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OBITUARY

BISHOP WILLIAM BENJAMIN BEAUCHAMP, president of the Board of Missions and Superintendent of the Tenth Episcopal District of the Methodist Episcopal Church, South, died June 28th.

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REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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THE MISSIONARY REVIEW PUBLISHING COMPANY, INC.

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PERSONALS

DR. TOYOHIKO KAGAWA of Japan is in America and his engagements are as follows: From July 27th to August 9th he was attending Y. M. C. A. conferences in Toronto and Cleveland. August 10th-12th he was in Chicago, Ill., at the Divinity School, University of Chicago; September 1st-7th he is booked for the Earl Lectures, Pacific School of Religion, Berkeley, California; September 8th-12th he will be at Oakland, Calif., at Mills College, and September 16th-20th in Portland, Ore., at Reed College. On September 26th-28th he goes to Oberlin, Ohio, to give three lectures in the Graduate School of Theology and October 5th-10th he is to give the Shaffer Lectures at the Yale Divinity School. Then, October 14th-16th, he returns to Toronto, Canada, to lecture under the joint auspices of School of Missions and Foreign Mission Boards.

* * *

PROFESSOR W. C. WILLOUGHBY of the Kennedy School of Missions, Hartford, Connecticut, has retired from work in the school and returned to England with Mrs. Willoughby. He has rendered a distinguished service to Africa and to the missionary enterprise during his twelve years as Professor of Missions in Africa. The Trustees of the Foundation granted him the degree of S.T.D., and made him professor emeritus.

* * *

PROFESSOR ANDREW F. HENSEY, who has recently returned from the Belgian Congo, has taken up the work of Prof. Willoughby in the Kennedy School of Missions. He was formerly a member of faculty of the College of Missions in Indianapolis and is a member of the Royal Belgian Commission for the Protection of Natives in the Congo. Recently he was elected Fellow of the Royal Geographic Society.

* * *

CARLTON M. SHERWOOD is new General Secretary of the International Society of Christian Endeavor, elected at the Golden Jubilee Convention, San Francisco, in which ten thousand young delegates participated. President Daniel A. Poling called Mr. Sherwood "the field marshal of a new advance," for the enlarging program of this Christian youth movement. Goals in evangelism, worship, membership, tithing, Christian citizenship, church unity, and world peace form the basis of the new program of 80,000 societies in the churches of more than 80 denominations. Mr. Sherwood is a native of Buffalo, N. Y., and became president of the Christian Endeavor Union of that city at the age of eighteen. He served actively on three fronts in the World War and upon the signing of the armistice became religious work director at Flag Hut, Brest, France. On return-

ing to the United States, he was for seven years general secretary of the New York State Christian Endeavor Union.

* * *

MRS. BURL T. SCHUYLER, M.D., a medical missionary of the Presbyterian Church to Ambala, India, has been awarded the Kaiser-i-Hind gold medal in recognition of her outstanding medical work in India, especially the leper asylum in Ambala.

* * *

ROBERT E. LEWIS, for many years general secretary of the Cleveland Y. M. C. A., is sailing for China in September, where he will become personal adviser to the Chinese minister of foreign affairs, Dr. C. T. Wang. Mr. Lewis served in China for years as secretary of the international committee of the Y. M. C. A. During his secretaryship a young Chinese returned from Yale with a Ph.D., and entered the service of the Y. Within a few years he was general secretary for China. Later, he entered government service. Today he is foreign minister. Thus Dr. Lewis, who retired from active service in the Y two years ago, goes back to China to advise the same Chinese whom he inducted into his career early in the century. China will be well served by the new adviser.

* * *

THE REV. C. M. LACEY SITES, Methodist missionary at Kutien, Fukien, China, was captured by bandits on July 12th and released July 16th, upon representations by the U. S. Department of State.

* * *

DR. ARTHUR HENRY LIMOUZE, pastor of Northminster Presbyterian Church, Columbus, Ohio, has been elected to the position of Secretary for Promotion of the Presbyterian Board of National Missions, an office left vacant by the death of Dr. Robert S. Donaldson last February. Dr. Limouze takes up his new duties September first.

* * *

DR. ADELAIDE WOODARD, missionary of the Presbyterian Church at Fatehgarh, India, has been given the Kaiser-i-Hind Gold Medal in recognition of her services. Dr. Woodard has long been on the missionary field and she is the physician in charge of the Memorial Hospital at Fatehgarh.

OBITUARY NOTES

THE REV. JACOB L. HARTZELL, Presbyterian missionary from Prae, Siam, died in the Presbyterian Hospital in Pittsburgh, Pa., on June 14th, while on furlough. Mr. Hartzell went to the field in 1912, and engaged in evangelistic work in Prae, Nan and Lampang. At Lampang he was principal of the mission Boys' School.

CHARLES G. HURLBURT, of the Unevan-gelized Africa Mission, died March 21st. He was taken ill in French Equatorial Africa, was brought to Aba Station and from there to the South Congo where he died.

* * *

THE REV. JOHN HUNTER STEARNS, member of the Council of the Inland South America Missionary Union, died at Torrington, Conn., in May. He was also connected with the National Bible Institute.

* * *

THE REV. GEORGE S. MINER, D.D., retired missionary of the Methodist Board who had spent 37 years in China, died July 3d, at Houston, Texas.

* * *

MRS. ADAM J. MARTIN, a Presbyterian missionary located at Burity, Brazil, died June 26th while on furlough to this country. Mrs. Martin went to Brazil in 1918, and was engaged in educational work at the Presbyterian Mission Farm School.

* * *

DR. RUTH PEABODY HUME, who had served as a medical missionary in India for twenty-six years, died June 3d in New Haven. She was sixty years old, a descendant of missionaries for two generations on both sides of her family. She was a daughter of the famous Dr. Robert A. Hume and was born in Ahmednagar, India, in a house built by her grandfather, the Rev. Ebenezer Burgess. Dr. Hume was a graduate and representative of Wellesley College and was director of the American Hospital for Women and Children in Ahmednagar, under the American Board of Foreign Missions.

COMING EVENTS

September 9-14—NATIONAL BAPTIST CONVENTION, Atlanta, Ga.

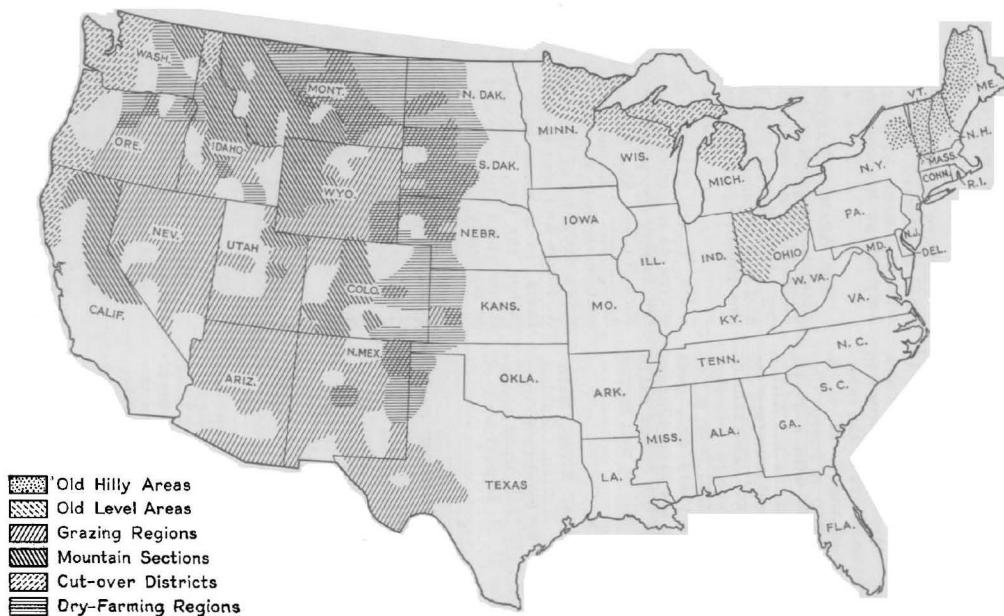
September 16—NATIONAL COUNCIL, PROTESTANT EPISCOPAL CHURCH, Denver, Colo.

September 23-24—COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, New York, N. Y.

September 28-30—INTERDENOMINATIONAL MISSIONARY INSTITUTE, conducted by the Philadelphia Federation of Churches and the Women's Interdenominational Union of Philadelphia and Vicinity, Philadelphia, Pa.

October 6-11—INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST, Wichita, Kan.

November 15 — AN INTERDENOMINATIONAL MEETING OF MEN TO COMMEMORATE THE TWENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE LAYMEN'S MISSIONARY MOVEMENT. Fifth Avenue Presbyterian Church, New York.



Used in *"Hinterlands of the Church,"* by Elizabeth R. Hooker.

SOME OF THE REGIONS WHERE THE "UNCHURCHED AMERICANS" LIVE



RELIGION IN AMERICA—WHITHER?

BY THE REV. HUGH THOMSON KERR, D.D., Pittsburgh, Pa.

Former Moderator of the Presbyterian Church in the U. S. A.

PROBABLY the Christian Church is more vital, more influential in America than in any other part of the world and yet nowhere does it so much reflect age-old traditions and hark back to ancient inheritance. The Roman Catholic Church looks across the sea to Rome. The Protestant Episcopal Church has its eyes towards Canterbury, and what is done at Lambeth finds a response in every American diocese. Protestantism has its roots in Germany and Geneva. Presbyterianism follows the star that arose over Switzerland and Scotland. In a real sense the trends of religion in America were largely determined long ago and in other lands.

Nevertheless North America has stamped religion with her own spirit. Its creeds and customs reflect the interpretation of the Scriptures in other lands and other ages but a new direction has been given to religious activities and America has discovered new applications of the everlasting Gospel. Here religion has the stamp of American efficiency, American organization, American publicity, American initiative. Perhaps it would be within the truth to say that we have not made the extensive contribution to religious thought that we have made in the

realm of science or industry. We have produced no great school of theology. Here we follow rather than lead. We are still looking across the seas for light and leading.

It is impossible, moreover, to think of religion in terms of nationality. The tides of truth and error wash the shores of all nations and know no tariff or racial barrier. The currents of religious interest and apathy sweep around the world and there is as much difference between situations in different countries as there is between sections within the same nation. What is true of religion in America is also true in England and Australia, in China and Canada. Four distinct trends in the religious life of America may, however, be suggested.

I

A spirit of restlessness characterizes our American religious life.

A recent writer has said that there is in all our life today "a secret and subtle sense of ill-adjustment." This sense of ill-adjustment is seen in the restlessness of all classes of our social order and in the irritability which has come upon rich and poor. In the words of General Smuts "Humanity has struck its tents and is on the

march." We are not sure where we are going. Neither are we sure we would know the goal if we reached it.

This restlessness characterizes the ministry of the Church today in a marked degree. It is not necessary to champion the cause of long pastorates in order to find a substitute for ministerial unrest for it is quite possible to have a series of short pastorates and to possess a quiet heart and a restful soul. It is not necessary either to decry the low financial return and economic pressure under which ministers labor for it has been proved beyond a doubt that restlessness in the ministry does not spring from this source. A leading and clear thinking Bishop of the Episcopal Church stated recently that in his diocese with 124 clergy only eleven are still at work in their parishes after a period of twelve years. In a Presbytery of 29 churches only one minister remains at his task after a period of ten years.

The cause of this unrest must be sought beneath the surface. Thomas Carlyle said, "Blessed is the man who has found his work." If this is true of the ordinary daily toiler, how inestimably true it is of the minister of the Gospel. It is the work that rejoices the heart and feeds the spirit and not the locality where that work is done. This spirit of unrest can only be understood when we interpret the motives which draw men into the ministry and keep them there. At the recent General Assembly of the Presbyterian Church in the U. S. A., after an exhaustive examination of this perplexing subject, the report concluded with these arresting words:

We do not believe that any plan or

any change will reach and remedy the unrest among our ministry, unless there be a fresh recognition of certain basic facts. Ours is a ministry of holy things. There is no place in it for a man who seeks merely temporal rewards. He who desires fortune or ease or fame should take some other path. But to the minister of Christ it is given to walk in the way they opened who walked with Him in Galilee. To such a minister it is given to warn sinners, to comfort saints, to preach the acceptable year of the Lord. There are some ancient words of our Confession of which we who bear the office of Christ's ministers need often to be reminded: "The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word: by which also and by the administration of the Sacraments and prayer, it is increased and strengthened." This is our holy work, this is our high privilege, this ministry of the Word by which faith is born and built up. If it must be done with difficulty, we can remember that He also found difficulty. If it be poorly recompensed, neither did He have at times where to lay His head. The King's Highway of the Holy Cross is not a smooth road and easily traveled, but it leads to an assured end.

And the further fact is that difficulties often fade as a man resolutely faces his task in prayer and reliance on the Spirit. Some of us can look back and wonder why we wanted to change just then. By staying on patiently we won that victory for Christ. Perhaps if we keep these things in mind there will be less need for the machinery we today devise. And there will be longer pastorates that shape through continuous years the life of a community for Christ and the things of His Kingdom."

The spirit of unrest which characterizes the clergy lays hold also upon the Church itself. There never was an age when the words

of Jesus were more needed, "Come unto me and I will give you rest." Church people today want to be interested. They want to be thrilled. They crave in the Church the same excitement they seek out in the world. Young people miss something. They look on as those who are spectators. If the service does not sparkle, they tire. They are onlookers. They do not participate. They do not seek the discipline of silence but the delight that comes through surprise, the thrill of music, the rhythm of words. What is required is a true appreciation of what religion means and of what worship is. Not long since at a great and impressive religious gathering the audience of over three thousand paused for a period of devotion. The service of worship was beautifully arranged with song and responses, Scripture and printed prayer, all set out in a fine order of ritual. But in every minute of it there was activity and there was evidenced a spirit of repressed restlessness. At the close a lovely voice began to sing the words, "O rest in the Lord. Wait patiently for Him." The audience at first was indifferent, then arrested, then captured, then it surrendered and was quiet and in a deep hush the music ended, "O rest in the Lord. Wait patiently for Him and He will give thee thy heart's desire." The Spirit of God had done His work and restlessness, like a bird of prey, took wings. Religion will do its best work for America when it brings quietness to the troubled souls.

II

The religious life of America reflects rather than directs the conscience of our social order.

It is inevitable that religion, which is woven into the very fab-

ric of the life of the people, should reflect the thought and spirit of that people. This has always been true. The creeds of Christendom reflect the thinking of the age in which they were fashioned. Theology has always been colored by the light and shade of the day when the outline was drawn. Religion cannot be an affair of the cloister. It belongs in the arena. We cannot build "a lordly pleasure-house, wherein at ease for aye to dwell." If a choice must be made between a religion that is in touch with the newspapers and one that gets its inspiration from dead languages, let us by all means choose that which is in touch with life.

It is not, however, a choice between extremes, and there is little danger that we will go to the dead languages for our thinking. There is, however, great danger in taking our religious convictions from the newspapers. A newspaper is a business enterprise and is not an authoritative, ethical guide. It reflects public opinion and sometimes public opinion of a very low order. Public opinion, far from being the voice of God, may be the echo of the mob. The message of God often comes through a voice crying in the wilderness.

We have frequent illustrations of this hysteria of imitation. Eugenic societies and reform organizations begin a publicity campaign about "birth control" or "companionate marriage" and immediately the Church throws upon those subjects the spotlight of debate and controversy. Pastors organize forums for discussion and Church bodies issue deliverances and when they cease to become a newspaper novelty then religion loses interest in them. In the same way we have had a tidal flood of sermons and essays reflecting the confusion in

which psychology finds itself until the vocabulary of some preachers is so weighed with words and phrases that smell of the laboratory that even an educated man who is not a specialist is lost in the fog. One who has recently graduated in the new Psychology or in Religious Education considers the theologically trained minister incapable of understanding what religion is all about. In a recent article a journalist in passing judgment upon this craze for modernity says,

Publicity has become such an integral part of a minister's training that recently, when the Congregationalists, Presbyterians and the Greater New York Federation of Churches passed resolutions in the latter part of the week asking for an investigation of New York City, a dozen ministers changed their sermon subjects overnight to the problem of "Civic Corruption."

A great philosopher has said, "Religion is what we do with our solitude" and in a real sense it may be said that religion is at its best when it stands apart and alone. It looks out from a watch-tower, it proclaims a Gospel, it heralds the coming of a King, it does not reflect public opinion, it moulds the thought of men and nations. It does not rehearse what men say, it issues a mandate. It does not get its commission from industry or economics or sociology, its commission comes from the Risen Lord.

III

The religious life of America is halting between two opinions concerning the Christian Church.

This is the paradox that characterizes modern religion. The Church is more vigorous, more

versatile, more vital in America than it has ever been. Even statistics are on the side of the Church. Its membership keeps pace with the tremendous growth of our population. Its money increases from year to year. The 232,000 churches of America compare favorably with the 256,000 public school buildings and the annual Church expenditure is 40% as large as the expenditure of all our public school system. Across the continent new houses of worship are being built, drawn from plans prepared by the best architects money can secure.*

Nevertheless it must be admitted that there is an increase in the number of good people who play fast and loose with their Church obligations. The evening service in many churches has been brought to an ignominious conclusion. In many city areas the evening services in separate churches have been abandoned for union services and even these union services require stimulation. The summer services in many churches, especially in the cities, are attended by a minority and the difficulty of obtaining outstanding preachers during the summer season grows year by year. We must not forget, however, that all through the land extraordinary services are being held which are crowded with Church people from all parts of the country. It would seem, however, to be a fair judgment to say that there is an increasing irregularity of Church attendance on the part of Church people themselves. Someone has said, "There are as many people going to church today as used to want to go." There may

*If there is any doubt on the subject the doubter is recommended to look into a little volume entitled "The United States Looks at Its Churches," by C. Luther Fry, for evidence.

be truth in this half humorous defense, for the day of hypocrisy is at an end and those who go to Church now go because they want to go.

Certain influences have been operating in the cultivation of this irregularity. It is not possible to state definitely what the influence of the radio has been. It has, however, had some influence. Any influence, however, which it has had in decreasing church attendance has been more than counterbalanced by the good that has come in introducing religion to many homes that have had no part in the church life of the nation. There is more, however, to be said concerning the secularization which has taken place in regard to the observance of Sunday. There have been increasing inroads made upon the Day of Rest and the week-end habit has broken up the age-old customs of home and family life to the detriment of church attendance.

These changes have been going on for more than a generation. The War accelerated them. Thirty years ago Dr. John Watson (Ian Maclaren), who knew life better than most men said,

I am deeply concerned every day about the life of pleasure and want of seriousness among the young people of our richer classes. They are reading nothing except the worst fiction. They are spending their whole spare time in pleasure, which is growing more doubtful every day. Sunday evening is given to dinners and suppers, and the moral tone is getting very low. Things come under my notice as a minister which would give any man cause for serious thought. It appears to me that if society is to be saved, and if the Church in especial is to do her proper work, there must be a return to the great Puritan idea of separation from the world. So far as I

know, except with a few extreme people—very few now—there is no difference between the Church and the world; they are all eating and drinking on Sunday, and the younger people are growing up without the fear of God. We shall have to cease preaching on many subjects which are interesting and profitable, and devote ourselves to the elementary facts and appeals of religion. The Puritans made huge mistakes for which we paid at the Restoration, but too much has been made of those mistakes. The idea that all Puritans were Philistines and fanatics is a vulgar error. John Milton seems to me quite as great a man of letters as any of our tootling little poets and dirty story-tellers who are soaked in debt and drink, and Colonel Hutchinson was as fine a gentleman as the peers who sponged on Hooley.

IV

There is a trend in the religious life of America which is supremely hopeful.

It is the note of spiritual expectancy which one finds on every hand. We move forward like the tide. If the tide is at the ebb then we can have a feeling of confidence that it will soon turn to flood again. This has been the history of the Christian Church. Religion has always been characterized by a forward and a backward movement. The history of the Christian Church has passed through rhythmic periods of depression. The present era is different from many such periods in the past because of the fact that our age is conscious of its need and is openly championing the supremacy of spiritual values.

Certain things have contributed towards this recall of the Church to the supreme things of the spirit. First of all there is upon the Church a sense of weariness, grow-

ing out of the mechanical era through which the Church has passed since the War. It has been a period of organization of efficiency, of publicity, and above all of the raising of quotas and budgets.

In the second place the consciousness of what President Hoover called "a subsidence in the moral foundations of the nation" has recalled religious people to elemental realities. It is not possible to build the Kingdom of God upon legislation, no matter how necessary and beneficial that legislation may be. When we have abolished the liquor traffic, done away with racial hatred, and eliminated war, there is something else that is needed for it will still remain true that "Out of the heart are the issues of life."

In the third place we have had time to gain a balanced judgment concerning Religious Education. Religious Education scientifically interpreted and pedagogically applied cannot direct the conscience or inspire the soul. It is still true that except a man or a child "be born again he cannot see the Kingdom of God."

Other influences have been at work and have contributed their share in driving home the truth expressed by Canon Streeter that "Nothing but the sober determination, the quickened insight and the disinterested devotion, due to the permeation of society by some great and creative spiritual force, can avail to meet the situation. *Veni Creator Spiritus*. In those who really believe in God the urgency of the need begets a presumption that it will be met."

What is needed today is evidence. When evidence comes, apologetics becomes unnecessary and

what we wait for in America and in the mission field, is firsthand evidence that the Gospel is still the power of God unto salvation. The crux of the conflict in which religion finds itself today may be told in a story. A generation ago Charles Bradlaugh was making an attack upon Christianity in England and challenged Hugh Price Hughes, who was preaching the Gospel and at the same time serving as a member of the British Parliament, to debate with him the truth of the Christian faith. The challenge was immediately accepted and accepted in these words, "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the attorneys on either side. They carefully scrutinize the evidence offered by those who have firsthand knowledge of the facts. I will bring with me to the debate that night, as evidence of the truth and power of the Christian faith, one hundred men and women who have been saved from lives of sin by the Gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence. Evidence is never on the defensive, it is always aggressive, and when the spiritual expectancy which characterizes the Church today passes from hope to reality then it will be said of the critics as was said at the beginning:

"Seeing the man that was healed standing with them, they could say nothing against him."

HOW A CITY WAS EVANGELIZED

BY THE REV. SAMUEL M. SHOEMAKER, JR.

Rector of Calvary Church, New York City

MOST of our religious speaking and writing is an excursion into the desirable. We let our minds play upon what might be if all were ideal. We have got our people in the way of confusing the desire for the ideal, with the building of it into life. There are preachers who expound the most noble truth on Sunday mornings, but are so inured to this climate of the unreal that they can go against their own teaching within twenty-four hours and never know they have done it! Hundreds of them confuse sympathy for the evangelical point of view with working evangelism; they know little of the painful progress of persuasion which must take place in the lives of their people if the admirable sentiments of the pulpit are to become the sober programme of the pews. Many preachers are frankly afraid to tackle personal human problems, and to get the obstructions out of the way. It is so much easier to have people say that they like what you said, when you were talking in the absence of disagreeable and resisting facts, than it is to persuade them to root those facts out, or reinterpret them in the light of a profounder experience of Christ. All the complicated, difficult period of conviction of sin, of criticism and fault-finding, of uneasy swinging between two opposite ideals of life, lie right in this area of personal persuasion to adopt the ideal, as over against listening to it and being lapped in the soft airs of its imaginary realization.

It would be so easy to take a subject like the one suggested to me by the Editor of *THE REVIEW*, and to deal with it on paper. All of us can see, with the eye of untested imagination, a round-table conference of the religious eminent, concerned for the state of religion, and coming together to lay great plans for a city. Most of the churches are represented. There is prayer and talk. Some look skeptical; others are enthusiastic. A "plan" is proposed. "Dr. Somebody from the Tabernacle of Somewhere is a great spiritual force; let us get him in for two weeks of great union services, and all forget our differences and combine to help him." There will be much publicity—pamphlets describing the aim of the mission, newspaper articles, surveys which unearth yet more appalling facts as to our general American godlessness.

Most preachers past fifty have sat on committees like that more times than one. The plan was carried out. A few were reached. The city as a whole was unmoved. The taste left in people's mouths was unpleasant, not because of tub-thumping methods or emotionalism, but because the whole affair did not get to first base with the people who most needed to be reached. The past twenty years are strewn with the wreckage of ineffectual religious movements. They began in a committee, continued in a campaign, and ended in a collapse.

I am going as far as possible from this airy evangelism, and tell

the actual story of how a city was evangelized by a group of people.

