

We are subconsciously influenced by what we read---

*To-day when an antidote to the ephemeral is so
badly needed the value of a Church Magazine in
the home is beyond all estimate—*

THE PRESBYTERIAN MAGAZINE

Supplies this worth-while reading matter
for the whole family

INSPIRING : INFORMING : INTERESTING
PICTORIAL : INVALUABLE

Twelve beautifully illustrated numbers,
reflecting the whole work **\$1** per
of the whole Church - - year

This Blank Is Your Invitation to Subscribe

THE PRESBYTERIAN MAGAZINE,
Room 702, 1505 Race Street,
Philadelphia, Pa.

Please send the Presbyterian Magazine to me for
one year. I enclose One Dollar to cover the sub-
scription.

Name

Address.....

City..... State.....

PERSONAL

DR. ARTHUR JUDSON BROWN has re-
tired from the secretaryship of the Board
of Foreign Missions of the Presbyterian
Church, having reached the age limit,
after an honored and most fruitful serv-
ice of over a quarter of a century.

OBITUARY

MISS LILLIAN A. DRANE, for fifteen
years a missionary of the Christian and
Missionary Alliance, stationed at Nan-
ling, Anhwei, China, died in Boston on
May 30th as the result of an operation.
Miss Drane was highly honored and
greatly beloved for her Christian char-
acter and service.

* * *

MRS. DAN EVERETT WAID, a prominent
and highly-honored member of the Board
of National Missions of the Presbyterian
Church, an author, speaker, and an active
worker in behalf of students and foreign
populations in America, died at her home
1 Lexington Ave., New York, on June
11th. Mrs. Waid, formerly Eva May
Clark, was born in White Cloud, Kansas,
in 1869. She married Dan E. Waid, now
a prominent architect, in 1891.

* * *

FRANK BROCKMAN, senior representa-
tive of the Y. M. C. A. in Korea, died at
the age of 51 in the hospital at Prince-
ton, N. J., on June 11th, after two years'
illness. He was a native of Georgia, a
brother of Dr. Fletcher S. Brockman of

China, and had been in Korea for twenty
years, having done much to improve liv-
ing conditions there and to cultivate a
peaceable spirit between the Koreans and
the Japanese.

* * *

EBEN E. OLCOTT, President of the Hud-
son River Day Line, a highly-honored
member of the Board of Foreign Mis-
sions of the Reformed Church in Amer-
ica, one of the promoters of the Lay-
men's Missionary Movement and treas-
urer of a number of interdenominational
missionary enterprises, died at his home
in New York City, on Wednesday, June
5th, in his seventy-sixth year, after a
prolonged illness.

* * *

GENERAL BRAMWELL BOOTH, recently
head of the Salvation Army, died at his
home near London on June 16th at the
age of 73.

* * *

REV. R. P. MACKAY, D.D., of Toronto,
who was for forty years secretary of the
Foreign Mission Board of the Presby-
terian Church of Canada, died of heart
disease at Woodstock, Ont., on May 28th
at the age of eighty-three. He was also
a former moderator of the Presbyterian
Church of Canada and a strong advocate
of union with the Methodist Church. He
was highly honored and much beloved
not only throughout his own church but
also by the missionary leaders of the
United States.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



THE MISSIONARY REVIEW *of* the WORLD

DELANVAN L. PIERSON, *Editor*

CONTENTS

July Review—Our City Number

	<i>Page</i>
FRONTISPIECE—MODERN TOWERS OF BABEL IN A GREAT METROPOLIS	501
EXPANDING METHODS OF A CITY CHURCH	501
<i>The remarkable story of the Church of All Nations and its manifold ministry in Boston.</i>	
A CHURCH THAT MET NEW CONDITIONS	505
<i>How a church refused to acknowledge defeat and devised its program to meet the changed surroundings.</i>	
BROADCASTING THE GOSPEL BY RADIO	509
<i>Some results of the great Church Federation program in New York City.</i>	
RELIGIOUS FORCES IN A GREAT CITY	512
THE CITY'S FLOATING POPULATION	513
<i>The story of how a personal Invitation Committee meets the problem in Chicago.</i>	
DOES A RELIGIOUS SURVEY HELP	517
<i>The results of a religious survey of St. Louis as seen five years later.</i>	
A UNIQUE WORK AMONG WOMEN	520
<i>The story of ten years' activity of the Business Women's Council of the Friendly League for Christian Service.</i>	
A LAYMEN'S WORK OF CITY EVANGELISM	524
<i>The inspiring story of the Fishermen's Club of Christian Laymen.</i>	
ADVENTURES IN THE BOWERY DISTRICT	528
<i>What is being done for the depressed classes in the American Metropolis.</i>	
WORK FOR CITY BOYS AND GIRLS	533
<i>How the youth and their parents are ministered to in the Baptist Temple of Rochester.</i>	
A CHURCH THAT DRAWS THE MASSES	535
<i>What the Moody Memorial Church of Chicago is doing with its new auditorium seating four thousand people.</i>	
AN ADVENTURE AMONG THE JEWS	539
<i>An encouraging report of the work of the Peniel Community Center in Chicago.</i>	
METHODS FOR WORKERS	543
EDITED BY MRS. F. I. JOHNSON	
WOMAN'S HOME MISSION BULLETIN	551
EDITED BY FLORENCE E. QUINLAN	
WOMAN'S FOREIGN MISSION BULLETIN	555
EDITED BY ELLA D. MACLAURIN	
WORLD-WIDE OUTLOOK	558
BOOKS WORTH READING	574

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*
DELANVAN L. PIERSON, *Secretary*
Publication Office, 3d & Reilly Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year.

WM. I. CHAMBERLAIN, *Vice-President*

WALTER McDOUGALL, *Treasurer*

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

OUR CITY NUMBER

Life in our American cities is becoming more and more complex. One hundred years ago there were no large American cities with congested and heterogeneous masses of population. Only four per cent or 280,000 of the seven million people lived in cities. Today 44 per cent or 53,000,000 of the one hundred and twenty million population live in 900 cities of over ten thousand population. Several of these cities contain more people than individual states or nations. In many of the larger cities business and amusements have crowded out or overshadowed the churches, and hotels and apartments have displaced private homes. The proper training of children has become more and more a problem; spiritual influences have been more and more neglected and law enforcement has become increasingly difficult in spite of a larger number of police and court officials. There are nearly eight thousand religious, reformatory, charitable and other philanthropic organizations in New York City, working for the betterment of life in that great metropolis.

The cities are a problem to educators and Christian workers and offer a fitting topic for this year's mission study classes. A number of valuable books have been prepared and are noted elsewhere in this issue which we devote especially to this subject. Here students and other readers will find inspiring and suggestive articles on many phases of city life as viewed by the followers of Christ. Other articles are necessarily omitted for lack of space and will be published later. These include a discussion of the relation of the Church to the members of the theatrical profession, of whom there are estimated to be in New York alone nearly twenty thousand men and women. Another article that will appear later deals with Christ and the industrial workers and another with "New Americans" and how to reach them with the Gospel. We invite our readers to send in requests for articles on other related topics that they would like to have presented in the REVIEW.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

The Missionary Training Institute

Nyack-on-the-Hudson
NEW YORK

offers unique opportunity during the summer months, for profitable Bible study under competent instructors.

Courses are arranged with a view to preparing young men and young women for either home or foreign Christian work.

Work done in the summer can be applied toward credit for diploma.

Fall Term Opens September 10, 1929

For catalog write to
JOHN H. CABLE, Principal
NYACK, N. Y.



LET YOUR GIFT to Foreign Missions PAY YOU A LIFE INCOME

You can make a generous gift to foreign missions and have a needed income for yourself and others from the money you give by the

Annuity Gift Plan

This plan relieves you of uncertainty and worry caused by changing values of invested funds and assures you a fixed income of

**4½% to 9% per year
for the rest of your life**

A reserve fund of over \$1,500,000 guarantees the prompt payment of annuities to you.

Protect yourself against loss through unwise investments and at the same time help send the gospel to all the world.

For full information write

Ernest F. Hall, Secretary, Dept. of Annuities

BOARD OF FOREIGN MISSIONS
of the Presbyterian Church, U. S. A.
156 Fifth Avenue, New York



Copyright, Ewing Galloway

MODERN TOWERS OF BABEL IN A GREAT METROPOLIS
The Mid-Town Section of New York—Puzzle: Find the Churches and Homes!



EXPANDING METHODS OF A CITY CHURCH

The Work of the Morgan Memorial, Boston, Mass.

BY REV. E. J. HELMS, D.D., Boston, Mass.

WHAT would you do if you accepted a church located in the very center of segregated vice and that church was tied up with legal restrictions so that it could not be sold or moved away, like the other churches in that neighborhood? If your Christianity were militant you would try to "rescue the perishing" and change the conditions. That is what Morgan Memorial did with the help of the agencies in the church and city that it could enlist.

What would you do if the community was composed of people in the direst poverty and they were overtaken by a financial panic that sent them to your chapel beseeching you for food and fuel and clothing and medicine? You would devise a system, like the Goodwill Industries, whereby you could provide them with self-respecting work instead of begging—"not charity but a chance." That is what Morgan Memorial did and its method has since been adopted in fifty-two cities in the United States and sixteen cities in other lands.

This is how the Goodwill works at Morgan Memorial. The employment bureau was crowded and

the secretary paused in her task of giving out pay-slips to interview a hungry-looking man and the girl-wife who stood beside him with her baby daughter.

The father had been out of work. Their rent was unpaid and the landlady could keep them no longer. Their last coin had to go for a meager noon meal. We took the man into our workshops and found a room for them close by. A few weeks later the baby became ill. The anxious mother brought her to our clinic and we gave the child free treatment. One of our workers found them living in a damp basement room, where they were not having enough to eat. The girl, who yearned for a home, was trying to save a little and when the child was admitted to our day nursery, the mother found work. Now, they are living in a kitchenette apartment. The father has a position and the mother is able to stay at home and care for the child. This is one of the many families we have helped in time of need.

What would you do if your community became so polyglot that it was composed of more than 90% foreign-speaking people who could

scarcely understand "English as she is spoke"? You would find helpers who could speak the languages of these new-comers and could minister to them in ways and words so that they could understand the true meaning of the Gospel. That is what Morgan Memorial did for the Syrian Colony, the Italian Colony, the Portuguese, the colored, the Russian and the Armenian Colonies that have settled all around the church.

Overcoming Babel

The tower of Babel showed that it is impossible to reach heaven by rearing structures of brick and stone. Confusion of tongues was the result. On the contrary, the Church of All Nations, with its cross pointing toward the sky, is proving that Love to God and man is the one language reuniting us all.

Here, Syrian families find the sympathetic understanding of our Syrian pastor. Italian men and women confide their woes to a minister from their own sunny shore. Greek meets compatriot and mingles with twenty-six other nationalities. A colored evangelist visits the shut-ins of his parish.

We can never hope to make this work self-supporting for the people are poor, except in enthusiasm. God loves us all, regardless of race and color. The Church of All Nations is everybody's church.

What would you do if the old dwelling houses of the neighborhood became over-crowded tenements, unsanitary and a moral menace to this "city wilderness" because the children had no place to play but the narrow, dirty streets? You would again agitate until the streets were widened and playgrounds built and recreational

facilities were provided in your city plan. A big fresh air farm in the country would be found to serve as a preventorium for sickness and a disseminator of moral and spiritual health. That is what Morgan Memorial has done for many years and has brought benefit to thousands.

Mr. Sanda was hurt in an accident and was in the hospital. His wife came to us in great distress saying, "I have four children, my Joe and Mary have to go to school. I used to sew in the old country. Tailor say he give me work. But I can't leave a two-year baby alone and my Lena's only four."

Our welfare secretary is like a fairy godmother. She set out to solve the problem as though these were her children. She solved it speedily. The two little ones were admitted to our day nursery. Mary came for the noon meal and after-school care. A kind neighbor gave Joe his dinner in return for running errands. He joined our Boy Scouts, came to our gymnasium, and learned to make useful articles in our industrial classes. Best of all, the children were kept off the street and given wholesome surroundings and care.

When Mr. Sanda returned from the hospital, he found his home waiting for him and his family intact. Our Children's Settlement means just as much to many, many others.

It didn't take a prophet or a social engineer or a financial captain or a sociological expert or a civic reformer to do all this. Just love for needy folks, stick-to-it-iveness and a bit of common sense for seeing and doing the next necessary thing and using everybody who could help you, especially if they had more "gumption" than you.

That was all; and there has arisen:

1. A Children's Settlement that ministers to more than three thousand different children of 31 different nationalities every year.

2. A Seavey Settlement for lost men where more than 1,200 such destitute brothers every year have been led back to God by a Rescue Mission which has as a part of its

her a decent man. A week after we landed, she met my Buddy.... and married him. Took to drinking myself after that. Broke my dad's heart...drifting ever since."

Our secretary talked with John a long time and helped him find a position at his old trade. Before the year was over he visited his father. Today, John Bowles is married to a girl who would never



THE MORGAN MEMORIAL CHILDREN'S SETTLEMENT, GOODWILL INDUSTRIES, CHURCH OF ALL NATIONS, AND MISSION FOR LOST MEN

reclamation work, dormitories, cafeterias, reading rooms, recreation rooms and friendly associations, such as the Y. M. C. A. provides for more fortunate young men.

John Bowles came to us one night just before time to close the mission door. He swallowed his hot coffee and rolls as if half famished. Two days later he told this story:

"Overseas, my Buddy drank and sank pretty low at times. Kept straight myself. Hard job, but you see, I left a sweetheart at home. Wanted to come back to

have deserted him for a dissipated Buddy. He has two fine children. You could not hire him to take a drink.

Last winter we furnished 6,324 beds to homeless men. Every night our mission is giving food and shelter to somebody's father, somebody's brother...somebody's son.

3. The Eliza A. Henry Settlement is an elderly working women's home and students' residence which gives an opportunity for the women of slender means to find a comfortable residence. It also provides young married students with

cozy suites where they may live while they are completing their education. All these may find part-time work in the Morgan Memorial Children's Settlement or Goodwill Industries while they continue their studies.

Miss Stone sighed as she fastened her cloak to leave the office. "You always look so happy, Mrs. Grey. Here am I alone in the world. Each night I enter a dark, cold room in a dingy tenement house, kindle a wood fire, eat my supper and go to bed. I can't afford anything better. You live with your daughter, I suppose."

"No," Mrs. Grey replied, "she is out West; but I have so many friends around me." Then she explained about our Yarmouth St. Settlement for working women. "It would be just the place for you," she added.

Today, Miss Stone occupies a pleasant, comfortable room in our Eliza Henry Home. She has a white-enameled sink, a gas-plate with an oven, electric lights and, best of all, she is surrounded by friends.

4. A Fresh Air Farm and Industrial Plantation, where several hundred of the neediest children and adults can go out into God's country and be restored to health and listen to the best things during the long summer vacations.

Character and Self-Help

5. Goodwill Industries where old and handicapped and deserving men and women out of work can come and make over into serviceable articles the things provided by well-to-do people who send in their cast-off materials. During the past year more than 5,000 different destitute people have applied for a chance to work in the

Morgan Memorial Goodwill Industries and have labored there and earned in self-respecting wages more than \$200,000.00. These poor people represent all nationalities and conditions.

6. The Church of All Nations provides a place of worship in which there are special services for those who do not understand the English language. The congregations meet at different hours on the Sabbath and on the different evenings of the week to worship in their own tongues. These congregations are not self-supporting but are assisted by the Home Missionary Board. There is also a congregation of English-speaking folks who are self-supporting. The church membership will never become large because as fast as their material conditions improve the people migrate to the more favorable suburban districts where they can bring up their children in a better way than they can in the congested tenements of the South End of Boston. While the community around Morgan Memorial has improved very greatly in recent years, the best part of the work is found among those to whom it has ministered who are now living in those sections of the city far separated from this congested neighborhood.

Morgan Memorial seeks to combine common sense, continuous effort, the spirit of Christ, and the cooperation of consecrated leaders. In several cities work of this character has been established and is producing similar and even greater beneficial results. Every Christian Church in our own times would do well to follow the teaching and practice of Jesus in ministering to all the needs of all classes.



MINISTERING TO CHILDREN IN THE D. V. B. S. AT TRINITY CENTER

A CHURCH THAT MET NEW CONDITIONS

The Story of Trinity Center, San Francisco, California

BY REV. HOMER K. PITMAN, D.D.

AN OLD aristocratic church sometimes faces radically changed social conditions and finds it necessary to make a rather complete adjustment of its program or to pass out of existence. Trinity Church stands in the heart of what is known as the Mission District of San Francisco. It was founded in 1868 during California's period of most rapid development following the Civil War, when San Francisco was a city of about 150,000. The section has developed out of the original settlement around the old mission of the Franciscan Fathers. Protected by high hills from the cold winds and fogs of the ocean, it was and is San Francisco's choice section climatically. For many years it remained one of the most desirable residential areas and many fam-

ilies of wealth and social prestige lived here. The earthquake and fire of 1906 wrought a general transformation, when the fire swept over half of its area, and the remainder was crowded with refugees, including many from the poorer sections of the city. In the rebuilding, industries secured a firm foothold here and the well-to-do families moved out. The old houses were transformed into cheap flats, into which wage earners moved, so that the district has become the home of the larger part of the city's industrial classes.

As a result of this change practically all of the Protestant churches suffered severe reverses. Some of them closed their doors and old Trinity made brave efforts to continue its work, but with little success. The Presbyterian Board

of Home Missions (now the Board of National Missions) was appealed to and in 1917 a thorough survey of the community was made under the direction of Dr. Wm. P. Shriver. It was found that the population of about 100,000, was composed half of Roman Catholics and the remainder so-called Protestants merely because they were not Catholics. A serious lack of religious influences was in the background of many. Few Bibles were found in the homes of the people and the need was great. The Board and the church agreed to work together in trying to adjust the program of the institution to the needs of its community. It was mutually agreed that radical experiments might be tried.

Rev. Homer K. Pitman was called as pastor and the new work of Trinity Center began in the fall of 1919. The name "Trinity Center" was adopted partly to avoid any special denominational emphasis and partly that there might be large room for the development of a center of community service. Emphasis from the beginning was placed on service. The church boldly proclaimed that it would seek to meet the needs of its community without regard to race or creed or social distinctions. Its chief end was declared to be to serve the life of its community, to help make homes happier, to be interested even in the play of little children, and to furnish comfort and companionship to age.

The first approach was to the children. The old carpet in the Sunday-school room was taken up, wire screens were placed over the windows, and a gymnasium was established. Clubs were organized, children were brought in off the streets and taught organ-

ized play, for the district is sadly lacking in playgrounds. Many of the children need direction because their mothers are compelled to be away from home at work. The older members of the church tried hard to be sympathetic with the new program, but it was not easy. Someone said, "Old Trinity Church seems to have become a regular riff-raff church." The pastor seized upon the expression and gloried in it. He reminded his people that Jesus had been criticized for eating with publicans and sinners and that it was recorded of him that "the common people heard him gladly."

Popular evening programs were planned and all kinds of groups were invited. There were various State Nights in which former residents from Missouri, Iowa, Pennsylvania, and other states were brought together in little social affairs following the Sunday night services. One night was given over to the employees of a near-by glass works, another one to railroad men, another to the postmen of the district, and various kinds of friendly contacts were made. Motion pictures have been used now for several years, not merely as a means of attracting people into the church, but as a vehicle for moral and religious truths. The various life problems presented in the pictures are used as a basis for study. Hymns and scripture lessons are thrown upon the screen and the people are given an opportunity to sing the old Gospel songs. The average attendance for Sunday night through the year is about 600.

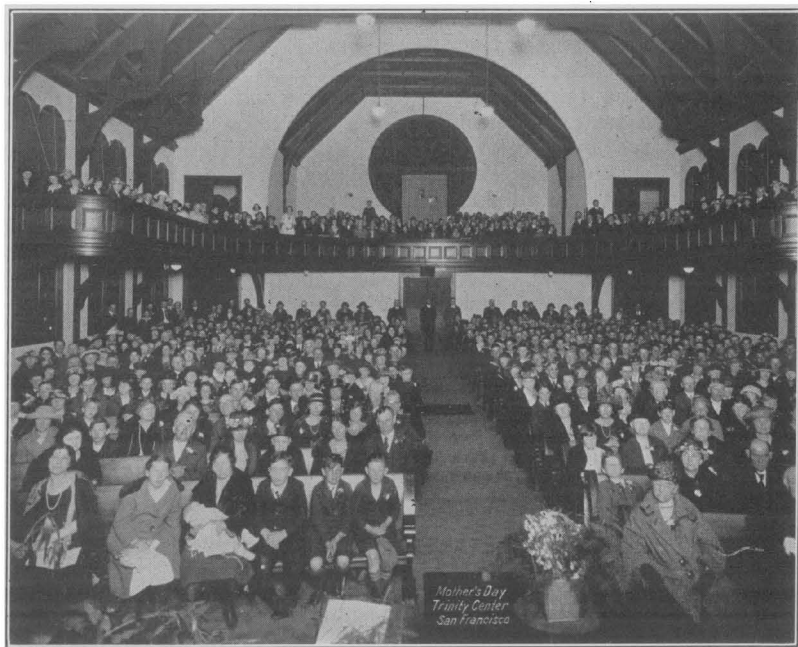
On Wednesday night a somewhat similar program is carried out except that the picture has no connection with the religious serv-

ice, and is shown for entertainment purposes only. The average attendance at the devotional service is 250. At the same time from 150 to 200 children meet in another part of the building for stories and religious education.

The building is open every day in the week. Various clubs have been organized. Clinics are held.

and daughters sit down to breakfast together on that Sunday morning. Fathers and sons do the same in November.

The Sunday morning church service, that in the past had been the one outstanding service of the week, gradually came to be one of the real problems. Something over two years ago a serious effort was



A CROWDED SERVICE IN TRINITY CHURCH UNDER NEW CONDITIONS

The average total attendance per month is about 11,000. The Vacation Bible School, conducted for four weeks each summer, has grown to a most unusual size. Last summer the average daily attendance was over 800. Much is made of special days during the year. One of the leading newspapers of the city sponsors the Mothers' Day Program, furnishing carnations for all those who attend. Mothers

made to greatly enrich this service of worship by the use of processionals and vestments, a ritual, a large chorus choir and an equally large children's choir. Great emphasis is placed upon the very word "worship." While not so largely attended as the popular evening service, this morning service has come to be recognized as a thing of beauty and a source of great inspiration and help. Constant effort

is made to get attendants at the evening service to come and join in the morning program.

Though large emphasis is placed upon social service work and a recreational program for childhood and youth, evangelistic zeal is not forgotten. Over a five-year period Trinity Center has ranked third among the 58 churches of the Presbytery in the number received on confession of faith.

The institution that has been so much of an experiment station in methods has also become in the last few years a training school for workers. Aided by scholarships furnished by some of the Presbyteries of the state, a number of theological students from the Theological Seminary at San Anselmo come over for the week-end, do survey work and pastoral visiting under the direction of the pastor of the Center. Each Monday a seminar is held under the direction of Dr. Lynn T. White, professor of Sociology at the Seminary, whose general theme is, "The problems of the city and the place of the church in helping to solve them." Police officers and judges, social workers and others are invited in to discuss with the students the various problems with which they are dealing.

Within a year of the beginning of Trinity Center as an institution comprising the work of Trinity Presbyterian Church and of the Presbyterian Board of National Missions, a congregational group was added. Bethany Congregational Church, a neighbor unable longer to maintain its services in its own building, joined with the Presbyterians, still preserving the autonomy of their church and

their denominational loyalties. The experiment has been so successful that a further federation is being effected by the coming in of another congregational church, the Mission Park Church, a much larger organization. Their pastor, Rev. Norman W. Pendleton is coming with them. The executive committee of the Bay Association after having studied the situation carefully has given most cordial approval. When the property of the Mission Park Church is sold, the money will be made the nucleus of a fund to be used in the erection of a Parish House adjoining or near by the present building. Undoubtedly the greatest obstacle to further development is the lack of adequate equipment. A neighborhood house will make possible many new forms of friendly service.

