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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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THE MISSIONARY REVIEW ANNUAL MEETING

The annual meeting of the Company was held at 156 Fifth Avenue, New York, Thursday afternoon, February 10th, at 3 o'clock.

The treasurer's report showed net assets amounting to \$38,701. The expenses for 1926 amount to \$31,743.89. These expenses were met by income from advertising, subscriptions, sales and by donations to the Maintenance and Promotion Fund. The last item amounted to \$8,600 and was contributed by Mission Boards and friends of the REVIEW. These contributions made it possible to put the magazine into the hands of over 500 ministers in small churches in America and to send it to missionaries in 500 frontier stations on foreign fields.

The Secretary called attention to many interesting facts connected with the history of the REVIEW and it was voted that a Jubilee Number be printed, reviewing the progress of missions at home and abroad during the past fifty years.

The President's address called attention to the present critical situation in many mission lands, and to the need for a thorough knowledge of these conditions and of the progress of Christian missions, such as is given through the REVIEW.

The following were elected members of the Board of Directors for the year 1927:

Harlan P. Beach	Walter McDougall
Samuel McCrea Cavert	Eric North
William I. Chamberlain	Delavan L. Pierson
Frederick L. Colver	Fleming H. Revell
Mrs. E. C. Cronk	Robert E. Speer
	Charles L. White

Respectfully submitted,

DELANVAN L. PIERSON,
Secretary.

* * *

PERSONALS

REV. JAMES CANTINE, D.D., of the United Mission in Mesopotamia, founder of two missions to Moslems, has been given by his Board the status of "Missionary Emeritus," since the health of Mrs. Cantine makes it improbable that they will be able to return to Iraq at present. Dr. Cantine also has been elected secretary of the American Christian Literature Society for Moslems.

* * *

BISHOP GILMAN, of the Protestant Episcopal Church in Hankow, China, on his recent departure for America was presented with a silver shield bearing an inscription, which expressed the gratitude of "the Wuchang Chamber of Commerce and representatives of thirty myriads of suffering people" for the help he had given during the siege of Wuchang.

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OBITUARY

PROFESSOR WILLIAM H. HALL, for twenty four years head of the preparatory school of the American University of Beirut, died in Beirut early in January, aged fifty-five.

* * *

DR. MARY HANNAH FULTON, Presbyterian medical missionary in China from 1884, until her resignation on account of impaired health in 1918, died January 7th at Los Angeles, California. Until only a few years ago, it could be said that all the Chinese women physicians in South China were trained by either her or her students.

* * *

ELEANOR S. ADAMS (Mrs. Joseph S.), a beloved missionary wife and mother, of the American Baptist Mission, entered into her heavenly rest in Kuling, China, in October. She was seventy years of age and had been for fifty years a missionary in China.



A FAMILY IN WESTERN MEXICO — FRIENDLY AND LAW ABIDING

THE MISSIONARY REVIEW *of the* WORLD

VOL.
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MARCH, 1927

NUMBER
THREE

ASIA'S GREAT NEED—AND THE NEED OF ALL MEN

IF EVER a country needed all that Christ can do for nations and their people that country is China today. There is no accepted united government. Hundreds of thousands of men are in armies employed by ambitious military leaders for their own aggrandizement, and supported by money extorted from the people or diverted from the railroads which are falling into ruin. The best schools of the Government are closed for want of support and their teachers and students are scattered. There are strong and worthy national impulses, but they have not yet found any adequate expression or leadership. The old order is broken down and no new order has taken its place. Yet the fields and rivers of China are there and the Chinese people are there, and no matter what happens to government or to ancient institutions and ideas, China and the Chinese will remain. They need help more than words can tell. While there are many misunderstandings in China and about China and while there have been and may be again anti-foreign outbreaks, either with or without justification, the worst of all misunderstandings would be the idea that China does not need Christianity and is not ready to accept it wherever and whenever it is preached in truth and love.

The need and opportunity are as real, in their own measure, in Japan and Korea. Dr. William E. Griffis, who at the age of eighty-two recently returned to visit Japan after an absence of more than fifty years, says that one of his first sights in Japan in the early days was a long line of men and women and children, dressed in red (the criminal color) being led off to prison, for the crime of being Christians. There is no such crime in Japan today. Christianity is one of the most clearly recognized and deeply respected forces in the Empire. Multitudes who have not yet embraced it openly and individually, nevertheless see in it the only hope of the country.

From our recent visit to Eastern Asia, we have seen more clear-

ly than ever that the mightiest forces are the simplest. There is nothing that we can do to refashion the nations and the world that will be of as great avail as the winning of individuals one by one to Christ and gathering them together into Christian churches which will support and propagate themselves. The world may smile at this idea now as it did in Saint Paul's time, but we know that the power of God for saving men is today just what it was then and that the Gospel, which is the "Good News" of that power, is unchanged. Christian missions rest on this basis. They cannot endure or prevail on any other.

There ought not to be any standing still or going back in our missionary work now. All that is needed and that can be wisely and efficiently used ought to be provided. The lack of adequate support for this great enterprise causes us to view the situation with deep concern. A whole-hearted response on the part of the entire Church must be made if the needed funds are to be supplied. Will you help?

R. E. S.

LOOKING AROUND AND LOOKING UP

A STUDY of world conditions brings a feeling of uncertainty, if not of discouragement. Whichever way we look—to China, India, Moslem lands, Russia, European nations, America—we see unrest, conflict, suspicion, worldliness and crime—sins against God and man. This is not all we see, for there is good as well as evil, but when we look up and see God, when we remember what He has done and what He has promised, then, only, have we ground for confidence in the future because of what He can and will do.

We need to study earthly conditions, human needs and resources at our disposal, but there is more reason to study God and His program and resources. Mankind, as a whole, and even members of the Church of Christ, show a lack of understanding of God and sympathy with Him. We need to pray that all His children may be brought into full harmony with His will.

This need is finding expression. Christian women of many lands observed February 19th as a world-wide day of prayer; the Federal Council of Churches of Christ has recently issued a general call to prayer on world issues, especially in regard to the relations of America with China, Mexico, Nicaragua and Europe. A large part of one session at the Foreign Missions Conference in January was devoted to specific prayer for a spiritual revival. While we pray for China and Mexico and Russia, we must pray for ourselves—that, as Christians, we may be more Christ-like; that the Church may realize more clearly the need of all men for Christ; that Christians may be ready to sacrifice more that others may know Christ; that followers of Christ may be *one* as the Son and His Father are one; that there may be no compromise with evil; that every hindrance

to Christ's full possession of us may be removed. Surely there is need of more loyalty to God; there is need of clearer vision, and more definite purpose; there is need for purification from sordid selfishness and for an inflow and an outflow of spiritual power.

Many see in the present world-wide confusion and turmoil signs that the days of tribulation are at hand for the Church. If so, they will be days of purification, not of destruction. The life that is from God cannot die. The churches and missions in China may suffer, but opposition and persecution will not destroy those that have Life. Who can estimate what might happen if Christians all over the world would unite in earnest prayer for a clearer understanding of God and His plans? It is a time to undergird all the work and the workers with prayer individually and collectively. Family and personal prayer need to be reestablished and made more vital in our homes.

Have church members today forgotten how to pray? In how many midweek services are the petitions definite, expectant and united? What a revival might come if Christian church members could truly agree in public worship and in group prayer touching things relating to the progress of God's Kingdom—and if each would do his or her part in seeking to establish that Kingdom!

In Board meetings and in conventions is enough time devoted to definite, earnest, intelligent, believing prayer? Many costly mistakes might be avoided in policies adopted, in workers selected and in money expended if these activities were more prayer-filled. New wisdom and power from Above might make effective our organized enterprises if we were more truly full partners with God and if He directed them all.

The history of the Church has been full of noteworthy specific answers to prayer—in the call of workers, the supply of funds, the breaking down of barriers, the opening of doors, the empowering of the messengers, the awakening of men to a sense of sin, the purification of the Church, and the quickening of men and women to true spiritual life and to effective sacrificial service.

The need for prayer today is greater than the need for armies and navies; the need for whole-hearted surrender to God's will is far greater than the need for more money for church enterprises; a fuller understanding of God's ideals and methods is infinitely more important than a comprehension of human theories of "complex" and new experiments in secular education. Do we really take God into account? Are we willing, first of all, to bring ourselves into perfect harmony with Him and His program? While there is need to be informed as to the conditions around us, there is greater need to "look up" that we may see things from the Father's viewpoint. This comes through prayer and the study of His Word.

CHINA IN BOXER TIMES AND TODAY

TWENTY-SEVEN years ago there took place the Boxer uprising against Christianity and all foreigners in China. Its motive and plan were radically different from the motive and program of the present disturbance. Then, the authority of one Manchu dynasty was recognized over the whole "Middle Kingdom"; today, three or four contending factions have divided the Republic of China into separate armed camps. In 1900, ignorance and superstition caused the Chinese to determine to rid themselves of "foreign devils" and their religion; today, national pride and ambition are appealed to by students trained in modern schools and by military leaders drilled by modern methods, to make China an independent nation, free from foreign domination and "imperialistic" interference.

The change that has taken place in this quarter of a century is shown clearly by comparing one of the utterances of the Cantonese Foreign Minister, Eugene Chen, or of Marshal Chang Tso-lin, war lord of the North, with the following edict issued in 1900 and posted in many parts of China at the command of the government:

A "SACRED EDICT"

Issued by the Lord of Wealth and Happiness

The Catholic and Protestant religions, being insolent to the gods and extinguishing sanctity, rending no obedience to Buddhism and enraging both heaven and earth, the rain clouds no longer visit us; but 8,000,000 spirit soldiers will descend from heaven and sweep the empire clean of all foreigners. Then will the gentle showers once more water our lands; and when the tread of soldiers and the clash of steel are heard, heralding wars to all our people, then the Buddhists' patriotic League of Boxers will be able to protect the empire and bring peace to all its people.

Hasten then to spread this doctrine far and wide; for if you gain one adherent to the faith, your own person will be absolved from all future misfortunes. If you gain five adherents to the faith, your whole family will be absolved from all evils; and if you gain ten adherents to the faith, your whole village will be absolved from all calamities. Those who gain no adherents to the cause shall be decapitated; for until all foreigners have been exterminated, the rain can never visit us. Those who have been so unfortunate as to have drunk water from the wells poisoned by foreigners should at once make use of the following divine prescription, the ingredients of which are to be decocted and swallowed and then the poisoned patient will recover.

Dried black plums	half an ounce.
Salanum dulcamara	half an ounce.
Licorice root	half an ounce.

It is estimated that over 200,000 copies of these edicts were distributed in Tientsin in June, 1900. Only the prompt arrival of the European troops prevented a massacre of foreigners.

Other Boxer proclamations issued by district magistrates in Shantung Province, were posted at all the public markets, towns, and villages. The following is a sample:

The village elders, policemen, and others in every town and village are hereby informed that in accordance with the Governor's instruction the rise of the Boxers is solely in consequence of enmity to the Christians. Consequently in every place Christians are being killed and Christian churches burned.

Foreigners living in the interior are unable to protect themselves and are in confusion escaping to distant places. All the Christians are my children; if they will change, they will still remain subjects of the Pure Kingdom. Every Christian may secure protection for himself and his family by disowning the Christian religion. Each one should voluntarily fly to the magistrate and give bonds never again to have anything to do with the Christian Church.

All who refuse to give the necessary security within three days will bring upon themselves the risk of calamity and loss of life. Christian chapels, houses, and furniture will be confiscated unless robbed and burned by the Boxers.

Let all earnestly heed this special proclamation.

The man employed to cut the wooden type for the above proclamation was a relative of some of the Christians and secretly gave them notice so that all who could escape might do so.

Today the armies in China are not depending on incantations and immunity from foreign bullets to give them victory, but are using Western guns, airplanes and modern military tactics. The leaders in China are seeking, through diplomacy and new treaties, to establish peace with foreigners. No unarmed foreigner has been deliberately killed during this disturbance. The Chinese wish to maintain friendly relations with other nations and will welcome Christian teachers and churches when convinced that they are not imperialistic and anti-Chinese.

The progress of Christianity has always been marked by sacrifice. In all ages since the Christian Era began there have been those who have misunderstood Jesus Christ and His mission of love; others have been jealous of His growing power. His messengers may suffer and die, as their Lord Himself suffered and died, but the "gates of hell" themselves cannot prevail against His Church. Nothing can withstand the progress of the Heavenly Father's Kingdom of Righteousness and Truth and Love. The Living Seed has been sown in China and will live and grow there, as it lived and grew in the Roman Empire in spite of political and religious persecution. More Chinese came into the Christian Church in the decade following the Boxer uprising than had come in during the preceding century. The physical equipment of missions in China may be destroyed or confiscated (though we do not believe it will be so to any large extent), but spiritual life in Christ cannot be destroyed. That will abide and will find yet larger expression in China.

Great armies are fighting a civil warfare and at the same time all factions are seeking to throw off foreign control. As a result, forces have been let loose that are uncontrolled—unpaid soldiers,

loot-seeking bandits and unthinking mobs. Some missions have necessarily been closed on account of local conditions and some missionaries have left their inland stations, on the advice of foreign consuls, and have gone to treaty ports. They have left their posts, not from fear for their own safety, or deserting their work in time of danger, but in the interest of peace. Foreigners in isolated stations are naturally objects of enmity to Chinese mobs and are causes of international complications in times of warfare.

There is, however, no good ground for the reports of alarmists that "a hundred million dollars worth of American mission property will be destroyed or confiscated," that Christian missions, generally, will be closed and that the progress of Christianity is doomed in China. When other nations have been turned upside down in the past, Christian work has been hindered temporarily, but human opposition and turmoil has never been able to stop the onward progress of the cause of Christ. Not one tenth of the missionaries have thus far left their stations and most of those who have left are women and children who are not able to endure the hardships of warfare. Of the thirty-six Presbyterian missions, only one has been closed and that, in South Hunan, temporarily. No property has been reported wrecked or confiscated in their thirty-six stations and over one thousand outstations. Most of the schools, colleges and hospitals of all the missions are still open. Missionaries generally urge their governments to negotiate new treaties, and to adopt a policy of conciliation toward China—a policy actuated not by fear but by justice, confidence, and friendliness. A cable dispatch from the China Christian Council in Shanghai says "The future offers enlarged opportunity for Christian service in China."

It has been stated that many Chinese Christians are reverting to Buddhism or atheism. There is no evidence or fear of this. Some students of mission schools may be influenced by communistic propaganda to attack foreign institutions and to make unreasonable demands, but the great bulk of Chinese Christians may be counted on to stand true to their faith, in the face of temptation and danger, as they stood true in the days of the Boxer uprising.

WORLD CONFERENCE ON JEWISH WORK

WHEN the World Missionary Conference was held in Edinburgh in 1910, work for the Jews was not given any definite place on the program. As the conference progressed the necessity of giving special consideration to this vitally important field of missionary enterprise was recognized, and it was decided to call a special conference on Jewish work when it could be most advantageously arranged. Then the war broke out and all plans were postponed indefinitely. In the meantime great changes have been taking place in Jewish life, and the need and urgency of a common

policy and program for the evangelical churches of Christendom in their approach to the Jews have found frequent expression.

In response to this general desire the International Missionary Council has arranged for two conferences to be held in Eastern Europe in April. The first conference will be held in Budapest April 7-13, and the second conference in Warsaw April 19-25. At these conferences a fresh study will be made of the Jewish situation throughout the world at the present time, the responsibilities of the Christian Church in the work of Jewish evangelization, and the most effective means of Christian approach.

These conferences should be held in Eastern Europe because that has been the center of Jewish gravity for centuries. Nine of the fifteen millions of Jews in the world live in these lands. It is there that the Jews are most Jewish and Judaism is seen in its most orthodox form. From there many of the Jews in other parts of Europe and of the world have emigrated. Three million of the four million Jews in America have the Eastern Europe background. It is there that the Jew can be studied as he really is, and it is there that the problems which the Christian Church must face in its service for the Jews can be most definitely considered.

There are special reasons why Christian leaders feel that the present is a most opportune time for a consideration of work for the Jews. In almost every civilized land there have been manifestations of antisemitism. The Jews have been singled out as an undesirable element in the life of the nations. While the old days of repression, persecution, and denial of civil and political rights have passed, they are yet being subjected to much suspicion, ill will and discrimination. Even in America there has been a very definite antisemitic propaganda. This is one of the few lands of the earth where Jews felt reasonably sure of the continued enjoyment of liberty and justice. They are now ill at ease and less sure of their position. It is surely time for all Christian Churches to rebuke intolerance, and instruct their members to interpret to Jews the Christian spirit in terms of sympathy and kindness.

Then there is today a widespread revolt of the Jewish people against traditional Judaism. The old Talmudical religion is no longer taken seriously by the Jewish masses. They are neglecting the synagogue and are looking elsewhere—in Socialism or in some modern cult—for satisfaction. Many are investigating Christianity. They are reading the New Testament, visiting Christian churches, and listening to Christian messages over the radio. One of the most remarkable changes in the attitude of Jews is the place being given to Jesus. There is a general disposition to claim Him as a great prophet of their race. The publication in Hebrew of "Jesus of Nazareth" by Dr. Joseph Klausner, a Jewish scholar in Jerusalem, has carried the name of Jesus into every ghetto of the world. The Jew-

ish people seem to be on the eve of a religious renaissance. The critical nature of the situation makes this time particularly opportune for a new consideration of the problem of a really effective Christian approach to the Jew.

Dr. John R. Mott, whose missionary leadership has won the confidence of all the churches, will preside at these conferences. The delegates will be limited to one hundred, of whom fifteen will represent the United States and Canada. From present indications the gathering will be representative of the best scholarship and experience in this great field of missionary effort.

The program of these conferences will be unique. There will be few papers read. A syllabus of topics will be sent out in advance of the meetings to all the delegates so that they will have the opportunity of giving careful thought to them beforehand. A business committee will each day select and announce the topics to be discussed the following day. Committees on Findings will crystallize the results of these discussions in concise statements which will make the results of the conferences available for those who have not been able to attend.

Provision has been made for an emphasis on the spiritual dynamic at these gatherings. Biblical expositions and periods of devotion will serve to keep all the discussions close to the evangelical purpose and deepen the sense of utter dependence on divine resources for the accomplishment of the work.

It is hoped that as a result of these gatherings there may be regained for Christendom a sense of responsibility for the Jews, and a return to the missionary methods of our Lord and His Apostles. With the support of the earnest prayers of all who are looking for the fulfillment of the sure promises of God concerning Israel, it may well be that these gatherings, under His blessing and guidance, will mark a distinct step forward in the work of winning the Jews to a recognition and appreciation of that Prophet of their people with whom their destiny is so unalterably bound.

J. S. C.

ITEMS FROM EUROPE

Protestant schools in Jugoslavia have been closed by the government.

In Poland, Catholic priests are permitted to send their letters free.

In Moscow, a young man, who disliked his father's religion so much that he killed him, was released by the judge, with a gentle rebuke.

The rulers of Austria, Czecho-slovakia, Sweden, Finland and Mexico are like President Coolidge, total abstainers from intoxicants.

In Sweden, pacifists are allowed to substitute hard labor for military service.

Fresh Impressions of Japan

BY ROBERT E. SPEER, NEW YORK

Extract from a Report of a Recent Visit, Presented to the Presbyterian Board of Foreign Missions

OUR first visit this time in Japan was to Hokkaido, the great upper island only now coming under cultivation and filling up with immigration from the south. It has an area of 23,000 square miles, about equal to West Virginia, with a population of 2,500,000 and the longest river in Japan, the Ishikari, 250 miles long. The Government estimate is that it can support 10,000,000. That population would represent 436 to the square mile as compared with 378 for all Japan proper, or 694 in Java, or 380 in Italy, or 536 in Holland, or 389 in Great Britain, or 872 in Kiangsu province in China, or 553 in Shantung. At present the Church Missionary Society of England and the American Congregationalists and Methodists have missionaries only at Sapporo (one family), and at Hakodate (two women). The Presbyterians have missionaries at Otaru Sapporo, Asahigawa and Nokkeushi.

This is a field in which the Church of Christ in Japan is justified in expecting continued help from America. There are now in Hokkaido 350 towns and villages of over 1,500 population in only fifty of which are there Christian workers. In the Asahigawa field of one million population, there are twenty-nine towns of over 5,000 each with no Christian worker. There are cities of 60,000 or more with no ordained missionary.

The Japanese are a migrant people but they do not like to migrate from the old and developed islands—Kiushiu, Shikoku and Honshu—and they are not filling up Hokkaido very fast. Still, in time, it is sure to be filled. Its climate and flora are like northern New England or southern Canada. I saw huge piles of large timber heaped up at sawmills or paper pulp mills or in the midst of the forest and cultivation is encroaching constantly on the arable untilled areas. The winters are severe but the summer air in August after the unbearable humid heat of Tokyo was like Maine or Quebec. The pressure of population in Japan will inevitably fill up these frontier regions with hardy people detached from old inhibitions and in need of Christianity for their individual and community well-being.

The Church of Christ in Japan, with the cooperation of the Mission, should lay hold on this new society and build now the foundations of strong churches for the future. A large number of missionaries will not be needed. The Japanese Church will do most of the work, but in pioneer service and in assistance in hard and crucial centers, and in the Christian education of girls, the Japanese Church

needs and desires the maintenance of at least the present missionary staff.