And first I must say something of the preparation. It was not by cottage prayer-meetings, or whooping-it-up for an evangelist who was expected. It began in an individual. Three years ago a young Baptist business man went to the ordination of a man who had found his spiritual life in the work of A First Century Christian Fellowship, or the Oxford Group as it is called overseas. The business man was intrigued by the kind of life he saw in this minister and his friends. He accepted this fuller interpretation of Christ for himself. It carried him into the ministry.

While he was at the theological seminary, he made known to a few strategic people what had happened to him to take him out of business and into the ministry. He worked by rightly-directed personal witness. And when a sufficiently large number of interested people had been seen, he suggested that the group of spiritual friends who had so inspired him, might send representatives to tell these interested people what they had told him. Very quietly a dozen people were brought from seven or eight other cities—not all parsons, not professional evangelists—mostly lay people, mostly young. For ten days they stayed in different houses, living out in their relationships the meaning of life surrendered to Christ and guided by His Holy Spirit. There were small gatherings, quite informal, meeting at houses or churches. Several hundred people were touched; their sympathy and interest were aroused. The churches began to get wind of it. It reached a few peo-

ple whom they were not reaching and drew them in.

Six months later came an invitation to bring a large team, and quietly, guidedly honeycomb that city for Christ. There was much prayer. There had been guidance that it was the right time. The invitation was sent to people far enough along to take real leadership. Ninety of them came. They ranged from wealthy society people to tradesmen and students. There was a Scotch woman who had run for Parliament at home and who had travelled to America for this series of meetings; and an Oxford student. There was a distinguished Presbyterian minister, for many years a missionary in China. There was a young married couple from Rhode Island whose lives and home had been completely changed by the message three years before. There was a young Episcopal clergyman who had a perfect genius for winning the confidence of boys and helping them to understand how Christ could help them with their problems. There was a New York woman with a European title, whose whole existence had been remade through finding that an old friend of her husband had been brought to Christ through the Fellowship. Pentecost saw no motlier crowd in its human composition, and they met "with one accord in one place." Each had somewhere been brought to a decision for Jesus Christ in surrender, carried through the early stages of learning to live by guidance from God, helped to win others for Christ, and learned the price and the necessity of full sharing fellowship with like-minded Christians. This means that there were ninety people ready to function like a phalanx

under God's Holy Spirit. There was a human leader, but he could not possibly have carried the details of all the hours in the day of all the workers who were there. Yet there was not a single bit of individual sharpshooting; we worked almost like one person, because unity was there at the beginning.

Noiselessly the members of this group slipped into town by train and motor. A church sexton in New York took several in his car, and witnessed with great power in the meetings. Some were quartered with families; some stayed in hotels. There were daily groups for special interests: one for business men, one for women, one for girls, one for boys, one for younger married women, one for ministers; each was led by someone belonging in the group. There was daily Bible study. In the evenings we gathered for a united meeting. This began with 300 and ended with 2,500. The theme was not preaching nor exhorting—just simple individual witness to what Christ had done. As a result family tangles were unsnarled; personal problems were solved; hundreds of people found a new power in Christ; the level of confidence in that city, depressed by the business slump, was enormously lifted.

One said, "There has been nothing like it since Moody." That was a great tribute; yet how different is this procedure from Mr. Moody's incomparable ways. Always he was, in spite of himself, the great figure; he *was* the campaign, and without him it could not have been. While he urged people not to talk about him, but about Christ, it was inevitable that his name should predominate. In the work I am describing there are no great names, no indispensable personali-

ties. Any one could have dropped out of this affair, and it would have gone along just as well. Here a growing number of ordinary men and women of all ages and every walk of life, are being raised up to do a mighty work for God in this generation. Some of us have a deep-rooted conviction that all the rich colors of original Christianity can not be shown to this age through the prism of one personality, but only through the complex of a group of people with "a diversity of gifts but the same spirit." The logic of this is that one-man evangelism is at an end for the time, and the new emphasis must be upon a welded, sharing, guided group functioning unitedly.

Finance and Follow-up

How is work like this financed? We believe simply that where God guides He provides. If we were really guided to have this mission, then He was sure to take charge of the funds. Much of the money came from the leaders who travelled at their own charges; and we need much more imagination about expecting such service as this from converted people. Several people were financed by members of the Fellowship who were unable to go themselves. It required sacrifice in some quarters. Some of it came from the people in the city where we worked, as they felt led to give. But there was very little money-consciousness anywhere. An insurance man said, "There was no underwriting before you came, no collections while you were here, and no deficit when you left."

Do not let anyone think that the Fellowship has access to large funds: we have not. But when people are soundly enough converted to start off on a mission like this, they are also soundly enough

converted to be spiritually self-supporting, and not to lean on others for their expenses except where specifically guided. We believe that here is a great lesson for this age to learn, staggering as the churches are under intolerable loads of financial obligation, and lacking the spiritual power which will alone help them to lift these loads. Sound conversion is the basis of adequate finance.

And follow-up—how shall all this continue? By the work of a revitalized church. The ministers of the city were back of us in this effort. They opened their pulpits to us. Some of them came a long spiritual distance themselves. One clergyman told me that he had baptized hundreds of people, but he did not know that in his ministry of over thirty years a single person had been brought decisively to Christ. His whole life is now radiantly happy in the newly discovered power of being guided by the Holy Spirit. The clergymen saw the changes in their people, and in those they wanted to be their people. In the churches and in private houses numbers of small groups are meeting weekly for the sharing of experience and for united guidance. These groups may be arranged geographically to take care of one locality, or they may be gathered according to interests, like a group of insurance men who meet every morning in one office to begin the day with Quiet Time. There is nothing humanly organized about them; they are made up of people who have been changed, and want to learn the next stages. These groups are kept vital by honest sharing up to date between those who come steadily, and by the bringing in of new people who want to find this experience.

The most important thing in follow-up is always one's own private Quiet Time in the morning for Bible study, prayer, and listening to God for His directions. These, for the convenience of remembering them, are usually written down in a loose-leaf notebook. Probably next in importance is a small, intimate fellowship where one's needs and discoveries may be frankly shared. It is also very interesting to see how quickly the church begins to take on meaning for these people, who often for the first time see it as a way to deepen and increase the life which they have just decided to live. One doctor told me that he thought this movement would "put the Church back on the map in this generation." Dozens, I suppose hundreds, of people in that city, who never thought they could ever be doing such a thing, are in living touch with God, asking and finding His mind upon their problems, and drawing others after Christ. It sounds very much like the Acts, doesn't it?

By the time the ordinary reader has read this far, he will be saying with some irritation, "Why doesn't he tell us how to do it ourselves?" My answer is frankly that I have no paper-made plan by which any minister can evangelize any old town by following a few rules. That kind of man-made evangelism is what has ruined the very name evangelism for most people. We must think in much more profound, and in much more extensive, terms than the conversion of any one town by an individual: we must think of the recapturing of the world for Christ through a close-knit fellowship of converted people. Nothing less than this can get the attention of the many who know that the church is too locally

preoccupied and too spiritually timid to do its work in the world. Something must again set the human imagination aflame with what can happen when Christ lays hold of a group of people. We need a world-wide movement of the Spirit in our day, and it looks as if we were beginning to see it.

Some Principles—From Experience

There are a few principles which distil from experience and which we might notice.

The first is that one person was responsible for touching the city. He was just a plain individual, and might as well have been led to stay in business as to be in the ministry, had that been God's plan for him. Profession had nothing to do with it: possession everything. He recognized in the Fellowship something familiar through his own inherited Christianity, yet something which stretched him so far that it was like a new experience altogether. Before he could begin to touch anybody, he had to have in miniature the life he wanted his city to have. People needed to find in him and in his family some quality of living which was different, which attracted them by its joy and simplicity and workability, and which challenged at the same time. The professional evangelist lacks appeal for the average sinner and pagan. This man made friends with people like that. His language was not stilted, he was natural, yet he "had something." He was living on concrete guidance. He was touching individuals himself. He was living in constant fellowship, even if much of it was by mail, with a group which gave him opportunity for growth by comparison and contrast, by checking and sharing. The sum of all this is that he had

to have what he wanted the city to have: a thoroughly workable, tested, universal way of life in Christ which anybody can try experimentally long before he may be able to accept it authoritatively.

The second is that the greatest need of our time is for a movement which represents such contagious, simple, joyous religion as this, where any man can catch his spirit at the flame. There was nothing fortuitous in those ninety people gathered in that city. More than twenty years of pain and prayer, of hammering and of recognition, of loyalty and of falling away, of fidelity to one persistent ideal, of hewing out individuals and seasoning them till they know the voice of God and the life of man, till they are welded into an unbreakable fellowship—these are the things which lie behind that one gathering of ninety people thinking, living and working as one. The ordinary evangelistic team is small and fixed; often it is temporary, but if fixed it is inflexible, and does not think to include beginners. This team is never quite the same in one place as in another. Constantly new people are being brought in, and so trained for larger work. So it comes about that, clear round the world now, you have a group of people who know one another intimately, who begin work by being sure they have no "walls" amongst themselves, who are trained in loyalty and fellowship, who know how to hit at just the same spot as the worker before them. This means that witnessing is going on all the time. At teas and luncheons, in churches and homes, wherever such people are, there is evangelism. Hundreds are touched in this way who would never darken the door of an evangelistic meeting, and

never even go to church. This movement has within it the power to reproduce itself in characteristic fashion, so that the colors do not fade out at the extreme edges. Many will find in this movement, as did our friend who opened up the city, things already familiar; I think that all will find that the movement represents to them specific challenge, if not to believe more, at least to step out more courageously upon what they do believe.

The third is that the most persuasive force for Christ in our time is no longer the professional evangelist, and may not even be the minister: the most persuasive force today is the converted layman who knows the art of living and of winning others. He has no professionalism. He gets at the people he wants to win, not only the less educated and more gullible members of society who frequent evangelistic meetings. His business associates recognize what has happened when his business is conducted on a new basis: when, for instance, he confesses to a dishonesty and restores to the right person, or when he calls in his fellow-workers and shares with them honestly his new experience and asks them for their help in the new life, urging

them to come in with him. These things are worth a thousand evangelistic meetings for the gun-shy skeptic today who runs away from all professional religion. A town is surprised and stirred when ninety people like this come in on a mission of "peaceful penetration," when they see the fun they have, when they find they live what they talk. The interchange between city and city, and indeed between country and country, is one of the marked characteristics of the movement. It has given it already an interdenominational and international character which may have implications as to church unity and international understanding; already there have been far-reaching social results in the movement. But we believe profoundly that a Christian basis is needed first; and that this must come from the living impact of changed and Christ-centered people upon those who have yet to find that great experience.

Not one city only, but many, have been touched in this fashion. The movement is rolling. If you want to begin in your own town, it must begin first in your own life. The movement will be born through the nucleus of those whom you reach directly yourself.

HE COULD NOT GO — WHAT THEN?

A YOUNG man accepted for the African missionary field reported at New York for "passage," but found on further examination that his wife could not stand the climate. He was heartbroken, but he prayerfully returned to his home and determined to make all the money he could, to be used in spreading the kingdom of God over the world. His father, a dentist, had started to make, on the side, an unfermented wine for the communion service. The young man took the business over and developed it until it assumed vast proportions — his name was "Welch," whose family still manufactures "grape-juice." He has given literally hundreds of thousands of dollars to the work of missions. Every job is missionary work when we interpret it by stewardship.—*The Presbyterian Advance*.

EVANGELIZING YOUNG MEN OF DUBLIN

BY CAPTAIN REGINALD WALLIS

General Secretary of the City of Dublin Y. M. C. A.



CAPTAIN REGINALD WALLIS

Captain Wallis was in active service in the British army during the World War. Later he became secretary of the Y. M. C. A. in Dublin and has since been greatly used for the spiritual awakening and Christian training of young men. The Dublin Y. M. C. A. is conducted on evangelical and faith principles, without financial drives or emphasis on secular education, amusements, athletics and social lines. The entire budget amounts to only about \$10,000 a year, but the spiritual fruitage is large. The present financial depression has made rigid economy necessary and the support of the work must come in answer to prayer. This Association gives proof that Y. M. C. A. work can be successfully conducted on Gospel lines with large results and without dependence for support on methods that are not fully consecrated by God.

Captain Wallis is in America speaking at various conferences and may be addressed (until September 30th) at Moody Bible Institute, Chicago, Ill., or at 944 East 31st St., Brooklyn, N. Y.—EDITOR.

IN THE City of Dublin, the capital of the Irish Free State, there is a successful evangelical, soul-saving Young Men's Christian Association. The work is essentially Christian and aggressively spiritual. Its one purpose is to win young men for Christ and then weld them together into the happy fellowship of Christian service. Any inferior objective would betray the sacred trust to which the Y. M. C. A. has been committed. As Dr. Theodore Cuyler once said: "When the Y. M. C. A. ceases to evangelize, it becomes a sublime impertinence." Dr. Arthur T. Pierson also remarked: "Although no institution in the world is perfect, it seems to me that the Y. M. C. A., when its Christian character is maintained supreme, is as nearly complete as any human organization could be. I know of no other institution that has on

the whole so mighty a lever to uplift the young men of the community."

The Dublin Association has adhered in its doctrinal basis and in its practical administration to this ideal for eighty-two years since its inception in 1849. It stands as a lighthouse of spiritual testimony. From the roof to the basement you will look in vain for even a smoking room, a billard table or any other agency, often considered so necessary to attract young men, but which are sometimes found to hinder a full-orbed wholesome Christian witness.

For over ten years it has been my privilege to labor among the young men of Dublin—good-natured, warm-hearted, and characterized by that alluring South of Ireland temperament. Fine, manly, attractive Christians they make when the Lord really captures

them and consecrates their delightful characteristics to His own service. They are not in any sense "namby's" or milk-sops. Watch them in the gymnasium (which is only a bare hall with very meagre equipment). On the athletic field I have seen a "Rugby" team of fifteen Christian fellows win their way through to victory, and witness for Christ on the way. Before the start of the game, I have known them to bow their heads in the pavilion and ask God's blessing on the sport and seeking strength to "play the game." The Dublin Y. M. C. A. believes in consecrated recreation, as a means to an end, not an end in itself. Candidates for full membership in this Y. M. C. A. are passed individually at the monthly meeting of the general committee, a Board of Managers composed mainly of "born-again" business men. Scrupulous care is exercised to maintain the spiritual backbone of the Association. Evidence of conversion to God is a requisite for a full member. Associate members are young men of good moral character who desire to use the "Y" but who may not make profession of faith in Christ. These have no voting powers and cannot control the policies of the Association. Scores of associates have been won for Christ and have become full members.

Bible study is an important part of this work. Every Sunday afternoon some seventy young fellows meet for earnest but informal study of the Word of God. Fellowship with this radiant bunch of spiritual firebrands, hearing their rousing songs and testimonies, will put red blood into the faith of any downcast Christian. A weekly prayer and fellowship meeting is held on Wednesday evenings with

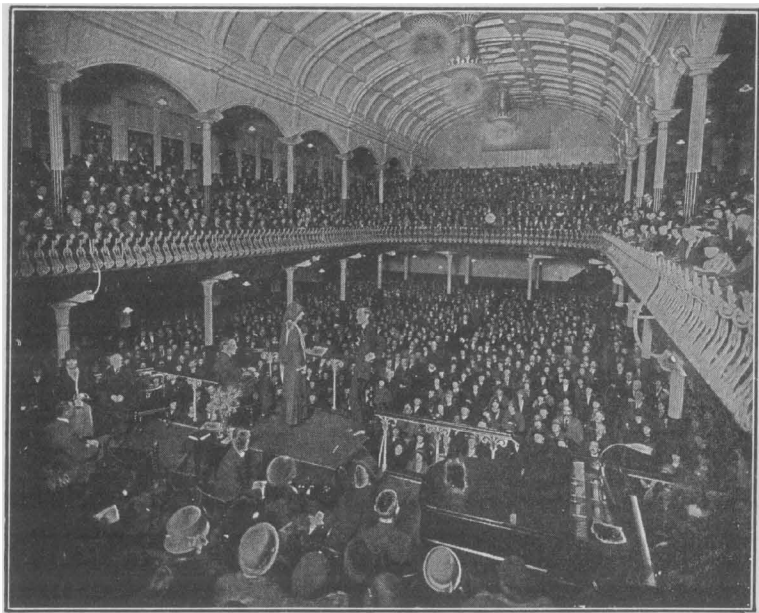
an average of fifty or more robust, keen, healthy, manly fellows. That meeting is a spiritual tonic. Fire, life and a passion for souls characterize their simple-hearted petitions. Open-air gatherings are held regularly on Monday nights in the very heart of that Roman Catholic metropolis. Many stand around and listen with reverent attention to inspiring testimonies and appeals. Without denominational distinctions this happy family is a testimony to the unity of the Spirit and the one body of Christ.

The original principles which animated George Williams, the revered founder of the Young Men's Christian Association some nine decades ago, still find expression in this Irish branch. It has been and remains a living center of Christian evangelism. The Metropolitan Hall is packed every Sunday night with eager listeners to the Gospel. This evangelistic meeting, with an average attendance of 1500, largely composed of young men and women, is the largest regular gathering for any purpose in the Irish Free State. The magnetism which draws this young life together every Sunday night, summer and winter, is no other than the dynamic of the Word of Life. The ushers are all Y. M. C. A. men with a salvation smile and a love for souls. The choir is composed of Christian voices, under the leadership of a consecrated conductor. Bright Gospel hymns and choruses, occasional solos or duets, are always followed by a clean-cut evangelistic appeal by a servant of God with a living message. The Metropolitan Hall has been the birthplace of thousands of souls for practically all the great evangelistic campaigns in Dublin are held under the auspices of the Y. M.

C. A., and annual conferences are convened here for the deepening of spiritual life. The reading room is carefully guarded against the entrance of any unsound periodicals or books.

Can the modern young men of today really be captured by these old-fashioned methods and held together without resorting to accessories which are looked upon as so

people together is like the spectacle of the Laodicean church. The Church cannot compete with the world, whose specialists can provide a much more attractive amusement program. Our Lord's commission is to "feed his sheep," not to "amuse the goats!" Many a church and many a Y. M. C. A. has so lost its living message that "Ich-abod" is writ large upon its por-



WHERE 1,500 GATHER EACH WEEK FOR THE Y. M. C. A. GOSPEL MEETING

essential in such work today? Experience proves that they can. In fact there are no other means of so effectively capturing young life in these days, as was true fifty years ago. Give Christ a chance! Men may change outwardly with the times, but the heart's need is ever the same and there is only one divine remedy. Any religious movement descending to carnal means to win and hold the young

tals. Yet it was never truer that the Gospel, preached in the power of the Holy Spirit, still grips men and presents an appeal to which they will respond in spite of the alluring twentieth century repertoire of the world, the flesh and the devil.

The present buildings occupied by the Association have an interesting history. In 1922 we were in the throes of one of those peri-

odical disturbances for which Irish people seem to have a peculiar relish. Our Y. M. C. A. premises were the first to be destroyed, whereas the Catholic Young Men's Society next door was left intact! But the Lord had provided better things for us. Shortly before this building was destroyed, the Association came into possession of the present buildings as a free gift by order of court. This was the divine provision for the emergency. The work multiplied in its effectiveness as a result of this apparent calamity. The Sunday night meeting developed from a few dozen to its present proportions, taxing the full capacity of the Metropolitan Hall, which had been erected in connection with D. L. Moody's visit to Dublin some fifty years ago. From the same platform today the same Message preached by that man of God is still sounded forth.

These facts are all the more impressive when we remember that the Protestant population of the Irish Free State has now dwindled down to a meager seven per cent. This gives rise to peculiar problems. The Committee of the Association has no sympathy with financial drives, but prays to the Lord, as the Chancellor of His own Exchequer, to meet the need. The entire budget is only \$10,000 per annum, with no provision for luxurious administration or big-salaried officials. Evangelical money is scarce in the Irish Free State and part of the money needed is literally prayed in every year. The Committee feels that they should make known to the people of God who love aggressive evangelism, the needs. The buildings, unfortunately are prison-like and bar-

rackish, with no attractive facilities to offer young men. Dr. E. J. Pace of the *Sunday School Times*, who visited Dublin recently, writes:

When I recall those happy two weeks spent in the Dublin Y. M. C. A., the climax of four happy months spent in the British Isles; when I bring back to my memory that fine bunch of Irish huskies, wholesomely clean, radiantly aggressive in their witnessing for Christ; when I see again that nightly throng of 1,500 to 2,000 persons eager for the Gospel, I thrill again to my finger tips.

I am frank to say I never saw a Y. M. C. A. like that of yours. It stands out in contrast with Y. M. C. A.'s on this side of the water painfully to our discredit. Here it seems that in the inverse ratio of splendid, costly, physical equipment, the spiritual objectives for which the "Y" was originally founded are sadly relegated far into the background, and in some places are almost apologized for.

There in Dublin in an old building, never intended to serve as a Y. M. C. A., with equipment approaching shabbiness, you have carried on magnificently. As I looked about me and saw the utter want of equipment I marvelled at the mighty drawing power of the Gospel, which alone attracts and holds that splendid group of militant Christian young men.

The present building was never erected as a Y. M. C. A., and for nine years we have sought to carry on in spite of these difficulties, but feel that the time has come when God would have us launch out for more adequate facilities. In this we seek the sympathetic, prayerful cooperation of God's people in order that we may do more effective service for Christ in this very needy Irish Free State.



MISSION CHURCHES OFFER RELIGIOUS TRAINING FOR YOUNG PEOPLE

THE CHALLENGE OF HOME MISSIONS

BY THE REV. E. D. KOHLSTEDT, D.D., Philadelphia, Pa.

*Corresponding Secretary of the Board of Home Missions and Church Extension
Methodist Episcopal Church**

AMERICAN home missions are a task, altruistic in character and unattempted by other agencies, that ought to challenge the utmost endeavors and resources of organized Christianity: to insure to rural and urban communities, which without either temporary or permanent personal and material cooperation from elsewhere would not benefit by them, the enriching ministries of the Church of Christ.

In the prosecution of their respective religious and social activities, these denominational agencies seek cooperatively to portray the

attractiveness of Christian ideals of life; to reveal the ethical implications, economic and social significance of Christianity; to demonstrate the fruitage of a functioning faith, vitalized by an experimental knowledge of essential realities in the spiritual realm.

Dr. Slosson defines religion as "the perpetual realization of God; the spiritualization of daily life." Canon Streeter maintains that "Science is the expression of reality in terms of quantity; religion is the expression of reality in terms of quality." But Saint James exhorts us to face the fact that religious realities are conclusively evidenced by a convincing combination of unselfish service and unblemished character.

The composite character of home missions must be understood in

*The sections served by the Methodist Episcopal Board of Home Missions and Church Extension include: the United States, Alaska, Hawaii, Puerto Rico, and a strictly interdenominational missionary enterprise in the Dominican Republic, fostered by the Board for Christian Work in Santo Domingo. Throughout these territories, Methodism sustains cordial, cooperative relationships toward similar denominational home missionary agencies and projects.

order to appreciate the significance of certain determinative factors that justify the validity of the missionary's claim to moral and material support. Within the areas embraced by Continental United States and her possessions, our territorial contacts and functional activities are characterized by both home and foreign field environments, problems and service opportunities.

The romantic story of American home missions thrills the hearts of those who trace the trails and sense the spirit of our country's patriotic pioneers and heroic circuit riders, whose joint services to the nation wrested a Christian civilization from a forbidding wilderness. The United States is the only first-class world power that was practically born Christian; the colonization of America was characterized by a dynamic conscience. Current conditions indicate the danger of a reversion to paganism unless America's Christian Church constituency can be shocked out of its smug complacency.

To develop democracies that are safe for the world is even more imperative than to make the world safe for democracy. Unless those entrusted with governmental and social control are dominated by the Spirit of Jesus Christ, a democracy can become as ruthless as any autocracy that has ever crushed legitimate human aspirations and activities. Only that democracy is safe for the world whose superstructure is undergirded by the fundamental doctrines of Christianity: the fatherhood of God; the brotherhood of man; the infinite value of an individual life. We dare not ignore such considerations.

There is no substitute for a

functioning faith which touches the very tap roots of our individual and collective ills: sin and selfishness. The Sermon on the Mount makes inner righteousness absolutely basic to normal expressions of individual and social human conduct. Dr. Robert A. Milliken, the Scientist, cherishes a conviction that "it was because we lost belief in the reality of moral and spiritual values that the World War came; and if we do not find a way to regain and strengthen that belief, then science is of no value." Bewildered in mind and morals, mankind desperately needs the clarity and buoyancy of a functioning, fruitful faith.

The Christian Church is the most effective agency devised to date through which to channel Christianity's contributions toward the enrichment of humanity's heart, home and community life. Despite the Church's frankly admitted limitations; whatever men may think of the crudities of certain credal interpretations of Christianity; however severely they may be inclined to criticize our imperfect portraiture of Christian ideals of life and human relationships, the fact remains that Jesus Christ, Founder of Christianity, is still mankind's supreme character and community service exhibit.

