

PERSONALS

REV. CHARLES L. WHITE, D.D., Secretary of the American Baptist Home Mission Society, has been elected President of the Home Missions Council for the fourth time.

* * *

MRS. EDGAR TILTON, JR., for twenty-nine years a member of the Women's Board of Domestic Missions of the Reformed Church in America, has been elected President of that Board, to succeed Mrs. E. H. Maynard.

* * *

REV. E. STANLEY JONES, D.D., author of "The Christ of the Indian Road" and "Christ at the Round Table," was elected bishop of the Methodist Episcopal Church at the recent General Conference, but declined the honor. Dr. Jones planned to sail June 9th for a three months' trip to South America, under the auspices of the Committee on Cooperation in Latin America.

* * *

SIR WILFRED GRENFELL, M.D., the well-known missionary doctor of Labrador, delivered the annual Founder's Day address recently at Tuskegee Institute, Alabama.

* * *

REV. ERIC M. NORTH, PH.D., formerly Associate Secretary of the American Bible Society, has been appointed a General Secretary, concerned chiefly with distribution.

* * *

REV. GEORGE WILLIAM BROWN, formerly of Ben Avon, Pa., has been appointed a General Secretary of the American Bible Society, to succeed the late Dr. Arthur C. Ryan.

* * *

REV. JOHN S. CHANDLER, D.D., for fifty-four years a member of the Madura Mission of the American Board, has retired from active service, though he will continue the revision of the Tamil Old Testament for two more years in India. Dr. Chandler, his parents, his two daughters in India, and his son in China, have so far given 146 years of service to the people of the Orient.

* * *

DR. PAUL HARRISON, author of "The Arab at Home," has gone to Matrah, a new station of the Arabian Mission of the Reformed Church in America, where he and his family will be the only Christians in a community of 10,000 Moslems.

* * *

LORRIN A. SHEPARD, M.D., of the American Board Mission in Constantinople, and son of "Shepard of Aintab," was invited to attend the recent national Turkish Congress of Physicians at Angora, and was the only foreigner among the four hundred Turkish medical men present.

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THE MISSIONARY REVIEW *of the* WORLD

DELANVAN L. PIERSON, *Editor*

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OBITUARY

CANON W. H. T. GAIRDNER, missionary of the Church Missionary Society in Cairo since 1899, Arabic scholar, and author of "The Rebukey of Islam," "The Phonetics of Arabic," and other volumes, died in Cairo on May 22d, in the fifty-fifth year of his age.

* * *

REV. GEORGE A. FORD, D.D., honorably retired American Presbyterian missionary in Syria, died in Sidon on May 18th in the seventy-seventh year of his age.

* * *

MRS. WILLIAM T. HOBART, of the American Methodist Episcopal Mission at Taian-fu, Shantung Province, was killed on April 29th by a bullet which came through her window during fighting between Nationalist and Northern soldiers.

* * *

MRS. LOUISE B. GILDER, who went to India in 1872 under the Women's Foreign Missionary Society of the Methodist Episcopal Church, died on April 8th in Bangalore, where her husband died four years ago.

* * *

REV. ELMER E. FIFE, D.D., Presbyterian educational missionary in India for more than twenty-five years, died in Dehra Dun on May 16th.

* * *

REV. JAMES HAYES, D.D., a Nez Percé Indian, and for thirty-five years a preacher of the Presbyterian Board of National Missions, of which he had been elected an honorary member, died on April 26th at Kamiah, Idaho.

* * *

MRS. WILLIAM J. DRUMMOND, who was appointed in 1889 as a missionary to China by the Board of Foreign Missions of the Presbyterian Church in the U. S. A., died in Los Angeles on April 25th. She had been in the United States since 1925 because of ill health.

* * *

BISHOP LUTHER B. WILSON, of the Methodist Episcopal Church, died in Baltimore on June 4th, after a protracted illness. His last public service was an address delivered at the Quadrennial Convention in Kansas City on May 18th. He was born in Baltimore in November 14, 1856, was graduated from Dickinson College and studied medicine at the University of Maryland. Later he entered the Baltimore Conference. After holding several pastorates and acting as presiding elder in his district, he was elected Bishop in 1904, and since 1902 he has been resident Bishop of the New York area. In a very wide circle he was greatly honored and loved for his Christian character and unselfish service.

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CLEVELAND, OHIO

DR. WILLIAM I. HAVEN, for 29 years secretary of the American Bible Society, died at his home in Summit, N. J., on June 5th. Dr. Haven was 72 years of age, having been born in Westfield, Mass., in 1856, a son of Bishop Gilbert Haven. He was loved and highly esteemed in a wide circle and served effectively in many religious organizations. He was one of the founders of the Epworth League and was for some years a helpful member of the Editorial Council of the REVIEW.

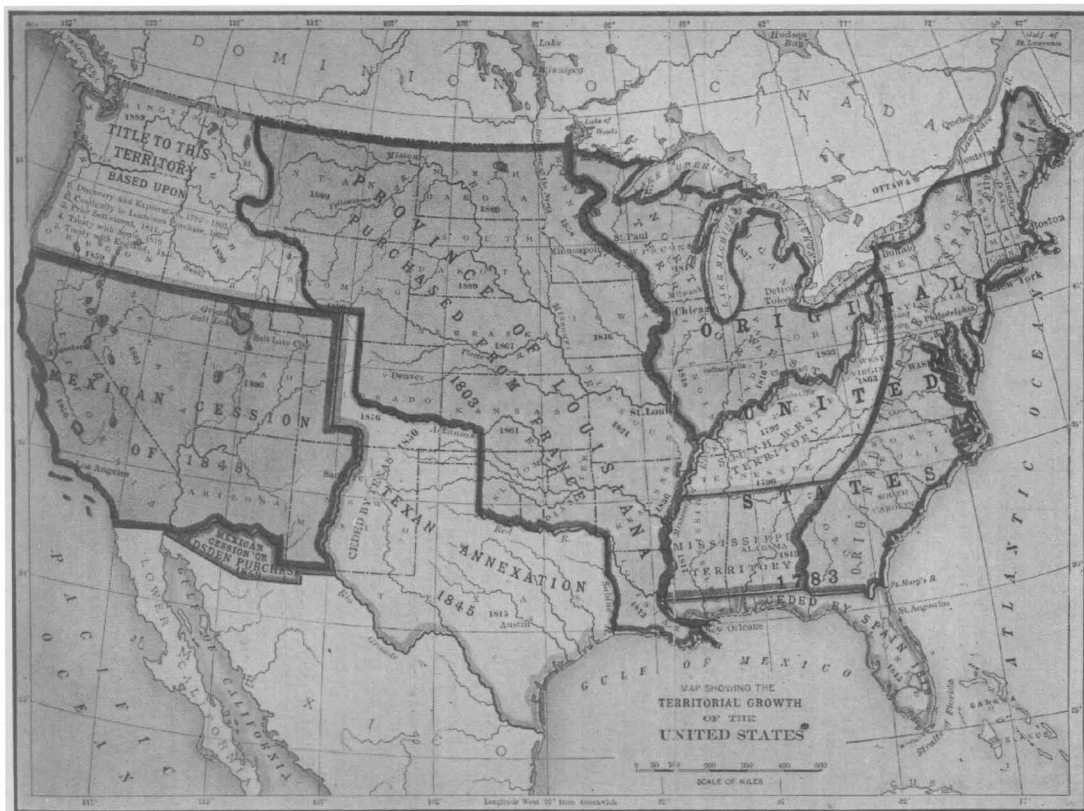
* * *

MISS EMILY C. TILLOTSON, the secretary in charge of educational work of the Woman's Auxiliary of the Protestant Episcopal Church for 14 years, died at St. Luke's Hospital, New York, on May 12th. Her marked ability was manifest in all her service and the results of her pioneer work in adult education will abide.

* * *

PERSONAL

REV. OTTO BRASKAMP, a missionary of the Presbyterian Church, U. S. A., at Ichowfu, Shantung, China, has recently returned to America after some exciting experiences at his station. He is a delegate to the World's Sunday-School Convention at Los Angeles and will spend his time in America in study and deputational work. His address is Alton, Iowa.



THE GROWTH OF THE AMERICAN HOME MISSION TERRITORY

There have also been added Alaska and the West Indies. Some Boards include Mexico and Central America.



IS CHRISTIANITY MAKING HEADWAY IN AMERICA?

BY REV. JOHN A. MARQUIS, D.D., New York

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

IN SOME quarters this is a much debated question, at least a much discussed question. In what direction religiously is this country headed—toward Christ or toward paganism? Every one admits that considerable headway toward Christianity was acquired during the nineteenth century. At least the organized Church gathered a momentum unequalled in any other century of Christian history unless it be the first. But since the beginning of the twentieth century, and especially since the World War, it is argued that this momentum has been lost, the whole Christian movement is slowing down, and some think that ere long it will come to a stop.

The rejoinder might be made that one decade, or even half a dozen decades, is not a test of the progress of a movement as old and as vitally intrenched as Christianity, and that a temporary slowing down, if there is such a slowing down, after the remarkable growth of the nineteenth century, is only a natural breathing spell.

But our purpose is not to account for a situation that is as-

sumed to exist, but to find out what are the facts. In analyzing any human situation, especially in the domain of religion, it will not do to accept, at their face value, assertions of either hostile critics or pessimistic friends.

What are the facts in the Christian situation in America today? That this country is yet a long way from the "millennium," no one will dispute. But is she any further from it now than she was at the beginning of the twentieth century or at the middle of the nineteenth century?

Our Lord, when He was on earth, rebuked the Pharisees because they were not able to discern the signs of the times. Their days were full of portents, but those old Pharisees, scholars and religionists as they were, could not, or would not, see them; and they would perish, and perish culpably because of it. Our Lord severely arraigned that generation because of its closed mind; He warned the nation of its peril because of its sinfulness. Bigotry, prejudice, self-interest, and pride of position blinded their minds so that they could not see

the stately steppings of God all around them. They could recognize "the signs of the times" in the days of Moses and believed that those signs were of God, but they refused to see that God was working signs in their own day even more than He did in any day that was past. For this they were rebuked; Christ could not see any hope for the closed mind. As Christians we have a right to assume that God will not leave us without signs, given as clearly as in the generations of the fathers.

What are the signs of the times today and which way are they pointing? They have not always pointed in the same direction in the past. For long periods the index finger for religion was distinctly retrogressive. The signs of the times were unfavorable and the critics and pessimists had ground for glee or gloom according to the attitude or desire of each. Peoples, whole nations of them, have become godless or pagan, even at the very time when they were most loudly proclaiming their piety. They have been especially prone to do this in eras of great prosperity such as America has been passing through for the past twenty years.

The Trend in America Today

Is there an irreligious trend in America today, a pendulum swing against Christianity, or vice versa? Is America going Christian or going pagan, so far as present tendencies indicate? Are the anti-religionists right in maintaining that Christianity has served its day?

In a recent number of the *New York Times*, President Cutten of Colgate University discusses the question, "Shall We Abandon Religion?" He gives three reasons

why some people think that it is doomed and must be abandoned:

"First, there are those who say that science has revealed to us a body of facts with which religion does not agree, and consequently that religion is portraying an unreality which cannot long recommend it. Second, others say religion is failing in its main task, which they consider to be the business of furnishing a moral solution to our modern problems. A third class of persons claim that it has no value, either moral or otherwise, for modern life."

He then proceeds to combat these positions as contrary to fact. Our question, however, is not whether Christianity *ought* to be retained or abandoned, but how the battle seems to be going at the present time.

Any estimate of the headway of Christianity among a people must take into consideration the status of the Church. We cannot separate the life of a religion from its organization. Life, of course, must come first, but life always organizes itself into a body of some kind. When the body dies, the life passes on. We can speculate about Christianity apart from the Church and the speculation may be entirely logical. But as things now are the world knows little about the Christian religion apart from the Christian Church. The two for the time being are indissolubly connected and the fate of one will be the fate of the other. The contention of antagonists and pessimists is that the Church is losing out, and therefore that the religion which it promotes is losing out also.

Last winter the claim was broadcast over the country and the world that the Protestant churches in America had suffered a loss of 500,000 members during the preceding year and data were quoted to prove it. It turned out that the claim was based on an error in the

statistical reports, an error which a careful statistician would have caught at once.

The Protestant churches suffered no loss at all in their membership. It is true that their *rate of increase* in membership has slowed up. Until a decade or two ago the Protestant churches in the United States increased at a much more rapid rate than the population, in some decades from two to four times as rapidly. Today it is not quite an even pace. The population of the country is increasing at the rate of about 1.7% a year, while the membership of the Christian Church, including the Roman Catholics, is increasing at the rate of 1.2% a year. In this percentage increase the Roman Catholics lead the Protestants, their rate of increase being 1.5%. This means, it is contended, that the Church's power to win converts in large numbers has spent itself and that in a decade or two more she will be out of the running.

It is further pointed out that inside the American Church there are on every side manifest evidences of decay, such as the prevalence of theological controversies, for one thing, whose bitterness is in direct ratio to the pettiness of their causes. Christians today are doing what the Pharisees did in the days of our Lord, wrangling over anise and cummin while they neglect the weightier matters of justice and righteousness and love to God and man.

The decline in missionary and in philanthropic giving by the churches is pointed out as another item in the same count. There was a day when the American Christian sacrificed heroically and magnificently that the Gospel might be preached to every creature at home

and abroad. Today, in his abundance, and such abundance as his fathers never dreamed and the world never saw, year by year he is giving less and less in proportion to his ability. The Protestant missionary boards of the country generally are doing less work today than they did ten years ago. In a missionary cause a failure to advance is a retreat. It is argued, again, that the same thing is true of philanthropies in which the Church has always been interested and which she has always liberally supported. One of the most generous churchmen in New York City recently remarked to the writer that he gives annually to three hundred philanthropies, and this year most of them are behind in their receipts. All this is in face of the fact that resort has been made to all sorts of high-pressure promotional movements which, despite their tremendous energy and drive, have failed to produce the results. It is asserted that Christian people, "so-called," have become indifferent and have let the life die out of their religion. A corpse may be made to quiver by the application of an electric current, but it is not thereby restored to life. This, our critics contend, is about what is going on in the Church today.

Theological Disputes

Another indictment of the Church is its inability to convince our generation, especially its youth, of the truth of the Christian theological positions. The claim is that one of the troubles with the Christian ministers is that they do not believe their creeds and have ceased to preach them; therefore, they cannot expect to convince the people to whom they preach.

Christians are ceasing to care for their Christianity or for the world which it is supposed to save, and when Christians cease to believe or care, who can expect the world outside to do so? Today, it is said that the Church is concerned chiefly with its own maintenance. The large bulk of the money it raises is spent to maintain elaborate and costly services and to erect expensive and luxurious buildings to gratify the esthetic taste of the people and to minister to their pride. Last year the Presbyterian churches alone expended between fifteen and twenty millions of dollars in such palatial edifices. Any increase in giving that is apparent at all has been devoted to congregational purposes, that is, it is spent on the donors themselves and is equivalent to buying more finery or costlier automobiles.

The prevalence of crime in America, together with the general decadence in morals, is pointed to as an evidence of an inactive and waning Christianity. Religion has ceased, it is argued, to exercise restraint over the passions and greed of the American people as it once did. Most of the moral precepts for which the Church has stood, and for which it still claims to stand, are treated with contempt and defied, as witness the increase of divorce, lax sexual relations, etc. The crime situation is bad, and there is no use to deny it or attempt to palliate it. So far as crimes of violence are concerned, we are the most criminal nation on earth. No other country in the world can compare with us in the number of murders, assaults, hold-ups, burglaries, etc. Whilst the situation has been worse since the War, we have had for a long time a sinister prominence among our

sister nations in our production of criminals.

But the one bright spot in all this black record is in the field of religion. Christianity is the only effective deterrent above the horizon. In New York City, of all the multitude arrested for crime of any sort in the last twenty-five years, less than 5% have ever been in Sunday-school or had any religious instruction whatever; of the Negro arrests for crime less than 1% have been connected with any church. This means that 95% of the white criminals and 99% of the Negro criminals are recruited from outside of the Church. It would seem that the Church is the only crimeless institution in the country. Whatever we may allege against the Church here is one spot where she has made headway when no other agency has, and is maintaining it.

Added to this is the claim that the Christian religion, with its organized Church, has lost its hold on the intellectual element of the country. University professors, scientists and authors, who a generation ago were found in the churches, are said to have now abandoned them and to be repudiating their teaching.

Finally, on this side of the count, it is claimed that Christianity is a disappearing factor in American life because the American people very largely have ceased to attend church on Sunday and instead go to the movies, play golf, go motoring and go off to baseball games, picnics and seaside resorts. It is estimated that twenty millions of the people in the United States attend a movie show every day. It would be drawing a long bow, indeed, to say that an equal number attend church in a week.

These are the principal points to support the charge that whatever may be the trend in things religious in the rest of the world, in America that trend is non-Christian, if not anti-Christian.

The Other Side

Now, let us look at the other side. If our critics were simply telling falsehoods when they make their allegations it would be a simple matter to answer, but unfortunately there is more than a modicum of truth in what they allege. However, the most dangerous kind of a lie is the one that is half truth. It is true that there is now, and has been since the World War, something of a slump in the rate of our growth in church membership. It is also true that our gifts to the unselfish causes of religion are disappointingly inadequate. In some aspects of our religious life and activity we appear to be in one of those periods of depression that have come to the Church now and then throughout her history. The question is, how much significance should be attached to it, and how much prophecy for the future can be based on it?

American Christianity has before passed through lower depressions than we have touched thus far in our generation, notably in the days that followed the Revolutionary War. As a matter of fact religion has always slipped back in America after a war, despite the fact that we always invoke the help of God with pious unction and tremendous fervor while the war is going on. This is one of our chief sources of military "pep"; but as soon as the war is over we proceed to backslide with equal emphasis and zeal.

On the other hand, these slumps

have invariably been followed by revivals and the Church has gone forward with a bound. The revivals are as historic as the slumps and last much longer. Witness the great revival that culminated in 1802, in many respects the greatest that this country has thus far known; witness also the quickening that came about the year 1820 after the depression of the War of 1812. The revivals led by Charles G. Finney a decade after the Mexican War are another instance, as are also revivals led by D. L. Moody in the 70's and 80's which ended the depression of the Civil War. The present depression will, we believe, end in the same way. The anxiety of the Church over the present situation is a precursor of such an ending. One thing the skeptic without and the pessimist within cannot understand is the Church's capacity for revival. If there is an institution in the world that will not stay stagnant it is the Church of Christ.

While admitting the unfavorable symptoms, we do not by any means take the gloomy statements of our critics about the present situation at their face value. It is not nearly as bad as they paint it. Church attendance is not as low as they say. It is encouraging that as many people go to church as do in face of the alluring and multitudinous appeals to go elsewhere that confront the average man every Sabbath morning. Only the fact that he is "incurably religious," as Sabatier states, can account for his going to church where he is faced with the stern realities of the soul when there are so many easier and more seductive ways of spending his day of rest.

Furthermore, there is far less repudiation of the fundamentals of

the Christian faith than our prophets of failure fancy. The Christian faith of today is the legitimate child of the faith of our fathers. The data gathered by Dr. Charles Stelzle a year ago indicate that 87% of the adult population of the cities of the country believe the fundamental teachings of Christianity, and 77% of them are members of the Church. From this it would seem that the Church has been more successful in convincing the intellect of the country than it has in winning adherents. In other words, it has persuaded more men to believe the basic doctrines of the Church than it has induced to come into the Church, live its life and cooperate in its program. What is needed is a shift of emphasis, less effort to convince people of what they are already convinced of and more to persuade them to act on their beliefs.

Science and Religion

Science has not affected the belief of the American people in the basic truth of the Christian religion nearly to the extent that some loyal church people themselves suspect and fear. It has played havoc with some doctrinal extravagances and rules of conduct, for which every sane Christian ought to be thankful. The marvel is that in these days when the discoveries of science are all so new, still it has not affected religious faith more vitally. Any other cause, political, economic or social that could win in such a time as ours the assent of seven eighths of our adult city population would be regarded as an overwhelming success. The same thing is true of the alleged slump in the morality of the people. Crimes of violence have undoubtedly increased, to our shame,

and to the disappointment of the faith we have put in our religion to restrain the passions of men. This also has always followed a war, and is probably no worse now than it was in the first decade after our Civil War. The crimes which shock us today are old crimes. It is significant that in the course of recorded history the devil has never invented a new crime or a new immorality. Criminals and sinners invent nothing new, although they do work the old with vast zeal and vigor. Think of the vices that have been outlawed in this country in the last two generations—slavery, the curtailment of the age-old social vice; red-light districts in most of our cities are either cleaned out or put under restrictions that a generation or so ago would not have been regarded possible. Hoary institutions that were regarded as impregnable have been wiped out. He who assails the courage of the Church as unequal to the moral problems of his day is talking through his hat. Whatever we may think of the wisdom or unwisdom of prohibition it is a great tribute to the courage and fighting qualities of the Christian population of America. A church that has nerve to tackle so powerfully entrenched and financially profitable an institution as the liquor traffic and the influence to outlaw it, cannot be called a decadent church by any process of reasoning.

The attack that is now being made by the same Christian forces on humanity's greatest scourge, war, is another instance of their alertness and courage. The Church is making up its mind that it is going to fight this evil as it has fought other evils that for ages were recognized as permanent. It

is going to do this, despite the propaganda of the militarists and the blacklists of patrioteers whose zeal is only equaled by their absurdity.

These are simply straws that indicate that, however the religious life of America may vary its expression, it is still here, and not less virile than ever it has been. A change of emphasis there has been, and ought to be in a changing age, but when everything is taken into account I do not believe there has been the slightest diminution of the Christian vitality of the American people because of the depression in certain aspects of their activity.

Lastly, there has never been a time in the history of the past two thousand years when the eyes of the world generally have been so longingly and trustfully looking to Christ as the Saviour of the future as now. This has been especially evident since the War. The expectation for civilization and so-

ciety is toward the Christian Church as never before. Statesmen and even warriors are saying that whether or not we are to have another world war is up to the churches. Diplomacy, finance, preparedness, and all the old preventives have failed, and now we must look to the Christian leadership and the Christian conviction that war, like every other force that preys on humanity, must be destroyed, and it will be. In the providence of God America must take a leading, if not *the* leading part in the fulfillment of this expectation. America cannot do this unless she is infused and dominated by a regal Christianity. Without this she will disappoint every hope the world today is putting in her. We do not believe she will do this because we believe that despite all her ups and downs of idealisms and materialisms, her vacillations and hesitations, Jesus Christ is steadily and surely having His way. Rebuff is not defeat.

THE FIELD OF NATIONAL MISSIONS

IN 1802, the total area of the United States was approximately 868,000 square miles but the area actually settled was only a fraction of that.

The total population was 5,300,000. This population was almost exclusively rural. There were only six places having over 8,000 inhabitants and they contained all told only 4 per cent of the total population. According to the best estimates only 6.8 per cent of the population were members of all Protestant Churches.

In 1925, Home Missionary work has responsibility for an aggregate land area of 3,560,000 square miles, most of it settled, with a total population of 115,000,000. This population is more than half urban. Instead of six places of 8,000 inhabitants there are 924; instead of 4 per cent of the population they have 44 per cent. This population is composite of all the races in the world and work is conducted in 60 languages and dialects. More than one fourth of the total population of the United States are members of Protestant churches. The Home Mission program has expanded from simple itineration to include every form of service necessary to the development of Christian communities and a Christian Nation.

SOME OUTSTANDING RESULTS OF HOME MISSIONS

THE Christian religion was brought to America by the first explorers and colonists from Great Britain and Europe.

In Education—practically all of the older colleges, including Princeton and Yale, and all of the denominational colleges were established by Christians, many as missionary enterprises.

In Evangelism—many of the strong churches in the middle west and far west were started as missionary enterprises, some in saloons or shacks, in schoolhouses or homes of pioneers.

John Eliot, the first Protestant missionary to the American Indians, began his work in 1649. Today, there are 35,000 Protestant Christian Indians and 80,000 adherents.

Millions of heathen Africans were imported to America as slaves between 1517 and the beginning of the Civil War in 1861. Since emancipation schools and colleges have been established for these freedmen. Today the Negro Protestant church members number 5,494,352. Many are Christian teachers and preachers.

Reclamation—over twenty millions of immigrants from Europe have come to America to escape poverty and oppression. Home Mission workers have welcomed them, taught them to understand and uphold American institutions and to know God as revealed in Jesus Christ.

Since the Mexican War, and the annexation of Texas (1841-1848), six hundred thousand Spanish Americans have found homes in the United States. Today a great evangelistic and educational work is being done for them in the southwest.

Hundreds of thousands of Orientals from Japan, Korea, China, Malaysia and India have come to America. These have brought with them their heathen habits and religions. Many Christian churches have been established among them.

To the slums of the great cities, where poverty, vice and crime have flourished, the missionaries have carried the light and life of Jesus Christ. As a result multitudes of those who were "lost" to God and society have become useful members of society.

A missionary, Marcus Whitman, saved Oregon to the United States and missionaries like Sheldon Jackson and S. Hall Young have helped to make Alaska a place where life and property are safe and where the name of God is respected.

The influence of Christ as interpreted by the missionaries has permeated the mountains of the South and the farthest corners of the country to raise the standards of morality, of intelligence, of patriotism and of worship.

The Bible and tract societies and Sunday-school organizations have distributed millions of copies of Bibles, Testaments and Christian tracts. This seed has sprung up into abiding fruit in life, character and service.

Foreign Missions—the work of Home Missions is directly or indirectly responsible for the foreign mission work conducted by the churches in America. Last year over 15,000 Protestant missionaries from America were scattered all over the non-Christian world and over \$40,000,000 was expended annually in the work of winning those of other lands to Jesus Christ.

Surely Home Missions are worthy of whole-hearted support by prayer, money and life-service.

THE PRESENT-DAY CHALLENGE OF HOME MISSIONS

ONE HALF of the people of America today are not linked to Christ through His Church. Many of these are children under no religious instruction. These constitute a *challenge to evangelism*.

Many residential areas are without the ministry of Christian pastors or churches. These include rural districts in older states, congested areas in cities and thinly settled districts in newer states. These constitute a *challenge to occupy the field*.

Millions of Negroes in the South are in need of practical training and religious instruction. There is need for more educated Christian leaders of their own race. They constitute a *challenge to Christian race relations*.

Of the three hundred and fifty-five thousand Indians in the United States, thousands are still untouched by the Gospel of Christ. They constitute a *challenge to acceptance of responsibility for the "Wards of the Nation."*

Six hundred thousand Mexicans are in the United States but most of them are still ignorant of the true meaning and power of the Gospel. They constitute a *challenge to true neighborliness*.

There are hundreds, perhaps thousands, of over-churched communities, where overlapping involves waste of workers, money and effort. These constitute a *challenge to Christian cooperation and unity*.

Of the 235,000 Christian churches in the United States, it is reported that 60,000 reported no additions last year through confession of Christ. These constitute a *challenge to prayer and faithful testimony*.

One hundred thousand Protestant churches are without pastors. The inadequate supply of students for the ministry threatens to leave more churches shepherdless. This constitutes a *challenge to more sacrificial service in difficult fields*.

The great increase of wealth and luxury in America, and the eager pursuit of money, threaten to overwhelm the land with selfish materialism. This wealth constitutes a *challenge to Christian stewardship*.

Unethical, selfish and often immoral practices in commerce and industry, in family life and amusements, in race relations and politics, constitute a *challenge to the faithful application of the principles of Christ in all the relations of life*.

The growing sentiment in favor of interdenominational fellowship, cooperation and unity constitutes a *challenge to church executives to apply more adequately and extensively the unifying principles of Christ*.

The advance of atheism and ungodliness in many American educational institutions, and the increase of rationalistic teaching, tending to destroy the Christian faith, constitute a *challenge to clearer thinking, a better understanding of Christ and His teachings and more adequate religious training of coming generations*.

The lack of vitality in the life of many churches and in professing Christians, and the low plane of spiritual life and service in unnumbered homes and communities, constitute a *challenge to a deepened prayer life, more Christ-like standards of life and service, more faithful Bible study and closer fellowship with God*.



THE OLD AND THE NEW IN A FRONTIER TOWN IN COLORADO

THE FRONTIER MOVEMENT IN AMERICA*

BY REV. CHARLES HATCH SEARS, D.D., New York

General Secretary of the New York City Baptist Mission Society

FOR three hundred years, up to the end of the nineteenth century, the frontier movement was a dominant factor in American life. During these three hundred years the frontier was driven three thousand miles from the Atlantic to the Pacific, from Canada to the Gulf of Mexico.

In 1890 the director of the United States Federal Census announced that the frontier would no longer be treated as a distinct topic in the Census. "Up to and including 1890 the country had a frontier of settlement, but at present the unsettled area has been so broken into by isolated bodies of settle-

ment that there can hardly be said to be a frontier line."

