

THE MISSIONARY REVIEW *of the* WORLD

Home Mission Number

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Dates to Remember

June 9-14—Annual Conference, Hebrew Christian Alliance. Buffalo, N. Y.
 June 9-15—Church Conference of Social Work, Montreal, Canada.
 June 20-25—Northern Baptist Convention, Colorado Springs, Colorado.
 June 22-30—Victorious Life Conference. Keswick Grove, N. J.
 July 1-29—Institute of Race Relations, Swarthmore College, Swarthmore, Pa.
 July 2-7—International Christian Endeavor Convention, Philadelphia, Pa.
 July 4-7—Conference on Christian Education and the 22d Annual Meeting of the Presbyterian Educational Association of the South. Montreal, N. C.
 July 6-14—Victorious Life Conference. Keswick Grove, N. J.
 July 10-24—Leadership Training School. Montreal, N. C.
 July 16-19—Annual Assembly, American Association of Women Preachers. Aurora, Ill.
 July 20-28—Victorious Life Conference. Keswick Grove, N. J.
 July 24-31—Woman's Auxiliary Training School. Montreal, N. C.
 August 1-4—General Missions Conference. Montreal, N. C.
 August 3-11—Victorious Life Conference. Keswick Grove, N. J.
 August 7-12—World Convention of the Disciples of Christ, Leicester, England.
 August 11-18—Foreign Missions Week of the Southern Baptist Convention in the Blue Ridge Mountains on the Southern Baptist Assembly Grounds, Ridgcrest, North Carolina.
 August 12-18—World Alliance for International Friendship Through the Churches. Geneva, Switzerland.
 August 17-25—Victorious Life Conference. Keswick Grove, N. J.
 August 18-22—Universal Christian Council for Life and Work. Geneva, Switzerland.
 August 20-22—Men's Conference. Montreal, N. C.
 August 22-Sept. 1—Bible Conference. Montreal, N. C.
 August 30-September 2—Victorious Life Conference. Keswick Grove, N. J.

Summer Conferences and Schools of Missions

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work of the Foreign Missions Conference

DATES AND CHAIRMEN FOR 1935

Bethesda, Ohio. July 29-August 2. Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
 Boulder, Colorado. June 23-29. Program Chairman—Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.
 Chautauqua, New York. August 18-24. Institute of World Missions, Mrs. F. C. Reynolds, 309 Woodlawn Road, Roland Park, Baltimore, Md., Chairman.

Dallas, Texas. (Not the Negro School—Sept. 23-27.) Mrs. George J. Fix, 7041 Tokalon Drive, Dallas, Texas.

Eaglesmere, Pa. June 26-July 3. Cor. Sec.—Mrs. Edith C. Ashton, 1939 Grant Ave., Bustleton, Philadelphia, Pa.

Houston, Texas. October 28-November 1. Mrs. E. B. Mohle, 2309 Rob-inhood, Houston, Texas.

Lake Geneva, Wis. June 24-July 1. Mrs. Thomas A. Freeman, 5841 Kenmore Ave., Chicago, Ill.

Minnesota (Minneapolis-St. Paul). September 16-23. Mrs. A. F. Auguster, 1536 Van Buren St., St. Paul, Minn.

Mt. Hermon, California. June 29-July 6 (not definite). Mrs. W. F. Angwin, 1836 Clemens Road, Oakland, Calif.

Mountain Lake Park, Maryland. July 31-August 6. Mrs. B. H. Sincell, 103 2d St., Oakland, Md.

Northfield, Massachusetts. July 5-13. Mrs. Virgil B. Sease, Parlin, N. J.

Southern California (Los Angeles). September 23-27. Mrs. Thomas M. Buley, 800 Rome Drive, Los Angeles, Calif.

Warren, Ohio. September 17 and 24. Mrs. Geo. Konold, 314 Scott St., N. E., Warren, Ohio.

Winona, Indiana. June 26-July 2. Mrs. Lulu C. Hunter, 1021 S. Elmwood Ave., Oak Park, Ill.

Obituary Notes

Rev. T. Matsuyama, one of Japan's greatest benefactors, died January 4 in his 90th year. In 1871, becoming alarmed at the spread of Christianity, he began to study it secretly in order to know how to combat it. His antagonism changed to faith and with ten others he was baptized. He became pastor of a church in Kobe which he helped to establish; in 1884 he assisted in a translation of the Bible and in 1911 was a member of the committee to revise the translation of the New Testament into Japanese.

* * *

Dr. David George Downey, member of the Methodist Board of Foreign Missions, died March 7th in White Plains, N. Y., at the age of 76. Dr. Downey had helped to make the Methodist Book Concern the largest organization of its kind in the world.

* * *

Rev. William E. Boggs, Baptist missionary in South India for 42 years, died April 6, at Greenwich, Nova Scotia.

* * *

Dr. H. H. Tilbe, retired Baptist missionary to Burma, died March 4 in Cincinnati, Ohio. Dr. and Mrs. Tilbe had served under the Baptist Foreign Mission Society for 45 years. Most of their work was in Rangoon.

* * *

The Rev. Abram W. Sparks, former executive secretary for home missions of the General Convention of the

Christian Church, died early in May at the age of 48, in Dayton, Ohio. He had been in executive missionary service since 1921, and from 1926 until 1930 was executive secretary for home missions of the General Christian Convention.

* * *

Mrs. Elizabeth Rustin McConaughy, the wife of Dr. David McConaughy who was for some years the Y. M. C. A. missionary in Madras, died at her home in Montclair, N. J., on May 18, at the age of seventy-two. She was one of the founders of the Y. W. C. A. in India and was greatly beloved and honored by many missionaries and Indian Christians who enjoyed the hospitality of her home.

* * *

Rev. Dr. Wm. E. Soothill, Professor of Chinese at Oxford University, England, died on May 14 at the age of 74. He went to China as a missionary of the United Methodist Church in 1882 and labored there for twenty-five years, becoming one of the leading authorities of the world on Chinese life and language. He was born in Halifax, the son of William and Margaret Soothill. He was stationed at Wenchow, China, from 1882 to 1907 and established there churches, schools, a hospital and a college. He was for four years president of the Imperial University of Shensi Province. Among his best known books are "Three Religions of China"; "A Mission in China"; "Life of Timothy Richard of China"; "A History of China," and "Anelects of Confucius."

* * *

Miss Jane Addams, the world-famous social welfare worker and peace advocate, died on May 21 after a major operation for cancer. She would have been 75 years of age on September 6. She was recently awarded a Nobel prize in recognition of her efforts in behalf of world peace. She was the founder of Hull House, Chicago and had been for the past 46 years greatly honored and beloved because of her settlement work for the poor and underprivileged. She has been called a "priestess of understanding" and kept open house for prince and pauper alike. She has been honored with degrees by many universities.

Miss Addams was born in Cedarville, Illinois, of Quaker ancestors, her father having been a personal friend of Abraham Lincoln. Among the books of which she was the author are: "Twenty Years at Hull House"; "Second Twenty Years at Hull House"; "Democracy and Social Ethics"; "Newer Ideals of Peace"; "The Spirit of Youth in the City Streets"; and "The Long Road of Woman's Memory."

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DEHAVAN L. PIERSON, *Editor*

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Editorial Chat

Here is our Home Mission number. The subject is so vast that only a few phases of it could be treated in one issue. The Indians, Negroes, Mexicans, Orientals, lumbermen, miners, mountaineers, West Indies, Alaska, city slums, prison work, industrial centers, Sunday school evangelism and religious work in rural districts are all omitted or slightly treated. Some promised articles were not received in time for publication—and one—on "Christian Youth and a New America," by Roy A. Burkhart, was crowded out and will appear in July. This series is, however, varied and timely and will well repay study. Read them and pass them on.

* * *

A Correction

In the frontispiece for our May number (showing some Mohammedan mosques) there was a transposition of titles. The left-hand pictures shows the mosque at Woking, England; the upper right-hand mosque is that at Mogok, Burma, and the other is that at Srinagar, Kashmir.

* * *

A Word to the Wise—

"I wish I could afford to have THE REVIEW and *Women and Missions* in every Presbyterian minister's home of this land. . . . I can't see how any minister can keep up his intelligence and interest without these magazines. Lack of interest is almost always due to ignorance."

From a letter to *Women and Missions* from Dr. Frederick G. Coan of Minneapolis (former missionary to Persia).

The next issue of the REVIEW will be a combined July-August number. If you are to be away from home for the summer please send us your change of address now.

Personal Items

Dr. John R. Edwards, Secretary of the Methodist Board of Foreign Missions; E. M. McBrier, lay member; Dr. Morris W. Ehnes, treasurer, with Miss Juliet H. Knox, representing the Woman's Foreign Missionary Society, sailed from New York, April 20, for North Africa, to study problems connected with the readjustment of Methodist work in that field.

* * *

Dr. George B. Dean, for eighteen years connected with the Board of Home Missions and Church Extension of the Methodist Church, has retired because of a serious heart affection.

* * *

Dr. Albert Schweitzer, African medical missionary, was honored on his sixtieth birthday in Strasbourg, where he studied and taught, by having a city park named for him. He has just returned to his hospital at Lambarene, Africa.

* * *

Dr. Homer D. Brookins has retired from the editorial staff of the *Watchman-Examiner*. He had served that paper and its predecessor, the *Examiner*, for 47 years.

* * *

Sir Harold Mackintosh, President of the World's Sunday School Association has received a baronetcy from King George, who thus recognizes the greatness of this organization.

* * *

Rev. and Mrs. George G. Mahy, of Buckhorn, Ky., have been assigned to missionary work in China under the Presbyterian Board of Foreign Missions. Mrs. Mahy is a sister of Mrs. John C. Stam, who, with her husband, was murdered in China December 8.

* * *

Brayton C. Case, an agricultural missionary of the American Baptist Foreign Mission Society, has been presented with the Kaisar-i-Hind Silver Medal for services to practical agriculture in Burma. Mr. Case is principal of Pyinmana Agricultural School.

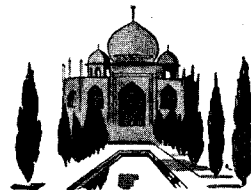
Fifty years ago Dr. Roberts had crawled on his hands and knees up to that same throne to ask permission of the Burmese king to start mission work among the wild Kachins. Mission work has now changed this people from bandits and robbers into protectors of the peace.

* * *

Dr. Dan B. Brummitt, editor of the *Central Christian Advocate*, Kansas City, Mo., was elected chairman of the Editorial Council of the Religious Press, composed of editors of Protestant denominational papers. Dr. Guy E. Shippler, editor of the *Church-*
(Concluded on third cover.)

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“Happy Is the Nation Whose God Is the Lord”



Present Situation in the United States---The Challenge

Total Population, :	:	134,000,000	Protestant Christian Communicants,	30,000,000
Total Protestant Community,	70,000,000		Roman and Greek Catholic Community,	20,000,000
Non-Church Members (Including Children),			75,000,000	
Unconnected with Any Christian Organization,			44,000,000	

THE MISSIONARY REVIEW OF THE WORLD

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Topics of the Times

SAVING THE SOUL OF AMERICA

Every land has its special resources and culture—its heritage and history. The United States of America has been greatly blessed in its location, in the wealth of its natural resources, in the character of its early settlers, and in its national history. In spite of many dangers and difficulties—or because of the battle against them—the country's development has been steady and remarkable, at least for the first century and a half of its history. Wealth, education, culture, industry, influence, power have increased as long as national ideals and Christian teachings have united to keep standards high and to develop strength.

But in recent years the body and mind of America have been developed at the expense of its soul. For America has a soul—a spiritual quality of life that must be nurtured if the body is to be kept healthy and is to function properly for the benefit of mankind. The characteristics and vital realities of the soul of America include:

1. *Liberty.* When the Western Hemisphere was discovered Europe was passing through the Dark Ages—politically, intellectually and religiously. North America was settled by men and women who sought freedom to live and to work and to worship God in harmony with high intelligence, great industry and noble ideals. The liberty sought was in harmony with law—particularly the laws of God for the well-being of man.

When licence and lawlessness take the place of law and order—licence in dress, in behaviour, in amusements, in sex relations; lawlessness and laxity in regard to property rights and traffic-laws, in marriage and the sacredness of human life—then a land and its people lose the privileges of true liberty. Is it not time for America to return to the high ideals and the practice of liberty in harmony with the laws which God has established for the physical, moral and spiritual good of all mankind?

2. *Progress.* No land has offered greater opportunities for progress than has North America. Territorially the United States has expanded from ocean to ocean. No old ironbound customs and traditions have prevented development; new ideas and plans have been tested by laboratory methods—in government, in education, in industry, in social customs and even in religion.

But today the ambition for material progress threatens to cripple and destroy the nation. When wealth becomes a great end in itself; when education leads to the deification of the intellect; when industry develops into selfish warfare between capital and labor; when statesmanship degenerates into petty party politics; and when social life takes on the characteristics and customs of the jungle—then the soul of the nation is lost.

3. *Service.* Almost every nation seems to have been completely absorbed with its own national problems and with the struggle for existence. From its early years of independence America has offered a haven for oppressed and underprivileged peoples. Not only the development of her own vast territory but international travel and commerce and the sending abroad of money and missionaries, have enabled Americans to share their material and spiritual blessings with others.

Today many of these streams seem to be drying up. The desire to protect national industries and to avoid entangling alliances is keeping America from adopting unselfish policies and from full co-operation in international courts. Our doors are now almost closed to immigrants and our missionary activities are being curtailed.

4. *Spiritual.* America was discovered about the time of the Protestant Reformation. The United States was settled from northern Europe by sturdy pioneers who brought with them their open Bibles and who sought to pattern their lives after the revealed will of God rather than on the lines of humanistic or materialistic philosophies. Pure,

monogamous family life in America has been held sacred; character-making education has been offered to prepare all for unselfish service; Sunday, as the Lord's Day, has been respected as a day of rest and worship; Church and State have been kept separate, not to exclude God and His laws from the State but to prevent the State from interfering with religion.

When lawmakers lose their spiritual ideals and their sense of obligation to God; when the Lord's Day is commercialized and secularized; when moral standards in education are lowered, and when a materialistic social order becomes men's ideal, it means that the supremacy of God is overlooked or ignored. Government, education, industry and society, as well as religion, are then on the toboggan.

But America still has a soul—a spiritual life and character—as well as a body—to be saved. Home Missions represent the effort of Christians to extend and express that spiritual life and character in service, according to the will of God as revealed in Jesus Christ. Until this soul of America finds expression in every nook and corner of the country, in every phase of American life, in all our laws and institutions and activities—until then the Home Mission task of the Church of Christ will not be completed. Nationalism may be only a heathen ideal; patriotism may be ignorant and selfish; Christianity means not only loyalty to Christ and His program, but unselfish devotion to one's country and to the welfare of humanity in every part of God's world. The home missionary ideal is to bring one's country wholly under the control of God. But that ideal can only be realized by the surrender of every individual and every institution and activity to Christ.