"In spite of all its faults," says Dr. William Adams Brown, "the Church of Christ is the one social institution touching men of all races and nations which exists to spread faith in the good God and to unite men in a world-wide brotherhood. Here surely is a factor with which any one must reckon who asks with soberness where men are to turn for help in the stupendous task of world reconstruction."

The international significance of home missions is evidenced by the fact that the prevalent publicity and portrayures of the worst features of American life, radioed to distant lands in the fraction of a second and flashed from commercialized, debauched silver screens, now constitute one of the most delicate and difficult problems that test the faith and fortitude of heroic foreign missionaries on the other side of the globe. Cooperative criticism demands the discontinu-

Under such circumstances there is scant hope for motion picture production improvement and purification until the united voice of the Christian Church can be heard with far greater emphasis in the council chambers of America's movie czars.

The world-wide responsibility of home missions becomes convincingly apparent with the perfection of humanity's communication and transportation facilities, the practical annihilation of time and space



MISSION GIRLS LEARNING TO MAKE HOME ATTRACTIVE

ance of salacious, sex-saturated, lawless, liquor-soaked films, with their contaminating influence upon the unfolding child life of the world.

Unfortunately, too many stars of first magnitude in the motion picture sky, idealized and idolized by impressionable youth, can qualify as legalized, progressive polygamists, to whom the sanctities of the marriage vow, the sacredness of the American home and the laws of the land mean little or nothing.

and the advent of a "split-second" world. Hitherto distantly related peoples have been compacted into close neighborhoods, which need an infusion of the spirit of Christian brotherhood. Multitudes of effective missionary enterprises on the other side of the globe were initiated and are fostered by returned nationals who were inspired to embrace Christianity while sojourners in this country.

So intimately do our home and foreign missionary activities, in-

terests and responsibilities interlock; so intricate are the relationships of organized Christianity's missionary personnel, home and foreign, that no thoughtful interpreter of local, national and international movements, programs and policies for human betterment would presume to attempt their complete segregation. Not only in America, confronted with the delicate and difficult twofold task of Americanization and Christianization, but in many other countries is the fruitage of home missionary service winning recognition.

Incentives to the personal and material support of missions ought to arrest the attention, stir the heart and challenge the enthusiasm of an alert Christian constituency; to arouse in both clery and laity the spirit that accounts for the development of genuine Christian crusaders. Space limits preclude the mention of more than three:

First — Jesus Christ and His message to mankind, adequately taught and exemplified, constitute humanity's most vital mind and heart needs. His flawless character stands out in bold relief before the tribunals of twenty centuries which subjected the validity of the Nazarene's spiritual supremacy claims to the acid test. His portraiture of human possibilities in character building is unexcelled. Nations, governments, social and economic orders, even organized religion in some of its current forms of expression are manifestly imperfect and subject to laboratory experimentation, but Jesus Christ is supreme. In the social and spiritual life of the world, His position is exclusive and impregnable; as can be said of no other personality in human history, He

speaks with the "voice of authority" and of finality.

Second — Christianity's Bible is a missionary manual, permeated with the missionary spirit. The New Testament context is liberally interspersed with stories of spiritual adventure, so characteristic of the spread of Christianity throughout the world. Personified by the advent of the Christ Child in Bethlehem, matchless revelation of divine solicitude for erring mortals; buttressed by the Cross of Calvary, emblematic of love strong as death, nay stronger; undergirded by the Great Commission, embodiment of the Master's valedictory to His chosen disciples; exemplified by the epochal message of the Apostle to the Gentiles in the Athenian market place, it is the impact of a missionary spirit that accounts for the respective contributions of historic religious movements toward the sum total of good in the world.

Third — The inescapable challenge of an unfinished task summons us to service. Vast areas of unevangelized rural territory and scores of sadly neglected, polyglot city centers throughout this country demand the attention of an American Christian statesmanship with faith, fortitude and ability enough to spell problem with the letters of opportunity. The range sections of the west, mountain regions of the south and backward communities of New England, Ohio, Michigan and other states reveal a wide-spread neglect of our rural missionary fields. Only forty per cent of New England's population is claimed by any church; thirty-three per cent of its population under nineteen years of age is unidentified with any church school. Utah has seven counties without a functioning evangelical

Protestant mission in any one of them.

The following exhibits are illustrative of the missionary challenge:

Dr. John McDowell, Secretary of the Presbyterian Board of National Missions, maintains that 10,000 American rural communities have no type of church; that 30,000 American rural communities have no pastor in residence; that 13,400,000 American children under twelve years of age receive no sort of religious instruction.

State Librarian H. E. Dunnack, Maine: "100,000 of Maine's population are without religious opportunities; 95,652 families are unidentified with any church; 109,017 boys and girls of school age are enrolled in no sort of church school." He estimates Maine's church attendance to be one in seven and mentions a community of 2,100 people with 24 church members.

Dr. Arthur Wentworth Hewitt, of Plainfield, Vermont, author of "Steeple Among the Hills": "That some of our villages are overchurched, I do not doubt, but am perfectly convinced that the greater part of our state is wholly unevangelized ground. The great majority of its people attend no church and are visited by no pastor."

Director of Publicity J. S. Stowell, Methodist Episcopal Board of Home Missions and Church Extension, submits data on Clare County, Michigan: eleven townships, with forty-six public schools and an enrollment of 1,000 children, an English-speaking American section with a total population of 4,640, but no church at all in action.

Dr. L. H. Sweetland, Methodist minister, Hays, Kansas: "Paganism prevails in parts of Kansas. Within fourteen miles of Hays, in an American community of prosperous farmers where I recently held services, there were children sixteen years old who had not heard of Jesus Christ. Kansas has hundreds of boys and girls who are utterly ignorant of religion."

Russell Springs, an inland Kansas county seat with substantial court and

school buildings, has no church structure or regular religious ministry to a population of nearly two hundred. A score of county parishes in the Kentucky and Tennessee mountains await the inauguration of an adequate social and spiritual service to hearts that hunger for a richer life.

America's urban situation is equally, if not even more disturbing. Hundreds of congested city centers, cosmopolitan communities with their racial interlockings and antagonisms, economic and social problems, clamor for consideration. There is a studied purpose on the part of corrupt politicians to defeat constructive legislation concerning moral issues. Organized unrighteousness has become entrenched in the city. The growing cities of America hold the balance of political power. If a democracy is to endure, the working majority of its voting units must be kept intelligent and moral. The future of our country is at stake; the perpetuity of the sacred institutions, bought by the blood of a liberty loving people, is directly involved.

Authoritative statisticians announce that in the 1932 national election, the United States will have approximately 4,000,000 new voters to reckon with. Unless our prospective as well as our functioning citizenry can be vitally interested in and persuaded to do serious, constructive thinking relative to current, vital issues; to appreciate the proportionate value of determinative factors in our social, political and economic life; to grip the real meaning of national and international movements for human betterment, how can we hope to sense the significance of our exacting twentieth century citizenship or to insure to our generation

a proportionately substantial contribution toward the sum total of good in the world?

With a minimum monthly racketeers' extortion toll of one billion dollars to pay, according to the New York Crime Commission's recent report; confronted by a current crime culture of perfectly appalling proportions; challenged by the strange spectacle of millions of men unable to support their families on account of an unprecedented commercial collapse; and our social and spiritual ideals threatened by the propagation of pagan philosophies of life, the seriousness of the situation ought to shock a nominally Christian America out of her false sense of security. A silent church constituency is impotent and unfruitful. For her own sake and for the sake of the world, America's mind and heart must be Christianized.

A revitalized church membership, the restoration of a functioning faith, buttressed by daily demonstrations of religious reality

in terms of constructive community service and the enrichment of social relationships, is a matter of immediate moment to the Christian leadership of our nation. We would profit by the development of a more vivid consciousness of religious realities; a more clear cut realization of the actuality of God's presence and guidance; a general recognition of the primacy of prayer in our religious life; the cultivation of an overwhelming passion for unselfish Christian service; the proclamation of a positive, dynamic Gospel message; an evident dominance of the spiritual incentive in all of our missionary activities.

Isn't it strange that princes and kings;
That men and money and minor things;
That common folks, like you and me,
Are builders for eternity?

To each is given a bag of tools;
A shapeless mass and a book of rules;
And each must fashion, ere life has
 flown,
A stumbling block, or a stepping stone.

COMING ARTICLES ON HOME MISSIONS

ONE of the richest and most important subjects for study is the field of Home Mission in America. The variety and interest are almost unlimited. This number of the REVIEW is devoted to the Home Missions study topics of the year, which are in line with those discussed at the National Congress in Washington last December.

Several of the most interesting papers in hand could not be included in this issue and will appear in a subsequent number. Do not miss them. Among these are:

Why Give the Gospel to the Mormons, by William E. LaRue.

Home and Foreign Mission Life Compared, by Lillian Oyler.

Do Jews Become Christians? by John Stewart Conning.

Religion for the Migrant Workers, by Adela J. Ballard.

The Church and the Working Man, by E. M. Wahlberg.

Spanish-Americans — Asset or a Liability? by E. T. Cornelius.

What Substitute for Christianity? by James I. Vance.

Missions to American Indians, by Henry Roe Cloud.

WHERE ARE THE UNCHURCHED AMERICANS?

BY ELIZABETH R. HOOKER, New York
Institute of Social and Religious Research

THE number of church members (of all denominations) reported by the *Census of Religious Bodies* in 1926 was 47.7 per cent of the population of the United States in that year.¹ Where are the others, the more than fifty-two per cent of the people who are outside the churches? Are they evenly distributed over the country or are there relatively more of them in certain kinds of territory?

To answer these questions and to study types of areas that might be found to have comparatively large proportions of the people outside the churches, the Institute of Social and Religious Research² in 1928 began an investigation which brought to light the fact that six different kinds of territory of wide extent contain exceptionally large numbers who are not merely outside the membership but who are practically untouched by the influence of churches.

Only four of these six kinds of territory will be considered here. All are of recent development and are found largely in the Far West.

Dry-Farming Areas

The youngest of these types is the dry-farming country. This was not settled permanently till after the better watered lands had been largely occupied because it is so arid that harvests are precarious

even with the use of recently perfected methods. So much land is required to supply a family living that even if all the land were taken up, the farm families would live far apart; and at the present stage of development the dry lands have an average of one family to the square mile. There are thus great stretches of hinterland where the nearest neighbor is several miles away. Many of the roads are still unimproved. Both homes and farms, and public facilities and institutions, are being developed in the face of great natural obstacles and frequent crop failures.

Dry-farming territory of wide extent is found in the Columbia Basin of Washington, Oregon and Idaho; also in two regions of the Great Plains, which lie between a more humid belt on the east and an arid belt close to the Rocky Mountains, and which are separated by stretches of rougher and less fertile land. These three regions cover an area larger than that of New England and the Middle Atlantic States combined; and they contain 807,000 people living outside of centers of 2,500 or more inhabitants.

In one of the three dry-farming regions, three-fourths of the people are outside the churches; in the second, three-fifths; in the third, four-fifths. Churches of a sort are not lacking; but they are unevenly distributed, the villages and some hamlets having several organizations of different denominations, and other small centers and wide reaches of hinterland being

¹ Estimated as halfway between the Census figures for 1920 and 1930.

² The findings of this study are presented in "Hinterlands of the Church," Institute of Social and Religious Research, New York, 1931. This book contains the evidence for the statements made in the present article.

without any churches whatever. With a few striking exceptions the churches are small and poor, have very limited ministerial service, conduct no activities except occasional preaching services and Sunday schools, and have failed to win the cooperation of large proportions of the people. In a representative dry-farming county surveyed, five-eighths of the country families had no regular contact with church or Sunday school.

Yet nine-tenths of the drylanders are Protestant by tradition; and will be reached, if at all, by Protestant religious agencies.

Grazing Country

Many unchurched Americans are also found in the arid grazing lands. Here the people are even more widely scattered than in the dry-farming country; for there is an average of only one ranch in seven square miles. The climate is too dry for crops to mature without irrigation and the irrigable acreage is extremely small. The herbage is so sparse in some sections that a cow must walk twenty miles in a day to get enough to eat. Off the main highways travel is over rough roads or rougher trails. Centers are few, and are strung along the widely separated streams and railroads, leaving expanses of uninterrupted hinterland hundreds of miles across.

Grazing country forms far the largest part of the territory between the Rocky Mountains and the Cascade and Sierra ranges, and is also found in the drier and rougher parts of the Great Plains. In these regions arid grazing land extends over practically the whole of 110 huge counties, occupying three times as large an area as the dry-farming country, and in fact con-

stituting one-sixth of the land area of the continental United States. Notwithstanding its low density, in 1920 this area had 619,000 inhabitants living in the rural districts.

In the grazing region consisting largely of Utah, where most of the people are Mormons, 55 per cent belonged to churches in 1926; in western Texas, where three-fifths of the inhabitants are Spanish-American Roman Catholics, the proportion of the people belonging to churches was 52.5 per cent. In the two Protestant grazing regions the situation was quite otherwise. In one only one-fourth of the people, and in the other less than one-sixth, were enrolled in the church membership. Of the twenty-eight Protestant counties investigated, only six had as high a proportion as one-fifth of the people in the churches; nine had less than a tenth; and three had less than a twentieth. And in more than half the total area of the entire fifty-five sample counties of four grazing regions, including both Protestant and Catholic sections, less than one-fifth of the people were church members.

In a Protestant grazing county surveyed by the Institute, three-fourths of the families had no regular contacts with churches; and at the hour of service eleven persons were outside church doors to one inside.

The churches are few—an average of only three per 1,000 square miles. Almost all such churches as exist are clustered in the larger towns. Not a few counties of over 3,000 square miles each have but one or two churches outside the county-seat.

These town churches try to duplicate the buildings and the program

of the churches of older regions. Their rank and file, and even most of their ministers, know almost nothing of the thinly populated hinterlands stretching far away in every direction. Now and then churches are started in smaller centers; but most of these are very short-lived.

Cut-Over Sections

A third kind of territory having many unchurched Americans consists of sections recently denuded of primeval forests. With their trees they have lost much of their taxable property, and most of the industries that formerly supported a great part of the population. Many people have moved away. In some cut-over districts stumps are being uprooted with great labor and expense, and agriculture is being developed. But the farmers often have to contend with poor soil, stubborn natural growths, forest fires and inaccessibility of markets. They live in isolation amidst stump lands, marshes and second-growth woods, and to a great extent upon unimproved roads. Schools and other institutions are still imperfectly developed. Many of the people are immigrants of varied racial origins, attracted by the cheapness of the uncleared land.

Two cut-over regions were investigated by the Institute, one lying about the Great Lakes and the other in the Pacific Northwest. These two regions have a combined area of 12,000 square miles, and a rural population of one and one-sixth millions.

In three cut-over counties surveyed in Michigan, Minnesota and Washington, seven-eighths of the people were outside the church membership. The proportion of the

people outside the church doors at the hour of service was seven-eighths in the Michigan county, nine-tenths in the county in Minnesota, and eleven-twelfths in that in Washington. From three-fifths to three-fourths of the children were not enrolled in any Sunday school.

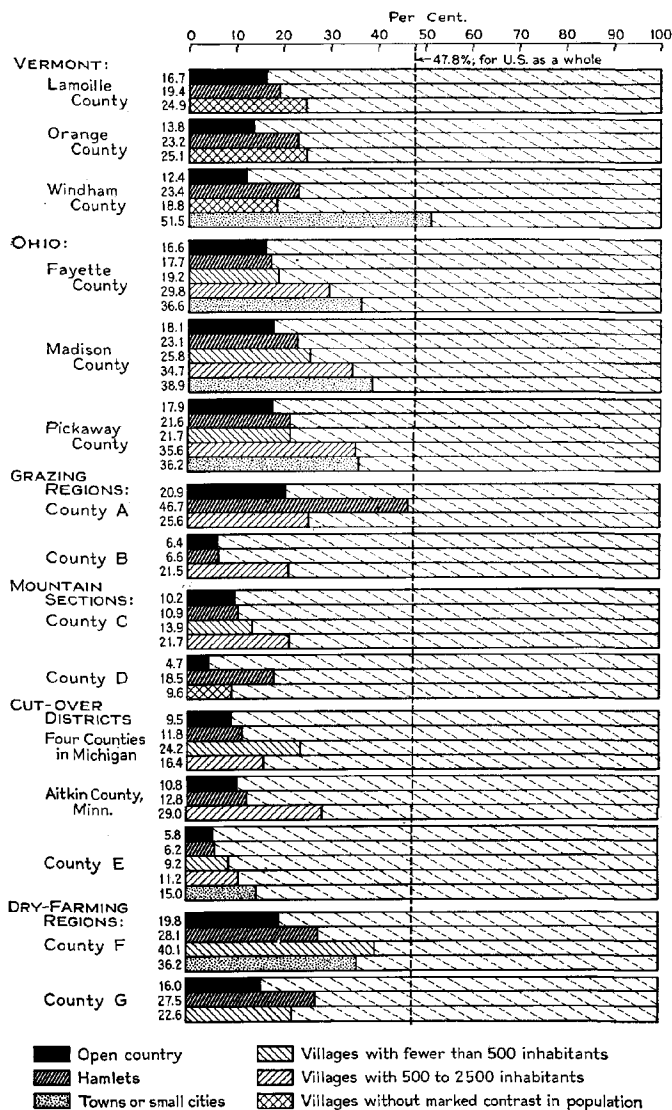
Though the cut-over sections have many churches—thirty-one per 1,000 square miles—most of them are small. The denominational competition is intensified here by the presence of churches serving groups of various foreign races. Being small and in a land of poor people, the churches cannot afford good buildings, well-paid ministers, or many-sided programs. What these little churches offer does not appeal to the general public of their communities.

The Washington county contained two large districts entirely destitute of churches. This unchurched area had four villages of from 300 to 500 inhabitants, and nine hamlets of over 100 inhabitants. The whole population of this neglected territory was some 6,800. A few Sunday schools and monthly preaching services held in schoolhouses or private homes, attracted very small groups of people. Nearly 99 per cent of the population never or hardly ever attended a service of worship.

Seven-eighths of the people of the cut-over sections, however, have Protestant traditions. The responsibility for affording them effective religious ministry rests therefore on the Protestant Church.

Mountain Districts

Many unchurched Americans are also found in districts among high mountains. Here communities and scattered families live in isolation from the outside world



Used in "Hinterlands of the Church," Institute of Social and Religious Research, New York.

DIAGRAM SHOWING THE PROPORTION OF POPULATION IN CHURCH MEMBERSHIP (1926), FOR COMMUNITIES OF DIFFERENT SIZES, IN COUNTIES SURVEYED, REPRESENTING SIX DIFFERENT KINDS OF TERRITORY.

and even largely apart from neighboring mountain districts. The isolation is intensified by steep and circuitous approaches, by the scarcity of railroads and the poor condition of many highways, and by the deep snows of winter. Mining and lumber activities, which have usually formed the incentive to settlement, have in many cases slackened or died out. Farming encounters peculiar obstacles and poverty is nearly universal. The development of the institutions of civilization has been arrested in many of the older mountain counties, and in the younger ones is still at an early stage.

Seventy-nine mountainous counties are found partly among the two great masses of the Rocky Mountains situated within the United States and partly among the Sierra Mountains of California. They have a total area of over 173,000 square miles, and a rural population in 1920 of about 424,000.

In the forty-four of seventy-nine mountain counties taken as samples in the Institute study, more than three-fourths of the people were outside the churches. In half these counties the proportion was more than four-fifths; and in eight counties, more than nine-tenths. Moreover, of the population of a county surveyed, persons outside the churches formed thirteen-fourteenths of the population, and in the country districts, twenty-twenty-firsts of the population. At the hour of worship, only twelve per thousand inhabitants were present at any religious service, either Protestant or Catholic. Three-fourths of the families had no regular contact with any church. Six of the ten Protestant churches had fewer than twenty-five members each. Only one church had

weekly services even in summer. The only church in the county-seat had regular preaching services only during the three summer months, and even that not every year. There were half as many closed churches as active churches.

Many of the original settlers of the mountain counties, who were very largely miners, had never had church affiliations; and the little churches have not acquired a position of influence. The general public are indifferent to them, and many even of the church workers show a lukewarm and shame-faced adherence.

In spite of this widespread indifference to the churches, a large majority of the people consider themselves Protestants, at least to the extent of desiring the services of Protestant ministers at funerals.

These four kinds of new territory having many unchurched Americans, taken all together, occupy three-eighths of the area of the United States, and their rural population in 1920 was about three and one-third millions. All this territory, except two regions of grazing country, is Protestant by predilection, if not in actuality; and therefore constitutes a Protestant responsibility.

Common Obstacles to Church Work

A plausible explanation of the presence of so many unchurched Americans in these four kinds of new territory lies in the fact that these areas all exhibit characteristics that render effective religious ministry extremely difficult. Only small numbers of people live within a convenient distance from common meeting points. Assembling for services and group activities is restricted not merely by distance, but by bad roads, lack of bridges,

and topographical barriers. Most of the people are so poor that they have little margin from which to contribute to the support of churches. Because of the youth of these lands, common acquaintance and the habit of cooperation, which facilitate the development of such social organizations as churches, have barely begun to develop; and in some districts there is not even any place to hold services except the little country schoolhouses.

These conditions constitute effective handicaps to the work of the churches. But that the difficulties are not insurmountable is shown by the fact that grazing regions where Mormons or Roman Catholics predominate have comparatively few unchurched persons, although the common obstacles to church work exist there in an extreme degree. Moreover, under similar conditions a very few Protestant churches alone in their fields, through strong and sustained work, have succeeded in enlisting large proportions of their natural constituents.

Ineffective Churches

The presence of many unchurched Americans, therefore, is not an inevitable result of adverse conditions; it is to be attributed in part to characteristics of the churches themselves. Each church came into existence independently, as the church of some group of settlers with a common preference for a particular denomination. Because the settlers of most neighborhoods represented many diverse origins both geographical, social and racial, churches of various denominations tended to arise in close proximity. In regions where people are so scattered and so poor, neighboring churches are inevitably small, with

few lay workers and contributors, low expenditures, restricted ministerial service, and a very limited program. The little churches found in these areas have been unable to influence and to enlist the people of their vicinities; and in many cases they have lost their hold upon children of their original members.

Having come from long-established and densely settled sections of the country, the church people of these lands have tended to work toward the forms of church administration familiar to them in their former homes, that is, toward full-time resident ministers, circuits or yoked churches, and increasing denominational competition. None of these methods is adapted to the conditions of the newer lands.

As a natural consequence, the number of unchurched Americans in these four kinds of new territory is not decreasing. Indeed, among eight Protestant regions of the four types, the Protestant grazing regions and the mountain regions, which are the oldest, and in which churches have therefore been at work longest, have more unchurched people than the more recently settled cut-over and dry-farming regions; and among the three dry-farming regions, the older have more unchurched people than the younger. In general, the new lands are witnessing, not the churching of the unchurched, but the dechurching of the churching.

Scattered indications are not lacking in these areas, however, of new experiments in interdenominational cooperation, and of the introduction of methods of church work that are better adapted to the peculiar environmental conditions. Upon the fate of such recent developments depends the success of the churches of the new lands.

UNSOLVED PROBLEMS IN HOME MISSIONS *

BY THE REV. HERMANN N. MORSE, D.D., New York
Board of National Missions, Presbyterian Church, U. S. A.

THE topic is broad enough to cover most of the concerns of home missions. Few, if any, problems of church work are ever completely solved. This is not so much a confession of weakness as it is a recognition that America has experienced a constant process of growth and change. There are no static problems in home missions to be solved by exact formula, but there are a succession of problems undergoing continuous alteration.

Home Mission work began as a problem of preaching the Gospel and planting the church in new communities. Enlarging territory and expanding population kept our fathers keenly aware that no sooner was this problem advanced toward solution in one section than it was recreated for them elsewhere. The frontier line receded before them. They never quite caught up with it. Then, in due time they became aware that communities differed in many vital ways and that these differences constituted other problems for the church. The composition of the population changed. Contrasts in race, language, color, culture, economic status and social opportunity, religious background and outlook, accessibility, and general standard of living—such factors so completely characterized the course of American development as to keep the missionary enterprise constantly exploring new ways to meet new situations, or to deal with

new angles of old problems. That process of expansion, change, and exploration is the history of Home Missions. It is also its present and doubtless will be its future.