It took one hundred years to drive the American frontier one hundred miles inland. True, the frontier line stretched along the Atlantic coast in a jagged line following the indentation of rivers to the "fall line" at points reaching back more than one hundred miles. Moreover, the vanguard of pioneers—trappers, explorers, miners and range frontiersmen—penetrated into the wilderness far beyond the frontier line. "While the miners and the cowboys were still near the fall line," says Turner, "the traders' pack trains were trickling across the Alleghanies and the French on the Great Lakes were fortifying these parts." We accept Turner's definition of the frontier: "In American thought and speech the term frontier has

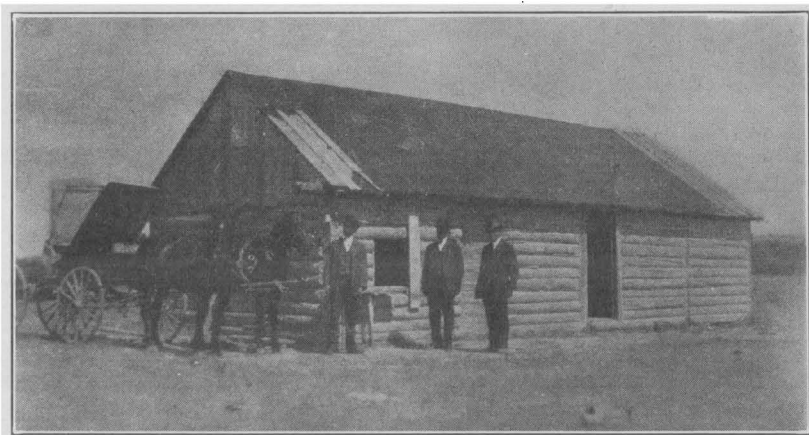
* One of a series of articles on *population movements in America*—the frontier movement, the immigration movement, the city trend, and the suburban trend. The purpose of these articles is to show the missionary implications of these important population movements within the United States. Supplemental articles on the northern migration of Negroes, and the return of the European immigrants are contemplated.—C. H. S.

come to mean the edge of the settlement."

The real frontier had progressed, by the end of the seventeenth century, only approximately one hundred miles. In football parlance, 1700 marked the first down on the 100-mile line with 3,000 miles to go, and this at the end of one hundred years of desperately strenuous frontier play with heavy casualties. It took almost another one hundred years to drive the frontier line three hundred miles

were chiefly concerned in fur concessions and in the commercial advantages of exploitation, chiefly of the fur industry. The restrictions which they imposed often imperiled the lives of the frontiersmen. Too often the Indians were used as their allies and brutal murders were the consequence.

The frontier had penetrated but little beyond the Appalachian Range at the time of the American Revolution though the pioneer trapper, explorer and intrepid



A FRONTIER CHURCH ON THE OPEN PRAIRIE, FISHER, WYOMING

further westward to the foothills of the Alleghanies, where in 1763 the British Government decreed that it must stop.

This was not the only attempt to fix the frontier. Washington tried it, while both Jefferson and Madison put forth their hands to stop the westward flow of the frontier movement. Until after the war of 1812 the growth of the West involved the young republic in serious complications with England, France and Spain. The American frontiersman was bent on land and set on permanent development. The European powers

ranchmen were already in Kentucky, Tennessee and northern Georgia.

It took nearly another generation of hardy men to drive the frontier line across the Mississippi, when the Louisiana purchase permitted the frontiersmen to push the front to the foothills of the Rockies where it had arrived about the middle of the nineteenth century. But these frontiersmen heard the call "We must march" and the progress was relentless till the covered wagon had reached the coast. "The fall line marked the frontier of the Seventeenth Cen-

tury; the Alleghanies that of the Eighteenth; the Mississippi that of the first quarter of the Nineteenth; the Missouri that of the middle of this century (omitting the California movement); and the belt of the Rocky Mountains and the arid tract, the present frontier." Finally, just before the close of the nineteenth century, the United States Government officially recognized the resting of the frontier on the sands of the Pacific, and an heroic epoch in



WHERE A SUNDAY-SCHOOL WAS ORGANIZED IN SILVER CREEK VALLEY, IDAHO

American history had made its imperishable record.

This was more than the making of a three-thousand-mile national expanse. The frontier made America. The frontier movement was far more than the shifting of a great population dominantly Anglo-Saxon. It marked an extension of the world's spiritual frontier.

The original colonies thought in terms of European culture. Though on western soil, they were essentially European in their conception of an autocratic church in an autocratic state and in their thought of the relation of class to class. It was the frontiersman who broke up these European forms,

political, religious, economic and social.

It was the frontier, as Turner points out, that gave America universal male suffrage. In the Constitutional Convention of New York in 1821 it was western New York that fought for a liberal suffrage. So it was the frontiersmen of Virginia who stood for the same policy in the Virginia Constitutional Convention in 1830. "It (American democracy) came out of the American forest, and it gained new strength each time it touched a new frontier," says Turner. In another connection he says that at first the frontier was the Atlantic coast, European in origin and type, but as the frontier pushed westward it became American.

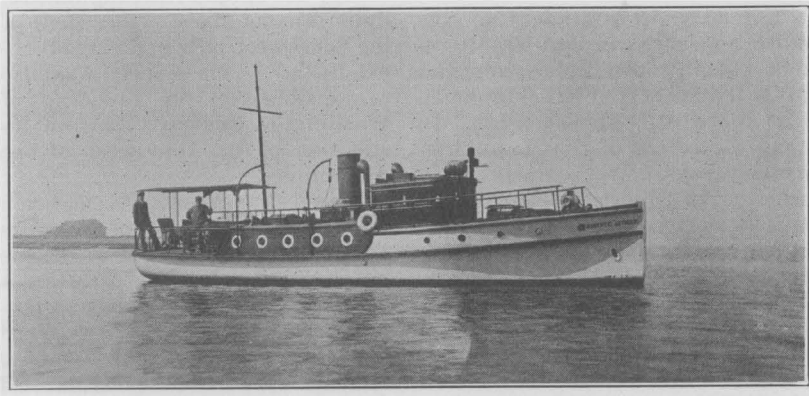
It was on the frontier that religious liberty had its birth. Roger Williams went beyond the "edge of the settlement" before he found religious liberty and before he founded the first free church in a free state as Straus, a Jew, has so graphically described in his "Roger Williams, the Pioneer of Religious Liberty."

The Congregational Church dominated the original frontier. The Puritans were quick to forget the European struggle of the Pilgrims and themselves entrenched the church behind the bulwarks of the state and entered upon a warfare of offense against Quakers and Baptists, as Straus points out. Religious liberty was as unwelcome in the new west as in old Europe. In the second century of the expansion new forms of religious organization became dominant. It was on the frontier that these new forms of religion found social expression. Fortunately the experience of Roger

Williams in Rhode Island was not an isolated expression of religious freedom. "By 1760," says Turner, "a zone of Scotch-Irish Presbyterian churches extended from the frontier of New England to the frontier of South Carolina." He pays tribute to the Huguenots and Moravians. Speaking particularly of the development of the Ohio Valley he says, "The Scotch-Irish Presbyterians with the glow of the Covenanters; German sectaries with serious-minded devotion to

Presbyterians for of the latter he says, "Followers of John Knox, they had the contentious individualism and revolutionary temper that seem natural to Scotch Presbyterianism. They were brought up on the Old Testament, and in the doctrine of government by covenant or compact."

The frontiersmen had an equally potent influence in shaping social ideals. Frontiersmen were democratic, resourceful, self-reliant, confident in their ideals, restless



MODERN PIONEERING—A GOSPEL CRUISER WORKING IN PUGET SOUND

one or another of a multiplicity of sects, but withal deeply responsive to the call of the religious spirit, and the English Quakers all furnish a foundation of emotional responsiveness to religion and a readiness to find a new heaven and a new earth in politics as well as in religion. In spite of the influence of the backwoods in hampering religious organization, this upland society was a fertile field for tillage by such democratic and emotional sects as the Baptists, Methodists and the later Campbellites, as well as by Presbyterians."

Turner was evidently not fond of Baptists, Methodists or Scotch

under restraint and withal adventurous pioneers in democracy.

In legislative assemblies, in constitutional conventions and in the working out of social problems generally, whether questions of internal policy, matters of political franchise, religious liberty or questions affecting relation to European powers, there was a community of interest among frontiersmen. They were all working, however unconsciously, toward national unity. They had gone through common experiences.

This interesting debate on the floor of the Virginia Constitutional Convention has been preserved.

"But at home, or when they return from Congress, they have Negroes to fan them asleep. But a Pennsylvania, a New York, an Ohio, or a western Virginia statesman, though far inferior in logic, metaphysics and rhetoric to an old Virginia statesman, has this advantage, that when he returns home he takes off his coat and takes hold of the plow. This gives him bone and muscle, sir, and preserves his republican principles pure and un contaminated." (Quoted by Turner.)

Not only were leaders of the state apprehensive lest frontiersmen should move too rapidly and press too far inland but churchmen also shared this apprehension. In 1850 the editor of the *Home Missionary* says, "We scarcely know whether to rejoice or mourn over this extension of our settlements. While we sympathize in whatever tends to increase the physical resources and prosperity of our country, we cannot forget that with all these dispersions into remote and still remoter corners of the land the supply of the means of grace is becoming relatively less and less." Josiah Strong expressed a like fear at the very end of the frontier movement notably in "Our Country."

Fortunately the Church had the adventurous spirit. The pioneer preachers were as intrepid as trappers. "They yielded," says Roosevelt, "scores of martyrs, nameless and unknown, men who perished at the hands of savages or by sickness or in flood or storm." Among the most intrepid of these pioneer churchmen from the period of 1750 to 1800 were Scotch-Irish Presbyterians. We have already seen how their churches dotted the frontiers.

Roosevelt in his "Winning of the West" says, "As soon as the region grew at all well settled, clergymen began to come in. Here, as elsewhere, most of the frontiersmen who had any religion at all professed the faith of the Scotch-Irish; and the first regular church in this cradle-spot of Tennessee was a Presbyterian log meeting-house built near Jonesboro in 1777, and christened Salem Church. Its pastor was a pioneer preacher, who worked with fiery and successful energy to spread learning and religion among the early settlers of the Southwest. His name was Samuel Doak." This pioneer was also responsible for the founding of Washington College, "the first institution of its kind west of the Alleghanies."

Roosevelt makes this observation upon the emergence of Baptists and Methodists destined to become by 1920 the largest Protestant bodies in America: "Presbyterianism was not, however, destined even here to remain the leading frontier creed. Other sects still more democratic, still more in keeping with backwoods life and thought, largely supplanted it. Methodism did not become a power until after the close of the Revolution, but the Baptists followed close on the heels of the Presbyterians. They too soon built log meeting-houses here and there." In another passage referring to the democratic appeal of these two churches, he says, "The Baptist preachers lived and worked exactly as did their flocks; their dwellings were little cabins with dirt floors and, instead of bedsteads, skin-covered pole-bunks; they cleared the ground, split rails, planted corn, and raised hogs on equal terms with their

parishioners. After Methodism cut loose from its British connections in 1785, the time of its great advance began, and the circuit-riders were speedily eating bear-meat and buffalo-tongues on the frontier."

Roosevelt was particularly impressed with the revival of 1800. He says, "In 1799 and 1800 a great revival of religion swept over the west. Up to that time the Presbyterians had been the leading creed beyond the mountains," and then adds, "The great revival of 1799 was mainly carried on by Methodists and Baptists and under their guidance the Methodist and Baptist Churches at once sprang to the front and became the most important religious forces in the frontier communities."

Perhaps no more dramatic picture of the progress of the Church has ever been drawn than that portrayed in Mrs. Honoré Willsie Morrow's novel "We Must March." It is a story of the opening of the northwest and the great contribution of Congregational Home Missions under Dr. Marcus and Mrs. Narcissa Whitman. Where is there a better illustration of the part played by the Church in the winning of the west, and in making the west worth winning?

Roosevelt pays this tribute to frontier preachers: "The whole west owes an immense debt to the hard-working frontier preachers, sometimes Presbyterians, generally Methodists or Baptists, who so gladly gave their life to their labors. . . . Wherever there was a group of log cabins, thither some Methodist circuit rider made his way or there some Baptist preacher took up his abode."

The Huge Task of the Church

We have lost or failed to acquire

in America an historical sense. We need to see the social, political and religious movements in America on the historic background of Asiatic and European progress. We think the frontier movement of the seventeenth century slow but when we think of the three centuries of the frontier movement ending just before 1900, and compare it with similar population movements in Asia or in Europe, we find it incredibly rapid and far reaching in its extent. Roosevelt in speaking of American settlements in 1800 says, "A thin range of settlements extended from the shores of Lake Erie on the north to the boundary of Florida on the south," but in less than a century the frontier movement had reached the western coast, an advance of nearly twenty-five hundred miles!

What a stupendous home mission task was presented by this century advance! What was involved in the adequate churching of a nation 3,000 miles in westward reach and 1,250 miles in southern spread! How much intrepid living, how much adventure is compressed into this period!

We can hardly comprehend the vast extent of the Mississippi River system with its 36,000 miles of river and stream and its 5,000 miles of navigable waters. The *Hendrik Hudson* on the Hudson was but an incident in comparison with the flat boats on the Mississippi and the little steamboats up its tributaries. These boats distributed schools and churches. These steamboats have not appealed to the imagination like the "prairie schooners." It is the "covered wagon" that typifies the west, but let us not forget the advent of the steamboat. What did this vast westward movement mean to the

Christian Church, particularly to its home mission agencies?

In a single decade, 1870-1880, new farms came under development in the great west covering an area as large as the entire farming area of France. In the next decade new farms were opened in this new America equal in extent to the combined farm acreage of France, Germany, England and Wales! Can we visualize the task of providing religious institutions for rural France, Germany, England and Wales all within a single decade, and that without government grants or the imposition of local rates upon the farming population? Providing religious advantages for a free people within a free state through a free church over so vast an area within so short a time had never before been undertaken and certainly will never be undertaken again. Let us stop to observe that this period of maximum expansion in home missions, the nineteenth century, was practically coincident with the first hundred years of modern foreign missions. The thrust of the American Church during the nineteenth century was both east and west. Its westward thrust was quite as significant as its eastward. Taken together are they not comparable to the thrust of the Church during the second and third centuries?

We say that there was an excess of zeal in establishing rural churches. There was. Turner speaks caustically of the rivalry of sects particularly of "emotional sects such as Methodists and Baptists." But he hardly does justice to the movement as a whole. The churches gave a religious foundation to America that could not otherwise have been and that certainly has never been laid by any state church and in all probability would not have been laid under any system of organic church unions.

Now let us set our house in order! Let us correct the over-churching revealed at the recent Cleveland Conference; yes, but let us not forget the spirit, the energy, the consecration and resourcefulness that our fathers put into the laying of the spiritual foundation of America, particularly in connection with the frontier movement. Probably the frontier spirit, its energy, resourcefulness and consecration, has more in it for our own generation than the dialectics of parlor critics.

Let the Church establish new spiritual frontiers! May Kipling's lines be as prophetic of our own generation as they are of the Frontier Movement!

"We were dreamers, dreamers greatly in the man's stifled town.

We yearned beyond the sky line where the strange roads go down."

THE nature of Christianity is such that the courageous acceptance of the larger tasks, so far from hindering the Church in the discharge of its responsibilities near at hand, will bring to it the inspiration which will enable it to meet those obligations.

Once our eyes have seen the splendid truth that life is something far richer and more valuable than material possessions, and that living means loving, the question at once becomes *not how MUCH but how LITTLE* we can afford to spend on ourselves.

FORCES ATTACKING THE CHURCH

BY REV. CHARLES E. SCHAEFFER, D.D., Philadelphia, Pa.

General Secretary of the Board of Home Missions of the Reformed Church in the United States

IT DOES not require a prophet's insight to observe that a really alarming situation prevails in the modern Church. The most casual observer recognizes the fact that the Church does not hold the place in the affections of the people and of influence in society that it once did. By the Church we mean the body of believers in Jesus Christ which has been gathered out of the whole human race and which is in the world to carry forward the work of Christ through the Spirit and in the fellowship of the Word. The history of the Church reveals the fact that as an institution it has always been threatened with defeat if not with destruction. It has always been obliged to be a militant Church. The early Church was shattered and scattered, but its shaking was its making. Later, heresies and divisions entered and threatened its very life. But it has always had a strange way of coming back. Once in a while, practically every hundred years, there arise those who volunteer to bury the Church, but when they are ready to perform the obsequies the corpse cannot be found! The reason for this lies in the fact that the Church is not a mere human organization. It is an organism. It is the Body of Christ. It is a divine human institution like her Lord and Founder Himself. While, therefore, the Church can never be obliterated, nevertheless it can suffer serious consequences from conditions and circumstances to which it is being subjected from time to time.

Symptoms and Causes

The external symptoms of a disintegrating process are obvious enough. Let us, however, not confuse the symptoms with the causes. The symptoms of an illness are one thing and the germs and bacteria which produce such symptoms are different things. If we wish to get rid of the symptoms we must probe for the causes. The outer signs of the declension of the modern Church appear in the apathy and indifference on the part of many church members, the falling away of many others, the ever-increasing difficulty which pastors and religious leaders experience in maintaining the spiritual vitality and growth of the Church, as well as in numerous other adverse expressions. Statisticians report that 500,000 names were erased from Protestant church rolls last year. Many of these are accounted for by changes of residence and large additions on confession reduce the net loss to a much smaller number than the erasures would indicate. Nevertheless the number of members dropped is not a healthy symptom in church life. There are, therefore, some who are trembling for the Ark of God and are predicting an early demise of the Church.

When one comes to investigate the forces that are operative in this disintegrating process, one finds it difficult to name any one specific factor. A combination of forces is at work in human society expressing itself in the thought life, in the

modern industrial, social and economic order, in the viewpoint which people have relative to the values of life and in their general conception of religion and its place in human society.

Enemies of the Church

Towards the close of the first century of the Christian era, the seer of Patmos in pictorial language describes the enemies that arrayed themselves against the new-born Church of that day. He calls them *the beast, the false prophet, and the fallen woman*. The beast represents the brutal, selfish, devouring spirit which expresses itself in those people that are seeking to trample the Church under their feet and snuff out its very life. The false prophet stands for the false philosophy, the hypocrisy, the unchristian teachings which prevail in the Church. And the fallen woman represents the spirit of worldliness, frivolity and sin. These three forces which the aged Apostle pictures in vivid and apocalyptic language in his generation are operative today and are threatening the very life of the Church.

The scientific spirit and the spirit of democracy have wrought a revolution in the thought life and in the attitude of people towards every aspect of human life. Whenever great movements such as the scientific spirit and the spirit of democracy break loose in the world they affect every part and department of life. They break forth everywhere — in government, in education, in industry and also in religion. The scientific spirit, for example, gave men a new view of the world. The spirit of democracy wrought great changes in the governments of the nations. Precisely

what happened in men's conception of the cosmic order and in the world of politics is today taking place in the ecclesiastical order. The old order changes. Men's attitude towards the Church has changed. The Church has not yet been able to make a complete readjustment in its thinking, in its organization and in its program to the new spirit that is abroad in the earth. This fact is undoubtedly alienating a large number of people, especially the so-called "intellectuals" and the vast body of young people, particularly those who are being educated in our colleges and universities.

The Mechanistic Philosophy

The mechanistic philosophy of life likewise is militating against the Church. Our conception of the values of life has greatly changed. The present generation is rushing madly after *things*, like hunters after game. This philosophy has largely relegated spiritual ideals into the background and has evaluated life in terms of material possessions. This viewpoint of life is far more deeply entrenched and more strongly regnant in human society than is generally supposed. It is being fostered in the home, in the school and in the industrial order which is honeycombed with its spirit. In this the Church itself, which is to be the generator and promoter of lofty spiritual ideals, is alike at fault with other institutions of human society. It has too largely become a machine. It depends too much upon organization, wheels within wheels, upon mechanical arrangements instead of upon the spirit of the living God. It measures its success too largely in terms of statistics, of elaborate edifices, of raising budgets and

other forms of activity which are dominated by the mechanistic philosophy of life and the spirit of materialism.

A Divided Church

The divisions in the modern Church are militating against its efficiency as a spiritual force in the world. In consequence of this fact the Church does not speak with a united voice. It does not have a common, compelling program. Protestantism has divided itself not only into denominations and sects, some of which are so small as to be called insects, but within denominational lines it has arrayed itself in opposite camps such as fundamentalism and modernism, each of which is a one-sided and an inadequate expression of the Church's life and teaching. Fundamentalism is essentially Roman Catholic in its spirit and in its method of approach to the doctrines of the Church and in its attitude towards those who differ in their views. Modernism is expending its effort in a mere intellectual process without having the spirit of an all-challenging and compelling program for Christianity.

Religion a Life

The misconception of religion which people so frequently entertain likewise has a perverting influence with reference to the Church. Many people speak of religion as a department of human life. They think of it as they do of education, politics, industry and other phases of human activity. This is an altogether inadequate interpretation of religion. Religion is life itself. It is a spirit and this spirit is supposed to pervade all departments of human life. Religion is what the blood is to the

human organism. Some folks think of religion as though it were a hand or a foot or the head or even the heart. But it is more than any one of these or all of them put together. It is the vital and vitalizing element of life. To put religion into one category and science or education into another category is missing the mark.

Now, the Church is the organ through which religion works, although it is not the only instrument. There are other agencies. In fact, during the course of history other agencies have taken over much of the work of the Church. In one sense the program of the modern Church is much larger than it formerly was. In another sense it is more restricted. Once it included education, hospitality, even transportation, along with ministrations to the poor and the preaching of the Gospel and its missionary enterprises. Now many of these activities are carried forward by other agencies which undoubtedly received their impetus originally from the Church and even today are sustained and supported by church people.

Reintegration

The reintegrating process of the Church, the restoration of its power in human society, must begin far back. Our motives must be given new content, new character and a new direction. The motives of life must change. Our educational standards and methods must likewise change. Our younger generation lacks a sense of gratitude. Many of the material blessings, comforts and conveniences of today are a direct or indirect product of Christianity which has been maintained in the world through the Church. The present

generation seems to be perfectly willing to enter into the inheritance, the enjoyment of these blessings, without recognizing whence they come or without making adequate provision for passing them on to succeeding generations. The indictment of the present generation is that it is self-centered; it lives too much unto itself; it has little respect for the past and scarcely any regard for the future. Institutions hoary with age and holy with honor are readily put on the scrap heap. The decadence of institutions such as the Church,

will mean the destruction of the ideals themselves which such institutions have cherished and in which they have been enshrined. In spite of the disintegrating forces in modern society which are at work against the Church, the Church will come out gloriously and victoriously. It has always been so. When the Church seems to be well-nigh crushed it rises again, like its Lord, unto new life and power.

"Oh, where are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same."

THE SOUTHERN MOUNTAINEERS

THERE are two main mountain areas in the South. The area east of the Mississippi is the one most commonly referred to as "the Southern Highlands." This is the area of the Alleghany, Cumberland, and Blue Ridge Mountains. As its boundaries are ordinarily drawn, it includes parts of nine states, with a total area of 112,000 square miles.

Within this area dwells 5,500,000 people. They are predominantly rural, the few large cities being in the valleys. Less than a fourth of the total population lives in places of 1,000 inhabitants or more. They are more than four fifths "native born whites of native parentage." Outside the cities, Negroes are few and the foreign-born still fewer. Industrial development is, however, effecting a change in this particular in some sections. In the fourteen counties in northcentral Tennessee only two per cent of the population are Negroes and only three-tenths per cent are foreign-born. Nine per cent live in the villages. These same counties illustrate the economic problem. Farming is the chief occupation throughout the mountains, but except in the larger river valleys the proportion of good, tillable land is small and the agricultural resources are exceedingly meagre. In these counties the average farm has only 36 acres of improved land and has a total value of only \$2,970. The mountains have natural resources in timber, minerals, and water power of incalculable value.

West of the Mississippi is the Ozark Mountain area, covering parts of Missouri, Arkansas, and Oklahoma, with a total area of approximately 60,000 square miles. The general characteristics of this area, in population and resources, are about as described above, except that the agricultural possibilities are greater.

The chief problems of the mountains are: lack of economic opportunity and consequent poverty; lack of adequate medical and hospital facilities and consequent prevalence of disease; lack of proper schools and consequent illiteracy; lack of good roads and adequate transportation facilities and consequent isolation and retardation; lack of strong churches with educated leadership and consequent weakness of religious life.

MISSIONARY HISTORY IN THE MAKING

Recorded in the July-August REVIEW, 1878

THE Methodist Episcopal Church (in 1878) reported 278 American foreign missionaries, 173 assistant missionaries, and 18 missionaries of the Women's Foreign Missionary Society. Today it reports 1,165 missionaries of the General Board and 696 of the Women's Society.

* * *

Fifty years ago the receipts of the Methodist Episcopal Church, for both home and foreign work, amounted to \$628,977 and the amount expended for foreign missions was \$280,000. Last year the foreign mission income alone was \$5,350,473.

* * *

It was in 1878 that the Rev. William Taylor, of the American Methodist Episcopal Church, visited India and South America to establish self-supporting churches.

* * *

In 1878 the Bible was translated into 212 languages and dialects. Today it is translated into over 800 languages and dialects.

* * *

Rev. George L. Mackay, a missionary of the Presbyterian Church of Canada, six years after he landed in Formosa, baptized thirty-two converts in the presence of two hundred hearers. He reported thirteen Christian chapels, each with a trained preacher. Today this Mission reports nineteen missionaries, 67 native staff and 4,109 communicant members.

* * *

The Peking Gazette of February 1, 1877, published a Chinese "Edict of Toleration" toward those who embraced Christianity—the first edict of its kind published in China.

* * *

Two missionaries, Lieutenant Smith and Mr. O'Neill, of the C. M. S., Nyanza Mission, were reported as murdered in Central Africa on their way to Uganda.

* * *

Messrs. Grenfell and Comber, of the English Baptist Mission, entered the west coast of Africa in 1878 to explore the territory in order to find a site for the mission. Today this society reports 78 missionaries in its Congo Mission, with 545 native staff, 95 organized churches, 9,230 baptized communicant members and 14,781 under Christian instruction.

* * *

The *London Weekly* reported 148,991 native Protestant mission adherents and 34,010 native Protestant Church members in South Africa. Today there are reported 409,376 native Protestant church members, and 643,181 adherents.

THE RISING TIDE OF COOPERATION IN HOME MISSIONS

BY REV. WILLIAM R. KING, D.D., New York

Executive Secretary, Home Missions Council

VICTOR HUGO said, "There is nothing like an idea whose time has come." Cooperation between denominations in Home Mission work is "an idea whose time has come." It has been talked about. Pious resolutions have been passed commending it. Comity committees have been wrestling with it, but not until within recent months has it seemed to grip the imagination of the Church. Today there is a rapidly rising tide of interest in interdenominational cooperation and fellowship. It has come upon us with the suddenness of a mountain freshet caused by cloudbursts far up the canyon.

The Comity Conference, held in Cleveland last January, did much to quicken interest and arouse the leaders of the Church to the importance of this subject. It was without question the cloudburst that started the streams flowing at fuller tide. For three days more than four hundred leaders of thirty denominations in the United States and Canada, faced fearlessly the facts that had been gathered by surveys from all parts of the country. This was the first time the leaders of the denominations had ever come together to study seriously the question of competition and overlapping. The disclosures of facts presented at this conference shocked the delegates and, through the press reports, to a considerable extent the entire Church, into a consciousness of the need of

closer cooperation between denominations in Home Mission fields.

Over-Churching

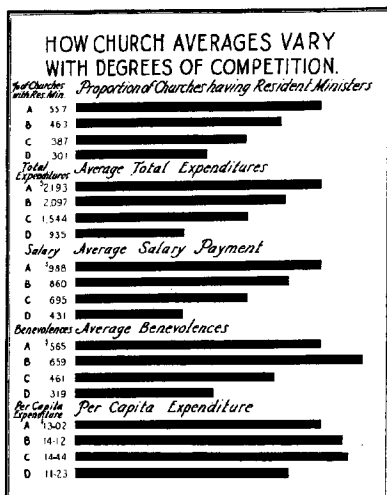
The facts presented were along three general lines — over-churching, under-churching and Home Mission aid. The surveys revealed the fact that 60% of the town and country communities have more than twice as many churches as are needed; in some instances four or five times as many as the communities can adequately support. Out of 179 counties, scattered over the United States, in only six did the ratio of churches to population approach the commonly accepted standard of one church to every 1,000 inhabitants. The average was one for every 463; more than twice the number needed. One county in North Carolina had a church for every 95 people. In an agricultural county in Maryland there were 17 churches within a radius of seven miles. A village in central Pennsylvania, with 600 inhabitants and 1,900 in the whole surrounding country, has 18 churches, one for every 107 people. These churches belong to nine different denominations. Eight of them have less than 25 members each. Altogether they have enlisted less than half of the people of the community. Within three miles of a smaller village in the same state, in a district having about 1,000 inhabitants, there are 17 churches representing four de-

nominations. Here there is not only competition between different denominations but some of these denominations are competing with themselves by trying to maintain two or more churches where even one may not be needed. A high official of a leading denomination said to a group of church leaders recently that there are in a certain state, which he mentioned, five or six times as many churches of his denomination as are needed. One man writes that within fifteen minutes' drive from his home in all directions he can reach 17 different country churches. In another hamlet of fifty souls in the old Keystone state there are three churches. In one of the buildings, Reformed and Lutheran groups hold services on alternate Sundays, both conducted by non-resident pastors. The other two buildings, within a stone's throw of each other, belong to two kinds of Evangelicals. In each building are conducted a separate Sunday-school and preaching services on alternate Sundays by the same pastor. Similar situations exist in other places between other denominations.