THE PROBLEM OF HOME MISSIONS TODAY

There is no greater problem today than that of bringing American life into harmony with the spirit and teachings of Jesus Christ. It is easy to recognize the great progress that has been made by the United States in the past fifty years—territorial expansion and increase of population, in commerce and manufacture, in wealth and philanthropies, in education and science—but have we made similar progress in morals and social justice, in Christian character and life? By these latter standards of measurement have we gone backward or forward? Judged only by church attendance and church membership, statistics show a numerical increase but proportionately we have been slipping.

More than this, anti-religious and unchristian influences are increasing—in the teaching in many

schools and colleges, irreligion in the homes, atheistic propaganda, open immorality and obscenity in published literature and public exhibitions. Parents and teachers who have strict ideas of Christian standards of conduct are referred to by modern youth as "belonging to the stone age," as hopelessly puritanical or "old fogies." No doubt most of these youth do not intend any wrongdoing but they are reckless and like to throw off all restraint. As a rule they are not to blame. They are following the trend of the times, are often influenced by the teaching and example seen in their homes, their schools and colleges and in public places.

The great problem of home missions today, is not so much the problem of occupying new territory or establishing religious centers among neglected pioneers and primitive peoples, as it is the problem of manifesting a type of Christian faith and life that will be an evidence of its vitality and truth, and will attract others to Christ. It requires no argument to prove that a noble history or good laws do not insure a strong nation. It requires also noble, high-minded citizens and loyalty to good laws and high ideals.

The great problem of home missions today, as of every day and every land, is that of winning individuals to high idealism, training young and old to use their powers of body, mind and soul for character development and for the benefit of others, revealing to them the Source of wisdom and power that will make their talents and resources effective. What other way is there of solving this problem than the Way of Christ.

THE RECIPE FOR A HAPPY NATION

Many ideals and programs are being tried out for making a strong, prosperous, happy nation—in Russia, communism and the success of the Five Year Plan; in Germany, Nazism and the elimination of all that is non-Teutonic; in Italy, Fascism and the development of a powerful central government; in Japan, military power and expansion; in China, national unity and the realization of Dr. Sun's principles; in India, self-government and the development of home industries; in European countries, national security and economic prosperity; in America, economic recovery and no outside entanglements or interference.

Every intelligent and patriotic good citizen wishes to see his country strong and prosperous and at peace with the world. He wishes to see his fellow-countrymen free and happy and gainfully employed—a blessing to themselves and to all mankind. But there are different views as to the guiding principles and the forces that produce such a nation and such a people. The all-wise

and all-loving Creator and Ruler of the universe has given clear directions, infallible rules for attaining the desired result in personal and national life. Here are a few:

1. Happy is the nation whose God is the Lord. Psalm 33: 12.
2. Happy is the man (or nation) whose iniquities are forgiven. Psalm 32: 1.
3. Happy is the man (or nation) whose strength is in God. Psalm 84: 5.
4. Happy are they who do right at all times. Psalm 106: 3.
5. Happy is he that has mercy on the poor. Proverbs 14: 21.
6. Happy is the man (or nation) who maketh the Lord his trust. Psalm 40: 4.
7. Happy are they who hear the Word of God and keep it. Luke 11: 28.
8. Happy are they who hunger and thirst after righteousness. Matt. 5: 6.
9. Happy are the pure in heart . . . Happy are the peacemakers. Matt. 5: 8, 9.
10. Happy is the man who keepeth the Sabbath. Isaiah 56: 1.
11. Happy are a people saved by the Lord. Deut. 33: 29.
12. Happy is he who is not offended in me (Christ). Matt. 11: 6.

Disregarding these clear directions and the plain lessons of history, nations today seek security and prosperity through armaments, treaties, human laws and "recovery codes," through regulation of crops and prices, by labor organizations and chambers of commerce, by social security acts and increased taxation. At the same time they neglect the cultivation of justice, righteousness, brotherly love and Christian education. Is it any wonder that "Icabod" is so often written over legislative halls and business marts, over court-houses and educational institutions and even over churches?

The Word of God comes to America, as to the people in the days of the prophet Isaiah: "Seek ye the Lord, while he may be found; call ye upon him while he is near; let the wicked forsake his way; and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him and to our God, for he will abundantly pardon."

GERMAN ANTI-CHRISTIAN ACTIVITY

Recent reports from Germany announce that the seventy-year-old General, Erich Ludendorff, the eccentric military genius of the World War, has appealed to the Teutonic people to abandon all faith in Christ and the Bible and to return to the worship of the Teutonic god Odin—whom he calls the "holy wellspring of German power." General Ludendorff claims that the Hitler drive for German unity and power will not be effective without national unity and that this unity is attainable only by the adoption of a Teutonic god—a legendary being.

This effort to persuade Germany to revert to paganism may lead many astray through false aims and a vain hope of unity and security. While all public Christian rallies, Protestant and Catholic, were forbidden, more than 15,000 anti-Christians recently (April 26th) gathered in the "Sportpalast" in Berlin to attack Christianity and in a less degree to express their sympathy with the plan to organize a Nordic pagan movement. Pagan symbols and swastika flags decorated the platform.

While Hitler himself may not openly and directly sponsor the anti-Christian movement, he and the Nazis are seeking to establish a political, state-controlled Church—making God and His decrees of secondary authority to national laws, some even declaring that "Reichsfuehrer" Adolph Hitler is God's spokesman and representative. The new religion seems to consist chiefly in intense German nationalism. Apparently the only rites of the Nordic pagan faith consist in a ceremony for new-born children and a civil marriage agreement. In the effort to establish a centralized, unified State Church, hundreds of Evangelical Christian pastors—700 in one week—have been jailed or sent to concentration camps. Any public mention of these arrests is forbidden. There is also an attempt to bankrupt "confessional churches and clergy" by taxes and withholding stipends.

But brute force cannot win over spiritual force. There are millions of Evangelical German Christians who will withstand every effort to paganize them and their children. They are strong, courageous men and women who know their Bibles and who have personal experience of the power of Christ. Danger of imprisonment and death cannot intimidate or silence them any more than it could silence or destroy the Apostolic Church. "Truth crushed to earth will rise again." Christ is still the power of God and the wisdom of God.

EARTHQUAKES AND FAMINE—WHAT NEXT?

Recently, on almost the same day, newspapers were filled with reports of disaster in many parts of the globe. Formosa, the large island about 100 miles off the southeastern coast of China, largely inhabited by Chinese but now ruled by Japan, reported (April 22) a severe earthquake in which some 2,500 people were killed, nearly 7,000 homes were wrecked, 250,000 people are reported homeless, and much other damage was done. This is one of twenty-five great earthquakes of the present century in which 290,000 people have lost their lives.

Formosa is a mountainous island about 235 miles long and 50 to 100 miles wide, with a popu-

lation of some five million Chinese, Japanese and aborigines. The principal cities and towns are on the west coast. This is the island where Dr. George Leslie MacKay, of the Canadian Presbyterian Church, carried on a very remarkable missionary work a half century ago. His work was located in the north at Tamsui (Taihoku), while the English Presbyterian Church occupies stations in the southeastern part of the island. The recent earthquake was confined to the west central area of the island where there are no foreign missionaries.

On the same day reports came from China that 12,000,000 Chinese are suffering from famine due to drought in eight provinces—Hainan, Anhwei, and Hupeh suffering most. Many victims are said to have been reduced to eating the bark of trees, roots and grass, having exhausted the supply of dogs and other domestic animals. Women and children are being sold to the highest bidders.

The central areas in the United States have been suffering from prolonged drought, followed by great dust storms that have swept up thousands of acres of surface soil and have carried the dust as far west as Los Angeles and as far east as New York. Discomfort and disease have resulted from inhaling the dust; traffic has been temporarily blocked in some places and large farms have been stripped of fertile soil.

In the midst of these and many other widespread distresses and disasters it would seem that men, who have prided themselves on their physical conquests, and on their discoveries and inventions in the scientific and natural realm, would turn from war and destruction to give all their energies to constructive activity to establish harmonious relations with nature, with one another and with God. The world needs to submit to the rule of Jesus Christ.

ROME'S GREAT MISSIONARY ACTIVITY

The present Pope of the Roman Catholic Church is very active as missionary propagandist. No one need to be surprised and none should criticize him or his Church for such activity, but there may be grounds for criticism of Roman Catholic methods. The Protestant Council of the Belgian Congo recently prepared a protest against some of these methods and against the favoritism shown to Roman Catholic workers and because of discrimination against the work of Protestant missions shown by Belgian officials in the Congo. These discriminations have been extremely detrimental to evangelical work—especially to the Protestant mission schools and hospitals—some of which have been established in the Belgian Congo for half a century.

The document forwarded by the Protestant

Council to the Belgian Minister of the Colonies says in part:

The Colony has some 250 doctors. About 165 (of whom more than half are foreigners) belong to the official service, 15 are in the Catholic mission service, and 50 belong to the Protestant missions. The medical budget amounts to 76,000,000 francs. Of this total, Protestant doctors receive between 600,000 and 700,000 francs, being about 1%. The 15 Catholic doctors receive all expenses, just as though they were Government doctors; and the 50 Protestant doctors receive only . . . 1%! Protestant hospitals, dispensaries, residences for doctors and nurses, and their entire equipment have been paid for by the funds of the Protestant missions, whereas all this has been furnished by the Government to the Catholic missions. . . . Certain facts clearly distinguish our medical work from that of the Catholics: Ours was not established at Government expense; it was not established to compete in any way with the work of another confession; it has never established a medical service in a region already served by a doctor belonging to another confession. In short, it has only thought of offering to the greatest number of suffering humanity the medical care of which before they had been deprived. . . . We know that often the Catholic missions, even with their subsidies provided by the State, refuse to receive Protestant patients on account of their faith.

What, then, is it that we ask? Medicine being a public service, we ask that the Colonial Department follow a policy inspired by the benevolent impartiality which Belgium has engaged itself to practice in virtue of the Colonial Charter and in adhering to the Treaty of St. Germain-en-Laye: that the Government shall "protect and favour, without distinction of nationality or religion, all religious, scientific or charitable institutions and enterprises.

Regarding education the report goes on to show how the same discriminatory measures have been pursued despite the fact that the Protestant Church has been the pioneer in the field and has brought great blessing to the Congo. The report gives instances where special prestige is given to Catholic prelates by government's ceremonials to impress the natives. It also cites case after case of cruelty practised upon the natives by priests in order to induce them to turn Catholics.

Other reports tell how Roman Catholic missionaries are establishing schools and hospitals near some of the best Protestant stations in an effort to draw off the Protestant adherents. Instances are given where children are intimidated and even beaten to make them stop attending Protestant schools. The missionary representations to the Belgian Government are not complaints against legitimate Roman Catholic activity but call attention to unfair government discrimination and to cases of intimidation and persecution. The present King and Parliament in Belgium are more inclined to give Protestants fair treatment and have promised to see that these abuses cease. There is a great reason for thankfulness that the case of evangelical Christians is in the hands of God.

Restating the Home Mission Task

By REV. MARK A. DAWBER, D.D., Philadelphia, Pa.

*Superintendent of the Department of Rural Work, Board of
Home Missions of the Methodist Episcopal Church*

THE last five years have witnessed the rounding out of the first century of organized home mission work in America. Several denominations have been celebrating this century of activities and achievement. There is probably no chapter in American history more thrilling than that which records the exploits of those early pioneers who blazed the trail into the American wilderness, across the Rockies and penetrated into the far West, keeping pace with the population as it moved ever westward in search of new lands in which to settle. A few of these old frontier mission tasks remain but the work of establishing the Church in the rapidly developing movements of the closing days of the nineteenth century and the beginning of the twentieth, has never been completed. Many of the old frontiers still remain, churchless and godless, and are even now a challenge to the Church.

But for the most part the old frontier is gone. The old haphazard movement of peoples westward and the influx of multitudes of foreign-speaking peoples from Europe to take their place in the rapidly-expanding industries, is gone—at least for the present—and there are those who predict that it is gone forever. The settling up process has given way to a settling down process, that brings with it a new set of factors with which home missions must grapple. A planned economy to meet intensive living, as against the old easy-going policy of expansion, is now the order of the day. New types of control are abroad in the land and many of them are here to stay. The old frontiers have gone but new frontiers, far more difficult and creating greater needs, have taken the place of the old. The nation, yes the whole world, is now in the throes of readjustment and reconstruction made necessary because of these changing frontiers. The

church no less than government is called upon to face the new demands of these changes. Our planned agriculture and industry to meet the new economic and social problems will require a new home missions to bring to these new frontiers the dynamic of Christianity and unless this can be done and done quickly, there is grave danger that the mould of the new economic civilization will be set without the safeguards and guiding principles of the Christian religion.*

Are the days of pioneering in home missions past? Is there more land to possess, a need for more churches? There are reported to be at least fifty million people in America not connected with any church—Catholic or Protestant. The task is still with us but it is different from that which faced the early pioneers. Dr. Dawber points out ways in which we must fill our church program with new methods if we would win America for Christ.

Home Missions Restated

Home missions must now be restated in terms of present-day conditions. The primary purpose is the same as ever, that of making Jesus Christ available, known and accepted to underprivileged, ignorant and indifferent people, and through Him to bring people to a knowledge of God and His love for sinful man and to show the possibility of redemption and salvation. From this point of view the problem is the same as in former days. But

there is a difference in degree of need, and in the attitude of underprivileged people toward the cause of their need. Home missions must do more than meet these needs, it must address itself to remove or overcome the causes. Too long have we been content to be the stretcher-bearer for an economic system that was unjust and therefore unchristian and that has cast its wreckage of life on the scrap-heap of humanity to be cared for by the Mission Boards and other benevolent institutions. "Prevention is better than cure," but it is less spectacular. It is much easier to arouse the

* It was for this purpose that the Home Missions Council set forth to explore the situation and to record its judgment and suggest a program and policy that would help the Home Mission Boards to face up with the new task that lies before them. The results of this study covering a period of five years were published a year ago in the book "Home Missions Today and Tomorrow." A casual glance at this volume will reveal the tremendous task that now confronts the Church if it is to occupy a place of respect and be of service in the new economic, social and moral frontiers of our generation.—M. A. D.

sympathy of people to give money to alleviate the suffering of people, than it is to get support to prevent suffering. The Mission Boards must now march out on these new economic and social frontiers to wage war against any and every agency and institution that in any way contributes to the poverty and destitution of the people. The declaration of this new purpose will doubtless make enemies of certain individuals and groups whose consciences will prick them and who take refuge in defensive mechanisms of traditional ways of expressing religion. On the other hand the acceptance of this new purpose will make a host of new friends and supporters who wish to help in constructive work for the rebuilding of society on a truly Christian basis.

Among Foreign Language Groups

Home missions must be restated at the point of the changes that have come to certain special groups. The ministry to foreign-speaking peoples has received a considerable share of home mission funds. During the expansion period of industry, people from other lands flocked to America by the millions. To keep up with this invasion, and to meet the ever-moving stream of this migration, has been a most difficult task. No other country has ever faced such a problem so that there was no previous experience upon which to develop the program.