On this fifth visit to Japan during the past thirty years, we were in Japan less than a month so that one hesitates to record what must needs be only superficial judgments. Our visit took us into all types of places and we had rare opportunities for discussion with members of both houses of the Diet, with university presidents and professors, with newspaper men and labor leaders, with pastors and evangelists, and with many other men and women. I can only name many of the impressions—the desolation of the earthquake in Yokohama and Tokyo, and the more rapid recovery of Tokyo though with deep and ineffaceable scars; the courage and fortitude of the people; the great increase in the use of foreign dress, especially by men (a Japanese deputation at the boat were all in foreign dress and of a large company of men at a reception at the Okuma Villa, all but three wore Western clothes); the innumerable bicycles built in Japan; the same little old trolley cars but the great growth of motor cars, especially of taxis; the immense increase in the use of electric light not only in cities but also in remote country villages due to the development of water power on the many short streams pitching down the mountains, and to the safety of electric lighting as compared with oil lamps in the wood and paper and thatch houses of the people; the extension of the radio, seen in little houses in the midst of the rice fields, in far-away, lonely farms in Hokkaido and in a network of receiving wires in the cities; the universal forestation program of the Government which seems to include every eroded hillside and which has set out tens of millions of larch and spruce and pine trees; the efficiency and promptness of the railway service, the unexcelled porter system with its vast number of employees, chiefly boys, as it appears to a traveler; the appalling advance in prices and costs, some charges still keeping low levels as, for example, meals in dining cars, but hotel bills and motor rates and many other charges equaling those in America; the cheerfulness, politeness, self-respect, honesty and trustworthiness of the people. Other visitors and residents in Japan report other impressions. Beyond doubt, there is a great deal that is evil and discouraging and even repellent, but we were spared meeting it.

THE MEN ON WHOM PROGRESS DEPENDS

Foremost among these impressions I would note the evidence of the character and capacity of the men on whom the progress of Japan depends. We talked with many of these men. Nowhere in the world are there men more earnestly concerned to find the right way or more deeply anxious over the tendencies which threaten the highest life of nations in our modern day.

One conversation was at a home of a former cabinet minister,

one of the best known and most respected liberal leaders in the Diet, a man of very independent character and opinion. He was much discouraged at the present political situation in Japan. There were present also a professor of political science in the Imperial University in Tokyo and one of the ablest newspaper men in Japan, associated with two of the leading newspapers. The political science professor frankly avowed himself an idealist, making much use of Bryce and Lowell, and an admirer of President Wilson. All disapproved of Mussolini. History affords no justification of his type they said. He and Julius Cæsar were really anarchists. They represented a wrong attitude to the past. At the same time they expressed the conviction that history shows there is a place for overturnings. Japan had hers in the restoration of the Mikado over the Shogunate. What Japan needs now, they said, is not Mussolini nor any upheaval but normal growth in reason and righteousness and liberal progress. Education is moulding the nation, but education also needs moulding. On the whole they expressed the thought that the press is stronger even than education, but it is suffering from the influence of American journalism.

Then they turned on us with the question as to whether Christianity is dying out in the United States as has been represented to them by a professor of the University of Washington, Seattle. He had just been in Japan seeking a rectification of the unrest and want of tranquillity of America. We found their attitude very sympathetic to our own, though one of them was a Buddhist and another would probably call himself an agnostic with strong Christian sympathies. The latter was frank in his declaration that the life and leadership of Buddhism are impotent, that Confucianism is an atmosphere of mind, not a conviction, that Christianity is the only hope. He saw no sign of its dominating Japan, though he recognized the extent to which it had permeated the nation. Why could not great preachers come to Japan to sweep the nation? He admired the missionaries as good men but said that while there are strong Japanese preachers, they are half foreign. We might have reminded him that he too represented the best of East and West. But what he also represents is the deep unrest and longing of good men in Japan. "I do not understand our own country," he went on. "Foreigners come and write books about us but I have studied Japan for fifty years. I do not know its history. No one does. What are its real lessons? What is the real character of the Japanese? The fiction of Bushido is not the key. Wonderful progress has been made in government and in morality, but who knows what our tendencies are, the national drift, the goal to which we move or the road we are to take? I am not a Christian but I tell my classes to read the Bible and to study Christianity."

"Nor am I a Christian," said our other friend as we walked

away, "but what Japan wants is more Christianity. Sometimes I think that some Buddhists are better Christians than some Christians, but true Christians are Japan's need." I know these men were sincere, and I am speaking now not of their recognition of Japan's religious need, but of their grave and deep concern for their country. The idea of Japan as a vain, cock-sure, opinionated nation, with no high principles and no thought of humble duty and world brotherhood is no more true than a similar idea of America. We are all alike bewildered and honestly seeking to find the right road.

Beside these types, there are all the others that we know at home—the indifferent, the materialist, the selfish, the careless, the secularist, the artist, the determinist, the easy going—but not many optimists. Pretty much every one realizes that a great transition is taking place and that tremendous forces are at work remaking the nation as they are remaking all nations and all the Japanese whom I have met are thinking of these things and striving to act toward them just as honest and thoughtful people in America are doing.

The true spirit of the kind of men we need both in the churches and out of them is expressed in the closing words of an essay on "Constitutional Loyalty," given us by Mr. Ozaki Yukio, one of the purest and best public men in Japan:

"There is reason to be proud of the loyalty and patriotism of our people, but to rest content with present conditions and neglect to exert ourselves to insure further development would, I am afraid, prove the beginning of the decline of our national fortunes. The ancient saw, 'Pride invites loss and humility is rewarded by gain,' is not a maxim applicable to individuals only. . . . It is most regrettable that there should be persons who are tossed about by the storm of this reactionary age, who shrink into the narrow cell of conservatism, and who, shutting their eyes to the virtues of others, rest contented in bigoted and benighted self-sufficiency. All who desire to assist in carrying into practical effect the great scheme inaugurated by the Restoration and 'reclaim the waves of the great seas' should be larger-minded enough to adopt and assimilate all the best things of the world. Should Japan become puffed up with the meager success which she has hitherto achieved, and assume an air of ridiculous self-importance, I can not but feel deep anxiety for the future of the Empire.

"Oh, how I wish to make this country inferior to none,

Adopting that which is good and rejecting that which is bad."

(A stanza by the Emperor Meiji.)"

To the extent that these good and thoughtful men truly represent Japan it is evident that her need of Christianity is as great as ours. To the extent that they do not it is, if possible, greater.

Hope and encouragement in regard to Japan are abundantly warranted. It is no doubt true that Japan is being swept on today by powerful materialistic forces and that the Church is inadequate to the task. It could hardly be otherwise with such commercial and industrial expansion as we have noted. No doubt, also, where men have not frankly embraced a materialistic view they have saved little

more than their doubts and, in the matter of religion, are avowedly or practically agnostic. On the other hand, there is widespread moral discontent, and a genuine religious concern displayed in the new vitality of Buddhism and in a real recognition of the worth of Christianity. It is, of course, hard to judge the true significance of moral self-criticism in national life. There can be no doubt that many people are deeply troubled in Japan over corruption in office, want of principle in high places as well as low, immorality in society, the licensed vice of prostitution, the decline of driving moral forces in life.

On the Sunday before we left Japan, a representative meeting of all six parties in the House of Peers met to consider the present political situation "to wake the whole nation to the urgent need of moral reform." After a long discussion they adopted a memorandum beginning: "The official discipline is fast loosening; the people are becoming careless of moral obligations and the prospects of the future condition of our country are gloomy." Such words indicate at least that the Japanese speak the same language we speak and certainly they have no less reason for so speaking. That is far better than national pride or the attitude of mind which spends its strength denouncing other nations while its own house is burning.

On each visit, one finds new signs of Christianity's impact in Japan. In the Nishi Hanganji Temple of the Shin sect in Kyoto a priest, with whom we were talking of Buddhist conceptions, answered a question about prayer to Buddha, "Oh, it is just as you Christians pray to Jesus Christ." Such references to Christianity are met constantly from Buddhists who formerly either knew nothing of Christianity or considered it inconsequential. The big popular Asakasa Temple in Tokyo, belonging to the Tendai sect, is more popular than ever since the time of the earthquake when the fire burned to it and stopped. There a priest gave me some leaflets describing the worship of the Temple in Christian terms and ideas, even mentioning Christ and quoting teaching of Christ in confirmation of Buddhist conceptions. As Dr. Reischauer says, it will be a more or less Christianized Buddhism with which the Church of Japan will have to deal. The Church has no illusions on the subject. Its aim is a converted, as well as a Christianized, Buddhism. But that is not an impossibility. There are phases of Buddhism which are more akin to Christianity than to the teaching of Gautama.

It is often pointed out, and justly, that while Christianity is numerically small, yet its ideas and influence are constantly represented as though it were one of the dominant religious forces in the country. Its representatives stand forth as claiming a place not one whit behind or beneath Buddhism and Shintoism. They are claiming an acknowledged place and are seeking a satisfactory recognition in the new "Religions Bill" now before the Government.

Among the students, even more than in the nation at large, Christianity has a disproportionately larger place of power. Mr. Shimomura, head of the Religious Bureau of the Department of Education, recently issued a statement that there were 48,000,000 Buddhists, 17,000,000 Shintoists and 210,000 Christians in Japan. He went on to state that an investigation of 177 higher educational institutions (27 colleges and universities, 23 medical colleges and universities, 29 collegiate institutions for men and 20 for women, 27 religious colleges and 51 technical colleges), show 222 religious organizations in these institutions, 101 Buddhist, 114 Christian, 2 Shinto and five others. Members of these organizations include 6,292 Buddhists, 4,924 Christians, 180 Shintoists and 579 others. In other words 51% of the organizations are Christian and of the members 41% are Christian, though Buddhists number 73% of the total population of Japan and Christians only 1/3 of 1 per cent. Mr. Shimomura proceeded to point out that the adherents of Buddhism in Japan are not real and convinced Buddhists. "Generally speaking," he says, "there are few sincere inquirers after truth among Buddhists. If you do not seriously consider this matter then in 50 or 100 years Buddhism will lose its place and influence in our nation." "Christianity," he said, "is capturing the leadership. The leaders of industry, politics, journalism and the officials of the future are to be found in the universities and colleges where the survey has been made, and you must consider this phase of the question."

We must not take too much comfort from this warning addressed to the Buddhists. Christianity is a long way from capturing the leadership of Japan. The churches are not many and most of them are weak. Great leaders like Honda and Uemura are few. Too many of the young men are scholastic and academic. Christian workers are sometimes perfunctory or petty or truculent or ungrateful. As everywhere, too many lay Christians are vacillating and compromising. There are all the weaknesses which we know at home and there are heavy handicaps which Christianity must bear.

It is best to look squarely at the dark and discouraging features of the situation. But it is good also to see the other facts. And we have seen them clearer and brighter on this visit than ever before. Our last contacts with Japan were with the magnificent new building of the Shiloh Church on the earthquake ruins in Yokohama (for which one member contributed \$75,000 gold), and with a company of noble Christian men and women who came down to see us off. We came home with a greater regard than ever for the Japanese people and a deeper affection for the Japanese Church and for the Christian missionaries in Japan and a surer confidence with regard to the future. The Church at home should respond to the call of the churches and missions in Japan with steadfast support and redoubled prayer. That call was expressed in the resolution passed in our

Conference with the Executive Committee of the Mission and with the Church of Christ in Japan as follows:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work, and secondary grade both in Meiji Gakuin and in the several girls' schools. Everywhere there is need for the building up of school and college faculties.

"The foreign mission era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy, the prayers, and the active participation of American Christians encouraged to the fullest extent possible."

That call was also set forth while we were in Japan, somewhat quaintly but very definitely, by Mr. Ebizawa:

"We believe a missionary has a brilliant future, at least for the next fifty years, provided he be well qualified in learning and personality, and be properly located so as to meet the real needs of the community. . . .

"What Gospel we expect from the missionaries. Our people are burdened with too many systems of various religions, and if it means only to replace superstition with another kind of superstition, they will no longer need the missionary. We need no more heathen teachings gilded with nominal Christianity. It is a plain fact that some class of people show their cravings for the 'signs and miracles' as did the Jews, but that can never be a reason for making the Gospel cheap, or Christianity will have nothing more to give than Tenri or Omoto-kyo. If it attempts to appeal to the utilitarian motive, Konkokyo will work much more efficiently. These religions have recently been putting forth their strength in their propaganda. If Christian preaching remains on that same level our ordinary people will cease to think of their need of the true Gospel. . . .

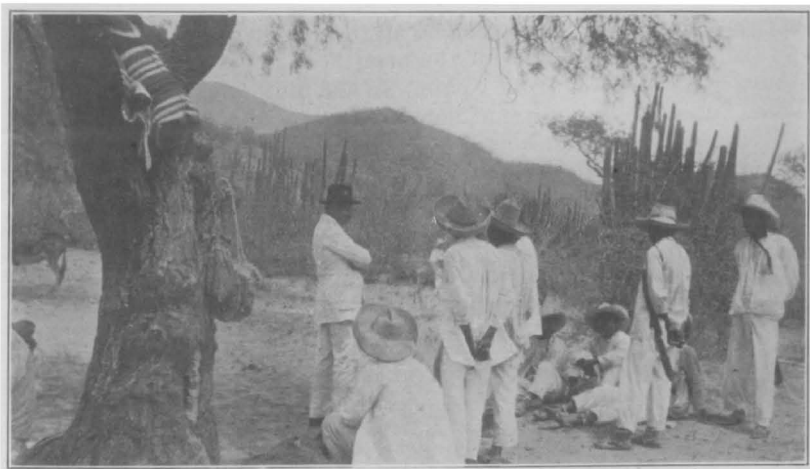
"Certainly this is the most difficult field in the world, but there is also a special opportunity for a missionary, we believe. We are of the opinion that to thoroughly Christianize Japan really means to Christianize the entire Orient. Then, after all, it is not a question whether or not we need the missionary. Let him go ahead heedless of the feelings of even the whole nation if he has his own distinctive Christian message he ought to impart to this nation. . . .

"We have written about the future place of our missionary, and we wish again to lay stress on the fact that Japan is a peculiar field where Western civilization meets face to face with that of the Orient, so that to a Christian worker in this land is given the rare opportunity to discover and build up real universal civilization upon the Christian principles. We might think of this field as a testing-place for the missionary work in the world. So long as Christianity remains inactive, unable to thoroughly Christianize Japan, the world will remain with its dark hemisphere. The challenging voice from the land is clearly heard."

We must pray that the Church at home and its young men and young women may indeed hear this challenge and respond.



SHOWING EVANGELICAL MISSION STATIONS AFFECTED BY PROVISIONS OF THE MEXICAN CONSTITUTION, NATIONALIZING CHURCH PROPERTY AND FORBIDDING FOREIGN CLERGY TO OFFICIATE AT PUBLIC RELIGIOUS SERVICES



DOING PERSONAL WORK BY THE WAYSIDE IN MEXICO

Mexico from Within

BY NORMAN W. TAYLOR, OAXACA, MEXICO

TO UNDERSTAND the struggle going on in Mexico today we must know something of the history of yesterday. When Cortez landed in Vera Cruz he was faced by an almost super-human task. Something more than natural courage was needed, so he capitalized the religious fervor of the sixteenth century. The conquest of the country took the form of a religious crusade. Roman Catholic priests accompanied every expedition and the conquered natives were baptized at the point of the sword. Quite naturally the result was a baptized paganism which persists to this day.

The Church shared largely in the material gains of the victors and became so dominant that, as early as the middle of the seventeenth century, she was regarded by some as a menace, and the Ayuntamiento of Mexico appealed to Phillip IV to curtail her power. Nevertheless she continued to grow and to add to her wealth until she possessed one half of the best land in Mexico.

Immense territorial possession, untold millions of money in her coffers, and complete control over the minds of the masses through her spiritual claims, made the Church more powerful than the Government. But the more enlightened people, in increasing numbers, came to regard her as a menace to the country's welfare.

It was this condition that made such patriots as Hidalgo, Morelos, and Juarez willing to face the power of Rome. Despite papal bulls and excommunication, they disputed her right to the bodies as well as the souls of the people. It is one of the ironies of history

that the first two of these leaders in the revolt were parish priests, and the third had studied for the priesthood. The first step toward liberty was freedom from Spain. When this had finally been obtained, after a dozen years of bloodshed, they found that the internal shackles of the Roman hierarchy bound them as firmly as ever.

Many of the periodic revolutions which have devastated the country have been recurring efforts to break these bonds. On the surface they have appeared to be conflicts between rival generals but in reality they have been a struggle between the liberal and conservative elements struggling for the supremacy. The Liberals in Mexico desire true republicanism and local self-government; they



ONE OF THE TYPICAL ROMAN CATHOLIC CHURCHES IN MEXICO

contend for greater liberty and for the restoration of rights to the downtrodden masses. The Conservatives are the party of the Roman Catholic Church and include most of the large landowners; they are fighting to hold or regain the power and special privileges of earlier days.

In the year 1857 Juarez promulgated a new constitution which has been the foundation of all subsequent legislation passed to curtail and control the special privileges and political activities of the Roman Church. Then followed an event which has no parallel in the 19th century: Pope Pius IX issued a mandate against the constitution of the nation and called upon all the spiritual subjects of Rome to disobey the laws of their country. The constitution was applied to some extent, but the Church, by political activity and by fostering revolutions, did her best to hinder the observance of its



A RURAL EVANGELICAL CONGREGATION IN MEXICO, AND THEIR CHAPEL

provisions. All church property was nationalized, not in order to hinder or destroy religion but in order to insure the use of the cathedrals and other church edifices for the benefit of the people. Last year an order was issued stating that, as all churches are national property, an inventory of the furnishings and belongings of each must be filed with the Secretary of State and the local authorities before the 31st of July. A declaration was also required, showing who was in charge of the church and work, to be signed by ten responsible members of each congregation. The Protestant churches complied with this order and have had no trouble but the Roman Catholic bishop ordered his clergy to refuse to comply with the edict. This has brought on the crisis between that Church and the State.

It soon became known that the papal hierarchy was going to retaliate by withdrawing the priests from the churches at midnight on July thirtieth. Masses of people flocked into the cities and stood for hours in the hot semi-tropical sun, or huddled in the doorways during the rain, waiting for their turn to reach the confessionals. Great queues of mothers, with crying infants in their arms, waited outside the churches, sometimes for hours, in order to have their babies baptized. Women, with bottles in their hands, hurried to the churches in order to bring home a few drops of holy water, superstitiously believing that in some miraculous way it would be of help to them when they were without the ministration of the priests.

The Mexican Government has not interfered with worship in the churches but the Roman Catholic hierarchy, by withdrawing the priests from the churches, has cut off millions of souls from what they believe to be the means of grace and today these millions are

suffering greatly from fear of the consequence of being without this ministry. Thus the Roman Catholic Church is endeavoring to arouse popular sentiment against the Government.

On the 31st of July the government officials entered the churches to make the necessary inventories but in an hour or two they handed over the buildings to the ten appointed men in each case.

Foreign priests, not being amenable to the laws of the land, have been such a source of trouble to Mexico, that the Government has felt it necessary to enact laws by which the foreign clergy are forbidden to officiate in any public religious services. These laws are applied without distinction to both foreign Roman Catholic priests and Protestant missionaries.

While the Protestant missionaries, in order to comply with the laws, have had to stop preaching in organized churches, their work is so varied that they have been able to continue service along other lines, leaving the actual preaching to the trained Mexican. On the other hand the foreign priests of Rome, whose chief work has been the public administration of mass, continued to officiate publicly when they dared. For this reason, many were deported.

One who is unfamiliar with conditions in Mexico is naturally mystified to understand how the Calles Government is able to carry out its policies in a country that is so predominately Roman Catholic. This would be impossible if it were not for a large and enlightened section of the people who, although nominal Roman Catholics, are out of sympathy with the course adopted by the hierarchy.

On the first of August last year a great parade took place in Mexico City, when it is said that at least fifty thousand men paraded in support of the President's program. A friend who watched the parade from the front of a large church later told me that he thought that at least thirty per cent of the men parading had lifted their hats in respect while passing the church. By this act they showed their religious sentiment, but by marching in line they testified to the fact that they were out of harmony with the announced policies of their Church.

These more enlightened Mexicans also believe in the educational policy of the Government realizing that Mexico can never come into her inheritance while eighty per cent, or more, of the population are illiterate. The Government is making great efforts to educate the masses. There are now 13,257 rural and elementary schools throughout the country and the Federal Government's educational budget for the last year is reported to have been twenty-six million pesos. In addition the various states spent about forty per cent of their incomes on education. During the present year the Federal Government hopes to establish two thousand additional schools.

The same authority reports that four out of every ten children of school age are in public schools and many others attend private

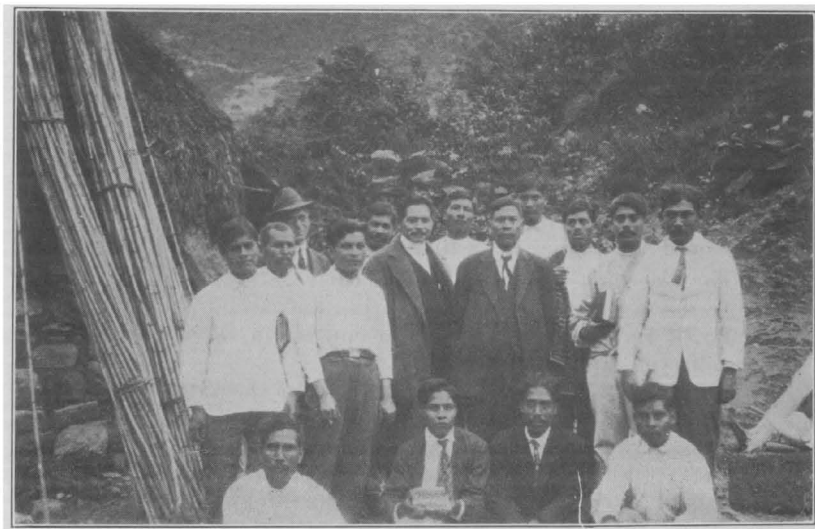
schools. It is, therefore, estimated that fifty per cent of the children of school age are under instruction.