The Problem of Extension

The Home Missions Congress formulated a definition of Home Missions which emphasized five aspects. The most elemental of these is "to make the Church available to those sections of America which lack its ministry." We may call this the problem of physical extension, the provision of at least a minimum of religious privilege for every community in home mission territory. The planting of new churches virtually ceased three decades ago save in growing cities and suburbs. In most sections the larger denominations are substantially reducing the number of their churches. It is recognized that many areas have more churches than they need. On the other hand thousands of small communities are still completely unchurched. Chiefly this concerns the more sparsely settled portions of our country. Where populations are dense a community without a church is a rarity, although every expanding city or industrial area furnishes its quota of new communities for which churches must be provided. Usually both resources and interest are available for the meeting of such needs. But there is a marginal problem not so dramatically evident and not so easily commanding either interest or support. Scattered throughout the country are

* This brief paper has no ambition to list, let alone offer a solution for all the unsolved problems of home missions. Its limits only permit a comment on certain ones of unquestioned significance.—H. N. M.

many thousand small neighborhoods, mostly isolated, with their populations aggregating in the millions which together constitute the most striking instance of religious neglect. Every state in the Union in which there are mountains, or cut-over timber lands, or dry-farming areas, or small industrial centers attracting foreign labor, as coal mines or oil developments, has its share of these unchurched neighborhoods.*

The fact that this neglected population is widely scattered and is usually found in very small aggregates, makes religious ministry for them a matter of serious difficulty. Frequently Sunday-school missions or some similar form of itinerant service offers the only practicable solution. Elsewhere churches could be maintained, but would need a large measure of missionary support which has not hitherto been available. Generally speaking, no satisfactory program could be developed along strictly denominational lines but must be sought through the medium of interdenominational cooperation. Such distinctively missionary responsibilities as the Mormon area, the Indian reservations and Cuba, show considerable populations for whom no evangelical work has ever been attempted. Here the impulse, and at the outset the financial support, must come almost entirely from the outside.

The Overlooked Groups

There is another aspect of church extension which is concerned not with the planting of new churches or the development of new forms of ministry, but with the en-

largement of the service of existing churches. The Congress definition of Home Missions includes as its first element the following: "To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship." The Congress repeatedly called attention to the fact that within communities amply provided with churches are very many people who are almost completely overlooked by them. In almost every community, large or small, are people outside the churches who are never definitely sought out with the challenge of Christian discipleship or the ministry of Christian service. Sometimes it is a particular racial or social group that is overlooked. Sometimes it is an isolated rural neighborhood near the borders of the community. More frequently it is just a case of scattered folk who are not noticed by the churches.

In the beginnings of Home Mission work there was constant emphasis upon the responsibility of each church to extend its own ministry not only throughout its own community but into neighboring communities. That emphasis is as much needed today as ever. Churches frequently are lacking in that missionary zeal directed toward their own immediate areas. They have generally no conception of a larger parish for which they are responsible. They tend to think of *their own constituencies* rather than of the total populations to be reached. The churches in the average village draw enough members

* Cf. *Hinterlands of the Church*, Elizabeth R. Hooker, Institute of Social and Religious Research, 1931.

from the surrounding country to weaken and discourage such open country churches as may still be there, but do not make a consistent effort to strengthen such country churches or to provide that thorough ministry for rural people which would make the country churches unnecessary. The result is that the country areas adjacent to village or town or city are becoming the most poorly served sections in the nation. As regards the problem of the city, it was emphasized in the Congress that the city must be viewed as a whole and that any consideration which does not emphasize the responsibility of each church in a city-wide strategy is fatally inadequate.

For the country as a whole it is significant that the proportion of our population which is outside of the membership of all churches has remained the same for at least twenty-five years. Prior to that time the church consistently grew more rapidly than the population as a whole. It almost seems as if the Church were content to peg its work at the point which it has now reached with half of the population in and half of it out of the church membership.

The Problem of Development

This consideration leads us at once to a third one which might be called the problem of church development. The Congress definition emphasizes the need "to supply adequate church leadership where the work of the present church is unsuccessful or inadequate." It seems not to be generally appreciated that a large proportion of all Protestant churches in both city and country are below the point of numerical and financial strength which is adequate to the maintenance

of any reasonable program. In many parts of the country a startlingly large proportion of the rural churches have less than twenty-five members each and operate on budgets of less than \$500 a year. In the towns and cities, while there are, of course, many churches of outstanding strength, the typical church operates perilously near the line of bare subsistence.

This situation is, obviously, in part due to the existence of more churches than our present church strength could reasonably be expected to support. In part it is due to our failure to select out and energetically develop that large number of churches which are in a position to render valuable service but which have never been sufficiently promoted. Among the specific problems involved here are many of the hardy perennials of Home Mission history—such as the development of competent leadership; the provision of a just and reasonable minimum of salary; the development of local financial resources for the support of the church; the encouragement of local initiative and local management.

There are considerations here of ecclesiastical policy which run well beyond the range of home missionary responsibility or resources. There are three striking facts, however, that apply with almost equal force to all of the larger Protestant denominations. The first is that each of them has a very large number of churches which are either chronically vacant or are quite inadequately served. Many such churches are served by men who are compelled to make much of their living outside of their ministry. Others are so combined in circuits as to put an unreasonable

burden upon their ministers and provide the churches only with long-range and part-time care. The second fact is that our existing system of church support provides many of our ministers with something less than simple justice. Burdens are piled upon them which a man can hardly carry and the support is inadequate and often precarious. Looked at broadly, it would seem that we have not yet learned how to make the most effective use of our ministerial personnel or to enable them to make the most effective use of their talents. The third fact demonstrated daily from end to end of our country is that the community which is over-churched is usually underministered and the thing that hurts is not so much the surfeit of churches as the lack of constructive personal ministry.

The Problem of the Underprivileged

The fourth element of the Congress definition concerns our service to those in need: "In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed." This aspect of Home Missions raises a problem which is twofold, to know when to provide such service and to know when to cease to provide it.

The earliest missionaries to the American Indians found it desirable to teach them to read and write and to instruct them in the rudiments of agriculture and handicraft. The mission school naturally resulted. As developed through the years it has taken a number of characteristic forms. There is the

elementary parish school conducted as the precursor of the public school which the people are not yet interested or able to maintain and having as its objective the provision of the standard elements of an elementary training. Many such schools formerly conducted have long since been given up. They have achieved their purpose of educating the community to a sense of the value of public education and the state has relieved the church of what in our Protestant system we regard as a state responsibility. Ultimately it is to be hoped Home Missions will not need anywhere to conduct schools of this type since our aim as the Congress put it is "to supplement rather than to substitute for the responsibilities of the state in education."

Other more advanced or more specialized types of mission schools were developed in due course. These schools do more than the state might do if it were willing and able. They discharge a specific and particular missionary purpose in relation to our total program. The provision of a trained and consecrated Christian leadership will be a major objective for a long time to come in all of our distinctively missionary areas.

Other forms of service ministry which were developed rather later than the mission school have attained places of great influence in the present program. Medical service is perhaps the most fundamental of these. The more impoverished sections of the country are still woefully lacking in hospital facilities and competent medical and public health service. We have not in this country generally established either in theory or in practice the responsibility of the state in this field. Our Indian population

is about the only considerable exception and even here the provision made by the Federal Government is quite inadequate. While the mission boards have done yeoman service in many parts of the home mission territory in equipping hospitals, maintaining doctors and nurses and conducting a general health program, this, in relation to the existing need, is probably the most undeveloped aspect of our program. To cite a single instance, the Dominican Republic has one physician to every 8,700 people as compared to one physician for every 700 people in the United States. There are just seven trained Dominican nurses in the whole Republic, all of them graduates of the mission hospital, or one trained nurse to 128,000 people, whereas in New York there is one trained nurse to every 305 people.

An unstandardized, but very valuable feature of the service program of Home Missions, is the community or neighborhood house. In some sections the neighborhood house is the forerunner of the church, doing the pioneer work in an area where personal ministry is the only possible avenue of Christian approach. In other sections, notably in the service of the alien populations of our great cities, it is a more or less permanent adjunct to the church, providing those forms of adapted service to personal need which require a specialized equipment and training beyond the resources of the average conventional church. There are no practical limits to the degree to which this type of service could be profitably expanded whether through a separate service station or through special workers attached to organized churches. As long as there are families which

are poor, or alien, or imperfectly adjusted to their environments, or groups in process of transition, there is definitely room for this aspect of our ministry.

Christ and the Social and Civic Questions

The fifth and final aspect of the Congress definition takes us into the realm of applied Christianity. This emphasizes our responsibility "to bring the Christian impulse to bear upon the broad social and civic questions of our day." We are here concerned with a problem of interpretation and education rather than with the conduct of specific institutions or activities. No consideration of the duty and opportunity of the church can ignore the question of the bearing of Christian principles upon those problems of our modern world which challenge the consistency of our Gospel. The Congress noted, for example, that "the exceptional difficulties under which many of our fields are laboring in this year of business depression accentuate the responsibility in the field of economic well-being. We believe our Home Mission Boards should take the leadership in summoning Christian people to shape the economic structure of American life in accordance with Christian ideals. It is not enough to deal with economic crises as they occur. So far as in us lies, we must take measures to prevent their occurrence and to guarantee to all our people an opportunity to achieve a Christian standard of living."

Various aspects of this problem come up at almost every stage of our work. If our concern is with the Negroes, or with any of our foreign-speaking groups, notably the Orientals on the coast and the

Mexicans in the southwest, we cannot be oblivious to questions of race discrimination. If our concern is with our great industrial populations we cannot avoid an inquiry as to what Christianity has to say about relations in industry. Unemployment and poverty cannot be viewed as exclusively economic phenomena. International goodwill is more than a political problem. One might almost indefinitely elaborate the catalogue of questions that point the moral that the Church today must concern itself with all these problems of life adjustment in our modern world.

Comity and Cooperation

To this list of unsolved problems suggested by the Congress definition of Home Missions must be added two others. One is the problem of interdenominational comity and cooperation. The sincerest friend of the church must concede that there is here an unsolved problem of great urgency even while contending what is undoubtedly the case, that rather remarkable progress has been made in recent years along this line. This was expressed in the Congress findings in the following significant sentence: "It is the plain truth that awareness of the significance of this problem is a modern development, that much of the urgency of it is created by modern conditions, that we are trying in a decade to undo the mistakes of a century and that, however uneven our success, we have made real progress and are developing the desire and the will to go forward to success."

For some years now the question of interdenominational cooperation has had the serious consideration not only of mission boards but of

our ecclesiastical assemblies. A rather impressive volume of resolutions have been passed. The difficulty here does not seem to be in determining what ought to be done. The "unsolved problem" is how to get it done. The Congress emphasized that we ought now to pass from the "resolution" stage to the "action" stage by an aggressive movement of concerted effort with the dual purpose of eliminating competition and of cooperatively extending our service to all unserved areas. To this end our first need is a question of attitude and spirit. We have the technique and the organization. What we need is a wider diffusion of a cooperative spirit. At the same time it is necessary and desirable that we continue to extend and develop the various cooperative organizations which in cities, states and nationally provide the channels through which our evangelical bodies may work together in their common tasks and study together their common problems.

If we could find the way to deepen the spiritual life of the Church we would doubtless in so doing increase its missionary zeal. If the church as a whole had an inescapable conviction that it must go forward, doubtless the means with which to go forward would be found. In all our work primacy must be given to the fundamental religious motive. A stronger determination to prosecute the work of the church will grow out of nothing but a deeper religious experience.

"What we need and what we believe the church at large needs is a renewed and more vital consciousness of God; a sense that Jesus is Saviour and that there is none other either for the individual or for society, that without Him we can do nothing, that through Him we can do anything that needs to be done."

HAS THE DAY OF THE COUNTRY CHURCH GONE?

BY THE REV. MALCOLM DANA, D.D., New Haven, Conn.
Director Country Life Department, Congregational Church Extension Boards

THE distinctly open country type of church is probably destined to share the fate of the crossroads store and the village blacksmith shop. A town and country church is on the way with a parish planned to include both centers and adjacent countrysides. Rural religion and the country church are therefore entering upon a new and most important era, although their work may be more qualitative than quantitative. Those interested are challenged to devise new plans and programs suited to a changed and changing countryside. The task is not an easy one. It calls for a modern appraisal of the country church, and for a thorough understanding of significant trends and movements in the rural religious and secular fields.

Rural-Urban Interpenetrations

Both the rural and urban religious forces are challenged to deal with a movement described by a well-known sociologist. He was visiting in a small Iowa town and referred to it as "rural." The classification was resented in some such words as these:

"We are not rural, or different from city folks. We dress and act as they do. We have city conveniences in our homes, and go to urban centers for our pleasures and enjoyments."

A few days later he was talking to one of the leading bankers of a large city not far distant from this same village. He happened to use the word "urban," which evoked this comment:

"Urban? Why, bless your heart, we are nothing but an overgrown country town. This city is made up of farmers who brought along with them their own habits and ways of looking at and doing things."

The visitor told this incident to an audience a while later, and remarked:

"These people were describing the same thing, but from opposite poles of experience. What is going on is *interpenetration*. City influences are backing up into the country, and rural folks are building themselves and their customs into the life of urban centers."

This movement calls for serious and thoughtful attention! Such silent and subtle interchange challenges rural and city churches alike to see to it that neither institution suffers from this important give and take.

Back-tier Populations

In contrast to the merging of interests is the development of a new type of rural isolation. The fact of diminishing populations is generally recognized. But the effects of the exodus to the cities, and the moving of country people out to paved highways are not so well known. Nevertheless, back-tier populations are developing in many quarters of the land. Superior folk still live in depleted areas and will continue to do so. But these migrations are partly responsible for "rural vice equalling anything to be found in Chicago, New York or Boston; spiritual illiteracy matching any book illiteracy to be found

in the Southern mountains; and a need for medical missions almost as keen as in India and Africa."

Nor are these conditions characteristic of regions where the great distances and sparsely settled areas might be expected to produce isolation and loneliness. They exist in older and more populous states, and are often to be found only a few miles back from old and historic churches quite given to celebrating their one hundredth and one hundred and fiftieth anniversaries. Indeed, "overlooking" is fast being recognized as a more frequent and reprehensible sin than that of the more talked about "overchurching." Churches of the countryside are therefore challenged to go out from even small centers to experience the joys of "detours," and to discover the blessedness of a new mission and field of work in the region of back-country roads.

Passing of Pioneer Home Missions

Another challenge has to do with the passing of home missionary days. These days are gone, along with the disappearance of the frontiers, and rural work is becoming pretty much alike everywhere. Dissertations on such themes as "The Modern Efficiency of the Country Church" sound rather prosaic when compared to the more thrilling tales of pioneer days.

These changes undoubtedly explain, to some extent at least, the falling off in benevolent interest and giving, experienced by all of the major denominations. Nevertheless, the rural religious enterprise is challenged to vindicate sound theory which claims that efforts to increase the efficiency of the average country minister and his church will, in the long run, get more permanent results than ap-

peals to mere sentiment and emotion.

Attitudes Toward Mission Aid

A fourth challenge asks for a newly conceived, better designated and differently administered "mission aid."

Rural churches were never more needed to help solve the problems of the American countryside, and to assist in mitigating serious conditions existing there. But diminished memberships and constituencies make it impossible for them to do the work alone and unaided. Nevertheless, there is a growing disinclination on the part of rural ministers and churches, and even more on the part of young men who are thinking of entering the ministry, to be termed "missionary." Some think the time has come to drop that word from the vocabulary of religious work. What was once a help has become a hindrance and an embarrassment. Churches which are most needed, and which have the best right to help, are generally the very ones that will not ask for or accept so-called "mission aid." This prejudice is explicable! Words change their popular significance and meaning. "Charity," for example, used to be a strong and self-respecting word with little or no suggestion of condescension, almsgiving or dole. Nowadays the worthiest poor resent "charity" and abhor even the slightest idea of becoming "clients" of some social service agency. It is much the same with the word "missionary!" The term once stood for pioneering, the heroic opening up of hitherto unsettled lands, and the building of new civilizations. But now the word has become too much of a label to indicate churches receiving financial aid. And churches

which have always been independent, but are now fallen on hard times, are not likely to sue for "mission aid." Thus, work which should be pushed more vigorously than ever, and along new and adventuresome lines, often languishes or dies.

State ideas and procedures may indicate the way of escape from a very real dilemma. The state frankly realizes a tendency for populations and money to concentrate at urban centers, thus leaving behind depopulated and impoverished areas. It therefore creates and maintains special funds to help in matters of schools, roads and health. When these places have raised a certain percentage of the funds necessary to meet local needs, they become automatically beneficiaries of state moneys set apart for the express purpose of supplementing their own. Such procedure is self-operative, self-adjusting, and works everywhere the same. Money is not given or received as charity. On the contrary, the method is considered a just and statesmanlike one. It enables peoples and communities everywhere to get and maintain institutions and privileges which guarantee the same high levels of citizenship throughout the entire state.

Like conditions in the field of rural religion argue for similar ideas and a like strategy. Church populations have always drifted cityward resulting in depleted and impoverished country churches. Nevertheless, the latter are expected to cope with the most exacting period of their history. The task is an impossible one! Therefore these churches must ask help, if they are to receive any, from some state official or board. The transaction is highly personal, and as-

sistance will be given or withheld according to the will and wish of certain individuals. So, with increasing frequency, some of the most needed and worthwhile churches, prefer to die rather than ask for or receive "mission aid" administered in such a manner.

State ideas and practice are adequate to meet the situation. Denominational funds might be raised and administered in the same impersonal manner, as supplementation or equalization funds. When churches have raised a fair proportion of the money necessary to secure privileges commensurate with their needs and opportunities, they also would automatically become beneficiaries of funds created to stimulate that very achievement. In lieu of all that country churches have given up from time immemorial that city churches might live, such assistance could never be considered "charity" or even benevolence. It would be sheer justice! The arrangement would be accepted as a just and equitable method whereby churches everywhere might be helped to a leadership, equipment and means, sufficient to guarantee to remote and impoverished churches and areas the same high levels of religious privilege now possible only to more accessible and well-to-do churches and regions.

Comparisons with Modern Agriculture

The fifth challenge to rural religion and the country church is for a technic and attainment which can stand comparison with those of the great avocation of the countryside—agriculture.

The rural church simply must continue to exist and get results in the face of heavy odds. Its task is

rendered doubly hard because it is forced into daily comparison with the technic and achievements of scientific agriculture and machine farming. And few churches can bide the test! Nevertheless, they are challenged to do so. Two phases of this requirement are worth considering.

In the first place, the rural church is bound to cooperate in producing successful farmers. A noted economist cites the fact that according to a natural law there is a tendency for the best lands to pass into the hands of the most *efficient farmer*. Therefore, if rural America is ever to be evangelized the Christian farmer must be the best farmer. These statements suggest two queries. If the inefficient farmer is even now being pushed off the soil, will not a similar fate overtake the inefficient country minister in a coming day of fewer and better churches? Again, if evangelization of the countryside is a matter of making the Christian farmer the best farmer, must not the rural church be vitally interested in a successful agriculture as well as in the more distinctly spiritual achievements?

In the second place, the rural minister must be the peer of the farmer. Twenty-three per cent of the people are now food producers. But the claim is made that ten per cent of the population of the United States will ultimately feed the ninety per cent. What does that signify? This. That ten per cent farmer is destined to be the most intelligent, highly trained, industrious, and efficient farmer that the world has ever seen. There is challenge to the rural minister and his church! Both must watch that ten per cent farmer in method, equipment, industry and results, or else

he will have little or nothing to do with either. They will not be able to command his respect, following and support.

This challenge to efficiency does not belittle a primary need for consecration, spiritual mindedness, or religious fervor and devotion on the part of the rural minister. It does maintain, however, that colossal piety can never do its perfect work until it operates by means of a technic and program comparable to those of scientific agriculture. Nor is such efficiency alone matter of ministerial efforts. The rural minister has other needs than those of financial assistance. State officials are challenged to become something more than mere placement men and money getters. They themselves must become efficiency experts and field specialists interested and informed in a now well established rural church technic.

New Conceptions

The eighth challenge bids the rural minister and the country church acquire and practice right conceptions of both community and parish.

Accusation is made that the Protestant Church has always possessed two great weaknesses. It has not had a theory of parish based upon a study of the area to which it ought to minister, and it thinks in terms of constituencies rather than of populations. Parish, it is affirmed, has never been a geographical concept at all, but has been the sum of the church's supporters and adherents. Churches are primarily concerned about "birth-right" members, or about peoples of particular social levels or intellectual types. Families can live within easy distance of a number of churches and yet be no part of the

attentive concern of any one of them.

Such faults are largely due to early policies of Home Missionary days when it was the custom for denominations to rush in pell mell, all together, to occupy so-called "strategic centers." Such irreligious competitions in turn begat the two unpardonable sins of Protestantism, viz., over-churching and over-looking. And, strangely, the second has always been resultant from the first! Surveys show an almost universal fact! Whenever and wherever there is congestion of religious privilege at village and town centers there is always a corresponding neglect of nearby and adjacent countrysides.

Happily, the challenge to better things is being accepted. A fact-finding age, with its "survey method," is fixing responsibilities for a newly discovered "actual community" or "trade area." These communities include both villages and their respective "town's land foundations." Catching step with sociology, enterprising ministers and churches are perceiving that the "parish" must be identical with these easily discoverable natural communities. And services rendered by the rural minister and the country church must be to every last soul living upon such an "inhabited area of land."

Ministry to Areas and Populations

A final challenge to the rural minister and the country church is to think and serve in terms of areas and populations.

The newer ideas of community and parish are finding their best application in an increasing use of the Larger Parish. The latter is perhaps more of a movement than it is a technic and plan everywhere

the same. According to the latest definition, a Larger Parish is "a definite area, preferably one forming a natural community, where the religious groups join in a common ministry, with a representative council and a diversified service."

This is a sound application of sociological discoveries. It is also following the lead of such movements as farmer cooperatives and the consolidated school, and for similar ends. The Larger Parish secures for the rural religious enterprise unity of action and a larger area of patronage and support. It makes possible better leadership and more ample equipments. The cooperating peoples get together what no single group of them might get alone. The program is a seven-day-a-week one, and considers the whole man and the entire life process. It is "community minded," and seeks to disprove the general accusation made against rural churches, that very few of them "are community churches in the sense of actually serving, or attempting to serve, all elements in the community and all aspects of community life." It is also "activity centered," and attempts to do away with another weakness of the Protestant Church. "The most amazing thing about the country church is on how meager a program it can keep alive and satisfied. Such a program costs very little, and secures benefits for the community that are proportional." "Over-looking" is also to be banished along with over-churching! Every individual and family living within the Larger Parish is not only to be discovered, but also made "a part of the attentive concern" of one of the cooperating churches, and of the Larger Parish itself.

CAN AMERICA ENDURE WITHOUT RELIGION?

BY THE REV. JOHN McDOWELL, D.D., New York

Author of "The Fellowship of Toil"; Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A.

NO ONE who knows history will question the affirmation that the religious need of the nation is its primary need. Until this is supplied the nation is not secure and it cannot be free. A nation may exist without religion but it cannot live without it. Experience has shown that religion is the most efficient of all factors in human history because it furnishes at once essential ideas, inspires great motives, controls social conditions and creates great men. "Religion," said Daniel Webster, "is a necessity, an indispensable element in the life of a nation; there is no living without it."

Religion is the only basis upon which a commonwealth that will endure can be built. No amount of wealth or extent of culture has ever given a nation strength when the religious element has been in decay. "Sometimes, standing in the midst of a great American city," says Mr. James Bryce in the American Commonwealth, "one is startled by the thought of what might befall this huge, yet delicate, fabric of laws and commerce and social institutions were the foundation it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them; . . . would man say, 'Let us eat and drink, for tomorrow we die'? or would custom, and sympathy, and a perception of the ad-

vantages which stable government offers to the citizens, as a whole, and which orderly self-restraint offers to each one, replace supernatural sanctions and hold in check the violence of masses and the self-indulgent impulses of the individual? History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples."

Religion has a power that nothing else has to make bad men good, to turn the profane to the holy, the man unreal into the man most true. Science has not that power, nor has art. They are witnesses to the elevation of man, but they do not cause it. A noble religion causes the elevation of man, creates his science and his art. The forward movements of the world have been led by good men and women, persons made good by their religious ideals. History and experience prove that religion is the motive that turns the wheels of daily life, the inspiration that prompts self-sacrifice, the force of will that resists temptation and prompts obedience to truth, the aspiration that develops character and guides conscience.

In America we are face to face today with what may be called the supreme moment in our history as a nation. It is the people who rule now, and unless God lives in and rules through the people, the end

of all our struggles, the goal of all our hopes and the boast of all our progress will be chaos, and chaos means death. No nation ever needed more than America needs the high inspiration and guidance of an enabling and compelling religious faith.

