church not far from the camp, that he might hold a Mexican service. His request was refused by those who had control of the church because there was a rule that no other denomination could use the building except for funerals. The Mexican brother was not of that communion and returned to the railroad camp thinking that that church was dead enough to hold its own funeral. Undiscouraged, he enlisted the help of some of the men who cleaned out a freight car, arranged boxes for seats and gathered twenty-five Mexican laborers in to hear the Gospel. When the invitation was given, eleven of the Mexicans made public profession of faith in Christ. When the railroad work was finished and the camp broke up, many of these men went back to Mexico, and during the year that followed, six of the eleven wrote to say that they were attending evangelical churches in Mexico.

The Mexican who has returned from the States is a hero in his village. He has been everywhere and seen everything. He no longer believes the tales he has been told about the Protestants, and even becomes a greater authority than the village priest. One young man told me that he had come to the United States seeking gold, but now that he had found Christ he was going back to give to his people that which was better than money. Most of the Mexicans who accept the Gospel are filled with an apostolic missionary zeal, and send letters, tracts and gospels back to Mexico to win friends to Christ.

There is also a challenge to our evangelical churches to use their influence for the betterment of international relations. Those who have seen Americans and Mexicans united at the feet of the Saviour of the world, fully understand that the most effective way to improve interracial feelings is through the preaching of the Gospel.

How long will American Christians remain indifferent to this striking challenge of the three million Mexicans in our land? They present a harvest field white and ready for the reaping—and a few scattered workers with poor equipment like a tiny hand sickle making pretense of gathering in the sheaves! We should get out the checkbook of missionary zeal, and drawing upon the illimitable funds of faith, purchase great harvesters, man them with adequate forces, and send them forth to reap where seed already sown is bringing forth among the Mexicans, some thirty, some sixty, and some a hundred fold. Suitable tracts in Spanish should be prepared and every worker willing to serve as an unpaid colporteur, in connection with other duties, should be provided with unlimited supplies of tracts, gospels, New Testaments, and Bibles in Spanish. Every Mexican in our land who can read should have an opportunity to study for himself the gospel story of the Christ who died to save the lost.

Building a Church of God in Mexico

BY N. W. TAYLOR, OAXACA, MEXICO

THE morning was bright, the sun shining down from almost a cloudless sky, as we made an early start from home in order to reach our destination before the heat of the day began.

Leaving the train at Tlalpan we passed through the village, picking our way through the busy market, for even at this early hour the merchants had their wares spread about the square. In Mexico the law calls for all but provision stores to be closed on Sunday and so the merchants betake themselves to the streets where they can trade undisturbed. The law is intended to protect the employee, not to preserve the Sabbath.

Shortly after leaving the town we entered the lava area. On all sides we could see outcroppings of the lava and some distance to one side is an old pyramid about which the molten lava had flowed, rising upwards as though to overwhelm it, but having spent itself, flowed on, leaving a ring around it as an evidence of its power and volume.

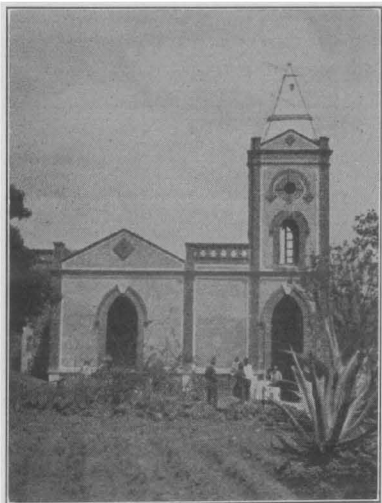
About nine thirty we neared the village of San Andres, with its new church which our congregation is building. There it stood with its white-roofed tower reflecting the morning sun, clearly visible for miles around, a silent testimony to God. For many years the people of this church were, like many other congregations, content to go on without making headway. Then came an overwhelming catastrophe which, under the hand of God, "worked together for good." In the revolution the church was destroyed and the people were driven out of the village and scattered far and wide. Returning a few months later they found most of their houses in ruins and the church burned to the ground. Like Nehemiah of old they wept as they looked upon the ruins and were in despair. Then they decided that something must be done and as they planned apparently their vision grew. They were few in number but decided to build a church



SEATED ARE THE ELDERS OF THE CHURCH. THE ELDER WHO HAS DONE SO MUCH TOWARDS BUILDING OF CHURCH WAS CARRIED FROM HIS BED FOR PICTURE

that would bring glory to God. It must be large enough to accommodate the increase which they were sure God was going to give. It must be substantially built and fireproof so that no recurring revolution could destroy it. What an undertaking for a band of twenty to twenty-five Christian Indians! It would cost thousands of pesos and the daily income of most of them is figured in centavos. They had no outside backing, for not even the mission was asked to help. But God was with them.

The day we visited the church the Sunday-school lesson was on the rebuilding of the temple, and we were told that when they laid the corner stone of their new church, scenes similar to those of Ezra's



A CHURCH OF WHICH ANY COMMUNITY
MIGHT BE PROUD

day accompanied the ceremony. The young people rejoiced, whilst the older ones wept. Today the church stands out upon the hillside as a monument to God. Finished? No! But in six years no less than eight thousand pesos (\$4,000) have been put into the building materials by these people who have themselves done the work. When they first discovered how much they must pay for labor, they hired a bricklayer for four days and all the men of the congregation stood around and watched him work. At the end of four days they felt competent to continue the work themselves and so dismissed the man. Into the building have gone twenty-five tons of lime and sixteen thousand brick, all of which had to be carried up the mountain side on mule back. The whole building is constructed of brick and stone and when completed the only wood in it will be for platform, shutters and furniture. With its white-roofed tower this is a building of which any congregation might feel proud. Near the top of the tower have been left some small windows from which at night will shine a white light, to speak to the country-side of "Christ the Light of the world."

At the conclusion of the morning service we went to visit one of the elders who was ill. We had to stoop to enter the door of the adobe hut into which the only light that entered came from holes left under the eaves. When our eyes became more accustomed to the darkness we noticed that the walls were unplastered and unadorned save for several crude plows, which were hung there for safety.

On a wooden pallet, wrapped up in several serapes, lay the old

man. His wife sat at his head fanning him to keep away the flies. Very feebly he took our hands and bade us welcome. As we talked about the new church his face lighted up, and although weak in body, yet he showed his strong faith that God will accomplish His purposes through it. He has been the most active worker and the most liberal giver. He might have had as good a house as any in the district but he chose rather to build God's house. As I compared the two the thought came to me, "Without realizing it, he is building a house 'not made with hands, eternal in the heavens.'"

At a recent service nine hundred pesos were pledged by the members, towards the completion of the church. This means real sacrifice on the part of these people.

Pray for the work in Mexico. It is a land of darkness and superstition which can be dispelled only by the Gospel of Christ. As its neighbor, the Christian people of America have a special responsibility towards Mexico.

Today in Mexico*

BY REV. G. B. WINTON, D.D.

Author of "Mexico Today"

MEXICO is one country in which today changes into tomorrow with terrifying swiftness. The constitution of 1917 has originated more than the usual measure of storm and stress. The effort to codify and enforce that constitution has gone on now during three administrations—those of Carranza, Obregon, and Calles—along with the universal popular upheaval of which it was the symbol and expression. This has profoundly altered the political and economic status of our sister republic and its influence is now reaching out also into the realm of religion.

Touching first the political side—which is of international as well as national significance—all doubt as to the triumph of those forces which expressed themselves ten years ago, first in armed conflict and later in a new constitution, may as well be finally laid aside. A powerful group in Mexico, few in numbers but wealthy and intelligent, cooperated with equally potent influences in the United States to throw doubt upon the stability of the new order of things—"the revolution" as the Mexicans call it, always in the singular. And it was just that, the rising up of the mass of the Mexican people to assert their right to life, liberty, and the pursuit of happiness. Many of the leaders were inefficient, many unworthy. The people themselves were and are far from ready for the responsibilities entailed by self-government. It was essentially a revolt of the weak against the strong. Yet despite all these handicaps it has proved to be a

* Condensed from *The Missionary Voice*.

rising tide which nothing could stop. Calles is loyal to the underlying principles of the revolution and is an able administrator.

As to the economic status—some provisions of the new constitution bear hard on vested capital. They have aroused especially the hostility of the oil men and the large landholders. The Mexican Government has proceeded slowly and cautiously. When a statute covering the difficult demands of the organic law is put into force, through court proceedings with due penalties of law, we may expect other loud complainings from those whose interests are involved.

As concerns the religious question, the constitution of 1917 merely retained and clarified the principles embodied in that of 1857. It demands complete separation of Church and state, including the undivided control by the state of public education. It denies to churches the right to hold property in real estate. It prohibits religious ceremonials on the streets, the wearing of distinctive dress, the existence of religious orders, the ministrations of foreign priests. This last, and some details as to primary education, are added in the new constitution.

If some of these provisions are drastic it must be recalled that the national disease for which they were meant to be an antidote was a mortal sickness. Nothing short of heroic measures of just this type could have won the continued existence of anything approaching free institutions in the stern days of Gomez Farias and Benito Juarez. These laws are retained by the patriotic leaders of Mexico for reasons that seem to them absolutely final.

Hitherto missionary work has not been hampered by any of these reform laws. The Mexican governments that have upheld them have taken pains to make it known that they were not hostile to the Christian religion. As a matter of fact, Protestant teachings are so harmonious with liberty and Protestants have been so uniformly patriotic that the recent governments have secretly looked upon them as allies in their battle against reaction and privilege.

Now that fifty years of labor have resulted in a vigorous native Church, feeling its way toward a state of autonomy, the bearing of the provisions of the constitution in regard to the work of foreign missionaries and the control of church property is up for discussion and adjustment. Mexican churches and their leaders, both lay and clerical, are not exempt from the prevailing spirit of nationalism. They look forward eagerly to the day when they shall be completely independent. With their worthy desire, their cherished ambition, we can all sympathize. The intelligent missionary, in any country, is ever intent on making himself unnecessary.

The transition period is one which calls for much wisdom, and even more for a spirit of entire abnegation. Native churches that would be self-directing must also learn to be self-supporting. No church can be at once independent and dependent.

What the Chinese Think of Christianity

Exhibits in the Case for and against China's Attitude

BY ARTHUR RUGH, SHANGHAI, CHINA

International Y. M. C. A.

IS CHINA becoming anti-Christian? I think not—but she needs to be shown the value of Christianity and is not very greatly impressed with present evidence of the power of the Christian religion to change the life of its professed followers.

If a man opens a new store these days in China he calls it "The New Love-Your-Country store." If religion or anything else is to appeal to China now it must show how it will help to make a nation strong. We may be able to prove that the Bible is inspired and the Christian religion is of superhuman origin but the Chinese patriot does not see what that has to do with tariff autonomy and the rule of the war lords. Consequently he is not interested. China is not just now interested in the philosophy of religion and its literature.

China longs for national power "as blind men long for light." The Chinese are interested in religion only if it shows effectiveness in producing the conditions of national power. As the Apostle Paul said to the Corinthians: "I will come and find out not what your talk proves but what your power amounts to, for God's sign does not show itself in talk but in power." China is much inclined to follow this Pauline test of religion.

In the case for or against China as becoming anti-Christian, may I submit some evidence:

EXHIBIT A

From resolutions adopted by the Seventh Annual Convention of the National Student Union, July, 1925.

Since the unequal treaties were signed, Christianity has absorbed millions of Chinese and Missions Schools are established everywhere. In Mission Schools they compel students to accept Christianity and join the church. Their students are not allowed to participate in patriotic movements. They make the students read the hypocritical creeds of "universal love and social service of Jesus" so as to chloroform their thoughts. The Y. M. C. A. and the church with materialistic welfare induce people to accept Christianity. They smuggle ammunition and help stir up internal trouble in the country. The Y. M. C. A. constantly uses athletics and popular education to do evangelistic work so as to smother the political thoughts of the youth.

Student unions everywhere should continuously inform the public of the evils of the Christian Church and of Christian education. We should also explain to the public the insidious plan for cultural invasion employed by the Imperialists.

EXHIBIT B

Vote taken by a class in a school in Peking, by J. L. Childs:

	Yes	No
1. Religion has outlived its usefulness and should be given up as harmful to society.	12	23
2. Communism will solve the economic problems of the world.	30	11
3. China will be better off if she cultivates the friendship of Russia rather than of other eastern powers.	14	27
4. Interracial marriages are bad and should be avoided. ..	17	24
5. The people of the white race have the greatest capacity for government of any people in the world.	25	17
6. The Chinese people are more intelligent than the people of other nations.	31	10

EXHIBIT C

From 170 replies to the question of a Peking magazine on how to improve the Church.

1. Shatter denominationalism.
2. Put the authority on Chinese shoulders.
3. Let the Church promote industry and found savings institutions.
4. Get rid of capitalism and class distinctions.
5. Use scientific methods in preaching.
6. In evangelism teach truth bearing on society and the nation.
7. Cooperate with other agencies in social work.
8. Respect foreign missionaries who come to serve; send the arrogant ones home.
9. Make all religious education and service in mission schools elective and voluntary.
10. The church should oppose unequal treaties.

EXHIBIT D

Discussion of the Church in China by a group of Chinese students representing six colleges mostly Christian. Date: July 2, 1925, soon after the Shanghai incident of May 30th.

Question: If you were starting a new church in your community, what would it be like?

Answer: It would be of Chinese architecture, use Chinese music, have a Chinese orchestra, have a regular church service with a short sermon and more time for meditation. Would have day and night schools and lectures on social and political problems.

Question: If a foreign missionary were available to help you in the church, of what help could he be?

Answer: After considerable effort—He could give advice and teach English in the night school. He should not hold any office in the church or try to influence its policy.

Question: If the missionary Board offered \$2,000 to the church, how could you use it?

Answer: We could not employ the pastor or any teacher or worker with it without hurting their influence. We should not build the church with it. We could use it for a school building.

EXHIBIT E

Questions handed in by a medical student at the close of a meeting of students in Mukden.

1. Can a scientific man believe in miracles?
2. Is prayer superstitious?
3. Are the parts of the Bible outside of Jesus' teachings any different from other good literature?
4. What was your motive in coming to China?
5. Should a Christian student lend his bicycle to a friend who can't ride and would break it?

When these questions were answered he said, "I am satisfied with your answers, but the preacher in our town just says: 'If you believe in Jesus, you will go to heaven and if you don't, you will go to hell,' and I didn't see why my intellectual conclusions should settle my eternal future even if they are wrong."

EXHIBIT F

From the record of a Bible class in a government college.

1. Three sessions spent on the Sermon on the Mount ending with the question of *turning the other cheek*.
2. Class broken up by members who forbid any further teaching in their school of the doctrine of love and forgiveness saying that it is a trick of the missionary who is sent out by his government to teach China to be easy and soft so she can be further exploited. What China needs is the will to fight like Turkey.
3. Class resumes work to study the solution of China's problem by force. After three months' study the conclusion is reached that moral character is at the root of every problem. What will remake character? Education.—A week spent on that solution and given up as inadequate.
4. Class goes back to the Sermon on the Mount and is on the road to finding a solution when the event of May 30th breaks up the class and closes the school.