An American authority on educational matters makes this arresting statement: "It is estimated that if ten years of tranquility are secured for Mexico there will be schools for the entire population and illiteracy, as far as the new generation is concerned, will be wiped out."

The Roman Catholic Church has dominated the country for three and a half centuries and had her opportunity to educate the people; if she had done so there would not exist today the great ignorance and poverty that prevail and a few years of revolutions would not have retarded the country to such an extent.

The present conflict between Church and State is causing Mexico to suffer, but in her suffering she is thinking and asking questions. She is beginning to doubt the infallibility of the Church and is seeking to know the Truth. The pastors of evangelical churches report that many strangers are continually in attendance at their services and that a deepening interest in spiritual matters is evident on every hand. The American Bible Society also reports a larger sale of Bibles, Testaments and Scripture portions during the latter part of last year than at any similar period.

These things are an evidence that God is working in Mexico, and causes even the wrath of man to praise Him. Shall we not unitedly pray that He will use the present events to bring Mexico to a knowledge of Himself as He has been revealed in Jesus Christ?



SOME EVANGELICAL CHRISTIAN WORKERS IN OAXACA

Mexico—Before and After the Revolution

BY REV. WILLIAM WALLACE, MEXICO
Missionary of the Presbyterian Board of Foreign Missions

SINCE Mexico started her Revolution some fifteen years ago, she has probably attracted more attention than at any time (except, possibly the period of Maximilian's Empire), since her conquest by Cortez. It has been almost impossible, in the welter of contradicting news items, to get at the real causes of these disturbances or properly to evaluate the revolutionary program. Having spent my childhood in South America, where my father began missionary work in 1861, and having made intimate contacts with all classes and conditions of men and women in Mexico, from university rectors to unlettered peons of the plains and corn-planting Indians of the Sierra Madre, during my thirty-six years' residence in that country, I may be able to throw some light on the subject.

When one asks the average ignorant Mexican to name his national hero, he generally replies Gaona, a full-blooded Indian and the greatest bull fighter of the twentieth century. Probably Pancho Villa's name is better known outside of Mexico than that of Hidalgo, the patriot priest, called the Washington of Mexico, or of Juarez, called the Lincoln of Mexico.

I would like to try to capture your sympathetic interest for Mexico in her present struggles to achieve economic and social liberty. The development of an intelligent mutual understanding between the two countries and the creation of a genuine sympathy for the national culture and ideals of the respective countries will go a long way in solving all our difficulties. Mexico illustrates in a remarkable manner the progress of the Kingdom of God under varying conditions wherever we have carried the banner of Christ.

In Mexico we see the same struggle that is being carried on in China, India, Turkey and in some of the newer republics of Europe. These people are trying to realize four great objectives:

1. To effect self-determination in their national life.
2. To solve their labor and agrarian and social problems.
3. To be independent of foreign control in their social, industrial, intellectual and religious life.
4. In Mexico there is a determination to check the influence of the Church in the field of politics. This has been the underlying cause of many of the revolutions.

Mexico and the United States represent two types of civilization. They present contrasts in religion, in culture, and in temperament. North of the Rio Grande we find predominating the blonde race, whose ancestors came largely from Northern Europe. To the south,

the racestock is Indo-Iberian; that is, Spanish and Portuguese. The Indian predominates in Mexico but is modified by the South European stock. In the United States the dominating type of religion is Protestant, largely determining our civil and religious institutions. Among the Mexicans it is almost exclusively Roman Catholic. Our culture is English in its language and traditions and north European in its emphasis on the exposition of our moral and spiritual ideals in material forms, production, distribution and mechanical devices. Their culture is Spanish with its Latin emphasis on art, music and poetry. We emphasize the head in a hearty sort of way; they emphasize the heart in a heady fashion. In temperament we are evolutionary, working out our problems of social life piecemeal, with only an occasional political convulsion; their temperament is revolutionary, with its logical radicalism, seeking to achieve results immediately moving along a straight line.

Up to the time of the Mexican War of '47, we tried as a people to ignore them. But "Fate or Providence" has placed us side by side with a frontier of a thousand miles difficult to patrol. Our contacts have been increasing and will continue to increase. It is possible for us to be poor neighbors, or we can be good neighbors, mutually helpful.

Most people fail to realize how great a contribution Mexico has made to our national life. Geographically she has given us one half of her territory (Texas to the Pacific Coast), surrendered at the close of the Mexican War. Of late years over a million Mexicans have immigrated into the United States, supplying the demand of labor for our beetfields, our fruit orchards, factories and railroads. In fact, Mexico, exempted from the immigrant quota imposed on other countries, is now our main reliance for supplying the shortage in our labor markets. Naturally, whatever efforts we make in behalf of good relations with Old Mexico and in contributing to her moral and intellectual (not merely material) development will react favorably on the Mexicans.

Yucatan supplies our wheat farmers with heneken harvester binding twine. Campeche sends us our indispensable chicle (chewing gum), and fine woods. Tabasco feeds us with bananas and cocoa. The state of Vera Cruz exports vanilla and coffee. Mexico's great central table land contributes one fourth the world's output of silver. Her cattle on a thousand plains furnish us with horns and hides. Finally, each summer, several hundred students of Spanish from our schools (Boston to San Francisco; Twin Cities to New Orleans), attend every summer the University Vacation School established by the Mexican Government in Mexico City.

In spite of these ties which should develop a rising tide of grateful interest in Mexico, I see stretching along our borders and rising to startling heights a great wall of prejudice dividing us. On this

side stand out in lurid letters these words: "race prejudice; contempt; ignorance; greasers; half-breeds; revolutionaries; bandits." That is the mental complex associated with that wonderful and fascinating country, blotting out more attractive ones.

On the Mexican side I see printed these words: "Yankees; dollar chasers; crushing corporations; capitalistic monsters." On the heels of these mutual epithets, follow the sensitive pride of a weaker race, and the sense of being ignored, misrepresented, misunderstood.

Evidently what is most needed on our part is an understanding sympathy based on a knowledge of their history, their great men and the tremendous sacrifices that many of Mexico's more noble spirits have made to achieve for their country enduring civil and religious liberty. How many American Christians could mention the names of Mexico's Washington (the patriot priest Hidalgo), and her great Lincoln (the Zapaotec Indian Juarez)? Prescott's History of Mexico and "The Fair God," by Lew Wallace, and books of travel make little real contribution to understanding today's problems in Mexico.

During the past sixty years evangelical missionaries have built up a great church, supported by the second and third generation of communicants brought up in the Christian faith. Naturally the first converts were looked on by the "Mother Church" as apostates from Rome, renegades. Now our church people are accepted by their Roman Catholic neighbors as a legitimate element in the religious life of the country. Mexican Protestants now sing, "Faith of Our Fathers, Living Still" with the same zest as their Roman Catholic neighbors.

The stimulating and leavening influence of our work is seen along many lines. Over thirty years ago the Presbyterians established a normal school for women in the frontier state of Coahuila. The Governor Cardenas decided that it was time that the States should have a school of its own. In looking around for a director he picked out Dr. Andres Osuna, then pastor of the Methodist Episcopal Church in the city of Saltillo. He sent him together with four young men to the State Normal School at Bridgewater, Connecticut, where two years were spent in thorough training. During the ensuing twelve years Dr. Osuna built up a fine normal school in the capital of his own state. Later Dr. Osuna was chosen by President Carranza to be Director of Public Instruction of the whole republic. At present he is in charge of the Union Evangelical Press, gives temperance addresses throughout the republic and serves as a kind of liaison officer between the foreign missionaries and the more intellectual elements of the country.

One day our Mission established a primary school in the beautiful town of Paraiso near the coast of Tabasco. Pretty soon the local authorities woke up to the fact and decided that Protestant "Yankees" should not have a monopoly of education in the town.

So they began a school of their own. Eventually the good-natured lazy priest, rubbing his eyes, remarked, "These heretics have started a school; these atheists have started another; it is high time for the Mother Church to have a school of her own." So we made three schools "to grow where none had grown before."

Until lately athletics were practically unknown in Mexico. Through the efforts of the Y. M. C. A. many Mexican young men of the best families awoke to the superiority of wholesome athletics over bull fighting and cock fighting. Soon baseball and football teams began to be organized all over the republic. A young graduate of a Presbyterian preparatory school in the Valley of Mexico was asked by President Carranza to reorganize the great Federal Preparatory School of Mexico in which 1,500 young men are preparing for different professions. Moises Saenz employed Mr. Aguirre, a Cuban by birth, an American by citizenship and an athletic Christian by profession, to develop a complete system of athletics in his school. The contagion has spread. In a little Indian town in the Valley of Mexico, where we have a Protestant congregation, the young men have organized three football teams. They do not always have full equipment but in that hardy race, often barefooted, they handle the pigskin with great effectiveness.

When I went to Mexico there were no playgrounds in any of the schools or centers. However, a few years ago one of our missionaries secured equipment for a playground in our social center, this being the first one established in the country. Later the American colony inspired by this example presented a well-equipped playground to the Mexican Government as its contribution to the Centennial of Mexico's independence. Playgrounds are now to be found in the parks and schools of all the great centers of the country.

Before the revolution the leaders of education at the University of Mexico were disciples of Comte and the whole curriculum was based on the positivist philosophy which deals only with phenomena. Later Herbert Spencer and the agnostic influence became immensely popular among the educated men and women but more lately a great spiritual movement has been set in motion. The Bible is freely quoted in school rooms where before the name of God was not even mentioned. Many of the professors have become spiritualists, but the rector of the National University is an outspoken evangelical Christian, having become interested in the study of the Bible through the Y. M. C. A. The rector of the School of Mines and Engineering is an active member of the Triangle Club, meeting weekly for Bible study and prayer. The Sub-Secretary of Public Education who has charge of the technical organization of primary and secondary schools throughout the republic, is the son of a Presbyterian elder and himself a devoted Christian. These are only a few of the con-

crete cases which show the stimulating and leavening influence of our work throughout the republic.

Many people, both Protestant and Roman Catholic, speak approvingly of the contribution made by mission schools to the development of Mexico. They have exerted a remarkable educational influence on the whole country.

The contrast in the life of the Mexican people "before and after the Revolution" can be shown in many ways. Before the Revolution the Indian and peon were leading a soporific existence without any consciousness of their place in the social order. Ever since the conquest in fact, this element had lost the consciousness of a real soul with the corresponding possibility of development and progress. During my first twenty years in Mexico, "law, order, peace" were the watchwords. The long wars of reform and of intervention had been fought to a finish. President Diaz, originally a troublemaker, having started revolutions against his old leader, President Juarez, and later against President Lerdo, had finally come into power and convinced the country that he was the man to bring about permanent peace and order and develop the material resources of the country. He was friendly to foreign capital; he knew men and surrounded himself with able administrators; he balanced the budget; he ruthlessly suppressed all uprisings. But the vast mass of the people, ninety per cent of peons and workers in factories and small tradesmen, gradually lost all initiative. They became mere employees of their employers who in turn collaborated with the "Master of Mexico" and his circle of friends, in an interlocking system. The states became mere provinces; the justices of the courts became appointees of the Executives; the Chamber of Deputies and the Senate were puppets to execute the will of the Executives, already expressed through special committees, which presented unanimous reports, worked out in consultation with the president and his cabinet.

But another revolution was simply unthinkable. Madero himself dreaded the consequences of any violent uprising. It was only when Diaz openly disregarded the will of the people and insisted on appointing his own successor that armed groups in the north and south of the Republic broke out in open rebellion. Madero finally consented to be their leader. Now after nearly twelve years of armed conflict the states have become free and sovereign. The Indians and peons face their employers frankly and openly, knowing that in the last resort they can back up their demands with a gun.

Americans are apt to be very impatient with Mexico because of the disordered condition of things caused by her conflict with the Roman Catholic hierarchy and with foreign corporations doing business there. The lives of our citizens and missionaries are, as a rule, just as safe there as in our own country. We would exercise more patience probably if we would remember that the situation in Mexico

closely parallels that of our own South immediately after the close of the Civil War. Twenty years passed before anything like normal conditions prevailed once more. The peons and Indians and in general, the working classes in Mexico, on achieving their new liberties through the Mexican revolution, find themselves in a very similar position to that of the Negroes suddenly brought out of ignorance and slavery into the full enjoyment of their political rights as full-fledged citizens.

Up to the time of the revolution, no real labor union was in existence in Mexico, with the possible exception of the orders of engineers and conductors on the railroads. Any attempted strike was crushed out by the Federal troops, often with bloodshed. With the new order of things introduced by the revolution, labor began to organize along various lines. In many places the Reds have been in control, but the Federal Government has always favored the development of conservative unions, modeled after the labor unions in the United States. It is untrue to say that the Mexican Constitution is Bolshevik and the Government atheistic.

The new spirit of initiative is shown in many ways. Formerly every movement, whether cultural or political or economic, "came down from above," as everybody understood that any initiative on the part of the people would be looked upon with disfavor by those in power. Today we find all kinds of groups and circles seeking to promote the general welfare along such lines as hygiene, music, art. In the great amphitheatre of the National Preparatory School, wonderful programs have been put on, introducing the public to a knowledge not only of the great masters in music and art but also of their own historical background as represented by the folklore, songs and dances of old Aztec and Toltu days. Formerly the educated classes were ashamed of anything that was Mexican and all education was carried along the line of foreign traditions. Now they are proud of everything that is national and indigenous. I well remember what might be considered the date of "the awakening of a nation." Diaz had continued in power for thirty years as "a material builder and master." Finally he gave the people to understand that he was ready to have free elections for a successor in the presidential chair.

On the fifth of February, 1910, two great meetings were held in the City of Mexico in honor of the adoption of the constitution in 1857. That day I attended two meetings held within two blocks of each other which offered a remarkable contrast between the old régime that was soon to be rung out and the new which was so soon to be rung in.

The first meeting I attended was high mass in the aristocratic church of St. Francisco, an old building, confiscated during the War of Reform, but later restored by the wife of President Diaz. The occasion was a great reception given by the Archbishop of Mexico

and prelates from neighboring dioceses in honor of the Papal Legate. The occasion was signalized by great pomp. The friendly relations with Rome were symbolized by the carrying of the Nuncio's train and the kissing of his feet by the highest dignitaries of the Church who prostrated themselves before Rome's representative. He was the last Legate who was allowed to reside in Mexico, having been expelled for violating the laws of the land.

There is a general feeling abroad in the States that the radical program of the Mexican Government is very comunistic and unfair to the foreigners who have acquired rights in the country, as well as to the foreign clergy who are anxious to help in the building up of that country. It is difficult for us to appreciate the attitude that has been taken by the Mexican Government. In our own country we have had from the beginning a great many, perhaps too many, different churches, all of which are allowed to own property.

In Mexico it is totally different. The Roman Catholic Church from the beginning has educated the whole nation to the idea that their Church is the only legitimate representative of the religion of the whole people, barring a few heretics and foreigners who are not considered an essential part of the national life. The civil government, conducted as at present by a liberal minority of progressive Catholics, finding their program of education of the people and of labor and social reforms blocked at every step by the Roman Catholic Church, has taken substantially this attitude: "You clergy may indeed represent the moral and spiritual interests of the nation; the Government represents the material interests, including the control of property and lives. As you have chosen to use your material wealth to oppose, and if possible to break down, the constitution and laws of the country, we will take over control of these material interests, leaving you at liberty to carry on your spiritual activities. But you must register all your properties and place them under the control of the civil authorities." The Government after taking an inventory of all these properties has insisted that the doors be kept open for the free exercise of religious rights and ceremonies. The Hierarchy has forbidden the priests to officiate until the Government has changed its policy. As a result thousands of the faithful enter the churches to pray before the various images and are becoming accustomed to worshipping without the presence of a priest. In the present situation the Protestant element in Mexico has followed the apostolic injunction of "obeying the ordinance of the powers that be." As a result they have found themselves enjoying the same liberty of action in all their legitimate work as they were before registering their properties. There will never be any danger of the Government taking the properties away from any church and putting them to some other use so long as they are used legally and not for political propaganda.

One should not be surprised at the strong anti-foreign feeling exhibited in the awakening of Mexico to a new life. For many reasons foreigners usually are to be found at the head of all the big business enterprises, have charge of the higher schools (not government), and exercise a determining influence very often in the international relations of the country. Naturally, native Mexicans became impatient at finding themselves playing "second fiddle" and not "first fiddle" as they would like to do in their own national life. This has led to what seem harsh restrictions on foreign enterprises. The motive, however, is perfectly legitimate, as it represents the instinct of self-preservation and liberty of action, free from foreign domination.

The Protestants have made a very definite contribution to Mexican progress. In the first place the awakening of the consciousness of the people through the light of the Gospel itself, the habits of self-government in the churches in which the laity truly have a part, and the legitimate desire to take an active part in public affairs have all been promoted by our evangelical churches and schools. We have also promoted integrity of character in the leadership of the great forward movement.

How can we help most effectively in the solution of Mexico's problems? First, by getting an intelligent and sympathetic understanding of their situation; not interfering or intervening, but contributing with our quota of moral and spiritual values; second, by reenforcing the missions which have done a remarkable work with a very limited supply of men and money; lastly, we can provide scholarships in our schools throughout the United States for the education of young Mexicans of promise. The interchange of students and professors between the two countries will undoubtedly prove to be one of the most valuable contributions to that more perfect understanding which is the basis of a genuine international friendship and a mutual helpful attitude.

In Mexico—Far from the Beaten Tracks

BY ETHEL R. DOCTOR, OAXACA, MEXICO

AFTER nearly three days of riding on horseback from Oaxaca City over the Sierra I arrived in Yatzaichi on New Year's Eve. It was twilight when I descended the trail which leads to the village, and in the distance I heard the excited cries of welcome to "El Señor," Mr. Van Slyke, who had returned home. The Indian boy at my horse's heels said, "Ah, Señorita, the village is very happy now—everybody sings or whistles hymns. Before it was so sad."

"But," I said, "only the Christians sing hymns do they not?"

"Oh, no, Señorita everybody is happier, even those who do not

know why they are happy, sing or whistle. I don't know how to explain it but, Oh, Señorita, the village is so different now!"

After supper I went out on the porch of the "White House" as the home of Mr. and Mrs. L. P. Van Slyke is called by the natives. It was nine o'clock and many village men, seated on benches and women squatted Indian fashion on straw mats, were listening to

music from the magic music box—the phonograph. They were waiting for the Watch-Service which was to begin at eleven.

When the service began Mr. Van Slyke gave a short and impressive talk on the significance of the Lord's Supper and the responsibility and privilege of church membership. As I watched the silent faces of the attentive congregation of one hundred and fifty or more, and listened to their fervent prayers I was impressed with the sincerity of these new Christians. Four men were baptized and were received into church membership upon confession of faith. They were the first Christians of the first Christian church in the Sierra de Juarez, Oaxaca, Mexico. The blackness of the night and the peculiar silence of distant places settled over us, as the four Indians, with Mrs. Van Slyke, Miss Taylor and I partook



A WOMAN OF YATZACHI EL BAJO,
OAXACA

of the Lord's Supper. We seemed to be glorified by the Lord's presence. Christ had really come to Yatzachi and His coming was not transitory or imaginary but real. The people of Yatzachi are not only honored and glad at His coming but they are saved—transformed in their daily life and habits, blessed and made strong in the faith. He says, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Christ—dwelling in the hearts of His messengers, moving them, to sacrificial service—has come to Yatzachi el Bajo, Oaxaca, Mexico, and has worked wonderful changes in the Indians.

Yatzachi has opened the door to Christ. You—with your prayers and your gifts—can make it possible for Christ to knock at the heart's door of many in out-of-the-way places in Mexico.

Can You Beat the Dutch?

BY REV. SAMUEL M. ZWEMER, D.D.

COMPARISONS may be odious but we have the highest authority in regard to their utility. When the Apostle Paul wrote to the Corinthian Church on so delicate a subject as their financial affairs and the needed grace of benevolence, he did not scruple to tell the story of other churches and let the tardy and self-centered Corinthians draw their own conclusions. "With regard to the collection for the saints," said he, "you must carry out the same arrangements as I made for the churches in Galatia." Then he tells of regular, proportionate, weekly contributions by some early method of the "duplex" envelope—or was it a duplex bag? Titus started a financial campaign at Corinth (2 Cor. 8:6) but had great difficulty. Paul, therefore, returned to "the unmentionable sin" of selfishness and wrote of the churches in Macedonia, "Amid a severe ordeal of trouble their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means, they have given—begging me of their own accord, most urgently, *for the favor of contributing to the support of the saints.*" (Moffat's Version.)

"Now then, you who are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well. I am not issuing any orders, only using the zeal of others to prove how sterling your own love is. . . . I want a *generous* gift, not as money wrung out of you for God loves a *hilarious* giver." (2 Cor. 9:7 Greek text).

In my journeyings through many parts of our country I have never come across such large per capita and such hilarious giving as in certain Dutch-American communities of the Reformed Church. The facts are sufficiently eloquent to need no comment save the caption of this brief article, "Can you beat the Dutch?"

Four of these churches, typical of others which could be put into the same category, represent farming communities in the middle west, or truck-farmers and small business men in the vicinity of Chicago. Here is the list:

<i>Name of Church</i>	<i>Members</i>	<i>Gifts for Others</i>	<i>Congregational Expenses</i>
South Holland, Ill.	506	\$12,932	\$7,756
Third, Pella, Iowa	433	5,953	4,847
First, Hull, Iowa	384	8,539	6,487
First, Sioux Center, Iowa .	471	10,080	8,647

In 1921 the church at Sioux Center gave away \$19,053 and spent \$6,941 on itself. For the last six years, the church at South Holland, Illinois, has given more to others than it has spent on itself.