The present staff of the Center consists of the pastor, an assistant pastor, a director of work for girls, an office secretary, and a part-time director of religious education and of music. In addition to the choirs there is an orchestra and senior and junior bands.

The two churches have more than doubled in membership in the past few years, but much of the population of the district is transient.

Other denominations may unite with the Presbyterians and Congregationalists in a united approach to the community. Other cities have similar situations and it is to be hoped that Trinity Center will offer helpful suggestions as to means of bridging the chasm that too often exists between the church and the workers of industry.

BROADCASTING THE GOSPEL BY RADIO

BY REV. H. F. LAFLAMME, New York

Greater New York Federation of Churches

IN THE winter of 1928, over 160 Protestant Churches in the five boroughs of New York City united in a Campaign of Visitation Evangelism. For one week each borough actively engaged in conducting this house to house campaign under the direction of men schooled in this new method. The time occupied was four weeks in Lent. Most of the 2,700 visitors were lay members of the church. They went two by two into homes with an invitation from each church to its list of prospects. As one result, 10,017 made decisions for Christ and at Easter 8,552 joined the churches of their choice.

Discerning religious leaders have called this the most significant religious movement of the present time. There were no public meetings and very little press publicity. There was no great religious excitement and no fervent emotional appeals and yet this amazing result followed. Without some influence to kindle the fires of religious emotion and mass excitement, what can be depended upon to prepare the hearts and minds of the non-church goers and the religiously indifferent so that they will be ready to make a decision of such a momentous character?

We are convinced that religious radio broadcasting has been very largely influential in this direction. The Federal Council of Churches and the Greater New York Federation of Churches alone have been broadcasting religious services every week for three years. The

Federation began six years ago with a service each Sunday afternoon. In response to the demand from multitudes of people, and through the cooperation of the National Broadcasting Company, they have added service after service until now they send out over the air each week ten religious programs over an aggregate of forty-two stations to all the cities of the United States. From these cities the services are broadcasted to millions of other listeners. Thus the Federation and the Federal Council are the most extensive broadcasters of programs secular or religious in America today, if not in the world.

What an influence is exerted when, in ten months, 582 services are broadcasted from 42 stations with the help of 346 Christian ministers and 750 church singers!

Far out in the Pacific Ocean to the west, in the South African veldt to the east, to Arctic explorers in the long and lonely night of winter and to Commander Dick Byrd's expedition 12,000 miles away in Little America this service reaches out. No one can possibly estimate the multitudes reached by these services nor measure their intensity. Any one speaker at any one of these services will reach more people than in all the rest of his ordinary ministry.

This world-wide proclamation of the Christian message is having a pronounced influence on the listeners. Many who never go to church, who never read a religious book or paper, who never open a

Bible and who never raise their voices in a hymn of praise to God, are eagerly and regularly following these services. The radio service is thus taking the place of the Evangelists' Tabernacle and protracted meetings in preparing the hearts and minds of the non-churchgoers for the appeal of the church visitors in these Campaigns of Visitation Evangelism.

The visitors reported that they were received in the homes with great cordiality and, on an average, every third person signed the decision card and responded to the invitation to become a follower of Christ. This favorable response can best be accounted for by the influence of the religious services over the air.

At times the message strikes home without any other intermediary. During the Campaign two visitors called on a medical man who positively refused to talk religion with them. As the visitors would not talk about anything else and were reluctant to leave, the doctor turned on the radio to relieve embarrassment. There came floating in out of the ether from one of the Sunday afternoon services the old hymn, "In the Cross of Christ I Glory, Towering o'er the Wrecks of Time," sung by the quartet. As they listened a strange expression passed over the face of the doctor, and, at the conclusion of the hymn, he reached for a decision card saying, "That hymn was sung at the deathbed of my mother. I promised her that I would lead a Christian life."

A railroad official on whom I called recently, although I had not met him previously said that he had heard me over the radio Sunday after Sunday. He remarked, "Radio religious services have

made a great change in my life. As I sit in the quiet of my house listening to that beautiful service over the air it seems like the very voice of God speaking to me personally. It occurred to me that if I could hear God's voice, He could hear mine. So I cut out swearing. I no longer blaspheme." He had been converted; for conversion is the recognition of God in our lives so that we order our lives to please Him rather than ourselves.

The radio broadcasting reaches all parts of the city and all conditions of men. While presiding at a service one Sunday afternoon, I was called to the telephone and a voice said: "Two hundred people are gathered in the street on the Lower East Side of the city listening to your beautiful service from the loud speaker in my window. They are unable to get into the funeral service of a little lad who lost his life in saving a younger playmate from the wheels of a passing truck. Will you offer up a prayer for the lad? Everyone loved him. He was a prime favorite. We shall miss him greatly."

Instantly over the air to the waiting crowd in the street there went up a prayer thanking God for a boy with such a Christ-like spirit and praying that the same spirit of self-forgetful surrender of life for the sake of others might be given to every one in the great city.

These radio religious services are also reconciling racial and religious differences and are bringing a better understanding. A Protestant speaker was called by a high official of the city government, a Roman Catholic, who thanked him for his gospel address and said, "You have done me good.

I hope to hear you again and often."

A Jewish bank president, when he learned that I was connected with the Federation which conducted the broadcasting services, said, "Some of your men certainly talk the worst nonsense I ever listened to," (to the Jew the Gospel is foolishness) "but," he added, "I like your spirit. You are not always knocking the Jew and the Catholic. Your services are reverent, devout, worshipful and spiritually uplifting. I am helped by them. You are doing a vast amount of good."

The daily morning prayer serv-

ice is a powerful influence in re-establishing the family altar which is neglected in so many homes. Family worship is the greatest school of religion in the world. There is nothing to compare with it in the religious life of the people. No other service in the program of the week does more for the spiritual uplift and energizing of so large a number of people.

The radio service preaching and the singing are setting a high standard of excellence and are stimulating to better achievement a very large number of ministers and churches.

THE CHURCH AND THE MODERN CITY

The church as it exists today in the American city is chiefly the result of a natural evolution of organized religion, modified, along with other institutions, by the urbanizing process. The result of this process has continuously been affected by purposeful human effort, by the labors of saints and the schemes of ecclesiastics, but to no such extent that they can claim credit for it. The stress of changing fortunes rather than science or skill has played the rôle of master architect.

The city has treated the church roughly enough. In the course of time it has eliminated a large fraction of religious institutions as unfit, and has tossed the survivors about like corks upon the waves of change. Yet the city has also been in part upon the church's side. It has brought together believing men in multitudes and money in millions. It has flung down challenges and provoked advance. It has stimulated men to make novel religious experiments and combi-

nations, at the same time providing relatively easy conditions for the expression of religion in the traditional forms. It has put its distinctive marks upon the church's successes as well as upon its failures. Men have labored in rural highways and hedges without achieving any such outcome. It is the city which has made the great churches in its own image.

Cooperative effort ought to be able to tip the balance still more decidedly toward the church's success. No longer at cross-purposes with one another or with urban development, but resolved to think and plan together and to use for their common advantage the resources of the city, the churches might bend their institutions to the better doing of what urban life requires. The tendency is right and the way is open for urban communities to be served more aptly and adequately by their religious institutions.—*From "The City's Church," by H. Paul Douglass.*

SOME RELIGIOUS FORCES IN A GREAT CITY

LISTED BY REV. H. F. LAFLAMME

- I. *Public Worship and the Christian Message.*
 - (1) Radio Broadcasting for the City, Mr. Frank C. Goodman, 71 West 23d Street.
For a Special Church, Dr. A. E. Keigwin, West End Presbyterian Church.
 - (2) Wayside Pulpit—Lenten Theater Meetings—Easter Dawn Services and Pulpit Supplies, Rev. Wilber T. Clemens, 71 West 23d Street.
- II. *Religious Education.*
 - (1) Teacher Training—Daily Vacation Bible Schools, Rev. Walter M. Howlett, 71 West 23d Street.
 - (2) Week Day Schools of Religious Education, Mr. W. Dyer Blair, 71 West 23d Street.
- III. *City Missions.*
 - (1) Denominational, Rev. Charles H. Sears, D.D., 276 Fifth Avenue (Baptist); Rev. Millard L. Robinson, D.D., 150 Fifth Avenue (M. E.); Rev. Theodore F. Savage, 156 Fifth Avenue (Pres.).
 - (2) Comity Committee, Rev. George L. Hobart, 71 West 23d Street.
- IV. *Social Welfare.*
 - (1) Hospitals, jails, poor houses, sailors and public institutions, Rev. L. E. Sunderland, 38 Bleeker St., Rev. Frederick M. Gordon, 285 Schermerhorn St., Brooklyn, N. Y.
 - (2) Constructive Programs of Social Welfare, Rev. Charles K. Gilbert, D.D., 71 West 23d Street.
- V. *Evangelism.*
 - (1) City-wide Visitation Evangelism, Rev. H. F. Laflamme, 71 West 23d Street.
 - (2) Street Preaching, Mr. William G. Pigueron, 12 West 85th Street; Rev. C. A. Moorman, 285 Schermerhorn Street, Brooklyn, N. Y.
 - (3) Hotel and Transients, Dr. Daniel A. Poling, 1 West 29th Street.
 - (4) Street Preaching and Shop Work, Dr. Samuel W. Graffin, West Side Y. M. C. A. 318 W. 57th St.
- VI. *Allied Organizations.*
 - (1) Young Men's Christian Association.
 - (2) Young Women's Christian Association.
- VII. *Theaters.*

Church and Drama League, Rev. George Reid Andrews, 105 East 22d Street.

THE CITY'S FLOATING POPULATION

*How the Invitation Committee Works at the Fourth
Presbyterian Church, Chicago*

BY REV. H. A. DALZELL, Chicago, Illinois

Assistant Pastor, Fourth Presbyterian Church, Chicago

THE problem that faces the minister in a city church today is that of meeting every opportunity in his parish to the utmost. That includes seeing that every man, woman and child who is not now identified with some religious organization, is not only given the opportunity but is definitely urged to accept Jesus Christ, confess faith in Him and to unite with some church in order the better to worship and serve Him.

Various means have been tried to solve this problem as it deals with the students, hotel residents and transients in the city. Probably the most effective method yet discovered is a carefully selected and well-guided group of personal workers.

The Fourth Presbyterian Church in Chicago has tried to reach young men and young women living in rooming houses and apartment hotels through systematic advertising campaigns, using mailing lists, distribution of cards, circulars on street corners, advertising in the newspapers, circulating bureaus, window card advertising and other methods. All have had their effect, but the results have been spasmodic. It was not until the method of sending a man or a woman out to talk directly to another man or woman about relationship to Christ and to His Church was followed that anything like a practical solution was found

and for nineteen years has been employed with great effectiveness.

In this church the work is done through an Invitation Committee. Groups of carefully selected young men and young women meet once a week, receive cards on which are the names of young people living in the neighborhood, together with all the information the office has regarding the individual. They make their calls, return the next week, give a verbal report and hand in a written report on the card. The members of these Invitation Committees are asked to do three things:

First, to give a specified amount of time each week, (a minimum of three hours is suggested), this time to be directed by the chairman of the committee through the assigning of cards.

Second, to give at least an hour a week to the committee meeting for the purpose of talking over the calls, receiving new assignments and for the sake of inspiration.

Third, as they talk with the various people assigned to them they are to invite them to come to the church services, to the Bible classes, to the various week-day meetings of the men and of the women, but primarily they are to talk with each prospect about his or her personal relationship to Jesus Christ.

The plan works. During the nineteen years it has been in operation, according to the statement of the pastor, Dr. John Timothy

Stone, over half of those who have united with the Church on Confession of their faith have come as a direct result of the interviews of the members of the Invitation Committees.

The question is often asked, "How do you train young men and women to do this work?" The only training they receive is the actual doing of the task. It is as impossible to become an effective soul winner by reading a textbook on personal work as it is to become a champion swimmer by reading books on swimming. The only textbook used by these committees is the Bible. There is a small vest-pocket handbook known as "The Invitation Committee" which is filled with Bible verses selected for various types of people. These passages are grouped under headings, "The Man Who Says He Cannot Believe," "The Doubter," "The One Who Fears He Cannot Stick To It," etc.

It is not necessary that the Invitation Committee be able to answer all questions or arguments. The personal worker who delights in philosophical and ecclesiastical argument is seldom an effective soul winner, but the man who can say when asked to give a definition of what he thinks hell will be like, "I do not know and what's more I am not worrying about it; I am trying to find and do God's will for my own life; I know that's Heaven," will always command the respect of the man upon whom he is calling and will give him something to think about. It is not necessary to be able to answer all questions, but to be able when you sit down and talk with a man about his spiritual life to say, "This much I do know, I know *Him* Whom I have believed, and I am

persuaded that He is able to keep that which I have committed unto Him against that day." This belief backed up with common sense and tact and love will win men to a confession of Christ where a cold, finely chiseled argument will fail.

For this Invitation Committee work to succeed over any period of time, the detail must be carefully attended to. A prospect list must be selected and from this list assignments made to the individuals who are doing the calling, and a careful record kept of each call and of the results attained. Care must be taken in making assignments to see that certain points of common interest are recognized; such as, sending a young man to a man of his own age, professional men when possible to call upon professional men, men with certain hobbies following through with men of similar tastes.

It often happens that four or five men will have to call upon a prospect before much progress is made. The men's committee at the Fourth Church had one man on their list for seven years before he united with the church. A half dozen different men had been to see him at different times during the seven years. Often men are dropped from the prospect file who are called on only two or three times. A man is never dropped with one call until another Invitation Committeeman has had an opportunity to interview him. After two men have recommended that he be dropped and the information returned on the card seems to warrant it, his name is taken from the file. Other things being equal it is best to allow one man to follow through with his prospect until he is ready to bring him before the

Session or has proven conclusively that there is no use in his following through any longer.

There are two report cards used by the Invitation Committee of the Fourth Church. The pink card is never taken from the office and is

never open for inspection. The information given on that card is entirely confidential. The white card contains the information which is taken from the pink card and then given to the Invitation Committeeman for his assignment.

MEN'S CLUB, FOURTH CHURCH
CHICAGO

No. 1 **DUPLICATE CARD FOR CALLING**
(To be turned in promptly with full report to Thursday Invitation Committee)

Name..... Phone.....
Address..... Apt.....
Place of Business..... Occupation.....
Former Home..... Age.....
Is he a Member of Church?..... Where?..... of Club?.....
PERSONAL NOTES :.....
.....
.....
.....
.....
.....
.....
.....
Committeemen.....
Date of Report..... Date of Call.....

CHURCH MEMBERSHIP

What Will the Session Ask?

We are often asked by those who are thinking of uniting with the church as to the questions they will be expected to answer when they come before the Session.

This is a natural and right inquiry, and in order to help you answer it the questions on the other side of this card have been outlined.

Will you not read them carefully, and then thoughtfully and prayerfully answer them?

Having signed the card, hand or mail it to the pastor or request the person giving it to you to do so.

FOURTH
PRESBYTERIAN CHURCH
CHICAGO
(Over)

Questions to Be Answered

(Look up the Scripture)

1. Do you realize your need of a Saviour? *Rom. 3:23.*
2. Who is the only Saviour of sinners? *Acts 4:12; 1 Tim. 1:15.*
3. What must we do to be saved? *Acts 16:31; John 5:24.*
4. Do you now desire to accept Christ and turn from sin unto Him? *John 1:12.*
5. What does Christ expect those who believe in Him to do? *Matt. 10:32; Luke 22:19.*
6. Do you desire to acknowledge publicly your faith in Christ and to be enrolled as a member of His Church?
7. Do you promise to live a Christian life as far as you know how and to be a faithful member of the Church?

Feeling that I am able to answer the above questions in a satisfactory manner, and desiring to do the will of Christ, I hereby ask to be received into full membership of the Fourth Presbyterian Church.

NAME

ADDRESS

Date
(Over)

After having made a confession of faith, many men hesitate about uniting with the church largely because they fear that the minister or members of the Session will ask embarrassing questions. To avoid this the Invitation Committeeman takes the man to the pastor and talks with him and after his conversation arranges for a time when the new member may be brought before the Session. The application card is given to the candidate for church membership to read carefully, sign and bring with him when he presents himself for admission to the church.

There are three references to Andrew in the fourth gospel, one

in the first chapter, one in the 6th and one in the 12th, and in all three instances we find Andrew personally bringing men to Jesus. He is the first member of the first Invitation Committee. He finds his man, introduces him personally to the Master. That is the work of the Invitation Committee today, and when a man knows Jesus Christ he will be ready to take his part in the Church and in the Church's work. There can be no more effective way of reaching young men in our hotels and boarding houses than this plan of a carefully selected, earnest, Christian man "covering" another, and bringing him to the Master.

CALVARY AND PENTECOST*

CALVARY and Pentecost are inseparable in the plan of God; these twin powers are indispensable for the achievement of the object of grace. Without Christ as Saviour, the Christian life has not begun. Without the Holy Spirit infilling the believer the Christian life must fail; and "a powerless Christian is a misnomer." The presence of the Holy Spirit in the life of the redeemed man, as the practical Worker-out of the principles of God, is conditioned by a yieldedness of will. The power, which He alone can impart for character and service, is confirmed in its constancy and effectiveness through obedience to every divine dictate. Through that presence and power alone can the spirit of holiness become manifest, and success in work be assured. "The weakest living creature," wrote Carlyle, "by concentrating his power on a single object, can accomplish something."

Centre the power of mind, the gifts of intellect, the desires of the heart, and the opportunities of each hour on Christ, His work and purposes, and there will be no failure. Life glows with splendid possibilities, when the Holy Spirit is in full command of it.

Jesus Christ is winsome and wonderful! He is everything. He has everything. He offers us everything.

GORDON B. WATT.

* From *The Christian*, London.

DOES A RELIGIOUS SURVEY HELP?

BY REV. ARTHUR H. ARMSTRONG, D.D., St. Louis, Missouri

Executive Secretary of the Metropolitan Church Federation

THE late Joseph Pulitzer, one of the greatest newspaper men America has produced, had two slogans. First "Get the facts," and second "Tell them in the fewest words." There is no type of community in which the churches so much need to know and tell the facts as in a major city, with its bulk, complexity and specialization. Therefore the survey. Business and public service institutions conduct continuous surveys. They are able to prophesy human needs by unit areas years in advance. Why not the church also? St. Louis has had two religious surveys within the last twelve years.* The churches of this city have, therefore, had an experience with social and religious surveys.

Inter-church cooperation with its growing city-wide consciousness led to the demand for our surveys and provided the medium through which they were made. Through them the St. Louis churches have had painted for them a picture of the city with its religious and social needs. Geographical areas having natural boundaries enclosing populations of some homogeneity were delimited. These were statistically explored to disclose the conditions that affect health, welfare, and

morals. The eleven criteria used were Foreign Born Population, Negro Population, Illiteracy, Juvenile Delinquency, Industrialization, Gain or Loss of Population, Congestion, Home Ownership, Infant Mortality, Poverty, Tuberculosis Mortality.

By means of sketch maps and a color scheme the comparative standing of these survey districts was graphically presented, revealing the status at a glance. These maps showed the fortunes of neighborhoods whose inhabitants had been affected favorably or unfavorably by circumstance and environment. They put the neighborhood problem squarely before church leaders. This method was so effective that it has since been adopted, with some alteration, in the districting by the Community Council and Community Fund as permitting continuous visualization of the inner life of the people, area by area.

Among the outstanding problems shown in this picture are these. The so-called downtown section of St. Louis, east of Grand Avenue, representing one-third of the area of the city contains half the population. The survey districts in this section all rank low by the criteria tests, although the low ranking is due, in part, to the fact that some of the more privileged classes in the outlying regions resort hither for the practices that register to produce the low ranking. Here circumstances conspire to raise the hazards and handicaps of living. The child

*The first survey, in 1917, was made by George B. Mangold, Ph.D., then director of the Missouri School of Social Economy. The second, begun in 1921 and completed in 1924, was shared by the Metropolitan Church Federation, the Interchurch World Movement, and the Institute of Social and Religious Research of New York. The survey was completed and the book published under the direction of Dr. H. Paul Douglass, field worker for the last organization.

who grows up physically strong here must have a more vigorous constitution than would be required elsewhere. The family that resists the forces that undermine the foundations of the home must be of a more rugged moral type. A large proportion of the residents here live below the line of privilege. But the fight is not a losing one. The populations are not "decaying." This area is a human quarry from which the building stones of society are hewn. And it is the privilege and opportunity of the church to treat it as such.

The needs and problems of the negro population have disclosed themselves. During and since the war the negroes have grown from 70,000 to 100,000, corresponding now to the national average of 10% of the population. Life bears more hardly upon them and its obstacles are heaped higher before their feet. They have a worthy leadership and are striving to acquit themselves well. A commission on Race Relationships representing the two races has been set up, affording continued normal contacts between leaders. In one case a threatening neighborhood disturbance which was fast reaching the acute stage was amicably settled. Many serious situations have, we are sure, been avoided. But best of all a better understanding has been established and the way prepared for still more effective future cooperation.

The City's Social Needs

The disclosing of social needs to so wide an extent and of so serious a nature has done its part toward preparing the way for the setting up of the Community Fund in which more than fifty social agencies cooperate. The churches

themselves have placed workers in the Juvenile and Adult Courts. Under various denominational and interdenominational auspices they have strengthened existing organized work in the hospitals, homes, and welfare institutions of the city, and have established new work, so that a very large institutional program is being carried out with increasing effectiveness.

The Entente Cordiale between churches and social service institutions has been strengthened. The church forces have been educated as to the higher technique required. The social service agencies have on their part recognized the effectiveness of the religious appeal and religious motivation in social work. The humanitarian endeavors of the whole city have been carried to a higher pitch.

Another picture drawn in clear lines was that of the church life and work. The Church Federation began the regular publication of a manual of the churches of Greater St. Louis, including the city and three adjoining counties on both sides of the Mississippi in the States of Missouri and Illinois. This manual lists 756 Protestant Evangelical churches with a communicant membership of 185,000; property valuation, on a pre-war basis of \$20,000,000; home expense budgets of \$3,500,000; and benevolence budgets of \$1,500,000. It also lists 150 hospitals, homes, schools, colleges, seminaries, and other institutions supported by the churches.

Facts of importance, both favorable and unfavorable, were disclosed. The churches are gaining faster than the population but with retarded acceleration as against earlier decades. The Sunday-school enrollment is now but two-

thirds of the church membership in spite of the addition of the adult departments. The striking loss of membership by Sunday-schools in the later teen age years was freshly stressed. During a period of twenty-one years the annual loss in church membership has been four-fifths of the total annual increase, leaving a net gain of but one in five as compared with the gross gain—a very high spiritual mortality. Two-fifths of these losses have been by death and removal, but two-fifths of them must be classed as "*avoidable*," pointing to the need of better shepherding of the "straying sheep."

The "parish" of the local Protestant church is personal and not geographical. It consists of the persons included in its own membership and in that of its Sunday-school and other departments. Catholic parishes are, on the other hand, geographical, although Catholics do have some intermingling of church parishes of foreign language groups.

City populations are more or less on the move caused by industrialization, change of economic status, the fluctuation of the family income, etc. The general trend is outward from the original center. As each successive group rises in the economic scale it "hits the trail" of suburban migration, only to be succeeded by a deposit of incoming rural or foreign migrants. Some of the inner areas of St. Louis have been occupied successively by French, American, Germans, Irish, Slavs, Italians and Negroes. The Catholic Church occupying a geographical parish remains and takes "pot luck" with its neighbors. The Protestant Church follows its people on their suburban trek. Fifty churches

once located in the inner city have moved in a broad converging path to the westward.