EXHIBIT G

Interview with a Shantung missionary just in from a two weeks' itinerating trip.

Question: Did you find much anti-foreign feeling?

Answer: None whatever. The greatest friendliness everywhere. The only trouble was too many feasts.

Question: Were you welcomed as a foreign preacher?

Answer: Everywhere. The mayor of one town stopped us as we passed through his town and asked why we went to other towns and never came to preach to them.

Question: Did the people seem excited about unequal treaties and extra-territoriality?

Answer: They never mentioned the subjects. As far as I could see their chief interests were the price of rice, the danger of war and whether we would open a school or church in their town.

THE VERDICT

The Jury decides that it can not reach a final decision because China has not yet decided whether or no she is anti-Christian. China wants more evidence on the following points:

1. *What is a Christian nation?* Is it a nation that talks love and the square deal and then grabs as much as its military force makes it possible to grab?

2. *What is a Christian Church?* Is it an organization of folks to propagate Occidental beliefs and organizations over the world by the aid of the capitalist and the militaristic governments?

3. *What is a Christian?* Is he a man who believes something which he can't understand and is anxious to get you to do the same, or is he a man who is being changed into a character of loving sacrificial service by his experience of Christ and who would gladly share this experience with you?

China wants evidence on these three points and then she will decide. Not one man in fifty in China knows the answer to these three questions, and we in America do not help them much. We have been having such a hard time financially! There are several families in nearly every state in the Union that do not have a car and there are many families that have only one, so that we have had to withdraw much support for the missionaries and the church in China. So China waits for evidence and is perplexed. You can not blame a layman for not knowing whether he is for or against the Einstein theory if he does not know what it is or where it came from. There is no sense in America being greatly wrought up over China's anti-Christian attitude while the average American Christian spends more in a week for gasoline than he spends in a year to help win China for Christ. Whether China goes anti-Christian or not is going to be settled not in China but in the wills and purses of the Christians of America.

The Anti-Christian Movement in China *

BY DR. C. Y. CHENG, SHANGHAI, CHINA

Secretary of the China Home Missionary Society

FOR nearly two thousand years the birth of Jesus Christ has been a cause for world-wide rejoicing. Both high and low have welcomed His coming. There is, however, an eternal conflict between right and wrong, light and darkness, good and evil. The advent of Jesus was no exception. His coming was welcomed by many but at the same time He was also hated by the ruling class.

China today has a share in celebrating this universal event. Nor is the commemoration of December 25th each year confined merely

* Outline of article appearing in special China-for-Christ Bulletin.

to Christian people; many non-Christians are aware of the reason for this celebration.

This year those who oppose Christianity are seeking to deliver a special attack on Christians at the Christmas season. The National Student Union has passed resolutions looking to a special Christmas drive against the Christian religion. In one sense this is unfortunate, yet it is quite in keeping with the events of the first Christmas time, when Jesus and His parents were obliged to flee for their lives.

The eternal conflict is still going on and with ever-increasing intensity.

TWENTY-FIVE YEARS AGO AND NOW

Twenty-five years ago the Christian Church in China was faced by a severe Anti-Christian Movement. Many Christians lost their lives for their faith. Those who thus suffered included both Chinese and foreigners. Our hearts are saddened as we recall the dark days of 1900 and the after effect upon the nation.

At the present time the Anti-Christian Movement is spreading all over the country. Christianity is charged with all sorts of crimes. Anything it does is regarded as harmful to China's best interests. Many are beginning to hate and to despise us and are determined to put an end to Christianity.

There is, however, a great difference between these two attacks. The former was due largely to ignorance of Christianity; the latter is based on some knowledge of it. The Boxer outbreak was led by the conservative and ignorant; the present attack by the educated and intelligent classes.

Opposition to Jesus Christ is not new. He was opposed by men of his own time. His own life was taken.

Persecution of Christians is not new. The history of the Christian Church is full of evidences of such conflict.

Charges brought forward against the Christian religion are not new. Many of the charges today are old and in importation from the West.

Christians need not be alarmed or dismayed. Many criticize the moon for its defects but the moon shines still.

While some have had their faith weakened and lost their love as a result of the present anti-Christian propaganda yet in the main this propaganda is a blessing in disguise.

It is delivering many of us from self-complacency in imagining that we have all that is surest and best while others are heading toward destruction and darkness.

It is purifying much of our thinking. There can be no organization in the world, not even organized Christianity, that is entirely perfect. Hence the Christian Church needed a Luther or a Wesley to effect a reformation. The present Anti-Christian Movement may be an instrument in the hand of God for the correction of His children.

It is helping us seek the true picture of Jesus Christ in place of one which may have been distorted and defaced by traditions, rituals, dogmatic statements, etc.

CONCENTRATED ATTACK AND HOW TO MEET IT

The Anti-Christian Movement is not an organization but a movement. It has no one at its head and no organization to direct its work. Its attack on Christianity, therefore, is varied and somewhat confusing. Of late it is becoming more definite, concrete and concentrated. Christian education seems to be the central point of attack and Christmas the appointed time.

The attack so far is of an intellectual character, but when the ignorant masses join hands with the educated there is no telling what may happen. Christians are called forth to watch and pray for spiritual preparedness so as to enable us to stand firm no matter what eventuality overtakes us.

There are at least three classes of people in the Anti-Christian Movement. They need to be met in three different ways. There are those who are prejudiced, who oppose anything Christians do, whether it is good, bad or indifferent. Such persons should simply be ignored. Argument with them can serve no good purpose.

There are those who are misinformed. Many oppose Christianity because of misunderstanding, such as Christianity's seeming connection with foreign political aggression. To such people an explanation of the true facts should be patiently given.

There are those who are seeking after truth. Such persons have often laid their finger on the weak spots of the Christian religion. To these friends we should be grateful for helping the Church to turn over a new leaf.

It is not enough to know how to meet the opposition. We must be true to our religious convictions. To a Christian his religion is a matter of life and death importance.

Have faith in God. Christianity is founded on a rock. No anti-religious storm, however strong, can shake it.

Be true to Christ. Do not desert Him as did His disciples of old at a time when they were needed.

Show forth the spirit of Christ in meeting the opposing foe. Let us strengthen our spiritual life and let the world know how courageous we Christians are. The anti-Christians are active for a destructive purpose; Christians likewise should be active but for a constructive program.

Polycarp, the second-century saint and martyr, before he laid down his life for the sake of his belief, said, "I have served Jesus all these years and He has done me no wrong. I cannot desert Him now."

A distinction should be made between Christianity and Christ;

between the teachings of Jesus and the theology of the Church; between the Head of the religion and its members. It is hardly possible for Christianity to free itself entirely from organization and tradition, but if the spiritual nature of Christianity is always kept as the matter of first importance, its future is exceedingly hopeful.

Christianity is congenial to the people of the Orient; even more so than to the people of the West. Surely it should no longer be regarded as foreign. Jesus has done us no wrong. We must stand by Him to the very last.

SUCCESS IN FAILURE

The writer of the Epistle to the Hebrews, in summing up the daring deeds of God's faithful ones in history, pictured the success of their faith in two ways, namely, success in victory and success in defeat. (Success in victory, Hebrews 11: 33-35, Success in defeat, Hebrews 11: 35-38). Yet he regarded both as success. It is the success of the spirit. What is needed today is also this spiritual success.

Jesus said that if He were lifted up he would draw all men unto Himself. Nearly two thousand years have passed and we have not yet seen the fulfilment of these words. Why is this? Either He is unable to draw or He has not been lifted up. The Church has been busy most of the time. It is very much to be feared that many other things have been lifted up rather than Jesus.

Jesus is still challenging His people today.

China at the present time resembles a house that is tumbling down. It requires that all its citizens should come and lend a helping hand to save the nation from destruction. All are to help. We Christians offer Jesus Christ as our best contribution to the nation's salvation. We must stand firm in the most important and glorious task and see to its successful issue.

Protestant Missions as Seen by a Turk*

The following is a translation of portions of an unsigned article of striking interest that recently appeared in the Turkish daily, "Djumhouriet," of Constantinople.

WE HAVE from the first been suspicious of this benevolent, religious, charitable, rich Christian Society that with such boldness stretches out its hands to the Turks. We are much afraid that while they may give us one, they will take five from us. It is more than sixty years since this Society has been establishing, in Constantinople, in Roumeli Hissar and Arnaoutkeuy, and in some of the Anatolian vilayets, branches, each under the name of a school. But since the time and circumstances were not very favorable to a

* From *The Missionary Herald*, Boston (December).

propaganda, their energies, especially among Moslem Turks, were very limited. But now, taking advantage of the opportunity given by the freedom resulting from the separation of religion and government, these zealous Protestants, like marauders, who make away with goods under cover of a tumult, have got the better of us, and are clinging on like crabs.

First they get people to love them, and then they make them novices in their order. Their schools are each a *tekke*; there the great needs of Jesus (Hazret-i-Isa) are sung. The persuasive abilities of the members of this Society, both men and women, are so great that, like ants caught in a spider's web, people cannot again be rescued from their hands. The greatest secret of their success is love.

The Protestant Young Christians begin with example and lead up to rule; they go from the concrete to the abstract; and this sort of propaganda is much more fatal. They do not proclaim the principles of Protestantism—nay, they do not even talk about religion; but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion. The number of innocent Turkish children captured by these charms is constantly increasing, and these children are becoming each an American Protestant—nay more, not only a Protestant, but a missionary.

A religious festival, when it assumes the character of a *soirée*, pleases everybody. Every year they celebrate the Christmas festival in their schools in such an attractive way, that we have witnessed in Shishli, in some well-known families with which we are well acquainted, a celebration of Christmas in the same way and with the same religious rites as it is celebrated by Christians. Nor is it only in Constantinople. We have heard one of the teachers tell about the Christmas festival as observed in the Brousa American School which has been quietly operating there for thirty or forty years past; and our heart was cut to pieces (*parcha parcha oldou*). The celebration described took place two years ago; and doubtless it has been going on thus year by year from the beginning.

In the Brousa American School, which has not a single foreign student in it, the Christmas celebration is carried on for the Turkish children. Yet nothing is said about religion—oh, no!

We must awake from our sleep, and we must tell these self-invited guests of ours to desist from this ill-considered ambition of theirs. We are much impressed by the news that they are going to open libraries in Anatolia, and start clubs; and it is reported that they are going to send to their own institutions in America ten young Turks. We are afraid they are thus going to hit us with our own weapons. A little sagacity! A little caution!

BEST METHODS



EDITED BY MRS. E. C. CRONK, 721 MUHLENBURG BLDG., PHILADELPHIA, PA.

Shall the Church take into account the Evanston Student Conference in planning its methods of work? In our satisfaction with an unchanging message, shall we overlook the necessity for frequent changes in method?

The interpretations of the Evanston Conference, as viewed from the floor, the gallery and the platform, are filled with suggestions as to methods of work, the value of which will be apparent to those who read wisely.

A second reading of the practical methods in the February REVIEW will be suggestive to leaders. They were written before the Evanston conference and without any reference to it but in the light of its discussions and findings they have new meaning.

SOME STUDENT REACTIONS

The knowledge of what my own student generation is thinking and feeling was the greatest thing I brought home from Evanston. I was profoundly impressed with the energy of my fellow-students in their demand for power and expression. I was also impressed with their lack of knowledge as to the meaning of religion and the Church, their lack of conviction on religious questions and their lack of information on social issues. The gathering presented, to my mind, a tremendous challenge to the Church to interpret and demonstrate Christianity in terms that shall appeal to students. It challenged the Church to set about rectifying its glaring defects, most of all those arising from the disunity of denominationalism, if it would hold the support of its younger members. It certainly challenged the students to unceasing effort in self-education and scientific study as a necessary prerequisite to their determining the value and possibilities of the Church, and the relation it should have to social movements. It opened up fields for endless research and it showed the fearful danger in mere "young blood" which has not fitted itself for

the place in society which it is demanding.

AGNES SAILER,
(Vassar College, 1926).

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The value of the Evanston conference to the Church and the world will manifest itself, not today nor tomorrow in whirlwind enthusiasm from the students, but will be seen through a period of many years. At the conference the students saw the possibility of having a more effective Kingdom-building Church. They saw opportunities of service within the Church and showed little of the spirit of removing themselves from it.

Out of that conference, which represented the spirit of the church-going youth of the country, there came the dynamic urge for unity upon which a real interdenominationalism can be built. There came, also, a feeling of high regard for the Orientals in their native lands. Youth, both foreign and American, sees the danger of taking the trappings of Western civilization as a part of the missionary enterprise.

To the individual student it meant the turning point toward different lines of thought, a new emphasis in reading material, and an interest in the Church as it deals with the pertinent problems before it. The student

became more than ever convinced that the Church cannot longer be complacent in a world which is struggling to solve the vital social questions which confront it.

CECIL HEADRICK,
(Southwestern College, Winfield, Kansas).

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The hopeful side of the conference consisted in this, that students not limited by strong denominationalism, and believing in an open and frank evolution of the Church, are seeking to aid the Church to find the Christ-way solution to the complex problems of today. The dangerous side of the conference consisted in the fact that students, with a woeful lack of factual knowledge of the history, the purpose, and the problems of the Church, desire to create church unity in outward organization before the Church is unified in spirit and fellowship and to bring about reforms by resolutions and legislation before the individuals in that group are converted disciples of Jesus Christ.

ARTHUR JOHNSON,
(President of the Lutheran Students Association of America).

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The significant things for the student appeared in the facts that (1) they found themselves conservative in comparison to many of their elders; (2) they failed to face up to the function of the Church, insisting only upon action in the fields of war, race and industry; and (3) they found their most pressing needs to be knowledge of the facts and experimentation in Christian living.

The significant things for the Church lay in the following: (1) It has not successfully brought its attempts, hopes and activities to the attention of the students; (2) students are impatient with denominationalism and a creedal basis of church membership but they insist upon the unique personality of Christ as the center of Protestant union and as the leadership for solution of individual and social problems. They are willing to forward church unity by attempting to unite all Christian young people's

societies in one organization; (3) students would like to see missionary activities dissociated from Western civilization and used as an interchange of Christian ideas between the home and foreign fields.

The significance for the world lies in the fact that the students accepted the Church as the social conscience and a crusader who should right all social wrongs. DOROTHY DYAR,
(Union Theological Seminary, New York).

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The mere fact that such an interdenominational conference could occur must win for it a significant place in the history of a social program of church cooperation.

A second genuine contribution was the reemphasis on the effectiveness of the educational approach to the great problems which vex our society today. The high point of this conference was found, not in its inspirational speeches nor its beautiful resolutions, but in the determination of those who attended to investigate conscientiously the facts of the questions which perplex us and to bring their findings to the attention of their campuses. Those who attended came to realize that a few hundred students meeting over a brief period could, after all, focus only a comparatively small force on our social ills. Their agreement as to a cooperative, systematic, educational program through the young people's division of our churches, tapped a great new reservoir of power in affecting public opinion. On important subjects it may soon be possible to present a uniform program simultaneously before all the student groups in America! It is to the task of making such cooperative work possible that the Continuation Committee of the conference is dedicated. This group deserves the earnest prayers of every thoughtful Christian.