We have now reached the end of this immigrant movement, at least for the present. The tide has turned and recent studies show that for every foreigner who came in under the quota in 1933, thirty-five went out. From now on the task will be that of winning the second and third generation of the foreign groups.

This will require a program and a policy that will be centered in the English-speaking churches that are in close proximity. There will be certain exceptions, but for most situations it will require a readjustment of program to reach these people.

Denominational Competition

Home missions must be restated from the point of view of comity and cooperation. The problem of competition was not a sensitive one in the days of expansion for the denominations felt justified in locating new churches, since the future promised rapid growth of population. This policy can no longer be defended and denominations are obligated to confer with one another as to the location of new churches to meet the changes that are necessary.

Another element has now entered into the picture and that is making the task of comity and cooperation difficult. Hundreds of unemployed ministers are knocking at the doors of church

administrative offices seeking employment. Others have gone directly to closed churches and offered their services at a mere pittance of a salary, in order to get a shelter and enough to eat. Mission Boards must be alert in protecting the use of funds for churches that will make an appeal to supplement the salary of men who are serving under such conditions. In a word, the problem of competition is intensified as we pass from an increasing population to a relative decreasing one.

Institutional Changes

Home missions must be restated in terms of certain institutional work. Schools, hospitals, homes and certain social services have undergone a vast change. We are facing a very different set of factors that make unnecessary the development, and, in many instances, the continuance of this type of work. In the early days of pioneer life, it was right that the church should organize and promote such institutions. The state and the local communities were neither able or interested to do so and the church has rendered a much-needed service in initiating and standing by such institutions until the state and local communities could care for this work. There are still certain situations where pioneer and underprivileged conditions obtain so that the church must continue the work of education, hospital and relief service. But this need is passing as a responsibility of the Mission Boards, and they must now frankly face the task of readjustment that comes as the result of the change.

A National Responsibility

Home missions must be restated as a national responsibility. Certain types of service are the primary responsibility, and the total church membership must be made to feel the obligation. Other lesser needs become the responsibility of certain areas that have within them the resources to care for them. Home missions must be clarified at the point of this distinction.

The intensive life now upon us will demand that mission funds be used for certain well-defined types of service that will qualify as a national responsibility. In this class we include the work among Negroes, Southern Mountains, Alaska, Puerto Rico, Hawaii, certain language groups, needy industrial and rural areas and special projects that are rapidly developing under the reconstruction and rehabilitation program of the Government.

The present situation and the immediate future require that the home mission task be more clearly defined, and restated and the projects selected on the basis of these new and more valid standards of missionary need and service.

The Church Building Program

The foregoing statement if true would suggest a restatement of home missions in the field of church erection. If we have reached the end of the expansion period, then it stands to reason there will be less demand for church expansion in terms of building. That there will be many home mission needs in this field goes without saying. Old frontier communities are still lacking in suitable church buildings and equipment, but they will not be needed at every crossroads as in the past. Rather, they should be placed at strategic centers of population development and changed conditions of transportation. Many old churches are in need of remodeling and additions, and where this is necessary in missionary territory, the home mission agencies will be faced with a continuing responsibility.

A tremendous task also confronts the Church in meeting the burden of indebtedness that rests upon hundreds of churches that have been erected in recent years. The value of this service cannot be overstated, but it must be segregated from home missions except where the service is rendered in strictly home mission projects. We do not desire to minimize the importance and the place of church erection in the Christian enterprise, but rather to call attention to the changed emphasis that is necessary as the result of the change in the nature of the work as home missions passes from the expansion period to one of geographical and population limitations. It is not now a task of building more churches, but of paying for those already built and developing and extending the ministry of the same.

Home Missions and Christianity

Our task must also be restated in terms of the total Christian enterprise. While we have em-

phasized the primary work as related to presenting Christ and His program to indifferent and underprivileged people, there is also a responsibility that rests upon home missions in its relation to the whole Church. Self-supporting churches form the home base of giving for the work conducted by Mission Boards. If this spring of resources dries up, there is little that the Boards can do. Recent years have witnessed a terrific shrinking in the giving of the churches and this cannot all be charged to the "depression." The greatest loss took place in the so-called prosperity years, so that we must look to some other cause than the depression upon which to hang the blame.

This loss in giving seems best explained by loss of interest, not only in missions, but in Christianity itself. Jesus Christ is no longer an imperative fact in life. The majority of church members do not seem to have any deep concern about the redemption of the world. Jesus Christ is not a significant factor in their own lives, therefore, they are not concerned about the significance of Christ for others. This I believe to be the crux of the present problem. People are not going to strain themselves to make the Gospel available to lesser privileged groups unless the Gospel is accepted as imperative for themselves. It is not information about missions these people need, it is information about Jesus Christ and a vital relation to Him.

Home Mission Boards have a tremendous responsibility in the deepening of the spiritual life of the whole Church, to make Christ real and imperative to the total membership and to quicken the sense of His abiding significance to all those who profess to be His followers. If this can be done, there will be new hope and larger resources with which to carry on the enlarging task of making America Christian.

FROZEN SPIRITUAL ASSETS

For years the world has staggered under a tremendous weight of economic stringency, and one of the major reasons for this situation has been the frozen assets. But all the frozen assets are not material. There are the potential assets of faith, hope, and love frozen solid under the thick ice of prayerlessness, complacency, irritability, and insincerity. Frozen moral and spiritual assets are, as a rule, exclusively individualistic in nature and self-inflicted.

Many of us have not been worthy stewards of God, wisely dispensing the spiritual wealth entrusted to our keeping. We have permitted ourselves to become pawns and slaves to fluctuating commercialism and have deteriorated into spiritual dwarfs, by bowing at the altar of materialism. The fair appraisal of intrinsic values is of paramount importance in the building of a life.

A power greater than our own is needed to liquidate the frozen assets of the soul. Jesus Christ has that power.—*Rev. Harry G. Earle, in "The Christian Advocate."*

The Changing Frontier in America

By REV. HERMANN N. MORSE, New York

Author of "Toward a Christian America"

THE dominant force in the development of home missions from its beginnings until now has been the frontier, in much the same way that childhood dominates the school, or that sickness dominates the hospital. Without the one the other would never have been.

The historian, Frederick J. Turner, was the first to elaborate the theory of the frontier as a controlling influence in our national history. Other historians, such as Charles A. and Mary R. Beard and James Truslow Adams, have made much of the significance of the frontier. Peter G. Mode, in a suggestive little book published a few years ago, emphasized the contribution of the frontier spirit to the development of American Christianity. In the thought of these writers, the most distinctive characteristics of American life have been a direct result of the way in which this country was settled and has grown to maturity. The frontier, or rather the successive frontiers, furnished the keynote of the process. At no point in the story of the nation is this so evident as in the development of the home mission enterprise.

Even the more obvious aspects of our national history reveal the effects of certain constant, or at least constantly recurring, influences. New territories were opened to settlement. Populations were redistributed. Our history began on that note and each decade adds illustrations. The process is not yet completed. Only yesterday we read of new projects in Alaska, in Arkansas, in Washington, in Tennessee—magnets for thousands of families. Each new advance from first to last had its scouts, pathfinders and surveyors. Each drew people out of old settlements to establish new. Generally, the same three classes of people have responded; the bold pioneering spir-

its, who always answer the call of adventure, restless, reckless men for the most part; those who have encountered misfortune, or who have failed to get ahead in the old and have turned to the new for a fresh start, hard-working, substantial folk, ready to pull the wheelhorse's load; and those who just cannot abide the restrictions or accept the responsibilities of developed community life.

There are always two sides of the frontier picture, what is left behind and what lies ahead of the moving population line. For the communities out of which the migrants have come there is a greater or less degree of stagnation. Ahead of them is the raw newness of the frontier. Thus there has always been the contrast of the old and the new, in some sense a conflict between them, a conflict between the rigidity of the old and the plasticity of the new, between the conservatism of the old and the adventurousness of the new, between the orderly organization of the

What has become of the geographical frontier which has been pushed westward into the Pacific Ocean? With churches and Christian institutions scattered all over the land, why is not the task of home missions completed? Dr. Morse answers this question—at least in part. In one sense the home mission task will never be completed until every man, woman and child has at least a fair opportunity to know and accept Christ and to live a normal Christian life in a Christ-governed community. That will be only when Christ reigns supreme.

old and the militant individualism of the new.

Always, too there has been the sense of change impending, and actually going on. Such change has been thought of as toward something "bigger and better," a slogan as typically American as "E Pluribus Unum." A steady and practically unlimited growth has been accepted as our national destiny. Every new village has dreamed metropolitan dreams. Every new business has thought in terms of empire.

It is easy to see why the frontier idea dominated home missions. The man who isn't going anywhere needs no guide. If he is building nothing, he needs no carpenter. If he is mature and in good health, he needs neither nurse nor physician. But the frontier meant that many people were going places, were building things, were growing up in new environments, were struggling

to overcome obstacles, were enduring hardships. Home missions was simply the way of the Church to serve such people. Frontier meant something primitive, unformed, lacking in the privileges and values which we associate with normal living.

What the frontier meant concretely in the history of home missions is too long and too familiar a story for retelling here. The frontier and home missions were children together and grew up together. We may date the beginning of an organized program for home missions on a national scale at around 1800. From that time until the present practically every decade confronted home missions with some strikingly new situation, either a new territory to enter, a new type of population to serve, or a new sort of problem to solve. Furthermore, in each decade the advance agents of home missions were scouting out the tasks that would engage the Church in subsequent decades.

By 1800, mission work was under way in all of the Atlantic seaboard and New England states and in Kentucky and Tennessee. Without attempting too exact a chronology, it will be of interest to recall some of the high points of the later progress by decades.

The first decade saw work extending into Michigan, Ohio, Indiana, Louisiana and among the Cherokee Indians in the south and the Tuscarora Indians in the north.

The second decade added Illinois, and Missouri when Salmon Giddings established in St. Louis the first Protestant church west of the Mississippi. In this decade occurred the great mission tours of Mills and Schemmerhorn through the Mississippi Valley as far south as New Orleans in which was revealed the religious destitution of that great era.

The third decade saw work extended into Arkansas and Wisconsin.

The fourth decade was marked by expansion in many directions. Work was initiated in Minnesota, Kansas, Oklahoma, Iowa and Texas. The Ponds began work among the Sioux Indians in Minnesota to be followed not long afterward by John P. Williamson and Stephen R. Riggs. Jason Lee, Marcus Whitman and H. H. Spalding began their epic-making labors in the far northwest.

The fifth decade added Nebraska in the middle west, New Mexico in the southwest and California on the coast. In the latter state mission work was begun within a year after the discovery of gold and the start of the great overland trek. Thereafter population began to flow from both east and west into the Rocky Mountain states.

During the sixth decade work was begun in Colorado and South Dakota. The first church for Orientals, outside of Asia, was organized in San Francisco.

The following decade saw work extending into Nevada, Montana, Wyoming, Arizona, Utah and among the Indians and the Spanish-speaking people in the Southwest. This decade also confronted the churches with the tremendous problems incident to the freeing of the Negro slaves.

The next two decades saw the extension of work into Alaska, the beginning of work among Hungarians and the definite crystallization of the concern of the Church for its ministry among European immigrants and for the problems of its growing cities. At this time, too, the Southern Mountains were rediscovered as a missionary problem. The same decades saw the initiation of the modern program of Sunday School Missions.

In the last decade of the century occurred the beginning of work in lumber camps and, as the century was drawing to a close, the entry by the Church of Cuba and Puerto Rico.

The first decade of the new century saw the beginnings of the modern programs of country church work and of city church extension and also the organization of the great interdenominational bodies in the field of home missions.

This was followed by the launching of the cooperative program in Santo Domingo, the development of a program of work among migrants, the beginning of service to the Filipinos, and the facing of the emergency situations created by the conditions of the past few years.

Through all these years the program of home missions has had to make provision not only for carrying the old and continuing tasks, but for constant extensions into new fields and the undertaking of new tasks. It is natural enough to ask whether that is still true today and whether there is still a place for the frontier idea in home missions.

In answering this question we will consider the frontier in four of its persistent aspects.

People on the Move

The first of these concerns that hardy perennial of all the days of home missions, the new settlement and the problem of people on the move. People are still on the move in this country. A saying of James Truslow Adams that "America is settled up and Americans must settle down," is sometimes quoted as though the redistribution of American population had practically come to an end. On the contrary, there is under way right now a redistribution of population of considerable magnitude. Many forces are at work in this, including drought, unemployment, emergency, public works, federal policies for the acquisition of marginal lands for park purposes or for reforestation, and other forces too numerous to mention. So far as the numbers involved are concerned, it

is likely that the present decade will witness as great a dislodgment of people from their old homes as any decade in the history of the nation.

Not all of such population movements, of course, create new situations for home missions since much of the movement of the population is into communities already provided with churches. But constantly new situations are being created.

Some years ago when construction was begun on Boulder Dam, seven denominations associated with the Home Missions Council coöperated in the establishment of a joint religious enterprise for the 7,000 or more people who made up the inhabitants of Boulder City. A minister was established, a church organized, a building erected, and a fruitful program of religious ministry has been carried forward. Now this enterprise is nearing completion well ahead of schedule and people are beginning to move out. However, there are still 1,400 children and young people in Boulder City, an amply worth-while field of ministry.

In Washington, work is under way on the Grand Coulee Dam, which is a very much larger project than the Boulder Dam. Here about 5,000 men are working and a coöperative religious program is already under way. This is an irrigation project designed to impound the waters of the Columbia River in the Grand Coulee for the ultimate irrigation of 1,750,000 acres of the Columbia basin. The soil is rich, only needing water, and when irrigated the basin will furnish homes for 40,000 families on small farms.

Forty-two miles up the Columbia River from Portland, Oregon, is the Bonneville Dam now in process of construction where 2,000 or more men are now being employed. Here, too, a coöperative religious program is under way.

Considerable publicity has been given to the various homestead projects being developed by the Federal Government as a part of its program of relief and rehabilitation.

At Crossville, Tennessee, for example, is located the Cumberland Homestead. This is designed for 350 families, each of whom will have a small farm with a fine modern house. These families are being recruited from the ranks of unemployed coal miners and others who in their former homes have had an insufficient measure of support, most of them being on the relief rolls. Here will be created a new community of possibly 1,500 select- ed people.

In the Matanuska Valley of Alaska, near Anchorage, a similar homestead project is under way which will provide homes for 200 families. These families, many of them of Swedish or Finnish extraction, with many young children, are being selected from among those who are now on relief

in northern Michigan, Wisconsin and Minnesota. A considerable number of such Homestead Projects are now under way or are planned.

During the past five years there has been more individual homesteading in some parts of the west than in many years previous. A missionary in New Mexico, for example, found in a certain area several hundred newly arrived families among whom two promising churches have been organized. In Arkansas, an area of 20,000 acres of fine, fertile land has been reclaimed by drainage. Recently, families began to move in from different counties in the state. Here the missionary has organized a Sunday school which has from 150 to 200 attendance. Elsewhere in the west one missionary reports that he has had contact with sixty-eight different communities and another with fifty-one. In almost all of these settlements no religious work was being maintained except what the itinerant missionary could provide.