In a letter the Rev. T. W. Muilenberg, pastor of the South Holland church, writes:

"We use principally English, although we still preach the morning sermon in Dutch. There are three other churches here, two Christian Reformed and one old Reformed, the last one very small. Most of the people here are farmers, since this is strictly a rural community.

"My method is very simple; a couple of Sundays before, I state as plainly, forcefully and clearly as possible the claims of the cause or causes, and usually the response comes.

"My people have a warm heart for missions, and they do not need so much for themselves; they are a plain people and live simply."

Another church that belongs to the Macedonia class is located at Passaic, New Jersey. It has no wealthy members. It is still struggling with the bilingual problem of meeting the spiritual needs and desires of a minority of elderly naturalized Dutch-Americans and of their progressive children and grandchildren—but their offerings remind one of the Greek word which Paul used. They are positively "hilarious" in their devotion to the collection-plate. After a visit the pastor wrote me as follows:

"Just as a matter of information and encouragement let me give you our collections last Sunday:

Special missionary collection	\$425.31
The regular offering for the church	190.77
The regular offering for benevolence	141.93
For Ministerial Pension Fund	67.55

The total we collected \$825.56

So you see that the special collection did not interfere with the regular. You did not make a mistake by not preaching."

It is even more hilarious (for the missionary) when we add that by special vote of the session the offering for missions was not taken at the time of our visit but was postponed because the snow and sleet had kept some people away that day from the privilege of the offering!

Of course, there are many other churches in all sections of our country that are examples of liberality and self-denial. But there are congregations where one is reminded at the time of one's visit, and when reading the annual report, of the verses by an Episcopalian rector in Milwaukee:

"The treasurer shuffles his bills,
And his eye with anxiety fills;
People think it is flip
To pay God with a tip,
And spend fortunes on feathers and frills."

Glance over the per capita of your own congregation, your diocese or classis or presbytery, or synod, perchance your own per capita for the Kingdom of God, and see whether you "can beat the Dutch."

No Hope for America, Except—

BY REV. JOHN McDOWELL, D.D., NEW YORK

Secretary, Board of National Missions, Presbyterian Church, U. S. A.

THERE are three possible interpretations of the present conditions in America. The Hopeless Pessimist thinks that everything is bad and growing worse. The Blind Optimist says that everything is perfect and growing better. The Dissatisfied Idealist admits that everything is not perfect, that there are radical defects in American life and many things that are not right. But he believes that there is in the Gospel of Jesus Christ the power that will make things right.

This belief and confidence of the Dissatisfied Idealist is rooted in three great convictions:

First, there is no hope for America apart from the Kingdom of God. By the Kingdom of God we mean what Jesus Christ himself meant when He taught the world to pray: "Thy Kingdom come, Thy will be done on earth as it is in Heaven." This means one thing, namely, the reign of God in the life of men and in the life of nations. History and experience prove conclusively that no political scheme, no educational system, no industrial arrangement, no social ideal, apart from the Kingdom of God can ever save America. We are learning in these days again that there is no substitute for good will, in either national or international relationships, and that there is no good will worthy of the name that is not rooted and grounded in the Kingdom of God which, according to the Apostle Paul, is "a Kingdom of righteousness, and peace and joy in the Holy Ghost."

Second, there is no hope for the Kingdom of God apart from the Christian Church. By the Christian Church we mean something more than a body of doctrine or a form of ritualism or a system of government. We mean what the Apostle Paul meant by it, namely, "the body of Christ." As the body of Christ, the Church is charged with the responsibility of expressing the spirit of Christ to the world, proclaiming the message of Christ to mankind and doing the work of Christ. That work is saving and serving men in all the earth. Other agencies will help the Church to bring in the Kingdom but no one of them or all combined will take the primary responsibility for this task. The Church is the authorized, designated instrument through which Jesus Christ is building His Kingdom. It is not a perfect body. It has its defects and has failed in many respects, but after all it is the one great agency in America that is giving its time and its thought, its life and its resources to the establishment of the Kingdom of God in America.

Third, there is no hope for the Christian Church apart from a consecrated and effective leadership.

Five characteristics must mark the leadership that is demanded today. It must be:

(1). *Intelligent*. The leaders we need must know the will of God, the Word of God and the work of God. The leaders of the Church must be able to inspire, but also must give information regarding the moral and spiritual conditions of the nation.

(2). *Efficient*. It must be a leadership that can apply its knowledge to the needs of the times. Fairly and fearlessly these leaders must apply the principles of Jesus Christ, not only to the life of the individual, but to the entire life of the nation.

(3). *It must be optimistic*. While recognizing the evils of the times, and deeply conscious of tendencies which are threatening to deny our ideals and impair our institutions, we need a leadership that believes "God still reigns" in America and that His will can be done and will be done in the life of this great nation.

(4). *It must be cooperative*. By this we mean that it must incarnate the spirit of the Apostolic Church which is expressed in the words, "with one accord." This is essential to all effective cooperation. No amount of mere agreement in opinion or common methods, or even a united budget will ever produce the cooperative spirit which is needed today in the leadership of the Church. Cooperation must root itself in the spirit that will make the Church of "one accord" even though it may not make it possible for the Church to face its task with one method, or one opinion or one form of organization. We need the spirit of the gathering of the Chinese Christians in China a few years ago, when they said, "We are agreed to differ but we are resolved to love." A leadership dominated by this spirit cannot be defeated. A Church guided by this spirit will be a converting and conquering Church.

(5). *The leadership for today must be sacrificial*. Only as the leadership of the Church is dedicated to the principle of the Cross can we draw men to Jesus Christ. The Christian leaders of the future must rededicate their lives to the same principle that actuated Jesus Christ, the principle of sacrifice. It is still true that we must lose our life for Christ's sake if we would keep it. The best things in the life of the nation can be kept only as it gives them away. A spring is a spring only as long as it gives its waters to the flowing stream. When it ceases to give it becomes a stagnant pool. A window is a window only as long as it transmits light. When it absorbs light it ceases to be a window. When a nation ceases to give its best to the world, it ceases to be Christian. God save America from the calamity of self-absorption—from the calamity of losing her life by trying to keep it. Given a leadership that is intelligent, efficient, optimistic, cooperative and sacrificial, the Church can and will accomplish its task of establishing the Kingdom in America, and thus saving the nation.



A COMMUNITY MEETING OF COAL MINERS AND THEIR FAMILIES

The Human Factor in Coal Mining^{* 9}

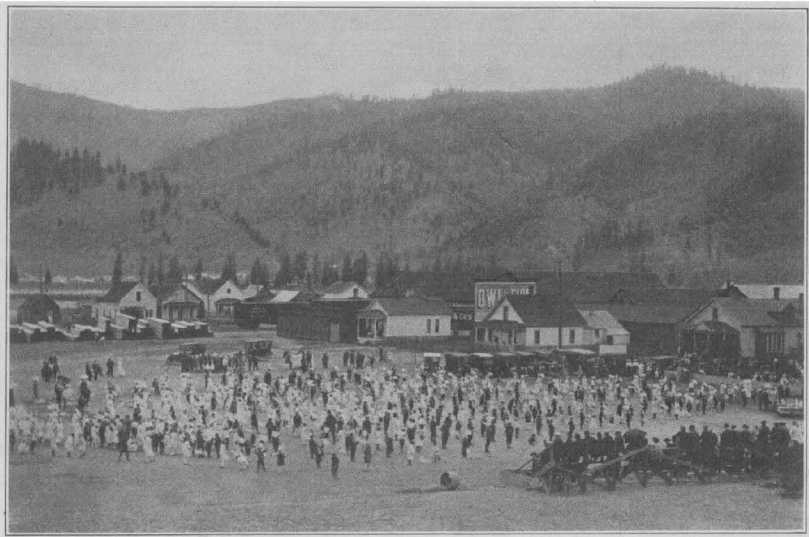
BY FRED HAMILTON RINDGE, MOUNTCLAIR, NEW JERSEY

J G. BRADLEY, President of the West Virginia Coal Operators' Association recently said, "Industry belongs to the men as never before. Improvement of the physical life of the workers is a sound basis for larger spiritual development. It is the belief of the Y. M. C. A. in this principle and the carrying out of the same in its program that appeals to the operators, and has helped to win their confidence in the Association as an efficient welfare agency." Many coal operators have expressed the belief that the "Y," being a mutual organization which helps unite the interests of both employer and employee, will have an increasingly important part to play in improving conditions, promoting good-will and building character.

As far back as 1883 the "Y" was working with miners and in 1895 numbers of college men were enlisted to serve mining camps during the summer months. By 1906 a comprehensive program of educational work with foreigners, and a series of mining institutes for the more skilled workers, was well under way. During the past decade, the program of service has been extended on a more perma-

^{*}The last Anthracite Coal Strike cost railroad and mining companies \$3,000,000 per day and caused immeasurable suffering. Can such strikes be made unnecessary by the multiplication of Christian agencies?

nent and far-reaching basis. West Virginia now boasts ten miners' Y. M. C. A. buildings, serving over 20,000 people weekly. Colorado and Wyoming have twenty buildings, most of them in the camps of the Colorado Fuel and Iron Company. The work was organized several years ago after the big strike, at the earnest request of the men, both union and non-union, as well as company officials. In spite of obvious difficulties, it has succeeded beyond all expectations. Here, as elsewhere, an all-round program of educational, social, physical, spiritual and thrift work is being carried on with excellent results. The growth of one Y. M. C. A. in West Virginia is notable. Several years ago a saloon was transformed into a "Y," the bar becoming



A PLAYGROUND IN A MINING TOWN

the secretary's desk. The work has expanded until today it is carried on there in a fine new building.

The Christian service program in a typical coal mining town is varied and comprehensive. Educational classes, clubs, athletics, character talks, motion pictures, health and other exhibits, Bible classes and special meetings, socials, celebration of foreign and American holidays, thrift campaigns, and many other activities are the usual thing. In one town the "Y" man realized the special need of developing various kinds of labor, essential to the community, out of the town itself. Vocational studies were started in track-laying, drainage, ventilation, etc., and a special educational committee became responsible for a remarkable program. The "Y" library was greatly enlarged, and to stimulate interest, a "public reader" was introduced several evenings each week.

When saloons thrived the "Y" had a real competitor and in a few months, the "Y" generally won. One saloon-keeper said, "General business is good, but saloon business is on the bum. That—Y. M. C. A. is getting all the men!" The work is supported by contributions from both the men and the mining companies and all activities are promoted by committees of the men. This democratic plan wins the enthusiastic interest of all types of people in the community.

One mining operator has frankly described his difficulties as follows:

"We realized that our own men were becoming dissatisfied, not so much over wages, but on account of the general unrest. The men would stop work



A SUNDAY-SCHOOL GROUP OF MINERS' CHILDREN

at our mine, and go to other mines, and we would have new men coming in to take their places, with no apparent reason. Our pay days were disgraceful. Drunkenness was common. This led to lawlessness, which, in a great many cases, resolved itself into suits and litigations, and affected to some extent all the men working at our property. Whenever the mine was idle, time hung heavy on their hands. These periods of idleness usually brought about disastrous results. It was difficult to approach the men to talk with them upon any subject, much less to reason out any difficulties. The men were apparently not interested in their work, nor performing their duties efficiently.

"The question was, how to overcome this condition. We discovered one day that our mine was idle on account of the miners and their families having gone to an adjoining town about ten miles away to see a traveling circus and a quack doctor, who was selling patent medicines and playing some sort of an instrument that attracted our employees.

"We began to realize that something had to be done for the wholesome amusement of our people in their own town. We decided to build a welfare

building. Upon closer study, we found that *this plan would probably harm more than help, unless we had someone in charge of such a building, who had wide experience and knew how to handle it. It was then we turned to the Y. M. C. A. and the undertaking has been a complete success ever since. The Board of Directors are the men in our employ!*"

An incident that occurred not long ago in a small mining town in Colorado indicates the influence of the Association for social and economic betterment. On pay day it had been customary to find the interest of the men centered around a couple of busy gambling tables, waiting for a chance to sit in and try their luck. As a result, in a few hours three or four men were usually in possession of the wages of the others. Shortly after the opening of the Association building, an old-timer who was chronically broke the day after pay day, brought his money to the secretary, requesting him to keep it for him and thus remove temptation. Many of the men are now on the way to a comfortable bank account, for pay-day gambling is no longer popular, and the "Y" cares for a goodly portion of the community's earnings.

In all coal mining towns, the "Y" cooperates to the full with existing agencies like the churches and schools. Where there is a Y. W. C. A. this organization serves the women and girls. Otherwise the "Y" necessarily does some of this work. In several towns the Association has secured trained nurses to give lessons in home nursing and women workers have done remarkable work visiting the homes and organizing many activities with the families.

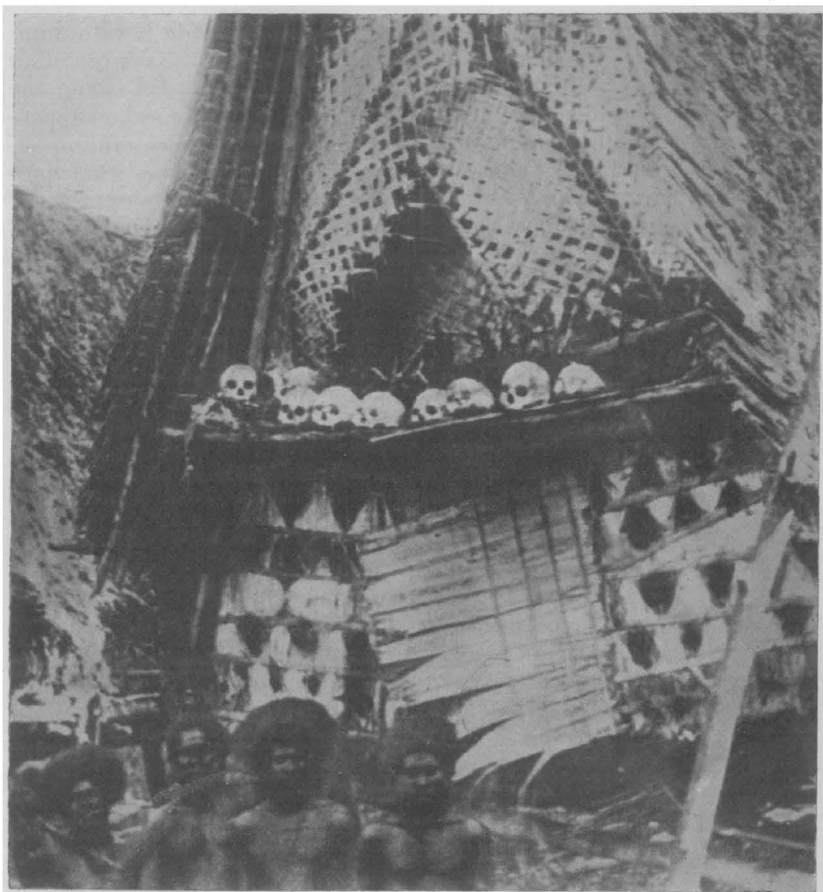
The plan of operation in the Association is one that permits the members to take active part in the management and promotion of activities, through members' councils, which are elected annually by the members of each branch. The councils have special relations to the details of local operation, cooperating with the Committee of Management and General Secretary.

From the work already accomplished, it is fair to predict a constantly enlarging service of the Young Men's Christian Association among coal miners in all parts of the United States. By enlisting the support of both employer and employee, there are created mutual understanding, good will, efficiency, happiness, and Christian character.

ACTIVITY A BLESSING

We may overcome depression by service. It is a blessed thing to have something to do. Some disaster overtakes us or a great sorrow swoops down on our spirit, and it seems as though life can have nothing in store that is desirable. But life still has its wants, it still has its humble duties and we take them up, almost mechanically at first, but before long we find that they are medicinal.

Thank God for something to do! The depression of an active spirit frequently arises from enforced idleness.



TROPHIES USED TO DECORATE THE HOUSES OF HEATHEN IN PAPUA

A Story of Changes in New Guinea

BY RUSSELL ABEL, KWATO, NEW GUINEA

THIRTY years of missionary activity in southeastern New Guinea have produced great changes. The hardships and disappointments, the dangers and difficulties of the early days are almost forgotten when we note the encouragements of the present and the contrasts with the past.

The mission established headquarters on Kwato, in eastern New Guinea, in the year 1891. This is one of the small islands in the archipelago that reaches from the mainland far out to sea. The first step taken by the Rev. Charles W. Abel and his fellow-mission-

aries was to overcome the natural conditions that made Kwato uninhabitable for civilized men. First they undertook the task of filling in the treacherous swamps that earned for this beautiful island the nickname of "death-trap." In time, these evil-smelling swamps were transformed into fields, and cricket is played where once millions of mosquitoes had bred in slimy waters. At the same time, what once seemed to be an insurmountable drawback to the development of Kwato played its invaluable part in the development of character in Papuan youth.

There were also evil spiritual conditions that flaunted themselves on every hand. Heathen life flourished in those early days. The New Guinea people lived a life of warfare. It was a warfare without romance for it consisted of cowardly night attacks, when the houses of enemy villages were burned. Then a few of the fugitives were captured and brought home in savage triumph, with shouts and war-whoops, to grace a loathsome cannibal debauch. At these times, the worst in the Papuan would dominate. Cruelties and tortures of the most revolting nature would be indulged in by men who, in ordinary times, when blood is cool, would appear mild and inoffensive.

This warfare, however, meant hard work. The counter-attack must be prepared for. Ornaments, feathers, the trappings of war, spears, war-canoes, fortifications, all required labor. To maintain tribal prestige also meant work. Houses must be better than those of the enemies. The uncertainty of life and the continued tension due to the possibility of surprise attack, kept life in a New Guinea village keyed up to a high pitch. Native sport took the form of sham warfare. The thrilling and dangerous boar hunts were good training for the fighting manhood of a tribe.

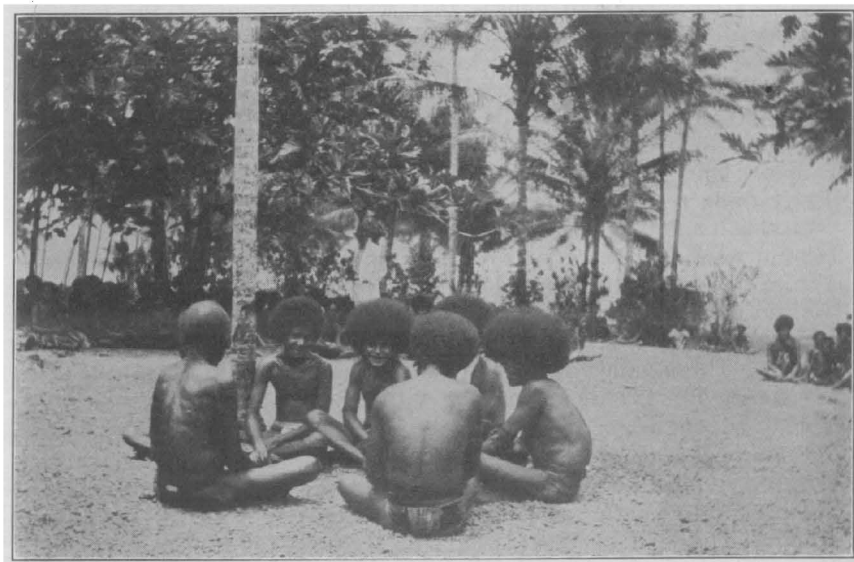
Amid such surroundings, Kwato was established as a beacon of light. There the Good News was proclaimed which shone forth like light in the darkness. The drum-beat by night, the whoopings and the conch-shell by day, the sounds of wailing and haranguing that came over at all times from the villages of the neighboring islands, were all tokens of the surrounding darkness. The typical noises of native life all told the story of blind superstition, of fear of malevolent spirits. Sorcery and witchcraft and all that these involved, the hard cruelty and gross immorality of village life, were thrust upon the youngest child that came under their influence.

At about the time the mission was established the British Government, with a firm hand and an uncompromising Scotsman as Governor, effectively put a complete end to cannibalism and warfare in south-eastern New Guinea. Pioneer missionaries had done their share to make this possible. Some gave their lives in the attempt to open up parts of the country, but finally all explored districts were brought under control.

A complete change in the life of the Papuan followed. The

keystone of his primitive life and customs was gone, so that the rest of the structure collapsed. Hitherto his culture had been built around cannibalism and warfare. Now, within a comparatively few years, this warlike, active race, whose very existence depended upon their energy, became lazy and indolent. Their occupation was gone and they had nothing in its place.

The climate of New Guinea is enervating, the island being only a few degrees south of the Equator. It is therefore conducive to idleness. With tribal prestige gone, there was no longer any incentive to contend against the indolence that is in the very air of a balmy tropical day. As has often occurred in other races, whose social



PART OF AN AUDIENCE WHEN MR. ABEL VISITED AN OUTSTATION

system has been shattered by the coming of the white men, the very will to live seemed to have been taken away. Aided by diseases and habits introduced by white traders the race shows signs of dying out.

Meanwhile on Kwato, a new war was being waged against these tendencies and against all the powers of darkness. Those early days saw both triumphs and defeats. Many who seemed to be rescued, were dragged back into the maelstrom of savage life that surged all around. But there were also triumphs, for men and women, once gripped by the power of God, were freed by the power of Christ. Step by step they learned to walk in the glorious liberty of a new life. Men who had been notorious as cannibals, men who were battle-scarred in tribal conflicts, and whose very names had produced a feeling of terror, became followers of Jesus Christ.