The Councils of Comity have been strengthened by the disclosure of the lack of mutual planning in the past in church locations. The denominations associated in the Federation's Comity Commission are now plotting the natural areas in the county and seeking conference with the Public Service companies so as to take advantage of their advance information, looking toward strategic and coordinated future church locations.

Among the interesting statistical ratios disclosed was that between members, attendants, and preferents. One hundred Protestant families average thus:

Church Members57
Attendants23
Preferents20

This is known locally as the 57-23-20 ratio.

The results of our surveys may be summarized thus:

The churches see themselves more clearly as a whole, and in their unitary relationship they see more clearly that the whole city is the parish of the whole group. The gain has been practical rather than ideal. Growth has been made, not so much in response to the conception of an ideal held, as to the feeling of fellowship achieved by persons working together.

The churches are more aware of their strength, and they realize that their potential power is far beyond the numerical. They have ways, in part through the Church Federation, of selecting and accrediting common leadership. The feeling of "togetherness" has been strengthened. Loyalty to the common cause increasingly asserts itself.

A UNIQUE WORK AMONG WOMEN

The Friendly League for Christian Service, Inc., New York

BY A MEMBER OF THE COUNCIL

"That they might know thee, the only true God and Jesus Christ whom thou has sent."—JOHN 17: 3.

AT NOON, one day, a woman weary and broken hearted trudged along East Twenty-ninth Street, New York City. At home she had an invalid husband and five small children—the youngest, a tiny baby. It had been her custom to rise at four in the morning, so that she might complete the household duties and care for her children before she took the baby to a day nursery and went to the office where she earned the living for the family.

Now, because of circumstances over which she had no control, she was without a position. For many hours she had visited business houses in search of another, but without success. Realizing that starvation would be the inevitable fate of the loved ones at home, discouragement and despair possessed her. Afraid to face the future, she was on her way toward the river.

Suddenly her attention was attracted by women entering and leaving the church where she observed a sign: "Business Women's Friendly Meeting—Luncheon \$.25—Good Music—A Helpful Message—Good Fellowship—Come! Tell the Other Girl." She entered and at the door a woman, from whose face radiated cheer and joy, greeted her with a friendly handshake and a word of welcome.

After the luncheon, she entered the auditorium where she heard a helpful message of Jesus Christ, the Burden-Bearer. The singing,

the cheery faces and even the message, had little effect on her, but the face of the woman to whom she unburdened her heart, when the meeting was over, gave her renewed courage. Her new friend, told her to return home and rest, and that she herself would make an effort to find work for her.

The afternoon hours yielded no result, but that evening the friend wrote a letter of encouragement assuring her of continued efforts. The following day brought a position and today, in a distant city, this woman owns her own home, has a good position, and is able to provide comfortably for her family.

This is only one of many instances where the Friendly League for Christian Service, Inc., has helped business women to start life anew.

The League is an outcome of the William A. Sunday evangelistic campaign in 1917, during which a company of one thousand and fifty women worked as the Business Women's Invitation Committee. Five hundred of them had charge of the three business women's luncheons and the other five hundred and fifty were detailed to visit every type of business where women were employed. In each building or office, these women tried to find a business or professional woman who could act as a key girl, making it her definite purpose to give the girls of her building the tickets to the tabernacle meetings and the luncheons where

they would hear evangelistic messages.

The women thus became personally acquainted with many thousands of business girls, familiarized themselves with their problems and needs, and gained an entrance into their hearts. Those committee women thought that an unusual opportunity had been opened for work among business girls and at the close of the campaign organized the Friendly

from eleven-thirty until two o'clock. They are held on Tuesdays at the Marble Collegiate Church, Twenty-ninth Street and Fifth Avenue; on Wednesdays at the Spring Street Presbyterian Church, Spring and Varick Streets; and on Fridays at the Old John Street Methodist Episcopal Church, 44 John Street. Luncheons are quickly served and consist of a hot dish, a meat sandwich, a lettuce sandwich, coffee, milk or tea,



THE BUSINESS WOMEN'S LUNCHEON AT JOHN STREET CHURCH,
FINANCIAL DISTRICT

League for Christian Service. During the twelve years that have followed, the members, believing that faith in Jesus Christ is the only way that business women can solve their problems, have steadily proclaimed this message through their contacts with business women at the luncheon meetings, through the Business Women's Council, and at the Friendly Center.

Over two thousand women each week attend the three noon meetings held in the business districts

and pie or cake. In the past year 275 women have voluntarily contributed their services to this phase of the work.

During the remainder of the rest hour, the girls attend a religious service, with the privilege of coming and going as necessity requires. Four successive meetings are held including an inspiring song service, a fifteen minute talk, a prayer, the memorizing of a verse of Scripture, and a solo.

The speakers are carefully chosen by the Religious Work Commit-

tee and include eminent ministers, evangelists, missionaries, and religious workers from all parts of America and other lands. Briefly and convincingly they present the glorious Gospel of our blessed God. As a result hundreds of lives have been surrendered to Christ whom to know is Life Eternal, and many who have lost heart in the struggle of life have rededicated themselves to the service of the King.

A leaflet is given to each girl as she leaves the meeting; Testaments

present the officers and standing committees correspond with those of the Friendly League so that they may work together with mutual helpfulness.

This council meets every Thursday evening at the Greenwich Presbyterian Church, West 13th Street, where from two hundred to two hundred and fifty women gather at five-thirty for supper where many new friendships are formed. At six-thirty three small prayer groups meet, while a larger group



A NOONDAY MEETING FOR BUSINESS WOMEN IN JOHN STREET CHURCH

to those who will accept them. Devoted Christian workers are always present, and by cheerful greetings, words of comfort, and Christian counsel lift many lives from despair to hope.

The key or council girls in each building or office who assisted the committee women during the William A. Sunday campaign formed a permanent organization on October 25, 1917. There were 106 charter members, and later they became known as the Business Women's Council of the Friendly League for Christian Service. At

joins in singing and at six-forty-five all join in a fifteen minute devotional service, led by a council member. Special requests for prayer are presented, touching all phases of the lives of the girls and their friends. From seven to eight the girls assemble in four classes for constructive Bible study under the leadership of able teachers from the Biblical Seminary, and the Philadelphia School of the Bible, members of the Board of Directors of the Friendly League, missionaries, and others.

Once each month a business

meeting is held, followed by a social meeting or a missionary educational feature. The missionary training has been so intensive that the girls contribute more than \$2,000 a year to various causes.

Every Sunday afternoon, three groups of council girls, together with the director of music and the personal workers, sing and distribute portions of Scripture in the wards of New York, Fordham, and Samaritan hospitals. Appreciation of this work is warmly expressed by patients, physicians and nurses and the good accomplished reaches into eternity.

The increasing interest in this type of work is shown by the fact that the membership has grown from 106 to 600. Testimonies show that through the Bible classes and the hospital meetings, the young women are receiving a training that makes them valuable for work among young people of their own churches. They not only study about God and His Son, Jesus Christ, but also learn how to relate Him to the everyday things of life.

The "Friendly Center" affords an ideal means of contact with business women of all ages. Through it, the Friendly League provides a comfortable home for a limited number of business women, and also a place where from 400 to 500 each month may spend their evenings with Christian women amid comfortable homelike surroundings. Monday, Tuesday and Wednesday evenings large groups of business women gather for a simple dinner, preceding the classes which offer free instructions in dressmaking, millinery, lamp shades, crystal flowers, and liquid embroidery.

For five years the League has rented a house on Lexington Ave-

nue as a "Friendly Center" but when the lease expired it seemed to be a clear call for a larger and better place, which has now been found in the building hitherto used by the Smith College Club at 233 East 17th Street—a building admirably adapted for the work. It will accommodate 80 girls and seats 190 in the dining room; it will offer more spacious quarters for classes, chorus, and other group meetings, and has an auditorium seating about 300. The League is now earnestly praying and working to secure funds for the purchase of this building.

The Friendly League members have supported the work by subscriptions, dues, and personal service, and to make possible the continuation of the work on a broader scale they are making large additional contributions. Additional gifts are, however, needed from others in sympathy with this important work.

Last year the League came into contact with 129,540 business girls, an unusual opportunity to render an extraordinary service. Boarding places and positions were found for many; the sick and unfortunate were cared for in hospitals and sanitariums; the services of surgeons and physicians were secured at reduced prices or without charge; individuals and groups were entertained in private homes; special cases and problems were skillfully handled; a large number of girls were won to Christ and all are being built up in Christian experience; many are also learning the joy of consecrated service. The League is carrying on a work worthy of its motto:

To win to Christ,
To build up in Christ,
To send out for Christ.

A LAYMEN'S WORK OF CITY EVANGELISM

A Story of the Fishermen's Club of Cicero, Illinois

BY REV. WILLIAM MCCARRELL,

Pastor of the First Congregational Church, Cicero, Illinois

A NUMBER of individuals, including firms dealing in fishing tackle, have been surprised, and at times deeply impressed, to learn that this club is not fishing for trout, muskies, fish large or small, but fishing for souls. This surprise has deepened with the knowledge of the voluntary spirit, earnestness, happiness and success attending the fishing. The interest gathers momentum upon learning that it is done by Christian *laymen*, a great majority *young men*, carried on daily and free from any expectation of financial remuneration. The club bases its work largely upon Matthew 4: 18-20.

Church leaders and all interested in meeting present-day problems of unbelief, sin and crime, also in evangelizing men with the Gospel of the Lord Jesus Christ should give serious thought to an organization of Christian *laymen* that submits the following as a *partial* report of one year's activities:

Gospel meetings conducted ...	3,532
Gospel meetings assisted in ..	1,510
Prayer meetings conducted ...	326
Personal calls made	2,972
Gospel tracts distributed	727,152
Scripture portions distributed .	30,937
Number dealt with spiritually	28,733
Professions of Christ	4,282
Sunday-school classes taught..	595
Sunday-schools conducted	326
Dedications of life	142
Letters written	926
Song services conducted	72
Men aided	98
Bible study courses	2
Gospel articles contributed ...	25

Gospel meetings were held in 104 cities, located in 20 States, District of

Columbia, Yellowstone National Park, and three foreign countries; conducted in churches and young people's societies of 41 denominations, the open air, hospitals, jails, prisons, missions, tents, tabernacles, shops, etc.

Five preceding annual reports add weight to the above figures found in the sixth annual report. Here is evidence of a work based upon something deeper than passing emotion, enthusiasm or humanly energized drives. Here is evidence of a 365 days a year Christian interest and activity, significant in these days so marked by departure from Biblical methods of work. Many present day questions are asked, such as, Can young men be interested in original foundation Bible truths? How best combat unbelief in Christ, crime and sin so prevalent today, especially in large cities? Are direct Biblical methods for Christian service antiquated? Is there power in the Bible and its Gospel message to deliver from sin and impart strength to live righteously?

These questions are at least suggestively, many would say finally, answered by such a work. Consideration of the scope of the club's work, the spirit in which its members serve and the phases of life represented in its membership offers additional light on these questions.

The club has averaged about seventy-five in active membership with a number of associates. Among this membership is found Ralph Teter, once so prominently linked with Chicago's gang life.

He was led to accept Christ while in prison by Evangelist Edward Murphy, who was also converted while in a state prison and who maintains contact with the club. Teter was waiting trial in connection with the \$500,000 daylight mail robbery at the Dearborn Station, Chicago, for which crime a leading Chicago politician served in Leavenworth penitentiary. What a message is conveyed by mere recital of that which happened to the other members (about 19) of that particular crime ring. Since conversion Teter has lived a strong Christian life. Rev. Warren Winter, converted in Cicero when an atheist contemplating suicide, serves as a missionary to China's Leper Boat people. George Quilty, converted from Romanism, is one of Chicago's effective open-air and mission workers. Christ Pappas, son of a Greek priest, converted in an open-air meeting at old infidel corner in Chicago, can hardly fill demands for his testimony. Charles Skoda, who accepted Christ in an open-air meeting, now waits a sailing date for missionary service in Africa. Eight of this Roman Catholic family of nine are living consistent Christian lives. Fred Jacober, Roy Leeson, now in training for Christian work, and Fred Ingersoll, an auto mechanic, each found Christ while in a career of crime. George Schmidt was a policeman when brought to Christ. Harold Somerville, a Purdue University man, now is a Presbyterian pastor in Erie, Pa. Bert Baker, linked with an Al Capone poolroom, came forward for Christ in Cicero with a gun in one pocket and a bottle of moonshine in another. Today he serves as pastor of the Presbyterian Church in Rossville, Ill. George Ellis, once in the dark-

ness of infidelity through the teaching of professors who deny the Bible as the Word of God, is prominent in the club's work. A perusal of the entire membership introduces other men such as Otto Drachenberg, a bricklayer; Charles Forst, an electrician; Jim Boerman, Stuve Wallin and Murselman of the laboring class. There are business men such as Merville Morton, Leonard Edwards and



REV. WM. MCCARRELL

Swim, the traveling salesman. There are also college men and professional men such as Drs. O. J. Halbe and Richard Carroll, Prof. Malsberry, the musician and there are those converted from nominal religion, such as Edward Heiniger, the preacher's son and T. M. Kingsley, the ex-modernist preacher. A number are in Christian service as Harvey King in Africa, and always some in Christian training. All these lives are linked in a united joyous endeavor to realize the club's slogan "Out for Souls." In the main they follow the Apostle Paul's example of supporting self with work of their hands while setting forth the unsearchable riches of Christ.

Fields and Methods

Fascinating, indeed, would be a detailed account of the multiplied experiences garnered by these men, as they labor in public institutions, hospitals, churches, factories, missions, jails, prisons, on railroads, through tract distribution and especially in open-air preaching. Open-air meetings are held winter and summer and often at the sacrifice of lunch hours. Conducting regular evangelistic campaigns, great platform testimony meetings and maintaining regular services among Jews and Gentiles, in churches, missions, jails and on open-air corners are distinct features of the work. Great audiences are inspired and moved by testimonies of the reality of Christ in and through the lives of these men. Imagine the message conveyed through a large group closing a Bible conference or evangelistic campaign with a platform personal testimony meeting. Visualize this band of men, converted in walks of life varying from ex-gunmen to the university and nominally religious, supplying continual calls to aid in these many aspects of Christian work, also going forth to invade haunts of sin with effective Christian service.

For a number of years the organization has manned cemetery entrances about Chicago on Memorial Day, presenting those visiting graves with an appropriate Gospel tract. About 85,000 tracts were distributed last Memorial Day.

Men stationed at the exits of the Dempsey-Tunney prize fight distributed heart-searching Gospel tracts to about 50,000 people.

For some five years the club has specialized in noonday open-air

meetings among employees of the great Western Electric Telephone plant in Cicero. Fishermen employed in the plant aid the meetings. Thus far about 20,000 men have walked forward in their working clothes to receive Gospels of John and other Biblical literature, which they agreed to read. No statistical records state the number who publicly raised their hands requesting prayer and the many who have professed to receive Christ as Saviour. Eternity will reveal the fruitage. These meetings take place in the shadow of places nationally advertised as haunts of sin and crime and within a block of the former Al Capone gunmen headquarters.

A number of similar organizations now operate in the United States and beyond which received vision, inspiration and organization help from the Cicero Club. Thus the organization has a worldwide ministry through other organizations, former members in Christian service, missionary support, literature and the widespread ministry of its members and leader.

Plan of Operation

Meetings are held at an intentionally testing time, Saturday afternoon. At 4 P. M. the meeting opens with a song and prayer service, often conducted by Wesley Nehf, cousin to a Chicago National League baseball pitcher. Next, reports are heard of work done during the past week. Assigned groups report on their work in various places. This report period affords opportunity for interchange of ideas, hearing of thrilling experiences and instruction in methods of service. Then new work is assigned for the coming week. Prayer requests from various parts

of the country are remembered in *intercession*. *Special missionary* or Bible speakers are often heard. A regular feature is definite Bible instruction by the leader. This is followed by a fellowship supper without cost (the club being supported by free will offerings). After a testimony meeting, the members go forth to definite Christian work or remain for special prayer circles which convene in the Church. The challenge has gone forth to find a happier gathering of men in the world.

Men are accepted into membership after investigation and upon assurance that their lives meet the following standard:

1. Soundness in the faith (as set forth in Club's platform).
2. Absence of any "hobby."
3. Good common sense.
4. A personal testimony.
5. A consistent Christian life.
6. A passion for souls.
7. First Corinthians 13.
8. Separation from worldliness.

The doctrinal platform of the club is Biblical. These men believe in the deity and virgin birth of Christ, trinity of the Godhead, and in the Scriptures of the Old and New Testament as final authority because fully inspired of God and inerrant in the original writings. They do not doubt the need and reality of regeneration through God's Spirit, salvation only through the merits and shed blood of Jesus Christ and the reality of a resurrected, living and premillennial coming Saviour. They believe the Gospel should be preached to every creature and the full Bible taught to every Christian for edifica-

tion. The platform testifies against *fanaticism* by expressing belief in witnessing to the saving power of Christ Jesus with spirit-filled lives free from erroneous teachings. They witness the transforming effect of the Bible and Christ in the lives of young and old from all realms of life and salvation from all forms of sin. After years of practical and fruitful experience they are more convinced than ever as to the power of prayer in Jesus name, and the Bible and Gospel of Christ in human life, also of the need to present Christ and His ability and sufficiency as the only Saviour of souls. It is a settled fact that the only power that can effectively counteract unbelief, sin and crime is the divine life imparted through definite acceptance of Christ as Saviour and Lord.*

*The club was organized in 1923. Its headquarters are the First Independent Congregational Church of Cicero, Illinois. This church has received world-wide publicity through a leaflet issued by the Moody Bible Institute entitled "The Church that Did Not Close." The leaflet is now undergoing a sixth revision. The Club's program is fostered by the church. This program has forced the church to the present erection of an edifice with 1,200 individual seats and a great Sunday-school equipment. The third enlargement since 1913. The church and club center in the immediate territory given country-wide publicity as the headquarters of the Capone crime and gunmen rings. The pastor of the church and organizer and leader of the Club is Pastor William McCarrell.



THE FISHERMEN'S CLUB OF CICERO

ADVENTURES IN THE BOWERY DISTRICT

BY REV. WILLIAM N. HUBBELL,

Pastor of the First Baptist Mariners' Church, New York City

IT HAS been said that if Christ came to New York his first visit would be to the Bowery, for there moral destitution seems, outwardly at least, most apparent and tragic.

I am not so sure that Christ would take this course. In God's sight, I question if Bowery sinners are more sinful than Wall Street sinners or Broadway sinners. I am inclined to think that Christ might first visit the Hall of Fame so that, by an understanding of the lives of representative men and women honored there, He might see what ideals America is cherishing. From thence, I can picture Him wending His way down the old Boston Post Road with constant appreciation of the currents of life about Him, until passing Cooper Union, the northern terminus of the Bowery, He would enter that thoroughfare. Then I can almost hear Him say in His onward progress, "There are some men living in this district whom also I would have inspired and raised to positions of trust, but they would not. Yet they with their fellows are men with divine possibilities. It is your responsibility, O My Church, to lift Me up that I may draw all these unattached and forgotten men to Myself."

A number of religious centers have caught this vision. Among them are the Bowery Y. M. C. A., "316 Water Street," Hadley Hall, James' Slip, The Bowery Mission and The All Night Missions. The First Baptist Mariners' Church, located at the corner of Oliver and

Henry Streets, just across from Chatham Square, was formerly a seamen's church. After the removal of the shipping center from the East River to the North River, it began to minister to a more cosmopolitan congregation. With the growth of the number of men's hotels (popularly called lodging houses) on the Bowery and adjacent streets, the church developed a ministry to the men of this region.

It would be easy to write a description of unspeakable dives, gambling hells, brothels and opium joints filled with murderers, cut-throats, desperate plug-uglies and drunkards, which the public even today assume to be the natural setting of the Bowery. There was a period, from 1830 to 1900, when the Bowery was the arena of picturesque wickedness. In one winter in the 90's, a former bartender assured me, three men died of alcoholism or something else, in the back room of his saloon. "We planted the bodies in the hallways of tenement houses. The Coroner's verdict in each case was, 'Death due to unknown causes.'"

But that period has passed. The Bowery, Chatham Square, Park Row, are now business thoroughfares. This betterment has been brought about by the vast changes in the business life of New York since the war, by the immigration law, by the abounding prosperity of the times and by the constructive supervision of our City Sanitary, Building and Police Departments. Today there is a new

Bowery district. It is as safe, night and day, as Broadway or 125th Street, as I can testify for I have been working in this district for twenty years. Its death rate is low. About eighty men's hotels (40c to 75c per night for beds) gives satisfactory service for the money, to the fifteen thousand and more men who live there. Many of the hotels have tiled wash rooms and baths. Stately buildings recently erected give an air of prosperity to the streets. The traditional Bowery is dead—as dead as Mulberry Bend. Some day this section will shoulder up to the civic center on the west and then the rest of New York will have to sit up and take notice; for high class apartments may yet be built and the suburbanite return to the birthplace of the "Side Walks of New York."

It is a popular notion that whoever lives on the Bowery is "down and out." He belongs to the riff-raff. He's a tramp, a derelict. A woman riding on the Third Avenue "L," which traverses this street expresses her feelings (and those of most casual observers) in this fashion:

The noisy "L" rushes by its dingy windows,

"The Lodging House for Men"

And careless eyes may look upon its inmates

(They seldom look again).

Only a bunch of "has-beens"

Frayed and seedy,

Wanting a bath and shave.

Wastrels, who whistle down the wind of fortune,

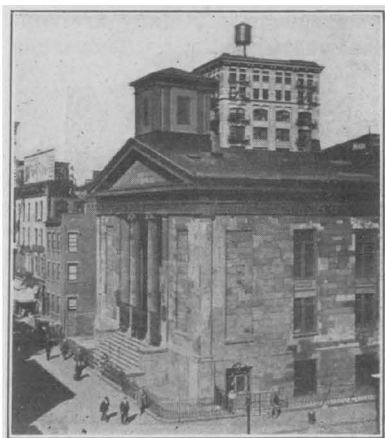
The gifts that nature gave.

This is flagrant injustice. It seems to be born of caste feeling which determines the outlook of so many people even in democratic America. It is pagan, for it is devoid of that gracious insight into another's personality so character-

istic of Christ. We cannot conceive Jesus Christ making His way along the Bowery in an attitude of scorn.

Furthermore this appraisal is false, because no one can truthfully bring an indictment against a whole class. That would be an insult to its worthy members.

In order to appraise as fairly as possible the types of men living in the Bowery district, I have made for myself a three-fold classification. Any other classification



MARINERS' BAPTIST CHURCH,
NEW YORK

which will enable us more fully to appreciate the various social and economic grades which unquestionably exist, would be acceptable. But some such schedule is imperative; otherwise the basis for constructive remedies is lacking, particularly in administering material relief.

THE INDEPENDENT CLASS.—Recently, a man whom I would, unhesitatingly, put into this class said to me, "I have been living on my savings all winter. Previously I lived with my relatives near Boston. I had a position with one of

them until he failed in business. I returned to New York for I could live cheaper on the Bowery than anywhere else. But no one wants an old man around. I can't get work and I don't know what to do." He is educated. He does not drink. He covets the independent life which lower Manhattan affords. He can come and go and dress as he pleases and no questions asked. He is a typical case. Some of the Independents have pensions. Some have bank accounts. Many have received a high school education. Many are conscientious Christians. Thousands



NOTHING TO DO

are by no means free from vices. There are criminals among them. They are of all ages and nationalities. The vast majority, however, support themselves in a modest way. They are not homeless or pan-handlers.