RALPH F. BARTON,
(University of Missouri).

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The Interdenominational Student Conference has passed but those who actively participated in its creative

thinking or were in sympathy with its spirit feel that something unique came into being and that a spirit was there which will not die until it has reached the farthest corners of the earth.

For the first time in the history of America Christian students, under their own leaders, came together as a group to discuss problems peculiar to itself. To students the conference was of value, because it gave that group a consciousness of reaching out into untried fields, of pioneering along rugged ways, and of plunging into new depths.

Who can estimate all that the influence of this conference will mean to the Church and to the world? An earnest group of young men and women have been challenged to see the Church anew—in the light of a youth movement which is trying to bring in a new social order.

There is always the danger that these students will lose their spirit of youth and become bound down by abstract theories, words, and resolutions. Progress will be made, however, as long as students are experimenting with Jesus' way of life and thus strive to bring in the Kingdom of God. A. ANN SILVER,
(Willamette University, Salem, Oregon).

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WHAT NON-STUDENT DELEGATES SAW AT EVANSTON

Those who are planning to present missions to college students from now on would better read the Commission Report and Findings on this subject emanating from the Evanston Conference. You will not find there many facts for the substance of your message, but you will get a very true understanding of what Christian students within the Church are thinking with reference to the methods and objectives of Christian missions. However you may account for it, the oncoming generation sincerely questions the validity and future continuance of foreign missions as now conducted. They have been hearing all sorts of

criticisms of organized Christianity in the West and of its missionary activities throughout the non-Christian world. Some of these indictments are vague and unfair, but others hit at the very heart of real weakness and bring into question the validity of Christianity's missionary objective. The rising generation of church members is now demanding that we confess and correct every wrong aim, practice, and attitude in our missionary programs. Otherwise they cannot, and will not, commit themselves with enthusiasm to the missionary cause.

How fatal it is then to try to educate college students on missions before we allow ourselves to be educated by them on what foreign students—frequently non-Christian foreign students—are saying, and on what our own students are thinking and saying in reply. They may not know or appreciate the facts of missions or the tremendous contributions and many commendable features of present-day missions. Some of their demands for reform may be impracticable or may be nothing more than what missionary and native church leaders have been struggling to realize for some time. Nevertheless, they represent the ideas of the coming generation of Christian church members and unless we present missions so as to enlist their intelligent understanding and cooperation *now*, the Christian enterprise, both at home and abroad, will soon be paying the cost.

The Evanston delegates were not iconoclasts. While they revealed a restless passion for a fellowship within the Church of believers more truly committed to Jesus' way of life, as a matter of fact, they were not as sweeping in their criticisms of the generally accepted interpretations of missions as I had expected or hoped. While the missionary addresses were disappointing, the Commission Report on missions was appreciative, forward looking and in my judgment the finest product of the conference. It contained nothing, however, which better

educated volunteers have not known and said ever since the Indianapolis Convention. Fortunately, the new educational processes within the Volunteer Movement and the recent political developments in China, accompanied by radical changes in missionary policies, have increased the number of students who will be satisfied with nothing less than the most modern interpretations of missions, and by this I mean such interpretations as the indigenous Christian leaders of so-called mission lands and the more sympathetic and prophetic missionaries there heartily endorse.

At no point in the conference were the majority of student delegates enthusiastic about missions. The reason may be traced, I believe, to their general ignorance of what missions have accomplished and more especially to the absence of intellectual conviction of what Christ can mean, both to the individual and to the world. The Jesus of William Carey is not the Jesus of this student generation. As Dr. Albert Parker Fitch pointed out in his summaries of the discussions again and again, "you do not know what you believe." The essentials of the Christian faith, the central and unique elements of the Christian Gospel, the form and substance of religious experience, individual and social, were either so vague as to have little meaning for these students or so detached from personal experience as to possess little if any motivating power. It was the Church, not themselves, and not the spiritual needs of the world that these students met to consider. As a result the conference registered an intellectual commitment to missions but not an enthusiastic personal commitment.

I must not be misunderstood at this point. The conference delegates never considered for a moment scrapping the missionary program of the Church any more than they were willing to scrap the Church itself. There were criticisms galore and innumerable flashes of just and unjust indictments

against the Church and missions, but whenever it seemed that steam was up in the boiler and something courageous was about to be done, some one arose and either suggested another subject for discussion, so averting a blow-up, or opened the safety exhaust by a perfectly harmless appeal for continued loyalty to the Church as is.

To the degree that the conference lacked positive spiritual conviction it also lacked spiritual unity. On only one or two occasions did it manifest the power of united and sustained thinking. The passion of Paul to share Christ in an individual and mystic way found expression in more impersonal objective and humanitarian concerns. In only one address was it suggested that the solution of great economic and social problems might call for courageous facing of individual problems first and for individual economic and social sacrifice to the point of the Cross. This tendency to look out, never in, to objectify all their problems, and to limit thinking and proposed action to such manners as can reasonably be attempted through the Church, constituted the chief weakness of the conference.

MILTON STAUFFER,

(Educational Secretary of the Student Volunteer Movement for Foreign Missions).

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In my opinion the Evanston Conference was very significant to the students who were there, to the Church, if it will answer their challenge, and to the mission boards if they will examine the report prepared by these students.

That one thousand of our college youth gave up a half of their Christmas vacation in order to evaluate the Church as the agency for bringing in a new world order, was in itself a demonstration of no small significance. Great earnestness and fearlessness characterized their wrestlings with these problems. Discussions followed platform presentations and occupied half the time. These were always

spirited and eager. Often a dozen or twenty students were on their feet at one time clamoring for the privileges of the floor. Every point of view was represented.

The opening session was full of radical and challenging opinions, but the second and third days brought out conservative and loyal expression from the body of this large group. There was no doubt that the Church was the chosen agency in the minds of these students to do the work for bringing in the Kingdom of God. But only a united Church could do it!

Their vision for the goal was clean and logical, but they realized that they had little experience or reputation to effect a change from denominationalism to organize unity. However, they felt they could make a start with the young people's organizations and so voted that they immediately unite and promote a program which would give them facts and experience both of which they recognized as being inadequate.

The Church is very blind if she does not follow this conference by a well planned effort to see that the students get hold of the facts and surveys which they desire and also the opportunity to "learn by doing," which might involve having a place in the councils of the Church. Youth at Evanston asks, "Is there any real reason why the Church should be a middle-aged institution run by the middle aged for the middle aged?" How will the Church answer youth? It would be disastrous to foster prejudice, segregation and distrust between youth and age within the Church when the Church is the one organization which can unite all of life within its fold.

MRS. D. J. FLEMING,

(Representative of the Federation of Women's Boards of Foreign Missions of North America).

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The most interesting student conference that I have ever seen. It was all life. It was composed of a very fine body of students who seem to be

bent on knowing the truth about the Church and their duty.

C. G. HOUNSHELL,

(Secretary Board of Missions, Methodist Episcopal Church, South).

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First and last and throughout the sessions, a sincere gratitude for such a group. Fearless, honest, seeking but one goal, the Jesus Way of Life, they revealed a deep reverence and earnestness of search in their devotional expression which have sometimes been dishearteningly absent in the assemblies of their elders.

Secondly, an amazement at their conservatism. One expected an iconoclastic outburst. One witnessed a fair-minded appraisal of what has been of value in the development of the Church, and a determination to build on that foundation. The conviction grew. Not only is the future of the Church safe in their hands but the past is also secure in their keeping.

Thirdly, a wistful seeking for an institution through which to work out Jesus' teachings—individually, socially, nationally and internationally. These students see the forces of evil united. They are convinced that a divided Church cannot cope with this united impact. Denominationalism which is cooperative, which seeks only to bring its peculiar gifts to the enrichment of the whole, may hold the loyalty of this group for a period of transition to unity. But divisive, competitive denominationalism is anathema to them. Nothing but a united Church can channel their sincere, burning passion to apply Christ to the needs of the world.

"Mistakes?" Yes, there were mistakes. But when was youth—or maturity either for that matter—ever wholly wise? They acknowledged and one clearly recognized the superficiality of much of their thinking, due to their scattered and often misguided minds. They themselves emphasized their need of disciplined intelligence. One's optimism is based on the confidence that they will develop an intellectual conscience equal

to their undeniable moral conscience.

Without their idealism and strong young life the Church is doomed to failure. They offer fresh eyes; an open mind; and a passionate desire to follow Jesus regardless of the cost.

For want of these characteristics, certain sections of the Church are today perishing. For this young generation, under God's guidance, one has no fears. For those in the Church, so blind as to shut them out, one's heart is sick with apprehension.

MRS. CHARLES K. ROVS,
(Secretary of the Presbyterian Board of
Foreign Missions).

* * *

Who shall know with what high hearts came youth to Evanston in the closing days of the old year? No one in the gallery who ever stands with reverent soul in the presence of God's manifestations, could fail to bow as he heard the voice of another generation trying to utter its faith in supreme idealism.

These students do not use the phrase that dominated the thinking of the older groups in other days. Not once did one hear of "the evangelization of the world in this generation." But they are all on fire to make Jesus' way of life completely effective in modern society. There is no less of real religious purpose, whether mystical or practical or a combination of the two. They are not so much talking about saving souls as they are struggling to express the conviction that those who bear the name should really live the life. This is not quite the emphasis of the social gospel, ably interpreted by Dr. Rauschenbusch, but more the living contact of Jesus in the lives and affairs of men. This involves less dogma in the Church and more loyalty to Jesus.

To the students, sectarian differences, denominational lines, petty jealousies and rivalries between church bodies, distrust and suspicion, are all unworthy the spirit of the Christ. How can we hope for a united

world when we have a divided Church? How can we perpetuate provincial church groupings and expect to achieve the brotherhood of men? With the clarity of vision of those unafraid to assume that Christ meant what He said, and to stake their lives upon it, they call for a united Church in deed and in action. Christ could not tolerate war or anything that might lead to it. They have courage enough to declare their agreement. Industrial relationships continually haunt themselves before an ineffective Church. These students are prepared to help the churches to bring the spiritual power of God into new helpfulness.

It would be too tragic if the high vision of Evanston should be allowed to die in student hearts. May there be a greater readiness on the part of age to give youth its share in the great adventure. Why force them to go it alone—or to travel in just the way officials do? Would that the doors of our churches, and our offices, and most of all our hearts, might be swung wide to allow this band with its new awareness of its ideals to inject fresh life in worn channels. Take them into the reverend councils. Give them tasks that will demand their utmost. Satisfy their longing not only for more knowledge but for a real share in the task. They would like to paint for you the picture of the Christ they see and the God they love but it may be in colors that shock middle-aged sensibilities.

If the sacred places of the Church are covered with the dust of long decayed ideas, let these eager students bring the wind of their high ideals and see whether the appearance of sanctity may be improved. Let us not force a man-made mold on youth. Catch the contagion of its enthusiasm for Christ's ideals and let them use new tools if they will in building the Church and in making the world the Kingdom of God.

LESLIE B. MOSS,
(Associate Secretary Foreign Missions
Conference of North America).

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

MILLSTONES

(Continued from February issue)

Farm Work

A survey of the sugar beet fields of Colorado, Nebraska, Michigan, Kansas and Wisconsin showed hundreds of children at work for long hours, at thinning, topping, hoeing and weeding. In one valley there were 955 working children under sixteen, 303 of them from five to nine years of age. (These were some of the children under ten, not counted in the census.) In another state there were 1,358 children from five to sixteen at this work.

Imagine any six-year-old whom you know working twelve hours a day. That is what happens in the beet fields. The survey showed that some of them averaged even thirteen or fourteen hours while one such baby worked a fifteen-hour day for twenty-four days. Some children even younger and hundreds just a little older were doing the same kind of work.

It is done out-of-doors, but nevertheless many of the conditions of work have a bad effect on the children. These are particularly pressure of work, hours, postures, physical hazards and weather conditions. One little boy described the position for thinning and weeding as "jes' like a dog." An official report says: "All the weight of the fore part of the body rests on the wrists and palms of the hands. We saw wrists that were swollen and lame, hands that were sore, cracked and full of dirt, and knees that were sore, cracked and calloused. The face is necessarily very close to the ground, and in many instances becomes badly burned about the forehead and eyes from the heat and light reflected from the ground. . . . One thing must not be lost sight of—this

posture is retained quite steadily from twelve to fifteen hours a day, six or seven days a week, for three to six weeks, depending on the acreage worked."

No part of the United States seems to be without child workers. In three valleys of Washington and Oregon, fruit and hops claim 1803 children under sixteen. The work is not very hard, but the hours are long—ten hours or more a day for many of them. In one valley the children, who live there the year around, did not lose much school, for school terms were adjusted to the harvest. Children in the other two valleys, however, suffered a serious loss because of the change in school terms and because of their migrations.

California, too, has thousands of wandering children (variously estimated from 5,000 to 20,000), many going from crop to crop for nine months of the year. One eleven-year-old boy said that he had picked "grapefruit, grapes, oranges, lemons, figs and olives" and was then "in cotton."

Besides these crops, work is done in prunes, hops, rice, apricots, almonds, peaches, beans, rhubarb, potatoes, cherries, peas, asparagus, tomatoes, pears, apples, citrus, walnuts and beets.

"What is the matter?" inquired a visitor who saw a sleeping lad moving his hands ceaselessly across the sheet, picking at it. The boy's mother answered, "He does that sometimes when he's asleep. He thinks he is picking prunes."

Too Much "Vacation"

Families move from crop to crop by every sort of conveyance. They may camp in a wagon, in a tent, in one of the numerous auto camps, or in a truck—their only home, perhaps, for nine months of the year. How can

these children ever get to school? The State of California is trying to help the situation by a new school law, but it is difficult. Schools have "crop vacation." The school year may begin on August first and five weeks later be closed for prune picking. In grape districts the closing will come a few weeks later. Consequently, as families move from crop to crop, the children go from vacation to vacation. Sometimes when there is a school in session the children are not very welcome. Imagine twenty to seventy children of all ages, most of them retarded in their studies, suddenly dumped into a smoothly running school, to stay a few weeks and then move on.

In Virginia we find children working on truck farms. They are employed chiefly in harvesting but some help in preparation of the soil, planting and cultivating. A twelve-year-old whose day was typical for these children plowed ten hours—from seven to noon, from one to six. One quarter of the children who were harvesting strawberries, beans and peas were under ten years of age. Four fifths of them were under fourteen. A quarter of the children missed over half of the school term.

Truck farms and small fruit keep children busy in Maryland, Pennsylvania, Delaware and New Jersey, too. Most of them work ten hours or more a day. The United States Children's Bureau has studied similar work in North Dakota, Michigan and elsewhere—finding much the same condition everywhere.