All sections of the country have by now become accustomed to the challenge and the opportunity represented by the CCC Camps. Recently the announcement was made that during the present year the number of such camps would be increased from 1,468 to 2,916, and that the number of young men in them would be increased from 303,000 to 600,000.

Many illustrations of this sort could be given. The problem of missionary extension which they create is no whit less important than the similar problem in the days of the covered wagon. Here are people in new surroundings. Some will remain in a given location only for a short time. Others are building their homes and establishing permanent communities. Whether they are in the one case or the other, they present a definite need for the ministry of the Church.

The Unserved Populations

Equally insistent is the problem presented by the unserved populations, who for one reason or another are not reached by the existing churches. This is a second aspect of the frontier which has long engaged the attention of home mission agencies. Some of the most significant and stirring episodes of home mission history have been concerned with the efforts of the church to carry its ministry of service across the lines of race and color and class. This phase of extension has been a task as great in extent as the primary task of geographical extension and has been more difficult. This does not present many entirely new phases, now that immigration from foreign countries has virtually ceased, but in even its oldest aspects it is a task as yet largely uncompleted.

The most recent challenge has been that of the considerable number of Filipinos on the Pacific

Coast. Before the Filipino immigration was suspended last year the number of arrivals, coming chiefly by way of Hawaii, had reached a total of 60,000, most of whom have settled in California. A report just received from an interdenominational executive, who recently surveyed this situation, summarizes the problem in cryptic phrases:

Sixty thousand—mostly young men. No legal protection. Migrant seasonable workers. Living conditions bad. Gambling and shooting common. Little being done for them. Not welcome as a rule in American churches.

The Christian work among them is largely carried on through Filipino Christian Fellowships, which are interdenominational in character, but in many cases sponsored and assisted financially by denominational groups. An annual conference, on a definite constitutional basis, of all of these Fellowships on the Pacific Coast is now in process of formation. There are in California seven different centers having each from 3,000 to 10,000 Filipinos, while others are scattered all along the coast. The present program of service needs to be very greatly extended and greatly strengthened.

Of all the racial groups with which Protestant mission agencies have had contact through the years doubtless the least progress has been made with the Jews. Much has been written concerning the importance of developing the Christian approach to the Jewish people. They are an impressively influential element of our national life. They are widely scattered, being found in considerable numbers in almost every city and large town in the country. It is conceded that very many of them have no more than a nominal attachment, if that, to the church of their fathers. Today, as always, the general attitude of the Christian Church toward the Jews is as great an obstacle in the way of the Christian ministry to them as is their attitude toward the Christian Church.

Almost any of the other distinctive racial groups in America would serve as an illustration of the need that still remains for the pioneer extension of missionary work. The national conference, held last winter, on evangelical work among the Italians was an impressive demonstration of the substantial progress which had been made and of the splendid leadership which had been developed. But it equally demonstrated the size and importance of the work remaining to be done. The same could be said of the annual conferences of the Council of Spanish-speaking Work. There is justifiable satisfaction in the program sponsored by the Council of Women for Home Missions for service among migrant workers. But the satisfaction must be tempered by the realization that of the estimated number of chil-

dren in such migrant families hardly one in fifty is now being served through this program.

Frontiers of Poverty

In the third place we are still confronted by the frontiers of poverty and need in all the distinctive missionary areas in which work is being carried on. There is a disposition among some to assume that except for the emergency created by the present depression, the need for missionary work in the fields of education, health and community service has been largely eliminated by the development of public agencies.

A government bulletin has just been received reporting the results of a survey of social and economic conditions in the Southern Appalachians. This document, replete with maps and charts and tables, bears sober testimony to the continuance of those conditions which prompted the development of the mission program in that area. A few facts, culled at random from the report, show that there is still physical isolation in the mountains. In over sixty counties less than a third of the farms are located on improved roads. To anyone who has ever ridden over unimproved roads in the mountains this speaks volumes. On 30% of the farms the total value of all farm products sold, traded, or used is less than \$400 per year per farm. For sixteen townships, the average per farm is \$257. Let any housewife figure how far \$257 a year in cash or farm products could be made to go for the support of a large family. Typical public school conditions are still below average in the mountains. In seven counties, over one-fifth of the children of public school age do not attend school. In twenty-three counties, three-fourths or more of those of high school age are not in school. Eleven counties show an illiteracy rate of 7% or more among children 10 to 20 years of age. In seventeen counties the average school year covers less than 135 days. In two whole states more than one-half of the teachers in public school have had no more than high school education.

In the West Indies

A recent volume of the Foreign Policy Association on "Problems of the New Cuba," gives a vivid picture of difficulties to be duplicated in other West Indian islands. This study, while showing the great progress that has been made in many fields since the formation of the Republic, piles up the evidence of pressing economic, educational, health, and welfare needs. Half of the population are illiterate. The general standard of living is low and fluctuating. Economic problems are complicated and difficult. A summary of case studies of forty-one typical families showed

that only seven had a total annual income in cash and in goods in excess of \$500. Ten families showed annual incomes of less than \$300.

Similar citations could be made with respect to many other large groups within the home mission field. The plain fact is that millions of people, quite aside from the emergency of unemployment, are living below a reasonable sustenance level, and that no possible extension of governmental service can be expected wholly to meet their needs for the facilities of normal living.

These things have a bearing upon the service ministry of home missions. Even more unmistakable is the case for its evangelistic ministry. Every study of the church situation in America has indicated the uneven degree of success in winning to Christian fellowship the inhabitants of different sections and different types of communities. Even more significantly such studies have demonstrated the insecurity and the inadequacy of the churches upon which many people depend. The recent volume by Drs. Douglass and Brunner, "The Protestant Church as a Social Institution," reveals the fact that the average church both in city and country is below the point of effectiveness in program, leadership, financial strength and membership. It is pointed out that between 1,000 and 1,500 rural churches are abandoned every year and that many of these are in communities which do not receive adequate service from any other existing churches. Thus the rural areas contiguous to most cities and towns, the economically retarded areas, generally, and many thousands of scattered rural neighborhoods in all parts of the country, are deprived of effective Christian leadership and service.

A Frontier of Ideas and Ideals

Finally, there is a frontier of ideas and ideals of which home missions must continue to take account. An eminent preacher said recently:

Scientific knowledge has its limits, not temporarily but permanently. There are areas of our experience where life essentially is and always must be an adventure into the unknown. The chief value of knowledge is not that it makes everything certain, but that it constitutes a frontier backed by vast resources from which expeditions into the unknown may hopefully set out.

Home missions has had a value in the Church over and above the value of its specific accomplishments in that it has kept alive the importance of certain great human and religious questions. It has been a concrete demonstration of the Church's concern for human welfare in the broadest and most fundamental sense of that term. Really to apprehend and accept the full significance of the missionary movement implies commitment to the principles of social justice and universal brotherhood. It is still too true that many people are held back in their advancement by handicaps for which they have not been responsible and which they cannot overcome unaided. Many are the victims of arbitrary and unChristian discriminations. One Christian mission to America is not completed by preaching the Gospel and by the performance of kindly services for those who are in need—important as these are. It would not be completed thus, even if all individual Americans were nominally won to an acceptance of Christian discipleship. Implicit in the task is the making Christian of our collective life and beyond that the christianizing of our total

influence as a nation in the world. This frontier of ideas and ideals lies all around us.

Here, then, are four aspects of the frontier which still persist. They do not wear quite the same face as in generations past. They have different symbols and must be met with different measures, but to as great a degree as ever in the past they demand from the Church of Christ a pioneering enthusiasm, an unquenchable zeal and an unconquering faith.

TERRITORIAL GROWTH OF THE UNITED STATES



LATER ADDITIONS
Alaska Territory
Hawaii and Guam
Puerto Rico
The Philippines
Virgin Islands, W. I.



"CHARACTER MAKES CITIZENSHIP — RELIGION BUILDS CHARACTER"
was the slogan of the St. John's Lutheran Church School in the civic parade at Allentown, Pennsylvania.
Thirteen nationalities were represented in national costumes.

The Problem of Unassimilated Americans

By the REV. W. C. SCHAEFFER, Allentown, Pa.
Pastor of the St. John's Evangelical Lutheran Church

THE presence of the foreigner among us again raises an issue that is acute. Sentiment and interest in this matter advance and recede in waves. For years the attitude is one of apathy or aloofness and then suddenly some crisis shocks us to awareness of the number, vigor and origins of our newer immigrants. In times of danger or distress unassimilated groups are held in suspicion as a menace or a burden and great need arises for the exercise of fairness and right judgment.

The many angles to this question defy identical treatment. Some phases call for highly specialized skills of trained experts in government departments. None of us are for unbridled license

to agitation and incitement to violence that aim at the destruction of constitutional government and at the overthrow of our institutions. Sixteen such agencies under long range direction by the Russian Soviet are said to be operating here and a sharp curb should be put on radicalism fomented from alien sources. Confirmed terrorists also offer a knotty problem that cannot be handled softly.

Moreover the crisis created by non-employment seems greatly intensified by the unassimilated mass of foreign population. Much capital has been made of the use of the uncanny coincidence that the number of unnaturalized aliens plus the illegal entrants, 5,748,760, equals roughly the

total number of our unemployed workers. These figures can be repeated carelessly enough to imply that the sole responsibility for the present unemployment situation rests with this group.

In any case certainly the cure does not lie in precipitate action making for nominal citizenship. This high privilege should be sought only on the basis of mature judgment and conviction, a matter of character not of expediency. Pressure directed from any other motive will work disastrously. Isaac F. Marcossou said recently,

Although millions of aliens refrain from assuming the obligations of citizenship because of indifference or lack of conviction, which makes for divided loyalty, others are glad to do so because of the mirage of easy money. Since the agitation for the Townsend plan, naturalization officers, particularly in California, have done a booming business with sixty-year and older aliens eager to get under the Utopian umbrella. The prospect of \$200 a month for the rest of their lives is obviously a far more potent lure to citizenship than safety and succor under the American flag.



FOREIGN BORN PREPARING FOR NATURALIZATION

Despite all these difficulties it is amazing how the most of them dissolve under the application of faith. The problem is largely one of penetration into the isolation of these people's separate existence and this is the purpose of Christianity. The crux is not in the barriers raised by the communities of foreigners as much as in the reluctance to function on the part of the people whose very business is goodwill. In every community where there are foreigners there are churches; these churches should constantly be exerting the spirit of interest and helpfulness and service that becomes a bond of union and leads to oneness of ideals, aspirations and desires.

This calls for much reconstruction of thought on the part of the followers of Christ. It is the reproach of Protestant churches that they retreat under the pressure of need in adversely-changing environments. This is reversing the Divine order.

It was in answer to the world's great need that the Son of God came as the world's Saviour. Need offers the challenge to the Church to strengthen rather than reduce the ministering forces. Jesus' word is "the whole need not a physician but they that are sick." Not survival but conquest is the fit slogan of the Church.

A first approach can be based on that which is best in the background of the groups to be influenced. Many foreigners who do not impress us even as literate because of their struggle with a strange language can order their thoughts coherently, have a highly developed sense of appreciation in music and art. Indeed a frequent obstacle is encountered in their loss of respect because many customs current here run counter to superior customs prevalent in the old world. In the mind of many aliens culture is more important than outward accumulation which is too generally accepted as a symbol of success among us. Their filial obedience and fidelity in religious observance often rise up to shame us. In many centers Young Women's Christian Associations have done a noble work. Groups of foreigners are encouraged to give expression in folk festivals and homeland exhibits to that which is potent and characteristic racially. Often these are linked with exhibits of production here that make easy the transition in thought from their native home to the home of their adoption.

But much more is needed to knit into our national fabric the lives of our new Americans. This is a matter of character and character is the fruit of religion. This is the business of the Church. The point of contact here is in the rising generation. In the old world, because of the prevalence in most countries of the established church, religious instruction is incorporated in the scheme of general education. We do not have this in America and we do not want it. But in our system of education we are under a queer obsession in our interpretation of the principles of the founders. Their idea of religious freedom was a freedom to cultivate faith and piety. We exercise our freedom to neglect faith and piety. As Dr. Butler said last December in his address to the trustees of Columbia University, "So far as tax supported schools are concerned, an odd situation has arisen. The separation of Church and State is fundamental in our American political order, but so far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population—namely that which is pagan and believes in no religion whatever . . . The school would refrain from religious instruction of any type, but it would also cease from a

policy which now makes it impossible for the family or the church to put religious instruction upon its true basis." Then Dr. Butler declared that the allotment of a definite time for religious teaching away from the school building would lead parents and children "to look upon religious instruction as vitally important and as constituting an essential part of the process of education." We record the solemn conviction that the real menace in America is not in the limited group of agitators of violence but in the ever-growing number of the rising generation, estimated today at about seventeen million, whose lives are unreached by any positive religious influence whom we are yielding up as legitimate prey for exploitation. In their hands rests the destiny of our country.

Our foreign population need not be a liability but an asset. In one great industrial center this has been demonstrated in an experiment running over the past sixteen years. A congregation that found itself in the midst of a rapidly-changing environment made a survey of the pupils in the public school located in the same block with the church and was amazed to learn that its enrollment embraced twenty-two nationalities. Among the elementary pupils 157 were found who never attended any church school. A weekday school of religion was organized for intensive training in Christian life and leadership on the basis of a thorough-going study of God's Word. In the first year the roster of students embraced seventeen nationalities as follows: American, English, German, Italian, Hungarian, Slavish, Austrian, Jewish, Negro, Lithuanian, Russian, Czecho-Slovakian, Polish, Hellenic, Irish, French and Swiss. This school has grown in influence until now there are some 869 pupils enrolled with a faculty staff of 46 members with daily operation on released time from the public school. There are approved channels for registering self-expression in behavior, studiousness, witnessing, stewardship and service. Among the teachers each year are fourteen to sixteen college students who have the ministry in view and who acquire an invaluable training that will enable them in the future to face with a sense of ease and mastery the grave problems confronting the Church today. It has been proved that the one unanswerable argument that can be put into the mouth of youth today with which to meet the criticism aimed at the Church is a changed life, a rich, full life in Christ.

Early in this experience it was learned that it is not enough to lift children for an hour or two a week out of an environment into which they sink back only to revert to type. This was like bailing out a bucketful only for the flood of waters to pour in again. An evening of pictures and

song was arranged to which the children invited their parents. A beginning was made with an old-fashioned magic lantern; then a balopticon was secured; then a silent motion picture projector and now improved sound for a community night that repeats its program three times and attracts three thousand people. This community night has built up a Sunday church night which draws many of the same audience, and in which familiar visual projection aides are used for the hymns and even for portions of the liturgical service. In these ways a whole community of divergent and often hostile elements has been brought together in the spirit of understanding and goodwill.