This sin of over-churching is not confined to rural communities. It exists in the cities as well. In Philadelphia, one Roman Catholic parish is overlapped by nineteen Protestant churches. In a New England city, where the population has not increased in sixty years, the number of churches has in that time multiplied three times. In one of the larger cities in New York State there are nineteen churches in the downtown section within a few blocks of each other. In a city in Illinois with 10,000 inhabitants, who are about equally divided between Roman Catholic and Protestant, there are four

Catholic churches and ten Protestant—just twice as many churches as are needed to care for the 5,000 Protestants.

In the face of such facts as the foregoing, which could be multiplied at great length, one cannot help but sympathize with the veteran minister who writes, "We hear of shortage of ministers; I think it is a surplus of churches. There is undoubtedly a large number of churches absorbing national



NUMBER OF CHURCHES PER 1,000 INHABITANTS

A—Less than 2 C—3 to 4
B—2 to 3 D—4 and over

missions funds which ought not to exist, and if the denominations were a business organization certainly would not exist."

Under-Churching

While interdenominational rivalry in Home Missions has led to overchurching in many places, it has led to under-churching and inadequate churching in many other places. The more desirable and promising communities have been

entered by as many churches as could crowd in, while the out-of-the-way places, the "by-ways and hedges," have been neglected. There are, according to a survey made a few years ago, 10,000 rural communities that do not have a church of any kind. There are still other communities that are inadequately churchied, with part-time pastoral services, or only occasional preaching, with poor equipment and no program. These neglected communities, these people who have no gospel privileges, are the ones to whom our hearts go out. Neglecting and overlooking is far more serious than over-churching. It is better that a community should have too many churches than no church.

The encouraging element in this whole situation is the awakening of the Church, especially the leaders in Home Mission work, to these evils, and the growing determination to correct them. The men and women who are most alert and anxious along these lines are the members and secretaries of our mission boards. Whatever mistakes may have been made in the past by our zealous Home Mission Boards, that charge cannot be made against the ones who are directing their policies today. It is the denominational Home Mission Boards, cooperating through the Home Missions Council, which they support and control, that are promoting the comity principles and cooperation programs that are being pushed today. They are the leaders in interdenominational comity and cooperation.

What Has Been Accomplished

Much has been accomplished during the last two decades. The Home Missions Council was organ-

ized twenty years ago to bring the various Home Boards into closer fellowship and cooperation. The statesmen of that day saw the need and set themselves to meet it. Their faith and vision have been splendidly justified by the actual accomplishments. The strongest argument in favor of cooperation is that it works. The proof of the pudding is in the eating. Denominations have found out through experience that they can work together. Such interdenominational organizations as the Federal Council of the Churches of Christ in America, the Home Missions Council, the Council of Women for Home Missions, and a large number of other national and state interdenominational organizations, have been demonstrating the fact that cooperation is practical and profitable. There are scores of regional and local cooperative enterprises that are meeting with success. In several states comity agreements are working with increasing satisfaction. In Montana, eight years ago, the denominational leaders made a survey of the state, organized a State Home Missions Council and entered into comity agreements. At the first meeting immediately following the survey, forty-nine consolidations of churches were made and one hundred and seven neglected communities were allocated to the different denominations. Each one was assigned certain neglected fields for which it was to be responsible, all the other denominations agreeing to stay out. For example, the entire eastern part of the state, one hundred and ten miles east and west, the entire width of the state from the Wyoming line to Canada, two hundred and seventy-six miles north and south, was allocated to

the Congregational Church. That denomination accepted the responsibility and proceeded to organize the work on the "Larger Parish Plan," with the assurance that there would be a free field and no competition. They established centers, put in good men, gave them "Congregational Service Cars," equipped the stations with adequate buildings and inaugurated up-to-date aggressive program. Today there are strong churches across the entire eastern end of the state. Other denominations were given special allocations. The Presbyterians were assigned the east side of Butte, Montana, the foreign section of that mining city. With a free field and full responsibility the Presbyterian Board was encouraged to put on a real program with the result that in a short time the entire complexion of the section was transformed. Baptists, Methodists and other denominations were assigned special regions for which they accepted sole responsibility with gratifying results. The State Council has held two meetings a year since it was started. Adjustments and exchanges have been made from time to time. So well has the plan worked that today there remain but few places in the state where there is any competition or overlapping.

In Wyoming the same methods have been followed. At present there is but one place in that state where there is competition and that is due to local conditions over which neither the denominational leaders nor the grace of God have had any control. In Utah there is complete comity. In other western states comity committees and state councils have been working with encouraging success in cooperative

enterprises. In New England great progress has been made. Massachusetts has for many years been working out federations of churches and comity agreements. New Hampshire has just completed a state-wide survey, looking to the elimination of over-churching. There are already more than fifty towns (townships) in the state where there is but one Protestant church and more than a score of federated community churches. Recently I sat for two days with the denominational superintendents and executives of the state in a review of the survey. There was a remarkable spirit of unity and cooperation. Each community of the state was studied, and agreements arrived at for adjustments and exchanges and consolidations that need to be made. If their recommendations are approved by the local communities involved, New Hampshire will have one hundred per cent comity.

In Porto Rico the Evangelical denominations allocated the territory at the beginning of the work in 1920. They maintain a Union Theological Seminary at Rio Pizdrus and carry on their publishing work cooperatively.

In the Southwest there is an Interdenominational Council on Spanish-speaking Work, which coordinates all denominational work among the Mexicans in this country.

In Santo Domingo there is an outstanding illustration of interdenominational cooperation, where three denominations are carrying on a united effort to Christianize the people of that republic.

Another interesting development in interdenominational cooperation is the Community Church Movement. Union churches have existed

here and there for some years, but the movement as we have it today is of comparatively recent growth. The union churches of earlier years either died a natural death or were incorporated into the denominational bodies. There are only three undenominational union churches listed now which were organized prior to 1890. The movement began to assume real proportions about twenty years ago. It was coincident with the drift of population from the country into the towns and cities. Of the total number of community churches reported today only forty-four were formed before 1912. The movement is confined very largely to rural sections. According to the most recent figures available, there are 1,296 community churches, 1,066 of which are in villages of 2,500 and less.

There are four general types of community churches — Federated churches, Undenominational churches, Community churches attached to a denomination, and Affiliated churches. The largest type is the Community church attached to some denomination. The second largest type is the Federated church. The Comity Conference in Cleveland declared in favor of the denominational community church with a program and policy broad enough to receive into fellowship Christians of all denominations without subjecting them to theological tests.

This Community Church Movement is gaining headway and is attracting considerable attention. There is vigorous propaganda behind it. For some time *The Community Churchman*, an ably edited and attractive monthly, has been advocating the cause. The promoters of this movement meet in

biennial convention to discuss matters of common concern and further interest in the movement.

Recently two very interesting and illuminating books have been issued — "United Churches" by Elizabeth Hooker of the Institute of Social and Religious Research and "Community Churches" by David R. Piper.

Whatever may be said for or against the Community Church Movement it is a going thing; the interest is spreading; the number is increasing. Like all movements it needs to be carefully studied and wisely guided lest it become a disintegrating factor in our church life on the one hand, or grow into another denomination on the other — either of which would be deplorable.

These things that have been accomplished in the lines of comity and cooperation, together with the new information that has been gathered through surveys, and especially the findings of the Comity Conference, have all combined to start a tide of sentiment in favor of cooperation that is flowing through new channels and with rapidly increasing currents.

There are other influences at work in the hearts of men which are helping to swell this tide of cooperation among the churches. The movement is being accelerated by the new passion for the Kingdom of God that has come in recent years and the consequent new conception of the Church's task.

Today there is a new emphasis upon the Kingdom, a new hunger for reality, and a new set of objectives in church life. The leaders of religious life today are not thinking in terms of the Church so much as in terms of the Kingdom. In this they are in harmony with

their Lord. He began and ended His ministry preaching the Kingdom. It was the Kingdom He came to establish. The Church is only a means to that end. The Kingdom is the ultimate objective. Men of vision today are beginning to look upon the organization and the activities of the Church in the light of the Kingdom. They are beginning to discover that competition and sectarian rivalries are not in the interest of the Kingdom. The old sins of denominational expansion, sectarian conquests and ecclesiastical supremacy are giving way to the real objectives of the Kingdom. We are coming to think of the task of the Church as beyond and above the building of organizations to be confined within temples made with hands and to be valued by their numbers, size and beauty. The ideal that inspires our real church leaders today is not church extension but Kingdom extension. Their prayer is "Thy Kingdom come. Thy will be done on earth." Home Missions began too largely with the idea of extending the denomination and planting our particular type of church in every community. Today the Kingdom interests are more dominant.

Our Common Possessions

Along with this new passion for the Kingdom and the fine fellowship we are having in our cooperative enterprises there is coming a new appreciation of our common possessions in Christ, and the negligible importance of the things that have been separating us. We have come to see that no one denomination has any monopoly upon Christ, or upon Christian truth. No one church is in possession of a single saving faith or doctrine that is not the common possession

of us all. Stanley Jones, in his recent book, "Christ at the Round Table," tells how, when Christians and non-Christians in India met together to share with each other their inmost beliefs and experiences Christians found how much they had in common. He says, "Our Round Table Conference revealed the fact that we are the most united people on earth and united in the deepest essentials of life. At the center, at the place of Christian experience we are one. We do not have to strive for unity, or ask for it, we have it. The Christian Church is the most united body on earth when it is really Christian. No matter who was speaking, whether it was an easterner or a westerner, a brown man or a white man, a high church Anglican bishop or a Salvation Army officer, a Menonite or a Methodist, a Protestant or a Catholic, wherever men experience Christ in reality we felt we were one. Outward differences fell away as irrelevant. All other unities are superficial compared to this."

That is the conviction that is taking hold of Christian leaders around the world. In all real essentials, in the things that matter, the things that save, we are one. It is the things that are not important that separate us. That is the tragedy of it. The scandal of Protestantism is that we who are so essentially united are so non-essentially divided. Our denominational rivalries are belying our real unity. Our zeal for our particular denominational beliefs and activities, which are legitimate within proper limits, has led us to emphasize them beyond their importance. This has hindered the coming of the Kingdom of God. The Church is fast becoming con-

victed of this thing. It is being converted. There is a place for denominations. They are essential to the progress of the Kingdom. There is a place for differences of religious opinion as there is for different religious experiences. There is need for diversities of operation in church work, as there are varieties and types of people, but there is no need for any of these things to interfere with our higher unities and our broader fellowship.

Another cause for this rising tide of cooperation is the growing conviction of the absolute hopelessness of the Kingdom task so long as the Church is not united in its efforts. There is a general feeling among church people that the Church is *in statu quo*. There is much to justify this feeling. The Church is not making headway as it should. Some think it is actually losing ground. Three of our leading denominations reported for the year 1927-28 one third of their churches as not receiving a single member on profession of faith. This is enough surely to make us think. The Church is not gaining in any appreciable way. In many places it is actually losing ground. Some are questioning whether the country church can long survive.

There is, however, an encouraging element in this situation. It is the fact that we are beginning to see it. Marshal Foch, just before the first battle of the Marne, sent

in this report: "My center is giving, my left is retreating, the situation is excellent, I am attacking." The excellence of our situation today is arising out of the increasing consciousness of our real condition. Our centers are giving, our lefts are retreating. We are seeing that it is time to attack. We can learn a valuable lesson from the war in France. So long as the armies of the allies were not allied, so long as they were fighting separately, each planning its own campaign, choosing its own position, directing its own battles, the enemy gained. Not until the allies actually got together and put themselves under the direction of a coordinating head did they stand any show of stopping the German march to the sea, or of breaking the Hindenberg Line. It was cooperation that won the war. That cooperation did not detract in the least from the prestige or national dignity of any army. Each retained its own name, its own personnel, its own uniform, its own equipment, its own organizations. It simply became allied with the other armies and threw its forces into line with the general plan. The denominations have nothing to lose in cooperation in Home Missions. Each will retain its own peculiar methods, organizations and uniform, its own sectors for defence and attack, but coordinated with all the others by mutual planning and coordinated strategy the battles will be won.

AFRICAN PROVERBS

Freely Translated into English by Mr. D. M. Miller

"He weeps with one eye," meaning: He is insincere.

"You kindle a fire and leave it," that is to say: You are a talebearer.

"He is a calf of the old cow," or as we would say: A chip of the old block.

MOVING PICTURES OF HOME MISSIONS

BY REV. JOHN T. FARIS, D.D., Philadelphia, Pa.

Editor of Publications of the Board of Christian Education, Presbyterian Church, U. S. A.

SECULAR historians of the United States have delighted to picture the stages of the advance of civilization from the East to the West. And what a tremendously interesting story they tell! But it is not a tithe as interesting as the story that might be told of the movement of the men and women who have carried the Gospel from the Atlantic to the Pacific.

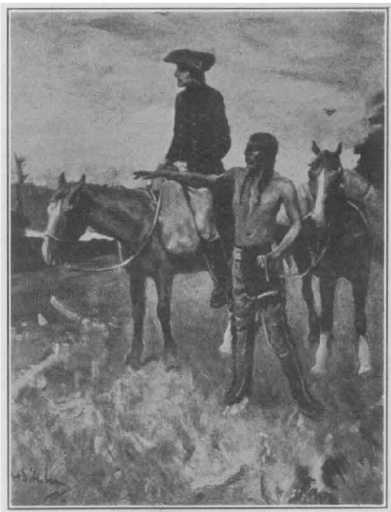
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That story might begin with David Brainerd, the famous missionary to the Indians, who was expelled from Yale College, it is said, because he had said of a tutor that he had no more religion than a chair. It might be continued with tales of Jonathan Edwards, who, when the people at Northampton, Massachusetts, did not believe in him and his message, went to live among the Indians at Stockbridge, Massachusetts, where he began work without salary. The next scene described might be that of the villages by the Susquehanna in Eastern Pennsylvania where the Moravians taught the Indians.

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Place should be given to the incidents in the early days of Old Pine Street Church in Philadelphia where, for three hours, a solemn congregation sat sedately in their pews, while they listened to addresses of farewell to departing home missionaries which were concluded by the mournful message of the minister in charge: "We are gathered here today to say farewell to our friends who are about

to go out as missionaries to Pittsburgh. They are going into great danger and perils, and it is likely they will soon die. In anticipation



DAVID BRAINERD AND HIS
INTERPRETER

of this sad event we will now sing their funeral dirge:

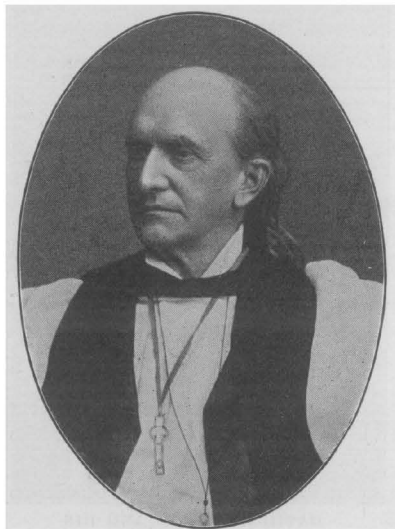
"Why should we mourn departing friends,

Or shrink from death's alarms?"

* * * * *

Now let us go to Ohio. The year is 1771. David Zeisberger has led a little company of Moravian missionaries from Bethlehem, Pennsylvania, to the Muskingum River. There they founded three villages, Shoenbrün, Gnadenhütten, and Salem, where they were surrounded by peaceable Christian Indians. Ten years of faithful, consecrated service followed. The story of self-

sacrifice, of dangers faced, of difficulties conquered, is an epic of the frontier, about halfway between the white settlements on the Ohio and the Wyandots and Delawares on the Sandusky. During the Revolution troubles increased, for the Wyandots and Delawares became allies of the British. At length the enemy attacked Gnadenhütten. The story of the tragedy



BISHOP WHIPPLE,
Apostle to the Indians

that followed was told by Zeisberger in his diary:

"The militia, some two hundred in number, as we hear, first came to Gnadenhütten. Our Indians were mostly in the cornfields and saw the militia come, but no one thought of fleeing, for they suspected no ill. The militia came to them and bade them come into town and no harm should befall them. They trusted and went, but they were all bound, the men being put into one house and the women into another. The brethren began

to sing hymns and spoke words of encouragement and consolation one to another, until they were all slain."

Undismayed, Zeisberger, who was not present at the time of the massacre, led a party back to Ohio when, in 1796, Congress granted to the Moravian Indians the tract of land in Ohio which they had formerly occupied. The town of New Goshen was built, and there the faithful missionary labored until November 17, 1808, when he died.

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From Ohio to Indiana is easy. Now see Baynard Rush Hall, who went to what in 1818 became known as "The New Purchase." There he cleared his farm, and preached to people who came "from all quarters of the woods, along roads, traces, paths, or short cuts," on horses, "some with single riders of any sex, bursting at a gallop into view, through underwood, thickets of spicewood and papaw, or clearing log after log, in a kind of hop, skip and jump gait."

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In Illinois, on the Rock River, a pioneer home missionary alternated tasks like clearing the forest, making a coffin, attending a funeral where he was undertaker as well as minister, and preaching on Sunday at points forty miles apart where the distance must be made on horseback, through the forests, or over rough tracks called, by courtesy, roads. And when, in time, the churches grew so that they could pay a salary, the amount was proudly fixed at \$125 per year!

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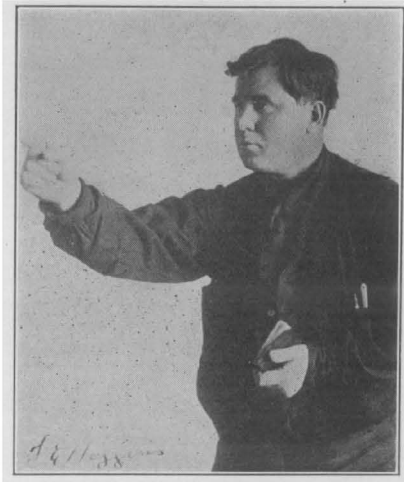
On the prairies of Minnesota, with Henry Benjamin Whipple, D.D. His Minnesota life began in

1860, at Faribault. From that town as a center he drove his horses three thousand miles each year for two years, as he did pioneer gospel work, always having in mind the words spoken to him when he was consecrated as bishop: "Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost." Another part of the charge, less personal perhaps, but even more fervent, was, "Do not forget those wandering Indians, for they, too, can be brought into the fold of Christ." The first gift he received for his work was a returned missionary from Cape Palmas, Africa, who said, as he gave it to the bishop, "Our Christian black men gave me seventy dollars to carry the Gospel to heathen America. I give it to you for Indian Missions." The story of the more than forty years that followed the faithful expenditure of the sacred gift is crowded so full of surprising and effective service, and of thrilling incidents, that it is good to read of them in full in Bishop Whipple's own book, "Lights and Shadows of a Long Episcopate."

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Minnesota once more, but not the Minnesota of the Indians, but that of the lumberjacks, the sturdy men who spend the long winter in the woods that they may help to supply the world's call for lumber. Their life is full of hardships, and the camps are full of evil. In 1895 there was a home missionary named Frank Higgins, whose work centered at Barnum, Minnesota. One evening he went to Kettle River to see the "drive"—men floating down the stream the logs that had been cut the winter before. That evening he was asked to preach, and from a log he did his best.

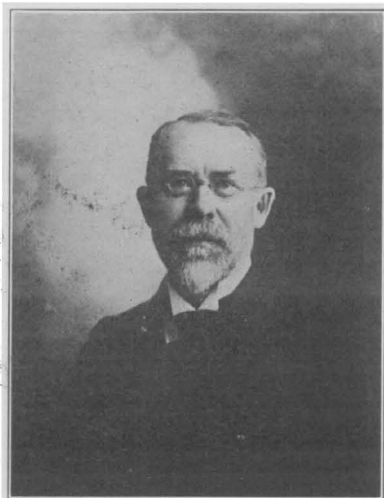
"Come again!" the men pleaded. He did so. The next winter the men of various camps asked him to visit them. This he did gladly. As he studied the conditions—away from civilization for months, spending the long evenings in the bunk house with but little to occupy their minds, few having even a paper to read, seldom receiving a letter, since most of the loggers are wanderers—his heart went out to them. He won their confidence,



FRANK HIGGINS, "LUMBERJACK
SKY PILOT"

and they talked to him as to a "pard." He was amazed to learn that no missionary society was working among the many tens of thousands of these men in the woods, though they were exposed to the mercy of the saloon, the brothel, and the gambling hell. The call was irresistible. He gave up his home, went into the camps, organized work for the lumberjacks in Minnesota, Montana, Washington, and California. And during his more than eighteen years in the woods, where he was

the companion and friend of the hardy men, he won many of them to a Christian life. After his death, in 1916, the man who succeeded him said to the Presbyterian General Assembly: "Let us thank God for the inspiration and vision he gave that noble man of faith, the best friend I ever had or ever shall have on earth, Rev. Frank Higgs. I had drifted into the logging camps. At the age of twenty-



DR. SHELDON JACKSON, PIONEER

two I had been driven from every city and town in Northern Minnesota and North Dakota and deprived of citizenship. I have fought one hundred and twenty-eight contests in the squared circle with padded mitts. At the age of thirty-six, in a logging camp, I heard that big-hearted, godly man preach. The sermon reached the heart of the old outlaw, and I am here tonight as a living testimony of the results of the Lumber Camp Mission Work done by Frank Higgs."

* * * * *

The Indian Territory. In 1858,

in the days when great herds of buffalo still roamed northward in the spring and southward in the winter, when three weeks were required for the journey from St. Louis, young Sheldon Jackson and his wife went among the Choctaws. There they taught the young savages who preferred to fight the teacher rather than to learn from him. And there he served his apprenticeship for his later wonderful work in Minnesota, Colorado and New Mexico, and finally in Alaska. Among his countless tasks, he transformed the educational system and brought physical life to the starving Eskimo by introducing the Siberian reindeer among them, so paving the way for their entrance on the life more abundant.

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Wyoming and Idaho. There Bishop Ethelbert Talbot went in 1887, and there he made the acquaintance of hundreds of coworkers who led him to testify:

"The heroism, self-sacrifice and devotion evinced by our Methodist, Presbyterian, Baptist, and Roman Catholic, and other brethren in the Far West were such as to win my reverent regard. And great is the debt which our civilization owes to these pioneers of the Gospel." That was high praise from the man who knew how to handle such unusual situations as that when, at a mining camp, an Uncle Tom's Cabin troupe sought an audience just when the bishop was busiest. The leader of the troupers asked the bishop if, since both were seeking a hearing, they could not make a deal. "Let me have the hall until nine o'clock," the bishop said. "Your entertainment will follow immediately after the service." The surprised trouper said, "Well, if that ain't treating us stage peo-

ple white! You bet, I'll fetch all my troupe to your show, and we'll be mighty proud to be there, too!"

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California. It is a startling fact that one of the first missionaries to San Francisco, during the days of the gold excitement, was sent from the Sandwich Islands, where missionaries had gone less than twenty years before. When they went, theirs was a foreign missionary field, but their successors have been home missionaries since 1898. So it is good here to think of their surprise when, in 1820, they landed at Kailua, Hawaii, and, expecting to find themselves in the midst of heathenism, they learned that a year before, by royal edict, idols had been destroyed, and tabus abolished, so that the Hawaiians, without a religion, were ripe for the work of the devoted missionaries!

* * * * *

You have heard of the Chinese Rescue Mission in San Francisco, where Miss Margaret Culbertson labored for years, and then turned over her work to Miss Donaldina Cameron. How those names have been detested by Chinese highbinders because they were unable to keep the bearers from thwarting their designs on Chinese girls destined for awful slavery in the dens of vice in Chinatown! It is said that Miss Cameron rescued from such slavery not less than fifteen hundred girls during the first twenty years of her superintendency of the rescue work in San Francisco. What a tale of adventures could be told of those twenty years—adventures in the blind underground passages, in Chinese temples, in courts of justice. "No, I am not particularly adventurous by nature," Miss

Cameron once said to a questioner. "I did not know what I was getting into when I began the work. Now I could not let go. I love these girls. I must go anywhere when the call comes from one of those who would be free."

One who has written of Miss Cameron's work says that the Rescue Home charges itself with the rescue of slave girls who have been brought unlawfully into the country. Its search for these girls may lead from Seattle to Phoenix, into every form of den or secret haunt of vice. Tidings concerning these girls come in every way, by whispered word or secret note, or polite inquiry, often from Chinese themselves who know Miss Cameron's indomitable courage and unfailing persistence.

And the results! They may be seen in a picture of the entrance to the home of a shrinking, fearful girl, the victim of superstition and deception, and the departure from the home, a few years later, of a self-respecting, well-poised Christian, ready to carry light and joy into a new home which she will help to make. Multiply that picture by hundreds, and you can see the work carried on by San Francisco's Rescue Home for Chinese Girls.

The responsibility for the civilization and Christianization of the world is most incumbent upon us in the United States, in Britain and Canada, because of all nations we have come in contact, partly as traders, partly as governors, with all the backward peoples. It is urgent that we endeavor to meet that responsibility in this generation.—*J. A. MacDonald.*



TRAINING THE CHILDREN TO BE LOYAL AMERICANS AND GOOD SCOUTS

THE IMMIGRANT—ASSET OR LIABILITY

BY CLARA M. GOODCHILD, Brooklyn, New York

A CHINESE wall, compactly built around America, could not exclude our immigrants nor our alien problems; already they are here—present and active. Even since the number was reduced by the quota, 538,000 aliens entered the half-closed gate to the land of the free in 1927. Considering this inflow, though it is checked from the flood-tide of 1914 when it reached 1,197,892, frenzied oratorical shouts of "America for Americans" seem futile indeed.

America has been called "The product of immigration." No one disputes the gain to America of such immigrants as Karl Bitter, the Austrian sculptor; Alexander Graham Bell, the father of the telephone; Andrew Carnegie, the

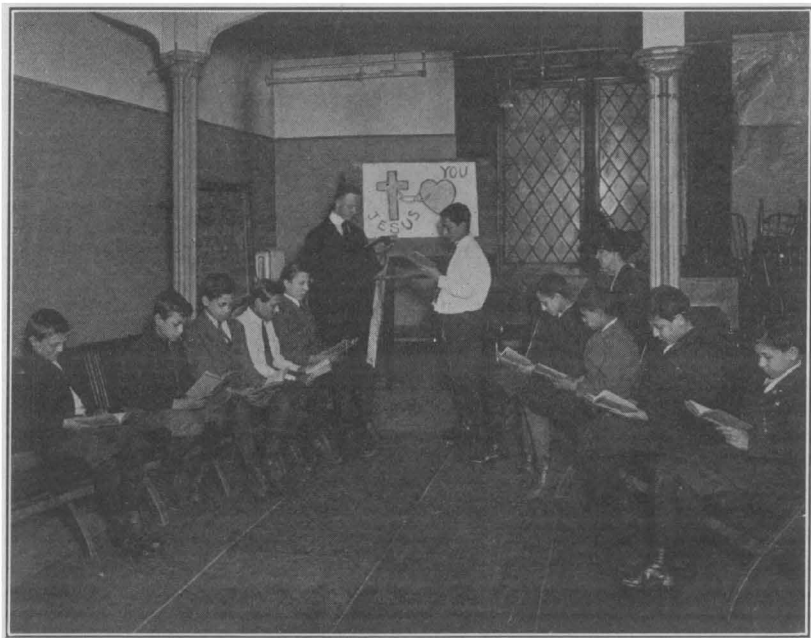
open-handed Scotch steel magnate; Samuel Gompers, the friend of the laborer; John Ericsson, who saved the Union navy in 1862; James Gordon Bennett, the Englishman who gave America her first real newspaper; Edward Bok, the Dutchman, who said, "The sky is the limit to the foreign-born in America"; Theodore Thomas, the great orchestral leader; Nikola Tesla, the electrical wizard; Augustus St. Gaudens, the inspired sculptor; the Serbian scientist, Michael Pupin; or Dr. Michael Anagnos, the Boston "eyes to the blind." These and countless others have shared in America's making. They are God's gift to our young nation.