One influential chief, who became a real man of God and a power for good in those scattered island-villages, was a man respected and trusted by the Government, as, indeed, he was by all. In the days before his great change he had earned and proudly worn the *dumari*, that ornament, worn to show that he had far exceeded other men in his career of blood-thirstiness. But God was able to work the miracle that changed this wild man. Such was the interesting, though often crude material, that formed the foundations of the church that is still growing today at Kwato.

These early days of real struggle were followed by years of indifference on the part of the Papuan. The old fighting spirit disappeared. The tall houses that were the pride of the village degenerated into little hovels on the beach. Men whose energy had once given them great reputations and whose fathers had been warriors now spent the day chewing betel nut in the shade of young cocoanut palms.

The Gospel could not find fertile soil in such a demoralized people. Christianity and idleness are incompatible, for the Devil easily finds occupation for listless hands. It seemed necessary to reestablish habits of industry and to provide something upon which to rebuild what had been destroyed. New industries were introduced. Young boys were taught to love work for which they show natural aptitude. They were taught to "play the game" in cricket, tennis and athletic sports which provide a healthy outlet for youthful energy. These games take the place of the degrading immorality of the feasts for the dead and the village dance, with all their accompanying evils.

Many Papuans became Christians and today each morning Kwato presents a busy scene. Boatbuilding, carpentry and printing are taught to youths who pass from the primary to the technical school. The buzz of the sawmill, as it turns great logs from the abundant virgin forests into timber, adds to the general picture of hard-working industry. Agriculture, which includes plantation work and dairy farming on scientific lines, is taught at various centers throughout the district. On the cooler hilltop schools are carried on, attended by children who come from surrounding villages. Some come in canoes and some swim the channel that separates Kwato from the large mountainous island opposite. Girls are taught needlework, basketry, weaving, cooking and domestic science. Around the district to which Kwato ministers, there are many centers where agriculture and industries are taught and from which the blessings of the Gospel radiate.

On Sundays the people come to these mission stations for worship. Their children come in during the week for school. Their sick come for treatment. Outcasts, unwanted and often left to die, find a home and Christian love and care at these centers. At all times,



A PAPUAN BIBLE CLASS IN KWATO, NEW GUINEA

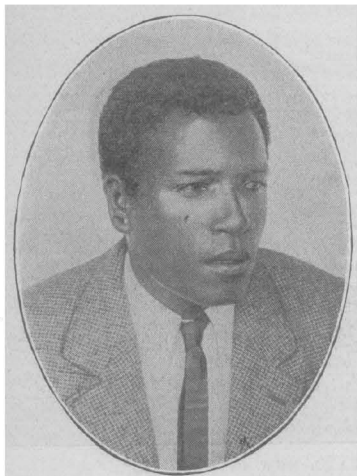
in their eternal conflict with unscrupulous white men, the people fly instinctively to the Mission for help and advice.

Thus, out of the ashes of a primitive savage life, there is arising, at this transition stage in a race's history, something that will provide the Papuan with an incentive and a means to rally to the new situation thrust upon him. Christian teaching and practical industries will help him to meet the impact of white civilization.

The story of Kwato is still a story of changes. Within the last few years in America and in Great Britain some new friends have taken it upon them to pray for this work and older friends have rededicated themselves to a task of intercession. Prayer changes things both at home and on the mission field, but most visibly, perhaps, on the mission field. Hitherto the people in most parts of the district have had little time for the missionary and less for his message. Anything that has threatened in any way to disturb their routine of life they have not wanted. They cling to their old life in spite of its fear, its hopelessness and its endless appeasing of offended spirits. Christians they know lead a singled-out life, separated from the world, and as the herd instinct is strong in native psychology, they shrink from standing alone as Christians.

But all this is changing. Indifference and opposition is breaking down everywhere. There is a new hunger for something better. The people are beginning to realize the emptiness of their old life. They recognize the fullness there is in the simple faith of the little Christian communities whose presence can be known by the tinkling cow-bell that echoes in the hills each evening at dusk as it calls the people together to pray and sing and worship God.

Numbers of "seekers" plead for someone to come and teach them of the New Way. They gather from many miles and wait many



A PAPUAN CHRISTIAN EVANGELIST

hours in the hope of an interview with the missionary on the rare occasions when he is able to visit their district. People come for miles for a service. This often means hours of climbing of steep mountain ranges. In one place they erected their own church and when at last a visit was paid them the crowds that came in from all around were more than the church could hold. Fortunately the weather was fine and the service was held in the shade of a giant mango tree, with the eager listeners grouped around on the ground. Gradually indifference has passed and is passing. Sometimes illness, sometimes the injustice of white men have brought the natives

to the mission and the trust and confidence of a village have been gained. Even through times of disappointment and no apparent result the harvest has been ripening.

Today as we lift up our eyes to those villages dotted along the coast, those threads of smoke rising from many a foothill and telling of habitation, those inland hamlets, those patches of gardens that cover the brows of mountains that slope seaward—we realize that the fields in southeastern New Guinea, are white unto harvest. "Pray ye, therefore" not only on behalf of these waiting crowds who realize their need but also for the multitudes of the unpenetrated New Guinea, where cannibalism is still rife and unspeakable cruelty still is the order of the day. Missionaries at the front line depend upon the support in prayer of God's people at home, not only for themselves but that He will make possible the extension and increase of work which at present only reaches the fringe of the need of Christ in New Guinea.

“The Quest for God in China”

BY PROF. HARLAN P. BEACH, D.D., F.R.G.S., MADISON, NEW JERSEY

Editor of the “World Missionary Atlas,” Etc.

WITHIN a few months of each other two notable volumes of lectures upon Chinese religions have been put upon the American markets; though the one with which we have to do was originally published in London. Dr. Stewart’s “Chinese Culture and Christianity” is somewhat fuller and also more popularly written, though it does not have behind it the longer experience in dealing with Chinese religionists found in Mr. O’Neill’s volume, nor has it the same degree of Chinese scholarship underlying it that we see in the latter series of lectures. Though Dr. Stewart has in his title the name of Christianity, it is not at all emphasized in the book itself; whereas in Mr. O’Neill’s volume, there is evident a real “quest for God” even in the midst of superstitions and mere ethics. Space limitations do not permit further comparisons between these two worthy productions of scholarly authors, both of whose works are well worth a careful reading.

The Rev. F. W. S. O’Neill, the author of our volume, went to Manchuria on China’s northeastern border in 1897. Since that time he has both wrought as a missionary and has studied the religious backgrounds of his great task in a manner worthy of his predecessor in the United Irish and Scotch Mission, the late Dr. John Ross, author of “The Original Religion of China.” With this fine record of twenty-eight years’ service and accomplishment, coming from his parish 13,000 miles in extent, with its half a million inhabitants whose religious beliefs and life he had come to know so well, it was most fitting that the General Assembly of the Irish Presbyterian Church should have availed itself of a furlough and appointed him to deliver before Belfast Presbyterian College this excellent portrayal and interpretation of the varied faiths of China.

What was originally intended for theological students may also appeal to the wider public represented in the REVIEW. The author’s aim “has been to combine the concrete with the abstract, personal impressions and facts of observation, along with borrowings from experts in these fairly well-explored domains, so that as far as possible the outlines of a living picture may be presented and the interest of the general reader secured.”

After a chapter on the meaning of religion and its place in the mind and heart of man, Mr. O’Neill allures us of the feverish West by the title of his next lecture, “How to Attain Peace—Ancient Taoism and Quietism.” A Taoist feast in a great Mukden temple introduces the discussion. A hungry group of Taoists sat silently

before steaming bowls of millet and greens until they were cold while acts of worship were going on and an acolyte was giving thanks by carrying a small cup of millet to present to the kitchen god. Then follow the main teachings of the shortest religious canon of the world, Lao Tzu's *Tao Tê Ching*, about half the length of St. Mark's Gospel. It is a glorification of Tao—Reason, Way, or Word, more strictly speaking, like the Logos of St. John 1: 1. Mysterious as the Canon is, from its ambiguous characters, men have found in all ages the murmuring of cosmic impulse, *elan vital*, "the nameless living Source of all that passed the stage." It gained wonderful literary increments from one of China's most elegant writers, Chuang Tzu, Taoism's Plato. It also claimed the close attention of all Chinese aspirants for office who in early centuries were obliged to pass examination upon this classic of Lao Tzu; and alternately it was admired and forbidden until in our own day, Admiral Tsai Ting-kan has condensed his studies of fifteen years into a remarkable commentary. The choice selections from Chuang Tzu (found on pp. 46-47) show what readers of out-of-the-way Chinese literature may often find. We are not asked to lose our interest in this faith by its later history of the search for the elixir of life and for immortality and its gross superstitions but are finally reminded of Taoist mysticism, with appraisals of mysticism by such authorities as Evelyn Underhill, though Lao Tzu would supply that author with a mysticism hard to be understood.

Then follows a chapter that students do not find duplicated in the regular treatises on Chinese religions, devoted to "The Open Court—a Modern Spiritualist Society." It is prefaced by a toilsome ascent over seven thousand steps to the summit of T'ai Shan, more than a mile above sea-level, where the Emperor Shun, nearly 800 years before Moses led the Israelites out of Egypt, ascended to offer sacrifices to God and to mountains and rivers. Here is a shrine to Yü Huang Shang Ti, Pearly Emperor God, whose throne is in the North Star, with its most sacred earthly shrine on this mountain top, where worship has been offered to various deities for more than four thousand years. A Confucian temple is also found on this summit, but compared with the Taoist deity, the Sage is neglected by the thousands of pilgrims. Nowhere else in the world do so many climb so high for God. This popular quest for the Divine is far different from that found in what O'Neill translates as "The Open Court," the Tao Yüan, literally "Courtyard of the Way." This modern form of Taoist development flourishes most in northern centers. Its thought and ritual gather about "The North Pole True Scripture," a canon given a Chinese army officer in 1920 as dictated through a planchette writing on sand by the Great First Cause. From Tsinan Fu, province of Shantung, where the revelation was thus given, the Open Court and its Scriptures

have spread well over China, carrying among other teachings these two:

The intellectual basis is a combination of Five Religions, Taoism, Christianity, Buddhism, Mohammedanism and Confucianism, the founders of which are to be worshipped, along with the Gods, Saints and Buddhas of the whole world.

Above all, the one Divine Being to whom worship is due is "He who was from the Beginning, the Most Holy Primeval Ancestor."

Generally speaking this school of Taoism holds that "the cultivation of the inner life consists in meditation, to purify the heart and moderate the passions, while the cultivation of its outward expression consists in philanthropic work, teaching and feeding the hungry being alike in importance. God is considered to be the Boundless Spirit, the Primal Source of Life, but is not to be regarded under such human designations as father or king." Although the Tao Yüan combines the five chief religions, we are told that "it does not create a new religion, for all these faiths spring from the Great Primeval Tao." In its philanthropic section it is called "The Red Swastika Society," concerning which our author says:

In China this ancient symbol is not the mark of opposition to the Cross. Happily it stands for nothing less honorable than a rivalry in good works, and as such we welcome the raising of the banner of the Red Swastika.

In "The Basis of Conservatism—Confucianism" Mr. O'Neill takes up what has been for more than 2,300 years the most influential religion of China, the ethics and political teachings of "The Throneless King of China." We do not wholly agree with O'Neill in his statement that "the Chinese are, and always have been, profoundly secular, as the Indians are, and always have been, profoundly religious." Yet it is true that Confucianism has been dominantly secular since the early period when its religion was so prominent in the sections of the Book of History previous to the chronicles of the Chou Dynasty, 1122 B. C. This view of religion our author then proceeds to illustrate through quotations showing Chinese ideas of God, the following Ode being a sample:

How great is God,
The ruler of men below!
How arrayed in terrors is God!
Yet His will is often disregarded.
God created the myriad people,
Yet His ordinances are not relied upon.
All men are good at birth,
But not many remain so to the end.

From that earlier period we pass on to the age of Chu Hsi, the greatest of Confucian commentators, who in our twelfth century so explained the earlier views that God evanishes into Law and Air, or as we might say, into Force and Matter, making Confucianism

strongly materialistic. We wish that here our author had given his readers the gist of Dr. Bruce's estimate in "Chu Hsi and His Masters." But Mr. O'Neill proceeds to give a vivid sketch of the great Confucius. He also quotes a Christian Chinese scholar who makes the famous word *jên*, often translated benevolence, to mean love, urging that "the aim of Confucius for the individual is to be an incarnation of Love, and for society to live the normal life." On page 93 we find the famous sorites of Confucius—traditionally attributed to him at least—in which the "Great Learning" teaches that the cultivation of the person should be one of the central objects of education, so that "throughout the country in the Government Schools of today a regular subject of study is the cultivation of the person, the building up of the life, or as we should put it, the science of moral conduct." The chapter in its eulogy of the great Sage (page 95) and in its closing paragraph shows what this conservatism contains. "What is humanity?" was a question put to the Master whom China has chosen for two millenniums to follow. The Master answered, "To love men." "What is knowledge?" The Master said, "To know men." And finally the climax of his doctrine, a seed of eternal truth, is the saying of Confucius, "He who desires to know men must of necessity first know God."

Early Buddhism or "Deliverance for All," next follows with its winsome story of Buddha's early life and his later teachings when he had attained enlightenment under the famous Bo tree of Buddha Gaya. O'Neill holds that his great attraction for men came from his becoming a beggar from being an aristocrat—though hardly "renouncing a throne," as we here read. And he quotes a beautiful sentence or two from Professor Hopkins, beginning with, "No man ever lived so godless yet so godlike." He closes with this statement in reply to those who regard his eulogy of Buddha as derogatory to Christ: "Let us bring our doubt to the King Himself, and along with the doubt bring Gotama. Can we suppose for an instant that Jesus Christ would not rejoice to welcome a forerunner, so intent upon the highest as the Prince of the Sakyas? Surely we have not so learned Christ, who counted it not a thing to be grasped at to be on an equality with God but emptied Himself, becoming obedient unto death. Rather do we hear Him uttering His glad commendation: 'Well done, good and faithful servant; enter into the joy of thy Lord.'"

But it is not the historical Buddha who is the main attraction for Chinese and Japanese Buddhists—in this chapter Japanese views as well as those of the Chinese are described—it is rather that the dying hopes of millions of believers are turned toward the Pure Land, the Western Paradise, where Amida Buddha and his associate Kuan Yin, the Merciful, stand ready to receive the dying into an eternal bliss, mainly material in nature, but diametrically opposed

to the sensual Paradise of Mohammed. O'Neill does not attempt to explain this paradise from the endless mazes of the 1,662 volumes of the Mahayana writings, but he does quote two. One is "The Awakening of Faith," the translation of which by Dr. Timothy Richard makes Buddhism a second Christian Gospel, and which O'Neill rightly relegates to a different category because of Dr. Richard's manifest reading into the classic Christian views not at all justified by the text itself. The merciful goddess of Buddhism, known in China as "Kuan Yin" and in Japan as "Kuannon" is to devout Buddhists what the Virgin Mary is to Roman Catholics. Her full name is "the All Compassionate, Uncreated Saviour, the Royal Budhisat who hears the cries of the world." The faces of sailors and of childless—especially sonless—women turn to her always, but at death both she and Amida are pictured on the brink of the Western Paradise ready to welcome souls to their presence, saved by "trust in that Buddha's abounding might and pity, and through faithful repetitions of his holy name." Most interesting interviews of the author with leading Buddhists close this discussion; but an added chapter describes recent movements within Chinese Buddhism, fostered by a publication entitled "The Sound of the Tide," and by the leadership of Judge Mei and the main propagandist, Tai Hsü, a learned and saintly monk. Its association, called "The Perfect Enlightenment Association," has the following purpose: "To propagate the essence of Mahayana Buddhism, so that the wicked may be led to loving kindness, the selfish into righteousness, the wise to rejoice in truth, the strong to love of virtue; and to transform this warworn suffering world into a place of peace and happiness."

Mohammedanism in China is of little importance and is treated in a brief yet informing chapter. Chapter X on "The New Thought Tide—Some Recent Religious Movements" is very illuminating. Various named—"The New Civilization Movement," "The Chinese Renaissance"—they all have as their purpose "a critical examination of the cultural inheritance and institutions of the past, with a view to reconstruction in every department of human activity." They all write in large letters WHY? over all the thinking of New China's scholars.

O'Neill's two final chapters, "From Dependence to Leadership—Christianity in China" and "The Message of the West to the East" are excellent, though little as to Chinese religions is found in them. A real religious and ethical awakening in the newest and most populous republic of the world is taking place. As the author urges, leadership of the highest and truest sort is demanded from the Chinese Church and its sisters of all Christian nations, and especially from America. Now is not the time for retreat, but for a strong and determined advance.

The Unknown Chinese Christian*

BY ROBERT GILLIES, KIANGCHOW, SHANTUNG

THE city of Kiangchow, Shantung, was placarded from end to end. We counted forty-seven varieties. "The Sins of Britain" were vividly depicted in flaming pictorials. "How to boycott the foreigner" was set forth in colored diagrams. Even the Girls' Primary scholars had a "manifesto" describing the conditions of labor in far-away Shanghai, and pleading for their sisters groaning under the iron heel of the oppressor.

The air had resounded with curses—curses on Britain, curses on foreigners generally, and ridicule for the missionaries. The school boys had held mass meetings, and sectional open-air demonstrations, also processions. But the soldiers kept on drilling, indifferent to the student agitation.

The long day had closed, and the night was fiercely hot. On the flat roof one might perhaps feel the flicker, should a cooler breeze sweep over the dusty drill ground near by. The other workers had gone to the hills at last, after scares and delays, and I was alone.

Night in a city awakens thoughts of the spiritual darkness of mankind. To a Christian worker in a heathen land the night watches bring an oppression unknown in Christian lands....

Half a century of missionary work had that city seen. Names honored in missionary biography came to mind, and Christians who had won the martyr's crown had labored in the place. And yet by the church, the school, and the hospital buildings, dimly silhouetted in the starlight, problems rather than recent successes were suggested.

The anti-foreign element inside (as well as without) the Church; popular patriotism crowding out personal piety in the message delivered; and the lives lived by leaders—so many puffed up by knowledge, and useless to the wayfaring and ignorant; the backsliders and the crowd, always learning yet never coming to the *knowledge* of the truth!

There came a great stillness in the air. The city had gone to sleep.....but no! There was a voice steadily speaking. On the mound near by, a crowd of boys had last week screamed themselves hoarse cursing the foreigners. Were they at it again, or scheming some night demonstration? Then the voice became audible. It was evidently away toward the city wall, out on the waste land near the soldiers' temple, and the words came with intermittent distinctness—"All sinners: Adam the first man,.....born in sin, needing salvation."

*The Christian, London, January 6, 1927.

I listened to the Old, Old Story, told anew with force. The voice sounded out louder and plainer: "Jesus has died for you..... Jesus can save."

Who was the speaker? It was not the deacon's cultured voice. Nor was it the evangelist. It was an unfamiliar voice. There could be no doubt that his audience were giving attention. The warmth of his outflow was not such as unwilling hearers would call forth.

It was an unfamiliar voice. *This* was "the unknown Christian."God bless him! They were unknown listeners.....God bless them!

Far off, near the central drum tower, the night gong clanged. The watchmen were off on their next round. "Watchman! what of the night? The morning cometh." And the Kingdom of God cometh not with outward show (Luke 17: 20, *marg*).

I went to my room that night with a burden lifted. God was still using the "unknown Christians," not alone the leaders in the limelight.

The Old, Old Story in Turkey

HAIDAR PASHA is a suburb of Constantinople, where wealthy merchants live. In the cool summer evenings the Turkish ladies love to emerge from their harems and gather on the roofs to chat, sing, and play stringed instruments. One evening, after one of the missionary ladies was in bed, she heard a Turkish lady on a neighboring roof strum on the guitar and begin to sing in a rich contralto voice. Her English was perfect, and she was singing, "Tell Me the Old, Old Story." The missionary hastily slipped on her dressing gown, and walked out on her roof, whence she could just discern the neighboring Turkish ladies.

"That is a Christian hymn you have been singing, madam," she said, hardly expecting an answer, for it is against Turkish custom for a woman to uncover her face or to speak to one of another faith.

"Yes," she replied in soft tones.

"Are you, then, of the Christian faith?"

"No," she said, "I am a Mohammedan; but I love some of your hymns."

The missionary bade her good-night, but the next day she wrapped up a small New Testament and tossed it on the roof of the women's residence. Some months afterward, she found the following letter on her roof: "I found the Bible which you threw on my roof, and offer you my thanks. I have read it many times and love it. The reading about Jesus Christ has melted my heart. I am compelled to be a secret Christian as we cannot do what we would here; but I am sure Jesus understands and knows that I intend to worship Him.

—Adieu, AZAIDE."

What Christ Means to Me

BY A KOREAN STUDENT IN SEOUL

FIRST, I give praise to the greatness and glory of my Lord who delivered me out of my sin and made me able to write this confession. Amen.

I believe that Jesus Christ is the Saviour of all people. The Bible shows us that man, who was submitted to the horrible power of death and subject to destruction, received the life and light again through Christ. Every Christian experiences the new life and light. As for me, Christ is my two-fold Saviour. Christ saved me not once only, which he did completely, but two or three times.

Formerly, I had a mental agony which nobody else knew and a serious illness which could not be remedied by medical treatment. I had no hope and everything was discouraging to me. For many years, I was roving about in the dreary valley of grief and despair, always heaving deep sighs. I had nothing to do but wait for my last day on which I was destined to die. My blood was drying up day by day and my flesh was getting thinner and thinner. Sometimes, I got to such an extreme that I thought I would escape from the pains by committing suicide! Who could save me out of my anguish? But, joy to me! Christ pitied me. As soon as I saw the light of Christianity, the anguish with which I was writhing day and night, changed into joy and the illness which used to discourage me so much became a whip to drive me to live a better life. All the things which dazzled me helped me to understand the mysterious great Will. From that day on, I began to run toward Christ. The nearer I get to him step by step, the more joy and peace I receive. Since He saved me from death and disappointment, He is not only my Lord of atonement, but also the Lord of my joy, hope, and health.