Incidentally the life of the church becomes transformed. Instead of an ailing, anemic church there grows a vigorous, flourishing church. There are the verve and zest of an enthusiasm that is born only in engagement in a redemptive task and mission. Standards of sacrifice and generosity are set that deepen spirituality and widen the sphere of influence. A church school whose spirit ordinarily is as dry as dust rises on a tide of youthful devotion. The very neglected groups set a tempo for action and movement that changes a staid and discouraged congregation into a life-giving source of energy and power.

This is the Church's contribution to the solution of our country's greatest problem. Ours is the unenviable reputation of being the most lawless nation on earth. Crime cost in excess of twelve billion dollars last year. Each year we have about twelve thousand homicides, a thousand a month. In 1933 over 350,000 persons were committed to penal institutions, the majority of whom were young men who never had any religious training. Perhaps some people come by crime honestly. Nearly all crime can be controlled at the source by a new conception and a new direction being given to growing life. This is the essence of the mission of Christianity.

Our day needs a new and vivid interpretation of Pentecost. Before the Spirit descended on Peter his speech lacked something. It was wholly provincial. He cowered with dread under the taunt of a maidservant who challenged him with, "Surely thou art a Galilean for thy speech betrayeth thee." But after Pentecost Peter's language struck a universal note, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus, and Asia . . ." There is one universal language. It is the language of the heart, of love—God's love in Christ.

Christianity versus the "Isms"

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"ISM" is no word at all, only three letters—neither verb, noun, adjective nor adverb—just a suffix, and yet a good dictionary has trouble enough telling what it does to the words to which it is added. It changes an act to a process, a condition to a theory, a quality to a peculiarity, the specific to the general and a principle or a program to a state of mind. Finally we make a poor, indefinite kind of noun out of it and write or talk about "isms," usually to condemn them, unless they happen to be our favorite "isms." There can never have been more of this than just now. One has only to begin to make a list of the "ism" words in current use to find that out. The list would include politics, economics, sociology, religion, the whole field of contemporaneous thought and action, and before one finished it there would be a new one. The list itself would represent the confusions and the quests of a confused and questing time—our present general state of mind.

Christianity is caught in it all, unescapably. Christianity has always had enough "isms" of its own. It still has many of the old ones and many disturbing new ones, or else the old have simply changed their clothes. It is also involved in the social, political and economic confusions as never before. Some deny it (a stronger word is really needed), some use it, a few are trying to capture it. What can it do? What ought it to do? No one can answer those questions finally at present, least of all in the limits of a brief article.

I. Christianity must, I think, keep above and apart from any of them. It is more than any one of them; it is more than all of them together—even when they are friendly and offer themselves as fulfillments of the Christian way and spirit. It has a nature and authority above the changing tides. Any historian would say that Christianity has been an outstanding aspect of Western civilization. The Christian historian maintains that it has been the pulsing heart force of Western civilization. But Christianity is more than any civilization. It is the judgment bar of civilizations and their final control. It is not history speaking to God. It is God through His revelation in Jesus Christ speaking to history.

It is easy to make all this too remote and theological, but the practical bearing is plain. Unless there is something detached from our confusions, perplexities, even our most promising programs, we are simply lost in our own fog. There is all about us an entangling play of interests, each one of which wants to use everything else for its own ends, no one of which is ample enough or final enough for the meanings and destiny of life. The Church reflects this. It has shaped so much of its life to fit the patterns of this or that order. An entangled Church cannot speak to a world of hates and fears and hopes as it ought. But Jesus Christ can. For the sake of what is timeless and divine Christianity must not be captured by lesser interests, used for "ism" ends.

Its supreme service is to approach life from the outside and from above. And for the sake of our human interests, it must not permit itself to be confined by any social, political or economic pattern. Its mission has always been to save them from themselves. There are ways of living and working together through which the essential spirit of Christ can express itself better than others. No doubt of that. It cannot, we are beginning to see, be true to itself in many aspects of what we now call capitalism. Some would go much farther. That soulless system, they say, is alien and hostile to the corporate expression of the Christian spirit. Militant nationalism is even more profoundly impossible for a real Christianity, militarism is utterly un-Christian. But Christianity is more than the putting an end to any or all of these.

There are defensible ideals of a Christian social order which have much in common with Socialism, even with the wide and fraternal sharing of resource and production, which lies behind Communism—if the word could be disinfected. But for Christianity to identify itself with these or any form of them is for it to surrender its missions and cease to be itself.

II. Christianity has the secret of the inner unity which is the condition of escape from any confusion, deliverance from any "ism." Actually they are all marginal. Some of them in the gen-

eral field of Western religion are a ravelling out of Christianity itself. They take marginal aspects of it and make them central (plenty of illustrations). They make a new patchwork fabric of its loose threads. Others are this or that half-truth. Some of them oppose interest to interest, class to class, nation to nation. And most disastrously of all they get into our own inside lives of faith and motivation and divide us ourselves into warring camps.

Then in thought and deeds and words we project this inner confusion into all our human order. Here more than anywhere else is the secret of all our confusion. The real point of departure for any deliverance must be from within the soul. Here Christianity meets all the "isms." They are sectarian; it is catholic. They are divisive; it should unite. They are marginal; it is central. They work in from the outside; Christianity works from the soul out. This involves far more than Christian unity. It involves unity in Christ, beginning with the divided soul and ending with a world seamed and broken like a lava field after an earthquake.

III. Christianity supplies the correction of the partial; half-truths — or less; half-faiths — or worse; half-deliverances — or no deliverances at all. That centrally is the weakness of every "ism"; it is never enough. It makes one program, one understanding of life and God the whole thing. And it asks us to take all our noble capacity for loyalty and devote it to—just itself. Nationalism does that everywhere. Communism does it in Russia, Socialism would like to do it. Like Isaiah's image-maker, any "ism" boils the pot with one end of its idol-stuff and makes a god of the other. There is no denying the intensity of devotion which may thus be secured, but its very intensity burns it out and in the end defeats the very object of it.

One cannot even criticize justly, creatively, the twisting, turning, questing movements of a time like ours unless he has a sovereign control from which and by which to criticize them. Some of the most brilliant of our critics are like people who would criticize a merry-go-round while riding its wooden horses. They do no more than change their mount and criticize the horse they were just riding, from the next one in front of it or behind it. No wonder we keep going round in a circle. I know this is a loose statement but I know equally that it has in it a fact which to our peril we neglect; that Christianity has in it the whole truth and the whole authority without which we cannot see how partial everything else is and without which we have no place to stand if we seek no more than to see our world steadily, to see it whole and to see it against the backgrounds of the will of God.

IV. Above all we need power, constant, sustaining and enough. I would not thresh old straw; but suppose we got what the most humanely generous, wise and far-seeing of our social programs are after. What will sustain them beneath the enormous weight of our sins and our stupidities, the inertias of our habits and self-interests and, above all, the resurgence of what in us is unsocial and hungry for power? Can we do it by the laws we ourselves pass? Can we use our own authority against ourselves? Well, maybe, to a degree, but there is no guarantee in that, nor in our unregenerated human nature.

This is not begging a disputed question with an evangelical phrase or offering one solution for all our problems. It goes deeper. When everything is said and so many futile things done, *only changed men can change the world*. They may and do need to change the machinery through which they work. They need to find channels proper to the flow of their regenerate spirits. But they need power to go on, to bear, to believe, to hope. They need motivations which reach beyond the present to deal with the present. They need something beyond themselves even to be themselves.

If there is any empowerment outside Christianity to do all this, those who know where and what it is must make their case. They have history against them. It may be said, must be said, that Christianity has never found or even sought a full channel for its power, used it partially and through its partial use of its divine endowment left a place for the "isms." But it has the Power—and it is nowhere else. When we have seen the Cross for all it is and means and does, the Power is there.

* * *

These points are general but they are capable of precise, definite application to every aspect of what the "isms"—any "ism"—of our over "ism-ed" world—stand for. Christianity has an office above them, detached from them. It approaches them with the authority of its revelations of God in Jesus Christ. And without that we are lost in our own confusions.

He and He alone can supply the inner unity which will save us from our divided selves and their issue in a divided world order. Christianity opposes the complete to the partial, and alone has the authority of correction.

Christ can supply the power without which even what is wisest and most promising cannot maintain itself. In the Realm of God we find the Divine Order, transcending any human order, the only revelation which lends object and meaning to the brief stages of our pilgrimages here-and-now.

The New Day and the Old Gospel

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CHRISTIANITY has had to fight for its life in every age. It has never had an easy time. It has had to defend itself in every generation. After the early Christians had accepted the call to die for Christ during the martyr centuries they were afterwards challenged to think for Christ in the creedal centuries. For Christianity is not only a way of life but a way of thought and it will not endure as a way of life if it fails to maintain its supremacy as a way of thought.

We are constantly speaking as if we lived in a new world. It is only superficially so. The real problems of life are the same today as in the day of St. Paul and no one can face the conditions of early Church history without feeling at home. Indeed there is high encouragement when the history of the early Church is studied from the point of view of our modern world. It was against great odds that Christianity made its way. How it was able to win victories in circumstances and conditions so adverse has always been a problem.

The secret of the triumphal march of Christianity has eluded the best historians. In his "History of the Rise and Fall of the Roman Empire," Gibbon set forth five reasons, namely: the zeal of the Christians, their doctrine of immortality, the working of miracles, the moral standards of Christians, and the privilege of political participation. Dr. T. R. Glover, with the insight of a great Christian, says that Christianity outlived, out-died, and out-thought the pagan world. It is open to any one to discover the secret for himself. The facts are spread before us in the pages of the New Testament and it may be interesting and helpful when there is bewilderment and confusion if the causes for the triumph of the Gospel in the early Church be set down.

First of all *the early Church proclaimed a Gospel*. The leaders heralded a Gospel which in its highest sense was redemptive. It dealt with sin; personal sin, social sin, sin against God, and it promised recovery. It made no concessions and entered into no compromises. No better statement can be found than that given in the attack upon Christianity by Celsus. This is what he said:

Those who invite people to participate in other solemnities, make the following proclamation: "He who hath

clean hands and sensible speech (is to draw near)"; or, again, "He who is pure from all stain, conscious of no sin in his soul, and living an honorable and just life (may approach)." Such is the cry of those who promise purification from sins. But let us now hear what sort of people these Christians invite. "Anyone who is a sinner," they say, "or foolish, or simple-minded—in short, any unfortunate will be accepted by the Kingdom of God." By "sinner" is meant an unjust person, a thief, a burglar, a poisoner, a sacrilegious man, or a robber of corpses. Why, if you wanted an assembly of robbers, these are just the sort of people you would summon!

Commenting on this statement, Harnack says: "Here Celsus has stated, as lucidly as one could desire, the cardinal difference between Christianity and ancient religion." Christianity met humanity where its needs were the greatest and, where no other religion could succeed, the Gospel wrought out its redemptive work. It asked for no privileges. It met humanity in whatever condition it found it and brought to it salvation. It had no special message for the rich or the cultured; neither had it any special message for the ignorant or the poor but to every man, as a man, Christ was offered as the one and only Saviour.

There is hidden away in the record of the progress of the Gospel the simple statement, "The disciples were called 'Christians' first in Antioch." That indeed was a victory! Antioch was the third city in the world, Rome and Alexandria alone surpassing it. It held a population of half a million. Situated on the slope of Mount Silpius, with the broad navigable river Orontes at its feet, a boulevard five miles long, paved, not with asphalt or cobble stones, but with the purest of white marble. Surrounded by a wall that clung like a natural barrier to the mountain eminence that overshadowed the city, it was a place of dreamy beauty—with flowering trees, statues, colonnades, bridges, baths, basilicas, villas, theatres and luxury, culture, beauty, pleasure, commerce, paganism, barbarism, superstition and heathen religion mingled there in all the rich luxuriance of the East. It was the melting pot of the nations. The immigration problem was at its crisis in Antioch, but it was there that Paul planted the Cross and made those laughter-loving people stand at attention. There were no Alps to Napoleon and there are and can be no obstacles to the Gospel of Jesus

Christ save in the faithless allegiance of His followers.

Furthermore the early Church cultivated the spirit of *aggressive evangelism*. One hears the marching past of many feet as he opens the pages of the New Testament and follows the history of the early Church. Start in anywhere and we hear the marching of an unorganized multitude going forth to its work. Occasionally a sentence is dropped which reveals what is going on; a sentence such as this: "The disciples were everywhere scattered abroad and went about preaching the Word." They had no set method, nor organized plan. They needed none, for a living faith requires no fixed method. For centuries this passion for evangelism burned like a flame in the heart of the Christian Church. Everything was informal, impersonal, and men and women spoke the message of Eternal Life to neighbors, acquaintances and friends. They were not content to abide at home but travelled far inland in order that the message might have free course and be glorified. Origen, writing shortly after 200 A. D., said: "Christians do all in their power to spread the faith all over the world. Some of them accordingly make it the business of their life to wander not only from city to city but from township to township and village to village in order to gain fresh converts for the Lord." In his "Church History" Eusebius announces the same truth: "Very many of the disciples of that age (pupils of the apostles) whose heart had been ravished by the divine Word with a burning love for philosophy (i. e., asceticism), had first fulfilled the command of the Saviour and divided their goods among the needy. Then they set out on long journeys, performing the office of evangelists, eagerly striving to preach Christ to those who as yet had never heard the word of faith, and to deliver to them the holy gospels." Every Christian was an evangelistic missionary. Everything was personal and life-giving and everywhere the principle was verified that one loving heart sets all the world on fire. There is no substitute for evangelism even in our sophisticated modern world and again it will return in power.

A third quality which is discernible among the early Christians was their *moral earnestness*. On every page it is recorded that the early Christians demanded not ecstasy and enthusiasm, but honest-hearted virtue and supreme moral values. The fruit of the Spirit, said Paul, is not ecstasy but "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Everywhere and always Christianity has stood for moral regeneration, for a clean life, for the strictest sort of honesty, purity and undefiled righteousness. Take, for example, one issue that is still debated

even after the centuries have passed; the standard of virtue for men and women. Writing before 200 A. D., Clement of Alexandria made this announcement: "Our judgment is that the virtue of man and woman is one and the same. For, if the God of both is one, the instructor of both is also one; one Church, one temperate self-control, one modesty, common food, marriage an equal yoke; breath, sight, hearing, knowledge, hope, obedience, love—all things are alike to them. Those whose life is common have also a common grace and a common salvation; their virtue and their training are alike."

Anyone who reads the Acts or the Epistles in the New Testament will realize that faith was never a substitute for good deeds and that the discipline of the Church in relation to moral behavior was rigorously severe. It has always been true of Christianity, where it has been proclaimed in its purity that personal and social morality, followed as a natural fruit of the Christian life. It was Catherine Booth of the Salvation Army who said to her followers before her death: "We will go in more and more for righteousness." It is this same demand which is disturbing the conscience of the world today. The Spirit of Christ is moving through the Church demanding a higher standard of moral living not only personal but as related to everything in life, industry, politics, education; we will not go successfully forward until the Church challenges the world by a new standard of personal and social righteousness.

