

prosperity for the vicious, but higher taxes and greater dangers for the innocent.

2. Safeguard against the spread of the disease by establishing clinics and hospitals. Put the quacks out of business. Require physicians to report all cases of venereal disease.

3. Educate the public by lectures to parents and through the public schools. Distribute judiciously wholesome literature on sex matters.

4. Provide healthy recreation for young people in public parks, and put a curb on dance halls and amusements that pander to unhealthy moral appetites. This is not a task for sentimentalists nor for ill-balanced enthusiasts, but for conscientious, intelligent men and women who have the highest good of the community at heart.

NATURALIZING CHRISTIANITY IN INDIA

IS it right to impose western forms of Christianity on the Orient or should other lands adapt the teachings of Christ to their own institutions and ideals, transforming them but not eradicating them? For example: One of India's honored Christian leaders, Mr. N. Tilak, an instructor in Ahmednagar Divinity School, long connected with the Marathi Mission and a well known poet, has recently imitated the role of a *Sadhu*, or Hindu religious leader. Garbed in a saffron-colored robe, this Christian Sadhu goes from place to place, appearing in public streets to tell the curious crowds of Jesus Christ and His message. He does not ask anyone to accept his religious experiences; he merely gives his own interpretation of them, and popular curiosity and interest seem never to wane.

As a boy, Tilak was dissatisfied with the caste system and Hindu teaching and customs. He studied both Mohammedanism and Buddhism, but his Brahmin seclusion was so complete that he did not once come in contact with Christianity, and never so much as heard of the Bible until later. He finally worked out for himself the principles of a new religion as follows:

There is one God, a Person with a Father's Heart, and all men are His children.

All Holy Books are creations of men. The world of nature is the only true Scripture revealing God.

The essence of religion is a living faith in God and the treating of all men as brothers.

The evil to be fought supremely by the true religion is idolatry.

Later Tilak received his first copy of the New Testament from an Englishman and in reading the Sermon on the Mount became convinced that his search for truth had reached the right goal. Thereupon he sought out a Christian convert,

through whom he learned more of Christ and the Gospel. After being baptized he began a career of Christian service.

Another exponent of the Sadhu method of evangelism is Sunder Singh, who has already been mentioned in the REVIEW. Hindus, Catholics and Protestants have all flocked to his services, and recently he has lead in a great revival in Ceylon. This experiment is most interesting and suggestive, as it is conforming to local traditions which the Apostle Paul approved. We have many things to learn from Orientals and in many respects our century-old customs may be improved.

THE NEW OUTLOOK IN ARABIA

THE victory of the Allies over the Turks, the union of the Arabs with the British in the campaigns in Palestine and Mesopotamia, the establishment of the new kingdom of Hejaz and the excellent behaviour of the allied troops of Christian powers in their invasion of Moslem lands—all these point to more friendly relations between Arabs and the British, and give hope for new opportunities of Christian influence in Arabia. At the same time the Arabs have been exceedingly conservative, and have not yielded in their demand for political and religious control in Arabia. The great conflict is still between Jesus Christ, the son of God and Saviour of mankind, and Mohammed as the supreme prophet of God.

For many years the Arabian (Reformed Church) Mission on the Persian Gulf, and the Scotch Mission in Aden have represented the Christian forces in Arabia; and they have stood their ground and even made some progress against tremendous odds. Dr. John Van Ess of Busrah describes the work in somewhat military terms as follows:

“After many years of trench fighting, so to speak, which taught lessons of faith and prayer, the fighting has shifted to the open. Schools are cavalry, hospitals are artillery, evangelists are the infantry—each branch has its function and needs the others. In each center of activity all arms have been engaged, but in each, peculiar conditions have given special opportunities for one or another.

“Aristocratic Kuwait, where live the bluest of blue-blooded Arabs, in face and language very like the false prophet himself; fanatical Kuwait, where only a few short years ago four missionaries in turn and in short order were rudely expelled; Kuwait is wide open to the Gospel. On Sunday mornings the church is so packed with Arabs, men and women, that men stand on boxes at the windows. Very recently a young man in direct line of descent from Mohammed confessed Jesus Christ and is being educated to preach Christ.