I had many defects in my character and was wide open to sinful temptations. After Christ came to me, He daily changed the defects and supplemented the lacks and made me strong enough to get away from enticements to evil. If I have any good trait in my character or enjoy the pleasure of a victor, I owe every thing to my Lord. Christ is my victory and my character. Christ is my goal and the focus of my fervent hope.

BY A KOREAN PASTOR

Christ is my Saviour: He not only made me exist but He protects me, teaches me, warns me against evil, atones for my sin and prepares a place in Heaven for me. Christ is the nearest one to me. He pitied us who were wandering like a shepherdless flock and incarnated Himself in human form to preach the Gospel and establish His religion in the world, telling His disciples to preach "unto the end of the

world." Therefore, I, who was a sinner, believe in Him now and am saved. Since Christ is the foundation of my salvation, how intimate is His relation to me! Since Christianity led me to acquire the great salvation, how great is that relation to me! I can say much as to this relation, but to sum up in one word, "*It is life.*"

BY A THEOLOGICAL STUDENT

Jesus Christ called me, a great sinner, and inspired me with the mighty power of the Bible to make me a Christian.

1. My Position Changed. Previously, although I was a formal Christian, my mind still adhered to worldly things and no mental change occurred. I did not repent of my sins nor accept Christ as my Saviour. I did not have any standard of living and suffered a great deal of mental disturbance. Then Christ came along and changed my position, first of all, to make me one of His disciples. At the time of the Korean Independence Movement, I was put into a prison where I was converted to a real Christian by reading His Word, which was the only source of comfort there, even though I had read the Confucian classics and the Buddhist doctrines. While in prison, I decided to enter the ministry as soon as I got out. I did not enter it and wanted to do His work in a different way but, later on God showed me that that was not what He wanted, by leading me to another crisis.

2. My Mind Changed. While I was working for the church, with a mind not repentant, I found that although the church members had confidence in me, I had a sin growing up in my mind, unknown to others. God warned me of this by a serious illness. I had an operation and the doctor told me that there was no hope of recovery. I read the Bible again and again, finding comfort from it, and I thought of my sins and repented of them. I entrusted all my future to Him. After a month, I left the hospital and entered the Theological Seminary.

3. The Ideal of Life Changed. My first idea of entering Seminary was to strengthen my faith so that I could be saved. But during the last three years, as I have come into closer contact with Him, He changed that idea and I realized that I must preach Gospel and testify as to my personal Christian experiences.

First Christ isolated me from the world in which I was interested; second, He showed me His abundant Grace and made me turn my feet toward Him; third, He taught me that the ideal of life is to bring sinners to Christ. These are the ways which our Lord used with His disciples. He is doing the same thing in winning His disciples throughout the ages. The Bible is not a mere historical text, but a living Word, always working and revealing the truth in the mind of every Christian.

Woman's Home Mission Bulletin

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

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WORLD PILGRIMAGE OF PRAYER

As we approach the annual Day of Prayer for Missions one can not but be thrilled with anticipation, for this year for the first time the Christian women and girls of all lands are uniting in prayer for the work of Christ all around the world.

It will be literally true on March 4th that "from the rising of the sun unto the going down of the same, the Lord's name is to be praised." As the earth begins her journey around the sun on that day, groups of women and girls, and men, too, in Japan, Korea and China and all the Orient will be wending their way to the trysting place. North and South

America will follow, also the Islands and Europe, Africa and Asia, until the world shall be encircled with a garment of praise and prayer.

You who read these lines will surely want to join this pilgrimage. Those who have been observing this interdenominational Day of Prayer in North America have found it to be one of the most enriching experiences of the year. We earnestly urge the women and girls of all races, whether in city, town or country, to unite in the observance.

To what extent are our girls and young women sharing in the plans and privileges of the Day of Prayer for Missions? Are they definitely organized for interdenominational co-operation? During the day many are employed in industry or are in school. We recommend, therefore, that in every community a special meeting for girls be held in the evening.

What an opportunity to bring to them—our successors of ten, fifteen or twenty years hence—new visions of unity, new inspirations for service! They need to feel the thrill of comradeship in this vast army of women from all the great Protestant communions, united in the fellowship of prayer. Nothing will prepare them more adequately for those broader conceptions of our common task; nothing will develop in them more splendidly that catholic sympathy and that sense of interdenominational partnership which are the marks of this new day in missions.

There is a place upon some distant shore
Where thou canst send the worker or the
Word;

There is a place where God's resistless
power

Responsive moves to thine insistent plea;
There is a place, a simple trysting place,
Where God Himself descends and fights
for thee.

Where is that blessed place? Dost thou ask
where?

O soul, it is the secret place of prayer.

—Selected.

OUR PART

Oh, what if the one we have failed to uphold
By the prayers that we did not pray,
Should fall in defeat at the battle's front,
Or falter along life's way?

Do you think the fault would be wholly
theirs

If, weary and sick at heart,
They failed to render some service true
When we did not do our part?

—LILLIAN M. WEEKS.

A SPEAKERS' BUREAU

Cleveland Federation of Church Women

By GERTRUDE CODY WHEATON

Chairman, Speakers' Bureau, Cleveland

"You are missionaries, going out to be speakers for God. You are missionaries. You must remember that. You are going to win others to love the knowledge of the Kingdom of God."

The speaker was chairman of the Woman's Department of the Federated Churches of Cleveland. The occasion was a luncheon given at the home of one of the women, where fifty interdenominational lay women were invited to come to discuss their common problems as speakers. The standard which was set for these women was, "Freely ye have received, freely give."

Missionary information, missionary enthusiasm, missionary attitude have been given to them and they are going forth to give to others in missionary societies, forums, Sunday-schools, settlements, schools, clubs and other gatherings. In this group almost every denomination is represented: Presbyterian, Lutheran, United Brethren, Congregational, Evangelical, Methodist, Baptist, Disciples, Episcopal, Reformed, United Presbyterian.

Each speaker chooses the subjects on which she has the most enthusiasm and information and then finds the most attractive titles for her talks. A subject such as "A Moslem Mother's Plea" is given as a monologue, the speaker wearing Mohammedan costume. Another subject, needed in a city of unusual race problems, is "Contributions of the

Negro Race." In connection with this arrangements have been made so that a group of Negro singers may be secured to follow the speech on their race with beautiful Negro spirituals and they themselves tell how their songs grew and came into being. Another subject, very popular this year, is "The Story of Mohammed," an excellent introduction to the study of the foreign textbook. Impersonations are very popular, and among them are the "Four Minute Tuck-ins," printed by Board of Missionary Cooperation, Northern Baptist Convention, recited as though the speaker were an immigrant still wearing her native costume. One woman chose the subject, "Why Men Should Study Missions." She feels that women have had a monopoly on the study books long enough so she is out urging the women to start Men's Missionary Forums where the men study the mission books and bring the results of their work to a mixed group of men and women. Other women give introductions to the study books of the year in such a way as to stimulate interest and open the minds of church people to the possibility of adult education along mission study lines.

The chairman urges the speakers to use stereopticon, costumes, pictures, story-telling, exhibits and in every way to make their subjects as attractive as possible so that a pattern and example can be set to the group on the way they can develop their own programs using their own talent. Speakers are told to make suggestions for further study. One instruction is: "Place in the hands of the program chairman some of the interdenominational literature, books, and sources of information on where books can be found to stimulate adult education on the knowledge of the Kingdom of God."

On the day of our luncheon the speakers had a keen discussion on the subject, "Shall we charge a fee for our services?" The result of that

discussion was that no charges in any way are made. Our services are free. Those who are mothers are told they may request two dollars to cover the expense of care for their children while they are absent from home. Otherwise no fee is received. A number of times a check for five or ten dollars has been given to a speaker and she has given it back to the chairman for the missionary collection and to help meet the society's own apportionment.

Some of our speakers have traveled and actually seen the fields they present under such titles as "South America as a Church Woman Saw It," "Porto Rico and Our Island Possessions as Seen By a Lay Woman Worker," "Our Indians of the Northwest," "Why I Love the Mountain People."

Occasionally we have furloughed missionaries in our midst and, of course, precedence is given them when calls come in. For two years one person received all calls for the Bureau but the demand has grown so that four women receive calls and recommend speakers. When the chairman was asked how she got her speakers, she quickly replied, "I grab them." As soon as she hears that a woman has returned from a trip or has become especially interested in some phase of home or foreign missionary work, she goes to call on her and ask her to serve as speaker through the Bureau. If she has an interesting subject and a pleasing way of presentation she may receive many calls.

This Bureau is receiving hundreds of calls and is continually adding more speakers to the list, which already numbers sixty. If further information is desired, write The Federated Churches, 701 Hippodrome Building, Cleveland, Ohio.

If women work together interdenominationally they soon think together and a way is paved whereby denominational lines are minimized.

Woman's Foreign Mission Bulletin

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

THE MILWAUKEE STUDENT CONFERENCE

The Milwaukee Conference called together 2,500 students during their Christmas holidays. They came from all over the country to confer for four days upon the fundamentals of life. The Council of Christian Associations felt that the time was ripe for a frank, fearless examination of the facts of our modern civilization in relation to "The Resources of Jesus for the Life of Our World."

There was no attempt to deal with theological questions about Jesus, but rather to emphasize living as Jesus lived so that we may find the best life as He found it in His day.

Eminent scientists were brought to show that it is possible to believe both in God and in science. Leading philosophers were there to tell how we can believe in modern philosophy without losing hold of religion. Experts on social hygiene and leaders in industrial relationships, the psychologist, the mystic and the man of prayer, were all there to pour out from platform, informal group, conferences and personal interviews, their experience of the reality of God.

The heart of the conference was expected to be felt in the daily discussion groups of which there were fifty or more under trained leaders. But great dissatisfaction was felt at this point for only about half the groups were found to be getting anywhere. The real heart of the conference seemed rather to be felt in those informal groups about the leaders in the afternoons. Here each student could choose the expert he felt could help him most in his own problems of mind and spirit.

The Resources of Jesus for the Life of Our World were divided into four cycles:

1. The Accessibility of God—Can we come into personal fellowship with God, and how?
2. The Universality of God—What does it mean to believe in a God who is Father of all mankind?
3. The Love of God and Divine Possibilities of Human Life.
4. The Meaning of the Cross.

The Reverend G. A. Studdert-Kennedy of London made a great contribution to the conference through his personality and message. He conducted all the worship periods and gave the deep message of the Cross.

Although this conference was not set up to deal specifically with the missionary enterprise it could not avoid its implications or its history. Several times it was brought out how nationalism and unethical conduct between nations were putting up a wall against foreign missions. The generation preceding this got its great dynamic through the foreign missionary appeal to expatriate one's self, but it created the task for this generation, namely, to Christianize the so-called Christian nations.

Said Howard Thurman, "I cannot be the kind of person I ought to be till every other is the kind he ought to be. The lost needs me and I need the lost, so that we know today in a new way that there is an essential kinship of all people in the world.

"What the Church tries to say to men about salvation is that God needs them and can never be what He hungers to be in His world till all become sons. There is something each has to say to me that cannot come till He says it. I go to the mission field because He has something for me and I release His bonds through hospitals and schools and churches, that He may give to the world what He has to give."

Said Dr. Charles Gilkey: "The real motive power of the foreign mis-

sionary came straight from Christ. His superiority complex was his baggage. But if today the motive is left behind, we shall find Christianity itself is left behind!"

Dr. Timothy Lew of Peking gave five points on How Christians Made it Difficult for the World to Believe in Christ: Failure of Christians to live what they profess to believe; superficiality and halfheartedness in practicing the precepts; wrong attitude of superiority towards those they help; failure to keep their motives pure—exploitation; failure to carry out the principle of love and unity among themselves—Christian Church torn by divisions.

President Mordecai Johnston, of Howard University, said that race antagonism is a world problem and a moral problem. It is keener today than ever because of economic and imperial domination of Western nations. All men want freedom from political domination. They want education to fit them for a world, and they need self-respect and fundamental fellowship with all mankind. It would be the glory of Western nations to give it quickly while it can be given.

He said that Christianity has a program for other peoples. It is radical; it grows out of the Fatherhood of God. "Be careful how you crush men's wills—for every individual is a son of God." On every inter-racial front in the world Christianity has such representatives. They have given to the world the finest exposition of power in losing life. But the quantity of what they have done is so small, and the pace is so slow compared to the economic and political exploitation that the total effect is an antagonism. The total effect is small as it is because they have not received sufficient support from the home base.

The result is Christianity has lived on the enthusiasm of missionaries. For the reality of their faith in world sonship they have dared everything. But we at home, who have dared nothing, stand in need of proof that

the Father God exists at all! The major effort of the Christian Church in this generation must be to capture the national will of Christian countries. But the Christian Church is split into two hundred denominations. Only one thing will bring us together—a program so big we cannot do it alone!

There were three other things in the conference which contributed to the missionary consciousness. There was a beautiful pageant called "The Quest for Truth" which depicted the worship of all ages and nations in their mutual search for God.

Also there was a very fine Exhibit containing sixteen booths, several of which were filled with illustrations of the outreach of students and churches and associations into foreign lands.

But of all, the International Tea each afternoon brought us closest together with the 150 foreign students who were with us from 32 countries. So graceful were these hostesses in their native costumes and entertainment of song and instrument, that a particular glow of fellowship came from that room.

In closing I should like to say that the Negro delegates to Milwaukee were ideally a part of the student body. There was natural participation and fellowship throughout, and some of the biggest debts we owe are to their leaders who spoke to the conference.

ELIZABETH COLE FLEMING.

THE CONFERENCE THROUGH INDIAN EYES

BY KAMAL ARLOCK

A Student from Isabella Thoburn College, Lucknow, India

This was my first experience of a large conference. I heard that three thousand students were going to attend it. The number meant little to me till I was actually seated in a section of the Milwaukee Auditorium. From here I looked all around and saw every state of the Union represented. How we ever got registered or went through all the red tape was a puzzle. What made these three

thousand students give up a part of their Christmas vacation and convene at such a remote spot? A safe reply may be found. The student mind is sensitive and alert and has been growing impatient to play a part in the moulding of its great nation. The problems which have risen in this land have been intricate. The dealings of this great land are being constantly denounced as unchristian. The students of today will control the world of tomorrow. They must do something to remove any such stigma from their motherland.

What could have been a better theme than the one chosen for the whole conference? Jesus was the one man who could give them solutions. What resources did Jesus have for life in our world? The first cycle consisted of the vital problem which perplexes the youth of today—Can God Be Accessible and How? Dr. Niebuhr of Detroit dealt with the problem of "Practical Unbelief of Modern Civilization." Dr. Coffin showed "How Jesus Found Fellowship with God." Still more inspiring was the personal testimony of Howard Thurman—"In Finding God." The devotional periods led by Dr. G. A. Studdert-Kennedy of England were refreshing. He very clearly pointed out that God was accessible even through modern science.

The second cycle centered around "God as a Father of All Mankind." At this time we were all too conscious of our idiosyncrasies and prejudices. The addresses were challenges thrown open to followers of Christ. Were we worthy of being called God's children? Dr. Gilkey showed Jesus' conception of God as Father of all. Dr. Timothy T. Lew of China pointed out real truths that some Christians were making it difficult for the world to believe in Christ. Kirby Page and Mordecai Johnston struck bed rock when speaking about the significance

of God's universal fatherhood in the relations of races.

"The Divine Possibilities of Human Life" was the topic of the third cycle. What did Jesus think and say about our possibilities? Do we deny these possibilities in ourselves as well as others? What are our potentialities? The fearless and frank opinions expressed by students showed that American students were not dying from the so-called "materialized civilization." The most vital question discussed in all groups was that of race relations. The solution was right there—the changed attitude of students on the various campuses after the conference was over. What could be more practical and more difficult but not impossible? Of course there are always severe criticisms and even ostracism, but was not Jesus Himself ostracised?

The outside world thinks we were over-zealous and carried away by our hastily conceived notions on politics and race problems. Whatever the case may be the passing of resolutions is a bare framework in the air and would remain there unless student effort expressed itself in creative activity.

As a student from the Orient there are many great values which I received from this conference. The very fact that there were students from almost every country of the globe bears testimony to the fact of the brotherhood of man and Fatherhood of God. The many contacts which we made with each other opened up many problems which were common to us all. By discussing these problems we often got a different viewpoint. Was not this a broadening experience in our lives? These contacts make us more sympathetic, less prejudiced, less self-conceited. In this gathering I found solutions for the diverse problems of untouchability, caste prejudices and religious intolerance existing in my own country.

NEWS FROM MANY LANDS



LATIN AMERICA

The Bible in Mexico

CIRCULATION of the Bible in Mexico has not been decreased by the religious disturbances and the enforcement of the articles of the constitution relating to foreign clergy. The Rev. Arthur H. Mellen, agency secretary of the Mexico Agency of the American Bible Society, who has been a resident of Mexico since 1909, states that the Mexican government officials have invariably been most courteous and reasonable. The Mexican Agency of the Bible Society was established in 1878 and since then has circulated 1,553,311 volumes of Scriptures.

Successful Schools in Mexico

MISS BLANCHE BETZ, a Methodist missionary in Puebla, Mexico, writes: "Because so many of the government and Catholic schools have closed, many children have come to us and we have an enrollment of over five hundred. Instead of our influence diminishing with the existing conditions, our field has seemed to expand. We have always conformed with the law of 1917, so that when trouble arises and inspectors are sent to us, they are satisfied with conditions found, and we go peacefully on our way. Since religious instruction in the primary school is forbidden, we have had to work through the medium of Junior Leagues and the Sunday-school. We have religious instruction in the secondary schools, however, and with the boarding students. We have just had to close the passage-way between the *patio* of our school and the church in order to conform to the laws, and now we take the girls around the block to attend the services at the church. The sight of a

long procession of girls on their way to church is an inspiration."

The "Old, Old Story" in Peru

MISS STANHOPE, a Christian and Missionary Alliance worker in Huanuco, Peru, writes: "Something happened this week that gladdened our hearts. Mr. Hoy and one of the natives gave out tracts in the cemetery on All Souls' Day. This is the day that the priests go to the cemetery to pray for the dead (if they are paid for it). Two young men received tracts about eternal life. After reading them, they talked it over together and decided to come to the mission station to question us about it. They asked about eternal life and purgatory; and, when the Word was explained to them, they immediately asked what they might do to obtain this life eternal. So we had the privilege of telling them the old, old story. Do pray for them. They were given New Testaments and tracts and said they would come again on Sunday. They are from a village the other side of the mountains where there are no missionaries."

The Union Church of Havana

ENDORSED by the Committee on Cooperation in Latin America, the Federal Council of Churches, the Anglo-American Committee on Union Churches of the Foreign Missions Conference, and the United Society of Christian Endeavor, this church is rendering a great service to the English-speaking population of Havana. The work established by the Presbyterian Board of National Missions (U. S. A.) now includes in its membership representatives of more than a dozen American and British denominations. Plans are now under

way for the erection of a church, a community building and a pastor's residence, the combined cost of which will reach \$300,000. Rev. Merlyn A. Chappell, pastor of the church, says: "Like the American church in Paris, the union churches of the Canal Zone and the other great English-speaking churches in foreign lands, the Union Church of Havana will be a little portion of the finest of the United States and Great Britain set down in an environment where it is most needed."

Women Fighting the Lottery

THE National League of Evangelical Women of Uruguay considers the lottery a serious menace to society and has planned a campaign against it. These Christian women feel a definite challenge to throw their influence into the great war against this evil that threatens the life of their beloved country. They are counting upon the help of the best citizens as they undertake the work. In Montevideo they have had a number of public meetings, speaking in the Sunday-schools and from the pulpits. A play has been written especially for this campaign and has been given in a number of places. The printed page is being used, and 1,500 copies of a leaflet, "Is the Lottery Useful or Harmful?" by Bishop Neely, have been distributed all over Uruguay. The women of this League have invited the members of the Christian churches to join them in their fight against the lottery. They have succeeded in getting the National League of Evangelical Women of the Argentine to begin a similar campaign in their country.

Indian Church in Peru

THE Evangelical Union of South America has recently undertaken the erection of a church and school in an Indian pueblo near the mission station in Sicuani, Peru. Their representative writes: "When the government license had been granted and the notices put in the papers, the

Bishop of Cuzco, in whose diocese we are, was furious, and wrote immediately to Lima, asking that the license granted to the Protestants for a school in Combapata might be canceled. The result was a letter to the Bishop to the effect that what had been granted, had been granted once for all, and could not possibly be withdrawn. The Bishop then wrote asking for permission to teach the Roman Catholic catechism in every school, whether Protestant or otherwise, in his diocese; but to this he received a negative reply also and we turned our hearts heavenwards and exclaimed—'Ebenezer!' This does not mean that the opposition has ceased, not by any means, and we earnestly ask you to pray hard for us and the work amongst these dark souls."

Russians in South America

THE Russian Missionary Society is concerned with the spiritual welfare of Russians in various parts of the world, as well as in their native land. One of its fields is among the Russians who have gone to South America, and its worker writes: "One can do a great work among the Russian emigrants here, as there is yet no opposing organization or leader to hinder our work. Our greatest desire is to visit all of the places, including Paraguay and Argentina, where our Russian believers live, that we may strengthen and cheer them in their Christian life. We are happy, rejoicing in all circumstances. The Lord has helped us arrange meetings where my wife and I are able to sing gospel songs, which attract many people to the meetings. Then the Lord shows His power by helping me to answer from the Bible the many questions which the unconverted ask on different subjects."