Street Trades

No one knows how many children are working at street trades in the United States—not the boys who own their own paper routes, but the wandering youngsters you can see on many city streets until late in the night—bootblacks, newsboys, messenger boys, beggars, sellers of chewing gum, pencils and so on. A newsboy is proverbially supporting a widowed mother, but investigations reveal that this is not true in many cases. In

Des Moines, a survey showed that 83% of the boys had two living parents, and in some cases the parents did not even know the boy was selling. Reports from surveys of street trades in Boston, Philadelphia, Cincinnati, Mobile, Toledo, St. Louis, Chicago, Des Moines and Dallas reveal conditions of bad health, gambling, lack of schooling, thievery, juvenile delinquency, crooked spines from heavy loads, chronic over-fatigue from long hours. A study of one city showed that these boys, with their late and long hours, had three times as much heart trouble as other boys, twice as much throat trouble, more than twice as much flat foot, and more of other physical defects.

Not only physically, but morally street trades seem to be dangerous. In one city there were twenty-three men employing boys in street trades. Thirteen of these men had extensive criminal records. Statistics show that a large per cent of children in reform schools come from street trades. For instance, in forty-six reformatories of New York and Pennsylvania this amounted to anywhere from 63% to 77% of the inmates.

What of It?

These are a few of the facts of the way American children are working, not in one state or one section, but throughout the United States. Over a million children from ten to fifteen years old are engaged in gainful occupations, plus many under ten, and others who were not counted in the census. Why do we allow this to go on?

Children's Code Commissions, school laws, mothers' pensions, regulation of work in local communities, state child labor laws, a national child labor law—all have been suggested as helps in freeing the children from today's bondage of toil. Do you know the laws of your own State relating to child labor? The Children's Bureau of the United States Department of Labor, Washington, D. C. will send this information on request.

We can find the facts, study proposed remedies, and help to put practical measures in operation. Facts may be secured from local officials, and from state departments of labor, education and health, as well as from the Children's Bureau at Washington.

"There are no labor problems here," said a group of women in a small town. Whereupon one woman proceeded to find out how true that statement was—and from week to week surprising facts which she discovered appeared in church calendars and other places. Would people be surprised to know that in your community there are—boys and girls employed? Are they in occupations which offer advancement or in "blind alley" jobs? At what age do the children leave school? At what school grade? Must they have certificates to go to work? Do they have health examinations?

What kind of citizens are you sending to other states? What kind are they sending to you? A set of standards carefully worked out by people who have been studying the needs of children has been published by the United States Children's Bureau. Some of these are:

At least nine months of school attendance annually for children from seven to sixteen.

Age minimum of sixteen except for certain occupations in vacation periods.

Prohibition of employment of minors in dangerous, unhealthful or hazardous occupations, or at work which will retard their proper physical and moral development.

Physical examination showing a child to be of normal development and physically fit for the work at which he is to be employed.

Minors not to be employed over eight hours a day or forty-four hours a week.

No night work for minors.

Ask the Children's Bureau to send you the whole set of Minimum Standards for Children Entering Employment and compare conditions in your locality with these standards.

It will not make much difference to the children that we *know* facts unless we *do* something. This may

mean working for better child labor or school attendance laws and adequate provision for their enforcement. It may involve the establishment of a system of State aid for dependent children to make it possible for them to stay in school. It is likely to require careful scrutiny of various candidates for election. And whatever else we do, we can let other people know the facts and we can help create the public opinion that will abolish child labor from the United States.

Occupations of Children, 1920 Census

	Children 10-15 years of age, inclusive	Children 10-13 years of age, inclusive
Agriculture, forestry, and animal hus- bandry	647,309	328,958
Extraction of miner- als	7,191	647
Manufacturing and mechanical indus- tries	185,337	9,473
Transportation	18,912	1,899
Trade	63,368	17,213
Public Service (not elsewhere classi- fied)	1,130	153
Professional service.	3,465	621
Domestic and per- sonal service	54,006	12,172
Clerical occupations .	80,140	6,927
Total	1,060,858	378,063

Prevalence of Child Labor, 1920 Census

	Children 10 to 15 years of age in- clusive, engaged in gainful occupations
Divisions of United States	
New England	59,239
Middle Atlantic	131,541
East North Central	100,801
West North Central	57,906
South Atlantic	273,981
East South Central	221,342
West South Central	184,267
Mountain	15,612
Pacific	16,169
United States	1,060,858

What Will You Do About It?

"The children pass through the period of childhood but once, and their needs cannot be met with ten years hence. Next year it will be another group of children. There is an immediacy about a child welfare program that exists with reference to no other."—Grace Abbott.

Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

A TRADITION TO BE ESTABLISHED

Compiled from Many Sources by
JEAN GRIGSBY PAXTON

When the history of the Christian Church in China is written one of the most significant and dramatic chapters will undoubtedly be that which describes the industrial situation and the way in which the Church, in the beginning of its history as a national body, set itself to change these conditions. In sober earnest this young Church faced the facts, disheartening as they were, recognized its responsibility for changing conditions and set to work steadily and patiently but with high courage upon the task.

And this task was no small one. An adequate description of the industrial world of China in the year 1922, or 1926 for that matter, can not be given here. The one really official document on the subject ever published, dealing however with only one phase, that of child labor in the International Settlement of Shanghai, has been called by a seasoned observer of labor conditions, the most melancholy social document of history. The following brief quotations will serve to show why this report makes melancholy reading:

"The average earnings of a young child are unusually not more than twenty silver cents a day. The contract system of employment is common. Under this system the native contractor supplies the requisite labour and is paid on production. This system is obviously open to grave abuse. The Commission heard evidence to the effect that in some instances contractors obtain young children from the country districts, paying the parents \$2 a month for the services of each child. By employing such children in the mills and factories the contractor is able to make a

profit of about \$4 a month in respect of each child. These children are frequently most miserably housed and fed. They receive no money and their conditions of life are practically those of slavery."

"Cotton Mills. Young children, who are supposed to be working, but who have been overcome by fatigue or who have taken advantage of the absence of adequate supervision, lie asleep in every corner, some in the open, others hidden in baskets under a covering of raw cotton. The discipline appears to be lax, and those in charge seem to wink at much that goes on in this respect. The Commission noticed that on its advent a warning whistle was given and many of the children were awakened by their immediate neighbours and hurried back to the machines. The contract system of employment above described is common.

"Silk Filatures. Nearly all the employees in the silk filatures are women and young girls. Generally speaking, one child is employed for every two adults. The children brush the cocoons and prepare them for the reelers by removing the waste and so exposing the silk thread. This operation is performed over basins containing nearly boiling water with which the fingers of the children frequently and necessarily come in contact, thereby becoming roughened and unsightly.

"Match Factories. Certain operations, such as boxing the matches and making up parcels of boxes, can be and are performed by quite young children. As little as nine copper cents is sometimes paid to a child for a day's work. Members of the Commission visited one factory of considerable size. Young children, certainly not more than five years of

age, were to be seen working with almost incredible rapidity."

Set side by side with the above paragraphs one from another report, this time a published trade report:

"The profits of the _____ factory again surpassed \$1,000,000. For the past two years it has been running night and day, with scarcely any intermission. The working hours are from 5:30 a. m., to 5:30 p. m. and from 5:30 p. m. to 5:30 a. m. respectively. No meals are supplied by the factory. It will be seen that the company is in an exceptionally favorable position. With the raw product at their doors, an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe, it is not surprising that their annual profits should have exceeded their total capital on at least three occasions."

To change such conditions was the job the Church set for itself. What has been done? A little leaflet called "Threads," the story of the industrial work which the Young Women's Christian Association of China has done or has participated in, gives a part at least of the answer to that question:

"Most of the Christian agencies in China are united in a National Christian Council which in a good many realms is able to act for the Protestant Church as a whole.

"At the great National Christian Conference first called in Shanghai, May, 1922, the Church went on record as opposed to child labor, and believing in the necessity of one day's rest in seven and of provision for the health and safety of industrial workers. Considering that this conference in a sense marked the beginning of the Chinese Christian Church, this was rather an astonishing seven-league step to take at the beginning.

"Ever since these great new subjects were brought before the Church at the Conference of 1922, this Industrial Committee has been at work along the lines of research and study of industrial conditions in many

parts of China, and of the slow formation of the public opinion which will have to be created before these can be changed. The Chinese people like concrete and practical things. On the other hand, their social unit for thousands of years has been the family, not the community, and this has formed a deep racial instinct not to 'interfere' in matters of public concern. The awakening of the social conscience in this country will thus have both its helps and its handicaps.

"In spite of a century or so of social reform in the West, we who are foreign also bring certain handicaps to this situation in China. It is not always clear how far the Church should consider its responsibility in economic or political issues to extend. There is also no established tradition on the part of the mission boards for sending experienced social workers to the Orient on the same scale as those sent for education, medicine and evangelism. To help to change this tradition is one of the most fascinating problems of the Industrial Committee of the National Christian Council for China.

"While this educational process goes on in many cities and schools throughout China, one special issue has been lifted to prominence, for friends in many countries to watch. 'No child labor' was taken as the most appealing and definite of the standards adopted by the National Christian Conference, to be put into effect. The International Settlement of Shanghai itself was chosen as the best laboratory for this experiment, since the condition of China's own government made it impossible to try to enforce Peking's provisional labor standards in Chinese territory.

"The Shanghai Municipal Council was found to be willing to form a commission to consider how child labor could gradually be reduced in the Settlement. Dame Adelaide Anderson, for many years Chief Lady Factory Inspector for the British Government, came to China for ten months to contribute of her technical

skill and ripe human wisdom to this commission. A carefully chosen group of Chinese and foreign men and women worked hard for a year and then brought in a report (the report referred to above) which if accepted would gradually raise the working age to twelve years, achieve a gradual reduction of the shockingly long working hours, and provide for inspection. The recommendations were mild in themselves, but so much better than existing conditions that they were all that could be asked for at first."

No small result of this work was the way in which for the first time the eyes of the world were turned upon labor conditions in China. To quote again from "Threads": "The civilized world will no longer endure that our comfort and possessions should be built upon the bodies of little children. The word that poured in to Shanghai during the spring campaign of 1925 from backers all around the world was nothing short of amazing. It forms so large a part of the weaving which is irresistibly bringing the countries together in a common concern for those who work by hand, that a roll-call of these names should be given:

GREAT BRITAIN

The Manchester (England) Chamber of Commerce.

The British Section of the Women's International League.

The Continuation Committee of the great English Christian Conference, "Copec."

The National Y. W. C. A. of Great Britain, and the World's Committee of the same organization.

AUSTRALIA

Mr. W. M. Hughes, ex-Prime Minister of Australia.

The Chamber of Commerce of Wellington, New Zealand.

THE UNITED STATES

The National Y. W. C. A.

Miss Mary Anderson, director of the Women's Bureau of the government Department of Labor.

Miss Grace Abbott, head of the Children's Bureau of the Department of Labor.

CZECHO-SLOVAKIA

Miss Alice Masaryk, daughter of the president of Czecho-Slovakia.

The National Y. W. C. A. in Prague.

JAPAN

Miss Y. Yamada, secretary of the Society for the Harmonization of Labor and Capital.

Women's Federation, the Peace Society, the W. C. T. U., and the Shanghaianders' Association of Tokyo.

Mr. Bunji Susuki, president of the General Federation of Labor in Japan.

President and Mrs. Y. Sakamoto, Japanese people of Tung Wen College, Shanghai.

INDIA

Mr. N. M. Joshi of the Servants of India Society.

Tata Sons of Bombay, the largest employer of labor in India.

FRANCE

The French National Council of Women, French Women's Alliance, and French Young Women's Christian Association.

The French Women's Union for the League of Nations.

M. Justin Godert, and M. George Scelles, Minister and Secretary of the Department of Labor.

M. P. Appell, of the University of Paris.

Dr. P. Armand-Delille, of the International Association for Child Welfare.

M. Wilfred Monod for the Faculty of Protestant Theology.

M. Paul Fuzier for the Protestant Committee on Friendly Relations with Strangers.

M. Emile Borel, ex-minister of finance.

M. Max Lazard, of the Labor Party.

M. Fontaine, president of the Administrative Council of the International Labor Bureau in Geneva.

Early in the summer it was stated in Parliament that the British Government had been keenly interested in the attempt to regulate industrial conditions in Shanghai; and officials of the Government of the United States turned to the report of this Child Labor Commission for authentic information regarding the industrial conditions that are a part of the international situation that came to a crisis during the past summer.

The major question for the churches of the United States which are co-operating in the great Christian movement of China is whether they are facing all of the implications of such a relationship and are prepared to accept their share in the responsibility for conditions in China and the United States that are binding men, women and little children upon the wheel of the machine.

NEWS FROM MANY LANDS



NORTH AMERICA

The Knighthood of Youth

THIS has been organized by the National Child Welfare Association to help meet the increase of lawlessness among school children of school age in this country. It is to be under the direction of Charles M. De Forest, and its aims are thus described:

Our public school authorities are frankly admitting that their curriculum does not make provision for direct training of character, and it is plain that parents need help in this direction. The Knighthood of Youth supplements the efforts of parents and teachers in the home and the school. It operates entirely through existing agencies, furnishing them with methods and materials which have been tried and proven to be successful. The cardinal principle of the Knighthood of Youth is the development of individual character through the practice of daily exercises which form habits of honesty, courage, purity, thrift, loyalty, helpfulness and other virtues. It is intended primarily for children between seven and eleven whose work is checked by parent or teacher, a daily record being kept of success or failure, the reward of degrees of Knighthood being given for standards attained. This movement is being extended to the remotest, humblest home in the mountain or on the farm as well as in the city—all it requires is a child, and a parent or teacher to help direct the young knight in his quest for character.

Women's Law Enforcement Convention

THE Woman's National Committee for Law Enforcement has called a Convention in Washington, D. C., April 11th-13th in the Hall of Nations, Washington Hotel. Nine commissions of women representing various organizations and sections of the country will present reports and resolutions on the Legal, Political, Educational, Social, Patriotic and Religious aspects of Law Observance and Enforcement. The Commission of Church women, Mrs. Fred S. Ben-

nett, chairman, Mrs. Katherine Silverthorn and Mrs. John Ferguson, vice-chairmen, will report at the opening session Sunday afternoon. Christian women must face the present situation with a sense of grave responsibility. It is not a question of law based on the 18th Amendment alone but a question of reverence for all law without which this Democracy is not safe and is without power to aid the world. Further information may be obtained from the chairman of the Washington Committee, Mrs. Wm. L. Darby, Washington Hotel, Washington, D. C.