THE UNSTABLE CLASS.—Men of this class lack the spirit and outlook of the preceding class. They are well intentioned but weak. Drink is their curse—perhaps drugs. Part of the year they maintain themselves. The rest of the time they merge themselves into the third or homeless class. They have only a diluted measure of self-respect.

THE HOMELESS CLASS.—This class is composed of those whose mental growth has been retarded.

It includes also the lowest degenerates, the unwashed, the rounders, the incurable lazies, the habitual smoke hounds, the tramps, the bums and the derelicts. (I am using popular designations. Personally I dislike these names and never use them.) It is these homeless men that keep alive the sinister reputation of the Bowery. They live chiefly by begging. Their bed in summer is a park bench or wagon. In winter they sleep in the missions or in the Municipal Lodging House or stand over gratings from which issue a little warmth. They are miserable even to themselves. Their end is Potters' Field. During March, 1929, some 27,000 lodgings were provided for homeless men by eight of the principal social agencies of lower Manhattan.

These three classifications are elastic. Life cannot be put into a straight-packet. There is a constant passing from one class to another. Temporarily the Independent may become homeless; or a homeless man may lift himself into the ranks of the unstable. But the general classification is, I think, accurate and must be kept in mind. Otherwise moral values become confused and judgments warped.

WHAT SHALL THE CHURCH DO?

There still remains the question: How shall the church most efficiently fulfil her ministry to these fifteen thousand and more men who live in the Bowery district? Its approach, it seems to me, involves the recognition of several factors.

1. There should be a keen realization of the fact that large numbers of unattached men living apart by themselves, are living

abnormally. They are without home discipline, home comforts and the home atmosphere. The poorest home has in it qualities of completeness lacking in hotel life, particularly in hotels for men only. In the Bowery district, a lodger constantly rubs up against all kinds of characters. Helpful social restraints are thrown aside. Good manners are forgotten. It is literally, each man for himself and the devil take the hindmost. Gradually, unless he is on his guard, a man loses interest in the world outside and in the finer things of life. Ambition is slowly snuffed out. He is out of touch with philanthropic, artistic, social and religious currents of activity. He becomes introspective and angular.

At the Mariners' Temple we have endeavored to meet this abnormal situation by our Home Hour, a social gathering on Sunday evenings. The temptations of a large city are, to solitary men, greatest on Sunday. We try to reproduce, though in a faint way, the Sunday evening home touch of many of the men when they were children. There is a cup of coffee, short addresses, singing and an atmosphere of good cheer. The presence of consecrated women completes the idea of the home circle. The inspiration of this hour overflows into the days that follow, bringing to many lonely hearts the assurance that there is a corner in this big city where a welcome is to be found.

2. Many men in lower Manhattan do not break away from their surroundings because they are ignorant of themselves. They have resources of energy within which they have never tapped. It is so with all of us. The science of mental hygiene is yet in its in-

fancy; but enough has been revealed by modern psychology to give the promise that no man, unless he wills it, need remain in ignorance of spiritual resources in his sub-conscious self. Why is there a black sheep? Why does a man say, "I cannot overcome my appetite for drink or for heroin?" It is partly because he is ignorant of his own mental constitution. Recently, a bright looking boy said to me, "I have been in prison twice

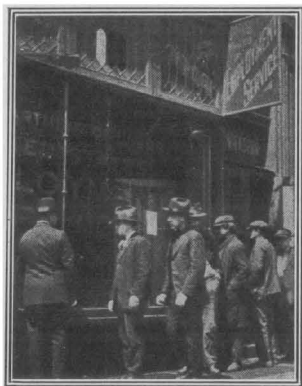


WHERE MEN SEEK MONEY

for stealing. I can't even resist taking money from a friend." Under skillful treatment this boy's weakness, which he loathes, can be overcome with increased knowledge of himself. There is needed a mental clinic in connection with every religious center in the Bowery district; a shelter where treatment can be continued over a series of weeks. I do not know that this course has ever been suggested, but assuredly modern psychological discoveries warrant us in adopting measures to this end. We know the physical bodies. We

should know as fully the capacities of the mind.

3. The vicious circle which we meet elsewhere we meet also on the Bowery. Discouragement produces drink; drink produces discouragement. Men inclined to drink believe discouragement is the cause of all their woes. We cannot know the secrets of the discouragements which a man is cherishing except by personal contact with him. This knowledge is an absolute necessity for the church worker. Men must be known, sympathy must be ex-



WHERE MEN SEEK WORK

pressed, if confidence is to be given in return. The small group idea so emphasized in the modern educational system, has not been stressed as it should be in the church's ministry to these men. A group of them who love music and who meet together once or twice a week to rehearse and to enjoy an hour of close intimacy are on the highway to a fuller life. There is something in such an hour that draws the best out of men. The fraternal spirit is cultivated. Prejudices are stilled. We have seen this tested out in our own church in a remarkable way. A dozen or so of such groups along

various lines, supplementing the Gospel service or other mass gatherings, each unit under the guidance of a sane, consecrated man or woman, would yield large fruitage. There will be fewer lapses into the old life, if the possibilities of the group system for the strengthening of character are utilized.

4. No discussion of adventures in brotherhood in the Bowery district would be complete without a reference to the cause of all sorrow and of all moral failure—namely, SIN. We touch here the root of every man's weakness. The church has no argument for existence except that primarily and in every activity it presents a sovereign remedy for sin. In Jesus Christ we have that remedy. Jerry McAuley, having accepted Jesus Christ as his Saviour and his Lord, opened the first rescue mission on Water Street. His instinct was sound. That which saved him would, if accepted, save all men. So every religious center in lower Manhattan has its nightly Gospel service to which all men are invited and from which come thousands of new-born men. Its power, under God, is prodigious. I do not dwell upon it simply because it is so widely known and so truly regarded as the most fruitful medium for the salvation of men.

Thus in every possible legitimate way—through personal contact, through the social touch, through the expression of sympathy, through material relief, through mental clinics, through brotherhood groups, through the Gospel mass meeting, the church should make its approach to those needing its ministry, that Christ, held aloft, may draw the multitudes to Himself.

WORK FOR CITY BOYS AND GIRLS

The Neighborhood School of the Baptist Temple, Rochester

BY CARL DAWKINS, Rochester, N. Y.

THE future leadership of State and Church is bound up in the flesh and blood and mind and heart of the child of today. Neglect him and the State and the Church and the home will suffer when he takes over responsibilities. Here is more than a challenge, it is an obligation.

Last year five hundred and twenty-seven boys and girls were enrolled in the Neighborhood School of the Baptist Temple, with an average attendance of one hundred and fifty. The ages of the boys and girls run from three to six. Those over thirteen are chosen as leaders. They are watched carefully as leaders are chosen on merit. A leadership class is organized where the boys and girls are taught the fundamental qualities of a leader, and are given specific tasks to prove their abilities. Many show special talent in music or drawing or some other line of work.

Last year twenty-two different nations were represented including: Italian, Ukranian, American, Greek, Jewish, Assyrian, Polish, English, Servian, Lithuanian, Dutch, Canadian, German, Syrian, Turkish, Hungarian, Bulgarian, Slavish, French, Irish, Spanish and Scotch.

The home life of these children is an interesting study. My first visit to this district was on a sultry summer afternoon when one of the neighborhood boys took me around to the homes of several children. Many boys knew me from our contacts in the school and soon quite a

gang of them were following. In some of the places the parents would rush out and, in broken English, ask the cause of the trouble. Some thought I was a policeman, or a secret service man. Perhaps their consciences were not altogether clear for much of the crime comes from this district.

Most of the homes were dingy, very poorly furnished and illy kept. The hallways were dark and unpleasant odors greeted one at almost every turn. The women and men who came to the door were very often half-dressed and their clothes were ragged and dirty. Occasionally we came across a family who, even though poor, showed their belief that cleanliness is next to godliness.

The parents, although rather skeptical at first, became very cordial as soon as they discovered our mission. Some mothers would try to tell, in broken English, how much the school had done for her boy or girl, and showed pride in anything their children had made.

One of the problems is to keep the children off the streets. Fortunately for the most part they are back streets not much travelled. The Baptist Temple's Vacation Bible School recruits its members from this same district, and the parents are glad to have their children go where they will be cared for, especially during the warmer season. Parents also attend different functions sponsored by the Neighborhood School and many appreciate all that the school has done for their children.

A new pupil from one of the poorer homes where cleanliness is given little attention, soon discovers that there is such a word, and observes that pupils can be clean, even if their clothes are ragged. Soon he will return like a new boy and find satisfaction in being clean, with teeth polished, shoes shined and clothes brushed.

Hygiene is a necessary co-partner of character building. Fair play in sports is taught as well as in all aspects of life. The children are constantly advised to make their homes a place to carry out the things they learn in the school, helping tired mother, and promoting harmony.

Many have confessed that they have stolen but will not do so any more. In many homes theft is passed over very lightly, and in some is even encouraged. Some boys have been leaders of gangs that have caused much trouble for officials but have led their gang to the school, where they learn a better way of life.

Many of the children are undernourished. A little advice to the mothers as to the kind of food to buy and the best way to prepare it often makes a change in the entire home. Bad tempers caused from poorly digested food vanish when the cause is removed. The girls learn many things about the home and put these lessons into operation. They are taught to be unselfish, not only with their money but also with their time and strength. One of the boys who had a great desire to go to Buffalo and had saved enough money, gave it instead to his mother for a new dress, or to his father for a new pair of shoes. In many cases the children have denied themselves pleasure in order to help others.

There is an honor club for the boys and one for the girls, where good behavior is recognized and leadership is promoted. The members are appointed by the club leaders on merit, and their appointment is for a month at a time, to be annulled at any time the boy or girl proves unworthy. Boy Scout organizations and groups of Girl Reserves are in charge of competent leaders with charters from national and state organizations. There is also a Black Condors club for the boys above the scout age.

Of the eighty-five volunteer workers in the Neighborhood School, most of them are members of the Baptist Temple. Mrs. Parmenter, the director, has a genius for organization, and a knack for getting people interested in worthwhile work. The school is financed by the various women's clubs of the Temple and by special gifts.

One of the happiest times in the lives of these underprivileged children is that spent at Kamp Kontent, the Baptist Temple Summer Camp on Lake Conesus. The competition for a camp scholarship is very keen, for choice is made from those who have made the best records in attendance, behavior and quality of work.

Bigger plans for this school are being made for next year with a big general assembly once a month. There are special health examinations by a trained nurse, and there is to be a first-aid and home nursing course. More emphasis is to be placed on organization, program and leadership training. The "Nabor News," the school paper, is to be enlarged and more and better music is on the bill for next year. Other churches may adopt some of the ideas of this effective Christian service.



THE MOODY MEMORIAL CHURCH, CHICAGO—SEATING FOUR THOUSAND PEOPLE

A CHURCH THAT DRAWS THE MASSES

BY REV. P. W. PHILPOTT, D.D., Chicago

Pastor of the Moody Memorial Church

INTO the business office of a public stenographer, a consecrated Christian woman, there came from time to time a keen-minded young mechanic. He never went to church. His interest in "religion" was nil. But tactful conversation was not fruitless.

One Monday morning he made this surprising remark, "Well, I went to church last night."

The young woman was delighted and frankly said so. Quickly he interrupted, with grim determination and bitterness in his voice as he declared, "But I shall never go again!"

Pressed for the reason he gave this explanation: "For years I have been antagonistic toward the church. But lately I have wondered if, perhaps, I was not missing something because of my hostile attitude. I talked it over with my wife, and we decided to bury

the old resentment, take our child, and go to church.

"Last night we went with open minds to Dr. Blank's church (naming one of the most popular in the city). We enjoyed the music. We were prepared to hear an authoritative voice. But what do you suppose that preacher did? He spent his time trying to prove to us that about half the Bible is not true. I tell you, we working people have no appetite for that kind of negative stuff! If a man does not believe his own Book, why should we waste time listening to him?"

A positive message! The masses crave it. Preachers and laymen alike who believe the Bible as the inspired Word of the Living God can speak with Divine finality. On the other hand (and reverently), if the Bible is *not* the Word of God, what authority have we to speak at all? The only message

that will grip individual hearts, that will carry with it evangelizing power for the masses, must find its key-note in "thus saith the Lord."

During more than forty-three years of public work—years spent in large measure in ministry for God among the poor and the degraded—it has been my experience that the Gospel, wherever believed in entirety and presented in simplicity, is, as always, "the power of God unto salvation."

Commercially and industrially, Chicago a throb with life and energy, has arisen to the command of one of the Nation's most strategic centers. In this environment and to cope with this opportunity, the Moody Memorial Church has been erected. The masses find the church easily accessible, located just north of the main business section, near which thousands of wage earners have rooms. The active roll includes 3,750 members. Founded on God's Word, the church, erected as a memorial to D. L. Moody, places the whole emphasis on Bible teaching and preaching and on practical evangelism. The primary aim, whether in services of public worship or meetings of separate organizations, is the salvation of souls. No week passes without fruitage in the conversion of those who have been brought to a saving knowledge of the truth in Christ.

Does this program attract the masses?

A visitor to any Sunday service would undoubtedly testify that it does. In the main auditorium, 4,040 seats accommodate the people, and rarely is there a Sunday when the building is not well filled. Magnetically drawn by the lure of the city, they come, weary, discouraged, and lonely. Some of

them pause falteringly just to drink of the comfort of which the church motto speaks: "Ever welcome to this house of God are strangers and the poor." They come—as other thousands from Moody's day to ours have come—because they desire sane, sweet, scriptural teaching that exalts the cross of Christ and emphasizes its practical value in everyday life.

While the morning service is usually for the instruction and edification of Christians, not infrequently an appeal is made to the unsaved or the indifferent. The Sunday evening meeting is purely evangelistic, with an hour of music in which the chorus choir of nearly two hundred voices and the congregation are led in the singing of Gospel hymns. Visiting ministers are also asked to adjust themselves to the Evangelistic program so that there is never a Sunday evening when opportunity is not given to choose Christ as Saviour. Often, without undue urging, as many as twenty respond. In the inquiry room trained personal workers deal individually with inquirers, and later, brief instruction is given to the group as a whole regarding the importance of prayer, Bible study, etc. A card is signed, giving the name, address, and church preference of the inquirer, and a gospel of John is given to each. During the week, each inquirer is personally visited, encouraged, and invited to become an active church member.

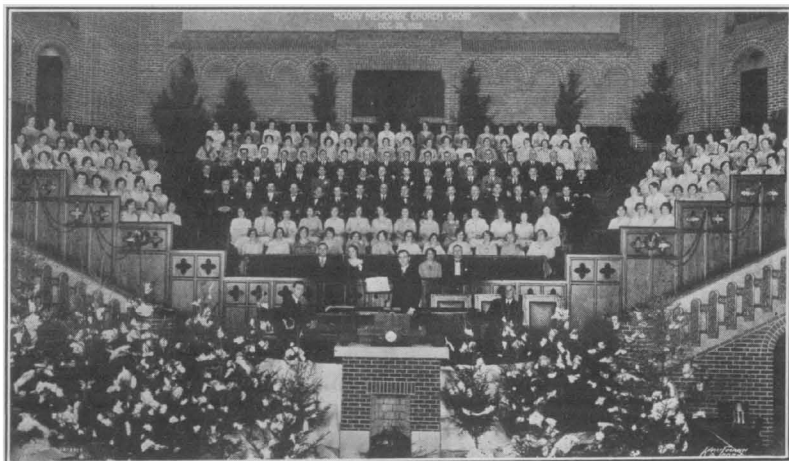
The work of the Usher Band is of inestimable value. Prepared by united, believing prayer, each usher has in his charge a certain section of seats in the auditorium. When the invitation is given to accept Christ the ushers standing at their assigned posts are able to lo-

cate the persons whose hands are raised for prayer and are ready to invite them courteously to the inquiry room, and to accompany them there if they wish.

A number of young people's organizations meet each Sunday afternoon. While an invitation is not given at each one, the entire plan of service points toward the individual acceptance of Christ. Each week at the Young Men's

ing knowledge of the Lord Jesus Christ. Faced with an open Bible and a seeking soul, no sincere Christian can successfully harbor bitterness or long engender strife.

Furthermore, *it stimulates*. Soul winning, as a common ambition, will exalt to its rightful place in the program of the church the art of intercession. And prayer will inevitably lead to mutual understanding and sympathy. It will



THE MOODY MEMORIAL CHURCH CHOIR OF OVER ONE HUNDRED VOICES

Club and the Business Girls' Council meetings, at which approximately 300 are regularly present, young men and women take Christ as their Saviour. At banquets and social gatherings of the church and Sunday-school, the evangelistic aim predominates.

The advantages of an evangelistic ministry are manifold.

In the first place, *it amalgamates*. It brings unity among believers as nothing else can. No better solvent can there be for differences of race, social standing, and denominational peculiarity than the earnest, persistent effort to bring men and women to a sav-

gild with heavenly glory the task of bearing one another's burdens.

Heartbroken parents come to the pastor with this plea: "I have a son, a dear boy. He has left home and I cannot find him. Some day you, or one of your workers, may meet my boy. Tell him, won't you, that his mother believes in him, that she never ceases to pray for him and for his return to God and to his loved ones."

Prayer requests are sent every Sunday morning to the platform, and a congregation of several thousand people engages in united prayer for that specific need. Again, at the Wednesday evening

fellowship meeting, devoted entirely to prayer and testimony and attended regularly by 600 to 800 people, it is the staggering sense of obligation for the lost that makes petition fervent and witnessing effective.

How do we raise the money for the maintenance of so great a work? The answer is simple. We do not raise it; we give it. The stimulus for giving is found in the evangelistic aim of the church. Over \$1,000 is needed each week for general expenses. Interest is also required on a bond issue floated to finance the building project. From givers who would be classified by most judges as poor people these amounts have been regularly forthcoming.

How wholesomely effective is evangelism! It places individual witnessing for Christ on a plane with the most enviable achievements. It enables young people and mature Christians, zealous and warm-hearted, to speak for the Master in homes and business houses where they are employed, and in jails, hospitals and the open air where their unwearying love for the lost makes weekly visits profitable. Through this medium, in connection with this one church, scores are won for Christ each week.

Echoing through the years with holy solemnity are the words of the Shepherd King: "Other sheep have I... them also I must bring." The poignancy of their appeal is sensed most keenly by the individual and the church whose whole viewpoint is evangelistic. With Macedonian urgency the cry of perishing multitudes has come to eighty-five members of the Moody Church, and in response they have gone gladly to the uttermost parts

of the earth with the message. In this group sixty are eligible and available for support through the Moody Church, and last year, when the total receipts for missions exceeded \$43,000, this support in the full amount necessary was supplied in every case, besides generous donations to other missionary enterprises.

Most congregations, afflicted with such ailments as stunted spiritual growth and general weakness, will respond quickly and encouragingly to emphasized evangelism.

I DO IT UNTO THEE*

Lord of all pots and pans and things;
since I've no time to be
A saint by doing lovely things or
watching late with Thee,
Or dreaming in the dawn light, or
storming heaven's gates,
Make me a saint by getting meals,
and washing up the plates.

Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes,
Thy sandals, Lord I find.

I think of how they trod the earth,
each time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love
and light it with Thy peace;

Forgive me all my worrying and
make all grumbling cease.

Thou didst love to give men food,
in room or by the sea,

Accept this service that I do—I do it unto Thee.

* This prayer was written by U. K. H., a girl 19 years of age, who is in domestic service, and was read to a large congregation by Dr. G. Campbell Morgan at Westminster Chapel, London. It is reprinted from *The Westminster Record*.



READY FOR AN ADVENTURE AT THE PENIEL CENTER, CHICAGO

AN ADVENTURE AMONG THE JEWS

BY REV. JOHN STUART CONNING, D.D., New York

“WILL you undertake it?” The question was asked of a young Jew who had met Christ on the way and had heard His call “Follow Me.” College and seminary had given him preparation for service. Earnest and eager he asked for an opportunity.

It came to him in a community of seventy thousand Jews, mostly socialists, in the neighborhood of Humboldt Park, Chicago. The coming of this multitude of strangers had driven far afield the members of the Eleventh Presbyterian Church located in that district. Beside their abandoned church edifice David Bronstein stood that summer day in 1921 and weighed that question.

He knew well what it meant: standing alone in an alien community, being misunderstood by his own people, enduring incessant toil, encountering hours of loneli-

ness and disappointment and anxiety. But he knew also his resources. There stood beside him One who said, “Lo, I am with you alway.” He caught visions of hostility changed to friendship, of lives made glad through a new-found faith, of homes blessed by the coming of a gracious Friend. Seeing all and understanding all, he answered with a smile.

“I will.”

That is how Peniel Community Center, Chicago, was commenced, and how David Bronstein began his adventure for Christ in that great city.

It was July. On the streets about were hundreds of girls and boys having nowhere else to go and having nothing worthwhile to do. Beside the church was a large, vacant, enclosed lot. To this young man of vision the first approach to that community was easy. A billboard announced that the lot would

be open in the morning as a playground. One hundred and fifty children flocked in, and parents came to express their heartfelt gratitude for this gracious ministry of helpfulness. A Daily Vacation Bible School followed, with a full program—Scriptures and all. The enrollment was two hundred and twenty.

Thus hundreds of doors in the community were opened to the missionary and his helpers. In the fall the children and young folks, whose hearts had been won by the summer activities and the friendly interest of the workers, were gathered into clubs and classes of various sorts, in all of which definite religious instruction was given.

For the adult Jews of the community, many of whom were radicals and who loved discussions on the questions of the day, an Open Forum was opened for the presentation of religious issues. Professors from the seminary and leading ministers of the city came to discuss with these wide-awake Jews such themes as "The Being of God," "The Atonement," "The Person of Jesus," "Judaism and Christianity," and "The Right of Christians To Propagate Their Faith."

Professors and ministers soon made the discovery that these Jews were acute thinkers and earnest seekers after truth. One bright young minister said after one of his experiences at Peniel:

"Before I go down there again I am going to re-study my theology."

Hundreds of Jews for the first time were brought face to face with the great truths of Christianity and the claims of Jesus Christ.

So responsive were the people of the community to the ministry of Peniel that the facilities of the old

building soon became quite inadequate and plans were made for more suitable quarters. In 1925 an additional building was erected with a number of rooms for various meetings and activities. This building in turn is now filled to capacity and plans are being made for further extension.

Come to Peniel at any time, Sunday or week-day, and you will be sure to find something going on. On my last visit I attended a party given by the missionary society of one of the city churches to the Jewish women of the neighborhood. I learned that a different society arranges for such gatherings each month. Coffee and cake is provided and a program.

On this particular occasion the soprano soloist from the church choir rendered two choice selections which her Jewish audience, who are lovers of music, greatly enjoyed. A number of simple games, such as are used on Sunday-school picnics and church socials, served to remove formality and create a warm, friendly atmosphere. Then Mr. Bronstein gave out a number of hymns from a Yiddish hymn book, in which the members of the missionary society could join in English. An earnest Gospel address then followed which was listened to with eager attention. When the refreshments were served each Gentile Christian sat beside a Jewish sister and sought to become a friend.

This mingling of Gentile Christians with their Jewish neighbors has been most fruitful. The notion prevalent among Jews that Christians hate them has been completely removed, and the women look forward eagerly to these pleasant meetings. A postcard announcement will bring together

thirty-five or forty of them at any time. The influence of these gatherings upon the women of the churches has been equally salutary. They have learned to know and love their Jewish sisters, and to take a heartfelt interest in the work of Peniel. They have formed an "Auxiliary" which cooperates enthusiastically with the Board and the Presbytery in its support and provides two thousand dollars a year toward maintenance.

A very memorable gathering last winter was the night when Alexander Kaminsky, the wonder violinist of old Russia—himself a recent convert to the Christian faith—thrilled his audience with his extraordinary music and with the story of how he had been won to the faith of Christ. This great Jew's testimony made a profound impression upon his audience.