A Fearless Colporteur

A BRAZILIAN colporteur over sixty years of age has for his field the state of Alagoas, one of the smallest in Brazil, yet as large as Holland and Belgium. He is noted for

his fearlessness, especially when confronting one of the priests, "many of whom," writes F. C. Glass of Garanhuns, North Brazil, "have the power of life and death in their hands, even in liberal Brazil." After an encounter in the market-place of the town of Rio Largo, in the course of which Fransisco challenged the priest to bring out his Bible and compare it with the ones which were being sold, he was roughly accosted by a group of dangerous-looking ruffians. "The priest commands you to leave the town at once," they shouted, "or you shall suffer for it." Fransisco boldly looked his enemies in the face and exclaimed: "Go, tell your priest that on a certain day I was born, and on a certain day I may have to die, but it will only be when God permits, so I shall continue my work in this town."

EUROPE

Sunday-schools in Iceland

TWO Danish clergymen recently made a visit to Iceland under the auspices of the British Committee of the World's Sunday School Association, which supervises all organized Sunday-school work on the Continent. Both visitors were cordially received by ministers of all denominations. The difficulties facing the establishment of Sunday-school work in Iceland on anything like a satisfactory basis are very great, though not insuperable. The formation of the country itself is an obstacle. The work which is now being carried on is practically all in the hands of foreigners—principally Danish—who know very little of the difficult Icelandic language, and the vital necessity at the moment is to gain the interest and cooperation of the members of the Church of Iceland in work among their own children.

Austrian Jews Turn Christians

THAT within the past twelve years about 12,000 Jews in Vienna have joined Christian churches, about half of them having become Roman Catholics, is a statement made by the *Jew-*

ish Gazette, published in Yiddish. *The Christian Century* comments on the article: "'Thus,' says the *Gazette*, 'is the baptism plague spreading in Vienna.' It deplores that a Jewish city with such a glorious past should suddenly become a sacrifice to the baptism plague, and 'that it will trade the first of the ten commandments for Christian mathematics, according to which three times one is one.' It asks, 'How can it be that the Jews of Vienna are increasing the black spot of conversion,' when in that city 'from olden times until now they were protected from pogroms, robbery and tyranny?' It declares that 'the Jewish district of the capital of Austria has sunk very low' to have allowed 1,000 Jews annually to 'become Christians, *Meshum edim*—outcasts.' Among the baptized were Hans Herzl, son of the famous founder of the Zionist movement. It is also reported that in Hungary 40,000 Jews have been baptized, that in Budapest the Presbyterians alone have received 2,500 and that in Ukrania many Christian congregations, composed exclusively of Jews, have been organized."

Opportunity in Bulgaria

THE work of Rev. Paul L. Mishkoff, a Bulgarian graduate of Moody Bible Institute, has had the backing of the Russia Evangelization Society for several years, and has shown a consistent gain from the beginning. At first he began speaking in a small way, with few people paying any attention. The crowds grew, workers were added, a Bible depot and reading room were established in the city of Philippople; colporteurs were added and an effort was made to visit the homes through the Bible women whom Mr. Mishkoff selected especially for that work. In the summer of 1924 two Daily Vacation Bible Schools were established, in Philippople and Sofia. As the schools continued in session the attendance grew until the limits of the rooms were reached and other would-be attendants were turned away, even though

the parents pleaded for their admission. As the children came home day after day, reporting what they had learned, and proving it by attractive words and hand-work and by their better lives, the doors of these homes opened one after another to the visits of the Bible women.

Christian Federation in Latvia

FOR the first time since the Republic of Latvia was established, eight years ago, a nation-wide movement has been begun to unite all the various Christian organizations in a national Christian federation. This federation, which has the support of high government officials, will be used as a medium through which to distribute religious literature and conduct research in methods of work. In addition, it is believed, it will provide a means of cooperation, encouragement, and coordination for all kinds of Christian organizations, large and small. Its establishment resulted almost directly from the recent Week of Prayer campaign, sponsored by such organizations as the Y. W. C. A., Y.M.C.A., and most of the leading denominations. The campaign, originally organized merely for Riga, spread throughout the Republic. According to Brackett Lewis, secretary of the Y.M.C.A., the Week of Prayer brought together for the first time representatives of three nationalities and five faiths. Only the Orthodox Old Believers declined to affiliate, but they expressed regret that their regulations forbade. President Chakste of the Republic is announced as patron.

Polish Protestants Unite

WORD has come to the Federal Council of Churches from Poland that the six Evangelical churches in that country—the Polish Lutheran Church, the German United Church, the Evangelical Church of Augsburg and Helvetic Confession in Galicia, the Evangelical United Church in Silesia, and the two Reformed Churches—have found an agreement

by forming a Federal Council, consisting of sixteen members. The task of this Council is to avoid misunderstandings and tension between the different Polish churches, which were so strongly separated hitherto by national and confessional antagonism, and to further the common tasks of Protestantism in Poland. As long ago as 1555 there was some attempt at union, but such efforts then and since have been fruitless. In the new Poland, the different Polish churches have been led imperiously to a new effort toward union. Various attempts have been made in recent years under foreign aid, including efforts by Sweden and by the World Alliance for International Friendship through the Churches. These preliminary efforts have led now to the formation of a Federal Council whose conclusion has been sympathetically acknowledged by the Polish Government.

New Buildings for Sofia Schools

TIMBER for the new buildings about to be constructed for the Sofia American Schools, Bulgaria, has been provided by the Ministerial Council of Bulgaria which has granted the Schools permission to take 3,000 cubic meters of timber for use in construction from government forests each year for five years, with a promise of extending the grant beyond the total of 15,000 cubic meters if necessary. Mr. Stoyan Milosheff, Manager of the Banque de Sofia, member of Parliament, is chairman of the local committee for the Sofia American Schools, which has agreed to raise a fund of about \$100,000 to build a library for the Schools as a memorial to the late George Washburn, who was president of Robert College, Constantinople, when Mr. Milosheff and other prominent Bulgarians were students at the college. The Bulgarian cabinet is made up largely of graduates of Robert College. Two hundred students were turned away from the schools this year for lack of space in the old buildings at Samokov, thirty-five miles from Sofia.

AFRICA

A Clearing-House on Africa

THE new "Institute of African Languages and Cultures," which has been referred to in the *Review*, has begun its work, with headquarters in London. Professor Diedrich Westermann, the language authority of Berlin University, together with M. Labouret, of Paris, are the Joint Directors, and when they are unable to be in London, Major Hans Vischer will be in charge. A standardized orthography for African languages, the scientific study of African music, and elementary textbooks and readers having a real relation to African life in its new relationships with the West, are the three matters to which the Institute is now giving its attention. The aim of the Institute, Dr. Westermann points out, is to be the driving force which will lead others—governments, missionary societies and commercial concerns—to put into practice the principles and standards set up. "We ourselves," he said, "cannot produce books and so on, but we are a central clearing-house to which all interested will be able to come for the information they desire."

"The Friends of the Bible"

THIS organization is described by Miss Jameson, of the Egypt General Mission in Zeitoun: "We usually speak of this union as the Coptic Y. M. C. A., but it represents a more concrete thing than that. At the beginning it was a definite movement to demonstrate the right and advantages of Bible study, and it was then led by earnest young Copts who had been truly converted, remaining within their own church, and forming therein a reform party. This year some thirty to forty of them gathered here for ten days, spending, as far as one could judge, the whole time in definite Bible study or seasons of seeking the Lord in prayer. No other of the larger gatherings held here has been so concentrated and given up to the business on hand. Speakers from

outside, all Egyptians but some of them Evangelicals, addressed some of the meetings."

Hartzell Training School

AMERICAN Methodists began their work in Southern Rhodesia in 1900, when Cecil Rhodes gave to Bishop J. C. Hartzell the town of Old Umtali for a mission station. The Christian community now numbers 7,500 and there are 6,000 Sunday-school pupils enrolled in 90 schools. The so-called "hub" of the Old Umtali mission center is the Central Training School, recently renamed in honor of its founder. This school opened its elementary departments in 1900; in 1921 the first four graduates of the higher departments received their diplomas. These men, who came from four different tribes in Rhodesia, are now pastor-teachers among their tribes people. More than one hundred other men, all of whom have received training in this school though not all graduating, are serving as pastor-teachers in outlying mission stations throughout Rhodesia. They are equipped to lead their people in their everyday activities. One of the outstanding contributions of the school to Rhodesia has been made in the training of practical dairymen, farmers, and industrial workers.

The Gleam in Their Eyes

REV. A. M. GELSTHORPE, who went in the early part of last year to the college of the Church Missionary Society at Awka, Nigeria, writes: "By far the most striking thing to me as a newcomer was, and is, the unmistakable gleam in the eyes of those really in touch with Christianity, compared with the dull look in the eyes of those still subject to devil-worship, a religion of terror. When one thinks of the amazing way in which the Gospel has spread among the people here in so short a time, and when one remembers that there are never more than two dozen C. M. S. missionaries in the diocese at a time, I realize how gravely during my time in England I had

underestimated the real power that there is behind Christianity. Most of the students (about forty altogether) come from heathen homes. All of them have countless generations of the worst heathenism behind them, and yet such is the change worked by Christianity, that it is no exaggeration to say that often one forgets that they are other than boys and young men among whom one worked at home."

"These Women Are Christians"

A STRIKING story of the power of the Gospel to build strong character is thus told by Dr. W. C. Terril of Johannesburg in the *Record of Christian Work*: "A group of Christian native women were sent to work for a Portuguese farmer, who grew sugar cane, and from it made a native beer. He ordered these women to take this beer in large demijohns to the villages where it had been already sold. When they refused, he preferred charges against them to the local government official of refusing to work. They said that they had refused to carry demijohns of beer on their heads, or have anything else to do with the business; they were ready to work at anything else. The government official said to the Portuguese farmer: 'My advice to you is to let these women alone. The grinding of sugar cane to make beer is not permitted, and if you insist on their doing that kind of work they will make trouble for you, and also for me. They are Christians, and the God whom they serve is a powerful God.'"

Blind Moslems Study Bible

A BLIND Egyptian Christian, in the employ of the Church Missionary Society in Cairo, has been having a remarkable experience. A number of blind students from Al Azhar wanted to learn to read and write Braille. Gindhi consented on one condition and that was that he would use his own text book, which was the Word of God. They have consented and many have attended his classes regu-

larly during the last eighteen months or so. A number of these Moslem boys when they were returning to the villages begged to be allowed to take their Braille Scriptures with them.

Methodism in North Africa

AT THE 1926 North Africa Mission Conference of the Methodist Episcopal Church, two Arabs, the first of their race, were accepted on probation. With them was received a Kabyle of one of the tribes of the old North African Berber race. "With these three, formerly Mohammedan," writes Percy Smith, "was received on trial the son of a Methodist missionary who has worked for twenty-seven years in North Africa. This son was born in North Africa and intends to devote his life to mission work in the land of his birth. The scene was very impressive—a missionary probationer of the second generation received along with the first fruits of missionary labor. It seemed a pledge and prophecy of the progress of the missionary Christian Church of the future in North Africa.

Islam Spreads in Abyssinia

DR. TOM LAMBIE, of the United Presbyterian Mission in Abyssinia, says that the Galla people, who are found all over that country, are originally pantheists, but that in one or two of the eastern provinces the Mohammedans have had striking success and the whole population has become Moslem. This has been true in parts of the south as well, where is a famous Galla ruler known as Sultan Abagifar. "Few if any of his people" says Dr. Lambie, "have a knowledge of Arabic and they do not even know how to pronounce the Mohammedan creed correctly, but still they consider themselves Mohammedans and are even sending out missionaries to their Galla neighbors who are still pantheists to convert them to Mohammedanism. In all this part of the country there is not a single Christian missionary. If our church could only send out some one

to tell them about Christ before the Mohammedans get there what a great thing it would be."

African Christian Mothers

A NUMBER of graduates of the girls' school at Chisamba, Portuguese West Africa, all of them now wives of Christian teachers and evangelists, were invited to return to the school for a week-end conference. Miss Elizabeth Read, of the United Church of Canada, writes of them:

The first time they gathered, I must frankly say that we felt discouraged at their appearance. They had come straight from their native villages, and, in spite of all their good intentions, we could see the downward pull of their heathen surroundings. Neither they nor the babies were clean or tidy. We spoke frankly to them, asking them to remember that they were our guests. I wish you could have seen them next morning! You would scarcely have recognized them as the same people, and we felt deeply what could be accomplished if we had the time to keep closer to them with counsel and patient, loving reminder. Such a sweet, wholesome group of young mothers they looked, ready and willing to be guided.

African Chiefs of Many Sorts

REV. A. B. PATTERSON, American Presbyterian missionary at Ebolowa, in the Cameroun since 1911, numbers several African chiefs among his friends. He writes of visiting one while a native boy with a limited knowledge of French was translating for him a French mail order catalogue, and comments, "I would like to be present when the order arrives." All chiefs, however, he says, "are not the same. Close to Elat we have the Grand Chief Ndile Nsom. He is a stately-looking gentleman, always well dressed. He wears a slung sword on great days. Every Sabbath sees him in church at Elat. He has been a Christian about ten years and is a church member; he is the native ruler of several thousands of people. The last time I was visiting him, after I had been with him about an hour, I said that I must be going. He rose and closed the two doors and quietly said to me, 'We will pray first.' My particular friend, Grand Chief

Abraham Olama Mendulu, is going along well in his service of his and our great Chief, Jesus Christ. I do not see him these days, but he and I often correspond. The missionary in his part of the field always has a good word to say to me about the steadfastness of Olama, though he is often very sorely tried and tempted."

Ten Years' Change in Nigeria

TEN years ago Enugwu, the center of the coal mining district of Nigeria, was practically uninhabited, and lay in the territory of most primitive and savage tribes. Today it is a rapidly growing up-to-date town with thousands of inhabitants, European and African. When Rev. I. Ejindu, a recently ordained clergyman, was sent there in 1916 he found a people whose barbarities were almost past belief. Cannibalism was common. The murder of twins was an invariable rule. Thieving was a daily occurrence, and burning of houses an event too common to occasion any comment. Ejindu had the greatest difficulty in finding any place in which to live. Several attempts were made to poison him; eight times in 1919 his property was stolen. But through all these persecutions, Ejindu was preserved, and the Gospel made its way into the hearts of many of the people. Now there are in the district some seventy churches, forty-schools, and eighty to ninety teachers, entirely supported by the people themselves.

A New Station in Uganda

SOME of the experiences of a missionary who opens a new station in Africa are thus described by Rev. T. L. Lawrence, of the Church Missionary Society's force in Uganda, who has begun work in a place called Lira: "The native pastor displayed much energy, for the 100 acres we received from the Government in exchange for land at Mbale was all under long grass. He soon had many acres under the cultivation of cotton and sweet potatoes. He also built us a wattle and daub house of three

rooms. Sunday services were started, and the attendance soon grew to 100 and more. With such encouragement, such warm welcomes from people, chiefs, and teachers, we felt that God was leading us on. . . . Our little dining-room is a store dispensary, and bookshop. At one window we sell books (so far we have sold 1,000 first reading books, catechisms, etc.), while at another window my wife dispenses medicines."

THE NEAR EAST

The Moslem World Secularized

AFTER commenting on the external ways in which Turkey is breaking with the past, a writer in the London *Christian* says: "Education is being divorced from religion. Mohammedanism is losing its religious fervor. I witnessed a remarkable instance of this in St. Sophia itself. It was an evening service closing the great feast of Ramadan—the Mohammedan Lent. Ordinarily there would have been ten thousand people there. This time there were gathered within the vast, illuminated interior about three hundred. It was a striking proof of the way in which the Mohammedan world is being secularized. A revolution is taking place in Islam more tremendous than we realize. With much of it Christendom is bound to sympathize. But there are terrific dangers. A secularized Mohammedanism might repeat on a tragic scale the parable of a returned devil re-entering with seven other spirits more wicked than himself, so that the last state is worse than the first. Fanatical superstitions may be exchanged for evils even more dreadful."

Old Turks in New Turkey

MISS DOROTHEA BLAISDELL writes from Constantinople: "In education the secularization of the Government has taken away the power of the clergy, and the new impetus to education that this change has brought is carrying it along toward Western methods. . . . The whole

new trend is toward the things that are Western, but the Turk has clung to his nationality and his history. The metamorphosis from the be-fezzed and wide-bloomered Turk of Anatolia under the Sultanate of Abdul Aziz to the gray felt-hatted and trousered Turk of Anatolia under the presidency of Mustapha Kemal has not made the Turk a European. He enjoys classical music, he is a skilled electrical engineer, he teaches Schopenhauer, but he feels with real love and pride that he is a Turk of the Republic of Turkey."

Success of Dr. Peet's Mission

THAT Dr. W. W. Peet, who spent forty years in Constantinople under the American Board had been appointed "an ambassador of good will" to the Near East by the Federal Council of Churches and other religious bodies was announced in the August, 1926 *Review*. Letters received from Dr. Peet describe the contacts which he has established with the patriarchs and prelates of the Eastern Orthodox Churches. Gregory IV, Patriarch of Antioch, Meletios, Patriarch of Alexandria, the Armenian Patriarch of Jerusalem, and others have given him official messages of greeting to the Federal Council. The one from Sahag II, the Armenian Catholicos of Cilicia, says in part:

The Honorable Dr. W. W. Peet, well known to the people of the Orient and especially to the Armenians, by his inestimable services for the Church and humanity, on October 22, 1926, communicated to us the message of fraternal love, in Christ, from twenty-eight different denominations in the United States of America, with their more than twenty million members. I am glad to declare that the love of the Armenian Church has been multiplied toward the American churches whose children did not withhold their fraternal sympathy and help during the suffering and martyrdom of our people even until the present time.

Bible Depot in Constantinople

THE British and Foreign Bible Society recently opened a new building in Constantinople on the Grand Rue de Pera, one of the main streets. Over the depot the name of the Society

is announced in four languages. A representative of the Society writes: "It is a remarkable and highly gratifying fact that the Bible Society's work in Constantinople has never been stopped by the Turkish authorities during these years of change. Even during the war the work was kept going. We owe much to some of the authorities in Constantinople who have given us their support. Our two colporteurs are able to sell the Scriptures without any serious molestation. No Bible lesson may now be given in the mission schools. The Qur'an is not taught in government schools. But the open Bible is displayed in the window of our depot in a main street, and copies are sold in public thoroughfares throughout the city."

Persian Pioneer Nurses

MISS MARY C. JOHNSON writes from the girls' school in Tabriz, Persia which has Armenian and Syrian as well as Persian pupils: "One of the Persian girls in the ninth grade is also teaching some of the lower Persian classes, and requests that instead of paying her for her work, we take in some poor girl free. Some of our girl graduates we take into our own school as teachers, and some go to our hospital to take a nurses' training course. This year two of our Persian graduates went to the hospital to take up the study of nursing. They are the first Persian girls to brave the storm of criticism they knew would come when they decided to leave their own homes and enter this work. Persian girls are not free to stay away from home for even one night. That is equivalent to losing their good name."

New Center in Mesopotamia

THE United Mission in Mesopotamia has opened its third station in Hillah, five miles from the site of ancient Babylon. Rev. A. G. Edwards, who, with Mrs. Edwards, has gone from Mosul to take charge of this new work, writes: "Hillah is a

large and needy city. Its population comprises something over a thousand Jewish families, seven Christian families, four Roman Catholic, one Armenian, and two Protestant, one of those two being our worker there. The remainder of the population are Moslems. The town is quite fanatical. Our worker went through some stiff experiences when he entered the town, such as being refused the sale of food by the shopkeepers, but now he has quite a number of friends, and is patiently selling his books, having interviews wherever he can, and witnessing well to his Lord. Hillah is close to a number of fairly large and very influential Moslem cities, all of which are unoccupied. Among them are Kerbelah and Nejef and Kufa, all sacred cities to the Shiah Moslems, and great centers of pilgrimage from all over Persia, and Afghanistan, and parts of India."

INDIA AND SIAM

India's Attitude to the Church

CANON A. W. DAVIES, of St. John's College, Agra, contributes to the *Church Missionary Gleaner* a thoughtful article, in the course of which he says: "A well-known Indian-edited paper of Bombay recently commended the British and Foreign Bible Society's work, because it made available throughout India the evidence upon which Indians could form a judgment of the life and teachings of Jesus, detached from the dogmatic pronouncements of the Churches. Again and again Indian students have said to me: 'I believe that Jesus Christ is the highest revelation of God; but I do not believe that the Christian Church truly shows Him forth, so that there is no reason why I should join it.' The great danger of the present situation seems to lie in this: that educated Indians, rejecting the Church and the demands of baptism, should be satisfied with the mere recognition of the beauty of the character and teaching of Christ, without admitting His demands upon their life and allegiance; and the

thought has been growing among some of us in India that this denial should be made upon them insistently. They cannot read the gospels without realizing that following Christ in India, as everywhere else, should mean the acceptance of the cross and the readiness to endure the shame of confession."

National Christian Council

THE six-day meeting of the National Christian Council of India, Burma and Ceylon, held in Calcutta, dealt with a number of important questions. In discussing intercommunal strife, Dr. S. K. Datta maintained that the problem was fundamentally an economic one and that certain leaders were using the chronic economic unrest for their own ends. It was announced that plans had been made for a comprehensive inquiry into industrial conditions in India with a view to the education of public opinion and advancing Christian standards in industrial life. It was proposed that a center of Islamic studies be established at Lahore, where original investigation might be carried on. One resolution stated that the Council welcomed what had been done by the Indian Government in the revision of its opium export policy, so as to stop export completely in ten years, but regarded the denial of an inquiry into the domestic opium problem as unsatisfactory and resolved to continue its efforts to promote the education of the public on the matter.