Not so our sentiments towards

the unceasing stream of ignorant, unskilled, illiterate ones pouring endlessly through the portals of freedom, pushing against the exclusion and quota bars, straining eager eyes across the seas for a chance crack of admission. Some friends of America call these immigrants our greatest menace. Capitalists, politicians and industrial

convictions which opened America to the world. The patriots who live in the dying glories of America's morning years, deplore the passing of a machineless, pastoral age, an America independent of immigrant labor. How strange a scene, America without immigrants!

No one to blame for crime; no



TEACHING BOYS TO KNOW THE BIBLE AND TO BE GOOD CHRISTIANS

barons openly welcome and secretly fear them. Without doubt they spread turbidly over the scene like the muddy flood of China's "river of sorrow." Streets of old American cities, Lowell, Holyoke, New Bedford, on a pay night resemble port cities of Europe. The bronze figures of revolutionary soldiers, the sacred monuments of Concord and Lexington and Bunker Hill look down sadly on tramping thousands, utter strangers to the brave

one to do the hard dirty work; no one to supply wild oratory with direful predictions of impending doom. Where would be found occupation for the social service worker or the Americanization zealot? Who would swarm into the Sunday resorts? Who would buy the cheap autos choking our roads? Who would furnish the gorgeous colorful pictures of life in our tenement and slum districts? Who would take the prizes in our public

schools? Whose children would crowd into our state colleges and laboriously work out an education?

A huff and a puff, they are all gone! America for Americans! What does it look like? No picks ring on highways; no cages descend into mines; no smoke rises from foundry stacks; no cranes swing in steel mills; no dynamos rotate in power-houses; no shuttles fly in looms; no glow scintillates from blast furnaces. On the morning after such an exodus the ancient American stock arise to a stupid and idle world. Countless busy and bustling towns suddenly have become useless and inanimate. America is bereft of the labor which has made her the envied among nations, the richest land on earth!

These immigrants did not come uninvited. "By far the greater part of immigration is due to the industrial demand in the United States for labor," unskilled, rough labor that has not appealed to those who pride themselves on being "native born." The call went out overseas, a call richly colored with possibilities of higher wages, freedom from conscript duty, easier hours, free schools, irresistible allurements, and the response was instantaneous and startling. From Italy's vineyards and her noisy cities; from grain fields of Russia; from lemon groves of Sicily; from Albanian wastes and Montenegrin rocks; from "little town by river or seashore, or mountain-built with peaceful citadel," they listened and were snared. The tiny farm patch was sold; the goat and chickens and rude tools were converted into cash; the meagre clothing and few priceless family treasures were crowded into hampers or tied into shapeless bundles.

Then a brief hour for farewell, a last longing pathetic look on home, sweet home, and these brave ones set out for the strange and weary journey, cuffed and bullied and robbed all the way, yet with patient stoicism; for the hope set before them enduring privations unbearable to our softer race. "Immigrants are all alike in possessing the spirit of the pioneer, the innovator, the explorer, the adventurer."

What has their *Eldorado* yielded? Higher wages but higher cost of living; an unfamiliar and difficult language with unknown or obscure means of acquiring it; wretched, dark, unwholesome living quarters in swarming slums in exchange for the village or farm life in the open; free schools but the vicious playground of the contaminated gutter; and perhaps hardest of all, universal ostracism by the people of the land, unconcealed contempt, deliberate and violent dislike. My Italian fruit woman confided to me that Italy was a better land than America for there the rich always have a kind word for you; but here, she said, "they treat you like dirt." Then why stay? Ah! the bridges are all burned, the choice is now irrevocable. The marvel is that any virtues remain alive, even though dormant, on which to graft the bud of American democracy. And why this resentful American gesture? Who is a foreigner? Scratch any American deep enough and you will find the alien.

And these foreigners who have taught the map of Europe to provincial America, the geography of countries hitherto mere fantasies, bring with them certain precious universal virtues; devotion to family life; the virility of rugged cen-



AN OPEN AIR MEETING IN A "FOREIGN BORN" NEIGHBORHOOD

turies; inherent ability to work hard, and a pathetic ambition for their children. Possibly their low standards of living which we so loudly censure may be due to inherited economy, or to a fond saving for eventual betterment. Their illiteracy may be lack of opportunity or encouragement rather than bestial and craven indifference. Their ignorance of our language and customs, of our history and ideals, may be the chief cause of their all-too frequent disregard of our laws. Perhaps if we should appraise their limitations more justly and compassionately, they would respond with greater receptivity and confidence. No doubt "the great majority of these adult illiterate immigrants are capable

of being developed into useful law-abiding American citizens. The great majority of them desire to become such citizens. The great majority of them, also, are here because of their faith in the ideals of America and in the principles of human justice which they believe reside in this free land."

What then will turn the menace of immigration into a contribution to the common stock? What, indeed, but an appreciation and acknowledgement of the identity of interests of all people in America? Whether belonging to the original sons and first families, or arriving in the steerage; whether equipped with a pedigree, a university degree and a bank account, or with only bodily brawn and a dim, se-

cret, unphrased longing for some undefined better life than the old world could afford them.

Willy-nilly the old-time American and the old-world immigrant must pool their interests and rise or fall together. Thousands of impotent and impertinent "backseat drivers" are offering their unsought advice in these immigration problems; and still other thousands earnestly and honestly inquire, "What shall we do?" To all, the first caution is, properly, do not criticize, it is worse than useless. The foreigner is all blue and black and callous to the kicks of unkind criticism. Try a little human kindness. Regard these strangers, unresponsive, unlovely, often uncouth, as in reality just God's creatures like ourselves. As Shylock says, "Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer. If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?"

Possibly a fit habitation at a proper rental; fewer curses and more courtesy; some intelligent appreciation of his worthy ancestry might work wonders in clearing his dark-browed animosity. He is now indeed part and parcel of the pack. Will he enter proudly the upward march to conquest, or will he divert the entire course from the goal of prosperity into a stampede down the steep grade to destruction? It may depend wholly on the treatment older Americans give him, seeking his cooperation in all undertakings on his behalf. Any program, even of the utmost friendliness, must come to the for-

eigner as a gift, offered in the spirit of American liberty and democracy, and with such genuine sincerity that the happy effect will be similar to the joy of the Syrian Abraham Rihbany, who became the pastor of a wealthy Boston church, and who exclaimed, "Just think of me, the child of ages of oppression, now having a great country to serve, to defend!"

Christian churches have the simplest, most persuasive and direct approach to aliens and foreigners, being fully equipped by their Divine Master with both the requisite power and the definite command to "love one another," "do good to all men," "preach the gospel" the good news, of the One who gave His life "a ransom for many." To change these outsiders through the fellowship that is in Christ Jesus is to bridge once and for all the chasm between alien and American. The Bible is the finest primer of the English language, and to graduate in its precepts is to become indeed one of the sons of liberty, the liberty in Christ Jesus, which makes every man a debtor to every other creature.

The one thing lacking is prompt obedience in pursuit of the difficult undertaking; the great obstacle is our own foolish racial pride; the great motivation to diligence in the work may proceed from our agony of apprehension lest "you and I and all of us fall down," and our land of the free become a desolation and a by-word.

* * *

Some men live in a well—their horizon is the well's mouth with a tiny patch of sky above it; others dwell on a mountain top, and behold all the kingdoms of the world at every sunrise.—*W. H. P. Faunce.*



WHICH ARE THEY—HOPELESS DERELICTS OR OUR FELLOW MEN

THE MENACE OF OUR JAILS

BY REV. CHARLES N. LATHROP, New York

*Secretary of the Department of Christian Social Service, National Council
of the Protestant Episcopal Church*

IN THE lives of the first Christians, jails played an important part. Both St. Peter and St. Paul, as the Book of the Acts shows, had remarkable experiences in prison. But besides these two saints, hundreds of other Christians in the first century were sent to jails. Perhaps this is one of the reasons why in the great parable of the last Judgment, our Lord specifies particularly among all the acts the people might do to inherit the Kingdom of Heaven: "I was in prison and ye visited me." This parable suggests a very specific and important responsibility on the part of His followers to be interested in those who are in the jails and prisons.

Many of the great state peniten-

tiaries are removed from immediate contact or the possibilities of contact on the part of local communities. They have their large staffs with specially appointed chaplains. The local jails, however, are near at hand and have no large staffs, no regular chaplains, and in many cases the inmates have no religious ministrations whatever.

There were in America, according to the census of the Department of Commerce in 1923, over three hundred thousand men held as prisoners under sentence for crimes or misdemeanor. A wide statistical study shows that about half of the prisoners in the county jails have been convicted of crime. Another half are awaiting trial,

unable to procure bail. Some are held as material witnesses. There are, therefore, about 600,000 men and women in American jails every year. In addition, Dr. Hastings H. Hart, of the Department of Delinquency and Penology of the Russell Sage Foundation, estimates that 900,000 is a very conservative figure for the number confined annually for a longer or shorter period in city and village "lock-ups." This makes about a million and a half people who go through local jails annually and come out marked in character and ideals. This is one and a quarter per cent of our entire population.

The young man, who for the first time is charged with crime, is lodged in the county jail. One would think that our socially minded groups would certainly bring their whole force to bear on a situation like this to save these "first offenders." Strange to say, however, the man put in the local jail finds himself thrown with people by no means socially-minded, not at all with religious men; his companions are for the most part the off-scouring of the city, awaiting trial, or convicted and serving sentence. They have nothing to do but to read magazines and papers, by no means uplifting, to swap stories, to play cards. Most of our jails have their cell blocks inside the buildings, where there is no fresh air and only artificial light. With neither sunlight nor fresh air, nor work; and with degrading associates day after day, what can be expected as a harvest?

It is natural, where people are thrown together in this way, and where they are deprived of better influences, that they should make associations that are lasting. In

this way the criminal class is formed into a compact group. When a million and a half are thrown into such a situation every year, it is clear that here is one of the great contributing conditions to crime.

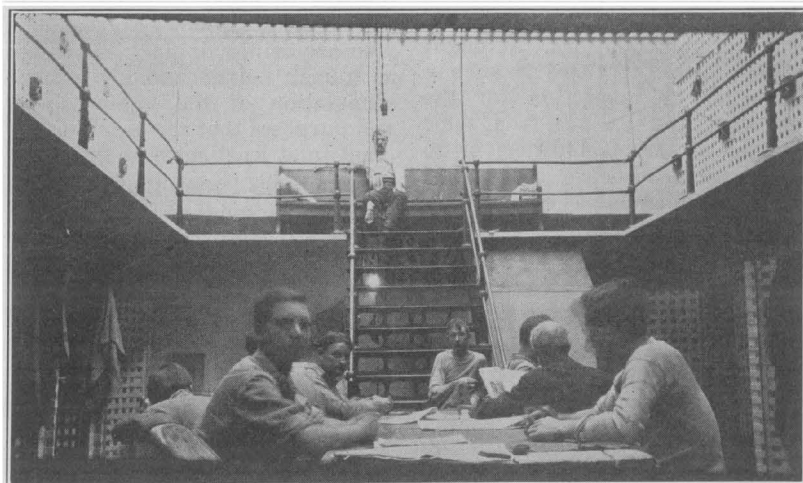
Today this field is almost completely neglected by Christian influences. Most of our local jails are also vermin-infested, with little or no opportunities for men to bathe and they must buy their own soap and towels. There is almost no medical examination, in spite of the fact that in the group are men with all kinds of diseases and infections so that it is almost impossible to exaggerate the disgusting conditions that prevail in many of these jails.

The religious situation is equally deplorable. In many cases there are services on Sunday conducted by representatives of various denominations. Perhaps the best work is done by the Christian Scientists and Salvation Army. There is, however, an almost complete lack of personal pastoral ministration. Here is a great responsibility and a great opportunity for our Christian groups. If the first offender, at least, could immediately have at his side a brother who would not only visit him personally but would also be the means by which his contact is maintained with the outside world and with his relatives and family this would be the beginning of a movement to correct the failures and abuses of our present system. Surely in the churches there are Christian laymen to whom young men in jail can look up, and who can carry into their contacts the tender heart that our Lord expects. If such men would undertake at least to deal with the first offenders

in their jails, much could be effected.

This is the first point for effort. It is in most places reasonably simple to get the jailor to drop an addressed postcard to the leader in such a group whenever a first offender is put in jail, giving the name. An immediate call ought to be made. I use the word *call* with intention. A Christian gentleman is calling on another human soul in trouble, and if he is to be success-

them by the jailor to make a sensational campaign to clean the jail. The condition of the jail, bad as it may be, is not necessarily the fault of the jailor. Even if he is personally incompetent, the responsibility rests on the authority which appoints him. A sensational effort will mean only a temporary clean-up. What we need is something much more thorough and permanent. We must develop in the community a public opinion that



HOW SHALL THEY SPEND THEIR TIME IN PRISON?

ful he must recognize the courtesy and respect that he owes to one in trouble. It would be useful for these callers to make a close association with some mature social worker in one of the community organizations. A great many character-problems require the trained technique of a case worker. From this contact with the jail, there ought to be developed an appreciation of the kind of jail a community ought to have.

It is, however, almost useless for people to go into a jail and take advantage of the opportunities given

will not countenance any community institution in an unsanitary and unnecessarily immoral condition. As this public opinion is developed, the improvement will come. This is a slow method, but it is the only one that will succeed in effecting a reformation.

These men who work personally in the jail will be stirred to a wider interest. They ought to begin the practical study of the situation, going further than merely acting as brothers to the men in the jail. They ought to study the arrangements of the county in the main-

tenance of the jail. In many counties the sheriff or jailor derives his own income from the amount that he can save in the care and feeding of the prisoners. This is clearly an injustice and presents all kinds of temptations. The sheriff and jailor ought to be given a salary and a sufficient amount of money to care for the prisoners.

The visitors should find out also whether there is any committee of inspection, the state board of charities or some similar organization which has the right to inspect and make recommendations. It ought to be possible if there is such a committee of inspection for the group to listen to a talk from some member of this committee, or to confer with the officer responsible for the management of the jail, asking questions like the following:

How many of the inmates are awaiting trial?

Are there any held as witnesses?

How many are convicted misdemeanants?

How many altogether?

How many cells are there in the jail?

Is it fireproof?

How many years ago was it built?

How much money is allowed per capita for the care of the prisoners?

What is the daily dietary?

Are there any children in the jail?

Has the jail a hospital ward?

Are all prisoners given medical examination immediately after commitment?

Are prisoners in an infectious condition isolated from other prisoners?

How often does the jail physician visit the jail?

Are all prisoners required to bathe when first committed?

Are clean blankets given each prisoner when first committed?

Has the jail flush toilets?

Is there a system of parole?

Do the inmates have regular employment?

How many hours do they pass in their cells?

How many hours together?

How many hours at work?

Are there any women in the jail?

If so, is there a woman in charge of them? Are they employed?

This entire study ought to be made as far as possible with the sympathy of the man in charge of the jail. If there are failures, the responsibility rests ultimately with the community itself and the only permanent improvement will come with a change in the attitude and state of mind of the members of the community.

Our effort must look further than the white-washing of dirty walls. We should develop a real interest in every Christian member of the community so that men who are criminals may be treated as human beings and given some stimulation of the higher ideals and purposes that certainly lie dormant in at least some of them.

Sometimes I wish that we might have a recurrence of the conditions in the first century, that every minister of the community might be arrested and thrown into the local jail. I feel sure that the result would be a change in the jail of the community and a permanent public opinion that would be nurtured from the pulpits of the churches.

This article is a cry of despair; little has been done for the improvement of the local jails. They are worse now than they were fifty years ago. They are forgotten, unnoticed, ignored even by those who have that rather terrible statement in their Gospel: "*I was in prison and ye visited me not.*" They are crushing hundreds of thousands of men every year under conditions that are not fit for any human being, be he criminal or saint.*

* The writer will be glad to answer any inquiries from those who want to undertake this work, and he writes with the hope that some few may be moved to satisfy our Lord's demand: "*I was in prison and ye visited me.*" Rev. Charles N. Lathrop, 281 Fourth Ave., New York.

UNSOLVED HOME MISSION PROBLEMS

BY REV. CHARLES L. WHITE, D.D., New York

President of the Home Missions Council

IN THE effort to Christianize the peoples of the United States the Protestant forces of the nation are met by conditions that have never prevailed in any other country and which thus far have largely baffled the wisdom and strength of the churches and missionary societies of the evangelical denominations.

Scattered Populations

I. We have long neglected the people in the sparsely settled regions who must be given the Gospel with as much care as it is taken to those who can be more easily reached in the more densely populated communities. The overlooking of these people has not been intentional, but it has been the inevitable result of following along lines of least resistance which have led us to minister to groups of people who have lived in the villages, towns and cities.

To reach these widely scattered populations is still a missionary problem of the first magnitude. In communities where the homes are widely separated, it is impossible to establish churches and in some cases even Sunday-schools cannot be organized, and yet it is encouraging to discover that Christian men and women are quite evenly distributed among the settlers in the open country. The heroism, courage and initiative that are required in those who push on into frontier conditions in many instances are qualities which are already possessed by Christians or

which by missionary efforts can easily be produced in the people who have the hardihood to dare the new and the unknown.

The most fruitful way in which we have thus far been able to minister to the dwellers in these neglected zones is through colporteur missionaries who offer for sale evangelistic literature and copies of the Scriptures which they can even give away if people are not able to pay the price. These devoted men conduct services in the homes, barns and school-houses, and hold personal conversations with those met by the wayside. They conserve such contacts and endeavor to bring these isolated people into relation with and under the watch-care of churches far away. The widespread adoption of the automobile may to a degree not now appreciated solve the problem in part, as there would seem to be no reason why people interested in personal and family religion should not drive twenty or more miles each Sunday to a church where they can have the religious and social advantages of the organized Christian community life. It is probable, too, that the almost universal ownership of radio sets already brings within the hearing of the Gospel a great many families whose lonely lives were marked by silence and isolation. Still after one has made due allowance for the possibilities of these two spiritual allies of modern science, we are far from discovering how we can develop and preserve through

modern church life the spiritual experiences of those whose homes are miles apart in the prairie, desert, or mountain countries. But it is surprising to find how successful among such people have been the propagandists of strange cults and distorted interpretations of Christianity. Mormon missionaries do not overlook the people that live far apart.

However, a study of the lives of men and women who have come to prominence in the educational, economic and religious life of the nation proves that a very large number of them as boys and girls lived far from the centers of civilization. It will be a wise man indeed who can discover a way to care spiritually for the children and parents and unattached men and women who constitute the railroad section crews that maintain the road-beds of our great railroad systems. Many of these live in side-tracked box cars, in huts and in simple homes that call forth pity and sympathy from those who observe them far away from towns and cities. When we think of these people whom we have so long neglected, we remember the great number of families and individuals who are living near or in the smaller mining communities; the railroad building crews; desert homesteaders waiting for the often long-delayed opening of irrigation projects, some of which are never completed; oil-drilling crews; sheep-herders and cattlemen who often have their families in lonely places; canyon and mountain dwellers; the people who have their homes in the sandhill grazing lands; those who live in canal boats, and dwellers along waterways not touched by transportation; new settlers in cut-over

lands; laborers in logging camps and dredging crews in the swamp regions. These people, who must not be left without the Gospel, number many hundreds of thousands and the boys and girls in these homes if reached and educated would go far toward leavening the nation with the influence of the Gospel.

The Migrant People

II. Our wandering populations make another gigantic missionary problem. More people are on the move from place to place in the nation than we suppose. Farmers sell their acreage when the land brings a high price and buy more cheaply elsewhere. Others, as age advances, leave their farms and go to the smaller towns and live quiet lives. The people who hire these farms do so on shares and, if crops are poor, pass on to new regions that promise better things. Many a farmer whose children have left the rural communities for business in the cities or for years of educational preparation for a life in a different world, clings a while to the old homestead. Then advancing years compel him to abandon the attempt and he goes to live with his children. Such generally become non-resident church members and never get their roots down in new communities. The abandoned farms are either bought at a low price by those who wish to secure summer homes or they pass into the possession of people who speak another language and whose presence constitutes promising but difficult material for the churches with lessened numbers and weakened leadership. One new family generally brings another of the same national group and the large number of

children among these new residents increases educational taxes and demands fresh social adjustments. The young people who leave their homes for an education return only for their vacations and more and more are passing the summers in travel or in work in other communities. When their education is finished, usually several years elapse before their homes are established and meanwhile they often make two or three changes in residence.

Those who join the army or navy or enter the civil service are wanderers, as are sailors, teachers and preachers. Workers in the mines, in the lumber camps, on the railroads, traveling salesmen, sign painters, explorers for minerals and builders of pipe lines have no stationary abode. We are surprised to learn of the large number of itinerant carpenters, plumbers, masons, roofers, barbers, book agents, waiters, hotel employees, garage men, chauffeurs and household servants. Wholesale houses, insurance, banking and other corporations, local or interstate in character, keep their agents away from home much of the time, in spite of frequent attempts to find convenient places of residence. The seasonal workers who harvest the crops or toil in canneries are migrants and are very difficult to reach. The games which furnish relaxation keep people for many days a year away from their firesides and the time spent in commercial, fraternal, educational and religious conferences and conventions increases as the years pass. Vacations are now the rule and a growing number of prosperous families have summer homes in places where there are no churches or where they feel no responsibility

for the little churches that need their gifts and their presence. The growing habit of visiting friends or relatives or of camping in the open over the week-end, the long trips on pleasant Sundays to the mountains or to the distant seashore, all illustrate the changes that the low-priced automobile has thrust into the church-going habits of other days. Many retired or prosperous people have two or more homes so that the heat and cold may be avoided. Sometimes they pass a part of each year in foreign travel or in world tours.

The Suburban Trend

III. The recent trend of our restless population toward the suburban areas creates a third great missionary problem for our Protestant churches. In the older states the drift from rural areas to the cities has been proceeding for many years and probably will not reach the crest of the movement for another decade. The arrival of people in the cities from the rural communities particularly during the last twenty years, has created great missionary perplexities, especially in view of the waves of immigration from foreign lands which have been breaking simultaneously on our shores, bringing millions of people into these same urban areas, in which the English-speaking churches have been compelled to struggle to preserve their spiritual life in these mingling tides of population.

The situations thus created have brought difficulties which probably never have existed before in the history of the Christian Church. But these have been largely overcome by the wise leadership of laymen and missionary secretaries in our metropolitan areas whose ex-

perience has greatly assisted the Christian leaders in smaller cities to plan their work sanely and with high efficiency.

And now when the city, state and national missionary organizations have been endeavoring to reach with the Gospel the multitudes of newcomers in the cities with their better equipment and modern methods of approach, suddenly they are brought face to face with new and trying conditions, as the tides of population have turned from the cities to the suburbs.

This latest drift in population has been stimulated by automobiles and rapid train service for commuters in recent years, and also by the Building and Loan Associations which make possible the erection of homes on long-time payments on low-priced land. Great numbers of young married people by this means now live in the open country, and have flowers, vegetable gardens, playgrounds for the children, domestic animals, birds, squirrels and other wild creatures about, as well as all the educational and social necessities of family life. All these mutations in a homogeneous population would be perplexing, but the problems increase in interest and difficulty of solution when these changes are going on

in a population composed of sixty or more nationalities, coming from all the countries of the earth. To leave to themselves these new suburban communities, busy with home building which has mortgaged the normal growth of family income for many years, without suggesting the building of churches and assisting in their erection in these new communities, is to sit idly by while paganized suburbs will inevitably grow their baneful harvests.

Indeed, this highly complicated problem, which is created by the increasing number of removals of people from the cities to the nearer and more distant unchurched suburbs, has been well described by Dr. Charles H. Sears, of New York, who remarked before the Baptist Associated Home Mission Agencies that a paganized suburb is as dangerous to our social life as a festering slum.

These three out of many home mission problems which the Protestant denominations of the United States and Canada are facing, are being studied with meticulous care by the missionary agencies representing the twenty-eight denominations associated in the Home Missions Council, and their solution draweth nigh.

THOUGHTS FOR THE THOUGHTFUL

"A man may be a blot or a blessing, but a blank he cannot be."

"Let us fail in trying to do something rather than fail sitting still and doing nothing."

"Doing nothing for others is the undoing of one's self."

"Only consistent and cheerful giving keeps the soul from shrinking."

"God will not look you over for medals, degrees, and diplomas, but for scars in likeness to His Son."



THE HOME AND FAMILY OF MR. KAJIMA, A JAPANESE LAWYER IN CALIFORNIA

THE ORIENTALS IN AMERICA

BY REV. GEORGE WARREN HINMAN, D.D., New York

Secretary of Oriental and Spanish-Speaking Missions, American Missionary Association

AMERICANS have only recently awakened to the dangers of an immigration culturally different from Anglo-Saxon standards. We hoped to maintain a homogeneous nation. But the South and then the Pacific Coast and then the East, in response to economic demands, began to import cheap labor, and our cultural ideals began to fade.

The coming of Chinese, Japanese, Hindus and Filipinos to Hawaii and Continental United States was encouraged by interests which thought largely in terms of man power and overlooked social consequences. As a result we first began to doubt the wisdom of making America the refuge of the poor and oppressed and to question the efficacy of the "melting-pot."

Accepting the need of immigration restriction, one must acknowledge that Oriental immigrants have suffered peculiar hardship in the working out of a social control through the quota law. Sixty years ago the Irish and forty years ago the Italians provided a text for those who feared a loss of American cultural standards. But speedy naturalization of European immigrants gave them the same status as American-born, while the Orientals, under the statute of 1790, were not admitted to naturalization. They are not "white persons," according to various court decisions. Being refused American citizenship, the Orientals are discouraged from cultural assimilation, with the result that Chinese communities are the most

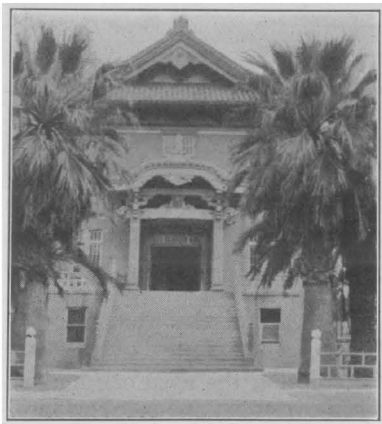
alien sections in our American life.

Under the handicap of their political status and specially isolated by the distinctive character of Oriental customs there has nevertheless been much assimilation, particularly among the Japanese. Prejudice and unwise missionary methods have added to the difficulties. But the social conditions in the few large segregated Oriental communities in New York, Chicago, and San Francisco, though still

public schools, welcomed at the ballot-box, and to a limited extent given an economic opportunity, is the largest factor in the assimilation of the Orientals in America. Three in ten among the 62,000 Chinese in Continental United States are American-born and have the inalienable rights of an American citizen. Four out of fifteen among the 111,000 Japanese are American-born, although few of them are yet old enough to vote. In Hawaii, the proportion of American-born is much higher. More than half of the Chinese in Hawaii and forty-five per cent of the Japanese are American citizens. Including Hawaii with Continental United States, thirty-six per cent of the Chinese and thirty-five per cent of the Japanese in America are Americans.

The economic position of the Chinese and Japanese in the life of America is not so satisfactory. The effort to secure a permanent cheap labor group, especially for agriculture, was not successful. The Chinese have almost wholly, and the Japanese to a considerable extent, escaped the status of day laborers, often in seasonal occupations, for which they were originally recruited. Only a small proportion still remain in house service. They all want their own little business and make it successful.

The religious situation is the worst. We have tried to do religious work among Orientals in America without considering the social and economic implications. Even the most consecrated missionaries in Chinese Sunday-schools and other religious enterprises for Orientals have been compromised by a popular attitude which denied to the Chinese and



A BUDDHIST TEMPLE IN FRESNO,
CALIFORNIA

very unsatisfactory, are steadily improving.

Thrown back upon themselves the Oriental groups have felt compelled to maintain their own cultural traditions and their contacts with the mother country, to which a large number have eventually returned. Much of the new spirit in China and Japan and the Westernization of the Orient is due to the returned Oriental emigrants, not alone students, but merchants and laborers as well, and to their financial backing of new social changes.

The second generation Oriental, born in America, educated in our

Japanese what Christianity promised them. The devotion of those who persisted in spite of this handicap is commendable. But why have we not seen the inadequacy of a Christian effort which left them "boys," and aliens and social pariahs? Patronage and parasitism were often the result in contacts with the small number of Orientals reached by American Christians.