Many other activities center in this modern House of the Interpreter. A Sunday-school in which all the teachers and officers are Jewish young people who have been won for Christ and trained in Peniel deserves a whole page for itself. Mrs. Peck's Mothers' Bible Class on Tuesday afternoons where Jewish women—a dozen of them—come regularly for nothing else but the study of the Bible, the Queen Esther Club for girls, and a score or more other groups of young and old afford constant opportunities for Christian influence. Even the classes in English for adults become occasions for discussing the deeper things of life.

To people who are possessed of sincere love and a passion for service every occasion affords an opportunity to interpret Christ either by word or kindly deed. Mr. and Mrs. Bronstein also make their home a center of light and of

friendly ministries, often inviting a number of Jewish people for a meal. At the table he tells them that it is the Christian custom to thank God for food and he asks them to be silent as he bows his head to pray. After the meal they gather in a front room, and one of the company who is a Christian and a favorite musician leads in singing some stirring hymns and directs the conversation into religious channels which gives him an opportunity to tell what Christ has meant to him. Or another Jew, who has found the Way of Life and who loves Bible study, suggests that they spend a little while in the study of the Scriptures. From these informal affairs it has come about that six or seven families meet regularly in each other's homes. After the meal each one takes a Bible and they have a season of real Bible study.

Mr. Bronstein said: "Just last Friday night we were at an orthodox home. The sabbath candles were lit. The challah—the sabbath white bread—and the gefilte fish were on the table. When we sat down I got a spiritual thrill as the man said, 'We will ask Mr. Bronstein to thank God for the food.' In such ways we realize how widespread is the influence of Peniel in our community."

You should hear some of these Jewish young people and adults talk about Camp Gray! There a secluded section of this beautiful summer spot has been set apart for the work of Peniel. Nestled away in the wooded dunes, groups of tired mothers with little children, of girls, boys and young people—over a hundred of them last summer—under the trees and beside the rippling waters gained

not only the rest they needed, but new conceptions of life and new thoughts of God.

Mrs. Peck thus describes one memorable scene when the mothers were in camp. "With consummate tact Mr. Bronstein introduced the daily Bible talks after breakfast, leading step by step to a frank presentation of Christ as the Saviour of Jew and Gentile. Out on the pleasant verandah the women gathered around him, showing the deepest interest, many of them leaning forward in their chairs eager to hear every word."

Through these eight years the Open Forum has continued to hold its interest and influence. The capacity of the room was utilized to the full by the addition of twenty-five extra chairs. Even then on many Fridays twenty-five or thirty stand listening at the door, as there is no more room within.

In the discussions that follow the addresses and lectures there are many evidences of their influence. One night, following a course of addresses on the "Fundamentals of Christianity," the speaker made an appeal to his Jewish audience to begin the great adventure of fellowship with Christ. One Jew in his remarks afterward said: "We Jews are proud that we have given to the world a character like Jesus, I accept His teachings and His spirit, although I cannot believe in His divinity." Another said, "I want to make a confession. There used to be a time when I hated Christ, and spoke against Him on the street corners, but now I hate Him no more. I love and live by His principles."

It was in connection with this forum that Louis H. Aronson, the leading socialist orator of Chicago,

was brought into contact with the teaching of the New Testament and came under the spell of Christ. So profound was the impression made upon him that he was led after a period of Bible study to offer himself as a student for the ministry. He has recently completed his course of preparation in the seminary and today he is preaching the faith that once he sought to destroy.

It is never easy to tabulate the results of work for the Jews. In many cases converts face the ostracism and persecution of their people, and hesitate to make open confession of their faith. So the seventy or more who in connection with Peniel have avowed their faith in Christ, and who by their courage, enthusiasm and loyalty demonstrate the reality of the new life they have found, by no means represent all the results of this most interesting service. The indirect results are beyond all computation. Hundreds of men, women and young people have learned to know and esteem Jesus. Indeed Peniel has spread a spiritual leaven through that whole community, a leaven which is being scattered to many other parts of the city. Our missionaries have seen hostility changed to friendship. No rabbi in that great community has won so much respect and love as the devoted leader of this truly Christian Center. This does not mean that there is no opposition. There is. At times it is quite pronounced. But the most ardent defenders of Peniel are the Jews themselves who know it best. They recognize its power for good and bear eager testimony to what it has accomplished in the spiritual upbuilding of their community.



METHODS FOR WORKERS



By MRS. F. I. JOHNSON, New York

President of the Federation of Woman's Boards of Foreign Missions

HOW COOPERATION WAS ACHIEVED

By B. F. LAMB, D.D.,

*Executive Secretary, the Ohio Council
of Churches*

The Ohio Council of Churches is completing its tenth year of organized work. Historically, however, it is an outgrowth of the interest and concern over rural church conditions which have been felt among religious and social workers in Ohio for at least thirty years. As early as 1900 an interdenominational organization was formed to cope with this situation but it lapsed because of lack of popular interest.

Some thirteen years later the first rural church survey in the state of which there is a record was made in several southern Ohio counties, giving rise to a new birth of interest in the country church. At about this time the Ohio Rural Life Association was formed and carried on an educational program, in which the over-churching and under-churching problems were emphasized. Then the Commission on the Church and Country Life, an agency of the Federal Council of Churches, selected Ohio as the field of an intensive study of rural conditions, and with the cooperation of the Ohio Rural Life Association made a survey of the whole state. In the hope of building a remedial program on the basis of these surveys, a Committee on Interchurch Cooperation was formed within the Rural Life Association and was composed largely of state executives of the various denominations.

Sixteen years before America entered the World War, therefore, the

Protestant churches of Ohio had been making sporadic attempts to organize interdenominationally for a cooperative approach to the rural church situation, which all religious leaders seemed to agree was in need of corrective action. It was not until after the war, however, that a permanent organization was achieved, and it came then, partially at least, as the result of a cooperative activity in which the churches had been engaged during the war.

In March, 1919, a questionnaire regarding cooperation was sent to ministers in various parts of the state by the Ohio representatives of the Joint Committee on War Production Communities of the Federal Council of Churches. The favorable response led to the calling of a preliminary meeting to consider definite plans for interdenominational organization. Representatives of seven denominations attended this conference in Columbus, April 21, chose Dr. W. O. Thompson as chairman and authorized him to write to the heads of the various denominational bodies in the state, inviting them to be present, each with two other representatives of his communion, at a conference in Cleveland, May 7, 1919.

The new cooperative organization was formally launched at the Cleveland meeting. More than sixty persons, representing sixteen communions and four city church federations, were present. A constitution was approved and referred to the state or sectional bodies of the various denominations for ratification. This document announced the name of the organization as "The Ohio Federation of Churches"

(changed later to "The Ohio Council of Churches," which was felt to be a more accurately descriptive title). It stated the purposes of the federation to be as follows:

(1) To realize essential unity among the Christian forces of the state on a basis of mutual respect;

(2) To develop an aggressive cooperative program for the churches in the interest of the Kingdom of God;

(3) To encourage and assist in the formation and development of local federations in the cities, villages, communities and counties of the state for the promotion of the same ends.

Provision was made to give each denomination at least one clerical and one lay delegate to the governing body, with additional representation of the same character for each 20,000 members or major fraction thereof. Each local church federation was granted one clerical and one lay delegate. (In later years the unit group of delegates has been doubled, and provision has been made to the effect that at least one of each two lay delegates must be a woman.)

By October, when the first annual meeting of the new federation was held, the constitution had been ratified by official bodies of ten denominations and also by six city church federations of the state, all of which were represented at the meeting.

In the meantime, the interdenominational promotional program known as the Interchurch World Movement had come into being nationally, had begun a state-wide rural church survey in Ohio and had opened a state office in Columbus. To avoid duplication, it was agreed at this first annual meeting that the state federation should join in the program of the Interchurch Movement, with the latter movement financing the work at least in the beginning and with an executive officer representing the two organizations jointly.

With the state-wide rural church survey already under way as the basis of a constructive rural church program, the Interchurch program was in harmony with the plans on which the

Ohio leaders, as had been seen, had been working for years. This was recognized by specific action at this first annual meeting, by which the Rural Surveys Department of the Interchurch Movement was recognized as Rural Section of the state Federation and its director as an associate secretary of the Federation.

At the same time, however, the other opportunities for profitable cooperation among the denominations were not overlooked. A leaflet distributed in the summer of 1919, while the constitution was before the various denominational bodies for consideration, pointed out that "a state-wide federation of Protestant churches could promote social legislation, promote united evangelistic effort, foster interdenominational goodwill, secure wide publicity for Christian causes, agitate for law enforcement on moral issues, promote interest in city and county federations, survey social and religious conditions in communities which desire it, and cooperate with all state agencies, religious or public, which look toward social betterment." Committees to deal with various of these topics were provided for at the meeting.

Dr. W. O. Thompson, then president (now president emeritus) of Ohio State University and a leader in most of the preliminary steps toward interdenominational organization that had been taken since 1900, was elected as the first president of the Federation.

The first annual meeting adjourned with the feeling that the work toward which so many had been looking forward for years was now auspiciously launched and that the strength gained through cooperation with the Interchurch World Movement would insure its permanence. In June, however, the collapse of the Interchurch Movement, due to causes that had no relation to the local situation in Ohio, threatened to carry with the national organization into the wreckage the state organization as well and to wipe out the Ohio leaders' glowing hopes for a permanent state-wide program of inter-

denominational cooperation. Such a result would have made it impossible to build up a new state federation for many years to come, and in addition would have rendered almost worthless the great volume of work already done on the rural church survey, which had been carried further forward in Ohio than in any other state.

The situation called for heroic action; the Ohio leaders suddenly found themselves without financial resources and facing the dilemma of either discontinuing the work at once or of going forward with such financial support as could be developed within the state at once. As the secretary remarked in his annual report the following autumn, the Federation "was in the position of being thrown into mid-ocean without a life preserver and told to sink or swim."

Called together hastily to face the situation, the executive committee voted that the work must go on, asked the cooperating denominations to contribute on a basis of one cent per member toward a budget for the first year and instructed the secretary and the survey supervisor to proceed at once to raise funds to continue the work in the emergency.

The difficulties in the way were great—far greater, it may be remarked, than those which are encountered in an effort to launch a state council of churches today. In the first place, the acceptance of responsibility for completing the survey made it necessary to raise a budget much larger than the ordinary operations of a state council of churches would require, and secondly, this money had to be raised in the face of a prevailing industrial depression and of a widespread reaction of public sentiment against interdenominational work, which followed the failure of the Interchurch Movement. Despite these obstacles, however, the immediate emergency following the stoppage of Interchurch support was met, and plans were laid for the continuance of the work.

When the second annual meeting of

the Federation was held in October, 1920, the steps taken by the executive committee were approved and a state-wide cooperative program, supported from within the state, was definitely launched. In recognition of the need for building up intelligent interest in interdenominational cooperation among the ministers and the influential laymen of the state, intensive educational work was emphasized.

The survey was pushed to completion (Ohio being the only state that succeeded in finishing the survey begun under Interchurch auspices, although twenty states had voted to go ahead with it after the Interchurch movement ceased). A county conference of church leaders was held in each of fifty counties during this first year of independent operation, to discuss the findings and the local program to be based on the survey. During the following year such conferences were held in all of the remaining counties of the state.

At these conferences in the first two years, 64 of the 88 county groups voted to organize county federations of churches. Later experiences demonstrated, however, that it is difficult, if not impossible, to maintain an effective, permanent local church federation without paid leadership, and that an employed executive must be subsidized from some source during the first year or two of his work, before he can develop sufficient local resources to maintain the program. These facts have operated to prevent the realization as yet of the early plans for the development of local church councils or federations, but the action of the county conferences was highly significant at the time as an indication of the growth of the spirit of interdenominational cooperation among the church people of the state.

Another important step of the opening year was the calling of the denominational executives of the state to two state comity conferences, in which the survey findings were considered, with special reference to communities found to be overchurched or under-

churched. Definite "Principles of Comity" were adopted in these meetings as a guide to the promotion of local church consolidations as a means of securing adequate religious leadership for all communities.

A state Pastors' Convention was held in this opening year and was accepted as an annual feature of the Federation's work; it has since become perhaps the most important single item in the program, from the standpoint of its value in developing the consciousness of fellowship and Christian unity among the ministers of the state.

An active publicity program was launched. An annual summer school for rural pastors was established. Personal contacts were made with many laymen of means and influence, to win their support for the work. The cooperative program was presented in addresses at many denominational meetings. At the close of this year of intensive pioneer activity, the secretary was able to say in his report at the annual meeting of October, 1921:

As compared with the past year, the outlook for the future of the Federation is exceedingly bright. We face the new year with sentiment very much in our favor as compared with a year ago. The financial outlook is also very encouraging.

Since these early years the program of the Ohio Council of Churches has gradually expanded, enlisting a steadily increasing amount of interest from the church people of the state. Many of the seventeen denominations that are now members of the Council are contributing to the work on a basis of three cents per member annually. More than two thousand individuals of many denominations are contributing. An effective educational program in the interest of world peace has been developed. Interdenominational women's work is being fostered on a large scale. More than ninety consolidated churches are in existence in the state and a field worker is giving full time to aiding in the formation of other

consolidations upon requests received from local communities.

The united influence of the churches is being exerted through the Council in matters of legislation, law enforcement and public policy in relation to moral issues. The annual Pastors' Convention attracts more than one thousand ministers of twenty or more denominations to Columbus each January for a week of conference and fellowship. A comprehensive program of cooperative evangelism, carried out over a period of several years, demonstrates the value of cooperative effort in this field of religious work. A publication, the *Ohio Christian News*, has been established and is now in its seventh year, reaching all of the 4,500 Protestant ministers in the state and some 5,000 influential laymen.

All of this increased activity has brought an increase in the budget, but increased income has more than balanced this increased expense. Supported by a steadily growing body of Christian men and women who see in cooperation, Protestantism's only hope for real progress in building the Kingdom in this Twentieth Century, the Ohio Council of Churches looks to the future in a spirit of optimism and hope.

"HOW ONE CITY DID IT"

The story of the origin and development of the Woman's Department of the Washington Federation of Churches may be of interest and value to those in other cities. This narrative is necessarily brief and incomplete, yet it may offer helpful suggestions to others. Of course we understand that each city must determine for itself the type of organization which shall be effected and the program of its work; at the same time the experience of others with the same objectives is always useful.

Our local Federation was organized early in 1920 after months of earnest work. No immediate effort was made to develop specific activities for women, other items requiring attention

during the early years of its existence. However, its officers soon felt that there were numerous opportunities for constructive service in fields which only women could fill, or where they could work more successfully. Consequently this subject was a matter of thoughtful consideration constantly. So in 1923 some of the leaders began to discuss the possibility of an organized effort which would enlist the church women of the Washington area in cooperative undertakings. After seeking advice from numerous quarters the President and the Executive Secretary invited six or eight leading women, all active missionary workers, to a conference. At this time the entire situation was gone over in detail and it was the unanimous feeling that the time was ripe to effect an organization. During the months following, interviews were held with numerous other sympathetic women of prominence in the local churches. Finally it was decided to set up a Woman's Department in the Federation of Churches as an integral part of that body. The Executive Committee of the Federation adopted this policy, asking the women leaders already mentioned to confer further about details.

In due time, early in 1924, an organization was completed including a president, four vice-presidents, a secretary and a treasurer. Such committees were to be appointed as appeared necessary for the proper promotion of its work, and chairmen of these to be members of the Executive Committee. When the arrangement was acted upon favorably by the Federation these officers and chairmen automatically became members of the Executive Committee of that body also.

There were two important reasons in the minds of those interested for initiating such an organization in our city. The first was the unquestioned fact that there was much local work to be done which could not be accomplished successfully by the women in individual churches or even in entire denominations alone. The second was,

that such an organization was needed in order to serve the needs of national bodies of women holding their meetings in Washington, as they so frequently do. In connection with the former there has been held each year a Missionary Institute in which women from many denominations have cooperated. The speakers and teachers have been drawn from the various communions and its influence has been unusually fine. The Annual Day of Prayer has also drawn together a large attendance. The Department has affiliated with the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. In connection with the latter item very effective service has been rendered such gatherings as the Foreign Missions Conference, the National Conference on Law Enforcement, the Conference on the Cause and Cure of War and similar meetings. Our women set up strong committees on arrangements for each of these and have given service which was considered to be of great value to these national organizations.

Beginning on a small scale with a goal of 300 members, each one contributing at least \$1.00, the Department has grown to its present strength of almost 2,000. Early in its history the officers felt that there was a large field of opportunity at the Juvenile Court. The Federation had just determined to place a worker there for full time and the women agreed to become responsible for her salary of \$1,800. This they have paid for three years and a half. Each year there is an annual ingathering which is called "The Festival of Flowers" to which the women from more than 100 congregations come with the funds that they have gathered through special efforts during the preceding month. Each denomination has a particular flower as its own for that year. Money has been secured from individuals, Bible classes and various societies, the contributing organizations now numbering 40 or 50. This Annual Meeting is a great event and attended by hun-

dreds of women. This year the address was delivered by Bishop Wm. F. McDowell. After the session is over the flowers are taken to patients in the hospitals by the Federation's Hospital Worker.

A quotation from the annual report of Mrs. Harvey S. Irwin, President of the Department, will show the spirit of the undertaking better than any words from me:

"A growing organization, a deepening interest in a steadily enlarging field of opportunity and responsibility; a successful venture in interdenominational friendship, a 'Straight Way Toward Tomorrow'—this is the story of the Woman's Department.

"We organized with definite obligations the enforcement of law, the necessity for a growing knowledge of the needs of the world through missionary education, the betterment of the under-privileged and neglected children through the maintenance and ministry of a Juvenile Court Worker. We have met these obligations; we have lived up to our privileges and opportunities in many lines of Christian endeavor, yet we have not accomplished all that we desired; newer and other tasks await us.

"We have cured some cases of 'spiritual near-sightedness'; we have shown others the beauty of the flowers in our interdenominational garden; and all of us have a larger horizon, a deeper faith, a clearer vision than we had five years ago. This is due to our cooperative thinking and cooperative ministry.

"The Woman's Department feels a tremendous responsibility in bringing not only to every denomination, but to every church, the spirit and material value of cooperative service."

During these five years our Washington church women have become a growing fellowship cemented together by united action for common purposes. The spirit of isolation is disappearing fast and they find an increasing delight in giving themselves to the service of our common Master in connection with the great causes which call

for united prayer and concerted action. A firm foundation has now been made for what we trust will be a future of great service in the nation's capital for the church of Christ and the Kingdom of our God.

MRS. WILLIAM L. DARBY,

Chairman of the Committee on Government and Legislation of the Federation of Woman's Boards of Foreign Missions of North America.

A SCRAP ABOUT SCRAPBOOKS

No other gift so certainly reflects and manifests the personal qualities of the giver (provided the giver be also the maker) as a scrapbook. There can, of course, be a mechanical arrangement by which pictures at random and quotations and excerpts haphazard are pasted on pages; mere agglomerations, without plan or form; an unintelligent method which indicates a mechanical and unintelligent mind. Most of them, however, start with some evident intent even if its early abandonment shows infirmity of purpose or exhaustion of material—and the latter seems to imply the former, for who, intending to build a tower or fill a scrapbook, "sitteth not down first and counteth the cost, whether he have sufficient to finish it?"

This was written to express the pleasure given by an unusually excellent scrapbook. The raw materials were an old prayer book, an old hymnal, such as would be given for the asking by any church, a score or two of Perry pictures, and a number of strips of tasteful, illuminated border cut, I fancy, from some old calendar.

The plan was simple; it consisted in appending pictures of the great events of our Lord's life, to the Gospels for the days when those events are commemorated, and an appropriate selection of hymns. I can think of no more excellent way of utilizing the broken-backed, coverless, mutilated books that collect in the vestry rooms of churches; it gives them a new lease of life.

Besides the great events of the Christian year many incidents were illustrated. Under Hoffman's picture of Christ blessing little children was the hymn, *I think when I read that sweet story of old*, so appropriate that the picture must have suggested the hymn to the writer unless the hymn suggested the picture to the painter. Under Plockhorst's "Good Shepherd" was set *The King of Love my Shepherd is*, while underneath Holman Hunt's great picture of Christ, the Light of the World, was pasted the hymn that most certainly was suggested by that picture, *O Jesus, Thou art standing outside the fast closed door*.

It is all so perfectly obvious when it is done—so appropriate as to be obvious. Yet when *O Sacred Head surrounded by crown of piercing thorn*, is put beneath Guido Reni's representation of that subject, both picture and verses gain in poignancy. *Abide with me, fast falls the eventide*, placed beneath Hoffman's "Journey to Emmaus" showed a high sense of interpretation.

It is the personal element that counts in the value of a scrapbook; working on a worthwhile scrapbook develops the soul of the worker. Why not begin at once a "*Scrapbook Campaign*" in Sunday-schools, missionary societies, religious education classes, among old and young, with the ends in view of developing ourselves, and of having great numbers of helpful and lovely scrapbooks as Christmas gifts for Home and Foreign Mission Fields by November 1, 1929!

A WAY TO MAKE THE USUAL MISSIONARY REPORT LIVE

Mrs. A. N. Blackford, a reader of this magazine, has asked for suggestions as to how to make a "Report" live.

Mission Study: Dress a fine looking young woman as a book. On her crepe-paper dress paste the items which you wish to report; read them from the dress.

Membership: Pose Naomi, Ruth and Little Samuel; read your adult, Y. P., and Junior reports from their simply draped, inexpensive Hebraic costumes.

Southern Work: Two persons, one to represent the mountain work, the other the Negro work; read report from their dresses.

Missionary Boxes: Person dressed as a box. Facts pasted on sides.

Literature: One dressed as a leaflet and covered with leaflets. Items attached.

Temperance: One dressed in blue crepe-paper covered with white bows tied as W. C. T. U. badge. Items pasted on.

This idea may be developed for any line of report. It has been used most effectively. Be sure that your presentation is dignified and *factful*.

SING IT—CHILDREN—SING IT

What?—"All the World," words by Harry Webb Farrington, Music by Rob Roy Peery

In the judgment of the editor of this department, this hymn of world friendship for children will captivate your juniors in Sunday school, in mission band and in religious education class. Just try it and see the result. If you wish other copies order from, *Hymn Cycle*, Room 710, 150 Fifth Ave., New York, N. Y., 5c per copy; \$2 per 100. (See page 550.)

Its spiritual content and its psychology are correct; this can be truly said of but few missionary hymns.

NEW BOOKS AND STUDY MATERIALS

1929-1930

For a full description of these books and study materials for all grades write to your own Board or to the Missionary Education Movement, 150 Fifth Avenue, New York. See also the department "Books Worth Reading" in our June issue for general notice.—*Editor*.

All the World

(A HYMN OF WORLD FRIENDSHIP FOR JUNIORS)

HARRY WEBB FARRINGTON

Cher Ami

ROB ROY PERRY

f Con spirito

1. The world came to my home to-day, To spread a won-drous feast; The
2. The world came to my school to-day, And brought me won-drous games; The
3. The whole world came to church to-day, Their praise and gifts to bring; In

ships and planes in bright ar-ray Brought gifts from west and east; From
play-mates strange had nought to say, Nor told their stran-ger names; But
ev - 'ry tongue to sing and pray And wor-ship Je - sus, King. Not

In - dia, spice; from Chi - na, tea, My ta - ble high to fill; Each
all could laugh and play like me, Soft, warm were heart and hand, That
as the Wise Men, rid - ing far, To find Him in one place; His

na - tion sent in peace to me A to - ken of good-will.
made a ring strong as could be Of friends from ev - 'ry land.
spir - it, com - ing where we are, Binds hearts of ev - 'ry race.