Moslem and Christian Faces

THE language lesson of a new missionary was interrupted by a tradesman, of whom the pundit said, "He is a Mohammedan." Says the missionary: "I asked how he could tell, since the man did not wear the typical clothes. He said, 'By the expression of his face.' I asked him what English word would express most nearly what he meant, and he said, 'Arrogance expresses it the best.' I then asked if, now that clothes

are not always typical and many wear English clothes regardless of religion or caste, he could tell a Christian from a Hindu or a Mohammedan, and if so what word would express what he could read in the face of a Christian. He said that the word he would use would mean just the opposite of arrogance, which he thought was humility. I thought that was not a bad compliment for our Indian Christians, especially as he is a strict Hindu of the Brahman caste."

Freed Slaves in Nepal

THE great plan of the Maharajah of Nepal, a native state on the northeastern frontier of India, to abolish slavery in his dominions has been followed with interest in the *Review*, and it was announced in the October issue that the total slave population, about 60,000, had been set free. The Anti-Slavery and Aborigines Protection Society has received from Nepal a memorandum which gives the history of the reform, and states that as long ago as 1911 the Maharajah had ordered a census taken of the slaves. It reports that about a third of the emancipated slaves have chosen to stay with their masters as hired laborers; of the rest, some have settled in or near the places where they were employed, and others proposed to cultivate land for themselves. For this the Maharajah has thrown open available tracts of cultivable waste lands in the hills, and started reclamation and clearance works in many areas.

"Thus" comments the magazine of the Society, "one of the most notable achievements in the history of slavery has been brought to a prosperous issue."

Bright Outlook in Dornakal

DORNAKAL, South India, is known to many friends of missions as the headquarters of Bishop Azariah, the first Indian to be elevated to the episcopate. An English clergyman, the bishop's chaplain, writes of the future of the diocese: "In certain

districts about half of the outcaste population have now joined us, in spite of many persecutions and the very high moral standard that is required, and the other half are eager to come in, had we only the teachers to send them. Moreover, now for the first time there is a distinct movement among the Sudras, that is to say the great middle class of the Hindu people. Where the movement of the lower classes has been wisely guided the Sudras have shown profound respect for the Christian religion. Bitter enemies have become staunch friends. A spirit of inquiry has risen among them. In several places actual conversions have been fairly numerous during the past year or two. It is not impossible that during the next few years we may see a vast ingathering of the main body of the Hindu people."

Stanley Jones in South India

AUDIENCES of educated non-Christians estimated at twice the size of even those which greeted Rev. Stanley Jones, author of "The Christ of the Indian Road," on his first tour in South India have been attending his meetings there. The address, a frank presentation of the Christian message, occupied about an hour and a half and an equal time was given to answering questions. Rev. Boyd W. Tucker, who accompanied him, thus describes one feature of the tour:

Round table conferences are held to which are invited about fifteen of the most religious Hindus and Mohammedans and about five of the best Christians. Each man is asked to relate what religion means to him in experience. No comments are made, so that the testimonies may speak their own message. It has been arranged that there shall be more non-Christians than Christians, so that everything shall be absolutely fair. It is most remarkable how Christianity is able to command the situation and stand out by the sheer superiority of its ability to reveal God and transform lives through the personality of Jesus. One elderly Hindu approached Dr. Jones after he had given his own personal testimony in one of these meetings and said, "You have been telling us about something this afternoon that none of us know anything about. Jesus stands out in a fresh and challenging way as the way of the Father."

Bleeding Pillar as a Text

THE following incident is quoted from the report of the Union Kannarese Seminary in Tumkur, South India: "In a village five miles away there stands before the temple a tall, slender pillar, down the side of which for some little distance rain has left a course of red rust. The people declare that periodically the pillar bleeds, and there, sure enough, is the thin red line. In some quarters, a few months ago, the fear grew lest the appearance of the blood on the pillar should be a portent of disaster to the State. The six senior students went out to investigate this phenomenon. With great tact they won the confidence of the leading folk of the village so far as to induce them to have a ladder brought and set up against the pillar from the roof of the temple. One of the students mounted the ladder, a somewhat risky proceeding, and climbing to the top of the pillar proved to the people beyond controversy that the bleeding was due to an iron spike in a cup at the top of the shaft. When a safe descent had been effected, the men improved the occasion in apostolic fashion and preached Christ to the crowd that had gathered."

Church Work of Burmese Women

AN AMERICAN Baptist missionary in Rangoon writes in *Missions* of the natural business ability of Burmese women, who generally manage the family finances. This ability has been shown also in a missionary society, of which she says: "Several hundred women were present at the organization of the Society. A very modest little lady from Moulmein, wife of the pastor of the Burmese Church, and possessed of outstanding qualities of leadership, was made president. Two consecrated Bible women volunteered their services without salary to tour Burma in the interests of the Society. The question of money to carry on the work was settled temporarily by charging a membership fee of one rupee. Later mite-boxes were added and from these

two sources alone has come a large amount of money for missionary work. The Society has been organized three years now and God has wonderfully blessed its work and given wisdom beyond what we could have foreseen."

Loyal Siamese "Endeavorer"

THE newly organized Christian Endeavor society of Chiengmai, Siam, is sponsored by a graduate of Bangkok Christian College. This fine young man's fidelity and unflagging earnestness in Christ's service witness powerfully for the success attained in Bangkok Christian College in winning, training, and sending forth leaders in the great task of winning Siam for Christ. This young man's father, a staunch Buddhist and the governor of a populous district, has from the first opposed the action of his eldest son in leaving the religion which is announced by his majesty the king to be the religion of the Siamese. He and all the other members of the family put every difficulty in the way of his Christian faith. While living with them and in every other particular a loved member of their circle, he gently but very firmly adheres to "the Jesus Way," witnessing for his Master by a most consistent walk and conversation. He is zealous in seeking to win young men to Christ. He is the most enthusiastic temperance leader in Chiengmai.—*Christian Endeavor World*.

CHINA

Function of the Missionary

AN EDITORIAL in the *Chinese Recorder* gives expression to what it calls the idea of Chinese Christians "as to what the missionary can do and where he can best serve the Chinese Church." The editor continues: "The demand for Western preachers in China is decreasing. Chinese speakers at commencements and conferences are rapidly increasing. Since the missionaries came to China to make preachers rather than to be preachers this should be welcomed; it does not, of

course, preclude the use of a few specially gifted Western evangelists. The tendency to submit Chinese for Westerners in positions where policies of Christian work are determined will also decrease the demand for Western Christians in executive positions. Putting it another way, the tendency is against having the missionary of the future prominent as preacher, promoter or administrator. There is, however, less insistence on the above negative changes than on the positive qualities and functions of the missionary of the future. The wish is often expressed for the freer giving of the Western Christian's whole personality to the Chinese Church.... Especially desired is the rich example of personalities illumined with Christ. 'We need them,' says another, 'to help solve the problem of living up to the principles of Jesus.' The Western Christian is thus called to be first and foremost an exponent of the spirit of Christ in human relationships.... The Chinese Church wants the Western Christian more than his money; his sympathy and appreciation more than numbers."

Chinese Combine Five Religions

MR. H. G. ROMIG, of Tientsin, Shantung Province, describes what she calls "a religious fad that has recently become popular in this part of China. It is a combination of Christianity, Buddhism, Taoism, Confucianism and Mohammedanism. From each of these religions the people choose practices and teachings that suit the unregenerate heart of the natural man. They claim they are saved, and enter heaven through good works, hence the distribution of famine relief to the poor. They teach transmigration of souls, but have no place for repentance, and no need for prayer. 'All men are brothers' is a favorite declaration with them."

Self-Sacrifice of a Chinese

GILBERT McINTOSH of Shanghai, who has represented the Presbyterian Board in China since

1891, calls attention to the fact that Chinese Christianity may possibly be enriched by traits of Chinese character which we are apt to overlook. The doctor in charge of Shantung Road Hospital told of a man who had been brought in lacking an arm. He was an ardent Buddhist and had been instrumental in raising funds for a Buddhist temple near the North Railway Station. A large sum was lacking and, in a spirit of renunciation and determination to do something drastic, he cut off his left arm above the elbow with a sharp and heavy meat chopper. In the hospital it was found necessary to cut away another portion to ensure cure. "If," he says, "such self-sacrificing spirit can be enlisted in the cause of Christ we may expect an ardent phase of Chinese Christianity that will mean great things for the extension of Christ's Kingdom."

Foochow's Governor Reads Bible

THOUGH the disturbances in Foochow have made it necessary for foreigners to leave, it is interesting to read this description, written by a Methodist missionary, of the civil governor of the city: "Forty years ago he returned from a naval school in England and has been an admiral in the Chinese navy. He goes everywhere without a guard of soldiers save the minimum of one or two as a mark of his office. He is not a public speaker, but never hesitates to grace the platform of any Christian school or other public institution with a few sincere words of greeting. He lives simply and is as approachable as any official in the United States. While not a professed Christian, he is very friendly to Christian institutions, and within the last two or three years has spent an hour regularly each week for a period of months studying the Bible in English with one of the Y. M. C. A. secretaries. I have not heard any foreigner speak with greater vehemence about the existing evils in China's official life today than has he."

Village Entirely Christian

NEWSPAPER correspondents who write of Christian work in China having to be abandoned because of the recent disturbances do not know Chinese Christians. Such a story as the following from a missionary in North China would surprise some of them: "One village where a church is located is built in the side of a mountain and the church forms the social center. There is not one non-Christian in the town. Years ago when the people became Christian they destroyed their idols and little village temple, and no such thing has existed since. The girls and women of this village all have natural feet and no queue has been known among the men in years. The young women have won prizes in a contest of repeating Scripture they had learned. They repeated Psalms 1, 19, 23, 1 Cor. 13, Rom. 8 and many more chapters. And the way this group fairly makes the mountains ring with their songs of praise would delight the heart of anyone hearing them."

Tibetans More Responsive

BISHOP A. WARD, of the Moravian Church, writes of their mission in Khatse, Tibet: "Many travellers up and down the valley now call at the mission-house, not only to see such strange and interesting things as the harmonium and pictures, or to talk about everyday matters, but definitely to hear the *chos*, the religion; for the missionary has something to teach, but the lamas taught them nothing. They will raise their hands to their heads and bow in respect to religious pictures (though nobody wishes them to do this), and say with the same tokens of respect, 'Salaam, Jesus!' The villagers attend service on Sundays in goodly numbers; for, after the Saturday evening prayer-meeting, the Christians go to the houses in the village and invite the people to come, reminding them that tomorrow is Sunday, which the people otherwise say they forget."

JAPAN-KOREA**Bible Society Jubilee**

THE American Bible Society celebrated in the autumn the fiftieth anniversary of the beginning of its work in Japan. Among those who took part was Rev. Matsuyama, the only man living of both foreigners and Japanese who were members of the Bible translation and revision committees from 1874 till 1887 and from 1911 till 1917. The *Record*, published by the Society, comments: "The fact that practically 900,000 volumes of Scripture were absorbed in the northern half of Japan from our Agency alone in its fiftieth year tells a story of an open door and a friendly attitude. But it tells only a part of the story. For instance thousands of Scripture volumes have been supplied to those in the jails of Japan, with the cordial aid, and, sometimes, at the request of the Japanese officials themselves. The tributes to the Bible by non-Christian, as well as Christian, officials in high position are also further illustrations of the happy change from the conditions of the early days of missions and the Agency in Japan."

Colporteurs in Modern Korea

REV. F. G. VESEY of the United Church of Canada writes of the colporteurs who work under him: "Simple country men that they are—so many of them—the importance of their work is often non-apparent to them and sometimes they are tempted to waver and fall. Yet most of them toil on and rejoice in their toil. As the economic, political and social conditions change, so to a great extent has the attitude of the people altered toward the Gospel. The materialistic, atheistic, and communistic influences are barefacedly at work, doing their utmost against the best interests of the people all over the peninsula. So that the task of the colporteur is more than ever an uphill one. His work is harder and heavier than ever it has been, and while there was a time when the

Scriptures could not be supplied fast enough to meet the demand, today the demand is for patience, perseverance and perspective. Nowadays it is not uncommon for him to meet with arguments, contradictions, insults and abuse."

Fruits of Newspaper Evangelism

REV. DR. AND MRS. HARVEY BROKAW, who began their work in Japan thirty years ago, report that newspaper evangelism continues to be a fruitful form of service in that country. Some of the results of this work are forty-six decisions to study for baptism this year, one person entering the ministry and over 10,000 pieces of literature sent out. It is known that nine have entered the ministry in the eight years of this work in Kyoto and sixty-one baptisms are recorded. Innumerable opportunities for personal work result. One man ten miles in the country, a baptized Christian, holds a service once a week in his house and has organized a flourishing temperance society among the young men.

Influence of a Dying Man

FROM the Korea Mission of the United Church of Canada comes the following incident: "At Pooguh, a young man, who had been the only Christian in his household, died. During his last illness he continually pleaded with his mother and all his family to become Christians and to take down the sacrificial table which had been put up over a year ago to some departed one. On the day he died, the relatives held a council and though it was, particularly to the grandfather and grandmother, a severe test to forego the comfort which sacrificing meant to them, they all agreed to comply with his wishes. The funeral arrangements were left in charge of the Christians, and, in spite of loud protests from the heathen neighbors, the sacrificial table was taken down. A few weeks later, the whole family was attending church and the young widow looking

forward to going to the Bible Institute."

Syenchun Church Branches Out

FORTY members of one of the Presbyterian churches in Syenchun, Korea who were set apart a few months ago as a separate organization, bought and remodeled a large house in a neighboring village. In a short time the congregation more than trebled, so that the church building had to be enlarged proportionately. Besides this expense of providing an adequate place of worship, the people assumed their full share of an old debt of the mother church and are also contributing liberally toward the helper's salary. At the recent meeting of the Presbytery permission was given them to elect their first two elders. The church gives the promise of vigorous growth in a new section of agricultural land opened up by reclamation from the sea. It is also reported from Syenchun that recently one of the hospital evangelists went into a heathen district where there is no church. He went loaded down with Testaments, gospels and tracts. He reports that a brother of a former hospital patient lends him a room for his meetings at which he is having a nightly attendance of sixty or seventy.

ISLANDS OF THE SEA

Higher Standards in Papua

THE London Missionary Society (Congregational) conducts in Papua a training school for native Christians. The missionary in charge writes as follows of the marked improvement in the students in recent years:

In the early days the temper of some of the students was very fickle, and it was thought advisable to keep all the bows and arrows used by the students out of harm's way lest there should be bloodshed. Laziness and shirking in manual work were common; and cheating in class or in home-work was not regarded as a serious matter. Neither the men nor the women had much regard for their personal appearance, preferring to go about in their oldest and dirtiest garments. So long as the student

got through his four years' course, he cared little whether his work was satisfactory or not. Now all these things are changed. Students, on the whole, although coming from different parts of the Territory, live amicably together, and often form strong friendships. They take a pride in doing their manual and schoolwork well, and endeavor to take a creditable place in all examinations. There is little or no cheating, and anyone who is guilty of it, is not looked upon with respect. One seldom sees any of them untidy, and where they are placed in positions of trust they are generally reliable.

Boys' School in Honolulu

IOLANI School in Honolulu, established in 1863 by the Church of England, but now under the direction of the American Episcopal Church, is seeking in many ways to Christianize and Americanize boys of many races—Chinese, Japanese, Korean, Hawaiian, Portuguese and Filipino. One of the teachers writes: "Scores of our boys have returned to China, Christian men of influence in their communities.... In the past Iolani has done an important work; today it is filling a vital need, doing excellent work with a better-equipped corps of teachers than ever before. Fifteen years from now many of our present students will be holding positions of trust. In 1902 the enrollment was thirty-five—today it is 370."

NORTH AMERICA

A Pacific Institute of Politics

A NOTABLE forward step has been taken in the development of international understanding and good will by the organization for the Pacific Coast of an Institute similar to the Institute of Politics at Williams-town. During the last three years President von Klein Smid of the University of Southern California has been working to this end and has secured the backing of influential leaders of public thought in the universities, in business life, and in the federal government. The first annual session of the Institute held in December brought together a very significant group of leading thinkers on international relations. *The Congregationalist* comments:

It has long been recognized that some of the major international problems of the world concern the nations around the Pacific Ocean. Now with the Institute of Pacific Relations holding biennial meetings in Hawaii, and the Institute of International Relations holding annual sessions on the Pacific Coast, the leaders in interpreting and solving these major international problems are likely to be developed in this Pacific area by such cooperative thinking as these gatherings make possible.

Japanese Student Convention

FOR four days during the Christmas vacation the Japanese Students Christian Association held a conference in Evanston, Ill., at which twenty-one educational institutions were represented. As reported in the *Bulletin* published by the Association, "the central thought of the Convention was that the J. S. C. A. is a Christian organization and that it must become more religious in more various ways." Other aspects of the gathering are described as follows: "The study of the problems of the Pacific, the problem of war and peace, and the problem of American-Japanese relations, all looking toward world peace, was started and recommended for further study in local chapters. . . . The key was struck once more that Japanese students should endeavor to receive the best from American life and contribute the best which they have to it in the course of their study in America."

Education in Law Observance

THE Citizens' Committee of One Thousand on Law Observance and Enforcement at its recent meeting in Washington outlined a program which included the following points: Plans for a nation-wide campaign of education and publicity were unanimously adopted. Pledges of support were made. Because of the danger from propaganda or nullification and disregard of law the Committee was called upon to extend its work. The efforts in behalf of law observance will not be confined to prohibition groups alone but will include the enlistment of existing organization of all types to make law observance a

prominent topic in their programs. Platform messages will be presented by officers and members of the Committee. A limited number of conventions and conferences will be held. In addition there will be many group meetings of selected men and women throughout the country. Because the young people of high school and university age are unacquainted with the evils of the saloon, special attention will be directed to intensifying sentiment for law observance among them.

Church and Y. M. C. A. Cooperation

THE movement to bring the Church and the Young Men's Christian Association into closer working relationship has now enlisted twenty of the national evangelical church organizations in the United States, all of whom have appointed commissioners to confer at stated times with representatives of the Association. Eighteen of these denominational bodies have also appointed standing committees on cooperation with the Y. M. C. A. The General Counselling Commission of the Churches, meeting this year for the third time, added to its rolls two Negro denominations. With such additions the commission now represents a church membership of more than 17,000,000 in the United States and Canada, served by approximately 96,000 pastors in 119,000 churches. Relations between the churches and the Y. M. C. A. in small cities and rural communities have improved in recent years, according to the results of a survey presented to the commission. The same survey showed that 506 Y. M. C. A. secretaries in 200 small cities (5,000 to 25,000 population) hold 823 positions in their local churches, serving as trustees, Sunday-school superintendents and teachers, choir members, and leaders of boys' and men's clubs.

Congregational Home Missions

THE completion of a hundred years of home mission work was celebrated at the recent annual meeting of the Congregational Home Mis-

sionary Society. The Society in its first year had 169 missionaries, who rendered a total of 1,320 months of service. This year its missionaries numbered 1,478, and the months of service totaled 14,605. The total income or the work of the Society was \$18,140 in 1826; for the year 1925-1926 it was \$1,229,810. More than 700,000 have been led into church membership by the missionaries of the Society during its century of history. The state of New York was the main field of the Society at the beginning. The first year 120 of its 169 missionaries labored in New York, the only missionaries west of the Mississippi River in 1826 being three in Missouri. The missionaries of the Society today are distributed in 45 states, Hawaii and Alaska. They are laboring in the newer sections of the far West, and in the cities and rural districts of the East. Twenty-five languages other than English are used in 304 foreign-speaking missions.

Indian Girls' Questions

THAT the ways of white people and present-day modes of conduct are puzzling to young Indian girls in government schools and on Indian reservations is revealed by recent questions. Miss Edith M. Dabb, executive secretary of the work of the Y. W. C. A. among Indians and long an authority on the life and customs of Indian women, has recently made a study of some of the inquiries made by young Indian girls. Questions of honor, conduct, loyalty and truth are stressed. One that reflects the tragic clash between their old regime at home and modern ideas from school and college is, "Should we do what our parents say or what our schools teach us, if they fail to agree?" Dealing with boys causes many perplexities. "How can girls act so that boys cannot take too much for granted?"

"Is it wrong to go to a movie or a dance alone with a 'trustful boy'?" "What can a girl do when a boy writes notes against school rules?" The Y. W. C. A. goes out to aid young Indian girls on reservations and in schools, helping them to bridge the difficult period of transition between the "ways of the blanket" of their parents and grandparents and the white man's religion, education and sanitation, after they leave school.—*American Friend.*

Alaska Native Brotherhood

WILLIAM L. PAUL, a member of the Alaska Territorial Legislature, describes this organization which, he says, "unites the native people of southeastern Alaska. It is now fourteen years old, with camps in every village. Most of the camps own large, well-equipped halls which are centers of village life. Though the Brotherhood is strictly undenominational yet the leaders are nearly all graduates of the Sheldon Jackson School. Today the organization moves forward along four lines: education, Christian morality, economics and politics. In its platform are four planks: abolition of fish traps, huge fishing contrivances often a mile in length, catching as many as 500,000 pounds a day; home rule for Alaska; competent Christian citizenship; one nation, one language, one flag. The Brotherhood owns a printing plant and publishes a monthly magazine which is read by white people as well as natives. In the matter of internal legislation the Alaska Native Brotherhood has secured the passage of fair laws by the legislature in support of prohibition and schools; and the repeal of anti-racial laws. It is proving true to the teaching of Jesus and is developing a competent Christian citizenship."