One thing more—early Christianity was *uncompromising*. While it had the power of adaptability, nevertheless it was unwavering in its demand that every knee should bow to Christ. Christianity received, as through tributaries from every direction, the currents that came flowing in from many lands; but all down through the years it kept its purity and its uniqueness. At the same time it assimilated to itself modes and customs and languages, transforming them, utilizing them, baptizing them into the message and meaning of the Gospel. What it did with customs and languages it did also with diverse nationalities. It lifted up into its own unique fellowship men of all races and of all nationalities. Here at last, from out of racial hatred and national isolation of the ancient world, Parthians and Medes and Elamites and the dwellers in Mesopotamia and in Judea, . . . Jews and Greeks, Cretans and Arabians, heard in their own tongue the mighty works of God. It repudiated barriers of nationality; it claimed humanity as its field and the communion table became the social center of a world-wide fellowship.

We are being told today that if Christianity is

to endure it must pool its interests with other religions; that in order to ward off the attack of godlessness we must make common cause with all other faiths. We are told that it is the whole line that is endangered and not only the Christian salient. It is a massed attack upon the whole spiritual concept of life. It is proclaimed on every hand that the inherent goodness of man can work out his own destiny; that we do not need to postulate God; He is a projection of our wish-thinking. Prayer is defined as emotional release; sin is called an inferiority complex. Conversion is looked upon as infantile regression. Religion is diagnosed as pathological. Walter Lippmann dramatizes the letting down of the curtain upon the great *Scenario*. He is not happy about the end but he wants to be honest. To many who were in the audience, he writes:

It is now evident that they have seen a play, a magnificent play, one of the most sublime ever created by the human imagination, but nevertheless a play, and not a literal account of human destiny. They know it was a play. They have lingered long enough to see the scene-shifters at work. The painted drop is half rolled up; some of the turrets of the celestial city can still be seen, and part of the choir of angels. But behind them, plainly visible, are the struts and gears which held in place what under a gentler light looked like the boundaries of the universe. They are only human fears and human hopes, and bits of antique science and half-forgotten history, and symbols here and there of experiences through which some in each generation pass.

Because the foundations of all faith are being undermined the inference drawn by some is that there should be a consolidation of all spiritual forces in order to maintain a religious interpretation of life. This is part of the appeal of "Re-thinking Missions." The argument runs:

It is no longer, Which prophet? or Which book? It is whether any prophet, book, revelation, rite, church, is to be trusted. All the old oracles are seeing a new sign: the scorn on the faces of students who know the experiments in anti-religion in Russia and nonreligion in Turkey, and the actual religionlessness of much western life. The chief foe of these oracles is not Christianity, but the anti-religious element of the philosophies of Marx, Lenin, Russell. The case that must now be stated is the case for any religion at all. . . . Thus it is that Christianity finds itself in point of fact aligned in this world-wide issue with the non-Christian faiths of Asia.

That inference is not new. Modern perplexity repeats the age-old problem. The Church of the Roman Empire faced it under vastly more alluring circumstances but the Christians of that day refused to compromise. Instead of lowering the standard of the Cross they lifted it higher. In the words of Dr. William Kemp Lowther Clarke of Cambridge, a very competent historical scholar:

Had the Church really conformed to Gentile patterns there would have been no persecutions. Paganism had no objection to welcoming Jesus into the Pantheon. But just because Christianity continued true to its Jewish origin, it was fanatically intolerant of rival creeds. For this reason the early Church is an unattractive spectacle to many modern men, for whom there is no absolute truth, no final religion; but because of this the Church survived the break-up of civilization whereas its mighty rivals have passed away from the memory of all but professional scholars.

It is not the modern world or the new age that challenges the old Gospel. It is the Gospel that challenges our age. And a deeper reading of history will tell us that Christ is at work in our world and because His Spirit is at work the waters are troubled and many are afraid. There are things we prize that our children may commit to the wastebasket but the faith of the New Testament will not be among them. John Masefield gives an interview between Longinus—the traditional name of the Roman centurion who had charge of the crucifixion and whose words "truly this was a righteous man" are found in the Gospel—and Procula, the traditional name of Pilate's wife who sought to save Jesus from the Cross. At the close of the day when the crucifixion was at an end, Longinus came to give in his report to Pilate. When it was ended Procula called the centurion aside and asked him to tell her how Jesus had died. The centurion told the story calmly and then Procula said to him:

"So you think He is dead?"

"No, lady, I don't," Longinus replied.

"Then where is He," said Procula.

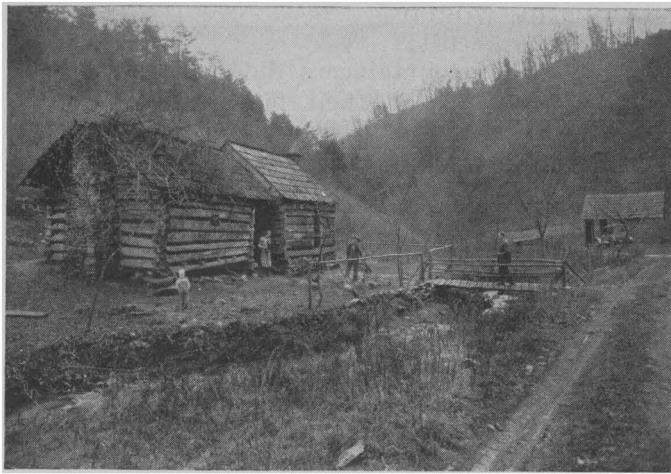
"Let loose in the world, lady," Longinus replied, "where neither Roman nor Jew can stop His truth."

Seek ye first the kingdom of God, and all these things shall be added unto you. Luke 12: 31.

Such is the promise; how about the fact? Look back over your life. Have you sought first the extension of God's rule and the incorporation into your own life of His righteousness? If so, have you in a life of consecrated service actually suffered from want?

"When I sent you forth without purse, or script, or shoes," says the Master, "lacked ye anything?" Like them we must answer, "Nothing." Has one promise of the Lord, in which you rested in faith, failed you? Imagination may picture to us possible want in the future; but when memory draws the scenes on the canvas of the past, she witnesses that, to all His Word, He is faithful that promised.

ARTHUR T. PIERSON.



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*Director of the Bureau of Publicity, Board of Home Missions,
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MORE than twenty years ago a home missionary wandered into a lonely mountain region some miles from Sevierville, Tennessee. To reach his destination, he had been obliged to cross and recross a turbulent mountain stream and to pick his way over and around boulders, stumps, ruts, and other impediments which had accumulated over a long period of years, during which nature and a rather sluggish mountain folk had done little to change the tenor of a life which was already one hundred years behind that in the world outside. There was much of ignorance, a great deal of superstition, and a general feeling that things were what they were and that there was little that could be done about the matter. There was a type of religion, but of the crudest sort, and its leaders were uncouth and untutored. Moonshining prevailed and frequent violence was expected. Many boys and girls were growing up with no education and even those who attended the crude mountain schools got but a few weeks of indifferent attention each year from a relatively untrained teacher.

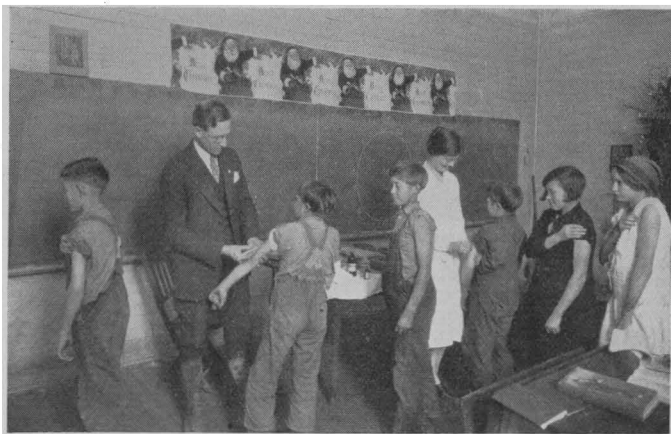
Such a situation was enough to stir the hardest heart, but it did more than that in the sympathetic missionary. It aroused his deepest sympathies and his most profound interest. Something had to be done, but the resources of mountain cabins, where regular cash incomes were almost unknown, were not sufficient to meet the need. In

the big world the story was told, friends became interested, and after some years things began to happen.

Human welfare is closely associated with buildings. The first building was erected in this gap. Nothing like it had ever been seen in those Tennessee mountains. It was tall, long, and broad; in it were many rooms in which many sorts of helpful activities could be carried on. The building was more than a school, for it was a place of recreation, a church, and, in the best sense, a community center. Many who had never before seen so large a building came from the cracks and crannies of the mountain to share in the programs, the like of which they had never before experienced. Gradually there began to grow up around this imposing building neat but smaller structures where workers could live and where other programs could be carried on.

One of these new buildings was a medical center, and, before long, a doctor was placed in charge of the medical program. From time almost immemorial, the people in these mountains had been born, lived, and died without any professional medical attention. A nurse was employed and traveled up the streams, carrying her ministry of health to people who had never known what a nurse was intended to do. Boys and girls and men and women were found to be suffering from all sorts of unnecessary diseases; there was

ignorance concerning the most rudimentary laws of health; the death rate was amazingly high, and nothing but an equally amazing large birth rate kept the population from extinction. Operations needed to be performed and chronic physical ailments were cured. In order that the moun-



DR. THOMAS INOCULATING SCHOOL CHILDREN AT
PITTMAN CENTER, TENNESSEE

tain people might not feel that they were recipients of charity, a charge was made for this medical service, although cash payments were often not possible, and the pay came in the form of the simple products which the mountaineer could raise on his own few acres, or could capture by use of his gun in the woods. A great new day began to dawn up and down the creeks along which the mountain people usually live. The missionary was not content with a well organized educational program and a medical ministry, added to the religious ministry which provided reverent worship, religious training for boys and girls and a continuous pastoral ministry in the mountain homes.

It did not require a Solomon to arrive at the conclusion that, to a considerable extent, the inadequate economic opportunities of the people accounted for the distressing conditions. It was not possible to move these mountain people from their homes and from the little mountain homesteads which they had come to love. But there were things that could be done. Most of the mountain folk had one or more cows, but these were often of a low grade, so that the milk supply was poor. The missionary began to take steps toward the improvement of the cattle strain and very marked progress was made. A similar plan was followed with pigs and chickens, so that the old razorback hog, always an unprofitable creature, became well-nigh extinct. Broods of fine pullets were loaned and the pay taken in a part of the proceeds so that before long a better grade of poultry was found around mountain cabins. The mountainsides were well adapted to the raising of

fruit, but the mountaineers did not know how to take advantage of their opportunities. Accordingly, apple trees and other fruit trees, secured for a few cents each, were made available for planting. That was not many years ago and yet today thousands of bushels of apples are produced in that territory where, a few years ago, there was almost no fruit. Similar improvements were carried on in the growing of tomatoes and various garden vegetables. This development may be traced directly to the missionary who had a vision.

It was discovered that the mountain women had considerable skill in the weaving of rugs and the making of baskets and in other lines of handicraft. These home industries were developed and a market was found for the products. As a result, thousands of dollars have come into the community from the outside world for these hand-made products.

Community pride was stimulated in many ways, but perhaps in no way more effectively than by the promotion of the annual fair for which people from the mountains worked for months. Home-grown vegetables were exhibited and housewives



ENCOURAGING MOUNTAIN HANDICRAFT AT PITTMAN CENTER

vied with each other in preparing the most beautiful displays of canned vegetables and fruits. Pamphlets were obtained from the Government in order that the best methods of canning might be used. Many of the products of mountain homes, such as rugs, coverlets, baskets, and the like were also displayed at these fairs.

Next attention was given to roads and today, instead of wandering about through the bed of the stream and crossing and recrossing through the water, as one approaches this gap in the mountain, we can drive over a good road and reach our destination in relative comfort.

The enterprise was given the name of Pittman Center from one of its chief benefactors. To an outsider there is nothing particularly romantic, poetic or imposing about the name, but it means much to those who have watched Pittman Center grow during the past fifteen years and to those who have shared in its ministry. To thousands of boys and girls and young people in the mountains it has meant opportunity for education, for religious training, and for a new outlook upon life which never would have been theirs had the home mission forces of the country overlooked this gap in a rather rugged and forbidding country.

It might be possible to give figures concerning the number of young people who have attended and graduated from this school; to point out the number of home calls made by the visiting nurse; to list the number of babies ushered into the world by a trained doctor; to count the number of diseased tonsils removed; to estimate the tons of foodstuffs produced; to enumerate the number of persons who have joined the church or professed conversion in the religious meetings held, or to set down many other tables of facts which could be assembled concerning this work. But none of them by themselves nor all of them together, can quite tell the story, for the life that this humble home missionary, with his assistants, has brought into the dark caverns of the mountains, is something beyond ordinary tabulation. It can only be written in the Book of Life itself, and when that is written, the story of the Tennessee mountains must have a very important chapter devoted to Pittman Center and to the Rev. J. S. Burnett, a missionary of the Gospel of Jesus Christ, who, while laboring in a crack in the mountains, caught a vision which he has, to some extent at least, been able to transform into a reality.

Itinerant Ministries in Remote Places

By REV. COE HAYNE, New York

*Department of Publicity, Literature and Research,
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THE historian's assertion that our geographical frontiers have vanished may lead us to forget that cities are still giving birth to downtown tenements and uptown suburbs and that homesteading still goes on. Great numbers of people in urban and rural sections of America have no religious privileges afforded them except by virtue of the activities of devoted home missionaries. While there are no longer great areas newly opened to settlement there are still vast spiritual areas unexplored. Thousands of homes are still far removed from organized churches and just around the corner in every settled community are neighbors languishing spiritually for want of Christian sympathy and companionship.

Gospel Round-up on the "Diamond C"

On the southern slope of the Killdeer Mountains, North Dakota, sprawls the Diamond C Ranch. The property is blessed with a spring that

flows continually. About this spring and the dam that has been constructed below it is a cluster of oak trees beneath which in the old days the Indians were accustomed to resort. Rev. C. F. Brown, colporteur-missionary in a great section of North Dakota, each year plans to hold an all-day service on the Diamond C Ranch especially for the Russian people who have settled upon homesteads in large numbers although widely separated. Many others attend. The last round-up of the kind was held Sunday, July 29, 1934. Three hundred people attended, some traveling over twenty miles to do so. As usual seats were arranged under the trees. Three speakers, including a Russian, gave four messages during the day. A Sunday school session was held in the forenoon. An hour was devoted to dinner. The dam below the spring provided deep, clean water for a baptismal service. In 1934 two and in 1933 sixteen were baptized here.

A Funeral in the Killdeer Country

Early in October, following the service on the Diamond C Ranch, Missionary Brown went about fifty miles to begin services in a Russian Baptist Church. This is the only Russian Baptist Church in the Killdeer Mountain territory. It has no pastor. The deacons carry on the preaching services.