Copyright, 1929, by Harry Webb Farrington.
Music copyright, 1929, by Rob Roy Perry.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd Street, New York



SEVENTY-SIX YOUNG PEOPLE OF HASKELL INSTITUTE WHO WERE RECEIVED INTO PROTESTANT CHURCHES AT EASTER THIS YEAR

ECHOES FROM AN INDIAN SCHOOL

This has been one of the most successful years that Haskell Institute, the Indian school located at Lawrence, Kansas, has ever experienced. Mr. A. A. Van Sickle, who is serving in an interdenominational capacity as director of religious education writes as follows:

"This year there has been advancement along all lines, especially is this true in the development of individual responsibility and initiative. The fact that about 170 applicants who applied for admission to Haskell were rejected this last fall, because of lack of room, not only indicates that Indian young people are seeking educational advantages but also that Haskell is becoming a more selective school. Coupled with this is the fact that higher educational standards are continually being set up. The emphasis now is being placed on the senior high school and junior college departments. This is the second year for the high school to be accredited by the state, also the second year of junior college work. There are 81 graduates from the high school department, and 27 from the junior college this year."

These facts with many others afford a great opportunity for the Christian churches today. They stand as a definite challenge in the adventure of developing Christian leadership. The Indians as a race will become what their leaders make them. Therefore, it is imperative that the Christian forces avail themselves of every opportunity to develop Indian Christian leaders. Evidently there is no better place to do this than at Haskell and other Indian schools. Here we have the pick of the Indian young people. Why not concentrate our efforts in the training of these young people that they may lead their own race into the Church and help establish God's Kingdom in America and throughout the world?

A NEW DAY FOR THE AMERICAN INDIAN

BY HELEN M. BRICKMAN,

Director, Indian Work, Home Missions Council and Council of Women for Home Missions

A new day has dawned in the life of the North American Indian. The American public has finally awakened to the fact that neither are all of the Indians dead nor is their problem a matter of past history.

President Hoover, recognizing the need for more adequate government service to the Indians, has called to the office of Indian Commissioner, Mr. Charles J. Rhoads, a Christian gentleman, a Quaker; one who through training, experience and interest is highly fitted for this position. Mr. Rhoads was president of the Indian Rights Association as was his father and has been associated with many important social institutions and religious organizations.

What more strategic time than the present for the churches to restudy the situation among the Indians as it exists today, to review their work among this race, to redefine objectives and to rethink methods! The government is taking a great forward step, the Church will surely do no less.

The stage has been most auspiciously set for Mr. Rhoads and for a new order in the Indian world by the findings and recommendations set forth in a survey which was recently completed by the Institute for Government Research and written up in a volume called "The Problem of Indian Administration." This report is probably the most thorough and authoritative study of the need of the Indian service that has ever been made.

The staff making the survey was composed of ten specialists under the direction of Mr. Lewis Meriam. It included specialists in law, health, sociology, education and agriculture. There was one Indian adviser, Mr. Henry Roe Cloud, President of the American Indian Institute, a man widely known and respected both among Indians and their friends. A year was spent in making the survey.

In reading the survey it must be remembered that no attempt has been made to point out progress. The time allotted to the survey staff was too brief to enable them to make a study of the advance from earlier days to the present. The aim has therefore been to compare the present state of affairs with an ideal which we still fall short of attaining in society at large. The survey staff recognizes the

splendid work done by many of the government employees. Through the years the government has frequently changed its methods of dealing with the Indian people to correspond with the ideas current in the country at large.

The survey sets forth certain fundamental principles which must be followed in the future if the Indian is to be dealt with intelligently, with justice and genuine human sympathy. Following are some of the general conclusions reached.

The whole problem is said to be "fundamentally educational." Therefore, the Indian service should be made primarily educational, fitting the Indian "either to merge into the social and economic life of the prevailing civilization as developed by the whites or to live in the presence of that civilization at least in accordance with a minimum standard of health and decency." In all the work of the Indian service "the primary question should be how is the Indian to be trained so that he will do this for himself."

A real program of adult education is needed. The Indian farmers need to learn better methods, other vocations should be opened to those desiring them, a campaign should be carried on to eliminate illiteracy, and they should be taught independence and reliance upon their own efforts.

Community plans of social life for Indians are needed since nothing has been substituted for the old tribal organization. "Most superintendents of reservations and agency employees generally do not understand the fundamental educational principle that the Indian must learn to do things for himself even if he makes mistakes in the effort."

About 83% of the Indian children are in boarding schools and yet they are operated quite frequently "below any reasonable standard of health and decency." The personnel of these schools is not sufficiently well trained, the course of study prepared originally in 1915 is now "very much in need of revision." Too much industrial

work is performed by the students, not enough vocational work is done and there needs to be much more thorough training in physical education.

The program of religious education among the Indians has not been so successful as it might have been because the religious organizations have not used the methods which have been most successful elsewhere. Poor types of workers have frequently been sent to the reservations and many missionaries have been unable to "connect religion with Indian life in any real way." Missionary work among the Indians is still usually "purely evangelistic."

A special educational program should be adopted for each particular group of Indians with whom the service works. It must consider the attitude, wishes and culture of the Indians, their degree of advancement, their economic opportunities and their relationship to the white communities. It must be designed to facilitate the passage of the Indians from the status of wards of the nation to that of full-fledged citizens of the State and local government where they are, whether they be separated in self-governing Indian units or merged in general, local governmental units.

The activities of the national government for promoting health among the Indians is at present "below a reasonable standard of efficiency." Lack of adequate appropriations is the fundamental cause. There are too few doctors, nurses and dentists, and low salaries have resulted in poorly-trained employees. Apparently the government has assumed that since the Indians' standard of living is low "it is unnecessary to supply them with facilities comparable with those made available by states, municipalities and private philanthropists for the poorest white citizens of progressive communities."

Indians are particularly susceptible to tuberculosis and trachoma. It is estimated that about one Indian in every ten has tuberculosis, either active or arrested.

Three broad recommendations are made in regard to health work: "(1) the personnel in health work for the Indians should be materially strengthened both in respect to numbers and qualifications; (2) an adequate public health program should be inaugurated and special emphasis on prevention. . . . ; (3) the whole regime at the Indian boarding schools should be revised to make them institutions for developing health."

Bad economic conditions are general even in tribes with large potential resources. They have lost much of the old Indian culture without having fully assimilated white standards. For the most part the Indians are very poor. The survey states that the "standard of living is often almost unbelievably low. Almost nothing is spent for shelter and firewood and very little for clothing and food. Many homes were visited where there was almost no food on hand. Many Indians are just above the famine level and if anything goes wrong, they must go without or fall back upon government rations."

One of the most important occupations among the Indians is some form of agriculture. In a few tribes native crafts are of real economic importance. In all but a very few they have almost disappeared. "It is difficult to see how some Indians are ever to achieve a reasonably satisfactory standard of living in their present locations without the fostering and developing of these native industries, or some adaptation of these to fit modern needs."

Indian family relations have suffered through contact with whites because most interracial contacts are with whites of low standard. The policy of educating the children in boarding schools has on the whole had a bad effect on both parents and children. "In so far as the government has sacrificed real and vital adult education at home to the formal education of children in institutions, it has handicapped a primitive people in their development."

One of the most constructive rec-

ommendations of the survey for the aid of the Commissioner of Indian Affairs in the reorganizing of the Indian Service and in the developing of this broader educational program, is concerned with the employment of a larger group of technically trained specialists and the creation of a professional and scientific Division of Planning and Development.

Throughout the report attention is called to the inability of the Service to function effectively because of lack of funds. The "poverty of the Indian Service" is mentioned again and again. The Indian Service "is a starved service" is reiterated in almost every chapter. The annual appropriations for the Indian Service are now approximately \$15,000,000. At least \$10,000,000 additional will be needed for some years if the service is to reach a reasonable standard of efficiency.

The outstanding need in missionary activities is cooperation between the government and the missionaries and between the different denominations working in the field. The survey recommends the creation of a "national advisory council composed of representatives of each of the churches engaged in mission work among the Indians." Through this council the government and the churches could work out mutual problems and it would also coordinate the work of the churches.

Denominational rivalries present the same serious problems in work for the Indians as in the foreign fields. Some of the missionary activities the survey staff considers are "of an extremely high order," particularly some of the mission schools, but it is suggested that missionary work should be restricted to "work that can be adequately supported and for which high standards of personnel can be maintained." The work of the missions, like that of the government, has had too little effect on the home and family life of the Indians. "The missionaries, it seems, have placed their main reliance for reaching the adult Indian upon the traditional church activities conducted in much

the same way as our activities for white church members." It is believed that a much broader and varied program is needed in order to develop the native Indian leadership which is necessary and to bring about the self-determination and support of the Indian churches.

"The objective of the great missionaries of the past was the preservation of the deep reverence and faith in the divine and unseen so characteristic of the Indian. In great patience and hope they waited for the processes of education to eradicate superstition. They accorded a high place to the race which under the inspiration of its own religion found no place in its vocabulary to curse the Great Spirit and no room in its philosophy to doubt the existence of God. What these men and women gave the Indian race was a new and lofty conception of the Great Spirit. They taught the Indians to dispense with magic. . . . Without question this policy of toleration was in great part due to their mastery of the native Indian language. With this language medium they could sound the depth of the currents of Indian life. With understanding sympathy and as master builders they could lead their converts out into a comprehensive faith without the loss of all the treasures of their Indian inheritance."

We need to remember that through the years an Indian leadership has been slowly developing. Today this leadership is rapidly increasing; 2,000 of the present employees in the government schools are Indians. The reservations are breaking up and many of the most advanced Indian people are coming to the towns and cities and making a place for themselves among the general population. Thus increasingly there is developing a group of Indians who understand "both the Indian and the white way." Perhaps it will be well to remember that new light on these problems may be found through a consideration of the thinking and desires of the Indian leaders regarding the advancement of their own people.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 Fourth Avenue, New York

JERUSALEM AND WASHINGTON

The International Missionary Council at Jerusalem after a careful study under the direction of Bishop Francis J. McConnell and with the expert advice of Mr. R. H. Tawney, of the London School of Economics, adopted a statement concerning the Christian Mission in Relation to Industrial Problems in Asia and Africa from which we quote: (Vol. V—Pages 141, 146.).

"The International Missionary Council desires to preface its report on industrial conditions by asserting, with all the power at its command, its conviction that the Gospel of Christ contains a message, not only for the individual souls, but for the world of social organization and economic relations in which individuals live. Christ came that men might have life, and might have it more abundantly. When He wept over Jerusalem, He lamented the spiritual ruin, not merely of an individual, but of a whole society... His followers have learned that they cannot love God unless they also love their fellow men with a love that transcends differences of race and class and economic position... It is their task to seek with the help of His spirit to realize love with ever-increasing fullness, not merely in their own hearts, but in their social order, in their political relations, and in the daily transactions of the factory and the market-place.

"Approaching the problems of social life in such a spirit, the Christian will welcome the triumphs of science and technical skill by which the resources which God has given to His children have been made more fully available for the service of all. But he will regard material wealth as an instrument, not as an end... He will desire that

economic interests shall be, not the master, but the servant, of civilization. He will recognize the truth of the words, 'There is no wealth but life,' and will judge different forms of economic activity, not merely by their success in increasing riches, but by the degree to which they foster a Christian character and way of life among all members of the human family....

"It is essential that governments concerned with undeveloped areas should apply to them the knowledge gained by a century of experience of the measures needed to prevent economic and social injustice, and in particular that they should:

"Stop at once the practice of employing forced labor by companies or private individuals, and also, except in cases of immediate and unforeseen national emergency, by public authorities."

In harmony with these recommendations, the Foreign Missions Conference of North America and the Federation were active in urging that the Senate of the United States ratify the Slavery Convention of the League of Nations. On February 25, 1929, the Senate did ratify this convention. President Coolidge signed it as one of his last acts in office and the document was deposited in Geneva, March 21st. Thus for the first time the United States has ratified a League of Nations convention and has regularly deposited its ratification with the League Secretariat.

One of the most important decisions of the International Missionary Council at Jerusalem was to provide a Bureau of Research that will make careful study and supply reliable information to missionary organizations. Such a Bureau will be useful in proportion as its findings are studied and acted upon. Each individual in-

terested in missions can help to form a right public opinion by first of all getting the facts, talking about them, and acting upon them.

The careful studies made by the International Labor Organization, represented at Jerusalem by Harold A. Grimshaw, may be had from the World Peace Foundation, 40 Mt. Vernon Street, Boston. The report on Forced Labor made to the International Labor Conference (Twelfth Session, May-June, 1929) "is a study of the regulations of mandatory, colonial and local governments in many portions of the world where forced labor exists as a system or may be necessary in emergencies. It shows what efforts are made to prevent the abuse of this expedient and its lapse into conditions of virtual slavery. Representing years of systematic research and careful weighing of the material collected, the report undoubtedly foreshadows the elimination of slavery and forced labor throughout the inhabited world. The Conference discussion of this report is preliminary to adoption of an international convention on forced labor."

The Council's statement concludes as follows: (Vol. V—Page 151): "The Council believes that it is the duty of Christians . . . not merely to state the general principles of the Christian faith, but to make clear their application to the problems of human life which arise in the mission field. The Council calls on all who have felt the power of the Christian message to join with it in prayer for a clearer vision of the meaning of the tasks which the service of their Master imposes upon them in their social and economic relations, and for the grace by which these tasks may be more hopefully undertaken."

THE WOMAN WE ALL LOVE: MRS. HENRY W. PEABODY

An appreciation adopted by The Federation of Woman's Boards of Foreign Missions of North America.

The gracious lady whom we delight

to honor today began her life as a missionary bride in India, in the Madras Presidency, later returning, a widow with two small children.

For some years she served as secretary to her own Mission Board, leaving that position to make another Christian home.

In 1911 she became the great leader of the jubilee of Foreign Mission Boards, when like a whisper of God, a wave of missionary enthusiasm swept over the country from coast to coast—because of this woman's influence, so magnetic and direct.

For nearly thirty years the Chairman of the Central Committee on United Study of Foreign Missions, all the girls and women in our mission study classes are rising up to call her blessed.

As a lover of little children she is delightfully revealed in that inimitable magazine for girls and boys, *Everyland*, and also in the series of fascinating booklets for little children.

It is impossible to do justice in a few words to this charming personality, the boundless vision, indomitable spirit of good will and sympathy, absolute consecration and keen sense of humor possessed by that great soul and our friend whom we love to call "dear Mrs. Peabody."

She walks the road of the Loving Heart, hand in hand with the Lord Jesus, whom she delights to serve in all the ways a woman of her versatile gifts could imagine possible, and indeed she often accomplishes what the world deems impossible.

The buildings in China, India and Japan, known as the Women's Union Christian Colleges of the Orient, the suggestion of which seemed like the "baseless fabric of a dream," are today the lasting proof of her vision, courage and steadfast purpose.

Through the National Committee on Law Enforcement, her victorious campaign in the political arena seems like another dream come true.

It was through her persistent efforts that the Women's Boards of Foreign Missions learned to cooperate in

the Triennial Conferences which finally developed into this Federation of Woman's Boards of Foreign Missions of North America.

We thank God for Mrs. Peabody and earnestly pray that her life may be spared for many years in His service.

Respectfully submitted,
MRS. ERNEST A. EVANS,
MRS. HOWARD WAYNE SMITH,
MRS. DEWITT KNOX,

Committee.

MISS YI FANG WU Ph.D

*President Ginling College, Nanking,
China*

Fifteen years ago a president of a college for women in China was elected. The college had no land, no buildings, no faculty, no students, no curriculum—nor yet a name! These were only dreams—and faith and hope and love out of which have come “the things that are seen” today.

Ginling is one of the oriental colleges for women planned, brought into being and carried on through the cooperation of Christian women—women of Europe, Asia and North America. Many have labored and sacrificed but perhaps it is to the enthusiasm, determination and untiring efforts of Mrs. Henry W. Peabody that we owe as much as to any one person this successful cooperation.

The first oriental woman to become the head of one of these colleges was Miss Tetsu Yasui, Litt. D., president of the Woman's Christian College, Tokyo. Recently in China another oriental woman accepts the leadership of one of these colleges—Ginling, at Nanking. When it became evident that the administration of educational work in China should be in the hands of Chinese the Ginling College Board of Control, faculty and alumnae turned to Dr. Yi Fang Wu.

Dr. Wu is an experienced teacher having been head of the English Department in the Higher Normal School for Girls in Peking for a number of years. In 1922 she came to

America and entered the University of Michigan where she completed the work for the degree of Doctor of Philosophy in the department of Biology.

While in this country Dr. Wu had wide and varied contacts. She was President of the Chinese Students' organization in America, and is consequently well known among returned students in China. She addressed the Federation of Woman's Boards of Foreign Missions in Atlantic City in January, 1928. She was present at the meeting of the Association of American Colleges in 1928, and later visited colleges in the east and middle west.

Dr. Wu carries to her new task marked ability, thorough academic preparation, deep devotion to her Alma Mater, and a strong conviction as to the place and importance of Christian education in China. “If the cause of Christian education is not worth dying for, what is?” wrote one of the group of the Ginling alumnae who risked life and reputation to save the college during the summer of 1927. This was quoted by Dr. Wu in her public addresses, and expresses the spirit and purpose with which she assumes her new duties in Nanking.

One present at the inauguration of President Wu at Nanking, November 3, 1928, writes:

“Mme. Chiang Kai Shek, wife of the head of the Nationalist Government, was present and spoke briefly, making a plea for and expressing a faith in woman's part in the reconstruction of China.

The new president's address was a brief, clear-cut, forceful statement on the purpose of the college. She declared it to be the object of Ginling to preserve the best in the life and culture of the old China and at the same time to do its full part in meeting the needs of a new day. The address throughout had a strong note of Christian courage and faith.

If there are those in whose minds the Christian missionary enterprise in China needs an apologetic, provided their minds are open to argument, Ginling College alone is sufficient.”



WORLD-WIDE OUTLOOK



NORTH AMERICA

Foreign Students' Challenge

A TOTAL of 9,113 students from 14 foreign countries, registered in 428 institutions of 47 states, represent a challenge in opportunity which the churches of America cannot possibly overlook. The Friendly Relations Committee of the Student Y. M. C. A. reports that China leads in the Oriental group with 1,203, Japan having 814 and India 208. Germany leads the European groups with 360.

A decrease in the number of students who come from China, is probably on account of the rising costs in America, as well as because of the progress in liberal arts education in China and the low cost of living in Germany, France and Belgium, whose governments have been making special efforts to attract Oriental students.

Churches throughout the country located near educational institutions where these students are enrolled should show friendliness in terms of hospitality to demonstrate the inner values of the Christian life, this is of greater value than reams of arguments. The work of Christian representatives abroad could be lightened if the students returning from this country carried back a favorable impression of American Christianity.

United Presbyterian Anniversary

THEIR 75th anniversary will come in 1933. The Home Mission Board, now called the Board of American Missions of the United Presbyterian Church, Dr. R. A. Hutchison, General Secretary, is planning to organize in the five-year period 150 new congregations in the presbyteries which will mean an average of thirty new mis-

sions a year. This program is carried along almost simultaneously with the Five-Year Program of the Home Missions Council.

Increased Presbyterian Gifts

THE Board of Foreign Missions of the Presbyterian Church, U. S. A., which began the fiscal year (April 1, 1928) with an accumulated deficit of \$293,000, is rejoicing over the fact that the year has been closed with the deficit paid and the budget requirements met. Receipts from living donors increased \$153,117.67 over those of the preceding year. Since 1924 such gifts have shown a decrease of \$120,000, whereas for the twenty years preceding the gifts from the churches had shown an annual average increase of 10%. Now again there is an upward trend. In the last three days of the fiscal year the Board received \$259,381, a gain of \$127,579 over the same period in the previous year.

Special efforts to reawaken interest in Foreign Missions have met with gratifying success, though the increase in gifts was only 3.8% on total receipts from living donors.

There was a cut of \$83,000 in the work in the various mission fields and in the administrative and promotional work of the Board. The income of \$104,000 from the Harkness bequest, the increase in gifts of \$153,117, and reduced expenditures of \$196,329, largely in the support of missionaries whose number decreased by 38, all helped to achieve the gratifying result. This means that the cut made a year ago can now be restored and relief can be given to the reduced number of missionaries on the field whose strength has been sorely taxed.

"Three Fold Movement"

AN INDEX of the growing religious fraternizing of East and West is the so-called "Three Fold Movement," the aim of which is to promote peace; and racial, cultural and religious unity. This movement, already active in New York, Boston, Philadelphia, London and Dublin, expects to organize groups in Chicago, Washington, Baltimore and the south, then to establish branches in Europe.

Still more concrete is the plan of the India Society of America to establish an Indian center near Columbia University, comparable to other cultural homes established by Italians and Germans. This Society was founded in 1924. As early as 1500 Akbar, Mogul emperor, agreed that India is especially fitted to lead in religious tolerance. He said, "Whatever be thy religion, associate with those who differ from thee. If thou canst mix freely with them, and art not angered at hearing their discourse, thou hast attained peace, and art a veritable master of creation."

Enthusiasts should remember, however, that complete tolerance is easier for a polytheist or pantheist than for a monotheist.

Canadian Home Missions

IN THE United Church of Canada there are 1,571 fields on the home mission list— with 4,368 preaching places. This constitutes about 56 per cent of the preaching points in the whole church.

Since the General Council meeting in June, 1926, 375 fields have been taken off the list of aid receiving charges, having reached the status of self support. •

Rearrangement of fields and amalgamations of former competitive home mission charges rendered possible by a union of the churches are responsible for sixty-five charges reaching self support during the past year alone.

Within the last two years 285 new fields have been opened by the Home Mission Board with an average of be-

tween three and four preaching points in each. It will be seen, therefore, that the United Church of Canada has occupied new home mission territory within two years at more than 1,000 points in Canada.

Devolution in the American Board

SECRETARY WILLIAM E. STRONG says that "nearly two-thirds of the Board's missionaries are now working where the change has come from the dominance of the mission to the administration of the organized church; that is to say, four hundred out of the six hundred and twenty-eight (full time, life appointment) missionaries are working under these changed conditions. And by the American Board's annual report for 1927, \$987,000 out of \$1,457,000 was spent in fields where this transfer of power is under way." Most of this change has come to pass in the last ten or twelve years.—*The Congregationalist*.

Bible Bill Defeated

THE "Bible Bill," which would make compulsory the reading of 10 verses of Scripture daily in the public schools of Ohio, has met defeat in the state assembly. The fate of the bill is believed to have been sealed when a statement was presented to the committee from John L. Clifton, education director, strenuously opposing passage of the measure. "It is probable that if a compulsory law on this subject were enacted it would not be fruitful of better results than we now are getting voluntarily," Mr. Clifton asserted. Among the religious leaders opposing the passage of the bill were Rev. M. H. Lichliter, Rev. Ralph E. Davis and Rabbi Jacob Tarshish of Columbus.

The Colored Y. M. C. A.

THIS department of the association was founded in 1853 by Anthony Bowen, a colored man who worked in government service with W. Chauncey Langdon, the convener of the first American Convention of the Y. M. C.

A's., and founder of their first International Committee.

The first employed secretary of the colored association in Washington, D. C., was the great leader and pioneer of the colored Y. M. C. A's., Dr. Jesse E. Moorland, for many years secretary for that department of the National Council. The Washington Association recently celebrated the seventy-fifth anniversary of this branch.

News From Alaska

MORE children are being born in Alaska than ever. This means increasing need for missionary effort to meet the new age. This the Sheldon Jackson School at Sitka, is striving to do through the establishment in the minds of young people sound principles of physical, mental and spiritual health. The erection of a new industrial building this coming summer will make possible a more intensive education along those practical vocational lines so much needed by the native Alaskan, if he is to hold his own with his white neighbor. The school does not consider its work limited to that of classroom teaching, or even to that of training these young people in Christian ideals, but seeks to lead the entire native community toward better Christian living, using its young people of impressionable age in this service.