New York City

NEW YORK is America's largest, wealthiest, busiest and most foreign city and its greatest foreign mission field. The average population is 17,841 a square mile, that of London is 10,789 a square mile. Out of a total population of 5,500,000 in greater New York nearly 2,000,000 are foreign born, 2,250,000 have one or both parents foreign born, only 1,000,000 are of native born parents. In other words about 76.4 per cent of the population is foreign or of foreign born parentage. There are 136,000 English in the city; 584,000 Germans, more than the population of Dresden; more Austrians than in any city of Austria, save Vienna; more Hungarians than in any Hungarian city except Budapest; more Norwegians than in Stavanger, the fourth largest city of Norway, and more Swedes than in Norrköping, the fourth largest city of Sweden; 56,000 Roumanians; 23,000 Greeks; more Italians than in any city of Italy, including Rome; 14,000 Spanish; 48,000 French; 200 unclassified nationalities—Danes, Hollanders, Belgians, and others. It has twice

as many Irish as in Dublin; 250,000 more Russians than in Leningrad; and there are more Jews than there were in Palestine in the reign of King Solomon.

Moody Bible Institute

THIS school in Chicago, which not only carries on the work but also perpetuates the name of its honored founder, Dwight L. Moody, has sent more than 1,300 students as missionaries into foreign fields alone, since it was organized. Last year it sent out sixty. Under fifty-seven societies and boards 959 graduates of the Institute are now at work in thirty-seven mission fields. At present the student body includes representatives of every state in the Union and twenty-six foreign countries. There have been as many as twenty-two denominations represented in a single year. The Institute has three distinct branches, with a dean at the head of each—the day school, with an enrolment last year of over 1,000; the evening school, with 700 students, and a correspondence school with an enrolment of 7,200.

To Train City Missionaries

GARRETT Biblical Institute, Chicago, will inaugurate a new department next year by setting up a training department for men who will devote their lives to city missionary work. Rev. F. O. Beck and Rev. Erik L. Sonderby will direct this department. Mr. Beck was the promoter of the recent religious and social survey of St. Louis. The funds for the new department will be provided by the home missions society of the denomination, the Chicago home missionary society and the institute.

The New York Bible Society

THE report of the General Secretary Rev. George William Carter, D.D., at the annual meeting showed the largest distribution of the Scriptures ever made by the New York Bible Society. During the year 1925, 958,461 copies of the Scriptures in 67 languages were circulated. A large

part of this distribution was free and the remaining copies sold at cost or less. Over 58,000 volumes were distributed to immigrants arriving at Ellis Island and 120,000 to sailors and seamen from all parts of the world. The missionaries of the Society visited the hospitals, the prisons and the institutions for the poor and helpless. There were foreign-speaking workers who carried the Scriptures to the Italians, Greeks, Germans, Russians, Scandinavians, and those of many other nationalities. During the year the Society published or obtained from printing presses in Europe gospel portions in large type in two languages, printed in parallel columns. The Society now has sixteen foreign languages thus published parallel with the English. Recently the Gospel of John in Esthonian-English was published, being the first time in history that any part of the Bible has been printed in Esthonian and English in parallel columns.

Demand for Braille Bibles

THE American Bible Society reports an incident which illustrates the importance of the special work which it is doing in supplying Bibles for blind readers. A blind man in Kansas had a New Testament in American Braille to give away, and through the *Ziegler Magazine* for the blind, recently, he offered it to any blind person who would pay for the transportation. Responses came from thirty-four individuals from thirteen states eagerly offering to do this. A family of three blind sisters received the books. The thirty-three other applicants were sorely disappointed. To supply these thirty-four New Testaments would cost \$1,190. The New Testament in American Braille takes five volumes averaging \$7 each. Many requests come for the Scriptures in American Braille, though for the past five years this system has not been taught in the schools; *Revised* Braille supplanting it. And yet, here were thirty-four adults, sixteen men, and eighteen women, un-

supplied with the New Testament, and all eagerly appealing for it.

Y. M. C. A. and the Churches

A MOVEMENT to promote cooperation between the Young Men's Christian Association and the churches is being fostered through the Counselling Commission of the Protestant Churches of the United States of America. This Commission is composed of representatives of eighteen Protestant communions, who are to confer at least once a year with Association leaders on problems of relationship which are national in scope and which pertain to all denominations. The National Council of the Y. M. C. A. has established a Department of Relations with Church and Interchurch Bodies, of which Dr. David G. Latshaw is the secretary. Dr. John R. Mott said at the recent meeting of the Commission: "The better blending of the forces of our great communions with those of this child of the Churches, the Y. M. C. A., is of very great importance, so that, as a result of our united impact upon the great areas of need and opportunity among the young men and boys of our nation and of the countries with which we are cooperating, we may achieve a larger result for Christ and the Church and for their progress in the world."

The Negro Forum Movement

HARLEM, a district of New York which covers an area of less than one square mile, represents the largest aggregation of Negroes in America—a city within a city, as cosmopolitan and varied in its composition as the great city itself. Persons of color from France, Germany, India, Africa, Australia, and all other parts of the world, even Black Jews direct from Palestine, contribute to this city of 150,000 souls. There are as many different schools of thought, and every shade of opinion is represented.

Five years ago Miss Julia Lathers, an enthusiast of the Ford Hall Forum in Boston, conceived the idea that one

of Harlem's biggest needs was a sort of thought stabilizer—a place where its different groups could come, exchange ideas, and give vent to their suppressed feelings and desires—and the North Harlem Community Forum was formed, which has been held weekly in the auditorium of the Public Library. It is a member of the Open Forum National Council and has been represented at its annual meeting at Chautauqua, New York. The National Council, with headquarters in Boston, Mass., has, on the strength of the accomplishments of the Harlem Forum, openly endorsed the Forum movement among colored people and urges that in every Negro community open forums be established as a means of furthering better understanding between the races.

No Race Problem Here

SCHOOLS of the Hampton-Tuskegee type, after half a century, are showing marvelous results. Brunswick County, Virginia, once one of the most backward and unprogressive sections of the "black belt" of that state, in which the Negroes were in large majority, is an example. Two white newspapers of that section, both with strong Southern sympathies, recently discussed the result of these educational institutions. The *Petersburg Index-Appeal* says: "The Negroes of New Brunswick, in matters of thrift, low criminal record, ownership of land and ability to command respect and good will of their neighbors, stand second to none. The low criminal expense, despite the fact that the county had the greatest preponderance of Negro over white population of any in the state and the further fact that the county jail has stood empty for six months at a time, are cumulative evidence of the wonderful material and social progress in this county." The *Brunswick Gazette* says: "There is no race problem in our county. The colored people and white people of this county live on terms of mutual respect and cooperation. The report of the auditor

of public accounts shows the splendid material progress made. This is a wonderful record for a people who a few years back were mostly renters and tenants."—*United Presbyterian*.

LATIN AMERICA

Guatemala Girls' School

THE Guatemala Mission of the Presbyterian Church conducts in Quezaltenango a school for girls which is greatly in need of funds for a new building. "The school is a potent means of evangelization. Not a year passes that important results are not obtained through the conversion of pupils who came prejudiced against us. Our schools are first and foremost evangelistic. But the fine results are not limited year by year to devotional life and Biblical knowledge, but are so patent in the best cultural work as well, that the school has accredited itself immensely in public opinion. This is why the quarters hitherto used are becoming crowded to suffocation, and why so many of the best families, including a Minister of Education, send their children to our school by preference. The school is a demonstrated success, not an untried hypothesis. It has proved what a good evangelical school can do. The Mission sees it. The Government sees it. The public sees it, and we all are waiting for it to have a better chance to do its best."

Porto Rican Children

AFTER four hundred years of the Spanish regime in Porto Rico, ninety-seven per cent of the people of that island were illiterate. Twenty-one years of the American regime reduced this to sixty-five per cent. The Government, the missions, and Masonic orders are realizing the need and increasing the schools. The poverty of the people is a drawback. For example, one of the teachers found that the children could work only an hour or two in the morning before they became listless. Members of the American Protestant Episcopal congregation in San Juan provided, as

an experiment, the simplest meal in the middle of the morning, oatmeal and milk, or bread and cocoa. They were going to try it for three months and judge the effect, but at the end of a month the children were found to have gained in weight from that simple fare, and the teacher reported an incredible improvement in their work. One small boy begged to come to school on Saturday. "Do you like school so much?" "No," he said, honestly, "but I want my breakfast." The missionary found that in this child's home there were nine children, and all the food they had in a day was coffee and a banana or a sweet potato.

Bolivia's Real Need

REV. and Mrs. H. S. Hillyer, Canadian Baptist missionaries in Bolivia, write as follows of their problems: "The Bolivian is thoroughly accustomed to hypocrisy in religion. It is as natural to him as the air he breathes. When a baptized believer slips back into his old life, he and all his neighbors think that nothing unusual has happened. The problem we face is—how to make the church members realize and feel deeply that the reputation and future of evangelical work in Bolivia lies largely with them. In Bolivia I feel that I must see a man practically every day for a year before I begin to think about baptizing him. At home we ask ourselves the question: 'Does the candidate understand what baptism means?' In Bolivia we ask: 'Does the candidate fully understand that it means to live daily for years the Christian life?' Our progress in Bolivia does not depend upon baptisms but upon real conversions."

East Indians in Guiana

REV. J. B. Cropper, D.D., now representing the new United Church of Canada, began work in 1896 among the 25,000 East Indians in British Guiana, which he speaks of as the only representative of the British Empire on the South American con-

tinents. He writes: "The progress of the work, considering the many set-backs it has had, has under God's blessing been satisfactory. There are over sixty points at which groups of Christians have been organized and regular Sabbath services are conducted. Upwards of thirty elementary schools have been established, of which twenty-five are recognized by the Government and receive maintenance grants. A high school for boys another for girls and a training home for girls have also been established. The two former are, like the majority of the elementary schools, recognized and aided by the Government."

Carajas Indians in Brazil

STARTING out from the mission station of the Evangelical Union of South America at Goyaz, Brazil, Rev. Mr. Wilding recently visited a tribe of Indians called Carajas, whom he describes as naked and painted savages. He says: "The Indians gave us a great welcome, the chief bringing all his family to spend a day with us. Our gramophone was a great surprise and pleasure to them all, only I did wish they could have understood the hymns which were being played. We long for the day when they shall know Him, whom to know is life eternal. As the time went on the Indians came from day to day to help us with the work of making a clearing and soon many trees were felled and building was begun. A Roman Catholic priest visited us shortly after our arrival and endeavored to turn the Indians against us. His attempt was not successful, however, as the Indians maintained that we were their friends."

EUROPE

Children's Church in London

A CHURCH planned exclusively for children is being completed in London by the West Ham Central Mission, one of the most successful Baptist enterprises in that city. An old tabernacle is being transformed

to accommodate a children's congregation of approximately 500. With the exception of the minister, Rev. C. G. Hutchison, the organization of the church will be composed entirely of boys and girls. The roof has been painted to represent an eastern night sky, with twinkling golden stars, and famous artists have contributed pictures which will be hung on the walls. The children will elect their own church officers. As most of them will come from homes of the poor, a special envelope has been devised, in which those who feel that they are unable to give money are asked to enclose a note of thanks for some benefit or joy received during the week. A day nursery will be conducted and it is hoped to add a playground and welfare center. About £60,000 has been expended on the enterprise.

Jews and Christians Confer

OVER a thousand people applied for tickets for a conference of Jews and Christians held recently at the Wesleyan Church, Manchester Square, London, to discuss the subjects "The Contribution of Religion to the Improvement of Race Relations," "Native Races, a Sacred Trust," and "Anti-Semitism." The afternoon conference, referring to religion and race problems in China, Africa and India, was full of interest, and provoked a considerable number of short speeches by members of the audience. An underlying thought seemed to be present in the minds of everyone, namely the belief in man's reasonableness and desire for righteousness, no matter to what religion, race or color he may belong. The evening session on Anti-Semitism was opened by a challenging address by Dr. Montefiore, followed by a statement of the Christian point of view. There was no lack of frankness on either side, and in the speeches that followed every shade of opinion was expressed, including that of a Russian Jewish convert in the Anglican priesthood, a Zionist, and a Hungarian Jew.

English Youth and Temperance

THERE has been organized in England a "Young Methodist Temperance Campaign," in which the Methodist youth are asked to accept responsibility for the fight against the drink evil as a definite part of their Christian service. Meetings are being organized throughout the United Kingdom. Young men and women will preside; one speaker will show the evil of drink and another will appeal to the young folks between fifteen and thirty to arm for the decisive fight "in this generation." The proposition is clinched by the signing of the following "obligation":

By the help of God, I enter now into the twofold Obligation of Abstinence and Service.

I will abstain from the use of alcoholic beverages, that body, mind and soul may serve Christ's Kingdom at their highest.

I will serve as I have opportunity, studying to make my service effective, and I will set Temperance Reform in the forefront of my claim and duty as a citizen. Amen.

"Why should not the 'Youth Movement of America,' if it is looking for a task, try its hand at this reform? How could they help their country as well?" comments *The Christian Advocate*.

Religious Needs of France

WRITING on the problem of evangelization in France, Pastor Connier says: "The French nation does not know the Bible. By law all religious instruction has been banished from the state schools. The Catholic Church has thus in her hands almost the entire charge of the religious education of the children of the country. They learn a catechism, but nothing from the Bible or the gospels. The New Testament is almost unknown in France. The French people do not know the Person of Jesus. Since they do not read the gospels, they only know the remote picture, often conventional and far too dogmatically expressed, which is given in the catechism, or by the preaching and art of the Catholic Church. But the radi-

ant, pure, attractive portrait of the synoptic gospels is unknown; very few French people have ever contemplated it. In some quarters the historical existence of Jesus is doubted—more often it is practically ignored."

Jewish Converts in Poland

MAX SPALENICE writes to the *Jewish Missionary Herald* from Cracow that another Hebrew Christian in Poland has been led to offer himself for preparation for Christian work in the future. "The life," he says, "of a truly converted young Jew here is by no means an easy one. Day after day he has to meet relatives and friends who think it their duty to draw him back to Judaism. Offers of help and alternate threats of persecution are continually held out to make him renounce his Christian faith. They consider it a meritorious deed to 'reclaim' such a convert to his former Jewish persuasion. 'I would give the world,' one Jew said, 'if I could win him back to our (Jewish) religion.' 'This man is a perfect mystery' another Jew said, 'to go about telling his people about Christ without fearing the consequences to himself and to his nearest relations.'"

Bibles Again for Russia

IT HAS been extremely difficult, if not impossible, for the last four or five years to get Bibles into Russia. A few shipments for which permission was secured by Russians from their Government have been admitted. All others have been stopped, whether sent by way of the Black Sea, the Caucasus, China or the Pacific ports. Permission, however, now has been granted to print considerable editions at the government printing offices in Moscow and Leningrad. There are no plates at hand from which to print these Scriptures and the changes in spelling required by the action of the Government would make old plates valueless, if available. The American Bible Society

has offered to pay the cost of making a new set of plates, amounting to \$10,000 or \$15,000. The version is to be the same and the general appearance of the book will be the same as the earlier editions.