Socialization without Christianization is not sufficient to save America. History abounds with proof of the inadequacy of socialization without moral impulse and spiritual power either to bring about any permanent reform or to account for it. The modern world is beginning to see that no new legislation will suffice. No new industrial system and changed economic order in themselves will create the new social order which will insure the endurance of the nation. There is no difficulty that cannot be overcome if one sets out with the right kind of citizens, but it must not be forgotten that the chief sources of our national and international troubles are old-fashioned selfishness and ignorance. All efforts of socialization that ignore or evade the effects of selfishness and sin is a socialization dealing with the symptoms of our social ills and not its disease. What America needs today is to be saved from the disease that is tarnishing its record and impeding its progress; then in time the symptoms will take care of themselves. In laying the whole stress on external conditions, in making these the main factors, the chief element of the earthly paradise, socialization without Christianization, is ethically imperfect and inadequate to the purpose it contemplates, namely, that of bringing in a saved America wherein dwelleth righteousness, the only basis on which America can endure.

Democratization without Christianization is not sufficient to save America. History shows that democracy apart from religion is mechanical, powerless and lifeless—a form without a spirit. The mere transfer of governmental and social control from the self-seeking few to the self-seeking many would not of itself be of any great benefit to the nation or assure its endurance. Experience records the fact that democracy apart from the "fear of God" has always resulted in failure, in disorder and in terror. Lacking the spirit of Christ the Republics of Florence and Venice yielded to dictators. For the same reason the first Republic of France passed through anarchy and blood and then under the despotism of the first Napoleon, and the second Republic was easily transformed into the empire of Napoleon Third.

Democratization without Christianity is not the way of salvation for a nation. Such a democracy is a dead machine. Both history and experience demonstrate that democracy cannot be worked without a constant and practical recognition of the fundamental teachings of Christ, namely, the Fatherhood of God, the brotherhood of man and the infinite value of every human soul in the eyes of God. When democracy is based on these doctrines it is primarily a faith and secondarily a form. Democracy is both a peril and a promise. Without Christianity, it is a peril: with Christianity, it is a promise.

Education without Christianity is not sufficient to save America. Our fathers were wise in separating the Church from education but it does not follow that they intended to separate the Christian religion from education. The effort to

do this has resulted in great injury to both. If America is to endure it must have the inspiration of religion and the restraint of education. "What God hath joined together let no man put asunder," and experience is teaching us to-day that He has joined religion and education. To say that Christianity has nothing to do with education is like saying that atmosphere has nothing to do with architecture.

Character, rather than learning, is the primary need of a democracy that is to endure. *Only as America is Christian can it endure.* Socialization and education without Christianity will inform America; democratization without Christianity will reform America, but only as America is Christian can it be transformed in a way that will insure its permanency. We shall never have a democracy in America worth having on any other terms than those of Jesus Christ. He must be put into the thought of America, the conscience of America, the relationships of America, the activities of America, the spirit of America, if America is to endure. Christ insisted that a nation's life, like man's life, consists not in the things which it possesses. Out of all the conflicts of abhorrent forces it becomes clearer every day that the new order can only come to a nation that has conquered animalism and has risen to the ranks of a brotherhood founded on love and justice. Mere social, political, economical or educational conventions are like the treaties of nations—made to

be broken as soon as other arrangements seem more profitable. The Kingdom of God cannot be claimed for America on any such terms. The world waits for a democracy wise enough to rule and good enough to be trusted. It should be our prayer as Americans that such a democracy may be realized in America.

On the brow of the hill overlooking the bay where the Mayflower was moored they have erected a colossal statue of national significance. On the four corners of the pedestal repose four figures, representing Law, Morality, Freedom and Education. But above these there stands erect the gigantic figure of Faith. Thirty and six feet she rises from the foot, which rests upon a slate from Plymouth Rock. With one hand she grasps an open Bible, and with the other in graceful gesture she points the Nation to God. The only book she opens to the eyes of the world is the Bible—the book that has made the American Republic strong, and the only book that can perpetuate it. The Bible has given us the only true religion by which we have been led in our advances of liberty and learning in the past, and the Bible offers us the only true religion by which we can make progress in the cause of liberty and life in the future.

God of our fathers, known of old,
 Lord of our far-flung battle line;
 Beneath whose awful hand we hold
 Dominion over palm and pine;
 Lord God of Hosts, be with us yet,
 Lest we forget: lest we forget.

AMERICA AS SEEN BY AN ORIENTAL

BY PAUL AUH, Ph.D., New York

Korean Division, Committee on Friendly Relations Among Foreign Students

TWO newly-arrived students in America were engaged in an argument about the price of admission to a moving-picture theater.

"How can that be possible," said one decidedly, "I paid fifty cents only yesterday to go into that theater, and yet you say you paid seventy-five cents for the same thing!"

The other retorted in a no less firm tone, "The price sign called for that amount, and I complied with it."

A third student came up and asked what the argument was about. When informed, he said: "You are both wrong. The real price is thirty-five cents. You fellows being strangers here must have been cheated."

The truth was that the three had gone to the theater at three different times when the admission price was different: Weekday matinee, 35 cents; weekday evenings, 50 cents; Saturdays and Sundays, 75 cents. All three students were right, but only in part.

This incident roughly illustrates the difficulty of attempting to write on "An Oriental View of Christian America" and describe any people or culture. It is a difficult task but it is doubly hazardous to attempt to characterize a country as vast and as complex as America. At present America is more like a "stew pot" than a "melting pot," and this complicates the situation still further. The foreign visitor is, thus, unduly exposed to the danger of being like one of the blind men in the story of "The Seven Blind

Men and the Elephant." Whatever picture the present writer may paint of America can be only fragmentary and not representative.

America is a paradox, a dilemma. It seems to flourish outside of logic, defying reason and disregarding consistency. The American scene is full of extremes, and conflicting and antagonistic tendencies. What is remarkable is that the American people somehow seem to find peace and calm in a life of dualism. The typical American being a realist, a pragmatist, seems to gather enough harmony and complacency in these inconsistencies.

The visitor from the Orient finds in America opposing factors that baffle him. There are here two dynamically opposed philosophies of life, that taught by Western civilization and that based on the teachings of Jesus. The contrast becomes bolder because of the exaggerated emphasis upon materialistic philosophy.

This Western philosophy of life has taught the people of the West to be acquisitive, aggressive, oppressive, individualistic, selfish, dominating, and exploitative. It has nurtured the people on the "Get-as-much-as-you-can" principle of life; it has elevated hedonism to the throne of God; it has glorified force as the supreme virtue of man; it has exalted conquest as the highest achievement of mankind.

Side by side with these rules of conduct is a code of ethics set up by Christ and directly opposed to the principles of materialistic civil-

ization. Christ taught a religion of love, self-sacrifice, humility, and nonresistance. Its system of ethics is built upon the spirit of "Love your enemy," and "Turn your other cheek." It condemns brute force as base, hatred as inhumane.

These two systems have been compelled to live side by side for the last twenty centuries. There is no reconciliation between the two. They are incompatible. As a result the West has attempted to live a dual life, abandoning neither philosophy and not fully accepting either.

Evidences of this dual standard of life abound everywhere. The history of America especially abounds in examples. Here a foreigner finds the most kindly sort of people, hospitable, thoughtful, sympathetic. But, on the other hand, America is unanimously condemned by the visitors from the East as the most race-prejudiced, un-Christlike country in the world. Here one finds millions of dollars spent for charity, both at home and abroad, for public service, for mission work in foreign lands, and for many other types of work, and yet, in contrast the foreigner discovers the most inhumane methods of money-making, dollar-extracting, and a mad lust for gold. The Oriental is deeply impressed with such expressions of Christian devotion as that stamped on coins—"In God We Trust." He witnesses the representatives of the people assembled in the Congress bowing their heads in prayer before making their deliberations, and then is astonished at the ease with which force is adopted as an instrument of national policy in its dealings with weaker nations. Teachers and preachers, leaders and other thinkers expound the benefits of univer-

sal peace and Christian brotherhood, and yet their government refuses to join the most useful agent of international conciliation and world peace. It is difficult for the Oriental mind to understand how any people that recites day after day the petition, "Forgive us our trespasses as we forgive those who trespass against us" can be a party to lynching.

What is most baffling to the Oriental visitor is that the masses of the American people are not conscious of such a dual living. Their complacency is a wonder.

The Oriental Christian is hurt for two reasons. First place, because he is an Oriental. His life and his religion are one, merged into his everyday conduct. He is taught to respect elders not as a mere abstract theory, but as a moral rule. He is instructed to regard wisdom as the highest way of life, not as an idle principle. When he is introduced to Christianity as the religion of love, he takes it at its face value. The missionaries from the West show him the virtue of the Sermon on the Mount, and if he accepts its principles it becomes his moral standard of conduct, and not merely a set of beautiful ideals to be admired.

Second, an Oriental is hurt in America because he is a follower of Christ. He keenly resents any abuse of Christian teaching. When he hears such expressions as "lynch him;"¹ when he is called "Chinaman," in an offensive way;² is separated from other worshipers and is given an entire pew to him-

¹ Refers to the incident which occurred in the Cathedral of St. John the Divine in connection with a controversy between Judge Ben B. Lindsay and Bishop Manning.

² Refers to an incident in a New York City church.

self³ in the temple of the God of Love, it saddens and hurts him.

Has the American Church energetically combated the influence of materialistic civilization? Unfortunately it seems clear that the Christian Church in America has failed to bring a harmony between the two divergent theories of life. It has not succeeded in stemming the mighty torrent of materialism; instead, it has largely been swept aside by the currents of materialistic teachings. Before the imposing, glittering Towers of Babel, the little temples of worship seem colorless and insignificant. Before the stampede of the powerful army of mechanical civilization, the Christian Church seems to maintain its existence only by retreating, conceding, and conforming. To the Oriental the American Christian Church seems to be an institution deprived of its soul and vital power. The living spirit of Jesus Christ seems to have been lost. The people are drunk with the sweetness of material comfort. The Church has inherited a set of religious dogmas and rites which mean less and less. The Christian religion has largely become class and race religion with purposeless and intermittent church-going. Religion and life have grown apart.

³ Refers to an incident in an Iowa church.

In the meantime, the rest of the world runs rampant.

There are signs that the American Church of today is waking up. It begins to see that religion must exert influence on the whole of life. Christians are accepting the challenge of life issues and are combating evil influences instead of retreating. A new dawn seems to be coming, and there are new reasons to hope that the Christian religion will ultimately build the Kingdom of God on earth. But the enemies are powerful. Will the American people, who have been nurtured with the milk of material comfort, be able to enjoy the life that Jesus lived?

America may build the finest temples of worship, spend millions of dollars in Christian work, deliver the finest sermons from its pulpits, produce the highest kind of literature on Christian dogmas, persuade everyone to attend church services, and yet the real spirit and soul of Jesus and His teachings may ultimately be found not in the West but in the East.

The writer is not unappreciative of the many American men and women who are the finest types of Christians. He has met here many kind, understanding, devoted, earnest Christians; but America as a whole is not Christian.

WHERE YOUTH ARE WANTED

Dr. John R. Mott indicates seven lines of need for youth in active missionary service: (1) to fill important gaps in the missionary ranks; (2) to succeed competent missionaries who must soon retire because of old age; (3) "to supersede relatively incompetent workers;" (4) to reinforce the present staff in many fields in order to prevent the physical breakdown of over-worked missionaries; (5) to adequately man existing institutions in order to make their service more effective; (6) to give expert help in lines of specialization; (7) to enter totally unoccupied fields.

Western students raise the question: "Granted that we may be needed on the mission field, are we wanted there by the natives of the country?" This inquiry has been put to leading nationals in the Church in every mission field. Dr. Mott states the conclusion thus: "In all fields, occupied by three-quarters of the inhabitants of the non-Christian world, native Christian leaders without exception state that they both need and want more missionaries from the West, but they specified that these must be the best that Europe and America can provide."



METHODS FOR WORKERS



Edited BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

CHRIST AND THE VILLAGES IN SCRIPTURE AND SONG

For use with study book: "Christ Comes to the Village."

And Jesus went about all the villages teaching, and preaching and healing (Mat. 9:35).

Song: "The Great Physician."

And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And Jesus said unto them, "Come ye after me, and I will make you to become fishers of men" (Mark 1:16-17).

Song: "Where He Leads Me I Will Follow."

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you (Mat. 5:3-12).

And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judea . . . hearing what great things he did (Mark 3:7-8).

Song: "Glorious Things of Thee Are Spoken."

And it came to pass, that he was going on the Sabbath day through the grainfields; (Mark 2:23).

Song: "Far and Near the Fields Are Teeming."

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed (Mark 1:35).

Song: "The Beautiful Garden of Prayer."

And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the Kingdom of God (Luke 8:1).

Song: "Hold the Fort."

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house (Luke 10:38).

Song: "Let the Saviour In."

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them (Mark 2:13).

Song: "Peace Be Still."

And Jesus went forth, and his disciples, unto the villages of Cæsarea Phillipi (Mark 8:27).

Song: "The Old Rugged Cross."

They (His disciples) therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem and preached the Gospel to many villages (Acts 8:25).

Song: "Lord, Speak to Me."

And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea (Mark 4:1).

Song: "The Life Line."

And it came to pass that he went out into the mountain to pray; and he continued all night in prayer to God (Luke 6:12).

Song: "In the Garden."

And as he entered into a certain village, there met him ten men who were lepers (Luke 17:12).

Song: "Where Are the Nine?"

There arose a great persecution and they (all of His disciples) were scattered all abroad throughout the regions of Judea and Samaria . . . and went about preaching the word (Acts 8:1-4).

Song: "Faith of Our Fathers."

And he went on his way through cities and villages teaching (Luke 13:22).

Song: "We've a Christ for the Villages." (Tune: "We've a Story to Tell to the Nations.")

We've a Christ to take to the village,
And tell them of God's great love;
A Christ who died to save them,
A Christ who reigns above,
A Christ who reigns above.
And the darkness shall turn to dawning,
And the dawning to noon day bright,
When we take Christ to the village,
With His message of love and light.

Jesus withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him (Mat. 14:13).

Song: "In the Secret of His Presence."

Woe to him that buildeth a town with blood (Habakkuk 2:12).

Song: "Lest We Forget."

And whosoever he entered, into villages, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole (Mark 6:56).

Song: "Song of Galilee." *

Each gentle dove and sighing bough
That makes the eve so blessed to me
Has something far diviner now,
It bears me back to Galilee.

Chorus

O Galilee! sweet Galilee!
Where Jesus loved so much to be:
O Galilee! sweet Galilee!
Come sing thy song again to me!

Each flow'ry glen and mossy dell,
Where happy birds in song agree,
Through sunny morn the praises tell
Of sights and sounds in Galilee.

And when I read the thrilling lore
Of Him who walked upon the sea,
I long, oh, how I long once more
To follow Him in Galilee!

* Words by R. Morris, LL.D.; Music by H. R. Palmer.

WORSHIP THOUGHTS OF A FURLOUGHED MISSIONARY

A missionary sits alone in the crowd, thrilled by a harmonious beauty of the Christian Cathedral that dwarfs the shabby wonders of the East. A letter is in his pocket: "We deeply regret finances do not permit your return to the field."

What would that stooped old Indian village Christian think of this delicate symmetry of the chancel carving? What richness of organ and choir voices The cost of that organ would endow the school forever. What a processional of consecrated young lives that would mean!

Foolish dreams! Poor B—, out there alone. . . . Just a boy trying to do a pastor's work in a village full of ignorance. . . . So many problems. . . . Why didn't I wait until next year to take my furlough?

What a gem of a window! I hadn't seen that before. How unique, and how it fits the niche among the arching pillars. . . . Could anyone help worshiping here?

After all, the mud village is so minute, so unimportant. This is the very Presence of God!

What's this dull ache in my heart. . . . ?—George B. Garden, *En Route to India, June, 1931, The Christian Advocate.*

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY HELEN M. BRICKMAN, 105 East 22d Street, New York
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Federation of Woman's Boards of Foreign Missions of North America

AN UNTOUCHED MIGRANT FIELD

BY EDITH E. LOWRY

In a study of Mexican labor in the United States made recently by Paul S. Taylor, of the University of California, we discover something of the extent of a migrant field, to date untouched. In Dimmit County, Texas there has been developed a cycle of crops including corn, casaba melons, cotton, egg plant, peppers, squash, beans, spinach, lettuce, beets, broccoli, onions, citrus fruit, strawberries and cantaloupes. The laborers used in the cultivation and harvest are for the most part Mexican and many are migrants.

The peak seasons when the migrant is in demand are from late October to January and during April and part of May. Here, as in other sections, the Mexican is making an inestimable contribution to our national life and yet —what does he receive in return!

The following excerpts from this study reveal some of the difficulties the Mexican is facing.

"The view that 'the less you pay them the more work you get done' is common among south Texas farmers. The grower next quoted outlined the position in detail. Not knowing my identity, but suspecting my northern origin, he voiced doubt that I would understand the point of view:

"I saw an article by a northern woman; she gave it to the farmers here pretty hard. Perhaps I'm talking to the wrong man; if you are from the North you won't understand. The Mexican is getting paid about four bits too much; he gets from \$1.50 to \$2 a day. He should get about \$1. When he has a dollar in his pocket he won't work. You get more onions transplanted at 5 cents a row than you do at 10 cents. It's just the nature of the Mexican. He needs about \$8 a week, if he has a family, for clothes,

shoes, and food. What a Mexican should be paid is just enough to live on, with maybe a dollar or two to spend. That's all he deserves. If he is paid any more he won't work so much or when we need him; he's able to wait around until we have to raise the price above what's legitimate.'

"The pressing need for Mexicans in certain seasons is indeed some protection to them. As was said by one grower who regretted that their wages are not higher,

"The Mexicans' only protection is that they are the only labor available, and you can't treat them too badly and hold them. The relations between Mexican laborers and American employers are fine, and are regulated under economic, not personal pressure.'

* "The attitude of Americans toward education of Mexicans within their midst exhibits a wide range. The dominant view is the one expressed by an onion grower:

"The little education they get in the schools here spoils them, and makes them trifling. They become peddlers and bootleggers, or seek some easy way of making a living. They don't want to do this (onion-clipping) or other work. Some of them are bright, and get a good education at San Marcos (colleges) or some other institution, and are fine people. They should be taught something, yes. But the more ignorant they are, the better laborers they are. The law which keeps them out if they can't read (literacy test) keeps out the best laborers and lets in the worst. If these get educated, we'll have to get more from Mexico.'

"Another observed,

"The white children are in school and the Mexicans in the fields. The whole community wants to make a living and get rich out of Mexican labor.'

"A merchant who, like the grower last quoted was unsympathetic with this point of view, said:

"They seem to be afraid that if they learn, they can't handle them as well as they do now. They seem to be afraid they will unionize and ask higher wages. Some farmers are afraid that if the Mexicans are educated they will want to buy land. Well, why not? They are entitled to it.

"Religion was cited both for and against the education of Mexicans . . . It was a descendant of the earliest settlers of the county who invoked religion in favor of their education.

"These people should have recognition, I say. They should be educated, but it will have to come from some one that feels truly the need of the Bible quotation, "Do justly, love mercy, and walk humbly before thy God."

"Another south Texan with a strong religious strain, who had lived in the county since cattle days also invoked the moral and religious appeal:

"The Americans do wrong to the Mexicans. As a Christian people we should see that they are educated."

"School authorities and teachers, like the general American population of the county, were divided in their views. Some who did not favor educating Mexicans have already been quoted. Generally the teachers of Mexicans thought the Mexicans should be educated, and chafed under inadequate facilities, although one said in a bewildered sort of way,

"I have wondered why they don't enforce the attendance law. I see numbers who have never been to school. We now have more than we can do justice to. We don't have time to do as good work as in the American school. If they went to school, it would raise their standard of living, but of course onion work is what we have for them to do."

"From a tenant farmer in a district with one school admitting only Americans came the most vigorous and emotional utterance which I heard. In response to an inquiry as to why Mexicans were not admitted to their school, put as mildly as I knew how, he flared back a reply charged with race, sex, and class antagonism:

"Because a — greaser is not fit to sit beside a white girl. Anybody who wants to get into trouble around here can just try to put them in the same school. A man would rather his daughter was dead than that she should marry a Mexican. The Mexicans are too dirty and filthy. If they separate in school the children learn the difference and they won't mix with the Mexicans. Of course, if they contend for it, we will either have to take them into the school or else build them another."

"Separation is maintained even when admittedly uneconomic. As a school official in one town stated,

"We are going to build a new high school, and would have room to take the Mexicans in a (separate) room (in the American school), but the board is afraid of public sentiment and will not do it. They say they will build a separate school (for the Mexicans). It isn't economic."

"An old woman opposed separation: 'When we die we are all the same.'"

YENCHING CHAPEL

The Rural Evangelist Speaks

A recent Sunday morning service of worship at Yenching University was especially impressive. Dr. T. C. Choa, University Chaplain, was in charge of the service. The speaker, Mr. Tsai Yung Ch'un, was a young man with a fine spiritual face. Mr. Tsai was formerly a student at Yenching, having been graduated last June. For some months he has been working as a country evangelist for the American Board Mission in the villages around Paotingfu and Tinghsien. As he told of the needs of these rural people and the insistent call of service for them, his face revealed the deep sympathy which he had for them, the Christian love which filled his heart, and the desire to give all, that he might bring to them the uplifting power of Jesus Christ.

He told of how when he was about to leave a certain village, word went around among the church members, and that evening a number of them gathered at the house where he was staying. They were unable to express

the feeling that filled their hearts. They asked him to lead them in singing, "God Be With You Till We Meet Again." Then for a long time they talked together. Finally one of them suggested that they pray together. Mr. Tsai said: "I prayed. I felt it hard to leave them, for I don't know when or who will come again to this village to be their helper. I could only put them in the care of our Father. After my prayer, every one of them prayed. So although the village homes are unheated, village life is warm. Oh, how I love that warmth!"

With great earnestness Mr. Tsai told of the needs of these village people. He said: "The villagers are suffering from ignorance, poverty, disease and selfishness, the four great enemies of China."

As a concrete illustration, he told of a twelve-year-old girl who was so bright that after studying three months in a class she was able to read the New Testament. When Mr. Tsai came to the village he said, "This girl must have a chance for further education." But when he visited her home, her parents said to him: "Teacher, you see this girl. Whenever a teacher comes to stay in the village she drops everything and goes to attend the class. But we are poor farmers. We cannot afford to let her go. At home she can help to spin and earn a few coppers a day."

Other instances of privation, lack of opportunity, and suffering touched the hearts of his hearers, and as the depth of his sympathy and love for these people sometimes choked the words, I saw more than one of the listeners wipe the tears away.

After giving other illustrations, Mr. Tsai said, "These all are suffering from problems which are rooted in ignorance, poverty, disease or selfishness."

"During my first days in Tinghsien," the speaker continued, "I was tackling the question 'What message have I for the villagers?' After these few months of work, and in the face of such sufferings, I feel within me a

voice saying, 'Be Jesus to them. Move among them in the way the Heavenly Father would—that is your message.'"

We were told that over eighty per cent of the Chinese population belong to the peasant class. About ninety per cent of the whole population are rural people. "What is China but this rural mass? If you want to save China you must save the masses. They are the real China."

In closing Mr. Tsai said, "I would like to present to you a word from Jesus: 'Unless a grain of wheat falls on the ground and dies, it remains just one grain. But if it lives, it yields a great harvest.'"

I came away with mingled feelings of great sorrow because of the sufferings of China's millions, and great joy in my heart because of Christian Chinese young men and women, such as the one we had just listened to, whose consecration, Christ-like love and faith in God, and self-sacrificing service give promise of a better, brighter day for China—a day of more equal opportunities, of brotherly love, and Christian fellowship made possible through the mighty working of Jesus Christ our Saviour.

THE AMERICAN INDIAN

Study for 1932-1933

Those who have felt the need for an up-to-date presentation of the American Indian situation and have hoped for a year of study on this subject, will rejoice to know that *The American Indian* will be the theme for the interdenominational home mission books in 1932-1933.

Because of changes in personnel and management, the Indian Service has been in the public eye constantly for the past few years, and so it is particularly fortunate that the Missionary Education Movement and Council of Women for Home Missions were able to secure the consent of Dr. Lewis Meriam, one who is thoroughly conversant with all aspects of the situation, to prepare the book for adults. Dr. Meriam, who was the Technical

Director of the Survey of Indian Affairs conducted under the Institute for Government Research at Washington, is a member of the Society of Friends (Quaker) and has a deep personal interest in the Indian missionary work of the Church.