Haines House is the only institution in all Southeastern Alaska to care for orphaned and needy children. They are taught personal cleanliness, regular habits, care of their rooms and general usefulness in the home. Good reading, nature study and work in the garden have created in them an interest in the great out-of-doors; and Bible stories and daily talks and prayers have made Christ real to even the smallest.

Lack of means of transportation is a difficulty to be overcome, and aviation will be of increasing value. Native work in Southeastern Alaska must be conducted by means of boats, which follow the people in their migrations.

Revolution and Devolution

MORE important in its bearing on mission work than the political revolution in Mexico is the devolution of the National Presbyterian Church of Mexico. This Church is organized into a National Synod with three constituent presbyteries. The Northern Presbytery, which covers the territory north of Mexico City, for the past ten years has received no subsidy from the American church, although it has been allowed the use of churches and manse originally given for the work in this area. This presbytery has directed and financed its own work and has been the strongest of the three presbyteries composing the synod. The Mexico City Presbytery, which includes work in the Federal District and the states of Oaxaca and Vera Cruz, has asked the mission to turn over to it complete responsibility for evangelistic work in the area, and from April 1 it has relinquished any subsidies from the Mexican Mission and Church. Thus two of the three presbyteries of the National Synod in Mexico have achieved the goal of the indigenous church, having become self-supporting, self-propagating, self-governing bodies.—*Women and Missions.*

Seven in One

AN IMPORTANT meeting, recently held at Guayama, Porto Rico, considered organic union of the Baptist, Methodist, Disciple, Christian, United Brethren and Congregational Churches. Two committees were appointed, one to draw up a statement of doctrine and discipline; the other to look up properties and make recommendations as to titles, etc. The matter is now ready to go to the churches and mission boards.

This promising movement grows out of continuous cooperation for thirty years. Seven leading denominations have developed their programs with a view to the larger interests of the one essential Christian fellowship. They divided the territory so that each became solely responsible for the

area assigned. The island is small and it seemed inevitable that migration from one part of the island to the other would eventually create interdenominational problems.

Wisely, therefore, they organized what is known as the Evangelical Union, where accredited representatives sit down together and agree upon all matters that might otherwise cause difficulties. Under the auspices of the Evangelical Union is published the *Puerto Rico Evangelico*, the official organ of all the seven churches represented in the organization. The effect of this union effort which produces from one institution its ministers and from one press its literature could not easily be overstated.

New Interest in Religion

AMONG the indications of a rising tide of spiritual interest in South America are two recent meetings held in Buenos Aires, the very center of materialistic influence on the continent. One was a gathering of fully 3,000 people to honor Dr. Ricardo Rojas, author of "El Cristo Invisible," a much discussed book, in which the following paragraph occurs:

"Christianity has given us the perfect image of a perfect life, the secret of social and individual happiness; and the man who accepts this secret, putting it to the test in his life, has discovered the only means of serving the world and of satisfying his own aspirations. I beg of Catholics not to condemn me as a heretic and of others that they do not disdain me as superstitious. The errors which I may have committed in its doctrines are of far less weight than the sincerity with which I have striven to understand the Christian sentiment as the inspiration of life."

A second meeting was held in the same building by Roman Catholic authorities to celebrate "The Day of the Gospel." Although confessedly for the purpose of neutralizing the "rapidly growing Protestant influence," this meeting awakened an interest in the teaching of the Gospel,

an interest which has recently been demonstrated in Rio de Janeiro also, where a movement for the public discussion of religious questions has taken the form of a series of lectures, whereby representatives of the leading religions of the world expound their views.

EUROPE

Helping Distressed Miners

SIR Herbert Lewis reported at the annual meeting of the National Council of the Y. M. C. A., that many ladies were working day and night in Welsh Y. M. C. A. centers making clothes for the distressed miners' families.

The National Council has agreed that all the Y. M. C. A.'s in the distressed areas shall be used, wherever necessary, as distributing centers for clothes and comforts.

The Y. M. C. A. arranged for the adoption of 500 miners' families during the last Christmas season, and a number of English Y. M. C. A.'s agreed to "adopt" certain Welsh especially needy districts.

Business Dividends for Missions

THE fulfilment of the sacred purpose of a Baptist layman to dedicate his business to the missionary cause, has brought to the Baptist Missionary Society a letter and several bank drafts which represent an anonymous gift of £5,633 14s. 9d. for the General Fund. This is the thirteenth year in which the available profits of this business have been declared as a dividend for the service of the Gospel. The total sum thus devoted amounts now to £48,857. The donor desired at first to go to the Congo as a missionary, but that door not being open, he felt that God was leading him to this other way of service.

Lutheran World Convention

ONE of the largest international gatherings ever to assemble in Denmark will be held June 26 to July 4, when the second Evangelical Lu-

theran World Convention will be held in Copenhagen. About 125 delegates will represent seventeen countries; and mission churches in India, China and Africa will be represented each by a missionary and a native. Lectures on Luther's Catechisms will be entitled:

"What can and must the present generation do in education to give to the next generation the inherited faith of our fathers?" "The faith and confession of the Church with Augsburg and Marburg as background," "Luther's view of the world and Christianity," "The Lutheran church and social distress," and others.

Eugene Stock Memorial

A COMMITTEE of the Church Missionary Society (London), invites contributions for some memorial of Dr. Stock's life and work. They ask for a fund of \$15,000: (1) To promote the writing and publication from time to time of special books that might include volumes of missionary history and works in connection with the Christian mission in the widest sense which would require careful research. (2) To provide a "Eugene Stock Bursary" for young men and women in training for missionary service in the C. M. S. fields.

Contributions may be sent to the General Secretary, C. M. S., Salisbury Square, E. C. 4, London, England.

A Colporteur in Spain

THE province of Leon is one of the most conservative of Spain. Frequently our colporteurs working there suffer much petty persecution, and sometimes only the exercise of great tact saves them from actual violence.

One day in the town of A——, Colporteur Campelo was explaining the nature of the Scriptures to a prospective buyer, who held the open book in his hands, when the parish priest appeared. Taking it from the peasant he said, "The Church, our Mother, has decided that it is not convenient that you should read this book." Nothing

daunted, the colporteur began to speak of the Bible as the common heritage of all Christians and as the only book containing the life of our Lord written by those who knew Him personally. "Surely," he concluded, "the circulation of such a book can do naught but good."

"There is much in what you say, my son," replied the priest, "and I will buy one in order to see for myself just what it contains," and there and then, in the presence of a number of his parishioners, he paid the price and went away with the book under his arm. His example was infectious and the people began to buy copies for themselves. "I had," says Colporteur Campelo, "no small opportunity to explain to them how profitably to read the Scriptures."—*Bible in the World*.

Lutherans in North Siberia

MANY will be surprised to learn that in this remote northern field there are 505 German Evangelical churches with a membership of 108,816. These German colonies and churches in the Siberian Far East have not been enumerated in the census. The Lutheran settlements are compact villages, with wide streets, the houses being built of earth and wood. Until the separation of Church and State, the schoolhouse was also used as a chapel. Such Protestant centers, are an uplifting influence for Christ in the midst of non-Christian surroundings.—*Moody Bible Institute Monthly*.

German Mohammedans

THE Islam Institute in Berlin issued an order which resulted in the formation of a committee of German Moslems and was organized Jan. 7, 1929. This organization is composed of Moslems who are of German nationality and use the German language and have joined the Mohammedan religion. They have subscribed to an agreement whereby in all controversies between them and other Mohammedans, they will seek and

obey the advice of an Islamic tribunal. All of them have adopted Arabic names in place of their baptismal names.

Since the establishment of the Soviet régime in Russia, many Mohammedans have left the country. Some have migrated to Esthonia, where at present they number 250-300 souls. The number of those who removed to Finland amounts to about 950.

AFRICA

Encouraging Growth

FROM all parts of Africa come encouraging news of the growth of the Christian Church,—notably from Nigeria, the Camerouns, the Ivory Coast, Nyassaland, the Congo, Uganda, Kavirondo, Kenya, and Angola. The Leipzig Mission has stations in the African Alps near Mt. Kilimandjaro. In 1927 there were 1,400 heathen baptized and at present 3,000 are under instruction. Though the Christian membership is 13,000 the average attendance at church services is 15,000. There are 11,000 children in the 126 mission schools with 220 native teachers. The English Baptist Mission on the Congo has 36,928 church members and 28,791 pupils in its 1,022 schools. Its 14 hospitals are manned by 5 physicians, 7 trained nurses, and 63 native assistants. These hospitals treated 250,466 natives last year and performed 1,039 surgical operations!

Advance in the Sudan

THE government at Khartum has for many years recognized the value of Christian missions, and by a policy of grants to mission schools furthers the cause of civilization. Encircling the mission stations is a series of "bush schools," staffed by native teachers, but under mission supervision. These have proved valuable evangelizing centers from which boys are passed to elementary instruction, and are prepared for teaching in the vernacular schools. The government is now asking the Church Missionary Society to open two new schools, one

at Kajo Kaji, near the Uganda frontier; the other farther north in the Dinka country around Rumbeck.

The Uganda Mission checked the spread of Islam in Central Africa nearly fifty years ago, and now its encroachments through Tanganyika are being met by reenforcements from Australia. The weak spot is in the southern Sudan, since Islam in northern Sudan is spreading southward among the pagans. This would result in government offices being filled by Moslems, all of whom are propagandists of their faith. If the Christian forces go forward now Christian men will be trained for government service, and new links will be forged in the chain of Christian missions throughout Africa.

The Drum Call to Church

TWO hours before the morning service in the Camerouns, the people begin to throng the great tent-like church building of thatch and bark and bamboo. Nearby the drum sounds the call to church: "*Bôte bese, bôte bese, za'an, za'an, za'an.*" "Everybody, everybody, everybody, come. Anyone who has a brother, come. Anyone who has a brother come. Bring your brother, bring your brother. Everybody, come."

The crowds enter the church, many of the women with babies in the sling shoulder strap—the *doé*, the men mostly clothed neatly. By actual count, over 5,100 were in the main church and 1,700 in an overflow meeting in another building; 6,800 in church attendance that Sunday morning.—*From The Drum Call.*

The Call of Africa

SOMEONE has said, "Africa will yet be one of the brightest gems in the crown of Immanuel." Today there are said to be a total of eighty millions of Pagans in Africa, and under the British flag there are thirty-five millions still pagan in the continent.

The Christian Church is responsible for the larger number. The World's

Redeemer, in His great intercessory prayer, fervently asked that "The world may know that Thou hast sent me, and hast loved them as thou hast loved me." His last command was, "Go ye into all the world and preach the Gospel."

A large tract of country on the Northern escarpment of the Mavuradonna Mountains in the Upper Zambesi Valley, situated in the extreme northern part of South Rhodesia, and adjacent to Portuguese East Africa, is absolutely untouched by missionary effort, and the people are steeped in ignorance and superstition.

Volunteers are wanted for that country to start mission work and open a station in this district. Apply to the Zambesi Industrial Mission, 11, Chapel-street, Milton-street, London, E.C.

Evangelizing Madagascar

A REMARKABLE movement for the evangelization of Madagascar is described in *World Dominion* by the Rev. Kendall Gale of the London Society. "In our district were twenty thousand 'adherents' and less than two thousand church members" and beyond this crust of nominal Christianity was the great mass of heathen. It was determined to organize a hut-to-hut visitation. All pastors and teachers together with two or three leaders from each of the thirty-four churches were to go forth in a body visiting every place. The natives were astonished to see a hundred or more strangers entering their village at one time. Bible reading and prayer in every house and personal conversation with every individual not already an avowed Christian was the program. What have been the results?

In the Isoavina district 3,177 persons have either been received into church fellowship or are in instruction classes on probation. Other districts report similarly encouraging results. In the dark Anativolo tribe there have been already 544 baptisms; in another part of the Anjozorobe district 781 have made a definite surrender to

Christ; in a region northwest of this 464 have been brought into the seven churches of the synod; at the Ambohimanjaka church 223.

Most remarkable of all has been the experience of the Tsarasaoatra church, —a flickering, feeble light in a group of villages as loathsome as any in heathendom. When Mr. Gale visited this church eight years ago so indifferent were the people that not one came to hear him in spite of repeated personal invitations. The visitation has renewed the life of this hopeless church, bringing to it an addition of over four hundred applicants for membership who are now under instruction.

Now, in answer to earnest prayer, there have been at least four thousand brought into the churches of the Anjozorobe district, and the most novel fact is that the work has been done by native Christians themselves.

WESTERN ASIA

Is Islam Retreating?

MUSTAPHA KEMAL is said to have concluded that "the doctrine of Islam is incompatible with reform." Among the steps taken to reduce its influence may be mentioned the abolition of the caliphate, secularization of education, adoption of monogamy, of the Swiss civil code and the Italian penal code; of the Gregorian calendar and of the Latin alphabet. Today, each mosque has but one *imam*, nominated by the government and receiving from Angora the text of his sermons.

Turkey Back to Normal

TAKRIRI-SUKUM is a law enacted in Turkey four years ago, putting special power in the hands of the government for a period of time, for the purpose of safeguarding the National Assembly and the public against intrigue. This law has now been abolished, and it is interesting to note some of its achievements in the stabilization of Turkey. It was during this period that the final emancipation of women from social slavery took

place. Except in a few cases where the experience of full freedom turned their heads, the great majority of Turkish women, both in villages and in the cities, have rightly filled their respective places in the family, in society and in earning their living honorably.

The separation of religion from the state and politics was also achieved. Citizens are left free in their beliefs and consciences, and their faith is freed from the entanglements of temporal affairs. As no one would be able to interfere with the beliefs and worship of any citizen, so no one shall be able to meddle with the laws of the Grand National Assembly or with the safety and honor of any private citizen. Moreover, the door is now fast closed to the use of religion for political purposes.

The new Turkish characters were also accepted during this period. Besides the thousands who learned them immediately, today more than a million men and women attend national schools to learn these new Turkish characters. But the most important result is the establishment of a powerful democratic government in the confidence of the people.

Y. W. C. A. in the Near East

TIMES have greatly changed in the old Turkish Empire and it is obvious that there is no future for real Y. W. C. A. membership in Turkey. There are however great opportunities for social work in the training of Turkish women and girls for the service of their country, and this is being done in the service centers at Stamboul and Pera where a large number of girls are taking up physical training and health work, as well as commercial and professional posts.

In Syria, on the other hand, the association is on a definite Christian basis, and enjoys the interest and help of the Christian churches. Its work is focussed round the service center in Beirut. Many members are school girls of the British, Syrian and American schools; others are married wom-

en with homes in the villages of the Lebanon.

As the two centers under the care of the Near East Committee are so different in background and environment, it has been decided to dissolve the Near East Committee and to work for the development of separate committees in Syria and Turkey.—Y. M. C. A. News Service.

A Moslem Bible Picture

THE attitude of Moslems to the Christian message is undergoing a great change. The political upheavals since the war, the rise of nationalism, reform movements in social life, and most of all a desire for higher ethical standards, have caused changes in the world of thought and life that are startling. Formerly, for example, the Koran was read in Arabic, translations were forbidden. In Turkey no less than seven translations of the Koran have appeared in recent years, and Albania, one of the most progressive lands in the Balkans, has also its new Koran translation.

As early as 1921 the progressive Moslems issued a translation in their own vernacular, based not on the Arabic original, but on Sale's English translation. The book was printed in Roumania, is dedicated to the Albanian immigrants of North America, and the Latin character is used throughout, instead of the usual Arabic character.

On the cover is a picture of the Kaaba at Mecca, with its thousands of worshippers. In the text is one of the old Bible pictures copied without permission. The title given with the picture may be translated as follows: "The Prophet Mohammed on his way to Medina, accompanied by Khalid and AbuBekr." This familiar wood cut really represents Christ and two disciples on their way to Emmaus.

Even as the editor of this Albanian Koran, desirous of glorifying Mohammed, draws him in colors taken from a Christian paint box, so the Moslem world today is unconsciously appropriating Christ. The leading poet of

Cairo, Shauky Bey, in his nationalist poetry, reverts again and again to the life and character of Jesus Christ. The Azhar University itself has purchased and is using hundreds of copies of the Bible for the study of comparative religion. The Albanian Koran is another illustration that Christ cannot be hid, that Islam is moving, and that now is the time for us to press our advantage and preach Christ and Him crucified to the world of Islam.

Bibles for Palestine Hotels

UNTIL recently, the "Gideons" limited their activities to the United States and Canada, with some work in Great Britain. In 1926, Mr. M. L. Swinehart was enjoined to see what contracts could be made in the Orient for placing Bibles in the hotels of that area. Since then many hotels of Japan and China have been supplied, while in Korea each hotel room contains a Bible.

Encouraged by this success, the Gideons, at their international convention in 1928, decided to make an effort to reach out into the Near East. Palestine and Transjordanian have twenty-four hotels catering to tourists, with a total of 1,196 rooms, and now Bibles have been placed in each of these rooms, except those used for Jews and for Mohammedans only. The first hotel proprietor approached in Jerusalem remarked that only the day before two guests had inquired for Bibles, and readily agreed to receive a copy for each room.

Working for the Lepers

AMONG the common people in Palestine lepers go by the name of "The Poor."

"To us, poverty simply means absence of money. The Oriental of Palestine knows a worse form of poverty—leprosy. A man may have as many talents of gold as Naaman the Syrian; and yet he would be regarded as poor if he is a leper. Evidently it is accepted that, while other afflictions may leave something to a man, leprosy leaves him nothing. And this is the

sober truth; for a leper loses his home, his family, his friends, his associations."

What a priceless boon a home is to these wandering outcast poor. In 1867 the famous Moravian Leper House was opened in Jerusalem, and there the lepers of Palestine are housed, and fed and tended. Within its airy rooms their wounds and disfigurements are cared for with gentle touch, and they sleep in comfort and in peace; in its trim garden they take their exercise and do their wholesome work. The door is open to every race and creed: and to all, by word and by unselfish, self-sacrificing service, the sisters and the chaplain and the doctor show the love of Christ.

Pity for the poor and the outcast is always uppermost in the mind of a missionary; it must be so, because the Spirit of the Master is in him; and so our missionaries have taken on themselves the care of the lepers in their field.—*Moravian Missions.*

The Danish Tent Mission

DR. MARIE HOLST, a Danish girl, who conducted a little hospital on the edge of Afghanistan to reach with the Gospel the hearts of the Pathan and Afridi frontiersmen, founded the Danish Tent Mission in northwest India. Dr. Holst was killed nearly ten years ago, being run down in the nighttime by a wild-driving Afghan. The Pathans on the Indian side of the frontier are like the Pathans of the Afghanistan side, and the very best way to evangelize the latter country is to build up a body of Pathan Christians and evangelists to enter the closed land. The mission is Danish and therefore not associated in the minds of the people with the government of India. The Moslems have besought the mission to continue its work on account of its skilled medical care of them.—*S. S. Times.*

INDIA

Bookshop Mission

A PROMISING piece of evangelistic work has just been begun in

Bombay in the form of a Christian Bookshop. This is situated near the heart of the Moslem quarter of the city, and is used as a center for colportage. Newspapers, both secular and religious, are kept on the tables, and people are forming the habit of dropping in to read them, and to talk with the workers. The stock includes Scriptures in many languages, including Arabic, and also the publications of the Nile Mission Press.

The Service Microbe

DR. DATTA of the Indian Y. M. C. A. once said: "Before India is ready for self-government she needs thirty years' training in service." This is what the boys of Trinity College at Kandy, Ceylon, are learning. Service is a germ, and must be caught. It is the only effective protection against class strife, factional jealousy and kindred evils.

The Social Service Union of Trinity College sends members every afternoon to help in the little dispensary; others teach games to night school boys while yet others hold classes in prisons. In addition, bands like Boy Scouts go visiting about the town with medicine chests, or go with magazines and writing pads to the hospitals and write letters home for the patients. Because these boys take off their coats and work, people listen to what the school has to say on slum conditions, and reform. One of the rules of the Union is that the boys must fit themselves for wise, efficient service.

Two New Stations

THE National Missionary Society of India hopes to extend its activities in two new centers this year. One is in Nautanwa, on the border of the independent state of Nepal, closed to all white men. It is a very difficult, yet hopeful field. Nepal will be the first foreign mission field to be occupied by the National Missionary Society, and will be under the care of the U. P. Provincial Committee.

Murwahi is the other new center to be occupied, and lies near the native

states of Rewah and Korea, both of which are closed to Christian missionaries.

World's Student Conference

DELEGATES from nineteen countries, and students and visitors from other Indian cities met recently at Mysore to consider student problems, with the Maharaja as host. The theme of the conference was "Christ in the Lives of His Followers." Dr. Mott gave a resumé of outstanding achievements and pointed out a vision of expanding creative work that lies ahead, such as new emphasis on international student service; help for destitute students; hospitality to those who study in other countries than their own; and guidance in self-help.

After the meetings, the delegates attended the Quadrennial Conference of the two student movements, one for men and one for women of India, Burma and Ceylon; and also visited several student centers, being everywhere received most cordially.

Near Riot at Conference

THE Quadrennial Student Christian Conference at Madras was the first joint conference of men and women in India, but women leaders from Europe were cautious and kept the men off the premises except during actual meeting hours. The men at last served notice that unless this policy was changed they would boycott all the rest of the meetings. Although it had been announced as a joint conference, Bible and discussion groups had been kept separate, and they wanted joint discussions. The European leaders explained that they had been conservative out of consideration for shy Indian girls, whereupon all the Indian women leaders proposed to meet with all women delegates, with no Europeans present, to find out just what was wanted. All present voted for joint discussions and singing groups, and expressed themselves generally as in favor of more freedom.—*Missionary Herald*.

Mela at Dhulia

THE Swedish Alliance Mission in East and West Khandesh recently celebrated its first 25 years at Dhulia and a Mela was held with the cooperation of the Scandinavian and Methodist Protestant Missions.

At least a dozen major languages were used in the meetings, suggestive of the universal appeal of the Gospel message. Sadhu Sundar Singh spoke in Hindustani, which was understood by many and the summary of the talks was translated into Marathi. Sadhuji gave three main addresses, two to the Christians and one mainly for non-Christians. His messages were simple and straightforward. To the Christians he emphasized the need of living more according to the light we profess to have. To the non-Christians, he told his early experiences which led him to accept Christ as his Saviour, and emphatically emphasized that only in Jesus will they ever realize peace.

New Type of Mission

BHABUA Mission is unique in indigenous experiments in India. Rev. Nabidad Khan, the new superintendent, has definitely set his face toward a purely Indian organization, instead of building up a work patterned along Foreign Mission lines. There are four centers where work will be carried on, all within a few miles of Bhabua, where the superintendent will live, while three assistants will reside within bicycling distance, living Indian fashion and conducting schools and ashrams. There will be no attempt to cover large areas, but it is hoped to bring Christian thought to bear upon the life of the community, so that each home and school may become a radiating center.

No foreign money goes into this experiment, the only definite Christian force at work in this territory. It is entirely supported by funds contributed through the churches in India and Burma.—*Indian Witness*.

CHINA

Changing Conditions

DR. ROBERT H. GLOVER says that the China of thirty years, or even twenty years ago, is no more, and both country and people are taking new aspects. New transportation systems, new industries, new dress and etiquette, new social, moral and educational ideas are everywhere in evidence; while a drastically different political system is being tried out. That all this is a gain from the missionary point of view does not necessarily follow. Seeing on a recent visit a richly decorated Buddhist temple, lighted by electricity, its stately pillars of finest Oregon pine, and a family of devout worshippers arriving in a handsome limousine and dressed in the latest western style was but a reminder that civilization with all its concomitants is not a solution of China's needs, while superstition and idolatry still rule the hearts of the people. On the contrary, it is possible that these innovations may make the people less susceptible to the Gospel message. However, in the wake of all this upheaval an opportunity, full of possibilities, is presented.