As soon as Mr. Brown arrived in the community he heard that a baby girl, six months old, had died that day in a Greek Catholic home. There are no Greek Catholic priests for the Russians in that area and Mr. Brown's visit to this home was acceptable to the family.

Mr. Brown continues the story:

"I went over twice that day to the home and the last time, after reading the Bible and praying, I was about to leave when the father of the little girl followed me to the door. I turned and asked him if he had engaged anyone to take charge of the funeral. He said, 'No.' Then he asked me if I was going to be around there at the time of the funeral, and I told him that I was and that I could help if he wished me to. He said that would be all right. Evidently he had intended to have the baby taken out and buried without any funeral as he could not afford to pay for a Greek Catholic service.

"The next day we deposited the casket into the rear end of a truck without an undertaker and started for the church near the cemetery. When we got there and took the casket out, two or three asked me if they should take the body into the church to which I answered 'Certainly.' You see some of the people believed that as the baby had not been baptized and therefore was unsaved its body should not be taken into the church. We took the casket in and had a 'real' funeral service for the little one. This made a deep impression on the parents. They invited me home for supper and insisted on my staying there several nights during the meetings that followed."

While the Turkeys Fed on Grasshoppers

"On the 11th of October," wrote Missionary Brown of North Dakota, "I stopped at a Russian farmhouse. The man was standing in the yard. We spoke and I remarked that it was a nice day. He said, 'It isn't very nice. The weather and everything else is wrong. There is no money, no feed for the stock, nothing to eat, and no clothes.'

"While I was talking with him, his oldest daughter came out and drove the turkeys out into the sun-scorched fields to feed on grasshoppers as there was no feed for them at the house. The coyotes had killed twenty-one of the turkeys awhile before and now they had to herd them.

"I urged him to come out to our services, but he said he had no fit clothes. He pulled his jacket

open and said, 'This is the only shirt I have. The last time my wife washed this for me, I had to go to bed until it was dry.'

"Well, what would you have done in this case? I said to him, 'Come out to the car, I have some clothes you may be able to make use of. We went out to the car and I began to take the clothes out. Then I decided to take them into the house where his wife and little girl were. I gave them two or three nice new Turkish towels, a second-hand coat for the oldest girl, a second-hand pair of stockings for the mother, a warm jacket for the smallest girl, hats for four of the family and a sack of marbles for the smallest girl. This is all I had. They thanked me over and over for the things, then after kneeling in prayer and praying for them, and thanking God for the givers who made this giving possible, I took my departure. Later I took some second-hand shirts to the man."

A Skeleton Key Admits Sixty

"I had announced a preaching service at a country schoolhouse for October 14th in the evening," continues Missionary Brown of North Dakota. "So far as I know no service has ever been held there before. When we got there all was dark. I got out my skeleton key which I always carry in the car and unlocked the building. When we lighted a light we saw that all the contents were piled up in the center of the room for they had been painting the inside. Well, we moved things around and got things in shape for a service. When it was time to begin there were fifteen people present, and by the time they stopped coming there must have been fifty-five or sixty present. Half of them had to stand up. Every one was surprised to see the rest there, and it was certainly an agreeable surprise to me. Two weeks later we organized a Sunday school in that schoolhouse."

Conversion of An Aged Pioneer

The parish of Rev. J. S. Umberger of Okanogan, Washington, is said to be the largest county in the United States save one. Okanogan County extends 88 miles east and west and 100 miles north and south, and contains 18,000 white and 2,500 Indians. Most of the members of the church, which is the only Baptist church in the county, live in rural communities, many miles from Okanogan. The nearest church of the same communion is the First Baptist Church of Wenatchee, 93 miles away. Up Salmon Creek Valley twelve miles reside several members of the church. Apple orchards, cattle raising and mining engage their attention. During fall and winter the roads become impassable and church attendance from that section falls away. From Conconuly eighteen miles north come a number of members; also from Malott, Omak, Orville, Riverside, Tanasket

and Loomis. During the summer, on Communion Sundays, people drive in from points as distant as Orville, 54 miles north, Peteros 34 miles south and various points between. The Methow Valley, 68 miles away, contributes its quota of worshippers. Out of the thirteen families on the Indian reservation eleven miles east of the Columbia River that are engaged in grain and stock raising, nine are represented in the church membership.

During a week in the Loomis neighborhood, fifty-four miles northwest of Okanogan, Mr. Umberger was heartened by the conversion of a pioneer eighty-four years of age who related that fifty-eight years before his mother in bidding him good-bye when he left his Indiana home had re-

minded him that she would not cease to pray for him.

Two months later the worship service at Okanogan was interrupted by a messenger from another old pioneer who lay dying at his home in Riverside, twenty-one miles away, asking if Mr. Umberger would come to his bedside. The pastor left his pulpit at once turning the service over to Mrs. Umberger. He reached the dying man in time to hear his testimony of faith. "I knew that you would help me just as you did that old man at Loomis," he told the missionary. Two days later he passed away and a large number of people from the countryside gathered to honor his memory.

Working for the Migrant Workers

By ADELA J. BALLARD, San Francisco, California
*Western Supervisor of Migrant Work; Council of Women
 for Home Missions*

THE family case worker of the local social agency receives the anxious-faced nurse reluctantly. Both know too well the result of the forthcoming interview. Just inside the door of the office stands a migratory family—father and mother shabbily dressed with two small children clinging to the mother's skirts, a child of two years or less in the father's arms shows decided signs of malnutrition.

Case worker (helplessly)—"I know all you say is true. The family has worked. They are willing to take any possible work. They came in response to agricultural need. The work has not paid a living wage, to say nothing of providing for the period between the harvests. But you know how my hands are tied. These people are neither residents nor are they citizens!"

Nurse (heatedly)—"No, but they are hungry and homeless. The work has been done within the state. They are not cross-state migrants. All of the year has been spent in two counties. They have served the community and the children are citizens."

Case worker (sympathetically)—"Granted. But (frowning and speaking sarcastically) relief is organized on the basis of citizenship and residence. We do not think it best to care for the transient. He has a residence somewhere and may be returned to his home at public expense even though he is deliberately seeing the world on relief funds! I'm aware of the fact that most

of the families you are caring for work every possible hour. But if migratory Tommy Jones needs a crutch or a pair of glasses or hospitalization both the counties in which the work has been done will repudiate responsibility for the needs of the migrant. Meanwhile the migratory worker who is giving honest service sees the transient, who has refused to work, getting aid! He gets a free ride and food allowance to take him back to his home. Show me how to cut the red tape . . ." Her tone as she left the final sentence unfinished was most expressive.

The nurse nodded curtly. In her heart she knew that the case worker was helpless and that the case worker knew she was aware of the hopelessness of the situation. The nurse turned toward the door without attempt at argument. The migratory family followed disconsolately.

"The only way we kin git to be resident," ventured the man timidly as he bundled his family into the auto, "is to jus' quit tryin' to fin' work an' jus' hang on here! Cotton don't make a livin' all year no way. We might git on relief then, but once ye git on an' ye take a day's work ye git off! An' ye'll starve good'n dead afore ye git on agin! Looks like they jus' use us and thin fergit us!"

"No!" corrected the nurse. "Isn't the grower allowing you free housing while you wait for another harvest?"

"Yep," agreed the man. "He's been right good!" And then, slowly, "But we want work!"

We don't want charity. If we work fer what the grower kin pay, the 'pinkies' [communists] tell us they'll bust our heads, iffen e work fer less than they say. We know the grower don' git nuff to pay no such money an' though he sez he'll pertect us, an' he duz while we'er workin', when we git in town then hell ketches us. So what's a feller goin' ter do!"

The nurse, serving under the Council of Women for Home Missions, felt herself unable to answer the question. The problem of the one worker was the problem of two million other workers in the agricultural areas of the United States, and it is not only the problem of the adult worker. These attitudes on the part of the state and county

ing with bitterness, a ready prey to the agitator advising strikes, hunger marches and violence. This is particularly true in these days when many of the workers of a higher type have been forced out of steady employment and into the ranks of the migrating throng.

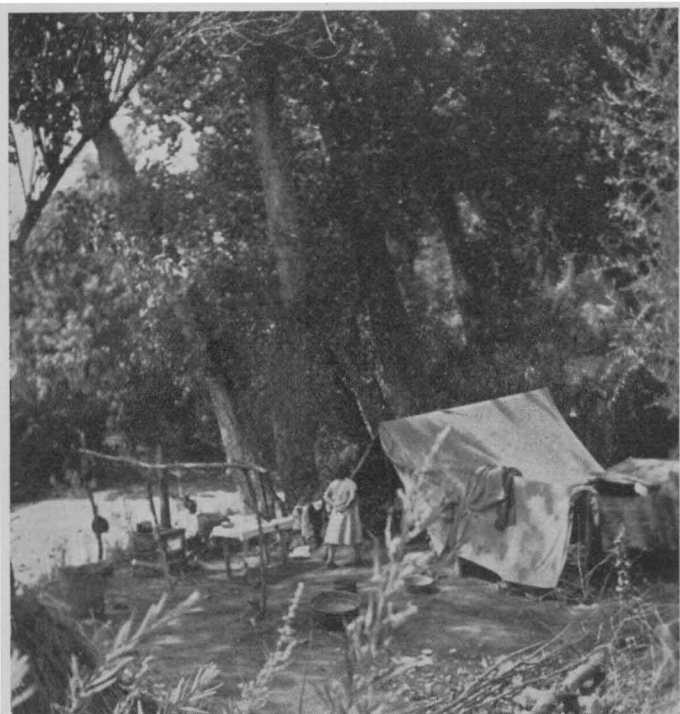
Lack of funds restrict home mission work for the migratory laborer, but in a few selected areas enough has been done to prove that the social and the religious agencies may lighten all of life for the wandering group. The results have convinced the community, the grower, the county, federal and church agencies that earlier effort to lift standards in the migrant camps failed because of lack of cooperation between agencies and not because of the lack of response on the part of the migratory laborer.

In one state an officer in the Department of Immigration and Housing observed the work done by the Council of Women for Home Missions in an area where there was little local cooperation. He invited the missionary nurse into an area where thousands of migratory workers were used and where he would be able to secure intelligent cooperation from various agencies. Four years ago the work began. This season the program as planned is a good example of what can be done in many other localities.

Instead of many scattering camps, difficult to supervise, there will be two large camps. Floors will be provided for the tent city. There will be a full time doctor for the period of the harvest. Water has been piped into the camps and showers provided for the workers. There will be a camp supervisor for each camp and the missionary nurse to take full charge of the nursing service for the camps. The religious and character educational programs are acknowledged to be an essential part of the work in the camps. The county provides the funds for the support of the nurse and for the doctor. The local community pays for the lease of the camp site; the S. E. R. A. for the set-up and better sanitation and for the camp supervisors. Local club and church women will give volunteer aid of various types. A local church woman has foregone a month of rent for her flat in order that it may be reserved for the use of the missionary nurse.

But it was the Church which began this program and the response is the influence which has brought about an intelligent cooperation on the part of the migratory workers. It took not professional nursing skill alone, but an understanding friendliness, to win the migratory family and introduce an educational program which will change habits of life and types of thought.

Out of the years of service in this one community has grown a consciousness of the interrela-



A MIGRANT WORKER'S TYPICAL TENT HOME

relief agencies condition the lives of two hundred thousand children whose parents follow the crops. The migratory worker has stated the problem justly. He recognized the helplessness of the grower to overcome economic handicaps or to protect the migratory laborer from the threat of the professional agitator. Nor can the grower help the migratory family to secure residence unless he encourages them to become applicants for relief; few areas and no one crop can give continuous employment. In order to obtain citizenship there must be residence within a community for a period of years! This is generally impossible for the agricultural worker. The fact that the state and the county in which the work has been done repudiates responsibility leaves hearts seeth-

tion of all of life. Religious education alone or health service alone could not meet the need. The Missionary Council had no right to lift from the community the responsibility for the better housing, sanitation, health and social relationships of this group serving in the state; but it could and did lead in creating attitudes which recognized facts and ended in cooperatively meeting the need.



SUNDAY SCHOOL FOR MIGRANT WORKERS

This one project is typical of the work of the Council in its efforts to meet the need—in the cotton fields, in the tobacco plantation, in fruit orchards, in cannery areas, in berry patches. Whether establishing a Christian center, a day nursery or recreational center, or the sending of a Christian nurse and a public health program, the effort is to enlist all agencies responsible for the welfare of the migratory workers. Last year fifty-seven projects were carried on by the Council in eleven states and many thousands of lives were touched. Forty per cent of the cost of this service was paid by the growers' groups, cannery executives and local communities.

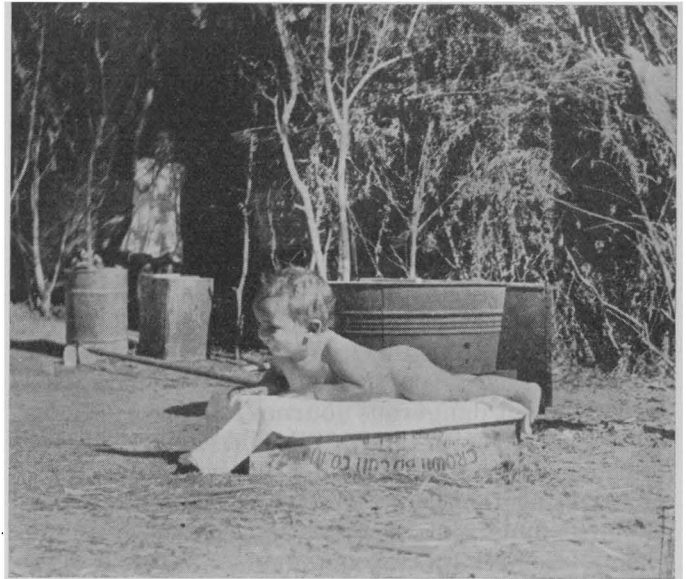
The challenge to the Church is fourfold: This migratory procession numbers millions and is largely untouched by Christian influence. Its childhood is a huge segment of our future citizenship. If present conditions are unaltered, these children bid fair to become shifting vagabonds, illiterate and with little or no sense of community responsibility. In California figures show that 27,000 children of school age are in the agricultural camps. In one town in Texas 1400 children are out of the local school, working in the truck gardens for many months of the year. Thousands of children are out of school from May to November following the crops in eastern areas.

The influence of the general attitude toward migratory workers in areas where race riots take place is a menace to world peace. Last year the treatment of the Japanese going into the agricultural areas of the Salt River Valley, intensified Japan's resentment against America, in spite of the fact that Arizona did everything possible to

stop violence and safeguard the migratory workers. The treatment of the Filipino in the agricultural camps, the attitude of the local communities, the prejudice against the East Indian, are other instances where conditions in migratory groups threaten to disturb international relations.

A third thing is the relation of conditions in the migratory camps to Christian service abroad. Students from other countries, especially those coming from the Orient, very often serve in agricultural fields to finance work in school. Many times such students are the product of missions abroad. They come to America expecting to find Christian fellowship, but, instead of this find racial prejudice, injustice, impossible living conditions, intolerance. As a result faith in Christianity dies and word goes back home that Christianity does not function in America. The missionary in the Orient, and elsewhere, thus finds the work doubly hard. Unless we change our treatment of the agricultural worker from India, China, Japan, the Philippines we shall find the work abroad greatly hampered.