AFRICA

Moslem Heresy Trial

THE controversy stirred up in Cairo by the trial for heresy of a professor in Al Azhar, the great Mohammedan university, was reported in the November REVIEW. It will be remembered that Sheikh Ali Abdel had written a book entitled "Islam and the Basis of Government," in which he argued for the use of progressive Islamic principles as against a literal application of the temporal ideas of Mahomet's day, including a divorce of civil and religious authority. This brought consternation to the legalists, with the resultant demand for his dismissal. The Minister of Justice, however, refused to remove him from Al Azhar, and his own resignation was thereupon demanded. Now word comes that two progressive members of the Egyptian cabinet have resigned as a protest against the enforced resignation of the Minister of Justice. Thus independence of thought is increasing even in the strongholds of Islam.

Women's Movement in Egypt

A GREAT change is taking place in woman's position in the public life of Egypt. She is now taking part in every phase of Egyptian life, and it is no unusual occurrence for leading Egyptian newspapers to devote space to the feminine question. It is not uncommon to see unveiled Egyptian women with male members of their families in the hotels of England and Europe. *The Church Missionary Review*, London, tells of a women's committee that has been formed in Egypt by prominent Egyptian ladies who take a leading part in both political and social movements. Their program includes equality between men and women, compulsory

education for girls as well as boys, and the abolition of polygamy. In 1922 the members of this Committee succeeded in obtaining a law raising the marriageable age for girls to sixteen. They are advocating greater freedom of association for young men and women before marriage.

The College at Achimota

REFERENCE has been made in the REVIEW to the new Prince of Wales College at Achimota, on the Gold Coast, and to Dr. J. K. Aggrey, the distinguished African member of the Phelps-Stokes Commission, who is to be a member of its faculty. In a recent address in London, Dr. Aggrey outlined as follows some of the plans for the institution:

With some fifty teachers selected from the five continents of Europe, Asia, Africa, America, and Australia, and with accommodation for about eight hundred students, it will be the aim of Achimota to correct the mistakes which have been made in the educational systems of Africa. It will take the African boy and girl at the age of six and carry them through the kindergarten to the university courses. It will give to the African, not only professional training, but also technical courses that will teach both boys and girls the dignity of labor. The importance of the Gold Coast Government's experiment at Achimota is that it will retain and improve the best things in Africa and couple them with the best things Western. The pupils in this government college will be trained to be Christian citizens.

An "Ekitelo" in the Congo

THIS is the name given by the people, says a missionary of the Disciples Church in the Congo, to a gathering of evangelists and teachers from thirty-nine outstations and the candidates for baptism. She describes the latest of these occasions as follows: "The Ekitelo opened with a song and prayer-service and then the hand-shaking began. Many of those present had never before shaken the hand of a white person and naturally they desired that privilege. Then followed a week of school, the evangelists and teachers receiving special training for their work, and those to be baptized meeting daily for Christian teaching.

There was also a school for women and girls each afternoon. Imagine the joy of the Sunday communion service where 227 were partaking for the first time and dedicating their lives to Christian living; here where Christian living means a complete change in all the old ways of living and thinking."

Moslem Learners in Nigeria

MR. AND Mrs. Merryweather of the Sudan Interior Mission send an appeal for prayer for the Moslems of Northern Nigeria, a mission field made especially difficult by the climate, as well as by Moslem hostility. They write: "Splendid missionaries of the C. M. S. and other societies have labored here and gone. Good work has been done, the major portion of the Scriptures translated and other books to hand; and yet there prevails almost complete indifference to all. The most hopeful feature lies in there being a desire on the part of many to hear the Word of God. We have had an average attendance of eighteen Moslems every Sunday for years, who apparently love it. The Spirit of God has blessed it to their conviction, and shown them their need of the Lord Jesus Christ, and yet the fear of man holds them from surrender, and a public confession. Our head *mallam* (Moslem priest) once said to us: 'In my heart I know in whom I believe, but the moment I confess I know they will get me out of the way by poisoning.' This explains why there are so few converts."

Books for Central Africa

VEN. Archdeacon Lloyd, speaking at the annual meeting of the Religious Tract Society, told of meeting in a railway train a young Baganda, who spent the day reading a book by Charles Garvice, which he said was about "how English people make love." The Archdeacon continued: "A tremendous demand is coming from Central Africa, where I have been stationed for thirty years of my

life, for real good literature. Your Society has already given two magnificent things to the Uganda Mission. We have received, first of all, "The Pilgrim's Progress." All through Uganda you will find that "The Pilgrim's Progress" is one of the most treasured possessions of that country. The other book that the Religious Tract Society has given to Uganda is the hymn book. It did touch my heart when I heard these black subjects singing:

Jesus loves me, this I know
For the Bible tells me so.

You get to know the languages of the peoples of Central Africa, but you serve a long time before you meet the word which means 'Love.' The only way in which we can interpret love to them is by actions."

Moffat's House Preserved

IT IS proposed to put the historic buildings at Kuruman, which served for fifty years as the home of Robert Moffat during his period of devoted service to Africa, in such order and repair as will enable African missionaries to go there for short periods of rest. It was here that Livingstone met and fell in love with Mary Moffat. It is felt that Moffat's memory will be fittingly perpetuated if it is made possible for the Kuruman house to be utilized in future as the Moffat Rest House.

THE NEAR EAST

A New Calendar for Turkey

EACH month seems to bring a report of some new step in the modernization of Turkey. The latest is the passage by the Angora Government of a law requiring the use of the "International Calendar" for all civic purposes (though the religious calendar remains unchanged.) This adds 582 years to the old-style date and makes the current year 1926, instead of 1344. The Turkish year, as is generally known, is dated from the Hegira, the flight of Mohammed from Mecca to Medina.

"It will be interesting," comments *The Christian Advocate*, "to see whether official Turkish documents will be dated *Anno Domini*, in the year of Our Lord. But whether they say so or not, they will be dated from the Christian era. Such a change of mental attitude as this reform indicates is almost incomprehensible, in view of the history that lies back of the two calendars."

Work for Turkish Women

MOUTIE SABRI, a former student at the Constantinople Woman's College who has been directress of the Girls' Normal School in Stamboul for the past two years, has been sent to England by the Turkish Government to study kindergarten methods. On her return she is to organize and superintend kindergartens throughout Turkey. The demand for college graduates as teachers is so great in Turkey at present that many graduates of the Constantinople Woman's College who are married are teaching part time in the schools, as they feel that they should do their part in furthering the movement for education which is sweeping the country. Bedrie Veyssi Chukri of the class of 1917, who has since studied medicine in Germany, has just been called back from Paris by the Government and given the position of examining physician at one of the largest Turkish orphanages.

Abyssinian Appeal to Beirut

PRESIDENT Bayard Dodge of the American University of Beirut has received a request from Efraim Twoldo Medhen, an alumnus of the University, who is now Vice-Administrator of the Teferi Makonnen School, Addis Ababa, Abyssinia, requesting scholarships for ten young men from that country. His Imperial Highness Ras Teferi, heir apparent to the throne of Abyssinia, built and maintains this school. Prince Ras Teferi has been sending young men to the United States, to different countries in Europe and to Egypt to secure uni-

versity training which will enable them to serve their country more efficiently. Now he wishes to send ten students to the American University of Beirut on condition that they receive scholarships while there. In his letter Efraim Twoldo Medhen appeals to President Dodge as follows: "Will you not allow Abyssinia to partake together with other Eastern countries of the enlightenment which the University is giving? Let me hope that you will consider this appeal and will help me in my efforts."

The Bible in the Holy Land

IT IS now sixty-six years since a Bible depot was opened by the British and Foreign Bible Society in a small room in Jerusalem. Rarely can the shop be entered today without finding some would-be purchasers examining the books. Frequently the place is a perfect Babel of tongues, for its thirty thousand volumes are printed in nearly if not quite forty different languages. The shop is no longer a small room, and at present a fine building on an excellent and eligible site is in process of erection. The circulation of the Scriptures last year amounted to 18,085 copies. The colporteur is a Christian Arab, Habib Khouri, who has many interesting experiences. In Bethlehem he went to the shop of a carpenter, who, when he stated that he had the Holy Book that told the story of "the maiden's son of Bethlehem," made a purchase, and at once began to read. Among others who came in at the time was a little boy, who said to the colporteur, "You please come to my house with me, for my mother has much money, and she will surely buy a book." On arrival at the house, the woman welcomed the colporteur and purchased copies for herself and several others.

Persian Bible Conference

AN all-Persian interchurch Bible conference, held in Hamadan, the first of its kind, is described by Miss Florence E. Murray as having been remarkable in many ways. First, the

personnel: in addition to the voting delegates there were many others who attended the meetings, contributing from their rich experience to the discussion of the many problems. Some had come out of Islam over forty years ago and some were new to the faith. Tabriz was represented by a church member just returned from a year at Princeton, and Urumia by a Syrian now living in Hamadan. There were converts from Islam and Judaism, together with Armenians, Syrians and Americans. Another notable feature was that most of the work was done by the Christian nationals; only three missionaries sat among the twenty-four voting delegates. Unity was the keynote in discussion and prayer—the unity found only in Christ.

Moslem Converts in Persia

THE Bishop in Persia (Dr. Linton) writes to the Church Missionary Society reporting the baptism of seventeen adult converts from Islam, sixteen of them on one day. This constitutes a fresh record in the Mission. The Bishop says that the answers of the candidates to his questions were most cheering. For instance, one woman whose husband is a very bigoted Moslem was asked whether she realized that she would have to confess Christ before her husband. She said: "I have not waited for baptism to do that!" One man who was asked what bad things he saw in Islam to make him want to leave it, replied: "It was not because of any badness or goodness in Islam. I saw the Lord. He pulled me out of the fire, and sent me to Isfahan to learn of Him." Asked how he knew it was the Lord, he said: "If you had seen Him as I saw Him, you would have no doubt that it was He."

INDIA AND CEYLON

Unreached Villages in India

A PARTY of three missionaries and five Indian associates visited about sixty remote villages in a section of the Western India Mission of

the Presbyterian Church in the U. S. A. One of the party writes of these villages: "They lie many miles from the beaten path. They are almost inaccessible. In some of the villages white faces had never been seen, and the first night drove many of the people into hiding. Usually we could persuade them that we were harmless and could get an audience for the gospel message. But often the women would remain where they could see and not be seen. In one village an old woman asked what we put on our faces to make them white. Sixty of these villages reached with the Word of Life—only sixty—and almost two hundred in which the Gospel has never been preached are still waiting—waiting for us!"

Christ in a Hindu Temple

A STEREOPTICON lecture on the life of Christ was delivered recently under unusual conditions in Madras City. The missionary entered a community in the city where the lecture was expected, but no hall was available and the only open space suitable was in front of a small Hindu temple. He asked permission of the temple attendant who gladly gave it, and when the screen was set up in the entrance of the temple it was found that the small light burning before the idol made just enough of a glow on the screen behind which it was, to render the pictures indistinct. Again he referred to the attendant, who very kindly extinguished the flickering light before his god so that people might see more clearly the life and character of Jesus Christ. The pictures were very successful and the audience was much impressed by the gospel story.

Bible Class of Hindu Men

THIS past year Bible classes in the Ewing Christian College in Allahabad, India, have been grouped so that Christians, Moslems and Hindus should be segregated. Furthermore, Hindus who come from other than mission schools are to be taught sep-

arately. "Such a class" writes one of the missionary staff, "have I—sixty-three men. Row after row, extending to the walls of a large room, greets me daily. They all have English testaments, and I have given them Luke's Gospel (which we study), in the vernacular. I suppose there are still those who feel that educational work is not evangelistic. They might discover that they are in error, could they but present the Evangel to that class."

Outcastes in Dornakal

THIS diocese in southern India, famous in missionary annals because of its Indian bishop, Azariah, is doing a great work among Indian "untouchables," described as follows by Bishop Whitehead, formerly of Madras: "We see a strong Christian Church of 120,000 members drawn almost exclusively from the outcastes, increasing at the rate of 12,000 a year, with over 1,000 primary schools, thirteen boarding-schools, two high schools, and one college, educating in all over 24,000 outcaste Christian pupils and staffed by over 1,000 teachers, all raised up from the outcastes. And this large progressive church is ministered to and governed by about eighty ordained priests and deacons, drawn from the outcastes, parochial, district, and diocesan councils, mainly composed of Indian members drawn from the same community, the whole presided over by an Indian Bishop."

Abolition of Slavery in Nepal

THE remarkable action taken by the Maharaja of Nepal, a native state on the Indian frontier, in proclaiming freedom for the more than 50,000 slaves in his kingdom was reported in the July, 1925, REVIEW, and has been widely commented on elsewhere. The great task of putting this proclamation into effect is well on its way to completion. The Maharaja announces that he is receiving an encouraging response to the appeal which he made to the 15,000

slave-owners to set free their slaves, a response which indeed is so satisfactory that it is hoped that at an early date slavery in Nepal will be completely abolished. The work involved in compensating the owners is proving heavier than had been anticipated. In his great speech announcing his determination to secure the total abolition of slavery, which the Maharaja made in November of last year, he stated: "I have already dedicated a sum of fourteen lakhs of rupees for the work, and I shall do my best to secure as much more as will be necessary."

The sum already spent in compensation is fifty lakhs of rupees, or about \$1,650,000, the major part of which was a personal gift of His Highness.

Church and School in Ceylon

ONE factor in the life of the Ceylon Mission of the American Board, which is of especial importance, is the increasing number of Tamil Christians, fruit of the mission work, connected with the churches, who are showing loyal interest in the Christian movement, taking active part therein themselves and giving promise of increasing leadership, as the years go by. The fruit of the hundred years of mission work in Jaffna is plentiful and rewarding. Jaffna College was never in more vigorous or fruitful life than today, with its large student body of six hundred, with many new buildings or refitted buildings which Principal Bicknell has secured, and with its direct relation to the eight high schools scattered over Jaffna which are tributaries to the college. The monthly magazine published by the college shows the loyal regard had for it by the students and the "old boys"—a spirit such as is felt in college circles in America. The girls' school at Uduvil is doing as fine a work in its way for the young women, and also has a body of graduates who, as wives and mothers in a multitude of homes and as teachers in village schools throughout Jaffna, help to spread its fame.

CHINA

The Church and Its Money

THE views of a Chinese Christian worker in Shensi Province, a graduate of St. John's College, Shanghai, on the present anti-Christian movement in China are quoted in *The Mission Field*, a Church of England paper. The Chinese are against the Christian Chinese Church, he declares, because, instead of being independent, it accepts money from foreigners. He pleads, therefore, that self-support should be thorough, and that a new system should be adopted which should abandon the Western plan of building useless "cathedrals and costly churches," saying:

We should do far better to spend our money on rebuilding our factories on hygienic principles, building good houses to be let at a low rental to the laboring classes, teaching them habits of cleanliness, etc. We read in the anti-Christian diatribes against Christianity that it is the forerunner of imperialism, the herald of capitalism, and the despoiler of the nation's spirit. Now if the Church in China would follow out the plan I have suggested, and take nothing from foreign funds for salaries, make no appeal for subscriptions, and abstain from erecting great buildings and buying land, rumors would cease, doubts and suspicions would be set at rest.