China's New Attitude

ADJUSTMENT to outside influence is China's new attitude, rather than assimilation, according to Dr. Frank Rawlinson, who writes from Shanghai. In the long past China has often had intercourse with outside peoples and religions. Her response, to whatever of influences came therewith, was to assimilate them. The assimilation of Buddhism is perhaps the readiest illustration of this earlier and long-enduring motive. But China is now doing something different from just assimilating certain outside influences. For the first time in her history she is now seeking to become adjusted to other modes of thought and conduct. From this motive are springing all kinds of programs. What comes from the outside will not, it is true, be taken *en bloc*. To that

extent the new motive is combined with the old one.

But unfortunately the Revolution has decimated modern trained leaders. The statistical report of a prominent Christian organization reveals this fact and shows that the causes are exceedingly complex. Another organization recently needed a minimum of 35 secretaries and had not a single one ready to fill the need. The difficulty appears to be not lack of place and method for training, but inability to hold the workers when trained.

Christian Officials

OF THE ten cabinet ministers who head the ten departments of the Nationalist Government, seven are Christians, and two of the seven were former Y. M. C. A. secretaries. One of these two is H. H. Kung, a direct descendant of Confucius, now Minister of Industry, Commerce, and Labor; the other is C. T. Wang, Minister of Foreign Affairs. Dr. Wang Chung-hui, Minister of War, is the son of a native pastor. In addition, 150 Y. M. C. A. secretaries in China have been called into government office—national, provincial, or local.

One Christian family, that of a Chinese Methodist minister, has made an amazing record. This is the Soong family. Two of the daughters were educated at Wesleyan College in Georgia. The younger married Sun Yat Sen, and as his widow, marched northward with the Nationalist forces, so beloved and influential that she was known as the "Queen of the Kuo Ming Tang." H. H. Kung, just mentioned as one of the cabinet ministers, married the older sister. T. V. Soong, a brother, is Minister of Finance.

The youngest sister of the family married President Chiang Kai-Shek. She is a woman of unusual ability, and was mentioned for the mayor of Nanking. The previous mayor, Mr. Lu, was dismissed from office because he married and spent \$10,000 on his wedding at a time when there was great general poverty and distress.

This incident of the dismissal was in itself something new in China.

These Christians have not been selected because they are Christians, but because they are best qualified for the positions, proving the emergence of Christian influence.

A Bandit Chief on Christianity

IN THE Ungkung field, South China, highway robberies, housebreaking, and a general reign of terror seemed the familiar course of events during the first few months of 1928. One day fifteen men were captured by armed bandits and carried off into the mountains. Among the group was one Christian. Mr. Lewis tells that the Christian offered to be shot twice for each of the other fourteen, if they might be set free. When the bandit chief was finally persuaded of the Christian's sincerity he called him to him, refreshed him with tea, and sent him home with an armed escort. The sequel is also told by Mr. Lewis: "A few months later I was invited to a special dinner at which time this bandit chief, then an official in the regular army, sat at the table with me. In his table conversation he very earnestly and openly declared that there was no hope for China unless the Chinese could be transformed and made over by becoming Christians. At the time I thought it was nothing but words of flattery, so common in China, but later learned of the experience that he had had with this simple but earnest Christian. I am wondering if something is not at work within his own heart to change him, in the very way concerning which he spoke."—*Watchman Examine*.

Progress Under Difficulties

LOOKING out on the vista of China as a whole, one feels a general uncertainty as to the future, yet, among the common people, there is a wistfulness and openness that calls loudly for increased evangelistic work. China has again, "struck her tents, and is once more on the move"—and

whither? No one seems able to answer this. It is surely for us to go on quietly, yet aggressively, with our testimony—with zeal, prayer, and endurance, passing on, pressing on, to the unevangelized parts.

Moving through the greater part of the province of Kiangsi during the year, one noticed the demolition of city walls, the building of motor roads and public parks, the widening of city streets, the increased introduction of rickshas, the manufacture of straw hats, electric torches, and new kinds of dress material, and among some of the younger women, bobbed hair and shorter skirts, and among the men, the "Dr. Sun style" of dress, with a large increase of walking sticks, thermos flasks, toothbrushes, cosmetics, and foreign drugs! There is a decided movement to use goods made in China.

Generally the Christians and their leaders are more mature, steadier, sturdier, wiser, less dependent on foreigners, with more initiative, yet manifesting full love for the foreign missionaries. Some of us feel that revival is near. Forgetting the things that are behind, let us press on with more simplicity and devotion.—*William Taylor*.

Christianity and Confucianism

THERE seems to be no effort sufficient to galvanize Confucianism as a religion into life, . . . nor will any attempt be sufficient to rejuvenate Confucianism by giving it a more adequate religious and metaphysical basis."

Professor T. C. Chao writes thus in *The International Review of Missions* and says that as a religion it may be said to have died, but that as a system of ethics it will not only continue to live, but may, in conjunction with Christianity, provide the strong force which China needs in her tremendous evolution. Confucianism may find Christianity its own source of life, and Christianity may see in Confucianism its agent of truth. The Confucian is like the perfect arrow on a

perfect bow not fully drawn. He needs the power which will draw him to a religious solitude detached from this world in the lonely presence of God, from which he will speed into the world of service with vigor and enthusiasm. What he needs is excess, for he has too much of moderation; personal religion, for he has too much of a social gospel. . . . The depth and height of human brotherhood will not be reached without the religious homogeneity of a world God-consciousness that Christianity alone can give.

JAPAN—CHOSEN

Christian Influence in Education

THERE are only five universities in Japan and three of these have Christian presidents. The other two presidents have Christian wives.

Mr. Hirotsu, a Christian evangelist, recently told us that he had been expelled from a government normal school as a young man because he would not give up his Christian principles. On a recent trip through Hiroshima and Yamaguchi Ken he was twice asked to give Christian talks in normal schools. It is reported that the Minister of Education has issued orders that students wishing to study Christianity must not be interfered with. Dr. Peeke was recently invited to speak in a large government girls' school, and gave a straight Gospel talk, for over an hour, to a thousand students and fifty teachers. A new day seems to be dawning in Japan for the Christian Church.

J. M. JOHNSTON,

Baiko Jo Gakuin, Shimonoseki.

Modern Miracles in Japan

THE following story is told by Mr. Dyer in *World Dominion*.

"The Books of Eternity alone can reveal the number of those who have met with Christ in our Mission Hall in Kobe. Let me recount but one instance as representative.

"Early in the year a woman was drawn into the service under a great burden, and was filled with an overwhelming sorrow because of the prof-

ligacy and sin of her husband. Finding the burden of her husband's immorality insupportably heavy she made the round of pilgrimages to certain temples, earnestly praying for his reformation. Feeling that some sacrifice might add merit to her prayers she cut off her hair and laid it as an offering before the gods. But no answer was vouchsafed. At one of the temples she stood in mid-winter in icy water, and pouring it over her body she sought to atone for the sins of her husband, and wrest an answer from the unwilling gods. Finding that no such happy results followed she resolved to end the unequal struggle by suicide. The night on which she entered the Mission Hall was the last before she intended to take her life. As she listened to the Gospel she felt the need for her own salvation. She met Christ for the first time, and by faith kneeling before Him she saw in the Cross, the way of pardon, purity and peace. Returning home she unfolded the story to her husband. Surprised at the change in his wife, he too came into contact with the living Christ Whose word brought forgiveness; whose power wrought a mighty transformation. Now restored to each other, they are together seeking to follow in His footsteps."

Church Life in Japan

JAPAN is well ahead of any modern mission field in church organization. One notices, too, the reverence of the worshippers. It is considered very bad form to fidget during a service, or turn the head when late comers enter. There is also a bond of fellowship which is very real. The newer churches are built with a good sized vestibule where greetings may be exchanged after the service, without undue chatter in the place of prayer. Sometimes a whole congregation will adjourn after morning service to some beautiful spot for a "welcome" meeting, having a picnic lunch and then gather for the evening service. Such gatherings have their value, since

Christians are naturally cut off from non-Christian fellowships.

Women have equal voting power with men, serve on church committees and as delegates to Synod.—*Church Missionary Outlook*.

Prohibition for Soldiers

LAST year Lieut.-General Tchiji introduced Prohibition in his division of the Japanese Imperial Army. He sums up his reasons and the results as follows:

I believe the military profession stands for the training of good citizens, as well as good soldiers, and drinking in any form is detrimental to such training. I am also convinced from practical observation that drink is a prolific cause of many crimes, quarrels, offenses, wranglings, and petty thieving. I felt, therefore, that it was my duty to wipe out entirely every sort of alcoholic drink.

I caused the officers of the medical corps to prepare temperance pamphlets, posters and other prohibition literature, had these distributed in each officer's barracks, and the contents taught to the men.

The results were something surprising; crimes, violations of rules, and even diseases considerably decreased. The Twelfth Infantry Regiment finally wiped out all alcoholic drinks from their canteen. The Second Engineering Battalion followed the same example. One of the far-reaching effects of the Army Prohibition seems to be that when those who serve in the Army return, they return with Temperance ideas and practices beneficial to their fellow-citizens.

Where Bible Study Is Popular

TO MAKE it possible for farmers to attend, the Men's Bible Institute of Pyenyang, under the Presbyterian Church, U. S. A., was held during the three winter months. The last Institute enrolled 152 men, all church officers or Sunday-school teachers, varying in age from 20 to 50 years. Many came at great personal sacrifice and in spite of opposition. At Kangkei, one college graduate, three middle school graduates and five who have studied in middle school were included among those that studied in the Bible Institute this year; the total enrollment being thirty. One man walked four miles each way every day to study in

the Institute, and another five. It was in the dead of winter and the mercury twenty to thirty degrees below zero. These two men would arrive each morning frosted like a wedding cake.

The chief event this winter at Syen Chun was the "Big Class," the Bible class for the men of the Presbytery. After the division of the Presbytery into two a few years ago, for a time the numbers gathering for this class in Syen Chun, were smaller than in the old days before the division. On that account it was decided that the women also should be allowed to attend it. Since they have a class of their own in April, only a few have availed themselves of the privilege, but this year's class proved to be the largest in the history of Syen Chun. The total enrollment was 1,300, only two hundred of whom were women. The attendance upon the night meetings exceeded two thousand, and many were turned away for lack of room.

ISLANDS OF THE PACIFIC

Protestant Work in the Philippines

THE Catholic Student's Mission investigation of the situation in the Philippines, says: "By founding hospitals and dispensaries for the poor, secondary and industrial schools in the more important towns, and splendidly equipped 'dormitories' for students at Manilla, the Protestant missions are doing a work of positive importance and value with which the church in the Philippines has to reckon."

The *Catholic Historical Review* sometime ago commented thus: "The Protestant sects have not been without a quickening influence on Catholicism, for they have aided the establishment of the church on the American basis, and the correction of undesirable conditions which had grown up during the Spanish control. The competition has served a good end for Catholicism, for it has put it on its mettle in a way it might never have been without it. The American

clergy, I venture to think, recognize this fully."

What we have done in the islands is pathetically inadequate as compared with the need. To have quickened Catholicism and to have set us a rivalry in good works is commendable; but there is a vast unmet need—notably among the Mohammedans of the southern islands who are more open to Christian approach than perhaps any other group within Islam.—*The Congregationalist*.

Cooperation in Hawaii

THE *Friend*, published in Honolulu, tells of an experiment being tried in Hawaii to unify the Christian churches of different races. In Koloa, the English-speaking church joins with the Japanese, Filipinos and native Hawaiians in a United Church. This has a standing committee composed of the pastors and lay representatives of the constituent bodies. Each racial church continues to have its own officers and to conduct its own work. The pastors are co-pastors of the united body, whose standing committee chooses one of them to be the presiding officer. One advantage of the plan is that the young people of the different races are afforded opportunities for religious training in the English language—the one that they know best—without severing connection with the churches of their parents, and thus dividing families.

GENERAL

World's Student Officers

THE General Committee of the World's Student Christian Federation has elected the following officers:

Chairman, Mr. Francis P. Miller.
Vice-Chairmen, Dr. T. Z. Koo and Mlle S. de Dietrich.
Treasurer, Mr. Hugh Martin.

The members of the new Executive Committee are:

Miss Margaret Holmes.
 Pastor Hanns Lilje.
 Miss Gertrude L. Rutherford.
 Prof. Rinshiro Ishikawa.
 Mr. David R. Porter.
 Mr. Max Yergan.

Scholarship of Missionaries' Sons

PROFESSOR ELLSWORTH HUNTINGDON, research associate at Yale University, has written an article in which he analyzes information concerning graduates of Harvard and Yale. The investigation was quite wide, but one item concerns the reputation for scholarship and success in later life of these graduates. He says: "Harvard's and Yale's most representative students and successful graduates are sons of missionaries. Sons of professors are second, and sons of ministers are third." His conclusions are based upon prolonged and accurate investigation and are rather surprising, especially the first item, since sons of missionaries are usually so lacking in funds that they must work their own way through college.

A Deserved Christmas Greeting

EVEN Christians are too little aware of the nobility of our missionaries. We gladly reprint an editorial note from the *Watchman Examiner*.

Joyful and enthusiastically our missionaries are giving themselves to the greatest and noblest work of the Church of Christ. They have left home and loved ones at the command of the Captain of their Salvation. These fine, strong, cultured, upstanding men and women have chosen the sacrificial life. They are to be congratulated. Their loved ones and friends are to be congratulated. The churches in which they were reared are to be congratulated. It is the duty of those who remain at home to pray constantly for their representatives on the battle line, to familiarize themselves with their work and to see to it that they are generously supported. They are worthy of the best that we can give them. God bless them and prosper them in their noble work.

Looking Toward Peace

THE Church Peace Union is an American organization founded by Andrew Carnegie. Its twenty-nine trustees represent all the prominent religions of America—Jews, Catholics and Protestants. In the belief that conditions of today threaten the whole structure of the race, the Union pro-

poses to call a world-wide religious peace conference, made up of men and women of ability, interest and the belief that religion offers the only means of establishing permanent peace.

A preliminary Conference held in Geneva in September, 1928, was attended by 189 delegates, who agreed:

To form an Executive Committee of 70 to have charge of all details.

To form a World Committee of 1,000, which will constitute the Conference when it meets.

To hold a World Conference in 1930, if possible.

A Devilish Traffic

INTERNATIONAL immoral traffic in women and children is still carried on to an amazing extent by some of the supposedly enlightened nations. The League of Nations is working to eradicate the evil, and already has secured some safeguards for intended victims. But much remains to be done. A tract issued by the American Social Hygiene Association, written by Bascom Johnson, Director of Investigations, reveals this terrible situation:

It shows that women and girls, adults and minors, are being taken from Europe to Central and South America and to Northern Africa into a bondage worse than death. Every sort of trickery and bribery is employed in this nefarious business. Inadequate laws, a low state of public opinion, the licensing of prostitution, as well as economic depression, poverty, low wages, and depraved homes, are factors entering into the problem. Human vultures, male and female, fatten on the horrible traffic. The ancient greed for gain is very modern. The drink traffic is closely allied to this trade in women and children, as it is allied to all other evil things. It is eminently worth while to note that this trained body of experts has so closely linked the drink traffic with this abomination, and also that it has made the unqualified finding that the existence of licensed houses, instead of maintaining public order and preventing the spread of the black plague of social disease, "is undoubtedly an incentive to this traffic in women and children, both national and international." But how is God going to forgive us for so long permitting so dreadful an iniquity to flourish and to destroy so many thousands of His children?



BOOKS WORTH READING



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

The Near East and American Philanthropy.
A survey by Frank A. Ross, C. Luther Fry and Elbridge Sibley. 8 vo. 308 pp. \$3.50. New York. 1929.

This survey of problems of the Near East, related to American philanthropy, studies conditions in Armenia, Albania, Bulgaria, Greece, Turkey, Mesopotamia, Palestine and Syria in order to discover and recommend ways in which the poverty and backwardness of these countries can best be helped by American gifts and service. It is especially timely on account of the closing of the Near East Relief and the establishment of the Golden Rule movement. The recommendations include more cooperation with local governments, less institutionalism and more general and specific mass education. The authors of this volume are studying the subject from a philanthropic, rather than from a Christian missionary point of view, therefore they do not consider schools, orphan asylums and hospitals as distinctly missionary institutions. It is a valuable collection of facts.

Character Building Through Recreation.
By Kenneth L. Heaton. 12 mo. 230 pp. Chicago. 1929.

Play, social fellowship, athletics, clubs and various games of the right sort all help to form and strengthen character but some of the greatest characters in history have been made with few or none of these modern forms of recreation. Character is based on convictions and is a moral quality that can be strengthened but not formed by recreation, however helpful.

This little volume is full of good suggestions to leaders of church so-

cial groups, scout masters and athletic directors. There is a good bibliography and a list of proficiency requirements. The worship suggestions are elevating but not distinctly Christian.

The City's Church. By H. Paul Douglass. 12 mo. 244 pp. \$1.50 cloth, 75c paper. New York. 1929.

In a striking preface Dr. Douglass, who is associated with the Institute of Social and Religious Research, describes a city church as seen today from an overtowering modern office building. The church and the ministers look insignificant in comparison. They are insignificant and powerless in the contest with commercialism, worldliness and sin unless they have the one thing that will bring victory—*the life of God in their message and service.*

Dr. Douglass has written an interpretation that is, in many respects, a classic on the subject. With a broad knowledge of city and church life, he shows the struggles of the church under the changing conditions. He shows the supreme need for God and all that His Church stands for in the midst of the devitalizing forces of modern city life. "The city Christian must be thrice born." Dr. Douglass devotes a chapter to "The Persistence of Faith Through Change." This persistence is true of some but how many lose their faith and go down to spiritual ruin in the vast city maelstrom? The city church is of many types, rich and poor, large and small, alive and dead. It is clear that power is not proportioned to wealth or size or physical equipment. Dr. Douglass gives glimpses of various types—in prosperity and adversity, in the down-

town section and in the suburbs. He asks "Can the city church survive?" and shows that it can if its leaders have spiritual vitality enough to meet exceptional problems. Dr. Douglass appeals for closer cooperation among Protestant churches and shows the steps already taken. Finally he describes his conception of "A well churchified city"—one that is the result, not of chance and independent enterprise, but that is the product of a well ordered plan of unselfish and intelligent cooperative planning and a wise expenditure of money and effort.

The bibliography in this volume is full and well selected. It lists twenty-eight books on the city, surveys and studies, types of churches, problems and church cooperation.

The Church in the Changing City. By H. Paul Douglass. 8 vo. 453 pp. \$4. New York. 1927.

1,000 City Churches. By H. Paul Douglass. 8 vo. 380 pp. \$4. New York. 1926.

These two volumes are invaluable case studies. The first tells the stories of fifteen separate churches in different cities, of different denominations and under varying conditions. The studies report the age and sex of the constituents, the nature of the neighborhood, the homes from which members come, the attendance and activities, the staff and equipment, the financial expenditures and the character of the work. Every city pastor and church worker should study these cases. Much may be learned from them that will benefit other churches.

The second volume is a study of 1,000 city churches to show how they adapted themselves to urban environment. The results of the study are shown in findings and conclusions with the help of charts and tables. It is a volume for serious study. There is food for thought, subjects for prayer and projects for action in the facts presented. There are an average of 24 Protestant denominations in the cities of 100,000 population or over in the United States. The

average membership of these churches is 327. Thirty-three activities are listed as part of the program of one or more churches. No study of the subject of the city church is complete without this great volume of information.

The Crowded Ways. By Charles Hatch Sears. 12 mo. 193 pp. \$1 cloth, 60c paper. New York. 1929.

Here is a study—an interpretation—of the people who make up a great or small city. Dr. Sears, who is a native of New York and who has been general secretary of the New York City Baptist Mission Society for twenty-five years, gives a most interesting and impressive picture of the effect of the modern city on individuals and the community. He looks at the city church and what it is doing and able to do to help individuals overcome adverse conditions. Here is a very productive study of a city development and concepts, of the effect of urban life on men, women and children, of counteracting influences in a city and of forces that may remake a city and its inhabitants. It is worth reading, not for the plans proposed so much as for the incentive it gives to give the Gospel of Christ more adequately and earnestly to the dwellers in modern Babylon.

The reading list recommends thirty-eight volumes, pamphlets and periodicals for further study of the subject.

Negro Problems in Cities. A study made under the direction of T. J. Woofter, Jr. Doubleday, Doran and Co. New York. 1928. \$2.50.

With the increasing concentration and segregation of Negroes in American cities, north and south, a dispassionate comparative study of conditions is more and more necessary as a basis of social adjustment. Dr. Woofter and his associates have brought together for the first time such comparative data. The few studies previously made have been limited to individual cities and comparisons are difficult because of differences of measurements and of time.

In the first part of the present study about one hundred pages show the city Negro neighborhoods with different plans of segregation, including city ordinances and deed restrictions. A series of graphs shows the history and character of this movement in northern and southern cities, large and small. A chapter on congestion and exploitation reveals the fact that the density per acre of the Negro population, including the anomalous conditions in New York and Philadelphia, is greater in the large than in the small cities and greater in most cities than the density of the white population. Land-crowding, that is the number of people to a given land area, is much more serious than house-crowding, too many houses upon a given area. The relation between population density and the health and morals indicates that the community pays for slums by supporting courts, hospitals and social welfare agencies.

In Part II, Madge Headley, considers housing in 15 cities, under the topics—equipment and condition, rent, home buying and constructive agencies. Conclusions seem well balanced. While the low wages of Negroes in relation to rent paid is mentioned, it does not seem to have been given sufficient attention in data reported. Also there are some factors omitted in the treatment of “rents, values and investment returns.” Home buying among Negroes increased markedly from 1910 to 1925, although a large proportion bought old houses. Municipal control through ordinances, inspections and building codes, as well as volunteer and philanthropic agencies, are helping to improve Negro housing.

Part III on schools, by W. A. Daniel, gives data and opinion on trends and policies in northern cities toward separation of Negro and white children. In the South the results of the fixed policy of separation was studied. In the northern cities intelligence tests have been used to prove inferiority of Negro mentality and that was “made an excuse for estab-

lishing separate classes.” In the southern cities the per capita investment and current expenses for Negro children are uniformly far below those for white children, supervision is much less and pay of teachers less. Other factors are correspondingly poorer.

The fourth and final part of the study by Henry J. McGuin covers recreational needs of parks, playgrounds, libraries, Y. M. C. A.'s, Y. W. C. A.'s, church faculties, theaters open to Negroes, etc.

Fifth, this volume although lacking an index for ready reference, compacts many factors on the growing problems of the Negro in the cities.

GEORGE E. HAYNES.

The Children of the Light in India. By Mrs. Arthur Parker. 12 mo. 192 pp. \$2. New York. 1929.

These biographies of fifteen Indian Christians are by the author of the “Life of Sadhu Sundar Singh.” They include some well-known characters such as Pandita Ramabai; Narayan Vaman Tilak, the poet; Imad-ud-din; Chandra Leela, the priestess, and B. C. Chatterjee, the Christian judge. The others are less widely known but are worth knowing. If any one doubts the effectiveness of the Christian message in India, here is the answer satisfying to any mind not blinded by prejudice. The author has been a missionary of the L. M. S. in India for forty years and knows the land and the people. It is impressive to note the various stations in life from which these converts came and the means by which GOOD SEED was sown in their hearts. One had been a Mohammedan robber chief; another a Brahmin Pandit; others include a Hindu scholar, a Moslem saint, a member of the Brahmo Samaj, a Hindu prince, and an untouchable out-caste. The means which God used to touch hearts were chiefly the Gospels and other books of New Testament, but included Pilgrim's Progress, Balance of Truth, The Sayings of Jesus and the influence of Christian schools. These biographies are worth reading.