"In Bahrein the Gospel is making a deep salient in Moslem womanhood. If we breach the line there we can roll up the lines of countless children yet to be born and make them prisoners of hope. Last year Dr Harrison on personal invitation from the Emir went inland and for twenty-five days preached with lancet and medicine and Scripture and tongue the riches of Christ. In Nejd is a college of three hundred Moslem students being trained to go as missionaries and teachers of Islam to all the tribes. In Nejd Islam in all its self-conceived purity and naked fanaticism is held and practiced. Only the Reformed Church in America has been honored by God to enter Nejd.

"At Maskat, the key to Oman, the people have been torn by dissension and warfare, but at heart they are sociable and approachable as never before the war. To reach the Woman's Hospital scores have run the blockade that cuts off Maskat from the interior. Shall we be as eager to reach the interior as they are to reach us? What great contribution will the Arab make to the body of Christ? God asks us to answer."

THE REVOLUTION AMONG CHILDREN OF ASIA

WE HAVE all heard much of the revolutionary movements in Turkey that overthrew the old Sultan; of the upheaval in Persia that promised a new order of things before the war; of revolutions in Arabia and the establishment of the Kingdom of Hejaz; of uprisings in India in the effort to secure self-government; of the revolutions and counter-revolutions in China with the abolition of the old order, politically and educationally; of the reforms and progressive steps in Japan and Korea. All Asia and Africa as well as Europe are in upheaval, and a new order, for better or for worse, is taking place of the old.

But the most significant and far-reaching revolution in Asia receives little attention—it is the revolution that is taking place in the life and education of the children. Miss Florence E. Reynolds, of Amoy, tells us what this means to the youth of China. The men and women of tomorrow are being trained in different ways, with very different ideals as to government, home life, business, morals, education and religion than were those of two generations ago. Then, boys were educated, if at all, only in the classics, reciting page after page of what were to them meaningless words. Girls were not considered worth educating except in sewing, cooking and proper conduct. In Moslem lands boys were taught the Koran and girls were left in ignorance. Throughout Asia there were many excellent principles instilled into children, relating to respect for parents and the aged, but ideas of God were, and still are among the non-Christians, vague or crude; personal purity for men and boys was

not expected; laws of custom were more strongly urged than the laws of God; and education in athletics, recreation and the use of leisure time was almost entirely neglected.

With the coming of the kindergarten, the Y. M. C. A., Boy Scouts, Y. W. C. A. and Western ideas of education, a veritable revolution has taken place in the lives and thoughts of the children who have been brought under these influences. Miss Reynolds says, for instance, that the opening of a kindergarten in Amoy revolutionized the child life of the city, and the movement has extended to the other towns and cities. It is now very widely used in Japan. The children are taught to play, to sing, are trained in the art of self-expression; are taught simple fundamental truths about God and nature, themselves and their comrades. Later, by this new education, they learn to read their own and other languages; they discover that the world is large and that theirs is not the only important country; they study history and science, mathematics, literature and religion in such a way as to prepare them for larger and more useful lives. Parents gaze in wonder at the progress their children are making and learn many things from them. Christian ideals and truth are entering into the thoughts and lives of the people of Asia through the children, and they in turn will revolutionize the habits and histories of the lands in which they live. Now is the time to mold the plastic clay.

THE RISE OF LIBERTY CHURCHES

ONE great result of the war on Christian work in the homeland seems to be the adaptation of the church program to new conditions in the large industrial centers that have suddenly grown up in districts before almost uninhabited. Many of these new communities promise to be permanent, but rival churches, as such, have not had an opportunity to become established in them. It is against the spirit of the age to countenance such rivalry or overlapping, and the question arises: shall there be denominational activity, a non-church welfare work or a union church organization?

One answer to the question is found in the so-called "Liberty Church," the first of which is to be established at Nitro, West Virginia. The denominational affiliations of its members will be recognized in separate rolls, and there will be a head pastor with a staff of assistants. Fifty-five centers have been surveyed and plans made for establishing churches similar to the one at Nitro. The experiment has important possibilities and the success or failure of these experiments will have much to do in determining the progress of movements toward closer cooperation and church unity.