Rural Paper for Chinese

AN additional result of the mass education movement in China is the output of helpful literature based on the one thousand characters. As soon as the one-time illiterate finishes his four-months' course he can read books on health, agriculture, history, travel, civics, Christianity and other lines. "One hour a day for four months has opened to him the door to East and West, earth and heaven, and has given him means of endless self-improvement." Rev. Hugh Hubbard, missionary of the American Board at Paotingfu, has started a rural paper called *The Farmer*, which aims at his uplift. Afforestation, seed-selection, pest-eradication, hygiene, citizenship, news, songs, games are the part of the new life it brings every ten days, at a cost of eight cents per year. It is edited by a fine young Chinese

Christian, Dr. Paul Fugh, of Oregon University, Yale and Cornell.

Chinese Bible Encyclopaedia

THE publication of "The Bible Encyclopaedia for the Chinese Church," which has been prepared under the direction of Rev. Henry M. Woods, D.D., is announced in *The Christian Observer*. Most of the material for it was translated by permission of the respective publishers of conservative Bible dictionaries and encyclopaedias in the English language; some notable articles were prepared by scholars in China, America and other countries; and to these latter, credit has been given in the index section of the work. A large part of the material was translated from the International Standard Bible Encyclopaedia, published some years ago by the Howard-Severance Company.

An Ex-Convict Preacher

IMPRISONED in Peking on charge of embezzling his employers' funds, Paul Wang first heard of Christ when he received a testament from George T. B. Davis of the Pocket Testament League, who was distributing them in all the prisons in the city. Wang soon was converted and baptized, and upon his release he adopted the garment of a priest to indicate that he had abandoned secular interests. He secured a wheelbarrow and a stock of books and took to the road, preaching as he went. He had reached Paotingfu when the fighting then going on made further travel inadvisable, so he set to work to support himself with his hands. Six days he labors at making tin water kettles and on Sunday he shuts up shop and goes out preaching. Recently he went to Peking at his own expense to solicit funds from wealthy relatives for building an addition to the village chapel property. But his eyes are turned toward the far places and as soon as conditions permit he wants to work his way west, where preachers are few.—*The Continent*.

Chinese Boy Teachers

THE Methodist Episcopal Church has twenty-six missionaries at work in the city of Chungking, in the far-away, picturesque province of Szechwan. There is a thriving institutional church, where preaching services or lectures draw crowds for five evenings of every week. A night school, instruction in health and sanitation, mothers' classes, and other forms of education are going on. In and around the city this little band of missionaries operate eighteen lower primary schools, with one thousand pupils. The Chungking higher primary school gives instruction to more than one hundred bright little Chinese. The Chungking mission high school holds one hundred and sixty more young people of Szechwan. And a group of thirty boys, themselves in the high school, moved by the missionary spirit that pervades the place, have organized classes for children of the very poor. Almost ninety per cent of the graduates of the Chungking mission high school have taken up some form of Christian service under the direction of the missionaries.

Chinese Woman Evangelist

MISS Wang, a Chinese Christian young woman, recently conducted meetings among the girls of the McTyeire School in Shanghai. Rev. J. H. Berekman, of the M. E. Church South, writes: "Everyone is thrilled with the meeting which Miss Wang conducted. She has had a wonderful experience herself, filled with difficulties and persecution, and coming from a wealthy family was able to understand the many experiences of the students of McTyeire. She spoke in Mandarin and so I did not understand her, but some of the teachers told me that she convinced the girls of their sins. On Easter morning, during the Sunday-school hour Miss Wang held a testimony meeting and I arrived in time to see different girls stand up to testify and confess their sins who were so over-

come with contrition and tears that they could not speak. Miss Wang was very quiet and beautiful as she directed the meeting. Then came our preaching service. After the sermon I asked Miss Wang to speak a few minutes to the girls and ask them to stand for Christ and to join the Church."

Japanese Christians in Dairen

UNDER the direction of Dr. Frank Herron Smith, in charge of the work of the Methodist Episcopal Church among the Japanese in Korea and in Manchuria, a new church building is to be erected in Dairen, Manchuria, as soon as funds are available. There are 70,000 Japanese laboring in this new port city of the Orient. There is a nucleus of 125 Japanese members of this church and they are giving largely of their means towards its erection. According to Dr. Smith, these Japanese Christians, with their comparatively meager wages, give more for the support and spread of Christian teaching than do church members of the United States. Last year the thirty members of the Chemulpo Church gave an average of \$88.50 each, while the giving of the full and preparatory members of the church averaged \$51 each. The church members in a still poorer community gave \$33 each. The Japanese pastor at Chemulpo receives only \$35 per month.

Colportage in Manchuria

THE National Bible Society of Scotland reports the successful tour of a Japanese colporteur named Maruyama among his countrymen in Manchuria, of whom there are said to be 150,000. He made his headquarters at the Y. M. C. A. building, in Dairen, and inserted in two Manchurian daily newspapers a notice to the effect that he had been sent by the Bible House in Kobe, for the purpose of selling copies of the Holy Scriptures, which he was able to supply in Japanese, English, German, French, Russian, Korean, Chinese, Latin,

Greek, Hebrew, and Esperanto. The South Manchurian Railway granted Mr. Maruyama a second-class pass, with free transportation of all the books he had with him. He was well received wherever he went, visiting churches, custom houses, banks, insurance offices, foundries, oil and sugar factories, mines, temples, and shrines, hospitals and schools.

JAPAN-KOREA

Militarism in Japanese Schools

REV. Otis Cary, D.D., whose opinion on anything in Japan carries weight, reports that there as in America students are objecting to required military training. "The Educational Department has lately ordered that army ex-officers shall be assigned to the schools. Students of Waseda University were refused permission to hold a meeting for protest against the system; but a few days later they were allowed to have one for lectures on 'Criticism of Imperialism.' The officials of the Tokyo Imperial University are reported to be greatly excited over what may be the effect of a meeting that the students of the Sociological Department have announced for 'Criticism of Military Education.' In certain Christian schools students are expressing opposition to the system. The newspapers are discussing the matter, most of them being against requiring students to drill, but some say that such requirements in American schools show that progressive nations find them necessary. Thus in this as in other things our example is used to justify militarism."

A Self-Governing Church

A MEETING in Tokyo of the "Church of Christ in Japan"—the organization in connection with which all the Presbyterian and Reformed Missions in Japan are working—is described by Rev. A. Oltmans, D.D., who says: "If anyone were in doubt as to whether the Church of Christ in Japan is really self-governing or not, he needed but to attend

this latest meeting of the Synod to have all such doubt absolutely removed. We foreign missionaries have a place as 'special members,' as they are called here, something like 'corresponding members' in our home Synod. The way is open, however, for a missionary to become a full member of the Japan Synod by transferring his membership as a minister from the Church in the United States to the Church in Japan. In the matter of self-support the Church of Christ in Japan has progressed not as far as in that of self-government, but still in the former also she is making steady progress. All the so-called 'organized churches' are entirely self-supporting, and beyond that they contribute more or less to the spread of the Gospel in Japan proper and in her dependencies."

Prohibition in Japan

A MONTHLY magazine published by the W. C. T. U. of Japan, called *Fujin Shimpō* (Woman's Progress), draws attention to the growing force of prohibition sentiment throughout the country. University students have organized themselves into Anti-liquor Federations and embarked on campaigns for a dry Japan. At the inauguration of one such campaign, Mr. Kazutaka Ito, director of the Tokyo Y. M. C. A., discussed the new demands for sobriety which had resulted from the growing emphasis upon amateur and professional athletics. "Alcohol and physical efficiency," he said, "do not go together. The two prohibition countries, Finland and the United States, led in the recent Olympic games, and if Japan wants to hold her own among the nations, she must give up *sake*." Mr. Inouye, a prominent social welfare worker, is quoted as saying, "National realization that prohibition is needed is behind the enthusiasm with which all shades and varieties of prohibition movements are supported by the Government and virtually all social welfare organizations in this country. The prohibition movement

is no longer the monopoly of religious workers, because intelligent people everywhere have begun to manifest particular interest in the advance of the movement."

The Social Evil in Japan

COMMENTING on the campaign for social purity now in progress in Japan, the *Indian Witness*, published in Lucknow, goes on to say: "Of all the great nations none has hitherto been so indifferent to the social evil as the Japanese. Prostitution has been recognized as an avenue of employment open to girls of poor but respectable families through which they can not only earn a living for themselves but provide for their parents or solve a financial difficulty for the family. It has been a business transaction and Japanese mothers have sold their daughters into houses of ill fame with no sense of shame. Girls who have willingly complied with their parents' desires in this matter have been applauded. Contact with the rest of the world has, however, effected a change. New ideals have been absorbed and adhesion to the League of Nations has resulted in the official raising of the question of abolishing the system which has hitherto been protected by the law."

Japanese Wearing Crosses

A LADY who has worked for twenty years under the Church Missionary Society in Japan, referring to the increasing influence of Christianity in that country, writes that after the earthquake of September, 1923, it was not only easy to build churches, it was also easy to sell Bibles. Even second-hand New Testaments sent up from the country districts sold like hot cakes at night after meetings in the church in the Fukugawa slums. She goes on to say that the sale of Bibles and New Testaments increases yearly. That the New Testament is the best selling book in Japan may seem strange; but, stranger still for a non-Christian

country, it is becoming fashionable to wear a cross. The wearers are almost all young. Men will fix the symbol to their watch-chain or sometimes hide it in their pockets attached to a cord. Women wear it in many ways.

Student Marriage Problems

E. C. WILLIAMS writes in *The F. Korea Mission Field* of a student conference at which the subject of divorce was discussed from a Christian standpoint, and goes on to give the following facts about the 144 boys in his own school. Eighty of them were married, and their average age at marriage was fifteen years. Their eighty wives were classified according to their education: None at all thirty-two (cannot even read Korean script), knowledge of Korean script thirty-two, Chinese letters ten, attending or graduated from primary school eight, and none who were attending or are graduates of high school. The last boy married was the only one who had married a graduate of a primary school. He concludes:

Surely one way to make for fewer divorces and happier marriages is to close the intellectual chasm between the young men and their wives. This can be done in several ways: later marriages where the young man and young woman will have more to say regarding the engagement, better facilities for the instruction of those who are now married, and a different attitude on the part of the parents. Pray and work for better educated wives in Korea.

Student Service in Korea

LAST year, at a student conference in Seoul, a young man volunteered to go back to his home and start a vacation Bible school. He had no money, but the pastor of the church in his home town, anxious to encourage his spirit, gave him permission to state his plans at the church service. He was so much in earnest that the members that very morning raised about \$8.00 and gave him the use of the church building for the school. Here are the results: sixty children were kept busy at useful work and interesting games for six weeks. Fifty children learned to

read and write; they had never had such an opportunity before, for they were too poor even to buy a pencil. Many children learned to know Jesus as a friend, and have since that time become regular Sunday-school members. This is only an example of what many students are doing in Korea for the furtherance of God's Kingdom.

ISLANDS OF THE SEA

Filipino Lepers' Prayer List

MRS. Frederick Jansen, American Presbyterian missionary in the Philippines, told at the annual meeting of the American Mission to Lepers of a prayer list made out by the Christians in the leper colony at Culion. One would expect this list to consist of those among their own number who especially need the prayers of Christians in this country, but instead it contains the names of those in other lands for whom they are praying, and they ask Mrs. Jansen to send the names of people she meets here who especially need prayers. Some of the names listed are Marshal Feng of China, Dr. McKean, the missionary from Siam who has visited them, and the Shanghai Christians.

Samoa Church Organization

THE London Missionary Society has been at work for a century in Samoa. Alexander Hough, in a recent address before the Congregational Union in England, said of the present status of the Church there: "Samoa is nominally Christian. Every village has its pastor, and every church is self-supporting. Sometimes the support seems very small, but each village provides a house, food, and a plantation of coconuts. At the end of the year the village gives the pastor a gift in money. The Samoan group of ten islands is divided into seven districts, each of which is complete in itself and is divided into smaller sub-districts. One of the features of the Samoan Church is the Native Advisory Council composed of

elder pastors and deacons. You are never wise until you are old in Samoa."

Australian Church Union Plans

FOLLOWING the example of their fellow-Christians in Canada, Presbyterians, Methodists and Congregationalists in Australia have been considering a plan of union on a defined basis of doctrine and polity. Though this plan has recently been defeated, the *Australian Christian World* states that the discussions have been carried on in "an admirable spirit of brotherliness" and announces that a standing committee has been appointed for the purpose of investigating "the origin and history of the doctrines, practices and institutions of the Christian communions represented at the conference." Among other matters dealt with by the Melbourne Conference were the question of Sunday observance, also the Church's attitude toward the marriage laws.

GENERAL

American Mission to Lepers

AT THE annual meeting of this organization, whose work is known all over the world, it was stated that the economical management of funds makes it possible for the Mission to own and manage, in conjunction with the British Society, seventy hospitals and asylums, besides aiding in special ways many others. The receipts for the year 1925 were \$169,729, a gain of \$23,000 over those of 1924. Dr. H. A. Lichtwardt, of the American Presbyterian Hospital in Meshed, Persia, told about a group of 120 lepers who live in extreme poverty and neglect about two miles from his hospital, whom he wishes to help with weekly medical treatments. These lepers lack the initiative to come two miles to the hospital for treatment, so he proposes, with financial help from the Mission to Lepers, to go to them, with both medicine and the comfort of Christian teaching.

THE MISSIONARY LIBRARY

The Unfinished Task of Foreign Missions.
Robert E. Speer. 8vo. 351 pp. \$2.75.
New York. 1926.

These lectures, delivered in January in Richmond, Virginia, and published the same month in New York, give a very clear, up-to-date view of the Christian missionary task in Asia and South America from an intelligent, evangelical viewpoint. The world has been changing in the past century and Dr. Speer shows that Protestant missionary methods have also changed, though the motive and purpose remain true to those enunciated by Christ and His apostles. The non-Christian world has been permeated with Christian influence and in many lands national churches have grown strong, but Dr. Speer shows why the foreign missionary task is still far from completed. The first lecture deals with the missionary enterprise as an obligation resting on all Christians and one in which we have the assurance of victory. In spite of the prevailing unrest, conflicts, selfishness and sin, there is abundant reason for faith in the final successful outcome. This lecture alone makes the book worthy of a thoughtful reading and re-reading. It contains not the author's opinion only but also the views of Asiatics who express the conviction that the Gospel of Christ is worthy of supremacy and that Christ is conquering.

Dr. Speer draws largely from his own observations and contacts made during his recent tour through Asiatic countries and he describes some of the changes that have taken place since he made a similar tour twenty-five years ago. The material and economic improvements, the progress in political self-government and the increased advantages are especially noticeable. Here, too, some remarkable testimonies are quoted from Asiatics.

One lecture is devoted to the present economic and religious conditions in India—their changes, difficulties, problems and outlook. What will be the result of the Gandhi movement? What is the future before the out-castes? What influence is the Christian Church in India exerting on the national life? What is to be the future of Hinduism and other religions of India?