His book will not deal with the past but with the future of missionary work among the American Indians. According to the tentative plan which has been outlined, such subjects as these will be treated: Social and economic condition of the Indians, organized effort for Indian advancement, understanding the Indian point of view, attitudes of white people toward the Indians, what is to become of the American Indian in the United States, winning Indian cooperation, cooperation with the Government, evangelical work, missionary service to Indian families and communities, relation of missionaries to education of Indian boys and girls, personnel for the missionary enterprise. In brief, the book will fall into two sections, the first part dealing with the Indian situation as it is today and the second with the outstanding opportunities for Christian service.

Miss Winifred Hulbert, the author of "West Indian Treasures" has been spending the past months visiting the Indian schools and mission centers throughout the country with the purpose of writing a book for young people which will attempt to reflect the thought and aspiration of Indian young people about conditions among their people and their own future.

Arrangements have been made to publish an adventure story for Intermediates entitled "Three Arrows" by Rev. E. Ryerson Young, of Canada, a missionary of long experience among the Indians of western Canada. The story is founded on fact, especially on the life work of Robert Rundle, and shows how the labors of the early missionaries have helped to prepare the Indians for the new day. A "unit" course with suggestions for group sessions and with background material will be issued for leaders.

A course book for Juniors, containing source materials and suggested procedures will be prepared by Miss Katherine Gladfelter, author of "Under the North Star." There will also be a reading book for this age group written by Miss Dorothy Cate of the staff of the Indian Department, National Board of the Y. W. C. A.

For primary children there will be a course book, containing source materials and suggested procedure, prepared by Mrs. Florence Crannell Means, author of "Rafael and Consuelo" and Mrs. James F. Riggs.

The Home Missions Council and Council of Women for Home Missions, which through the Joint Committee on Indian Work place directors of religious education in the large non-reservation Government Boarding Schools and cooperate with the Government in helping to bring about better conditions of living for the Indians, will be able to supply helpful supplementary material for use in connection with this study.

HOW TO OBSERVE LABOR SUNDAY

BY JAMES MYERS

Mr. Myers is Industrial Secretary, Social Service Commission, Federal Council of the Churches of Christ in America.

The Sunday immediately preceding Labor Day has been set aside by the churches as a special occasion for drawing attention to the spiritual and human values involved in labor and industrial relations. The Social Service Commission of the Federal Council has issued as usual a Labor Sunday Message which is requested to be read from the pulpit on Labor Sunday, September 6th. Many churches also post a copy of the Message on the church bulletin board or give out copies at the close of the service. The Message this year deals with economic security for the workers as a demand of human brotherhood and stresses the necessity of all forces in society now planning permanent *preventives of unemployment*, as well as meeting the problems of immediate relief. It

is a clear challenge to the churches to take the leadership in promoting a Christian social order which will *abolish unemployment*.*

Realizing that something more than mere pronouncements are needed in order to show the way toward this desired goal, the Social Service Commission, together with the Social Action Department of the National Catholic Welfare Conference, and the Social Justice Commission of the Central Conference of American Rabbis, held in Washington last winter a conference on Permanent Preventives of Unemployment. The sixteen notable addresses delivered at the Conference by leading employers, economists, government officials, labor leaders and church representatives are now available in printed form and supply a rich source of information. Copies may be secured from the Social Service Commission at 50 cents apiece.

The Social Service Commission requests also that special prayers be offered in the churches on Labor Sunday for relief of economic distress and for divine light and leading toward the building of a brotherly economic order in which there shall be such economic security for the masses of men as shall promote the good life for all.

In many cities union services of the churches are held—sometimes outdoors in the public park—with special speakers, an employer, a labor union leader, a minister, and perhaps a city official. In any case, all ministers are requested to preach on the religious significance of labor and industrial problems. Suggestions for sermon material and a bibliography have been prepared and may be had from the Social Service Commission.

It is particularly important that Labor Sunday shall usher in a *continuing program* in the churches in social service and industrial relations

during the coming winter. Detailed suggestions may be had from the Social Service Commission, but especial attention is called to the need of study in women's missionary societies, young people's groups and adult Bible classes of present social conditions, of the principles upon which a Christian social order should rest, and of suggested ways toward its accomplishment. Because of the comparative dearth of available discussion material in this field, the carefully prepared "Discussion Outline on Unemployment,"† published by Association Press, will be especially welcomed by the churches. This course includes suggestions for practical projects in relief work by church groups as well as supplying a discussion outline of the great economic problems involved in building a Christian social order. It includes also significant reference quotations, source material and bibliographies. Perhaps no one thing would do more toward promoting conscientious concern and intelligent, constructive action toward a Christian social order than to have thousands of groups in our churches following this course of study and action during the coming winter. It would constitute a most effective follow-up for Labor Sunday.

REQUESTS

Miss Helen M. Brickman, Director of Indian Work, Home Missions Council and Council of Women for Home Missions, returned from her recent trip to the Indian field with these requests. Perhaps you or your friends may be able to help.

The Friendship Club, composed of Indians living and working in Albuquerque, New Mexico, needs games and music for an orchestra. They meet every other week, bringing their supper and spending the evening together. There are usually about sixty in attendance.

*Additional copies of the Labor Sunday Message can be obtained from the Commission on the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York; price \$1.00 per hundred, 4 cents per single copy.

†"Unemployment, a Discussion Outline" prepared by Prof. Harrison Elliott, Prof. Erdman Harris, of Union Seminary, New York, Miss Nellie M. Day of Chicago, and James Myers may be obtained from the Association Press, 347 Madison Avenue, New York.

At the government hospital at Laguna, New Mexico, both the doctor and nurses pled for hymn books and sacred records for a portable victrola.

Any of the above should be sent to Mr. J. C. Ross, 324 Columbia Avenue, Albuquerque, New Mexico.

The children and young people at one of the government hospitals near Riverside, California, asked for stories and story papers. These may be sent to Saboba Hospital, San Jacinto, California.

NOTICE

The Department of Study of the National Board of the Young Women's Christian Associations is offering a course on "The Social Awakening of the Churches, 1850-1930," under the leadership of Dr. Vida D. Scudder for many years professor of English Literature at Wellesley College.

This course is to be given once a week for twelve weeks, beginning the week of September 28th at the national headquarters, 600 Lexington Avenue, New York, N. Y. The day will probably be Tuesday or Wednesday and the time suggested is either late afternoon or a morning hour. There will be a tuition fee of ten dollars.

Since it will probably be necessary to limit registrations for the course, the Department of Study for Association Leadership will be glad to have at an early date the names of those likely to attend with a statement as to preference for a late afternoon or morning session.

TEMPORAL VALUE OF SABBATH OBSERVANCE

Col. W. H. Paine, one of the engineers of the Brooklyn Bridge, gives this account: "Some years since, before a railroad was built or a stage line established across the plains, there was a large emigration to California over land. The necessary sup-

plies were carried by horses, mules, and oxen, which obtained their subsistence from the grass that grew not too plentifully along the route. Having passed beyond the limits of civilization, and having left churches and religious institutions behind, the restraints of the Sabbath were soon forgotten by most, and all days were alike employed in a diligent march onward. The company of which I was a member, however, had halted for one or two Sabbaths. Stopping one Sunday near where several routes converged, one of our company counted 197 teams that passed during the day. The idea of losing our advanced position—for we had started early in the season—and week by week getting farther and farther behind, was not relished. The best of the grass, if not all of it, would be used up by those ahead of us. The absence of any religious services and other reasons were adduced against stopping, and those who were in favor of resting were in the minority. But after the day's rest, on resuming our journey next morning we were not a little surprised at the rapid gait of our teams as compared with those of other companies. In two days we had overtaken and passed more teams than had passed us on Sunday; and all the week through we added to the number. When the next Sunday came around every voice was for resting all day, and so we continued to observe the Sabbath all the way through. I afterward compared notes with other similar trains that traveled every day, and found that not only were they weeks longer in performing the journey, but that they had lost many of their cattle and horses in crossing the last desert, while the remainder were unsaleable when they arrived at the journey's end because in so poor a condition. Ours, on the other hand, all arrived in good condition and readily sold for a good price."—*Bulletin, Woman's National Sabbath Alliance.*



WORLD-WIDE OUTLOOK



JAPAN-CHOSEN

The Press and Religion in Japan

ONE of the most significant features of the present religious situation in Japan is the growing publicity given by the press to religious news and ideas. The newspaper editor knows public opinion and would not provide such articles if he did not feel that his readers desired them. The *Osaka Mainichi*, the biggest paper in the country, has now a religious column appearing two or three times a week. It started this feature some years ago, dropped it and re-started it in answer to popular demand. The *Yomiuri*, another big daily, has a full-time religious editor and two or three columns of religious matter every day. Other big papers frequently carry religious articles.

In the provinces the situation is even more hopeful. One paper is paying for material supplied, and is the pioneer of what will be the usual procedure in future, if the religious forces are prepared to take the opportunity thus offered. Christian writers get a generous share of space and have no cause for complaint.

The Japan Christian News Agency, a cooperative and interdenominational body, is issuing two articles a week, which are syndicated to about forty papers. It is only limited financial resources which prevent an almost unlimited expansion. With adequate backing there is no reason why it should not be possible to have a Christian news agency of equal status with other news agencies in the country, providing good up-to-date material to the secular press. Once such a goal is reached, the agency will be in a position to support itself and so make a permanent contribution to the evangelization of Japan. Is this present

opportunity to be taken? What it will mean to the whole Christian campaign, especially in the country parts, to have the daily press carrying regular and good Christian articles cannot be over-estimated.

Peasant Gospel Schools in Japan

WITHIN the last three years, peasant Gospel schools have become a definite part of the program of the Christian forces in Japan. They occupy an important place in the 1931 plans of the Kingdom of God Movement. These schools are deemed so important that last April, the Kingdom of God Movement conducted a conference for the enlisting and training of leaders for these schools. Those connected with such schools shared their experiences with others who contemplate entering upon similar lines of rural evangelism.

The first peasant Gospel school in Japan was opened in Osaka as recently as 1926 by Dr. Kagawa and Rev. M. Sugiyama. It was inspired on the one hand by the Danish folk high schools, and on the other by the dire needs of rural Japan. It was conducted for one month, and the membership was limited to fifteen young farmers, who came from as many different prefectures. The curriculum was divided into three general subjects: the history of civilization, rural sociology, and Bible. Its purpose was to train young men who would return to their home villages as leaders. This school has been continued yearly under the leadership of Mr. Sugiyama and since then several rural schools have sprung up.—A. R. Stone.

The Kingdom of God Campaign

THE emphasis in the movement this year is put on the mobilization and training of the laity for active and ef-

fective service. Laymen's Training Conferences are conducted for different parts of the empire. One has been held in Tokyo for Eastern and Northern Japan and one at Nara for Central and Western Japan. A total of 1,500 laymen and laywomen attended these two gatherings. A high spiritual note was struck in each session.

In order to project the campaign into the unreached rural area with its 30,000,000 farming folk and its 12,000 unoccupied villages, short term peasant Gospel schools will be held in every possible rural district. The purpose of these schools is to train picked young men and women from the villages for Christian leadership in their own respective areas.

A "Training Institute for Peasant School Leaders" was held in Tokyo, April 9th and 10th and about 100 Japanese Christian workers, laymen and missionaries especially interested in rural work attended this institute and acquainted themselves with the purpose, program and technique of this means of bringing the impact of the Gospel to bear upon Japan's rural life.

Abolition in Japan

EIGHT more prefectures have passed bills abolishing licensed prostitution—Fukui, Fukushima, Saitama, Akita, Niigata, Nagano, Kanagawa and Okinawa.

To date abolition has not been put into effect, with the exception of Saitama where the last licensed houses were actually closed on the 27th of December last. Saitama thus becomes the second prefecture in the empire to free itself from complicity in this business, the other being Gumma where abolition was effected 36 years ago.

For the first time in Japanese legal history a verdict was given in the Osaka District Court declaring it no crime to repudiate the debts owing to the keeper of a house of prostitution. If this decision is sustained it will be epoch-making and will spell doom for the system by which girls are *bought* under the specious pretence of making a loan.—*E. C. Hennigar.*

American Films a Menace

MANY modern films are a menace to the moral life of Japan and the National Christian Council of Japan has been asked to take steps to secure a stricter censorship on the part of the police department in Tokyo. The chief Japanese censor on his own initiative stated that their greatest problem is with the films from America. He said that many of these films are highly detrimental to the morals of the Japanese people and he hoped that the National Christian Council would take steps to secure the stoppage of the coming of these undesirable American films.

The Executive Committee of the Council voted to call the attention of the Federal Council of the Churches of Christ in America to this situation and ask them to take every step possible to prevent the continued influx of undesirable American films into Japan.

This action was not inspired primarily by missionary influence. The committee which called on the police censor was composed entirely of Japanese. This protest against the type of American film coming to Japan is a protest from both Christian and non-Christian Japanese.

Effects of Newspaper Evangelism

THE newspaper evangelism method, in operation for a number of years, seems to bring incalculable results in reaching the people. In Tokyo, where a C. M. S. missionary is cooperating with Japanese workers in this plan of campaign, over 10,000 inquiries about Christianity were received during 1930. One of the most important Japanese newspapers has welcomed articles, and as a result applications for further news have come from all parts of the Japanese Empire. Requests being received come mainly from young men of average education.

Medical Evangelism in Chosen

THE evangelists in Pyengyang Union Christian Hospital, Korea, preached last year to thousands of in-

dividuals. About 110 showed signs of true repentance and a desire to become Christians.

A man who lost his eye in a fight some two years ago, became a Christian during treatment at the hospital and went home where he led his wife and mother to Christ. He forgave his enemy instead of going to law for damages, and this made a sensation in his town. He is now an active and respected Christian.

Another man, who is now a strong minister in the Presbyterian Church, was suffering with a boil on the neck which gave him considerable pain. He gave vent to his feelings with no uncertain sound, whereupon the doctor said:

"Would to God you had as much pain over your sins!"

That remark led to the transformation of his life and a fruitful Christian ministry.

Among Chinese in Korea

FOR many years the Federal Council of Protestant Evangelical Missions in Korea has aided in evangelistic work among the thousands of Chinese living in this peninsula. The Chinese themselves have given a total of yen 3,639.94 to this work. There are six established centers, all occupying their own buildings. These are in Seoul, Chemulpo, Wonsan, Pyengyang, Fusan and Hokuchin. New work is being opened in Chunju, with a Chinese-speaking Korean giving half his time, with still another beginning in Taiku.

In three of the stations there are day schools, where 83 boys and girls are taught the Bible, and a few have been baptized. The pupils all come from heathen homes, and many are bringing their parents with them to the services.

A preaching tour extending to the Manchurian border disclosed 14 professing Christians, representing Presbyterians, Baptists, Anglicans, Salvation Army, Marshal Feng's army, and one each from Wonsan and Fusan churches. The Chinese are scattered throughout Korea, and number about

60,000; probably one half have heard the Gospel.

A Lay Evangelist

TO THE little village of Sol-Chang-i (Wonsan District), there came one day a young man who had been a teacher in Mukden, Manchuria, but who had been compelled to return to Korea in search of health. He was an earnest Christian so he began to hold church services and one by one the families in the village were led to attend them. Today there is only one family left in the village which is not Christian. His attention was also drawn to the children who were growing up without an education. He organized a little school and began to teach them. At first he received no remuneration for this work, but later the parents of his pupils offered to give him his food in exchange for his labor on behalf of their children. An interesting story is told of this man, that among other things he taught his pupils a temperance song and that their custom was to parade through the village every evening, singing it. As a result of this practice the saloons in the village received less and less patronage, until finally they were all compelled either to close or to move elsewhere.

ISLANDS OF THE PACIFIC

New Philippine Field

A PART of the Philippine field which the Presbyterian Board has handed over to the Baptists consists of the Palawan Islands, declared to be the most needy and difficult field of the Philippines. Dr. Thomas, of the Baptist Mission staff, after two months' careful survey, reports at least 100,000 pagans who have never heard the Gospel. They have no written language, are pitifully poor, without any medical care, but eager to receive friends who will guide and help them. Dr. Thomas recommends that Filipino preachers be sent there at once, later an American to supervise. He urges a farm school rather than bringing the people from their mountain sections into

a town that is expensive and takes them from their own environment.

The work has been greatly strengthened by the coming of a young Scotchman, Alexander Sutherland, who has worked under the Baptist Mission of Scotland in the Orkney and Hebrides Islands. In addition to theological and Bible study, Mr. Sutherland has had training in tropical medicine, dentistry and house building, all of which will make him very useful in this new field.

Philippine Churches Unite

THE Presbyterian, Congregational and United Brethren Churches in the Philippine Islands have united under the name of the United Evangelical Church. The new church has a general assembly and conferences, each with a moderator who acts as a traveling superintendent. There are elders and deacons in the local churches, with both offices open to women.

New Field in Dutch Indies

THE little island of Bali has acquired fame among scientists, because, with Asia ending at Bali and Australasia beginning at Lombok, another island only 15 miles beyond, the differences between these two islands are so amazing. Birds and quadrupeds found in these two islands, so close to each other, are much more unlike than those of Britain and Japan. In this strangely fascinating island of Bali, about the size of Corsica, there are about one million people, mostly of the Malay race, of whom about 150,000 are followers of a certain form of Hinduism, and the remainder profess the faith of Islam. There are, however, some hundreds of thousands of Chinese. Among these peoples no missionary work whatsoever has been done until recently, when the Dutch Colonial Government consented to mission work for the Chinese. So great has been the achievement that the Chinese converts now wish to have a foreign field of their own. Chinese workers have accordingly been sent out to various centers on the island of

Celebes. Chinese are learning the Malay language, and make excellent missionaries.

The Gospel for Worrora

WHO are the Worrora? A tribe of aborigines inhabiting a corner of Northwest Australia, numbering about 300 persons. All adult Australian aborigines speak several languages, their own and those of their neighbors on either hand. Counting the neighboring tribesmen who understand Worrora, there are perhaps one thousand aborigines at present who speak this language. Worrora is a primitive, synthetic language, one where whole groups of thought are built up in long compound words, the despair of the translator. Rev. J. R. B. Love has translated the Gospel of Mark into this tongue. When it was completed, and the story of the Crucifixion read in church, the eager interest of the hearers was a reward for the months of assiduous labor.

NORTH AMERICA

Student Religion

A QUESTIONNAIRE sent to 1,500 students at Syracuse university by two professors of psychology reveals the following facts: Eight-twelfths of the 1,321 students replying hold unorthodox beliefs concerning the deity; three-twelfths are inclined to be liberal or agnostic; one-twelfth tend toward atheism; only 24 students are thoroughgoing atheists. In these findings, the psychologists say, there is no evidence "that the effect of continued study in college is to destroy religious beliefs by supplanting them with materialistic or mechanistic views. The effect seems to be merely one of liberalizing the individual while he remains upon the side of positive belief." It is interesting to note that nearly a fourth of 1,502 students rejected the miracles, one-half taking no definite stand, and one-fourth giving unqualified acceptance. Fifty-four per cent reply that some religious belief is necessary in order

to lead a good life, while 28 per cent say only a code of ethics is needed.

Congregationalists and Christians Unite

THREE thousand leaders of the Congregational and Christian churches met at Seattle, Wash., June 25th-July 3d for a joint convention to ratify the union of the two denominations with a total of 1,050,000 communicants. After the ratification of the union and adoption of a new constitution, officers were elected to serve as a grand council for the purposes of management, this arrangement to continue until 1935, when one directing head will be chosen.

A Hopeful Methodist Conference

THE ten-day conference which the Methodists have held at Delaware, Ohio, is one of the hopeful recent developments in American Protestantism. Confronted by the same problems of lessening interest and falling finances which confront most of the mission boards, the Methodist Foreign Missionary Society, instead of calling in the committee on ways and means, called in the committee on the state of Christian thought. Instead of launching a campaign it set aside a period for study. To take nearly three hundred and fifty ministers, educators, editors, laymen and women to a secluded spot for ten days of intensive discussion of underlying ideas and principles, without ten minutes being given to budgets, quotas or appeal slogans, is a decisive break with the promotional tradition which has ruled in the American denominations for years past. But it is a break long overdue, and of importance to all the churches, now that it has been made. The Methodists brushed aside everything on the surface of their church life to deal with underlying and ultimate issues. They sought a basis of faith rather than an outline of program. Here, again, the conference had an importance more than denominational, for if the forces of Protestantism would spend more time on

basic issues, and find something approaching unity of conviction, subsidiary questions of program and finance would take care of themselves. —*The Christian Century.*

Forward Steps at the Christian Endeavor's Golden Jubilee

THE Golden Jubilee International Christian Endeavor Convention met in San Francisco, California, July 11th-16th, with ten thousand young people present, broadly representative of the Christian youth and the three million Christian Endeavorers of North America. The new movements in Asia bulked large in the convention emphases. Toyohiko Kagawa of Japan was prevented from attending by illness. C. Y. Cheng, LL.D., moderator of the United Church of Christ in China, spoke on "The Changing Orient," and said that China has "turned the corner" in religion, and that the Church will again receive large enlistments. Edmund D. Lucas, D.D., Ph.D., president of Forman Christian College, Lahore, brought a stirring message of Christian progress in India. World peace and interracial good will were stressed in addresses by Colonel Raymond Robins, Chicago; Harry N. Holmes, field secretary of the World Alliance for International Friendship Through the Churches; Rev. Walter W. Van Kirk, New York, of the Federal Council of Churches of Christ in America; Rev. A. E. Cory, D.D., of the Disciples of Christ; and Rev. Wallace J. Anderson, secretary of the Korean Christian Endeavor Union.

A youth disarmament petition was addressed to President Hoover, urging him to use the new international law principle of the Peace Pact of Paris to cause our government "to take leadership with a definite program for the reduction of armaments."

The convention gave its heart to the acceptance of Jesus Christ as personal Saviour, to an enlarged program of evangelism and personal devotions, to tithing and the stewardship of ability, and to the call upon some for full-time Christian service. The enlist-

ment of more than sixty for Christian life work was received.

Leaven in Chicago

THE largest Protestant church in Chicago is said to be the North Austin Lutheran Congregation, which has 3,112 confirmed members and 2,000 in its Sunday schools. It began eleven years ago with fifty-one members. Rev. F. W. Otterbein, the pastor, explains this remarkable growth:

There is no doubt that the personal work of the people out in the world is responsible for the continued large growth in membership. Our people and workers are instructed not to ask others to "unite with the church," but to "come and worship," or, as Andrew used to put it, "come and see." When they attend services the Holy Spirit begins to work. The yearly canvass provides the names of all unchurched families in the district. These are placed on a mailing list and they receive church literature. For the past five years the majority of the accessions have been "out of the world."

Boys' Prayer Meeting

FOR more than forty years a successful boys' prayer-meeting has been held in Westminster Presbyterian Church, Elizabeth, N. J. It was organized in the '80's by Frederick K. Day, upon suggestion of the pastor, the Rev. John Gillespie, D.D., who desired training and participation on the part of a large group of boys just taken into church membership. This prayer-meeting has formed an important part in the Christian training of hundreds of boys, efficiently supplementing the preaching of the pastor and the teaching of the Sunday school. Seven members of the class have entered the ministry and scores have become church officers. It has aligned growing boys to definite Christian standards and aided greatly in solidifying their Christian characters, besides affording a training in the leadership of meetings, in the practice of public prayer and intensive study of the Scriptures.

LATIN AMERICA

Church Law in Mexico Causes Trouble

THE new law, governing the number of priests which shall officiate in Mexico was put to the test in Vera

Cruz on Sunday, June 20th. The new enactment allows one priest to every 100,000 inhabitants, a total of eleven priests to 1,100,000 population. A violation of the law carries a fine of \$500. The Papal delegate to Mexico made protest to the President, but he made no response. In the meantime, a priest was killed from ambush in the town of Huatusco. At the funeral of the priest a riot occurred in which three officers of the law and two civilians were killed and many injured. The Governor of Vera Cruz states that he has received sympathetic letters from governors of other provinces, who are considering the enactment of similar laws.

St. Luke's Hospital, Puerto Rico

THE Episcopal Board reports that St. Luke's Hospital at Ponce, Puerto Rico, which was all but destroyed in the hurricane of 1928, has been rebuilt and was opened on May 12, 1931. The new building is of Spanish architecture, and has a capacity of seventy beds. It was built and almost completely equipped at a cost of about \$145,000. A chapel is part of a separate building. St. Luke's is staffed by Puerto Rico doctors. The advisory board includes six professional and business men of Ponce. The nurses' training school provides opportunity for Puerto Rican girls from church schools to enter a profession of great usefulness to their own people.