Most of the Japanese in America are nominally Buddhists, and most of the Chinese are very little concerned about any religion. Japanese have several fine Buddhist temples, in Seattle, San Francisco, Los Angeles, Fresno, Salt Lake City, Honolulu and other centers of Japanese population. There are also a few Shinto shrines in the United States, at Los Angeles and Honolulu. Beside providing a place for ritual services, weddings and funerals, the Buddhist institution in the United States is a social and recreation center, often has a preaching service and has in connection a Y. M. B. A. to match the Y. M. C. A. Though the moral and social control of the Japanese in the United States through the Buddhist temples is undoubtedly of value, yet the presence of these institutions of an alien religion is an important factor in anti-Japanese feeling.

Many of the Chinese temples, so-called "joss-houses," are kept up to exploit tourist curiosity, quite as much as to give opportunity for worship. In San Francisco and New York they are part of the program of the sight-seeing busses, whose "visit to Chinatown" is surrounded with a great deal of artificial glamor. A good deal of Chinese worship is done in the home, and means reverence for an-

cestors and prayers for good luck. Elaborate public funerals, with display on an open platform of roast pig, fruits and wine, and the incantations of a Taoist priest, are now rarely seen, though a Chinese



FOR GOOD OR FOR EVIL? THE BELLE
OF THE DISTRICT

funeral still shows more evidence of religious influence than any other custom likely to come to the notice of Americans. "Joss sticks" are still sold, and occasionally one sees the paper money as an offering to the spirit of the dead. But religion plays a relatively small part in the community life of the

Chinese in America. Family societies, clubs representing a certain district, business organizations and the more dangerous "tongs" are the agencies of social control in the Chinese communities, extending their authority in a surprising way over scattered individual Chinese all over the United States.

The twenty-five hundred Hindus reported in the 1920 census are



LEE HONG, A CHINESE CHRISTIAN
TEACHER

largely Sikhs, with a distinctive and relatively high type of religion. They had a temple at Stockton, California, and another at Vancouver, British Columbia. Very many of the Hindus were employed in building the Western Pacific Railroad, and later settled in the upper Sacramento and the Imperial Valleys in California, some securing ranches of their own and employing their fellow countrymen in raising rice and cot-

ton. The Hindu immigration was almost exclusively of men, and moral conditions among the groups of seasonal Hindu laborers seem to have been specially bad. There was a strong anti-British feeling among them brought from their native country, and this with the other conditions of their life in the United States made them peculiarly difficult to reach with any Christian influences. Apparently large numbers have returned to India since 1920. A small number of Koreans, about twelve hundred, are reported for Continental United States by the census, living mostly in San Francisco, Los Angeles and the San Joaquin Valley. There are nearly five thousand in Hawaii.

There has been a considerable immigration of Filipinos, especially since the restriction on the coming of Japanese. The 1920 census reports twenty-one thousand in Hawaii and fifty-six hundred in Continental United States, mostly in California. Many Filipino young men have scattered widely over the United States, often in hotel service, while the families have remained on the Pacific Coast in agriculture, sugar beets, etc. The number of Filipinos in Hawaii and in Continental United States has probably largely increased since 1920.

The fact that Filipinos are Christians, while other Orientals are so-called "heathens," influences the mental attitudes of many people, though it is probable that moral standards of Chinese and Japanese living under normal social conditions in the United States compare favorably with those of European immigrants. There is no ground for the charges of unusual social depravity among Ori-

entals except where some special conditions, for which we ourselves are largely responsible, have shut them off from legitimate recreation and family life. The statement years ago to a Congressional committee that the Chinaman had no soul, and another made very recently by a member of Congress himself that he had never known a Japanese who was either honest or moral, are no more than the evidence of a blind prejudice.

However, the abnormal social conditions of Oriental communities in Continental United States, with only one woman to sixteen men among foreign-born Chinese, helps one to understand the smuggling of Chinese slave girls, their sale for thousands of dollars from one owner to another, and the tong wars which spring from such a nefarious traffic. Parasitic occupations, like selling lottery tickets and running gambling houses, have attractions for men who are shut out of most ordinary ways of earning a living. It is natural to spend time in a gambling house, when neither family life nor public institutions offer to the Oriental any other form of recreation. If the moral conditions of Oriental communities are bad, it is because the social conditions are abnormal. The establishment of family life, with proper housing, now very general among Japanese, and slowly increasing among the Chinese in the United States, with the growing influence of the second generation Oriental, will in time end the un-American conditions of our Oriental communities, provided educational and religious agencies wisely and adequately meet this opportunity.

There has been a large amount of Christian work among Orientals

in the United States from the very beginning. In 1852, William Speer began work for Chinese in San Francisco with the support of the Presbyterian Foreign Board, and the following year organized a church with four Chinese converted before they came here, one of them a brother-in-law of Morrison's disciple, Leung A-fah. Otis Gibson began work for the Methodists in 1868, and William C. Pond for the Congregationalists in 1870. Baptists and Congregationalists had both begun Chinese mission work much earlier, but not till 1870 did they establish a permanent and continuous work.

Chinese mission work has varied in type from the individual instruction in beginning English to the normally organized church with a large institutional program, including dormitory and recreational facilities, employment bureau, medical advice and help, social clubs, Boy Scouts, dramatics and forums, as well as religious work in the Sunday-school, week-day classes and daily vacation Bible schools.

Unfortunately, many of the Christian undertakings for Chinese in the United States have never gone beyond the simplest elementary stage, partly because there was a constantly changing group of pupils, and partly because there was little expert direction by Americans with missionary training in China and little development of Chinese initiative and leadership. Japanese, Korean and Filipino mission work began on a different basis, at a much later date and with a larger background of Christian development in the home lands. Christian work among these groups is, therefore, much better developed than among the

Chinese settlements in America.

A directory of all Christian institutions for Orientals in the United States, including Hawaii, and Canada, has been issued by the Home Missions Council and Council of Women for Home Missions, and includes addresses of churches, missions or Sunday schools for Chinese, numbering 289, Japanese 162, Koreans 50, Filipinos 33, and Hindus 1. No figures are available as to the total number of Christians among Orientals in the United States. An earlier edition of the Oriental Missions Directory, listing only mission work west of the Rockies, reported 3,072 members of Chinese churches, 5,390 Japanese, and 514 Korean.

Some very encouraging union enterprises have been developed among the Japanese, and the educational work of the Chinese churches in San Francisco has been united. Only a few denominational churches for Orientals have become self-supporting, but there are several independent Chinese and Japanese churches. Rescue homes for Chinese slave girls, dormitories for Japanese women, for Chinese and Japanese men, orphanages, day nurseries and kindergartens, as well as Chinese and Japanese Y. M. C. A.'s and Y. W. C. A.'s, have been organized in response to increased emphasis on the social side of the work.

A distinctive feature of the Oriental churches is the language school, where Chinese and Japanese children are taught the language of their parents, usually after public school hours. There has been much criticism of this work, and both Hawaii and California passed laws to examine and regulate the private Oriental lan-

guage schools. When conducted under Buddhist or commercial auspices, these schools *may* become un-American in their influence. But without them the break between children born in the United States and parents born in the Orient would be much more of a problem than it is now. For this reason Christian work among Orientals, when based on a sympathetic understanding of their needs, usually includes the language school, where the Bible and the hymns can be taught in Chinese and Japanese. Often adults who have spent many years in the United States study the written language in these schools so that they may be fitted for Christian service when they return to their native country.

From the very beginning, there have been some Christians among the immigrants from China, Japan, Korea and the Philippines. It is said that when Neesima, the founder of Doshisha University, stopped over Sunday at Rock Springs, Wyoming, many years ago he found no American church but was able to read the Bible and pray with some Christian Chinese among the large mining community there. A very large proportion of the Koreans who have come to the United States are Christians, and trained Christian workers have come with them or to them from their own land.

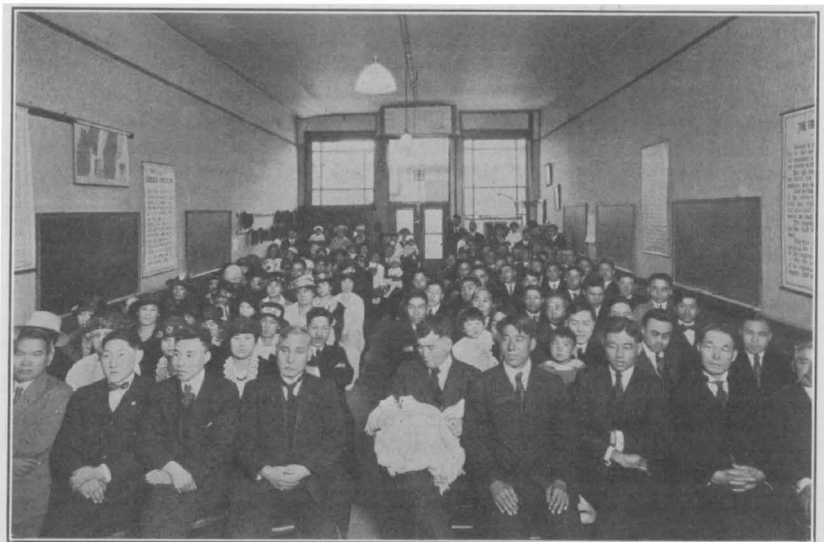
Relations between the Japanese in the United States and the Christian churches in Japan have from the beginning provided initiative and responsible leadership and a pattern of normal Christian organization. The reactions have been mutual. Many of the leaders of the Christian churches in Japan, laymen and ministers, have been

trained in service in the Japanese churches in the United States, while Kimura, Kanamori, and Harada have made frequent campaigns for evangelism and understanding among the Japanese here.

The missions for Chinese in the United States have had, until very recently, exceedingly limited contacts with the Christian movement in China. At rare intervals, a missionary who could speak their dia-

very large financial and moral support of the new order in their home country, there has been a very considerable number of strong Christian Chinese leaders who have visited and encouraged the Chinese in the United States.

The Chinese churches and missions in the United States have sent back to China hundreds of men who have become leaders because of their Christian faith, Dr.



THE JAPANESE UNION CHURCH OF LOS ANGELES

lect (they are practically all Cantonese) visited the churches and Sunday schools. The Chinese students in our American schools were generally from other provinces in China, and until lately took little interest in the Chinese merchants and laborers. As a result, dependence on American and on denominational leadership was almost universal. The last few years, as a result of the national solidarity developed by the revolution in China and the acknowledged obligation to Chinese abroad for

Fong Sec, Rev. Young Park and devoted laymen who have changed the whole character of remote villages by the message they brought back from the United States. Such men are now coming back on visits to the Chinese groups in America, often to secure financial help for good enterprises in China, but incidentally putting a new spirit into the Chinese Christians here which will necessitate a revision of the "unequal treaties" under which much of the old Chinese mission work has been carried on.

A KIOWA INDIAN'S TESTIMONY

MAMADA'S family came out to our car, and one of the Indians said, "Brother King you must not go farther tonight, Mamada has been in great distress of mind for three days and he wants to be a Christian."

We went into the house and after supper I read from the Acts the account of Cornelius sending for Peter. Mamada listened intently and when prayer had been offered, he said that for more than a month the Spirit had been speaking to him. For the past three days and nights he could not eat or sleep well because of this voice. For a long time he had known that he ought to be a Christian; now he wanted to ask the Lord to save him.

"All these years," said Mamada, "I have been like a horse that could not be caught. Many things have come up to hinder me from being a Christian, but I have said that if the Holy Spirit should speak to me I would be a Christian. The Holy Spirit has been speaking to me and I want to obey. I have called you Christians to my home to tell you of this and to ask you to pray for me. I want to become an example to my children. I want my children to follow Jesus. My heart was touched more than a month ago and the struggle has been going on all this time until I cannot stand it any longer. I must tell you Christians that somebody has been praying for me and now that prayer is answered. I listened to the Gospel a long time but did not come to Christ. Now I believe in the Lord with all my life and heart. I want to be baptized. I believe and I want to pray."

Then Mamada prayed in his Kiowa tongue, a prayer for the forgiveness of sins. After this prayer he continued:

"It has been a great battle within me. It has seemed as if some one was after me with a very sharp spear. But now the fight is over. Before this meeting I always tried to get out of difficulties the shortest way but every time something headed me off. Now I am out and saved. I believe I am already saved. Maybe your prayers did it. I want my Brother King to help me in this Christian life. I am wondering why I did not become a Christian a long time ago. In the years that have passed, many have talked with me about being a Christian and I put off saying that when I felt the Holy Spirit I would come. Now I am going to try to live up to the teachings of the Word of God. The Lord is very strong. I promise the Lord that I will live for Him."

Before this time Mamada had been praying to false gods, but now he prayed to the true God. That night he confessed Christ as his Saviour and we arranged for his baptism the next day. The Christian Indians stayed with him till late into the night to pray and give thanks.—*F. L. King.*

THE UNFINISHED HOME MISSION TASK

BY REV. WARREN H. WILSON, D.D., New York

*Director of Town and Country Department, Board of National Missions,
Presbyterian Church, U. S. A.*

CONSIDERING Home Missions as a whole, there is evidence that the Boards need to be released from a burden of supporting pastors, in order that they may direct their attention to missionary extension, to the evangelizing of the alien and the un-Christian communities. In administrative costs, necessitated by outworn methods, some Boards are spending an amount almost equal to that expended on missionaries. From this burden the Boards of Home Missions should be released.

The unfinished task of Home Missions therefore is national administration of the salaries of installed pastors. The support of country pastors, in churches which are no longer missionary, is the burden upon the Boards of Home Missions from which they cannot be released so long as there is no administration created by the denomination as a whole.

The heaviest load to be borne by a denomination is the salary payments to pastors. The next great cost is usually paid by the community, namely, the cost of erecting houses of worship.

The history of American Protestant churches shows that in country communities and in downtown sections of the cities the congregation is unable to pay the salary of the pastor. Exceptions are so few that the Boards of Home missions which established the churches in the vast majority of cases—in the Presbyterian Church

U. S. A. nine tenths of our congregations were missions at the beginning—must still carry the church by paying its pastor a grant many years after it was established. Of the Presbyterian churches 37.7 per cent are still aided; and of the rural churches three out of every eight receive grants in aid. Of the Protestant Episcopal churches 36.4 per cent are aided, and 48 per cent of the rural Episcopal churches are aided. Of Northern Baptist churches only 16% are aided, and 17% of rural churches. Of the Presbyterian funds paid in grants, 71% is paid to the pastors of native white congregations.

The nature of the problem of the Home Boards is indicated by the fact that in the Presbyterian Church, as Dr. Herman N. Morse has discovered, the proportion of aided churches is about the same during the past hundred years. In other words, the Presbyterian denomination does not bring its churches to self-support, but the National Missions organization has to carry year after year the load of supporting the churches once established. There is not sufficient money retained in country communities or in the down-town parts of cities to support the gospel ministry. This condition is shown by Dr. C. Luther Fry of the Institute of Social and Religious Research in the statement that only 9% of the Presbyterian churches aided in 1925 had been organized in 1920-25, which were the five

years just prior to his study. More than one half the Presbyterian aided churches he studied in 1925 had been in existence for over twenty-five years, that is, Presbyterian Home Missions funds in 1925 were carrying at least one half their load composed of non-missionary congregations.

My proposal is that this load of regular pastoral salary expenditure should be administered by the denomination as a whole, or at least nationally. To do so would release Home Missions funds for the evangelization of the Indians, about one half of whom are still pagan, and of the Negroes who are very poor, and the churches among aliens. One community in seven in rural United States is now without a Protestant church. Very few of these country communities have Catholic churches, since the Catholic church centers in the cities. Here then is the Home Missions task, to release the Boards for this kind of work by freeing them from the burden of pastors' salaries in nearly one half the country churches and the downtown churches of cities.

This can be accomplished by a national fund for the equalization of pastors' salaries. This fund shall undertake to pay to every pastor the "interchangeable part" of all salaries of pastors, namely, the first \$1,000. In return the congregation of the pastor so subsidized shall pay to the fund a fixed quota, according to its ability, determined in a uniform manner. The congregation shall also agree that the pastor shall receive a salary, the minimum of which shall be, let us say, \$2,000 in a country church, \$2,500 in a city church. This amount shall include the grant from the fund.

The end attained by this method is a business system suitable to the industrial system of the time in which we live. It would stabilize the pastor's salary by making the whole denomination his guarantor during the time of his service. It would steady the local church by requiring it to take part in a system of banking. It would put the biggest cost borne by the Protestant churches on the basis of business payment, and thus would organize "consecration of wealth" about which we talk so much. A systematic obligation would take the place of benevolences, in those payments for which the churches are already responsible in contracts with their pastors: only the denomination, or at least the Central Fund, would be the administrator of the obligation undertaken by the people.

There is good evidence that many Protestants prefer to pay in this manner to a going concern, even more than they desire to pay to a missionary experiment or a venture. The gain, however, would be that individual Christians would pay to what they prefer. Those who desire to contribute to missions would have their monies expended upon missions alone.

The great purpose of this undertaking is to set free the Boards of Home Missions for purely missionary work. American missions is an adventure. It involves the taking up of new work, the entrance into new territory, presenting the Gospel to those who have it not. It is in strong contrast to the other kinds of work with which the Boards are today burdened, not because the support of pastors is less worthy, but because it is not "Missions." The great gain to American religion in restoring the mis-

sionary motive by defining it more clearly in terms of joyous and consecrated adventure, far from home among alien peoples, is the spiritual end to be sought in this proposal.

Incidental gains are of high value. First, this undertaking will probably do more to bring about cooperation, or perhaps fusion in whole or in part between kindred denominations. It is quite possible that the discussion of it may bring to pass a union of churches in many country communities. The goal of a well-supported ministry would be a gain for the local community, which might decide the argument in favor of having one church instead of three.

Second, there would be a great reduction in administrative cost now imposed on the Boards of Home Missions, because the payment of uniform quantities of money is less costly than the payment of thousands of grants, each unique, each requiring conference of highly trained minds.

Third, a great gain to the American Church would be the decentralizing of administration. A secretary and a skilled treasurer can pay out uniform amounts by this method because the local congregation must make the decision. Now the Protestant denominations are straining to administer their funds from Board headquarters, and the local church is either compelled to accept their decisions or to rebel.

Last of all this method must be established by denominational action in order that all parties shall consent to the system. Thus by establishing a kind of bank, in which obligations would rule instead of "benevolences," the local church would manage its own financial affairs instead of the de-

nominal headquarters attempting to control. It is only fair to say that the Pension Funds established now in several denominations are of this sort, and the budget system so generally extended during the past two decades in American Protestant churches looks toward a system of administration as its ultimate end.

Pioneer Missionaries

One is sometimes asked whether there are any old-fashioned home missionaries any more. My answer to this inquiry is that the Presbyterian Board is supporting about five or six hundred home missionaries who are doing the same kind of pioneer work as was done a century ago. They are preachers and pastors in new communities established every year in the states of the Northwest, South and Southwest, where settlement is still extending. They are Sunday-school missionaries who have a wide range in the mining and forest country, organizing schools and fostering them in the hope that they will become churches of some denomination. They are lumber camp missionaries following the itinerant loggers into the forest. Their story, if it could be kept before the mind of church people and read in the spirit of land-seeking adventure, which moved the nation sixty years ago, would be a thrilling tale.

A great obstacle to Home Missions is the diversion of the attention of church people from missionary adventure to the conservation of what we have. The latter is perhaps of greater worth to the missionary enterprise, for no adventure is without an element of experiment, while standing by what we have and holding our

ground where we have conquered the ground is properly respected by the religious mind. If this interest of conserving what we have were committed to a fund for the maintaining of the ministry, then we would be free to follow the homesteader in such states as Wyoming and Montana. There I am told more homesteads were granted in the decade beginning 1915 than in any previous ten years. There are more Mexicans coming in and across the border at El Paso than before. Their invasion is extending throughout the whole country, especially are they penetrating the Middle West as a new labor class. Many of them will remain permanently in the United States. They are eager for Americanization and evangelists find them quickly responsive to the offer of the Gospel.

Unchurched Rural Communities

The surveys made and published by the Institute of Social and Religious Research disclosed in 1923 that there are in the United States 10,461 country communities with no church in any of them; that is, any Protestant church. Inasmuch as the Catholic churches are deliberately placed in towns and cities, it is probable that these communities have no church whatever.

Here is the Home Missions task. It has not been finished in the past five years, for the Protestants have not been expanding; they have been rather contracting their activities in this half decade. The difficulties in any great enterprises increase as one approaches its conclusion. The Home Boards have been burdened with the very successes they have attained. If they could unload this their success up-

on the denominations as a whole or upon some interdenominational agency for maintaining the established work, then they would be free to undertake the conclusion of the Home Mission task in evangelizing the rest of the country. It is a doubly difficult task and the Boards need funds greater in proportion than they did in the past to complete it. The mission station opened now in a Montana or Wyoming settlement is more costly. It requires a more elaborate and more permanent investment. The preacher used to be welcomed in an empty store or even in a tolerant saloon. Now he cannot make an impression suitable to the established Protestant church which he represents without the cooperation of other helpers, such as women assistants; in some cases a trained nurse assistant; in some cases an assistant in religious education. The Larger Parish is a method accepted by leading Protestant denominations in mission work. It is necessary partly because a change in religious idealism requires it. The Gospel must not only be preached; it must be demonstrated to persons settling new country.

The second difficulty in completing the National Missions tasks is in the recruiting of workers. The time was when the settlement of the West was in the minds of all men. Now their appetite for sensation is satisfied with aviation. The grandfather marveled at Kit Carson; he prayed for and supported Sheldon Jackson. The grandson marvels at Lindbergh and he spends his money in seeing a moving picture by Tom Mix. There are earnest and consecrated recruits for Home Missions but they require a permanent employ-

ment. They are willing to enlist but it must be for life, and they expect the wealthy Protestant churches to equip them and sustain them as generously and as comfortably as they would be equipped in the teaching profession. This is quite reasonable for a United States so rich as ours, with communication so swift to every remote section of the land. If America is sincere in professions of Christianity it should sustain its workers well in their ministry to the poor and to the lonely and the struggling settlers of the land.

I do not mention the downtown city problem, for it would belong, I think, under the care of the Central Fund. It should be administered not as mission work but as pastoral service. The cities are, however, extending in the suburbs, and the missionary problem of cities is the erection of Protestant churches in the wards or real-estate projects allocated to one denomination or another. Here is the Home Mission problem of the future. For the provision of resident pastors among these urban settlers large funds are needed in the hands of Home Mission Boards and Committees.

I may make my assertion clear by contrasting with this missionary work the substantial service of pastors in the home churches. The pastor is not a missionary; first, because he stays and continues the work already begun. He is secondly, not an adventurer but a man of routine. Third, the pastor is consciously and deliberately a supporter of the whole enterprise of the Church, while the missionary is consciously and joyfully a dependent. No true missionary feels ashamed of begging. He does not object to the mendicant process

that supports him. He is willing to be sustained by benevolences and he rejoices in generous impulses. But a pastor has the pride of permanence. He serves a church that knows not only how to give—its benevolences are well maintained; but he and his people know how to keep their contracts and to pay what they owe.

The whole missionary enterprise at home and abroad needs the support of a broader home base. The body of Christian people must be steadied and united in support of the enterprise of giving the Gospel to the world. The weaker churches that have ceased long since to be missionary are just as eager to get into that enterprise as the stronger ones are, but they are confused by their assignment to a lower class when they are called "missionary," while yet they are required to do the steady maintaining rather than the joyous adventuring. They realize that something is wrong. The work in these churches is out of joint. It is discouraging to ministers. The officers of the weaker churches are confused and disillusioned by the contradictions involved in the process.

The money is in America. These churches and their people have much to do with its creation. They know it is concentrating in cities in the hands of a few, every year of a fewer of our people. They require as sanction of their share in the task of the whole Church to evangelize the world that there be in the Church an equalizing of pastors' salaries. If the Home Boards could be free from the load of supporting these marginal churches, and the financial problem of the whole communion could be banked—as all other financial

matters of this country are organized—upon a big basis, nationally, they would be free to take their place, and would greatly increase their contributions to all forms of missionary activity. Long pastorates of educated and respected ministers in the churches of middle grade would enlarge the contributions of churches to the cause.

There are two great considerations which support this proposal. First, if the greater churches are to be united, as the Methodist and Presbyterian, it will be necessary to avoid the piling up of expensive administration. Every recent consolidation has resulted in increased proportionate expense.

The second consideration is that the proposal I am making is a religious one. It cannot be considered except in terms of devotion to the Master, in the greatest of the interests of the Kingdom. It re-

quires a consecrated attention to the glory of God. Hitherto Home Mission work has been largely traditional. A process of granting by a year at a time has characterized the Boards of Home Missions. Very few of them have adopted any administrative measures of a high order. Almost universally they pay a grant, reduced to the lowest amount, and they promise it for the shortest possible time, namely, a year. The reason is that no consecrated attention has ever been given to the problem as a whole. Only a profound religious conviction will complete the Home Mission task, so well begun and so devoutly carried on, with sympathy and benevolent impulse—a conviction thoroughly wrought in the form of a national administration to conserve the best work and to release the benevolent spirit for the Home Mission task.

THE AMERICAN INDIAN SPEAKS

BY CATHERINE CULNAN

My God, and the white man's God, are one and the same.

I did not know where to find Him. I only knew that somewhere, in the sun, or the moon, or the stars, or in the big wind blowing over me, The Father Spirit was.

Many white men came to me who did not know God any better than I. They drove me off the land The Father Spirit had given me. When I sought to revenge myself, they forced my people into submission. We did not understand each other. And so we hated each other with a deadly hatred.

Other white men came who were different. They came not to rob or to destroy me. They were ambassadors of the Son of The Great Spirit. There was no fear in their faces, nor any hatred. They smiled in the language of friendship, and made signs that told me, "We are brothers."

They told me that the Son of the Great Spirit had come and taught them, and had sent them to me.

I do not live any longer as those who have no hope.

I sit quietly at the door of my hogan, and look across the changing desert to the great hills of God.

—*Women and Missions.*



METHODS FOR WORKERS



CHILDREN'S MISSIONARY RALLIES—WHY AND HOW?

By MRS. JOHN H. MILLS, Garden City,
New York

Secretary for Children's Work in the Brooklyn-Nassau Presbytery

Today our children have their own mission objects, Foreign and Home; their own apportionments for their share in supporting their objects; their own annual thank offering and their own mission study topics, just like woman's societies. Why should they not have also their own convention and rallies, where they may carry out their own programs, review their achievements, hear messages from their missionaries, bring in their thank offering, talk about their plans for the coming year and greet their fellow-workers, as the older folks do? Why not? If rallies for young people and intermediates are good, should we not start right with the smaller children and begin to train them now for future service and leadership?

How can we do it? In Brooklyn-Nassau Presbytery, New York, the secret of success, in planning our annual children's missionary (world-friendship) rally, is in encouraging the children to consider it their affair altogether. With the help of their leaders, they are taught to be responsible for the delegations, program, singing, and other items, even to the home-ward carrying of the attendance banners by the two winning societies. This means patient, persistent effort on the part of the children's secretaries, who carefully plan and prepare, then step aside and let the children themselves do the work.

Several weeks before the appointed time we select the rally date. A Sat-

urday afternoon is chosen that will not conflict with other functions of general interest, such as girl and boy scout rallies, or Junior C. E. conventions. The date settled, we decide upon a church centrally located, accessible to all groups, and after the official boards have promised the use of the church building for that date, we request the woman's missionary society to appoint a committee to serve light refreshments during the social hour, to plan for pianist, song leader, and boy ushers. A committee of two is appointed to figure percentages of delegations for attendance awards. We ask the minister of the church to reserve the date, if possible, and be ready to pronounce the benediction. This enlists his interest and assures his presence. Our ministers should know what the children are doing and what an asset they can be, if organized for service.

While these details are being arranged, we take a survey of our field and prepare our mailing lists. The leaders of all organized societies are on the permanent-list, but for our rallies we include Sunday-schools where there is no organized children's missionary work. We seek to have every church under our jurisdiction represented by a delegation of children, and we suggest that potential leaders be sent with them; with the hope that, after they have felt the influence and inspiration of the rally, they will wish to organize societies in their churches. We try to find a "key person" in each church with whom correspondence may be established. By making our rally the center of the year's activities, we are constantly in communication with all our churches and learn promptly of changes in leadership, dis-

banded or leaderless groups and newly organized societies.

Preliminary announcements are sent to all leaders, asking them to reserve the date and to begin planning for their delegations. In the outlying districts many arrange auto parties for this happy afternoon, asking fathers and good friends to bring their cars, fill them with children and make a jolly excursion of it. With this advance announcement, samples of the printed song sheets to be used at the rally are enclosed, asking the leaders to use in their meetings the ones checked as rally songs. The song sheets are helpful but not necessary. Hymns familiar to the children and found in all hymn books may be specified. The idea is that the children shall be practising them in advance as rally songs.