Buddhism is considered especially as found in Siam and the influence of Christ is shown in personal testimonies of former Buddhists who have come to know Him as their divine Lord and ever present and powerful Saviour.

Islam, the most determined opponent of Christianity, is pictured as seen in Persia where there is an open door to the Gospel and where Christ has won many true followers. It is stimulating and encouraging to read the testimonies of a number of converts from Islam who tell of their experiences in their old faith and in the new. An evangelist who was educated in Urumia and has been preaching in Persia for a quarter of a century, describes the remarkable change that is taking place in Persian Mohammedans—even among the ecclesiastics.

South America is given a full chapter of fifty pages, filled with facts and testimonies gathered by the author in his recent visit when attending the Montevideo Congress. The educational, social and religious progress are clearly set forth. The evidence produced on the attitude of the people toward religion is especially worthy of notice, as is the report on "The Evangelical Movement in South America."

The "Unfinished Task" and "The World's Need," in the two final chapters, reveal the reason for continued

and increased effort on the part of Christians at home to establish a strong, Christian Church with educated evangelical leaders in all non-Christian lands. The most intelligent Christian leaders themselves in these lands appeal for an increase rather than for a diminution of missionary effort. The unfinished task is evangelistic and educational, and is seen in the unoccupied territory in many lands, as well as in the unreached classes, and in the need for Christ to permeate all departments of life and thought.

These lectures broaden one's horizon, add to knowledge, deepen sympathy, strengthen faith, and intensify missionary zeal.

You Can Learn to Teach. Margaret Slattery. 12mo. 223 pp. \$1.35. Boston. 1925.

If you are a young teacher, inexperienced or planning to teach, you will like this book. Miss Slattery is an experienced teacher of teachers and knows how to express technical principles in language that novices will understand. She is intensely practical and draws on her wide experience for a wealth of illustrative material. In this volume, which displaces her earlier "Talks with Teacher Training Classes," she first discusses the teacher and then the pupil, unfolding the principles and aims especially of religious teaching. There is comparatively little on method, outside of some suggestions as to the project method of learning by doing. Questions for study and discussion follow each chapter and there is a rather inadequate list of books for additional study.

In the chapters on the teacher, Miss Slattery encourages every normal person with the thought that he or she can learn to teach. The characteristics of a teacher, the will to teach, the use of emotions, the development of powers of observation, of memory and reason, of imagination and religious experience are all dealt with helpfully. Even more might be said in regard to the necessity for ade-

quate religious experience and clear convictions for a teacher of religion.

The chapters on the pupil point out the great opportunity for molding the future generation; discuss the laws of development, the characteristics of various ages (very briefly), the general laws of instruction, mental tests, the awakening of interest and the guidance of the imagination, emotions and will or power of choice. The aim of teaching is shown to be the proper development of this power of choice in following the true Way of Life.

Parents and teachers at home and abroad will find it worth while to study with Miss Slattery.

What to Teach and How to Reach the Young. George Goodman. 12mo. 246 pp. 3s net. 1925.

Workers among young people will find here much of value on the preparation of addresses, the art of public-speaking, story telling, the use of illustrations, and subjects for religious addresses.

Directory of Protestant Missions in China. Edited for the National Christian Council. 451 pp. \$3.00. Kwang Hsueh Pub. Co. Shanghai. 1925.

Like former editions, this Directory contains a list of the missions and missionaries of all Protestant societies working in China. They are classified under societies, by provinces and stations and alphabetically by name. This compilation has involved an immense amount of labor and its information is of great value for reference.

Christian Work in South America. The Official Report of the Montevideo Congress. Editorial Committee, Robert E. Speer, S. G. Inman and Frank K. Sanders. 2 volumes. 12mo. 494 and 473 pp. \$4.00 net. New York. 1925.

For those interested in the progress and problems of missionary work in the southern continent, these volumes furnish a mine of information and much of inspiration. They contain a full report of the Montevideo Congress, which was significant for the large place given to the views of South Americans themselves in the

reports of Commissions and in the discussions.

The reports prepared in advance, by special experts, and the discussions based on them deal with the unoccupied fields, the Indian population, education, evangelism, social movements and health. There are also (in Volume II) special reports on the evangelical movement, the situation in different countries and the attitude of the people toward the evangelical Church. The problems, policies and future program for Christian work deal with the Church and the community, religious education, literature, the relation between native and foreign workers, cooperation and unity.

These two volumes are a vast storehouse of facts that will repay careful study.

Holy Places and Precious Promises. L. R. Scarborough. 179 pp. \$1.60. New York. 1924.

The president and professor of evangelism in the Southwestern Baptist Theological Seminary gives here a record of sacred associations formed on a trip through Palestine in 1923. The combination of impressions and comments on scripture passages does not give much that is new, yet the book is of earnest devotional character. The writer says: "My purpose is to lead you from the places dear to all Christian hearts to the dearer and more precious doctrines gathering about these places." He takes the reader from Bethlehem to Nazareth, the Horns of Hattin, Capernaum, Gethsemane, Calvary, Joseph's Tomb, and Olivet.

J. F. R.

Christian Salvation. George Cross. \$2.50. 254 pages. Chicago. 1925.

This work opens as an unusually able and stimulating study of salvation. It offers a fresh treatment of old theological ideas, putting its formulæ in new terms in a way that quickens the reader's mind and often challenges to deeper thinking. Dr. Cross examines critically the various Christian theories of salvation, includ-

ing that of the Christian Jew, Catholic Sacramentarian, East and West, and the Protestant views, from the Reformation to the present day. His thesis is that salvation is the progressive fulfillment of personality. In developing it he considers its bearing on sin, forgiveness, the atonement, the world to come, and the significance of Jesus' personality. The fact that the book is a recasting of one's thinking puts a burden on the writer to generate a new and enthusiastic spirit for the carrying out of his evangelistic purpose—in which respect he fails.

J. F. R.

A Daughter of the Samurai. Etsu Inagaki. Sugimoto. 8vo. 314 pp. \$3.00. New York. 1925.

This fascinating biography is at the same time a most interesting book on Japan. After a careful reading we do not see where criticism could be fairly offered. The life story of this daughter of the Samurai begins with her childhood home and experiences, goes on through her young womanhood, her conversion to Christianity, her coming to America, her marriage to a Japanese who was already in this country, the birth of two children, the death of her husband, and her varied experiences and observations in America, where she is now Instructor in Japanese Language and History in Columbia University, New York. This delightful book takes us straight to the heart of the Japanese and makes vivid their lives, their motives, their manners and customs, their patriotism and their religion. Of course all Japanese homes and women are not like those described in this book, but neither are all American homes and women ideal. Madame Sugimoto is a high type of the intelligent and cultured women of Japan. In this time of prevalent international prejudices and suspicions, it is good to read a book like this with its gracious account of the development of a character which would justly be considered beautiful and winning in any land. The English style is so fine that the reader marvels

that it could have been acquired by one who had to learn our language after arriving at young womanhood. As a gift book to a young lady, this volume could not easily be surpassed.

A. J. B.

The New Standard Bible Dictionary.

Edited by Melancthon W. Jacobus, D.D., Prof. Edward E. Nourse and Dr. Andrew C. Zenos. Maps and Illustrations. Quarto. 989 pp. \$7.50 cloth; \$8.50 buckram; \$12.50, three quarters morocco. Thumb index 75 cents extra. New York and London. 1926.

A scholarly, informing and evangelical Bible Dictionary is of immense value to any Bible student, learned or unlearned. The editors of this new volume are well known for their intelligent scholarship and Christian faith. Their work includes brief, but helpful, information on points of history, geography, biography, archeology and social life in Bible lands as well as facts relating to books of the Bible, doctrines, sects and religious problems. The volume is not ultra-conservative, or ultra-liberal, but seeks to present the views of reverent students who accept many of the conclusions of the so-called "higher critics," especially on Old Testament questions. The story of Creation, for instance, is considered as containing two different accounts by separate authors and as not in harmony with modern science. The idea of the natural evolution of religious ideas prevails throughout the treatment of Old Testament subjects. The Book of Deuteronomy is taken to be of late authorship and found in the temple in the reign of Josiah. The Book of Daniel is placed in the Maccabean period and is not considered historical; Jonah is taken as a parable. The Gospel of John is accepted as authentic and the work of the Apostle. The virgin birth of Jesus and His deity and resurrection are also strongly upheld.

This dictionary is a handy one-volume work of reference and contains a number of good maps and many illustrations of monuments, buildings, an-

imals, utensils, implements and other objects associated with Bible times. Any discriminating student will find here a wealth of information but many Bible scholars will dissent from some of the positions taken.

The Aim of Jesus Christ. A Critical Inquiry for the General Reader. William Forbes Cooley. 217 pp. \$2.00. New York. 1925.

Professor Cooley, instructor in Philosophy in Columbia, seeks to show the purpose of Jesus in His life and work for the benefit of the non-technical reader. The book is written entirely from the modernist point of view. Scientific positivism the author calls it. The ethical aim is to reconstruct Jesus' objective and so throw light on present-day problems, especially those relating to the issues of civilization, the Church, its mission and duty. While well written it is doubtful if the interpretation of scripture passages will be accepted by any but pronounced modernists.

J. F. R.

Psychology and The Church. By Various Writers. 203 pp. \$1.50. New York. 1925.

Pastors of churches and Bible teachers will find it helpful to read and re-read this book. Each of the five chapters is an essay on some well defined phase of the general theme: "The Psychological Standpoint and its Limitations;" "The Progress and Present Position of the Study of Psychology;" "The Psychology of Prayer and Religious Experience;" "The Psychology of Moral Development;" "The Psychology of Spiritual Healing."

This science is producing much that is helpful in the way of new methods, and is putting new instruments into the hands of men by which they may influence their fellow beings. The essay on prayer, and the chapter on spiritual healing are particularly well written. The balanced judgment of the writers is to be commended.

J. F. R.

(Continued on 3d cover.)

THE MISSIONARY LIBRARY

(Continued)

Christian World Builders. Erwin Shaver. 58 pp. Chicago. 1925.

Christian Young People and World Friendship. Erwin Shaver. 58 pp. Chicago. 1925.

These pamphlets suggest an excellent plan for the project method in young people's groups. There is a lack of specific data and some instances of how such methods have worked out in actual practice would strengthen the impact of this little manual. Source material is given, and some references are furnished.

J. F. R.

Reality in Worship. Willard L. Sperry. 346 pp. \$2.50. New York. 1925.

Services of public worship may be greatly improved by the suggestions in this book. Such chapters as "Reality in Worship" and "Worship as Art and Science" will be very rewarding to the thoughtful pastor, though one may not agree with all Dr. Sperry's judgments. He notes with concern the constant emphasis on the scientific approach to Christianity and feels that the preacher needs more of the artist's view of life. He makes a plea for the objective rather than the purely subjective view, and suggests forms and liturgies to help the worshipper.

J. F. R.

NEW BOOKS

The Unfinished Task of Foreign Missions. Robert E. Speer. 348 pp. \$2.75. Fleming H. Revell Co. New York. 1926.

The Cost of a New World. Kenneth MacLennan. 185 pp. \$1.00. Missionary Education Movement. New York. 1926.

How Shall Country Youth Be Served? H. Paul Douglass. 259 pp. \$2.50. George H. Doran Co. New York. 1926.

Life Story of Alice Culler Cobb. Mary Culler White. 240 pp. \$1.50. Fleming H. Revell Co. New York. 1925.

Diagnosing the Rural Church. C. Luther Fry. 234 pp. \$1.50. George H. Doran Co. New York. 1924.

A Survey of the Missionary Occupation of Egypt. With a special section on Cairo, by S. M. Zwemer. H. E. Philips. Charts. Diagrams. Map. 20 pp. Nile Mission Press. Cairo, Egypt. 1924.

Chinese Heroes in Legend and History. William Munn. 94 pp. 1s. 6d. Church Missionary Society. London. 1926.

New Standard Bible Dictionary. Illustrated. 989 pp. \$7.50. Funk & Wagnalls Co. New York. 1926.

Bethesda. Anonymous. 299 pp. \$2.00. Stratford Co. Boston. 1926.

Christianity and Divorce. Frank H. Norcross. 42 pp. 50 cents. Stratford Co. Boston. 1926.

The Bible as Missionary Handbook. Henry A. Lapham. 129 pp. 4s 6d. Heffer. Cambridge, England. 1925.

What is Faith? J. Gresham Machen. 251 pp. \$1.75. Macmillan Co. New York. 1925.

The Task in Japan. August Karl Reischauer. 231 pp. \$1.50. Fleming H. Revell Co. New York. 1926.

The Quest for God in China. F. W. S. O'Neill. 264 pp. \$2.50. George H. Doran Co. New York. 1926.

The Spirit-Bidden Konde. A Record of Twenty-four Years' Residence among These Shy Inhabitants of the Lake Nyasa Region. D. R. Mackenzie. Illustrated. Map. 318 pp. 21s. Seeley, Service Co. London. 1925.

South Africa: People, Places and Problems. W. H. Dawson. Illustrated. 460 pp. 16s. Longmans. London. 1925.

Oriental Missions in British Columbia. N. Lascelles Ward and H. A. Hellaby. Illustrated. 128 pp. 3s. Society for the Propagation of the Gospel. London. 1925.

The Jew and Jesus. W. J. Couper. 24 pp. 6d. United Free Church of Scotland. Edinburgh and Glasgow. 1925.

The Encyclopædia of Islam. Edited by M. Th. Houtsma, A. J. Wensinek, T. W. Arnold, H. Basset and A. Shaade. 769-832 pp. 5s. Brill in Leyden and Luzac in London. 1925.

A Concise Dictionary of Eastern Religion: Being the Index Volume to *The Sacred Books of the East*. Edited by M. Winter-nitz. 21s. Milford. London. 1925.

The Quest for God in China. F. W. S. O'Neill. 272 pp. 7s 6d. Allen & Unwin. London. 1925.

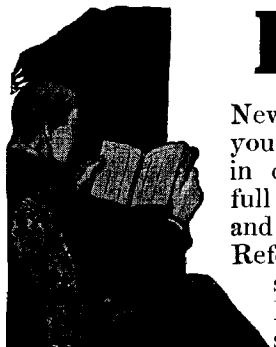
Chinese Ancestor Worship: A Study of its Meaning and its Relations with Christianity. James Thayer Addison. Introduction by Dr. Hawks Pott. 85 pp. 30 cents. Chung Hua Sheng Kung Hui. Tokyo, Japan. 1925.

Ventures in Inter-American Friendship. Samuel Guy Inman. 143 pp. 50 cents. Missionary Education Movement. New York. 1925.

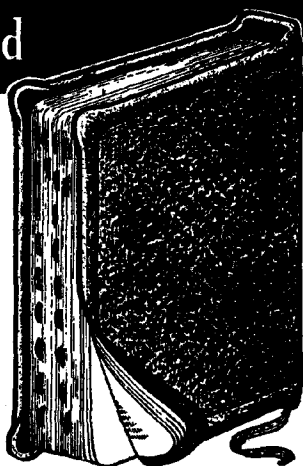
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