Koreans in Cuba

A GREAT community project at El Fuerte, Cuba, has grown from a little Sunday school started in a private home by a graduate of La Progresiva School at Cardenas. A day school was started, and a new building has recently been built. The day school will be used as a demonstration school for the normal department of Cardenas. The church is joining with the school in making this a center of community service. This project was the means of discovering a family of Korean Christians who have been living in that section of Cuba for years. They have Bibles and hymn books in

their own language, and have kept up the family altar. The parents speak very poor Spanish, but they are now bringing their children to school and Sunday school.

The Indigenous Church

MANY problems arise in the formation of an indigenous church in Peru. With them all is the consistent aim to make the evangelical congregation a constituent element of the community, and not a group apart. One instance relates to burial in public cemeteries. Priests assumed the Catholic Church had sole rights; the evangelicals refused the easier way of a separate burial ground, thus marking them as a people apart; after a time Protestants were allowed burial in public cemeteries and a precedent was established.

The school problem was another. Despite the fact that mission subsidized schools would be superior educationally and ethically to many schools provided by the government, it was agreed that persecution and disabilities inflicted by fanatical Romanists upon children of Protestant parents was preferable if, eventually, the children might be recognized as having their equal right to education in the schools of the nation, without suffering religious coercion. The battle is not yet won, but it is being fought, not for motives of intolerance, but to preserve the principle which is at stake, namely, the right of the converts to be Protestant Christians, without detriment to their rights as Nationals.

Bibles Called "Red"

THE Secretary of the British and Foreign Bible Society for Chile and Bolivia had the following experience:

When the customs official was going through my suit case, he threw on the floor English magazines, Bible Society reports, and Bibles I had with me, and maintained that they were "Red" propaganda. I was told to prepare to get off at the next station—a frontier town—to

be sent back to Chile. I had an uncomfortable half hour trying to persuade the officials from putting into effect such a drastic and uncalled-for action. I asked them if they had ever read or seen the Bible, to which they replied, "No!" I offered them a copy and asked them to read it, and see what kind of propaganda I was engaged in. They accepted the Bible and let me go. On my return I met the same officials. They approached me this time with quite a different attitude, and remarked that they had been reading the Bible with "*mucho placer y provecho*"—much pleasure and profit.

—Alliance Weekly.

Schools Close in Colombia

IN SPITE of the financial depression in Bogota, Colombia, the American School for Boys has an enrolment of 308 pupils. Rev. Walter S. Lee, missionary of the Presbyterian Church at Bogota, writes that many schools have had to close because of insufficient funds to continue to operate, including government public schools.

EUROPE

The Y. M. C. A. in Italy

THE general measure taken by the Italian police authorities with regard to "all youth associations not directly dependent on the Fascist party" also affected at first some of the Y. M. C. A.'s, whose activities were suspended. As soon, however, as the aims and character of our Movement were explained to the Ministry of the Interior and the local Prefects, this regulation was immediately revoked so far as these Associations were concerned. This is an additional proof of the esteem and respect in which the Y. M. C. A.'s are held in Italy. In all countries (except Russia) to which the Movement has spread it is considered as a constructive Christian force working for the moral and spiritual welfare of youth.

Spezia Mission

MR. E. J. MADDOCK, deputation secretary in Great Britain for the Spezia Mission for Italy, gives the testimony of an Italian pastor, unconnected with the Mission:

"Tell the people of Britain that the cause of Christ in Italy cannot do without the Spezia Mission for Italy. While other people are doing good work, there radiates powerfully from the Spezia Mission a singular sweetness and a fragrance of the Lord Jesus Christ which permeates the spiritual life of the whole land."

The main work of the Spezia Mission for Italy, whether it be in the meetings and services, the Bible Day Schools, the orphanage, or in a little meeting tucked away in some remote corner of the Gulf or on the mountains, is to lead boys and girls, and men and women to a saving knowledge of Christ. Attacks upon the Mission have stirred many to see for themselves, and real revival has followed.

A Visit to Poland

IN 1921, Rev. Jaroszewicz, a Pole converted and educated in the United States, returned to his country and began telling about Christ. His first convert was a fine, intelligent woman who gave her home and its surrounding land to the Union of Churches of Christ for an orphanage. Mr. Jaroszewicz recently came to America, seeking to enlist the aid of Protestant churches, and following his visit in Pittsburgh, Dr. R. N. Montgomery of the Pittsburgh United Presbyterian Seminary, was appointed by a group in that city to visit Poland, and learn the facts of the movement. He was most favorably impressed, and found the leaders to be men of sterling character, zealous, but not fanatical, making every sacrifice that the work might progress. The records and routine were in sound condition. Pastors must earn their living, preaching on the side as they find time.

The work now has its headquarters in Kobryn; eventually a building is to be erected in Brest-Litowsk, which gives opportunity of reaching every part of the country by the six railroads and six automobile roads which come into this city. In Kobryn, Dr. Montgomery found the leaders preaching, visiting the different churches, or-

ganizing congregations, editing their religious monthly, *The Christian Union*, distributing Bibles, Testaments and tracts, attending to matters that come up with the government, etc. The *Union* is practically the only Protestant reading matter the leaders and members of the churches have. Unless funds are soon forthcoming they will be forced to publish it only once every two or three months. The movement has grown until there are over twenty organized churches, with a combined membership of several thousand.

Inconveniences in Bulgaria

A CRUDELY woven blanket weighing forty pounds for a covering, and a board laid on wooden horses for a bed, are considered minor details in Bulgarian villages where soggy black bread, beans, and a few other vegetables form the diet of people. They spin their own clothing by hand and light their little oil lamps by holding a coal from the fire against the wicks and blowing it into a flame to save matches. But these inconveniences mean nothing to the visiting missionary when he is able to preach in a crowded room to attentive groups and number at times among his new followers of the Way some of those who, prior to their reformation, were the village's worst citizens. "Now their faces shine with faith and hope in Christ," writes W. C. Cooper from Philipopolis, Bulgaria. Almost every family in one village has a Bible and religion is the general topic of conversation in the coffee shops and reading room. "It is a joy to work among these people," Mr. Cooper adds, "one forgets inconveniences when one sees people hungry for the message of Christ."—*Missionary Herald*.

World Conditions Reviewed

IN REVIEWING in detail the work of its missions in many lands the Presbyterian Board has this to say concerning the future:

The situation in Russia and the effect of the ruthless anti-religious program of

the Soviet government again form the outstanding feature of world news in the field of religion. "Will Christianity definitely recede before atheism in the largest country on the European continent? Will one-sixth of the civilized inhabitants of the globe go permanently pagan? Will the anti-religious impetus, going East as well as West, engulf the first fruits of the harvest of Christianity in China, Korea and Japan?" These are some of the questions which religious leaders abroad are beginning to ask themselves.

The European churches are thoroughly roused to the danger of the propaganda that is sweeping over the Continent from Russia, carried by radio, poster, pamphlet and motion picture to the most remote village, and finding a ready hearing among the millions of unemployed (Germany alone has 4,500,000 out of work now), many of whom have been idle for a year or more, and are embittered against society and Church, as well as against the state for their inability to cope with the world-wide depression.

Russian Intolerance

ALL books and magazines are rigidly censored, and the only newspapers are government controlled. Most of the churches carry on services but the Soviet rulers seek to bring about the eventual dissolution of the church by turning the minds of the children away from God and the church, and putting various handicaps upon the prosecution of active church life. They have disestablished and disendowed the church. They have closed the seminaries. Religious instruction of groups of three or more children under eighteen years of age is prohibited. The priests cannot vote and they receive no ration book to buy food and clothing at the government stores.

No weekly activities, such as clubs and classes, are permitted—nothing but the carrying on of services of worship.

The Communist government, despotic though it be, is determined that everybody shall be educated (in everything except religion). They are building schools, raising the salaries of teachers, giving free board and tuition to about half the students at technical

schools, medical schools, and colleges, publishing and selling millions of books and leaflets, establishing libraries both permanent and itinerant, putting on educational films in the movies, and broadcasting instructional talks from the giant radio station at Moscow. Last year ten million adults were taught to read and write, most of them by volunteer leaders, urged on by Communist enthusiasts. Sixty per cent of the recruits for the Red Army entered the barracks illiterate. Two or three years later they were ninety-five per cent literate. They are organizing study groups or "Red Corners" in every industrial establishment and classes and lectures in the "Workers Clubs" and "Peasant Homes."—*The Churchman*.

AFRICA

Conference for African Children

THE International Conference for African Children was held in Geneva from June 22-25, 1931, with three hundred attending—including doctors, philanthropists, missionaries, and representatives of various governments. The International "Save the Children" Union organized this conference under missionary impetus. Three main questions were dealt with: infantile mortality in Africa; education as it prepares children for life; and the general conditions of child and youth labor and the protection of child labor in Africa.

Child labor in Africa presents an acute problem in industrialized districts. The problem of infantile mortality is more serious and all reports contain appalling figures; the percentage is rarely less than twenty, while the most frequently recorded average is between sixty and seventy. Such a situation can be met only by the joint effort of all the colonial, native, educational, and missionary forces. Among innumerable causes—syphilis, tuberculosis, children's epidemics, economical exploitation, native superstitions and customs were those most frequently discussed. This shows the necessity of

work in the field of school and health education.

The conference decided to establish a center, under the direction of the International "Save the Children" Union, in order to carry on the inquiries and to collect documentation on the above and related questions. The International "Save the Children" Union will be glad to send the resolutions voted by this conference to anyone applying for them.

Revolt Against Authority in Africa

IN HIS report on the mission fields presented to the Paris Society of Evangelical Missions, M. E. Allégret stated that the revolt against authority is one of the serious problems of the day in Africa, as in other parts of the world. In order to counteract it an attempt is being made to revive the ancient religions of the East. "For the same reason," he said, "we are witnessing in Africa a revival of the old paganism and some of the really civilized people on the coasts are returning to idolatrous practices, to which they attempt to give some spirituality by combining them with fragments of Christianity. The revolt against authority, the wave of materialism which is sweeping young and old, men and women, on to the conquest of wealth and pleasure, the increase of alcoholism and immorality, the Bolshevik propaganda for which the soil is only too well prepared, the general unrest and unconscious sadness arising from the feeling that life has now no firm foundation, the irrational and growing distrust of the white man, who has lost his old prestige; all these factors.....are making the missionaries' task far more difficult. The Christians themselves, especially those of the second and third generations, who have not had to struggle like their fathers to win and maintain their faith, sometimes waver. Our missionaries write that our churches are reaching the difficult age where people want to live their own lives and do not easily accept any au-

thority, either of the missionaries or even of the Gospel."

An African Communion Service

OUR last communion service (Sunday, May 24th) was the largest in the history of the Foulassi station, West Africa. The Sunday before I preached on Christ sending out the seventy and I told the people that I wanted seventy volunteers to give a whole week to personal work in the villages and to calling the unconverted folk to come to the service. Over one hundred volunteered. I think that they must have seen every man, woman and child within a radius of 15 miles of Foulassi. When such a group of consecrated men and women went forth something had to happen. I organized other groups, who were not able to go, to hold little prayer-meetings each day to ask God's blessing on the work that the 109 were doing.

Last Sunday morning so many came to church that there was no place to put them and we had five overflow meetings. My wife had a meeting for 600 children in the girls' school, Mrs. Krug had a meeting at the dispensary, Mr. Krug held a large meeting at the boys' school for the people who lived near Foulassi, for the people wanted to give the guests the good seats in the church. Our Foulassi evangelist held another meeting for Foulassi people in the normal school building and I held the service in the church. There were 3,254 people present, almost 1,000 more than our largest congregation in the past. When I had finished preaching on the text "Return unto me and I will return unto you," I called for all who wanted to return unto God to come forward. One hundred and fifty people came and accepted Christ as their Saviour—41 men, 51 women and 58 children. It was a great day. Never before have I seen the Spirit of God work with such power. Two of our new confessors are young men who hold high positions with the French administration. The five strongest chiefs in this

section were present. That was unusual as they never come near the church. None of them confessed but we are praying that they will come into His fold some day.

The chief and government head-man who confessed at Nkumajap some time ago is an enthusiastic convert. He has released his women and is now showing others the Way.—*Rev. Irvin W. Underhill, Presbyterian Mission, West Africa.*

Religious Training in Egypt

THE general theme for a series of fourteen religious leadership conferences in Egypt this year was "Religious Education from a Theoretical and Practical Standpoint." Daily vacation Bible schools were also considered. This movement is only two years old in Egypt, but 59 schools were conducted, a gain of 80% over the former year. At least 2,360 students participated, of whom 500 were Moslems. Every Sunday in Cairo more than 1,500 boys and girls assemble in street Sunday schools held in 26 localities. In Assiut, there are 1,300 in such street Sunday schools and the total attendance, including other cities, is over 4,000. Bible lesson picture cards are a feature in each school. Many of the children join the day schools. Often a street Sunday school is turned into a day school and here the children receive a Christian education. Sheikh Metry Dewairy is the field worker.

An African's Choice

A NUMBER of evangelists were gathered together studying the Scriptures. The missionary conducting the class said: "Supposing a robber came and threatened to take away all your goods, but gave you the option of choosing one article to keep. What would you ask to have left?" All without hesitation held up the New Testament, saying, "This Book." The missionary said, "But if the robber would not permit you to keep the whole of it, which portion would you prefer?" Most of them replied, "John 3":

but one said, "No, Romans 8; for in that chapter is recorded what God has done for us in Christ, and we are assured that those monsters which have slain their thousands cannot separate us from the love of God which is in Christ Jesus."

Medical Work in Morocco

SPECTACULAR success or impressive statistics rarely accrue to those who preach Christ in the North African territories once known as the Barbary States. Nevertheless, Dr. James Liley, son of the late A. V. Liley of the North Africa Mission, feels that the soil is assuredly being prepared for a plentiful harvest. Fez, ancient capital of Morocco, has a population of 120,000, more than twice that of Tangier, and possesses an ancient Moslem university, where fully 1,000 young men are being educated in the tenets of Islam. In this strategic center Dr. Liley, his wife and three lady workers, find abundant scope for medical missionary activities. That the ministry of healing is breaking down prejudice, and opening doors for Gospel testimony, is evident in many directions. Patients are now more ready to join in hymns at the services and to give heed to the Word. Dr. Liley is often asked by the men to attend the womenfolk in their households—a remarkable change of attitude as compared with former days and French authorities allow full liberty for Scripture distribution and other forms of evangelistic work, except in certain military zones.

For "Starving America"

AN AFRICAN church has sent money to "starving America"! Three dollars and seventy-seven cents has come to the Presbyterian Foreign Board, from Batanga, Africa. It comes from a few native Christians, and is forwarded by Rev. Albert I. Good, D.D., Presbyterian missionary with the following letter:

A month or so ago there was a little article in the Bulu news sheet, the *Mefoe*, telling of the hard times in America, and

indicating that there were actually people in America who did not have enough to eat. This particular item caught the attention of Pastor Eduma Musambi and his son Musambi, who is an elder in the church at Batanga, and they decided to give something for the starving people in America. They quietly told the church people about it, and entirely of their own volition, a sum of money was gathered, which I enclose to you. I had nothing whatever to do with this matter except to receive the money and transmit it.

A contribution of 16 cents was from a widow who sold food to give it.

This is bread cast upon the water, returning after many days.

WESTERN ASIA

Turkey Getting in Step

THE Turkish Government's interest in character training is seen in the courses introduced in the regular school curriculum on "Religion for the Children of the Republic." These courses provide direct teaching against cherished beliefs and customs, as, for example, magical or faith cure, fortune telling, visiting graves to make a wish, magic, lighting candles for the dead, the use of Arabic (which is not understood by the masses) in church services, and believing foolish traditions. These "Religious Lessons" are really lessons in conduct, and are against things usually associated with religion in that country. They advocate the use of modern machinery, European science, cleanliness, sanitation, scientific medicine, exercise; the acceptance of modern clothes, manner of eating, and civilization; the use of the vernacular and the separation of church and state.

Turkey Anti-Missionary

THE reactions against Christianity are still strong in Turkey. An article published under the title, "We Must Stop the Activities of the Missionaries," in *Son Posta*, contains the following: "John Dewey, the educational expert of America, studied for some time the educational organization of China. When he returned to America . . . he passed the following judgment on the activities of the mis-

sionaries in China: 'The American priests are busy poisoning a nation which is in the process of regeneration. If America is sincere in her intention to help China, she must first recall her missionaries.' The same educationist also came to Turkey some years ago . . . and studied our educational system. When he returned to America he passed the following judgment on the activities of the missionaries in Turkey: 'The missionary schools in Turkey are suspected of religious propaganda; for this reason they have lost their authority in all the East and forgotten their educational duty.' In no civilized country are there religious schools. No civilized nation is willing to give its children to priests for education. But imperialistic powers use these schools as tools for propaganda and conquest The most important duty of the new Turkey which is anxious for her independence is to stop the missionary activities which are the organs of imperialism. A secular government which has separated religion from state cannot permit missionary and religious schools. In Turkey no chance for existence must be given to missionaries." This is an evidence of the effect of godless education in America.

In Changing Persia

GIRLS in the tenth-year sociology class at Iran Bethel School, conducted by Presbyterian missionaries in Teheran, have had a good many interesting experiences this year. They visited twelve government institutions, such as the government printing office, the city insane asylum, an orphanage, and finally, to crown the experiences, the head of the government airplane service invited the class to take a hop in his plane. These Persian girls a few years ago would hardly have been allowed outside the four walls of their homes.

INDIA, BURMA, SIAM

The Present Situation in India

MR. RALLIA RAM, the late Mr. K. T. Paul's successor on the National Committee of Y. M. C. A.'s of

India, Burma, and Ceylon, on his way to the Y. M. C. A. World Conferences in the United States, made the following comments on the situation in India:

One of the most important tendencies in India is its rapprochement with other great nations of the East, more especially in matters of intellectual and cultural value. In February, there met at Lahore the first Pan-Asiatic Congress of Women, and an Asiatic Teachers' Congress has just met for the first time in India. This shows that Orientals are becoming less interested in the West and more interested in Asia itself.

The Nationalist wave passing over India is not the first of its kind. Every ten years, it has been noticed, there is a great renaissance of the spirit of liberty. What is new is that for the first time this movement has no religious coloring. The great majority of Nationalist youth is hostile to religion. This is no reason why Christians should not take an active interest in the Nationalist movement.

A Christian Nationalist Party has recently been formed. Its principles are as follows: "Indian Christians must give their help to the national movement; they must take their full share in the sufferings of the people; they must participate in the political life of their country; they must renounce demands for special and legal privileges for their community."

India's Latest Census

FIRST information is now available regarding this year's census of India. The total population of this great land is now 351,000,000, an increase of 32,000,000, or ten per cent in ten years. Judging by the preceding census, the Christian population, including Protestants and Catholics, probably will show a thirty per cent increase, bringing its present total to over six millions. Rejoicing is tempered by the fact that there are 30,000,000 more to be evangelized now than there were ten years ago. Add to this the fact that nearly all of the

large mission boards find their finances reduced to such an extent that retrenchment on a large scale has been forced upon them.

Making the Most of Life

SOME years ago Dr. Sam Higginbottom received the following letter from Prof. N. A. Nitale:

"I am an assistant professor of biology in Wilson College, Bombay. The doctor has just told me that I am a leper and must give up my work here at once. Will you receive me into your institution and let me do some work for my suffering fellow men while I have yet strength?"

He was admitted and immediately set up a laboratory where he has worked out several valuable tests. He has discovered that most lepers have hookworm, malaria or some form of intestinal trouble, all of which must be eliminated before there is any hope for cure. Not content with this great service he has organized a training school composed of young men and women who have been cured of leprosy. These young people are being trained in laboratory work so that they can go out and help in other institutions where they are sorely needed. In order that the training, which requires about three years, may be as thorough as possible, Professor Nitale requires the study of English, mathematics, physiology, sanitation and the elements of chemistry and biology, all of which he himself teaches.

At Miss Sorabji's Grave

BESIDE her grave many lost all fear of death as divider and conqueror," writes Miss Susie Sorabji's sister from Poona. "Canon Butcher of Bombay conducted the services which were attended mostly by non-Christians. A wonderful thing happened. Naja, a lovely Parsee girl came forward and asked Canon Butcher to announce that she wanted to be baptized. It was a marvelous piece of courage for her own Zoroastrian community was there in greater numbers than one would find them anywhere

else. The persecution has begun already. Her relatives and the high priest threaten her and alternately bribe her. The worst to face must be that which I heard a relative shouting at her: 'If you are baptized you will do a great wrong to one whom you profess to love. You say you love Miss Susie! You know how she loved her work, and St. Helena School. If you become a Christian, we'll wreck St. Helena. We'll empty it. If you stay a Zoroastrian we will pack it so that it will have to be enlarged still more, a wonderful memorial to Miss Susie whom we all love.' Again they urge 'at least be a Christian in secret, not openly, not baptized.' She needs our prayers."—*A letter by Miss Cornelia Sorabji.*

Siam Sends Missionary

THE Siamese are sending out their first missionary. Kru Seng Saa, his wife and children are going north-east into Korat. Many of the people there are primitive, frontier animists. Very few are Buddhists. Kru Seng Saa is a Christian college graduate. He taught a short time in Pitsanuloke, then took up city evangelistic work in which he was engaged when this call came. He is a devoted worker and a man of enterprise. Since he began his work before there was a theological seminary, he received his training by doing, with some study under the missionary with whom he worked. His wife was for eight years a nurse in the Chulalongkorn Hospital. They will be supported entirely by Siam churches.

Christian Council in Siam

AN INTERESTING development in Siam is the formation of a National Christian Council. American Presbyterian missionaries outnumber those of other denominations, but Rev. C. R. Simmons of the Church of England Mission is chairman of the Council; and Rev. Clarence Norwood, head of St. Peter's School for Boys in Bangkok, with one American and one

Siamese, form a Christian Literature Committee, whose attention is devoted largely to translation. A prominent Siamese lady has revealed herself as a poet of sufficient ability to compose correct Siamese verse, and has prepared some suitable adaptations of the Psalms for use in praise service.

CHINA

Mass Education Experiment

REPORTS of the ten year rural experiment, inaugurated by Y. C. James Yen as a mass education movement show that the first year's enrolment in elementary schools is 14,210, exceeding the quota set by the movement by more than 4,000. Next year the goal is "no less than 30,000 young men and women." Economic education has been progressing steadily and health education has begun.

An agricultural fair, similar to the well-known county fair in the United States, was held with a definite social and educational purpose. The mornings were devoted to demonstrations and lectures, the afternoons to dramatics. In cooperation with the Department of Agriculture, three farmers' institutes were held at three centrally located villages, with sessions of about two weeks. The total enrolment of the three institutes was over 600. More than 500 stuck to their training until the end, and 451 received certificates qualifying them to be demonstration farmers. A traveling clinic goes into selected villages which have elementary schools and which are convenient centers for at least five or six villages. Vaccination and physical examinations are given. Two health institutes have been held, with encouraging results.

Equal Rights for Women

A NEW law which gives to women rights equal to those enjoyed by men has just been promulgated in China, and works an amazing revolution in Chinese family relations. The Chinese woman is given absolute equality before the law, not only in

marriage, but in all other matters. Daughters are entitled to inherit their parents' estates equally with sons. Under old law, Chinese women could not even own property after they were married. The new law of family relations, now effective, makes no mention of the concubinage system, which has been prevalent in China for centuries, and is still common in some parts of the country. While the system is not specifically outlawed under the new code, it is made unpopular; for no provision is made for children of concubines to inherit.

Dr. Wang Chung-Hui, Chinese judge at the Court of International Justice at the Hague, worked out this law in the new civil code, upon which he has spent more than a year. Legal experts declare it a masterpiece, incorporating the best principles of modern law and the best of ancient Chinese customs, with little harm to either.

Dr. Koo on China's Chief Need

DR. T. Z. KOO, of the National Committee of the Y. M. C. A. in China, says that the chief need of China today, in order that its people may again become creative, is not scientific or material development, but contact with God. "When a people loses its contact with the vital personality of God, a God greater than anything the human mind can conceive," Doctor Koo declares, "that people soon begins to lose its vision; and when a people loses its vision its creative capacity steadily dies out." He says that there was a time when the Chinese were discoverers and pioneers in art, literature, philosophy, government and science, but for the past thousand years they have lived merely on their past.

Training Youth to Fight Communism

BECAUSE of the activities of the Reds and bandits, the missionaries of the American Methodist Board have been compelled to evacuate the northern part of Fukien Province.

The President of China is planning an anti-lawless campaign in the provinces of Hupeh and Kiangsi, has reorganized the Central Military Academy, and himself spends four hours daily lecturing and acquainting the students with the "brutal crimes" of Communism and warning against its influence. These students, when trained, will be sent to Communist areas to spread "the gospel of Three People's Principles" in order to counteract the Red menace.