Next in order comes the sending of letters to the groups chosen to be responsible for definite features of the program. This is planned with the thought of having as many groups represented as possible, delegations from the societies which participate in the program being assured. In the salutes to the flags, for instance, we ask two societies to take their places on the platform, one to be responsible for holding the flag, the other to lead the salute. The thank-offering is divided equally between two previously announced children's objects, Foreign and Home. Before the offering is taken, representatives from two societies present these objects. After the offering, another delegation repeats or sings the prayer of dedication. The welcome is given by a child of the entertaining church, a member of the missionary group if there is one, and the features on the program are announced by a child.

Two weeks before the "great day" another set of notices is dispatched, this time including the Sunday-schools where there is no organized work, giving a definite announcement of place and time, the attractions of the program, speaker and subject, and of the two attendance banners to be

awarded to the societies (1) with the largest delegation of active members present, and (2) with the highest percentage of members present. It is emphasized that all children are invited to our World-Friendship Rally, but only organized societies may compete for the banners. These banners are held for one year, then are brought back to be again awarded. Should two societies tie, each of the winning groups keeps the banner for six months. There is a ruling that a society may not be awarded the same banner more than two consecutive years, but may compete for the other one.

A child with loud, clear voice is chosen to give the roll call, asking the societies to give (1) number of members, (2) number of members present. This is checked behind the scenes by the award committee. We endeavor to have the rules fair to all and thoroughly understood, and every precaution is taken to avoid error or misunderstanding.

The only adults to appear on the program are these: (1) The missionary speaker who is, if possible, someone directly connected with one of our children's special objects, gives a talk limited to twenty minutes. (2) The children's secretary gives greetings, reviewing briefly the accomplishments of prayer, work and gifts for the year. She gives messages from the children's missionaries on the field, and presents goals for the coming year. (3) One of the associate children's secretaries awards attendance banners. (4) The pastor gives the benediction.

Of course, back of it all lies the cooperation of consecrated leaders of local groups, who stimulate the enthusiasm of the children and encourage them in preparing their parts on the program.

Following is one program used—it may be varied and adapted as desired.

1. Welcome.
2. Salute to Christian Flag.
3. Bible Lesson.
4. Prayer Service.

5. Devotional Song or Solo.
6. Roll Call.
7. Greeting from Children's Secretary.
8. Offering Service.
9. Missionary Sketch or Pageant.
10. Rally Song.
11. Missionary Talk.
12. Award of Banners.
13. Resolutions.
14. Salute to American Flag.
15. Rally Song; America the Beautiful.
16. Benediction.

This program was sent to the child-announcer in the following form, to be partly memorized and given as easily and naturally as possible:

1. The first number on our program is a Welcome, given by of
2. Salute to the Christian Flag, led by and
3. The Bible Lesson will be in charge of and
4. Our Prayer Service will be led by
5. Song; The Lord's Prayer, by the children's societies of Church.
6. The Roll Call of the Societies will now be taken by of
7. We will now have a word of greeting from, Secretary for Children's Missionary Work.
8. Before we give our Thank Offering, of, and of will tell us about the Objects our Offering is going to.
After the ushers have received our Offering, the dedication will be sung by Society. This is a special Thank Offering we are giving today and does not apply on our regular apportionments. The offering will now be taken.
9. A Missionary Sketch, by the Band.
10. We will rise and sing Rally Song No. 2.
11. We are happy to have with us today,, who has spent several years in, where we have one of our Foreign Objects, the Kindergarten. will tell us about the children of
12. We thank for this very interesting talk, and are glad to know that the children of and the children of America are such good friends. That is why we are here today, because we want to be the friends of all the children of the world! Our attendance banners will now be awarded by Associate Secretary for Children's Work.
13. Before we close our program, surely we want to thank the friends of who so kindly invited us to hold our Rally in this Church; the ushers, the committees, Miss, and all who have worked to give us this interesting, happy afternoon. Shall we give them a rising vote of thanks?
- 14, 15 and 16. The last number on our program is the Salute to the American Flag, led by and After the Salute we will remain standing and sing Rally Song No. 1, America the Beautiful, and then Dr., pastor of this Church, will dismiss us with the benediction.

During the get-together time, while the children are enjoying their little "party," the leaders gather around the tables where samples of handwork and mission study books and materials are displayed. There is a plentiful supply of free literature, posters, etc., describing the objects the children support.

There has been some discussion as to the best time of the year to hold children's rallies. We have experimented with spring and fall rallies and are now receiving replies from a questionnaire sent out recently to our leaders. Some prefer the spring rally because it is a goal toward which to work during the winter; others vote in favor of fall rallies because they give ideas, objectives and inspiration for the new season's work. Some frankly admit they would like to have both! All agree that they find the rallies helpful and wish them continued.

We are convinced that the work with the boys and girls does count. They are the foundation of all future missionary effort, and at our rallies we

take advantage of the opportunity to emphasize this thought; also the four-fold service PRAY-WORK-GIVE-GO is presented as a challenge to be considered in the meetings of the local groups during the year.

We find a further answer to the question,—"Does it pay?" as we look into the faces of these hundreds of eager, enthusiastic youngsters, representing thirty to thirty-five organized missionary groups. These children are learning the advantages of world-friendship and the joy in service. They realize at our rallies that they are a part of a nation-wide organization of children, all praying, working and giving together for the other children of the world, and looking forward to the time when some of them may "GO" out as missionaries in the interests of world-friendship, world-peace and world-redemption.

Friendship School Bags for Mexico

Following the very successful enterprise carried out two years ago when the American school children sent "Friendship Dolls" to Japan to



THE FRIENDSHIP SCHOOL BAG FOR MEXICAN CHILDREN

cultivate international goodwill, this year the Committee on World Friendship Among Children has promoted the plan for sending "Friendship School Bags" from the children of the

United States to the children of Mexico.

The words in Spanish above the picture on the school bag may be translated, "World Friendship Among Children," and, underneath, "Good-will Greetings." The English words appear on the other side of the bag. Children, individually and in groups, from many churches, Sunday-schools, organizations, and sections of the country, plan to bridge the Rio Grande by sending to the Secretary of Education in Mexico City, throughout the summer months, good-will gift bags as a fitting sequel to the good will engendered by Ambassador Morrow and Colonel Lindbergh. The bags measure twelve by fourteen inches and are made of durable artificial leather.

The bags, or information concerning them, may be secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York City. They should be filled with gifts treasured by boys and girls everywhere, which are being purchased for small amounts by the American children themselves. The bags also contain a leaflet of explanation, and eight pictures of historical and patriotic interest to both countries. Some of the American children write letters to their Mexican cousins and enclose them in the bags. One of these reads as follows:

MY DEAR LITTLE MEXICAN GIRL:

I hope you will enjoy the little presents I am sending you. I wonder if in Mexico they started a letter like we do here in American schools. I am in the sixth grade in Mt. Hebron School, Upper Montclair, N. J. My name is Geneva Leach. Would you please write me and tell me your grade-school, town, state and name.

I hope you like your school work. (Privily I don't.) Please excuse my spelling and writing. I am enclosing and addressed envelope. Please write. I'm trying to write backhand.

Lovingly your little 11 year old American friend, I am GENEVA LEACH.

P. S.—If you could send me some old used up stamps, and your age.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND STREET, NEW YORK

HOME MISSIONARY EDUCATION

By E. JESSIE OGG, New York

Chairman, Joint Committee on Home Mission Literature

Home missionary education seeks to present the whole task of the Church in the homeland. It seeks so to present the facts that the Church may be more intelligent and act more wisely regarding the various problems, whether these be racial questions, class distinctions, economic relationships or the one great underlying motive of all—the winning of men, women and children to a fullness of life in our Lord and Master, Jesus Christ.

Last year an effort was made to see the missionary character of Christianity itself. Jesus as the first great missionary with a world purpose, a world message and a world-wide love was studied. Then came the followers of the Master with their enlarging views of the task laid upon them. Pioneer missionaries to all parts of the world demonstrated the dynamic power of Christianity.

After this view of the beginnings and inspiration of the missionary spirit it seems fitting to spend a year facing anew the task in America in the light of changing conditions. The study of the year by adult and young people's groups on the theme, "Home Missions Today" will be on the message of Christianity to the various peoples in America and the application of Christianity to the modern problems of American life.

Dr. William P. Shriver, who is devoting his life through a denominational mission board to the solving of one of America's most acute problems, has written the text book for adults and young people, entitled, "What Next in Home Missions?" Through typical enterprises the author sets forth the manner in which some of

the problems of the day are being met. He presents Christianity as a message for the whole of life; shows how Christianity carries a health message to sick bodies, brings enlightenment to darkened minds and the revelation of love and salvation to lonely hearts and lives steeped in sin. Today's message of Christianity carries not only wholeness for the individual but a solution for the problems imbedded in man's contacts in society. The reader is left with a forward look, a vision of what Christianity may accomplish in this land of ours when released for all of life of all men in their relationships one to another.

For Seniors

For seniors—youth of high school age—G. Bromley Oxnam has written out of his own rich experience with that age group a book entitled "Youth and the New America." The author seeks to prepare these boys and girls to make a contribution by their living and thinking to the country in which they live. He reminds them of the rich heritage, religious and secular, which is theirs; brings to their attention some of the outstanding problems of the day—industrial, racial and international; then proceeds to point a way whereby the rising generation may help to usher in a new day by appropriating Jesus' teachings and applying them to these great problems.

For Intermediates

"Meet Your United States!" is the title of the book to be used by intermediates. The form of this book marks a new departure in method of treatment. It is designed for leaders of groups and presents a method of work rather than home mission stories. The author, Miss Mary Jenness, is a successful teacher herself, has devoted

time to studying the most modern methods and has worked out with groups of intermediates the various projects presented in the book. A leader may take the text and follow the projects rather closely or may undertake original work stimulated by suggestions in one special section of the book. The attempt is made to provide help for all leaders along a new line, but much latitude is left the individual in carrying out the course.

For Juniors

Alaska is the theme for juniors. Miss Katharine E. Gladfelter visited that far-off possession of the United States a year ago and from her experience has written "Under the North Star." Miss Gladfelter is eminently fitted, both from practical experience and board responsibility, to supply a book needed for work with juniors. The text presents stories and lessons by the project method and it further furnishes suggestions for pupil activities, so that these little people may learn by doing and have built up in their minds ideas about Alaskan boys and girls which will promote sane, sound and Christian attitudes of one race toward the other.

Materials for hand work are furnished through "Alaska Eskimo House Cut-Out," which will be ready in the autumn, and an "Alaskan Picture Sheet," useful for note books and posters. This latter is a twelve page folder of pictures with interesting captions.

In addition to the materials on Alaska, a book containing biographies of a number of great home missionaries has been written for juniors by Harold B. Hunting, author of "Stories of Brotherhood." This latest production from his pen is entitled "A Book of Biographical Sketches" and will be published later in the year.

For Primary Groups

Primary groups will be following for the most part the same theme of study as juniors, that is, Alaska. Miss Gertrude C. Warner, a skillful

primary teacher, as well as a gifted writer already known as the author of "The Box Car Children," has produced "Windows into Alaska." This book is published in two forms, a teachers' edition, containing a course of lessons based on a series of stories, and an attractively illustrated gift edition comprising the stories alone. As a supplement to this book on Alaska, use of "The World in a Barn," by the same author published in 1927, is recommended. This is a good reading book and one chapter of it relates how the children built an Alaskan village. "Alaska Picture Stories" consists of four large pictures with a story about each written by Florence Crannel Means.

Self-activity will be expressed in the use of "To the Land of the Eskimo," a cardboard folder of colored pictures ready to be punched out and set up to form an Eskimo village. Little hands will become occupied in arranging this village and thereby enter into the life of these far-away children.

A second racial group is also presented for study by primary groups, Miss Ethel M. Baader, a specialist in primary methods having furnished a project course on the Navajo Indians. The volume, entitled "Indian Playmates of Navajo Land," contains material for the leader's background, worship services, stories and suggestions for handwork and dramatization. It is well for the children to become familiar with this primitive tribe who live isolated from civilization on their own reservation and whose children are in large part without school or play in their lives. "Indians of the Southwest Picture Sheet" supplements this book through the eye channel.

It may be possible for many primary groups to study in the course of the year both the Alaskan and the Indian while others will find it necessary to choose one or the other. Leaders will decide which material will bring largest results with their own groups. The aim is to provide a curriculum to meet all needs.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

RETURNING FROM JERUSALEM

By MRS. EVELYN RILEY NICHOLSON

President Woman's Foreign Missionary Society, Methodist Episcopal Church

The meeting of the International Council marks another milestone in missions, as did the Edinburgh Conference of 1910. We have traveled a long way since that eventful gathering. In nothing was that fact more evident than in the personnel of the two meetings. At Edinburgh there were only twenty-six representatives of the churches of the mission fields, although the conference delegates numbered 1,200. At Jerusalem, about one half of the delegates were members of the younger churches of the mission fields. They were on a parity in every way with the representatives of the churches of sending countries. They made as definite contributions on committees, on the platform, in expounding the Word and by leading us into the "secret of His Presence." This fact makes the Jerusalem Council unique in the annals of international missions. It marks the new day which we hail with a song in our hearts.

To be sure, the new day brings its own problems, questionings, readjustments. According to natural expectations, the meeting on the Mount of Olives, should have blown into a thousand pieces. It was made up of as diverse elements as could well have been selected—representatives of rival political powers; of state churches and "free"; of conservatives and modernists; of black, yellow, brown and white races. They met, not to discuss generalities on which they might agree, but to face frankly, fearlessly, the sensitive, irritating questions around which misunderstandings might form. Barriers of language,

backgrounds of distinctly different cultures, conflicting national aspirations and racial prejudices served to make the situation more tense. As one delegate phrased it, "This is a dangerous meeting. We have more need of prayers than of speeches." More than one shared her fears during the first few days until the cementing work of the Holy Spirit began to evidence itself in a growing confidence and unity. One was often reminded of that other Council at Jerusalem regarding the new churches of the mission field when "there had been much disputing," but when agreement was reached, as Stanley Jones reminded us, on the basis of what "seemed good to the Holy Ghost and to us." Especially was the unifying power of the living Christ evident when the report of the committee on "The Christian Message" was read. It was based on the preliminary study of specially prepared papers, on non-Christian systems, as compared with Christianity. It fairly appraised their values, but so clearly and cogently expressed the vitalities of the Christian faith, so potently made Christ the unique and sufficient Saviour of all mankind that the audience as one individual breathed its assent in hushed and reverent tones, whether of Confucian, Islamic or Christian "background." We knew ourselves one in Christ in that hour, and one in determination to make Him known to a needy world.

There was surprising unanimity, also, on the other reports as finally presented. The Committee on Industry, of which Bishop F. J. McConnell was chairman, and of which Harold Grimshaw of the International Labor Office, was a member, brought in a fearless and far-reaching report on the obligations of Christian bodies to-

ward forced labor, children and women in industry, exploitation of backward peoples and the Christianizing of the whole social order. The Committee on Racial Relationships called on Christians to practice and preach equality in the right to hold property, to enter all occupations and professions, the right to the functions of citizenship. The injustices practiced by ruling nations on subject peoples were frankly charged. Measures to debar colored races from missionary service were strongly condemned, and the desire of American Negro Christians to engage in missionary work in Africa was approved.

The frank discussion of the relation of the churches of the mission field to those of the sending countries brought out the desire for self-determination and naturalization, but it also gave vigorous emphasis to the desire for fellowship as an integral part of the Church universal and to the fact that the help of the Western world is needed in the occupation of new fields, the maintenance of buildings, the service of hospitals, schools, literature and every instrument of evangelism. The task is barely begun.

The Council realized the need for reorganization in order to admit to equal responsibility in facing the magnitude of the task, the strength of the newer churches. In an enlarged sense, therefore, it becomes international, and its Standing Committee now includes members of twenty-six national councils. The committee numbers thirty-seven, of whom, regrettably, only two are women. Sentiment is growing, however, in the direction of allowing women to make their fullest contribution in the task of world evangelization. It was heartening to note the very significant help given by women of the Orient—of whom our Helen Kim was one—on the various committees. Women were in a minority in the Council—three fourths of the delegations sent no women—but they were so generously treated by the Chairman, Dr. John R. Mott, that their voices were heard on nearly every

question. Particularly valuable was their contribution when, under the discussion of the non-Christian religious systems, the women of the East told what these systems had failed to do for womanhood. Said Mrs. Kubushiro of Japan, "No religion brought to Japan—Buddhism, Shintoism, Confucianism—ever recognized woman as a person. Christianity has sown seeds which are giving woman her place." Similar testimonies to the redeeming and releasing power of the Gospel were given by the women of Persia, India, China, Korea. References were made to these speeches again and again, and doubtless they will bear fruit in further unleashing of the power of woman for the service of her Master.

And now the delegates are hastening across oceans and continents to the ends of the earth. They achieved unity in Christ, and go their ways, conscious, as one phrased it, that they are "integrated" in fellowship. Said Dr. Braga, "You have taken Latin America on to your mission map. Henceforth the little worshipping congregations of my country may feel themselves a part of the Christian world." Said a lonely missionary, "I have looked clear over the world and have entered into the strivings, the sufferings and the hopes of all mankind."

In their eagerness to become indigenous there is danger that the newer churches become sectional, isolated and narrow. East and West need each other. The body of Christ must not be dismembered. One of the functions of the Council is to make its members conscious of their interdependability. This it has achieved. Through corporate prayer this unity must be maintained, and together, black and brown, white and yellow, may build the new earth in which dwelleth righteousness. The magnitude of the task calls for the utter surrender of self and the employment of every spiritual resource. The program of Jerusalem is an expanding and compelling one. Who is sufficient for these things?



TOPICS OF THE TIMES



The Greatness of the Task

NO ONE can survey this issue of the REVIEW without realizing more fully the magnitude and variety of the Home Missionary enterprise. The task includes not only the giving of the Gospel of Christ to the millions of the unsaved in our American cities and rural districts but the education of the coming generations and an effort to apply the teachings of Christ to industrial, social and political life.

Formerly Home Missions chiefly comprised pioneer work in frontier settlements and among Indians. Today it covers a territory as large as China and India combined; it has in its extensive parish almost as many men, women and children as are found in the whole continent of Africa. These people speak some sixty or more languages and have many different religions. They include nearly twenty million natives of Europe; twelve million Negroes and mulattoes whose parents were forcibly brought from Africa; the descendants of the aboriginal Indians and Eskimos of America; Orientals from Japan, China, Korea, India, Malaysia and the Moslem East; the mountaineers and "Georgia Crackers" of the Southern States; the lumbermen, harvesters, fishermen, soldiers, sailors and other migrant workers. Not only must the unevangelized and non-Christians be evangelized

and educated, but churches must be organized and built, and the work of Christ must be established so as to be self-supporting and with evidence of true vitality.

The field is so large that the Home Mission articles to cover the field could not all be published in this number. Later will appear articles on "The Mormon Church" by Dr. Wm. M. Paden; on "Alaska" by Rev. A. J. Montgomery; on "Industrial Workers and the Church" by Dr. John McDowell; "The Mountaineers of the South" by Dean Baird of Berea College; "The Needs of the Western Frontier" by Bishop Barnwell of Idaho; "The Church and the Unevangelized" by Dr. A. Z. Conrad of Boston; "Bible Distribution on the Pacific Coast" by Rev. A. Wesley Mell; "The American Indians Fifty Years Ago and Now" by J. M. Cornelison; "The Spanish-Americans Under Our Flag" by Rev. Charles A. Thomson and other papers of vital importance.

The Real Task of Home Missions

WHEN our Lord commissioned His disciples to go out and evangelize the world, He directed them to "begin at Jerusalem." There was an abundance of *religion* there and the people were highly educated according to the *ideas* of the day. In many ways they were above the intellectual and spiritual status of

their neighbors. Evidently it is not enough if the people of our land are intellectually trained or are "religious."

Christ put one command on His disciples who themselves believed in Him and followed His Way of Life; that command was to *bear witness to Him*. It was not first of all to agitate for a change in the political policies of the nation, to inaugurate temperance, purity or other reform movements; it was not to promote a better relationship between the races or between employers and employees; they were not directed to change the Jewish educational system or work for Church unity. Many of these and other transformations were expected to result from the carrying out of the main commission of Christ. That commission, to bear witness to Him, included personal testimony, founded on personal knowledge of the purpose and power of Christ to save men from sin and its deadly consequences. Their witness included testimony to their faith that He was, as He claimed to be, the Son of God who came to earth to reveal the father and His offer of Life; that He lived a perfect life and taught the Way of Life; that He died as a willing sacrifice on the cross to save men from sin and its penalty; that He rose again from the dead and appeared to His disciples to prove His victory over death and the certainty of immortality; that He ascended alive, with his resurrection body, into Heaven where He lives in power and from whence He will come again to reign.

Has Christ's commission changed today? Until men and women, as individuals, accept the claims and revelation of Christ as to Himself, His mission and His Way of Life,

there is no ground for hope that they will be willing to accept His principles or to apply His teachings as a rule of conduct. Men must first become His disciples and followers before they will accept His laws of the Kingdom to govern themselves and their human relations. If we are to follow the command of Jesus Christ the real task of the Church today in the Home Mission field is *first* to bear witness to Jesus Christ, by words and by life, as the Son of God and only Saviour of men; that new life and power comes by personal surrender to Him and submission to His control; that the eternal life is gained, not by our good works but by the death of Christ for us.

This is the Gospel that turned the world upside down in the days of the Apostle Paul. It is the Gospel that won over all opposition of worldliness, unbelief and political ambition in the days of Rome; it is the Gospel that gave effectiveness to the Reformation in Europe; it is the Gospel that has proved its power in America and throughout the world, wherever it has been practiced with vital faith and consistent life.

Is the chief task of Home Missions today anything else than to bear witness by word and by life to this Gospel so that the Holy Spirit will convict men of sin, of righteousness and of judgment and so that those who believe will enter into Life and will, in turn, become living witnesses to Christ among their fellow-men?

It has been abundantly proved that when the living seed is planted in good soil it will grow and spread and bear fruit. It is the Home missionaries' task to plant this living seed, to water it and to pray God to give the increase.



WORLD-WIDE OUTLOOK



NORTH AMERICA

Bibles for Aviators

A GOLD-LETTERED German Bible, printed in New York City by the American Bible Society, was presented to Baron Gunther von Huenefeld for the crew of the *Bremen* on May 1st by Rev. George William Brown, General Secretary of the Society. The inscription included in German lettering the Baron's summary of the flight: "*Durch Gottes Gnade Gerettet*," (saved through the grace of God). Leather-bound copies of the New Testament, with a gold superimposed airplane on the cover, were also given to Baron von Huenefeld, Captain Koehl and Major Fitzmaurice by the Society.

Increased Gifts to Missions

TWO of the leading denominational mission boards are rejoicing over their financial status. The Southern Presbyterians had been threatened with a cut in their foreign work next year, but the receipts for the year which ended March 31st were sufficient to prevent this, and also to wipe out a large part of the deficit which has been carried for several years. The Executive Committee of Foreign Missions received from all sources for the year \$1,662,443. The deficit on March 31, 1928, was only \$131,898. The deficit reported a year ago was \$289,947.

With the total receipts of approximately \$5,000,000 for the fiscal year which ended April 30th, Northern Baptists not only met the conditions which entitle their missionary organizations to the offer made by John D. Rockefeller, Jr., but went far beyond the mark set. Mr. Rockefeller

offered to match dollar for dollar any contributions in excess of the total for last year, up to a limit of \$250,000. Donations received through regular channels, from churches and individuals, aggregated about \$320,000 more than the year before. With Mr. Rockefeller's \$250,000 added, this makes the actual net gain \$570,000. The receipts now reported are the largest in three years. Mr. Rockefeller has made an identical offer applicable to the fiscal year that began May 1st. He gives \$250,000 outright, as he did last year, and offers an additional \$250,000 conditionally, on the same terms as before.

American Tract Society

THIS organization held its one hundred and third annual meeting in New York City on May 2d. All the present officers of the Society were re-elected for the ensuing year. The afternoon meeting was followed by a Bunyan Tercentenary Dinner, at which Hon. P. Whitwell Wilson spoke on "The Burden of Bunyan," and Maurice H. H. Joachim, a native of India, on "Pilgrim's Progress from the Oriental Viewpoint." The banquet was held on the eve of a drive for a \$50,000 Bunyan Tercentenary Fund to reprint Bunyan's books in English and "Pilgrim's Progress" in many languages now out of print. The report of the General Secretary, Dr. Wm. H. Matthews, showed a much larger work accomplished than the Society has been able to do for many years. Recent propaganda of atheistic associations has stirred Christian people to the necessity of publishing and distributing more Christian literature to counteract the activities of such organizations.

Methodist Home Rule Abroad

THE General Conference of the Methodist Episcopal Church, meeting in Kansas City, Mo., in May, passed a constitutional amendment, which, if ratified by two thirds of the 117 local annual conferences, will give Methodists in other lands now affiliated with the American church the power to elect their own bishops and govern their own affairs. The issue was brought in by a special commission of twenty-five delegates, eleven of them from conferences outside the United States. This commission was headed by Dr. Lewis O. Hartman of Boston, editor of *Zion's Herald*, who said, in speaking on the question:

We are going back to Wesley. From England, in the days of the Revolutionary War, he sent out emissaries of Methodism who were to allow America to organize and rule its own Methodist Church. From America, now, we send out emissaries to start self-governing and independent Methodist churches in all parts of the world. We will stand united in this diversity, one power before God, democratic and Christian, truly. It is the secret of a world Methodist church.

Gifts from a Mission Church

THE Church of All Nations of New York City, an institution conducted by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, contributed on Easter Sunday, through its various congregations, a total of \$567.72 for World Service causes, that is, for missionary work outside of the local church program. The Russian group gave \$87.72, the Chinese, \$130, the Italian \$100, and the International group \$250. For World Service this year the Church of All Nations gave \$1,085. During the same time the people contributed for annual conference benevolences a total of \$8,847. The significance of this report lies in the fact that the Church of All Nations is a missionary institution located on the lower East Side of New York City, and that the record covers a period during which the commu-

nity has suffered one of the worst unemployment crises in its history. In a year when one might reasonably have expected a decrease, these loyal people have responded with an increase which is both an encouragement and a challenge.

American-Born Japanese Problems

KAZUO KAWAI, who, though he holds the B.A. and M.A. degrees from Leland Stanford University, can get nothing to do but sell vegetables, contributes to *World Call* an article on the problems of the second-generation Japanese in the United States, of whom there are some 60,000 on the Pacific Coast mainland, not counting Hawaii. He says: "Having been educated in this country, they speak nothing but English. Having been raised in this country, their ideals, their psychology, their attitude toward life, are typically American. They are Americans in all but physical appearance. They know nothing of Japan. The American-born Japanese is realizing bitterly the fact that he has succeeded too well in becoming Americanized. If he had remained like his immigrant laborer parents, America would have given him some work to do, humble though it would have been. But he has made himself unfitted for these cruder forms of work by acquiring skilled training. He has gone through American universities, often loading himself with honors and demonstrating unusual ability, only to be told that there is no place in American industrial life for a successfully Americanized Japanese."

Work for Mormons in Canada

THE Utah Gospel Mission announces: "For many years we have wished to get our Bible truths into touch with the considerable number of Mormons in Alberta Province, Canada, directly north of Utah-Idaho Mormonism. In 1923 an imposing 'temple' to Mormonism was dedicated there, at a cost stated at \$750,000; and mainly in that region there are

about 10,000 of the Utah brand of Mormons, who surely need the real Gospel as much as perhaps anybody. We have had with us one or two Canadian missionaries at different times, and have broached the matter of whether one or more could not undertake the work of visiting these Alberta people. At last arrangements have been possible, and Brother John Lowry is now starting for that field, under engagement to prosecute the work for six months, Providence permitting, and as much longer as may be feasible. He will follow the same methods as we do in our usual fields; and we earnestly hope for a large measure of success both in direct gospel work and in helping the people to see the great truths of the Bible in distinction from the vast and dangerous errors of Mormonism."

Christian Eskimo Community

AT POINT BARROW, Alaska, where Captain Wilkins began his recent Arctic flight, stands the only hospital built within the Arctic Circle. It was erected by the Presbyterian Board of National Missions and serves a parish one thousand miles long on the northern shore of Alaska. Here are located three Presbyterian churches ministering to a thousand natives. This work was begun in 1890 by Dr. Sheldon Jackson who secured the use of a room in a refuge station for the first Eskimo school. Later the school was taken over by the Government and the mission concentrated on medical and evangelistic work. The hospital was built in 1921. Dr. A. W. Newhall, in charge of the hospital, lists the following encouraging points:

Every Eskimo in the village attends every service as a rule.

Everyone in the audience sings or tries to, thus making a joyful noise.

Every man, young or old, will pray publicly and consider it a privilege.

Every Eskimo in the place over fourteen is a member of the church.

Every Sunday-school teacher attends every training class weekly as a rule.

Every man is willing to do janitor work at church when requested by the Eskimo deacons.

Eskimo as a whole are honest and will not lie—few exceptions.