Christianity Gains in Quality

THE China Inland Mission baptized six hundred more converts last year than the previous year. Chinese leaders are measuring the serious responsibilities of autonomy as a result of the enforced absence of missionaries. Indigenous leadership in country mission hospitals is a striking success, and of one hundred and twenty graduates of Peking Medical College one half are in missionary service. Chiang Kai-shih, China's president, has built a church in his native town, since his baptism, and encourages Christianity in every way.

Frightful persecution is another side of the picture. Not long ago the Reds took a town in the vicinity of Hupeh. The Christians fled to the church, hoping it might prove a refuge. Before long, however, the Reds entered and asked for the pastor. The Chinese pastor at once stepped forward and said, "If you seek the pastor, I am he." They took him prisoner and he went to his death a few days later as triumphantly as any martyr in the early church. In spite of unfavorable government regulations, the fury of the Reds, threatening bandits, factional wars, famine fever, and student propaganda, the church goes forward. A few years ago, Dr. Grenfell when visiting China said: "You are to be congratulated. It is much more hopeful where the church is persecuted than where, as in America, it is simply neglected."

MISCELLANEOUS

A Friend of Missionaries

THE General Assembly of the Presbyterian Church sent a message to Captain Robert Dollar, the famous shipping man, and a ruling elder, who is now eighty-seven and ill. He has been remarkable in his business achievements, and even more in his religious life. He was reported the other day as still rising in the morning and conducting worship as he has done for over half a century, then returning to bed. He said recently: "When I come to die, I hope I will have a hard day at the office, come home, read my Bible, then go to sleep and wake up in the next world." May it be so! There are few of his kind left. Here is another of his characteristic utterances, which has worldly value: "Don't wait for your ships to come in. Just keep sending them out. They'll keep coming in all right as long as you send them out."

The World Dominion Movement

HERE are eight of the twenty-one principles set forth in a circular of the World Dominion Movement. The head of the organization is Thomas Cochrane, of England.

1. The Movement stands for the evangelization of the world in this generation.

2. The Movement stands for the final authority of the Scriptures and the Deity and atoning death of the Lord Jesus Christ, the world's only Saviour.

3. The Movement stands for the obligation which rests upon every Christian to be a soul-winner and for impressing upon every soul won to Christ this paramount duty of winning others.

4. The Movement stands for the truth that its great objective can only be attained if those associated with it are men and women of power through prayer and the indwelling of the Holy Ghost.

5. The Movement stands for the complete coordination of all that is being done at home and abroad to make Christ and His salvation known to every man, woman and child of this generation.

6. The Movement surveys the world, country by country, so that it may find out and direct attention to the regions of greatest need. It has thus created an Intelligence Department for lack of which there has in the past been a great

waste of resources—with duplication and overlapping and such a misdirection of forces that valuable life and work have not counted to the full extent of their possibilities, and huge areas are still untouched.

7. The Movement stands for New Testament principles of expansion, for widespread evangelism in order that groups of believers may be gathered into churches which, from the first, must be self-governing, self-supporting, and self-propagating.

8. The Movement stands for the truth that these Churches are under the care of the Holy Ghost and that they should be taught to depend upon Him for all their needs, spiritual and material.

Clergymen Polled on War Question

THE sentiment of 53,000 clergymen on matters pertaining to war was sought by the *World Tomorrow* in a questionnaire. Out of the 19,327 who responded, 12,076 believed that America should go on record as refusing to sanction or support any future war.

The questions and summarized answers follow:

Do you favor military training in our public high schools and civilian colleges or universities? Yes, 2,574. No, 16,018.

Do you favor substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are willing to do? Yes, 15,449. No, 2,702.

Do you believe that the policy of armed intervention in other lands by our government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means? Yes, 12,017. No, 3,899.

Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant? Yes, 10,427. No, 5,801.

Could you conscientiously serve as an army chaplain on active duty in wartime? Yes, 8,700. No, 6,628.

Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your sanctioning or participating in a future war of defense? Yes, 8,316. No, 7,130.—*The Churchman*.



BOOKS WORTH READING



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

The Hinterlands of the Church. A study of areas with a low proposition of church members. Index by Elizabeth R. Hooker, 8vo. 314 pp. \$1.75 net. Institute of Social and Religious Survey, New York. 1931.

There are religiously handicapped people and handicapped districts. Few realize that only about one half of the population of the United States belong to any religious organization, Protestant or Catholic, Jewish, Hindu or Confucian, Theosophist, Christian Science or Mormon. Many thousands live in communities where they have no regular church privileges.

Three years ago the Institute of Social and Religious Research began to investigate six kinds of territory in the United States where rural churches are absent, closed or ineffective. In some counties less than 20% of the population are church members; in others the percentage is over fifty.

Miss Hooker, who has a useful article in this issue of the REVIEW, and who writes this report of the survey, has done a careful piece of work, accompanying her interpretation with twelve tables and twenty-eight charts and maps. Her studies include the six kinds of territory investigated, with separate chapters on the old hilly areas, level areas, grazing regions, mountain sections, cut-over districts and dry-farming regions. She then reviews the church situation in these territories and describes the attempted remedies; six appendices relate to tests for measuring church effectiveness, statistical findings, rural churches of Vermont, and the "Indices of Changing Social Pattern."

Here is a valuable study—especially for pastors in the regions mentioned, for Home Mission officials and for stu-

dents of America's religious problems. Noble character is the basis of usefulness; knowledge of God and a right relation to Him is the basis of character; religious teaching and expression are essentials to the knowledge of God. If America is to be strong and if Americans are to be Christians then every man, woman and child should have an opportunity to learn of God and to worship Him. If this is to be done the "Hinterlands" must be occupied for Christ. Miss Hooker shows the present need and suggests ways for meeting that need.

The Rural Billion. By Charles M. McConnell. 171 pages. Cloth, \$1.00; Paper, 60 cents. Friendship Press, New York. 1931.

A comprehensive and illuminating presentation of the economic and religious background of more than one-half of the world's population who live in towns, villages, and open country. The necessity for the application of the Gospel message in terms of community service, economic advancement, more adequate educational and medical advantages under leadership which is trained specifically for this broader program of evangelism among rural folk is convincingly presented. The author has drawn upon his own rich experience in the field of rural evangelism and upon the experience of missionaries in home and foreign lands whose labors bear witness to the possibilities of Christianizing rural society through patient, persistent, self-denying devotion and faith such as were nobly exemplified in the life of John Frederick Oberlin and of others of the present generation. Numerous illustrations of the transformations wrought by their efforts are offered

in proof of the enduring value of their work.

In a forceful advocacy of the right of the rural billion of the world to enjoy the privileges and opportunities accorded to those who dwell in the cities, the author has carefully avoided the implication of many treatises on the subject of rural sociology, that rural folk are different and that rural life is "a thing apart" from the rest of the world. He reminds us again that the modern world is a neighborhood "within speaking distance across the fence" in which the good of one is the concern of all, and that "no accident of birth, no given occupation, no circumstance of race or nation should bar any individual from enjoying the common wealth of the world and sharing its opportunities for abundant life." We must become better acquainted with our rural neighbors, with their problems and their possibilities, not in a patronizing spirit but for the sake of the contribution which they may make in partnership with all who love Christ and follow His teachings, to the building of His Kingdom. It provides valuable and interesting collateral material for leaders and members of study class groups, besides furnishing helpful information to many who are eager to know the facts concerning the missionary need and program.

J. M. S.

Christians and Jews. A Report of the Conference on the Christian Approach to the Jews, Atlantic City, New Jersey—May 12-15, 1931, by the International Committee on the Christian Approach to the Jews, International Missionary Council. Rumford Press, Concord, New Hampshire. 155 pp.

The Atlantic City Conference on the Christian Approach to the Jews dealt primarily with America and was the counterpart of the Budapest-Warsaw Conferences held in 1927 which considered the Jewish question in Europe.

In preparation for the conference an extensive survey of the Jews in America and Christian work among them was made by Charles H. Fahs, of the Missionary Research Library.

It is to be regretted that this survey does not appear in the printed volume, nor does the report contain a list of delegates present. The importance of the conference is evident at a time when within the Christian church itself there are those who question the right and the wisdom of any effort on the part of Christians to include Jews in a missionary program.

The report consists of two parts: the first containing the address; the second the findings of the conference. The former include an opening address by Dr. John R. Mott, and a strong statement on the "Validity of the Christian Approach to the Jews" by Rev. James M. Black of Edinburgh. Two of the longest addresses are by experienced workers among Jews—Dr. John Stuart Conning of New York, and Rev. C. H. Gill of England. They deal with major problems and issues and the present-day emphasis in the work of Evangelism. Two chapters are by the newly appointed General Secretary of the International Committee on the Christian Approach to the Jews, Dr. Conrad Hoffman. He deals with the "Methods of Christian Approach" and the "Possibilities of Closer Cooperation." Other speakers included Basil Mathews, Dr. Julius Richter, and Dr. Samuel M. Zwemer. Dr. Douglas Mackenzie of Hartford answered the question "What Is It in Our Christian Faith that We Desire to Share with Our Jewish Brethren?"

Within the Four Seas—A Shantung Idyl. By Paul Richard Abbott. 12mo. The Commercial Press, Limited, Shanghai, China. 1930.

This is another novel by a China missionary, who, though not born in that land, has evidently kept his eyes wide open during his score of years of service there. It is full of Chinese atmosphere and introduces the reader to many curious manners and customs of the 85% of China's population who live in her villages and seldom go beyond the market towns.

The author has perhaps overdrawn the transformation of his hero through

participation in the great war as a coolie in France, and his development into the courtly "Sir Galahad" of a charming little French girl, who as his happy wife works wonders in his crude ancestral home; but he has written a very interesting story teeming with adventure, altogether wholesome, and definitely missionary. Those who would become familiar with the Chinese background for the study of China's life, her culture and her need, will find it in this story in more attractive and more readily assimilable form than in the ordinary study book.

C. H. F.

If I Be Lifted Up. By Samuel Shoemaker, Jr. 12mo. Revell and Company, New York.

This is a timely, clear, helpful, scriptural, spiritual interpretation of the application of the dynamic without which Christianity has no saving power and no distinct message. This book meets a real need in modern life, for its appeal is vital and its method effective.

J. MCD.

Uncle John Vassar. By Thomas E. Vassar, Revised by H. N. Miller and E. N. Hardy. 12mo. 190 pp. \$1. American Tract Society, New York. 1931.

A life like that of John Vassar is an inspiration to higher living and more devoted service. He was a man of strong personality, unusual power and high purpose. Born in 1813 in Poughkeepsie, New York, of the same family that founded Vassar College, he enjoyed few educational advantages and worked in his uncle's brewery for some years. In his early life John was very profane, though his parents were godly people, but he was converted during revival meetings when he was 29 years of age. Later he left the brewery business as inconsistent with his Christian profession and he became a colporteur of the American Tract Society with a salary of one hundred and sixty dollars a year and traveling expenses. John Vassar was a remarkable personal worker with a passion for souls. His experiences in city and country, in the army and on the road,

reveal the same great need that exists in America today. Every pastor, and others interested in Christian work, will read this life story with deep interest and profit.

Twice Born Chinese. By Charles E. Scott. 12mo. 159 pp. \$1.50. Revell. 1931.

Chinese who have been transformed by surrender to Christ are the best evidences that the Christian Gospel is adapted to the needs of China and the world. Dr. Scott, a missionary of the Presbyterian Church for over twenty years and the author of "China From Within," tells here some stories of men and women who were so transformed by the power of Christ. A medicine faker became a personal worker for Christ, and ten other Chinese struggled through trials to triumphs. These are stirring pages from the history of Christianity in China—graphically told in terms of individual experiences.

The Religion of Jesus. By Toyohiko Kagawa. 8mo. 127 pp. \$1.25. John C. Winston Co., Philadelphia. 1931.

Our readers are already familiar with the remarkable character, history and work of this famous Christian leader in Japan. Dr. Robert E. Speer supplies an excellent biographical sketch of Mr. Kagawa, the apostle to the poor, who in spite of many great physical handicaps, has become a noted author, lecturer, evangelist and social worker. At present Dr. Kagawa is in America, lecturing in a number of universities and colleges.

The major part of the book is a translation (by Miss Helen Topping), of Dr. Kagawa's interpretation of the "Religion of Jesus." He bases his knowledge on the New Testament and, while at times he seems to differentiate too much between God and Jesus, he accepts Jesus as the divine revealer of God and the Redeemer and Saviour of Man. He accepts the religion of Jesus as a religion of love, of righteousness, of sacrifice, of service. Dr. Kagawa closes with the words: "In modern life on this earth, love is all

dried up like a dry desert. But we want to restore once more a world of light, freedom and love, satiated with the power of the grace and love of Jesus, which is like the soft rain of spring."

"The Way of Jesus Is the Way of God, of the Cross, and of the Holy Spirit."

India: Land of the Black Pagoda. By Lowell Thomas. 350 pp. \$4.00. Century, New York.

Lowell Thomas, an experienced traveller, an expert narrator, and the author of a dozen popular volumes, knows what to look for and how to describe what he sees. He went to India expecting to stay two months, and he fell so completely under the spell of the East that he remained two years. He roamed "back and forth for a total distance of over 60,000 miles." He does not go far beneath the surface nor attempt a discussion of problems, but writes as a reporter of the impressionist type. He has given us one of the most readable books of travel in recent years, word pictures of a land that impresses every visitor, as it did Mark Twain, "a land of dreams and romance, of fabulous wealth and fabulous poverty, of splendor and rags, of palaces and hovels, of famine and pestilence; mother of history, grandmother of legend, and great-grandmother of tradition." In this era of close relationships, no intelligent man can be indifferent to a people who constitute one fifth of the human race and whose problems and aspirations are affecting the whole world. This book gives the reader a clearer conception of India, but we regret that it does not give greater prominence to the constructive forces that are operating. Mr. Thomas makes few references to missionaries, but what he does say is sympathetic, particularly regarding medical missionaries, whom he highly praises. The lack of an index is a defect that should be corrected in any further printing.

A. J. B.

World Revolution and Religion. By Paul Hutchinson. 200 pp. \$2. Abingdon Press, New York. 1931.

This book reminds us of the definition given of a pessimist—the man who blows out his candle to see how dark it is. No one can dispute the serious and disturbing conditions that face humanity today—the disturbing factors of political, social, racial, and religious changes in every land. These are ably sketched and emphasized as indicative of the dissolution of the old order. But according to the author it is because of these upheavals that the outlook for organized religion is dark. When he speaks of the racial revolution the Mission Boards and the missionaries come in for severe criticism. He says: "Missions as a reciprocal activity in which the white humbly acknowledges that he has as much to receive as to give, seems to them obvious nonsense, and they will have none of it. All of which forces the observation that it is very doubtful whether Christian missions can survive the coming and inevitable end of white world domination."

In the chapter on religious revolution the impression is given that even as Darwin dealt the death blow to the old argument for the existence of God based on "design," so Einstein's "relativity" touches the realm of morals. "In a relative world, what becomes of right and wrong? And what is good? That, in its simplest form, is the staggering question which, from this day forward, confronts religion."

There is scarcely any reference to the Bible, and distaste is expressed for the Apostles' Creed. The author fails to see that thrones and empires have passed away, but the Church of Christ stands. The Sixtieth Chapter of Isaiah and the closing chapters of Revelation are more optimistic.

We cannot call this a helpful book. We do not agree that our present Christless civilization can be saved from extinction by a new humanism. "Nor the church that now is will not at all survive" (p. 197). The concluding paragraph holds out some hope

for a new kind of a church (not built on the old foundations nor with the old name: "It will not be a church of one continent, or one race, or one creed. It may not be called by any of the titles that we know; not even by that title which seems very sacred to us, Christian. But it will be composed of those seeking and courageous souls in all lands who, in response to mankind's deepest and immortal urge, go out to do battle with all that is false and inimical to human development and who likewise go out passionately to find God.")

We need not go out to find God, nor go far. He finds us, in Jesus Christ, who is with His church all the days until the end of the age. S. M. Z.

India's Religion of Grace and Christianity Compared and Contrasted. By Rudolf Otto. Translated by Frank Hugh Foster, D.D. 143 pp. 6s. Student Christian Movement Press, London.

Dr. Otto is known to most readers of theological books as the author of "The Idea of the Holy." His exceptional knowledge of Sanskrit literature and his acquaintance with contemporary religious life in India make this recent volume of especial value to students in this field. We say that the religion of Christ should not be judged by the faulty practice of its present-day adherents, but by the Gospel of its Founder. Likewise in passing judgment upon Hinduism we should know the teaching of its earliest books. What Dr. Otto has to say of the sources from which he quotes does not detract from the supremacy he accords our faith and withal gives us a broader view of the striving of the Holy Spirit with the children of men and a happier belief in the innate reaching out of the human heart towards God and salvation by grace. If the author finds much in common between the two faiths he also finds more of contrast, and this contrast should be recognized and emphasized in India. A full glossary of the Sanskrit terms used adds to the value of the book.

J. C.

Korea: The Old and the New. By Ellasue Wagner. 160 pp. \$1.50. Revell, New York. 1931.

Kaleidoscopic changes are taking place in Korea as throughout the Far East. The clash of the new civilization with the old produces staggering results. In 1880 there were still signposts along the highways with the words: "If you meet a foreigner kill him; he who has friendly relations with a foreigner is a traitor to his country." Today the young men with their Western learning and civilization think in terms as remote and different as is possible. There is an unquenchable thirst for Western education. "Schools spring up over night; books pour out of the press. The last decade has witnessed a revolution greater than, and more far reaching than, the French Revolution. Old shackles have been broken. This is a new Korea today." The effect of all this is seen in the everyday life of the people—in their dress and especially in the greater freedom of womanhood and a special interest in the preservation of child life. Superstitions are disappearing and the last chapters speak of the influence of Christianity in producing, directing, and controlling these stupendous changes. This is a fascinating picture of present-day Korea with the background of the heritage of the past by one who is in charge of a social evangelistic center in the old capital.

S. M. Z.

Tukaram: A Translation from Mahipati's Bhaktalilamrita. (The Poet-Saints of Maharashtra Series.) Translated from the Marathi by Rev. Justin E. Abbott, D.D. xx-346 pp. \$1.25. Obtainable from the Author, 120 Hobart Ave., Summit, N. J. 1930.

This fictitious story of an adventurer with his Hindu god, who through the path of *Bhakti* is supposed to have reached highest bliss, gives some insight into the inner life of non-Christian mystics. Missionaries may find here an introduction to the beliefs of a powerful and influential religious cult in India, and all will see in this

story an example of devotion to God. Fact and fiction form an indivisible blend but the teachings here presented are surprisingly near those of the Christian Gospel. "Thou art unique in Thy possession of a pitying heart" (p. 215). "There is no end to happiness, where there is mutual sympathy and love" (p. 230). "Wrong thinking is the root of sin, and it has led many into trouble" (p. 322).

M. A. Q. D.

By the Waters of Babylon. By Louis Wal-
lis. 8vo. 222 pp. \$2. Macmillan. 1931.

There are rich dramatic, as well as religious, values in the Old Testament history, biography and prophecy. Human nature and human needs have not greatly changed except as men and women have come into closer fellowship with God—the eternal, the righteous, the loving heavenly Father. Many of these eternal values are clearly brought out in this novel of the times of Zedekiah, king of Judah. It was a time of moral laxity, and the worship of Baal; of the oppression of the poor by the rich and of fear of foreign invasion. Jeremiah was prophesying in Judah and Ezekiel in Babylon. Running through the story—which is slow of movement but well told—is the rationalistic view that Jehovah of the Hebrews was a tribal god, unlike Merduk the god of Babylon, and Amon-Ra of Egypt, chiefly in being represented as a lord of mercy and justice to the poor and needy. The collection of the Old Testament canon is here described as a work of scribes who gathered the best of Hebrew literature—but without any conscious leading of the Spirit of God.

Coming to Terms with the Universe. Rev.
McNeil Potat. 12mo. 85 pp. The
Association Press, New York. 1931.

This little book, made up of three addresses delivered to Southern students, glows with a great desire to guide them into a real faith in Christ. The sincerity of the presentation, and the clarity of the argument leave little to be desired. Each of the three ad-

resses is good, but the second on coming to terms with the moral universe, *i. e.*, human society, is outstanding. Its picture of Christ, is magnificent, meeting with full approval the modern students' demand for inner instead of outer authority, for an expressive and not a repressive moral code, and for simplicity and unity of moral obligation. It is a vision of great beauty and power, a real contribution to present-day Christian thought. P. W. H.

Life of Cardinal Newman. By Gaius Glenn
Atkins, D.D. 338 pp. \$2.50. Harpers,
New York.

Nearly a century has passed since Newman, then a young Oxford Don, startled the religious world with the first of the epoch making "Tracts for the Times." The ideas that he set in motion have profoundly influenced Christian thinking ever since. Protestants cannot accept Newman's ultra High Church opinions, which took him into the Roman Catholic Church; but they reverence his purity of character, his high aspirations, his unwavering devotion to Christ, the beauty and power of his writings, and the spirituality that enriched Christian literature with the "Apologia" and the immortal hymn—"Lead, Kindly Light." This extraordinary man could not have had a more discriminating biographer than Dr. Atkins, professor of homiletics in Auburn Theological Seminary. He has a genius for analyzing character and motives and rare skill in depicting them. We concur in the opinion that this book is characterized by "spiritual insight, a sympathetic interpretive mind, and masterly literary style, and that it is safe to say that it will find a place beside the two or three great books inspired by the life of Newman since he died forty-one years ago." A. J. B.

The Daughter of Abd Salam—The Story of a Peasant Woman of Palestine. By Florence Mary Fitch. 75 pp. Richard G. Badger, Boston.

Seven months spent in Palestine gave the writer opportunity to study the home life of the people. This story

of a woman of Bethlehem throws a flood of light on village life among Moslems, from birth to death. The story grips the reader and between the lines folklore and superstitions not generally familiar are accurately revealed and the facts themselves are a plea for missions. A woman speaks: "Yet we were only half-glad. The baby was a girl! But she was a beautiful baby, and she was mine! We called her Rasmeya, which means 'first class.' She grew strong and Mohammed loved her and I forgot my disappointment. Before she was a year old, she was betrothed to A'h mud, son of Mousa, Mohammed's cousin. He was three years old. Mousa gave her a present and promised to give her something at every festival to keep her for his son; the formal betrothal was to come when they grew older. But one cold winter morning little Rasmeya sickened and by afternoon she was dead. I washed her little body. We sewed a fresh garment about her. Others dug the grave and we carried her out and buried her. The women said, 'She was only a girl.'"

S. M. Z.

Gods of Wealth and War. By James L. Stewart. 8vo. 288 pp. \$2. Revell, New York. 1931.

Like Dr. Stewart's earlier novels this tale of adventure in modern China is melodramatic and full of hair-breadth escapades. It describes vividly the scourges that beset China physical, human and demoniacal. The most realistic are the scourges of locusts and of bandits with the very vivid picture of the trial of innocent men before a Chinese court presided over by a Chinese chief. Dr. Stewart describes dark and baneful superstitions in contrast with the enlightened and helpful influence of Christ. The elements of probability do not seem to hamper the author but the story moves along rapidly with sustained interest to the end. Dr. Stewart knows China and the Chinese and his tale reveals the present-day conflict with communism and banditry. A story of love

and heroism runs through the narrative, the hero finally triumphing over countless dangers and difficulties.

Report of the World's Committee of the Y. M. C. A.'s. 300 pages. 4s. Geneva. 1931.

The comprehensive report of the World's Committee of Y. M. C. A.'s published for the 20th World's Conference of Y. M. C. A.'s contains a vivid statement of the seventy-five years history of the oldest international youth organization. There is also a description of the modern tendencies (political, economic, educational, and religious) which affect youth, and an explanation of some of the "signs of the times" which are particularly prominent among young people today. The third chapter gives a survey of the activity of the World's Committee during the last five years—its reorganization, extension, and deepening, etc. The last part relates to the problems with which a youth movement is confronted in attempting to formulate a message adequate for the present time and regarding the attitude to be adopted towards moral, international, interracial, economic, and sport questions. These issues are approached in a spirit of frankness and determination. A statistical chart of information regarding the Y. M. C. A. throughout the world closes this volume.

Miracle Lives in China. By Rosalind and Jonathan Goforth. 12mo. 157 pp. \$1.50. Harper and Brothers. 1931.

Dr. and Mrs. Goforth have had unusually rich experience as missionaries in China for the past forty years. They have passed through many trials and sufferings for Christ and have witnessed many evidences of His wonderful power to change Chinese lives. The stories of over twenty of these "Trophies of Grace" are heart stirring narratives. The record of facts and the Chinese atmosphere reveals the difficulties that face Christians in China and the power of God to overcome all obstacles.