There are no swear words in the Eskimo language.

In these northern regions none of the Eskimo drink booze, desire to, or make it.

Porto Ricans in New York

PORTO RICAN evangelical Christians are well represented among the tens and perhaps hundreds of thousands of Spanish-speaking people in Greater New York. There is a Porto Rican Brotherhood with attractive headquarters, and various other Porto Rican organizations. Five hundred and fifteen Porto Ricans are attending colleges in continental United States, many of them in New York City. Recently, Dr. Orts Gonzalez, editor of *La Nueva Democracia*, one of the cooperative enterprises aided by the American Missionary Association, addressed an audience of over three hundred in the Spanish Evangelical Church in New York City, and thirty new members were received into membership. One of the deacons administering the Communion service was a coal-black Porto Rican Negro, from the neighborhood of the Blanche Kellogg Institute. There were several other Negroes in the audience, but apparently no race problem. The public schools of Porto Rico employ 733 Negro teachers out of a total of 4,500. "Perhaps," says *The Congregationalist*, which gives these facts, "Porto Rico can help us somewhat in our problems of race adjustment."

LATIN AMERICA

Evangelical Books in Spanish

AMONG the activities carried on in the past ten years by the Literature Committee of the Committee on Cooperation in Latin America are the following: Dr. Juan Orts Gonzalez, a converted Spanish priest who, in addition to his Roman Catholic training in the universities of Spain, had been graduated from a Presbyterian theological seminary in the United States and had experience as a Protestant missionary in Cuba, was employed as editorial secretary. The first task was

to let all the various Spanish-speaking mission fields know, through the publication of a bibliography, what each was producing. The second step was to secure the publication of new books, either translations or original works. Questionnaires were sent to missionaries to discover for what books there was the greatest demand. Then an effort was made to have denominational presses accept responsibility for publishing some of these. All in all there are now available for the evangelical minister's library 480 different religious books in Spanish. The committee is now working on a new Spanish hymnal. It also publishes a monthly magazine, *The New Democracy*.

Education in Nicaragua

THE school supported by the American Baptist Home Mission Society and the Woman's Home Mission Society in Managua, Nicaragua, has authority from the Government to confer the degree of Bachelor of Arts. This is not the equivalent of a Bachelor of Arts degree in a North American college, but represents considerable work beyond the North American high school. It is based on the French system of a *lycée* and prepares one for professional courses in a university. Of a class of three which was graduated in 1928, one went to Mexico to study medicine. He is an enthusiastic Christian and good lay preacher. A girl graduate has continued in the Managua school as a teacher. The majority of the students in the higher grades are members of Baptist churches and will become intelligent leaders in Nicaragua. The boys in the boarding department number twenty, and the building is being enlarged to accommodate ten more boys.

Hostels for Mexican Students

THE provision of homelike living quarters, under missionary auspices, where students in government schools can be brought under Christian influences, is a comparatively new

type of work now being carried on successfully in several Latin American cities. In Tixtla, Mexico, the Federal Government has opened a new school for the training of rural teachers, occupying a large house on the central plaza and facing the parish church. The hostel for men conducted by Southern Presbyterian missionaries occupies a house on another side of the plaza, while the hostel for women has an almost palatial residence on the fourth side, once the home of General Vicente Guerrero, the great leader in the war of independence. Here is a state school cooperating with two missionary hostels, which furnish living quarters for its students while the Government pays the salary of three Presbyterian teachers in the school who also live in the hostels. Rev. William Wallace writes:

We have joined hands with the Government in a tremendous program of education. They are providing the intellectual equipment while we are building character, without which any school program is doomed to failure.

A Seminar on Mexico

THIS title was given to the selected group of American citizens under Congregational leadership who, in April, 1926, and in January, 1927, made a first-hand, sympathetic study of conditions in Mexico, and who since their return have sought in many ways, especially by lectures and articles, to interpret the hopes and ideals of the people of Mexico to the people of the United States. A similar group under the direction of Rev. Hubert C. Herring, D.D., expect to spend three weeks, July 5th to 26th, in Mexico City. The announcement of the trip reads in part:

A group of citizens of the United States will meet in Mexico City for three weeks in July, 1928. During this period, they will have the opportunity of hearing from the lips of the men who control the situation in our neighboring republic the story of the purposes and hopes of the Mexican people. They will hear about oil laws, land reforms, educational policies. They will hear about labor movements, church questions, and eco-

conomic tendencies. They will see Mexican schools, churches, public works, mines. They will have ample time in and around Mexico's capital to talk with the people, and to ask questions. They will hear the music of Mexico, see its art, visit its places of historic interest.

Gambling at Church Feasts

RICARDO JIMENEZ, President of Costa Rica, is praised for his "courage, uprightness, and patriotism" by the *Latin American Evangelist*, which, as an illustration of his character, quotes the following incident from a paper published in Costa Rica: "When in the Central Park the church feast, organized for the collection of funds by the Venerable Council of the Metropolitan Cathedral with the help of all the local priests, was about to begin, it was seen that the gaming tables were set up and that as usual the people thronged to them. From the President's house orders were transmitted by telephone that these tables should be immediately taken away. The Chief of Police at once put into effect the law which prohibits gambling and with a piquet of gendarmes saw to it that the President's orders were respected. . . . Naturally, the fact that gambling was not allowed meant a big slump in the church's gains and took away all animation from the feast."

Argentine River Mission

THIS mission, founded by E. A. Strange and F. Hesse, with headquarters at Tigre, Argentina, seeks to evangelize the people of fifteen different nationalities who dwell on the banks of the River Paraná in its southern portion, its tributaries and the group of islands split up by 250 rivers and creeks known as the Delta. The prospectus of the Mission describes its equipment as consisting of "the launch *Buenas Nuevas* for long journeys, and the launch *Evangelista* for day trips, two rowing boats for evangelizing small creeks, and a gospel hall and home in the Delta." Mr. Strange writes: "You can understand the varying shades of religion there

are among the fifteen different nationalities represented here, and the great difficulty we have in evangelizing. Our parish, including Tigre the base, represents a population of about forty thousand."

EUROPE

Annual C. M. S. Report

THE following summary of the report presented at the annual meeting of the Church Missionary Society in Queen's Hall, London, May 1st, is given by *The Christian* (London): "In Africa, with constant expansion, there is adaptation to changed conditions, while cooperation between governments and missions in the sphere of education is being carried into practical effect. In Egypt, the Anglican Church shows signs of healthy growth and development. In Persia, there is the hope of securing a united Church. In India, men and women are coming forward openly to avow themselves the followers of Christ. In Ceylon, the Holy Spirit is moving in the hearts of men and women. In China, the Church stands stronger and purer than before, with a keener sense of eternal values and a greater determination to make its witness clear and penetrating. With an expenditure amounting to £484,000, the net increase in the deficit is £11,000, which brings the total deficit up to £88,000."

Medical Missionary Association

THIS organization, established fifty years ago, with headquarters in London, has the following objects: (1) To aid suitable Christian men and women who desire to become medical missionaries. It has a hostel for men at Highbury, where the students live during their five years' course of study for full legal qualification at one of the medical colleges of London. The women take a similar medical course at the School of Medicine for Women. During this period it is sought to strengthen the spiritual life of the students by Bible study, to surround them with a strong Christian

and missionary atmosphere, and to encourage such spiritual activities as are compatible with professional studies.

(2) To promote interest in medical missions among medical students in London. (3) To diffuse information as to medical missions by means of lectures, meetings, and the publication of the magazine, *Conquest by Healing*.

(4) To make grants or otherwise help existing work abroad, as funds are provided. It does not itself conduct foreign missionary work. But it has helped to provide more than sixty medical missionaries, who have worked or are now working in connection with some fifteen missionary societies; thus the Association, itself undenominational, acts as a bond of union between the various societies which are represented on its executive committee.

Books for Lighthouse Keepers

THE Lighthouse Literature Mission of Belfast was founded in 1904 by Mr. Samuel H. Strain, a Belfast business man who carries on this work without compensation as a Christian avocation. The literature sent out is all soundly evangelical, Spurgeon's sermons, and the like. Practically every parcel is accompanied by a personal letter, and there is suitable literature for the children in remote lighthouses. The report of this mission throws a sharp light on the life of those to whom it ministers. One girl writes from a lighthouse in Alaska, "My father has just six years more to serve, and then I shall be able to go to church on Sundays." Last year Mr. Strain sent out a thousand letters and six hundred parcels of literature, ranging from Antarctic Trista de Cunha to Arctic Alaska, and the world around.

German Church Life Today

JOHN M. THOMSON, Educational Work Secretary of the Scottish National Y. M. C. A., writes after a recent visit to Germany: "In the last ten years the Protestant Church in Germany has passed through a very severe time of testing. . . . Two ten-

dencies in the present life of the Church are perhaps worthy of notice. The Lutheran Church has never relied on the Sunday-school as much as have the churches in the English-speaking world, partly because it was satisfied with the teaching in the schools. But now there is a strong movement for the development of the *Kindergottesdienst* (Children's Service of Worship). Those interested in this are holding a special conference or summer school at Eisenach in September. There is also a strong movement towards reviving the use of the old German chorales. In the last fifty years there has been a considerable use of what they regard, I regret to say, as typical English hymns, i. e. translations of Moody and Sankey. The return to the chorale receives an additional impetus from the example of the secular youth movements, whose high standards of musical taste lead them to sing Bach and Palestrina as music, if not as religion."

Vodka Drinking Increasing

SPEAKING in Moscow at the Congress of the Communist Youth Organization, which has 2,500,000 members, Nikolai Bukharin said: "Alcoholism has become a direct social danger. There are cases of workers spending fourteen or fifteen per cent of their wages on drink. This is not an exceptional figure. Even Leningrad sometimes surpasses its pre-war 'record' in the number of drunks."

The *Alliance Weekly* makes the following statement: "The manufacture and sale of vodka is considered the most important and surest item in the budget of the Soviet Government, last year's net income from it being nearly \$150,000,000. Needless to say, the Government is making every effort to increase its sale, although the consumption in 1927, the highest figures reached, was forty times greater than in 1926. At Leningrad alone the death toll from alcohol increased six-fold, while the increase of drunkenness throughout the country is tremendous. Some communities are pe-

tioning the Government to 'remove this curse,' and the press is actively supporting the 'new society to fight drinking' which intends to establish homes for the cure of inebriates."

"Christ-Believing Jews"

REV. GISLE JOHNSON, a Norwegian Christian missionary to the Jews for more than a quarter of a century and for the past six years located in Budapest, Hungary, is quoted in *The Lutheran* as follows: "*A Society of Christ-Believing Jews* is the name of a group of baptized and unbaptized Jews, men and women, who have for some time banded themselves together in Budapest. The name itself indicates the inner struggle experienced before it became clear how they should appear before the world. Christ-believing Jews! Hence not Christian Jews! For whoever wishes to be known as a Christian Jew acknowledges that he is first and foremost a Christian; while a Christ-believing Jew considers himself first and foremost a Jew . . . The outcome will depend altogether on how successful the deepening of the spiritual consciousness will be, the necessity of which is fortunately recognized by our friends."

Welfare Work in Macedonia

REV. WILLIAM C. EMHARDT, Ph.D., a Field Director of the National Council of the Protestant Episcopal Church, writes after a recent visit to Greece: "Macedonia as it exists today will, I believe, be recorded in history as one of the wonders of the world. I know of no other instance in history where a population of 1,400,000 refugees, both co-nationalists and foreigners, have been extended hospitality, colonized, and started on the way toward self-support. This has been done in Greece in about five years. The achievement assumes greater proportion when we recall that Greece formerly contained less than five million people, war-wearyed and impoverished. Throughout the length and breadth of Greece,

and especially in Macedonia, we find well-established villages, averaging from five hundred to several thousand souls. Houses which compare favorably with the peasant homes of neighboring Serbia or Italy have been erected, seed and cattle have been supplied, industries inaugurated, schools and churches erected. The average cost per family has averaged \$55 as compared with an expenditure of \$350 per family in Palestine."

New Movement in Greek Church

REV. SAMUEL MCCREA CAVERT, Secretary of the Federal Council of Churches, who has recently been studying the ancient Eastern Churches, writes: "In Greece a new force known as the Zoe Brotherhood (Zoe is the Greek word for life) promises greatly to enrich the spiritual life of the church. This brotherhood includes both clergy and laity, who have alike renounced worldly ease, are bound together in a democratic society under the motto 'For me to live is Christ,' and are sounding the notes of simplicity and reality in the religious life. It may almost be described as a home missionary agency, and seems to be bringing about something of a revival of preaching in many Greek churches, a greatly-needed emphasis in a church in which religious instruction has had far too small a place as compared with ritualistic observance. The brotherhood is also producing popular pamphlets on religious subjects and publishing a weekly religious paper which is developing a large circulation. The lay members of the movement who engage in business pledge themselves to live in great simplicity so as to devote much of their earnings to the purposes of the movement." The beginnings of this movement were noted in the May, 1927, REVIEW.

AFRICA

"Many Tongues"

REV. W. C. JOHNSTON, of the Presbyterian West Africa Mission, tells a story that recalls the many languages of Pentecost: He was hold-

ing a communion service at Bafia, at which more than three thousand were present. As the people belonged to various tribes that used very distinct languages, they were placed in lingual groups where the voice of an interpreter could easily reach all who spoke that particular language. Then he adds: "I preached in Bulu, and three young men translated into different native languages to their people—all speaking at once. Then the French Administrator was seated on the platform, and the French school teacher translated the sermon into French for him, so that there were four interpreters going at the same time." The *Presbyterian* comments: "The whole story of missionary triumphs in that section of West Africa is an echo of the apostolic victories of the early Church."

Sunday-School Methods in Egypt

THE World's Sunday-School Association through its Moslem Lands Committee at Cairo serves all missions and churches engaged in Bible-school work. This is done by: (1) Producing Sunday-school literature in Arabic. Nine books and fifteen pamphlets have been published and are widely used. (2) Helping to develop fifteen conferences for teachers held in various cities each year by the Evangelical Church. (3) Aiding with pictures and teacher-training the classes for street children in the slums of the great cities. (4) Inspirational and educational work all over Egypt by Sheikh Metry Dewairy, Field Secretary. (5) Executive work and correspondence by Rev. Stephen Trowbridge, in counsel with a committee of missionaries and delegates from the Egyptian Synod, to correlate the work in Egypt with that in the Sudan, Algiers, Palestine, Syria and Iraq. (6) Helping the hospitals with illustrated books for patients, especially children. (7) Commencing the formation of an Egyptian Sunday-school Union which shall in time carry the main responsibility. (8) Promoting world-friendship and world-vision.

Africans Plan Home Missions

THE Christians of the Efulan churches in the West Africa Mission of the Presbyterian Church (U. S. A.) are making inquiry about the cost of the entire work of the Nnanga Aboka district, saying that they want to do more than support a catechist, and would like to undertake the cost of an entire district. The Elat missionary society is also inquiring for fields for its missionary effort. "We rejoice," says the annual report of the Missions, "in the desire of our older churches to have a part in the evangelizing of the people in the newer fields, but we must somehow instil into these missionary societies such a spirit of consecration and prayer that they will give not only of their money, but an ever-increasing number of lives for the work. Our various schools train teachers, catechists, and pastors; our churches train up a Christian constituency to support the work; the missionary doctor multiplies himself many times in trained young men working under his supervision. All these fit together as the machinery needed to establish the Kingdom of God in this part of Africa."

Liberian Christians in Office

THE Government of Liberia has recently appointed several of the native clergy to government posts, chiefly educational, and has reappointed a number of others. In all five counties the county school inspectors are clergy; another clergyman occupies the newly-created position of supervisor of teachers for the entire republic. Another is collector of internal revenue. The president of Liberia College and three of the faculty are native clergy. Among the Christian laymen, three recent appointments are the Secretary of the Treasury, Judge of the City Court in Monrovia, and Justice of the Supreme Court. The activity of the Advisory Committee on Education in Liberia is becoming effective in increasing co-operation between the government and

the mission schools. Two teachers' institutes, in Cape Mount and Monrovia, have brought together the county school teachers and others from government and mission institutions.

Training Sudanese Preachers

A RECENT letter from Mr. and Mrs. John Hay, of the Sudan Interior Mission, reads as follows: "We are in the midst of our first Dry Season Bible School for Gbari Evangelists. We have built a little compound for them. The old school has been repaired and there are ten living houses, a kitchen, a corn-grinding house and a cornhouse around it. Nine students, five wives, our own house-boys and lots of children live there, and it is one of the happiest places in the Gbari country. The students are all tremendously keen and seem to value every minute of their study time. We have been emphasizing, on every possible occasion, their tremendous responsibility and our inability to reach all the Gbari people with the Gospel. As a result of this, a number have volunteered to go to our villages around and sit down as witnesses for Christ, supporting themselves by farming. When the school closes we are hopeful that a number of villages will have a chance to hear of the Lord and see how He changes lives. This is a big thing for these boys to do."

Medical Training in Congoland

REV. C. E. PUGH, Field Secretary of the English Baptist Missionary Society, contributes an article to *Conquest by Healing*, in which he says he has been asked, as "a non-medical missionary," to discuss the value of medical missionary work in those portions of Equatorial Africa with which he is most familiar. Of one aspect of the question he says: "In the training of native Christian *infirmiers*, which is being carried on at the various hospital centers, lies the great hope for a healthier Africa. Such trained natives will not only be of service in hospitals and dispensaries established in con-

nection with mission stations, but they will—as indeed they are doing—take charge of branch dispensaries at points remote from the actual centers of missionary enterprise. There they reach people who would otherwise go unhelped, and, in addition to relieving pain, showing the way of health and combating disease, lead their own people in their own way to the Physician of souls. This also is true of the native Christian maternity nurses, now recruited from several mission schools, who, when their training is completed, exercise such a beneficent ministry far and wide in the districts where they live. These *infirmiers* and nurses are the earnest of the Congolese medical men and women presently to be."

Bridgman Memorial Hospital

THIS American Board enterprise in Johannesburg, South Africa, is progressing toward completion. Successive steps have been the securing of the first \$25,000 in America; the opening of clinics; the growing interest of the white people of the city; the formation of an interdenominational hospital board; the securing of an excellent site; and the laying of the corner-stone, on January 7th. All the speakers at that ceremony laid upon Johannesburg as a duty of honor the completion of the building fund. When one considers that last year's reports show an infant mortality among natives of the Gold Reef area of 705 per 1,000 as compared with 74 per 1,000 for Europeans, one realizes the scope for this hospital, the only maternity hospital for 15,000 native women. Already the clinics established in affiliation with it are doing capacity service and the example they have set is being followed by other societies.

African Fears

SOME people near the river Nlong believe that the American mission is made up of the ghosts of the Bulu, so they say they cannot accept God lest they have to work for the Bulu.

THE NEAR EAST**Religious Contacts in Syria**

FOR the fifth successive year the little Arabic-speaking Protestant church in Tripoli, Syria, welcomed its deputation of Christian, Moslem and Druze students from the American University of Beirut. They taught its Sunday-school classes and took charge of some of its exercises. Last year one of the student speakers to the school was Fadhil Mohammed Jamali, son of a Shiite Moslem sheikh in Bagdad—a loyal, liberal, spiritually-minded young Moslem, now teaching in the government teacher-training college in Bagdad. This year, the Moslem class teacher and speaker was Obeid Abdunur, a Sudanese, who will return next summer to work for the department of education in his home land. Four years ago he came to Syria, pious but fanatical. During this period he studied and played with Christians, Jews and Druzes; and now speaking in a Protestant Sunday-school, he could sincerely state that he valued all men by their character rather than by religious labels. Other members of the deputation were three Greek Orthodox and a Druze.

Palestine Jewish Organization

REGULATIONS for the organization of the Jewish community in Palestine, formulated by the Permanent Mandates Commission of the League of Nations, have been summarized as follows in *Foreign Affairs*: "There is to be an Assembly elected on a very democratic basis by the votes of all adult Jews and Jewesses. This Assembly will in turn elect a National Council or Executive Committee, which will supervise the general affairs of the community as a whole and will act as the representative body of Palestine Jewry. It is highly important to note that the Council will have vested in it general powers of taxation, which will be exercised for the purposes of education, poor relief, care of orphans, care of the sick, and the maintenance of religious and lay

organs of the community, also for the ritual slaughter of animals, for the baking and sale of unleavened bread, and for the granting and ratification of certificates. The elected Assembly, the General Council, and the local communities will exercise general supervision over the affairs of the Palestine Community."

N. E. R. Boys Good Workers

TRIBUTE was paid in the April REVIEW to the so-called "graduates" of the Near East Relief orphanages. Edward W. Blatchford has organized among the boys who have gone out from the orphanages in Palestine four working boys' clubs: two in Jerusalem, one in Nazareth, and one in Jaffa. The four clubs have a membership of ninety boys. By living in such clubs the boys not only have a home and good food, but are able to save from twenty to thirty-five per cent of their wages. The boys work at all sorts of trades. There are tailors, shoemakers, blacksmiths, carpenters, photographers, surveyors, pharmacists, marble-cutters, coopers.

In Cairo, Egypt, R. M. Davidson has found positions for 500 boys from N. E. R. orphanages in Greece. After a recent visit to the boys and their employers Mr. Davidson says:

In not a single instance did I receive a complaint of any importance, and in every instance employers granted the boys an increase of salary of a substantial nature. Several of the boys have been able to bring their mothers and sisters and brothers from Greece and Turkey to their homes in Egypt, so that many long-separated families are now united, solely through the boys' own efforts and success, without any expense to the Near East Relief.

Speech of Persian Children

F. M. STEAD, writing from the F. Faraman Industrial Farm School near Kermanshah, Persia, says: "The thing that I rejoice over more than anything else, is the way the children have changed in character. Persia is a country of liars, and abusive and foul language seems to come easily

and without shame of thought, to the lips of all. Babies are taught to tell lies and say bad words when they are first learning to talk. If a wee child calls his mother by some horrible name, or tells his father that he is a liar, all who are within hearing burst out laughing and think the child is very bright. These orphan children of ours, when they came here, were as bad as they well could be with respect to the language they used and the lies they told. But the influence of this Christian home and the love of Jesus in their hearts have done away with all that. Now I hardly hear an unseemly word from their lips for weeks at a time and, with one or two possible exceptions, I rarely catch one of them telling a lie. Truly, the way God touches the lives of little children is beautiful."

"Many Adversaries" in Iraq

REV. MR. MOERDYK, of the United Mission in Mesopotamia, reports from Amarah: "'And there are many adversaries.' For some reason the Mohammedan zealots of the Sunnis and more particularly of the Nejj Shi'ahs seem to have taken to themselves the duty of arousing the people against our Christians and inquirers . . . A man from Baghdad preached for three or four days to large audiences in the mosque to arouse the Mohammedans to be loyal and zealous in their religion and to slander the Jews and the Christians. Our work was especially mentioned. A man from Yemen passed through Amarah and was used by the Shi'ahs to address audiences on the subject of our work. Three other religious leaders were sent in turn from Nejj, all of whom remained in the town for longer or shorter periods . . . There has been a spy among the inquirers, who visited the different religious leaders to tell them the names of their near apostates. You can imagine the result." The adversaries opposing the work of Christ among the Moslems are numerous and persistent. Many are blind; some are diabolical.

INDIA AND SIAM

Strengthening New Converts

REV. J. T. TAYLOR, D.D., of the United Church of Canada Mission in Indore, Central India, writes of a visit to an out-station where seven young men had been baptized about a month before: "We went to the home of the leading man of the number, and by the light of our lanterns had worship on his humble verandah. Knowing that this little group was already being persecuted, I spoke on our Lord's temptation, and sought to show that He was with them in their trials. Then the pastor from the little out-station who was with us on tour spoke out of his own experience in a most inspiring way. Himself a converted Brahmin, he had faced more severe trials than these new converts would be likely ever to have to face. The Spirit of God was manifestly present in our midst, and I feel sure that these babes in Christ got a view of their new *guru*, their new Lord and Master, such as they had not dreamed of before."

Ready to Be the First Martyr

A MEMBER of the Christian and Missionary Alliance writes of an out-station of Sanand, Western India: "Opposition to the Gospel has been very intense and active in this new center, and up until a few months ago our people were positively forbidden to draw water from any well in the whole town. Consequently we had to pay for every drop of water our people used. Last year we moved from the center of the city to a quieter spot on the outskirts. At this time a new worker was stationed there. Upon his arrival he proceeded to draw water from the local well, and, as we expected, was immediately confronted by all kinds of protests and threats from the Hindus. The police then came on the scene and declared Chuggan must not take water from the well. Whereupon Chuggan calmly replied, 'Without water my family and I will die; and if I take water from the well, you

will kill me, so I shall be the first martyr for Christ in the Baroda State.' This settled the water strife in Kadi. Since that day our people have drawn water with the Hindus."

Loud Speaker Used

MOHAMMEDANS have been the first in India to make use of the loud speaker in the service of religion. "This startling innovation," says *The Indian Witness*, "was made in Bombay on the occasion of the *Id* celebrations at the close of the Ramazan fast, and did not go unchallenged by Moslem orthodoxy. Thousands of 'the faithful' gathered on the Esplanade Maidan for the *Id* service and *namaz*. The voice of the preacher was so magnified and conducted through the crowds that heard plainly all that was said. Who will be the first to preach Christ to great *mela* crowds with the help of the loud speaker? Such work, if undertaken, would have to be done with the consent of the organizers of the *mela* and in utmost consideration of the feelings of the attendants, for it would be grossly unfair to force on the crowds what many of them might seriously object to hearing. But we are persuaded that there is a use for the loud speaker on such occasions and that, if the opportunities thus provided are not abused, great good can be accomplished through them. The chief difficulty to be met is the lack of electricity where many great *melas* are held but this difficulty will not be encountered everywhere."

Problems of Indian Pastors

SOME of the difficulties that confront a Christian Indian preacher today are hinted at in the report of a re-training class at United Divinity College, where forty Indian Christian men sat together, absorbed in the study of various questions related to their work. One man told how a Brahmin rose and walked off because his sensibilities were offended at the mention of the Disciples catching fish; and on another occasion,

this same man found it wise to avoid the "fatted calf" when telling the story of the Prodigal Son. Christ's humble station in life in contrast to that of Buddha, born a preacher and married to a wealthy widow, is stressed by one member of the conference. A converted holy man explained how Christ's purity impressed him in contrast to the questionable life history of some of the gods and goddesses he was worshipping at the time of his conversion. For seven weeks these preachers and pastors, ranging from twenty-two to seventy-two years in age, studied, sang, ate and slept together.—*Missionary Herald*.

A Layman's Work in India

THE Church Missionary Society reports that a fine piece of voluntary work is being carried on by J. P. Bunter, who is public prosecutor in Poona and a former member of the Bombay Legislative Council, at Hadapsar, a village near Poona. Schools have been opened, regular Christian teaching is given, social service is carried on, and a very marked change has come over the life of the village. Of this piece of work an Indian missionary of the C. M. S. goes on to say that "the highest men in the land, from His Excellency the Viceroy downwards, have gone and seen and have returned 'glorifying and praising God for all the things that they have seen and heard.'" Mr. Bunter has been awarded the Kaisar-i-Hind medal as a mark of the official appreciation of his fine service.

Militant Islam in India

MOSLEMS in India, according to a paper published in Lucknow, "have had to face a revival of Hinduism as a proselytizing religion and the Shuddhi and Sangathan movements devoted chiefly to the conversion of certain groups of Moslems to Hinduism, the faith of their fathers. They have looked with deep feeling upon several scores of Rajput

Moslem tribes returning to the Hindu field. Indian Moslems have been pushed into an effort to appraise themselves to discover, if possible, what they ought to do in the new situation. They have discovered that they are educationally a backward community and in relation to the vastly larger Hindu community are very poor, both in the sum total and the average of their possessions, and last, but not least, are very much in the minority. Their leaders were aware of these facts before the war but the community has just discovered and begun to ponder them. They are organizing and adjusting their forces, with a three-fold program of intrenchment, repulsion and aggression . . . The leaders of the movement use military terms, thus showing the militant attitude of present-day Islam in India toward other religions."

Tibetans in Darjeeling

AN ENGLISH society, with headquarters in Darjeeling, on the Indian border of Tibet, reports: "Our activities during the past year have been confined to Darjeeling. Tibet seems faster closed than ever. Permission to enter the country as missionaries is still refused. We have continued the work of preaching in the bazaar hall, in the Tibetan settlements, and at the rickshaw stands. Our ministry has also included services in English for the Union Church, in the Tibetan Mission, and for the Nonconformist soldiers in barracks at Lebong. The religious obstacles to our Tibetan work are greater. There is a revival of Lamaism in the district. A new monastery has been built within a hundred yards of us. The lamas walk in procession round the town regularly, carrying the Lamaist scriptures. Ritualistic services are held at intervals in open spaces of the town, and lamas of rank are more numerous than ever now. Display of this kind overawes the people, so that they seem hypnotized by it—which is the aim of it all."

CHINA

Missionaries Back at Work

"HOME again! If you have never been exiled from your home and work by circumstances over which you had no control you cannot know the joy that is ours to be back in Kaifeng!" So begins a letter written by Rev. Eugene Sallee, D.D., missionary of the Southern Baptist Convention, after he and Mrs. Sallee and some women missionaries had returned to their station, Kaifeng, Honan Province. It continues: "Though soldiers were everywhere in the compound and all missionaries' homes occupied, still we found two rooms in our house the first night. We have our entire house now, and renovating, cleaning, airing and scrubbing have kept seven or eight men busy for days. We began preaching twice a day to the wounded soldiers in our school chapel the first Sunday after our return and carried on the two services throughout the week. Yesterday was our second Sunday at home. It was a wonderful day. The morning service was one that we shall never forget. The chapel which seats about six hundred was crowded to capacity. The window sills, the pulpit platform, and the aisles were all full."

Attitudes of Chinese Students

TWENTY-ONE Y. M. C. A. student secretaries of China, in conference at Hangchow Christian College, prepared a summary of the situation as they see it among Chinese students. It was forwarded by T. Z. Koo, and reads in part as follows: (1) A general pessimism prevails among students in their attitude towards the Nationalist Movement. Their hopes had been raised to a high pitch by the initial victories of the South. (2) A feeling of bewilderment as well as of expectancy is noticeable among them. They do not know where to turn for guidance and seem to be waiting for something to happen. Many are quite slack in the matter of study. (3)

The problems which confront students today are: (a) What should be our attitude towards sex questions? (b) What shall we do after graduation? (c) How does communism as a theory and practice compare with the "Three Principles of the People" of Dr. Sun? (d) What is a sane and true philosophy of life for Chinese young men today? (4) Many students are still hostile or indifferent to religion, looking upon it as something quite useless in human life.

Chinese Moslems Won

DR. L. P. RAND, of the Borden Memorial Hospital in Lanchowfu, Kansu Province, writes of conditions in the neighboring city of Hochow: "There is now a group of a dozen open believers, meeting more or less regularly at the hospital for worship. One of these, not a local man, was baptized in a near-by town a year or so ago. No Moslem has yet been baptized in Hochow, but one young man who was driven out of his home and shop because of his stand, was baptized by us here in Lanchow in August. He has now gone to a distant city to seek employment. He is the first Hochow Moslem to be baptized. Another man is preaching openly on the streets of that fanatical city, and was recently given a public beating by his father who recognized the voice of his son preaching outside the door of the food-shop where he happened to be eating. This man and his wife are holding daily services in their home, which are attended by quite a group of outsiders."

Schoolboys in Canton

THE so-called Middle School, which prepares students for Lingnan University (formerly Canton Christian College), is described by Henry B. Graybill, its principal from 1907 to 1926, when he was succeeded by a Chinese, as having a "very varied and active and open-minded student body." He says: "The cosmopolitan character of the middle school has made the

work there very interesting as well as very far-reaching. The boys have come from Chinese communities in fifteen different countries, in addition to those from many provinces of China. A teacher who has been in the work for some years notices a great many differences in this student body with its 'returned emigrant' Chinese as compared with the more purely 'native soil' group with which we dealt in earlier years. Chinese teachers complain that these fellows are not so patient with the grinding task of learning to read and write Chinese, and not so ready to do what they are told to do. But no one will deny that they are an interesting group."

Foes in Annam

IRVING R. STEBBINS writes from Cochinchina: "Annam with its 12,000,000 still waits in this year 1928 for the Gospel." The treaty existing between France and Annam gives the Catholic Church permission to carry on its propaganda, but says nothing regarding Protestant missions. The following editorial, however, recently appeared on the front page of the Saigon newspaper, *L'Impartial*:

A royal ordinance forbids the preaching of Protestantism in all the Kingdom of Annam. It is evident that this measure has been taken for political motives, as this religion hardly conforms to our ideas. But it is certain that the treaties, such as have been made between France and Annam leave the Government the right to decide thus. Mr. Fries, the French Governor, who has spent most of his career in Annam, understands the situation sufficiently not to ignore the meaning of this step. This is indeed strange in the light of the fact that the Governor Mr. Fries is a Protestant himself. In what direction are we headed?

JAPAN-KOREA

Japanese S. S. Delegates

THE delegation of more than two hundred Japanese Christians who are coming to the Tenth World's Sunday-School Convention in Los Angeles, July 11th-18th, is believed to be the greatest Christian pilgrimage in history from a non-Christian land to a

world's Christian gathering. The National Sunday-School Association of Japan was the first to be organized on a representative basis in any foreign country. The Japanese have raised the largest amount of money for religious education that has ever been raised in any non-Christian country, but they need financial aid in carrying out their plans for a headquarters building in Tokyo. It is proposed, therefore, that advantage be taken of the visit of these Japanese Christians by taking offerings in Sunday-school or church services, and by securing subscriptions to create a Goodwill Fund to put into the hands of the delegates as they return to Japan.

A Japanese Widow's Gift

BISHOP NAIDE, of the Protestant Episcopal Church in Japan, writes from the Diocese of Osaka: "You have heard of our orphanage, the Hakuaisha. A Japanese widow with no children has been so much struck by the devoted labors of Miss Hayashi and the other workers that last year she made a donation of \$25,000 with which we have built a mothers' house for women and their babies. We have also started a kindergarten and a night school for factory girls. The giver of this magnificent gift, Naruo Toku, made it at her baptism as a sign that she gave herself and all that she had to our Lord. She went the day before her baptism to the temple with which her family had been connected, to tell the priest that she was becoming a Christian and to take leave of him, and next day I baptized her. She has determined to leave the remainder of her property after her death for the same work. Such a thing has not hitherto been known in the history of the Church in Japan."

Christians in Government Schools

A MEMBER of the Omi Mission, Japan, which was referred to in the May REVIEW, writes thus of a visit to the city of Oita, where there is a government commercial college, to speak to its Student Y. M. C. A.:

"Here we found a strong, though small, group of Christian students, led by an outstanding Christian Japanese teacher. This, because it is indigenous and self-sustaining, is a more healthy and vigorous organization than the usual like group in a mission school, where it is hard to keep out of the church and Y. M. C. A. because the school authorities are backing them. In the non-Christian school only those with personal conviction and will-power are likely to brave the hostile attitude of the majority, including often the most powerful faculty men. Again, as on several recent occasions, we were fairly astonished at the fact that within the buildings of a government school it was permitted to hold an evangelistic meeting."

Buddhist Unity

THE Buddhist high priest, Yamada, of the Nissenji Temple in Nagoya, Japan, has thus described the origin of that temple: "When the late King Chulalongkorn of Siam so gracefully offered to Japan a golden image of Buddha, Buddhism in my country was divided against itself. There were thirteen different sects, to which were attached hundreds of lesser sects. There was very little cooperation between these sects. The teachings of Buddha were being lost through internal strife. Therefore, when the announcement was made of the King's gift, Buddhism in Japan was faced with a great problem. Each sect wished to have the honor of accepting the King's gift! But, encouraged by the Government, the sects finally united in order to receive it. The result was the establishment of the Nissenji Temple in Nagoya. Each of the fifty-eight sects of Buddhism now in Japan now has its representative in this temple, which unites all the Buddhists in Japan. Small grievances are forgotten. All are working together to disseminate the teachings of Buddha. We are going to build a still greater temple to receive the King's gift. When this was announced, gifts poured in from all parts of Japan. We

now have three million yen for this purpose."

Korean Gives Store

A RECENT occurrence in Syenchun, Korea, is thus described by a Presbyterian missionary: "During an industrial exposition in the city, the Christians took advantage of the presence of thousands of outsiders to do evangelistic work among them. Six groups of workers were organized, each to hold meetings in a different section of the city. One of the most desirable spots for meetings was a store building on the main street near the entrance to the exposition. It belonged to a Christian who was expecting to rent it to exhibitors for the six days of the fair, and the evangelistic committee approached him with an offer of the same rent he would have asked anyone else. 'For preaching—evangelistic work?' he said. 'No, I can't rent it to you under those circumstances.' 'But,' the committee protested, 'you were willing to rent it to exhibitors for the fair.' The Korean owner enjoyed his little joke a moment longer and then said, 'I can't rent it to you. The only way you can have that place for preaching is to take it for nothing.'"

Evangelistic Campaign

THE Presbyterian churches in Pyongyang City have decided to make the present year a year of special evangelistic effort. Plans are being made to erect a temporary tent-covered structure in the center of the city to seat five thousand people and to hold a union revival meeting next fall. An aggressive preparatory campaign of house-to-house visitation and special prayer meetings will be conducted for months in advance of the revival meeting. Twelve churches will have part in this campaign.

ISLANDS OF THE SEA

A Leper Boy's "Jewel Inside"

AT AN open-air meeting, a Kanaka boy in the South Sea Islands gave

the following testimony, quoted in the *Evangelical Christian and Missionary Witness*: "I thank God that He made me a leper. One time I knew nothing about Jesus, but now He stop alonga my heart. You know sometimes you see beautiful box, very nice outside, but when you open it, nothing stop inside. And sometimes you see ugly old box, no good at all, but when you open it, beautiful jewel stop inside. That like me: this body no good, he soon go finish, and you can throw him alonga rubbish-heap, but I got beautiful jewel. Jesus stop alonga my heart, and when I die, He take me to be with Him. Before I was a leper, I not know Him, so now I thank God He made me a leper."

Trained Filipino S. S. Teachers

THE Philippine Islands Sunday School Union conducts daily vacation Bible Schools throughout the islands, from Cazayan, in the north to the Visayas and Minanao, in the south. Well-attended institutes for the teachers have been held in Silliman Institute, Dumaguete, in Harris Memorial School and Ellinwood School of Manila in Girls' Training School at Lingayen and in various small centers. It is reported that every Presbyterian congregation in Manila and south of Manila planned to have at least two representatives in the preparatory school. The Teacher Training Department of the Union is now in the midst of its fifth year. There has been a steady increase in the number enrolled. There are now 1,017 students from all parts of the Philippines, 418 of whom are Methodists, 185 Disciples, 176 Presbyterians, 84 United Brethren, 44 Baptists, 44 United Church, 33 Congregationalists, 20 Christian Missionary Alliance and 53 who are non-affiliated. Certificates and seals covering 25,000 units have been earned in five years, of which 12,000 were granted to Methodists. There are 27 graduates and 20 of these are Methodists.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

THE TWENTY-FIVE BEST BOOKS ON HOME MISSIONS

Suggested by the Department of Education and Publicity, Presbyterian Board of National Missions

Twenty-five "outstanding" books would have been a less dangerous attempt of course. A list of "best" books is always an impossible venture. Yet in any case an endeavor of this sort calls out more dissent than agreement. If diversity of opinion is fortunately inevitable, let us provoke from the opposition its liveliest protest. Therefore, your blessing, please, on the title!

But are there Twenty-five Best Books on Home Missions? Certainly not, in the minds of the pastors. That is, if we may conclude anything from a restricted sampling of their information. A dozen, scattered throughout the country, more or less prominent, young and old, were invited to suggest books for this list. One New York pastor responded: "My knowledge of this field is so slight that what suggestions I could make would be almost worthless." Another replied: "My reading of books on this subject is very limited." A third, in an eastern state, writes: "I am not well enough acquainted with the material to be able to give you the names of 25 books that I could recommend." A pastor on the Pacific Coast regrets also his inability. States a fifth: "I have not kept abreast of Home Mission literature for several years. There is, however, one suggestion. There is no better Home Mission book that I know of than *The Acts of the Apostles*." Only one of those approached offered a more extended list.

Why is this? Home Mission books are being produced constantly. Why are they not read by the ministers? Is it that our pastors read them unawares, not recognizing them as such? With the present boundaries of Home Missions shading off on one side into the general work of the Church, and on the other into social service and education, it is not difficult to enter its preserves unwittingly. Perhaps we suffer from a period when our field and also our aims are being redefined.

Or has Home Missions lost its romance? Is it still seen as a crusade "to make America Christian"? Or does it appear an affair of drab drudgery, pinching along with a near-sighted stoop? Why do not the pastors read Home Missions? Shall we blame *them*? Shall we blame *the books*? Or shall we look somewhere else? Certainly if the pulpit is unread in this field, the pew will lack interest and information.

But are there Twenty-five Best Books on Home Missions? In addition to the pastors a group of Home Mission executives and missionary education leaders were asked to cooperate in the making of the list. One reported inability to suggest any books. But twelve others, representing eight various denominations, responded with more successful efforts. Something over one hundred and ten titles were mentioned altogether, though no one of them received more than five votes. Of this total only twelve were books of biography, half of them out of print. Twenty-two were mission study books. Their number may suggest the question of their evaluation. What does it mean for Home Missions that so many

of its books are of this character? Excellent on the whole for their purpose, they yet partake of the nature of textbooks; and textbooks are not noted for their universal appeal. The production of mission study books is definitely promoted. Well and good. But are we wise in limiting promotion largely to this type of book?

But now for our list. What do we mean in it by a Home Mission book? A glance at the list will show that it is based on a rather broad definition. Included are not only books on the Home Mission enterprise as such, but also volumes which treat its environmental problems, particularly in the field of social and race relations. One or two selections may appear also to stray into the field of general church activity. But if Home Missions is considered as expressing the purpose of the Church to make America Christian, our whole list finds itself adequately covered.

The books have been chosen with an eye for "the man in the pew." They are selected for the adult general reader. Recency and availability are also considered. If our information is correct, none of the books are out of print, and by far the greater number have been published during the last five years. It is regretted that no books on the Indians, and certain other important groups are included.

History and Biography

1. *The Story of Missions.* Edwin E. White. Cloth, \$1; paper, \$0.60. Missionary Education Movement. A picture of the great on-moving missionary endeavor throughout the centuries. Chapters on the planting of Christian missions in the New World and the winning of America. A background book; brief, vivid, readable.
2. *The Frontier Spirit in American Christianity.* Peter G. Mode, A.M., Ph.D. \$1.75. The Macmillan Company. That the frontier spirit has had its influence on both American history and American literature, students readily admit. Basing his premises on available source material, the author seeks to show that the frontier has likewise given American Christianity distinctive characteristics.

3. *Hall Young of Alaska.* An Autobiography of S. Hall Young, D.D. \$4. Fleming H. Revell Company. The fifty years that Dr. Young spent in Alaska saw the transition of a primitive people from heathenism to civilized life, from tribal customs to an orderly government, and from paganism to the Christian faith. Dr. Young is a storyteller, and with incident and anecdote makes every page vivid. A book to be read aloud of an evening.

4. *Frank Higgins, Trail Blazer.* Thomas D. Whittles. Cloth, \$0.75; paper, \$0.50. Missionary Education Movement. "I love these fellows. I love to pick them out of the gutter. It's more fun than helping Pharisees . . . They say it's no place for a minister. But the dirt doesn't shock me. I'm thinking of clean souls"—this was Frank Higgins' approach to the lumberjack. Though written for young people, this book is of interest to all lovers of heroes.

5. *Francis Asbury, the Prophet of the Long Road.* Ezra Squier Tipple, D.D., LL.D. Illustrated. \$3. The Methodist Book Concern. This is a personal estimate, not a biography, of one of the great representatives of the Methodist movement. The story is told with rare skill, and the portraiture is graphic and lifelike.

6. *The Life and Labors of Bishop Hare, Apostle to the Sioux.* M. A. DeWolfe Howe. \$1. Sturgis and Walton Company. (Purchase from The Book Store, Church Missions House, 281 Fourth Avenue, New York.) At the age of thirty-four, after a successful pastorate and administrative career, Bishop William H. Hare was elected Missionary Bishop of Nebraska. Convinced that the *heathen* Indians of this country needed the Gospel, and better treatment from the white man, he accepted the challenge.

Fields or Groups

7. *Our Jewish Neighbors.* John Stuart Conning. \$1.50. Fleming H. Revell Company. Dr. Conning calls this book "An Essay in Understanding"—a general survey of Jewish conditions, chiefly in America, and a discussion of the main problems involved in Jewish evangelization.
8. *The Land of Saddle-Bags.* James Watt Raine. \$1.50. Missionary Education Movement. A study of the Mountain People of the Appa-

lachie. These folk were isolated once, but are being modified now in ways, pleasures, homes, and purposes by an oncoming civilization which awaited only the building of roads.

9. **The Farmer's Church.** Warren H. Wilson, Ph.D. \$2. The Century Company. Born on a mountain farm in Pennsylvania, taught his a, b, c's in a "little red school-house," pastor of a country parish, Dr. Wilson has always been a strong advocate of evangelism in the country church and of religion as the only thing which can really bless the sacrifice and toil of life on a farm.
10. **The Trend of the Races.** George E. Haynes, Ph.D. \$0.50. Missionary Education Movement. Obviously, states the Foreword, if our neighbor is to be loved, he must be known: his racial mind and spirit, his handicaps, his achievements, his capacities, his honor, and his goals. Here the author is speaking dispassionately but authoritatively for his own, the Negro race. He deals, too, with the trend of the white world, closing constructively with suggestions for bringing about interracial peace and goodwill.
11. **That Mexican.** Robert N. McLean. \$2. Fleming H. Revell Company. This timely book discusses "the common denominator between the United States and Mexico," the Mexican immigrant who in recent years especially has crowded across our southern border. One half the volume sketches delightfully the modern Mexico from which he comes; the other half his activities, his contributions, and his problems here in the United States.
12. **Peasant Pioneers.** Kenneth D. Miller. Cloth, \$1; paper, \$0.60. Missionary Education Movement. The European backgrounds, the reception in America, the daily tasks, the community life and religious life, and the future of these Slavic pioneers are limned with the brush of a master. Here is a summation of our home mission work with the immigrant.
13. **The Church in the Changing City.** H. Paul Douglass. \$4. George H. Doran Company. Dr. Douglass here studies intensively sixteen big city churches, each one of which has faced and solved, in its own way, the ever-recurring problem of the church in the city—how to keep pace with the changes of pop-

ulation and environment that are inherent in urban development.

Social and Race Questions

14. **The Church and Social Relations.** Hubert C. Herring and Benson Y. Landis. \$1. The Pilgrim Press. As a textbook for discussion and for general reading, it is designed to stimulate thinking and action about social relations on the part of young people's and adult groups in church schools and in other organizations.
15. **Christianity and the Race Problem.** J. H. Oldham, M.A. Cloth, \$2.25; paper, \$1. George H. Doran Company. The theme is well set forth in the Preface: "The question with which this book deals is whether the Christian Church has any contribution to make to the solution of the problems involved in the contact of different races in the world today; and if so what is the nature of that contribution and how it can best be made."
16. **Business and the Church.** Edited by Jerome Davis. \$2.50. The Century Company. The editor asked twenty-one prominent business leaders in the United States to state their views as to ways and means of translating Christianity into the everyday life of the nation. The book is a symposium of these views.
17. **Christian Ideals in Industry.** F. Ernest Johnson and Arthur E. Holt. \$0.75. The Methodist Book Concern. If the Christian people have fairly clear in their minds the essential principles of Christianity, what do those principles require in terms of industrial life? The authors frankly reply, "The Christian ideal for industry cannot be once for all prescribed; it must be worked out."

General

18. **The Adventure of the Church.** Samuel McCrea Cavert. Cloth, \$1; paper, \$0.60. Missionary Education Movement. This is a study of the missionary genius of Christianity. It sketches vividly the expansion of Christianity, summarizes results of the missionary enterprise at home and abroad, analyzes new problems before the Church throughout the world, and shows fresh applications of the Christian missionary spirit in the life of today.
19. **What Next in Home Missions.** William P. Shriver. Cloth, \$1; paper, \$0.60. Missionary Education Move-

ment. Our frontiers, says the author, are now measured not so much in terms of distance as in terms of human and social need, of relationships in the community, in industry, and among the races of the world. His aim is to bring the reader to a study of these situations within his own community, and through experiment to help find ways "by which the purpose of Christ can be made increasingly potent in a highly involved and complicated machine age."

20. **United Churches.** Elizabeth R. Hooker. \$2.75. George H. Doran Company. Nearly a thousand united churches have taken the place of weak and competing denominational churches in the rural districts of America covered by this study. The author tells how these united churches have developed; how they have met their puzzling problems; how they have affected the church situation in their communities; and how denominational and interdenominational organizations have reacted toward them.

Fiction

21. **We Must March.** Honoré Willie Morrow. \$2. Stokes Publishing Company. We Must March can now be purchased for 75c. from A. L. Burt Company, the publisher. A Novel of the Winning of Oregon. "The more I read of Narcissa and Marcus Whitman, of Jason Lee, of Sir George Simpson, of Dr. McLoughlin," writes the author, "the more I am convinced that their lives belonged not only to the historical but also to the writer of sagas... Only the saga could hope to picture the beauty and poignancy of the efforts and the sacrifices that made their plain human lives heroic." A novel of compelling interest.
22. **The Quare Women or The Glass Window.** Lucy Furman. Each \$2. Little, Brown, and Company. Delightful word pictures of the southern highlanders, drawn by one who began missionary work among them a number of years ago. Interesting books for group reading.

The reader will graciously note that to safeguard amply the right of private judgment, only twenty-two of the twenty-five "best" are listed above. That the most unfortunate omissions may be wisely supplied, the remaining three are to be chosen by him.

The Highwayman and Other Stories. A. B. Lloyd. 8 vo. 67 pp. Illustrated. 1s. London. 1927.

Three stories give an insight into the African's search for truth, his realization that somewhere is a Higher Being and his deep desire to find a God of Love, instead of one of Hate and Revenge. The stories are entertainingly told, and will make an especial appeal to young readers. H. H. F.

The Measure of Margaret. Isabel Brown Rose. 8 vo. 256 pp. \$1.75. New York. 1927.

This clever, freshly written love story is interwoven with entertaining pen pictures of England and Italy, as well as of India, but the missionary theme is a mere fringe for the tale. One reaches the last page in some disappointment that it has been so subordinated to the love plot. H. H. F.

The Golden Stool: Some Aspects of the Conflict of Cultures in Modern Africa. Edwin W. Smith. Pp. xvi, 328. \$1.50. New York. 1928.

This mystifying but appropriate title is thus explained: "The Golden Stool came to the Ashanti people out of a cloud amid the rumbling of thunder. Worshiped for a magical change in fortune which it wrought, it became the embodiment of the nation's soul, and long after the encroachment of the white man was zealously guarded as the emblem and reminder of Ashanti identity."

While Dr. Smith has not extended his illustration of the Golden Stool to seven volumes, as Sir James Fraser did his famous "Golden Bough," he has used his limited space to set forth a wonderful array of facts which illuminate the varied conflict of cultures found in the Negro Africa of our time.

The contrast between the Continent in 1876 and 1926 is almost unbelievable, as he sketches it graphically: material progress of world importance, won by European avarice at the cost of Negro liberty and independence. Even the most valuable aid coming to the African through Christian mis-

sions has been so unwittingly misapplied in some respects, that Negroes have lost part of their racial heritage. Yet our author is not writing like "Trader Horn" to please the general public by a mixture of facts and unfounded fancies, the latter to disparage Christian missions. He shows instead, how much Christian teaching and influence have changed the situation.

Dr. Smith's aim is to clarify the African situation by telling his readers in what the nobility of the race consists. The African's worth is set forth under the headings, "What the Blacks Have Thought of the Whites," "What the Whites Have Thought of the Blacks," "Superstitions Regarding the African," and "The New Attitude of Respect." As we read of the problems arising from commerce and industry, the fundamental questions of population and land, and read of the way in which Negroes have been governed and how they are ruled today, we can see that the indirect rule of Basutoland, Uganda and Northern Nigeria is vastly more developing and Christian than the direct rule of Germany in the Cameroons and in East Africa, or even the methods of assimilation in French possessions. This indirect method, while "checking the worst abuses, tries to graft our higher civilization on the soundly-rooted native stock, bringing out the best of what is in the native tradition and moulding it into the form consonant with modern ideas and higher standards, and yet all the time enlisting on our side the real force and the spirit of the people."

The value of Islam to the African is first set forth in an honest attempt to show the best in Mohammedanism, and then the author kindly shows the other side of the shield. The place of Christianity is also set forth, both in its imperfect presentation and in its more perfect impartation, mainly through friendly, godly living. The varied departments of missionary endeavor are described and evaluated,

with an emphasis on an education that will best develop Negroes and serve personal and missionary purposes. Our duty is pressed upon the reader's conscience in a brief epilogue. The book contains the fairest, most sympathetic, most commendable presentation of the African Negro and of Christian efforts in his behalf, just as "Trader Horn" supplies a misrepresentation of missionary efforts in behalf of Africa.

H. P. B.

Guidance Through Life's Contradictions.
Don. O. Shelton. 12 mo. 151 pp. \$1.
New York. 1928.

Nothing is more important for the Christian than to be able to distinguish clearly between the devil's hindrances and the Lord's turning aside; between Satan's allurements as an angel of light and the Lord's guidance, often in the dark. Dr. Shelton has had many years of experience in the Lord's leadings and has found that they are always forward. The meditations in this volume are on Scriptural truth, illustrated with lives of God's servants. They are not a record of God's dealings with the National Bible Institute but have those experiences as a background. They will be helpful to any earnest soul seeking to see and follow God's leading.

Young Hearts in Old Japan. Maude Madden. 159 pp. \$1.50. New York. 1926.

These sketches of Japanese friends show the author to be a keen and sympathetic observer, and an excellent story teller. Each portrait is a peephole into events that could never occur on "Main Street" but which happen to folk who are surprisingly like one's next-door neighbors. Unfamiliar customs, a strange environment, and daily habits of thought and conduct, so foreign to impetuous, independent American ways, are portrayed in warm colors. Through Mrs. Madden's understanding eyes we see beneath these superficial differences in "beating human hearts that laugh and weep" like our own.

Her friends appear so interesting, so lovable that we wish we could know and enjoy them, so pitiful and patient that we want to share with them the freedom and joys that grow out of the Christian life.

G. P. C.

Christianity or Religion. Arno C. Gaebelelein. 12 mo. 176 pp. \$1.50. New York. 1928.

Dr. Gaebelelein is a Bible student and well informed on religion and philosophy. He is a clear thinker and has here presented forcefully the radical difference between the revealed religion, the "good news" that came through Jesus Christ, and the world's religions that have been evolved from human thought and experience. Any who are confused on these points will be set right by a careful reading of Dr. Gaebelelein's exposition of Christianity as contrasted with religion.

The Triumph of an Indian Widow—Pandita Ramabai. Mary L. B. Fuller. 75c paper. 12 mo. 72 pp. New York. 1928.

The romance and inspiration of Ramabai's life have been felt, not only in India, but in all Christian circles. Here the story is given by one who was born in India and who knew Ramabai well. This biography is worth reading, not only as the life story of one who had an unusual character and history, but as a record of God's faithfulness and power in directing and caring for one who depended on Him. Ramabai's work still continues, though she has gone to her reward.

Everyland Children. 60 pages each. 25 cents, paper; 50 cents board covers. Cambridge, Mass. 1927.

Vol. I—*Just Like You*, published by the Central Committee on the United Study of Foreign Missions, North Cambridge, Mass. is the first book of stories for children about five years of age, in a series by Mrs. Lucy W. Peabody. They can be read or told to younger children even, who will take great delight in the attractive pictures that adorn the book.

There are sixty pages with a separate story almost on every page.

Vol. II—*Taro and Ume* is composed of two longer stories about children in Japan, and is suited to readers a year or two older. The pictures in both books are realistic, and the stories are written in a way that will help to bridge the gap of race difference with the spirit of Him who said, "Other sheep have I which are not of this fold."—W. G. H.

Arnot of Africa. Nigel B. M. Grahame. 59 pp.

Moffat of Africa. Norman J. Davidson. 12 mo. 59 pp. 65 cents each. New York. 1925.

The lives of these two missionary heroes of Africa make fascinating stories of adventure for children. At the same time they reveal the guidance and power of God as experienced by these two remarkable men in their brave and victorious lives among wild beasts and savage men.

Memories of the Mission Fields. Christine I. Tinling. Foreword by F. B. Meyer. 158 pp. \$1.25. Philadelphia. 1927.

This book is frankly not an attempt to give a connected account of mission work in any one country, though the scenes and stories from China predominate. As Dr. Meyer says in his foreword, "These pages contain the record of many phases of life and work which have arrested her interest. We may call them snapshots which reveal traits and characteristics salient to the vast populations of the Far East."

Miss Tinling has traveled extensively in mission lands and has been associated with workers of many nationalities and denominations, between 1920 and 1924.

She has emphasized particularly the evangelistic side of mission work, giving many instances of lives transformed by the Gospel of Christ. She voices her deep conviction in these words, "One thing at least I learned in the Orient, namely, that nobody can appreciate missionary work until he sees it for himself."

M. S. P.