Lastly, but not least, the young people of the churches today are demanding a Christian approach to the social and economic situation of



ENJOYING A SUN BATH IN CAMP

the age. They are seeking cooperative service which enables all agencies, religious and social, to work together. It has been amazing to note the response when this mission work is presented to young people's groups. One young man, hearing of it for the first time, said, "I'm sick and tired of all this fussing about things not being evangelistic! As I read my Bible Jesus Christ said, 'Go out and do something.' Some of us have to preach by our acts, and I'll bet those

people get more of a Christian message out of a nurse rolling up her sleeves and helping them when they have a sick baby or a burned kid, than from a preacher coming in once a month to preach a sermon! When she goes to court with them or puts up a good, clean recreational program and keeps them out of mischief—well, it's me for that kind of evangelism!"

And the migrant can be reached. The migratory family does respond to friendliness. It is possible to inspire a real appreciation of better housing; it is possible to secure better school attendance; it is possible to teach the parent the reason for restricting his liberty in using the child as a wage earner; it is possible to make of the migratory worker a Christian American citizen—but each day of neglect of this challenge

makes the task more difficult. The camps that have been touched are pitifully few.

The day has passed when the worker from the Council must beg to enter a camp in an agricultural area. The camps asking for a worker far exceed the possibilities of the funds available for this cooperative service. County doctors write, "If you could come in for just one season I know our growers would finance the service, but they cannot believe the work *can* be done until they have actually seen the results."

In the meantime, children are asking as did one boy overheard after the story hour in "hops," "Who's this guy, God, she's talking about!"

And we have not the funds with which to send workers to tell the story!

Cooperation and Union in Home Missions

By REV. WM. R. KING, D.D., New York
Secretary of the Home Missions Council

WHAT we see of cooperation and union among the Protestant churches of America today depends upon the extent of our observations and the spirit and method of our investigations. As a rule we see in this world just about what we look for. Some people do not find any cooperation between churches because they do not look for it, or do not look in the right places. They look for competition and rivalry and see plenty. Some years ago I rode a little mountain pony for eight days through the tiger and elephant jungles of Laos—northern Siam. We were told that it was a dangerous journey, that the jungles were infested with tigers and wild elephants. We did not see a tiger or a wild elephant. We were not hunting for them. We were looking for missionaries and native Christians and we found them. Sometimes we make unexpected discoveries, but, as a rule, we find what we seek.

It is so with interchurch cooperation. If people want to believe that the churches are given over utterly to competition and divisiveness they can find plenty of evidence to support their views. If they want to believe that the churches are learning to cooperate and unite they can find abundant proof. The trouble with many who condemn the church for lack of cooperation is their point of view. They project themselves far ahead on some high point of Utopia, where things are supposed to be perfect and all people to be saints, and from that exalted position they look down upon the

"warring factions" and see nothing but confusion and unholy rivalry. Most critics lack historic perspective. They base their measurements of progress made upon the distance from the goal to be reached rather than upon the distance already covered from the starting point.

It is true, however, that we have "not yet attained" satisfactory cooperation and union, but we are "pressing on" with encouraging speed. Cooperation between denominations and among the churches is still very young. The years of maturity have not been reached by any means. The movement is still in the tender and timid years of childhood and early adolescence.

If we go back only a quarter of a century we find practically no interdenominational cooperation. The older societies, like the American Bible Society, the American Tract Society, and the American Sunday School Union are not interdenominational but are associations of like-minded individuals interested in certain things with no denominational control or direction.

For three hundred years American Protestantism was almost wholly divisive. Denominations were all out for "a place in the sun." Forty or more divisions of European Protestantism were transplanted to this country from the "fatherlands" during the first 200 years of our history. Soon they began to spawn and new breeds came into existence until today we have more than 200 so-called denominations.

About thirty years ago a few far-seeing leaders began to cry out against unwise and unholy divisions. The first were our foreign missionaries. They saw the sin of it and began to think and plan and work together against their common foes and for the same great common ends. The China Council was organized in the early part of this century. Intermissionary councils and commissions and conferences were set up on other mission fields. Then the Foreign Mission Boards caught the vision and the spirit of cooperation and the Foreign Missionary Conference was organized by Mission Board secretaries. The formation of other interdenominational, intermissionary agencies followed.

Then the Home Mission Boards began to catch the vision and were stirred by the same spirit of cooperation. The Home Missions Council, the Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America were all organized in 1908. This was the real beginning of organized planned interdenominational cooperation in America. There had been some worthy forerunners, some daring Johns the Baptists, preparing the way, but 1908 was the organic beginning of interdenominational, inter-church cooperation for work in the homeland.

The spirit deepened; the movement spread. Other national organizations saw the need of cooperation. The Christian colleges formed a council. The old Sunday School Association of individuals interested in the teaching of the Bible became the International Council of Religious Education of the Churches of North America, and within the last few months there has come another very significant development of interdenominational cooperation in the new cooperative working relationship of the International Council of Religious Education, the Federal Council of the Churches of Christ in America, the Home Missions Council and the Council of Women for Home Missions. These Councils have set up a joint committee of fifteen to coordinate the programs and the activities of these four interdenominational Councils. At last these great national coordinating agencies are beginning to practice their own preachment. Now that they are beginning to take their own medicine it is to be hoped the denominations will have more confidence in their prescriptions.

This new spirit and practice of cooperation is taking form in recent mergers of state councils of churches. Already ten states have merged the Councils of Religious Education and the Councils of Churches and the Home Missions Councils into one inclusive State Council of Churches, or as in some cases, Councils of Churches and Religious Education. Seven or eight other states are now

working upon such mergers and the likelihood is that within the next few years most of the states and many of their counties will have one inclusive Council of Churches which will include in its set-up and program all the interests of the church within the state.

But this is not half the story of the development of cooperation and union within the last two decades.

Comity and cooperation among local churches and on local fields have made commendable progress. *More has been accomplished along these lines in the last two decades than in all the previous years of American church history.* Today comity committees exist in nearly all the large cities and in most of the states. There are perhaps 2,000 Union churches of all types throughout the country. Many cooperative projects are being carried on cooperatively by missionary boards and local churches. Home mission fields have been allocated. A number of types of work have been merged into departments, bureaus and committees of the two Home Missions Councils, such as work among Migrants, Indian children in Government schools, work among Jews, bureaus of Church Architecture, Summer Schools for Rural Pastors, Rural Life Sunday, World Day of Prayer, religious programs and community churches in connection with government public works. An increasing number of service activities, that can be carried on together better than by separate denominations, are being committed to the Councils.

No Subsidies for Competitive Projects

The most recent step in comity has been taken by five of the constituent Home Mission Boards of the Home Missions Council within this year. These Boards have worked out "master lists" of all their home mission aid to churches, and have given notice to these aid-receiving churches that after December 31, 1935, these subsidies will be withdrawn from all churches that are in competitive situations. Questions of competition must be settled by the state or the national Home Mission Councils or Comity Committees before that date.

There is no place here for details. We can speak only in general terms, but these things mentioned are steps in the right direction. Some are more successful than others but all have helped to move the Church along toward the desired goal. No one plan or method of cooperation will fit all places or work everywhere one hundred per cent perfect. Great care must be exercised in each case to find the best plan. Sometimes the best plan is the allocation of fields and types of work and special projects and churches to some one denomination. For example, Alaska, some of the states, and

some of the islands of the West Indies, and nearly all the foreign mission fields, have been allocated. Other plans include the mutual exchange of churches and fields and projects between denominations; the federation of churches, and (in the judgment of many, the least effective) the organization of independent community churches.

All of these methods have their advantages and disadvantages. But they are first steps that must be taken before the churches can run together in perfect union. Sometimes these steps have been faltering, but they have marked a good deal of progress—"we are on our way."

The trend in cooperation has had its most marked demonstration in the organic union of denominations. Since 1900 there have been eleven organic unions of churches involving twenty-five denominations. Rev. H. Paul Douglass, our best

authority on this subject, says "a large measure of readiness for union has come to prevail generally in American Protestantism."

I believe that we are working along the right line. Cooperation is the word upon which we must ring the changes at the present time. Union may come—in many cases will come. We are ready now for cooperation. Ultimate union depends upon present cooperation. There is wisdom in not pressing organic union too hard or too fast, but surely the time is here for cooperation, especially in the great missionary work of the churches, both at home and abroad.

There can be no further advance except as we go forward together. A few days ago I saw a truck in Chicago with these words in large letters across its side—"Coordinated Transport." Can the Church be as wise as truckmen?

The Unchurched Children of America

By the REV. R. W. McGRANAHAN, D.D.,
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*Associate Secretary of the Board of American Missions,
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THE importance of bringing child life into close contact with the vital spiritual forces of the Church is self-evident. Here is the clay, awaiting the skilful shaping of the Potter. Here are the lives, awaiting guidance, which will either make or unmake the next generation. The Church will win or lose according as she succeeds or fails in reaching the children. This responsibility goes far beyond simply bringing in the children of families already within the fold. The great home mission task today in reaching the unchurched groups has no challenge comparable to that of plans that give a larger place to reaching the children of all who are accessible to the Gospel. If the children are won the next generation is won.

Who are these unchurched children? Many families have such slight touch with the vital, spiritual forces that they could scarcely be classified as church, and beyond this a vast number of children are destitute of any contact with this institution founded by Christ to unite His people into one body. They may be enumerated as follows:

1. Those unchurched geographically. They are found in isolated farming communities, mining sections, and areas from which the church has moved out, new communities opened by various industrial ventures.

2. The neglected children of the slum areas in large cities and those in crowded industrial sections.

3. The children of foreign descent, not Americanized, whose parents have a nominal relation to their ancestral church but are now indifferent to any religious influence.

4. The children of the godless rich, who give neither time nor place for religion. In fully-churched communities there are hosts of children who have no contact with the Church of Christ.

Freely speaking, it is estimated that half the children of America are in these various groups, so that, of the 34,000,000 American boys and girls of school age only about 17,000,000 are receiving any definite Bible instruction or Christian guidance that will prepare them to solve their life problems. If we exclude those of high school age, about 13,000,000 younger boys and girls are outside such influence. Some of these are under influences antagonistic to the Church; others are in an atmosphere of indifference to religion, while very many are only awaiting an invitation to become followers of Christ.

What other possible challenge to the Church can compare with this!

From the jungle of neglect of religious training for the young comes the monster of "crime menace" that terrifies America today. The "Red

menace" of revolution and atheism lurks in that same jungle. If the Church and the nation are to survive the youth must be saved. We must recognize our responsibility, not only for the children who belong to the Church by reason of the parents' affiliation, but the unchurched children must be reached or the whole nation is threatened.

It is amazing how lightly the responsibility for religious instruction and guidance rests upon our shoulders as American citizens. We insist that ample provision must be made for secular education and we pay billions in taxes for that purpose. While we admit that training the mind and neglecting the moral and spiritual may simply make more cunning knaves, we fail to see cause for alarm in the growing demand to eliminate from our schools all Bible reading and teaching of moral standards. The great Luther Burbank, who was a philosopher as well as wonderful plant wizard and scientist, never lost an opportunity to remind us that "if we took no better care of our plants than we do of our children we would be living in a jungle of weeds." The Duke of Wellington used even stronger terms when he said: "Educate children without religion and you make a race of clever devils."

One of the most sinister signs of our times is the deliberate effort to alienate the youth of today by atheistic teaching in high schools and colleges. It was the boast of a teacher in one of our universities, recently dismissed because of his flagrant offences in atheistic propaganda, "They used to say, 'give me the child till he is 8 years of age and you can have him after that!' But give me a boy or girl for two years in college in the teens and I can take his religion out of him." The Church is responsible for seeing that our school boards, our church college boards and our state schools do not permit teaching destructive of the Christian faith and life.

Is it not high time that a definite program should be formulated and put into effect to reach this unchurched half of America's children? It is truly gratifying that serious consideration is being given to it by church bodies, and Sunday school organizations.

The challenge to the Church to save her own children and to reach the millions of the unchurched children in America presents many problems, some of which are difficult.

1. Those enrolled in the Sunday school must be won to Christ. Surely the Church must concern herself deeply with this need.

It is comparatively easy to enroll children in the Sunday school and thus bring them under religious influence, even when parents are wholly indifferent, but it is very disturbing to see the wholesale manner in which the close of the Sun-

day school period means the departure of children and youth in utter indifference to church worship which usually follows. Here is a great challenge to lead into church life and activity those enrolled in the Sunday school. Every denomination should use every means to prevent this loss to the Church.

2. It should be our aim to reach all within the bounds of the parish who may be willing to respond to a kindly approach. An offer to call and accompany the children to the church service might be one of the first steps taken. The various communions might institute a program through their Sunday school agencies so that every congregation shall carry on an organized campaign to greatly increase the number of children under religious instruction.

3. There is the challenge to reach unchurched communities, mining districts and industrial areas by some plan of interdenominational work, or assignment of such areas to various denominations. The fact that most of such areas do not promise the establishment of a self-supporting church makes it difficult to induce churches to assume responsibility. But such mission work as this must be done to save America.

4. The big task that will require constructive planning and far-sighted statesmanship is to make effective religious contact with the millions of children enrolled in our public schools who now receive no religious instruction. The public school is the only agency which reaches all the children. In most states religious and ethical instruction and even character building have now been eliminated from the public school. Dr. Paul D. Eddy has presented the following plan of cooperation that should enlist all churches and character-building agencies in every community:

The principle of separation of Church and State will not necessarily mean the separation of public education and religious education in the sense of eliminating moral and spiritual values or the great basic elements in religion. . . . The new advance of home missions and Christian education must be in the field of reaching this unchurched group. New trails in the field cannot be blazed by individual denominational effort or independent local church programs. . . . The solution of the problem of reaching the unchurched, providing adequate religious training for all children and youth is to be found in the cooperative study and planning by the Church with all the major character agencies in the community: the government, public schools, homes and other agencies. The building of an intelligently coordinated program for character building in the community is the only effective solution.

If such a cooperative movement be launched promptly and enthusiasm created for it such as was realized in the launching of the Student Volunteer Movement, and plans made for a sustained program through the future, this movement might well be hailed as the greatest achievement of our century thus far. May the outcome match the need of these times and reach effectively some of the millions of unchurched children of America!

A Re-Emphasis of Spiritual Values

By REV. PAUL DAWSON EDDY, M.A., New York

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“THE Church which for years has professed its interest and concern over the weak and helpless, almost turns its back upon these unfortunate children. They are not invited. They are too dirty, uncouth and wild. Perhaps they might also contaminate those within the fold. At any rate few are called and few come.” This is the conclusion of a study of fourteen thousand juvenile delinquents who appeared before the courts of Los Angeles in three years.*

“The position of the Church today is one of confusion and uncertainty. It has lost much of the authority with which it at one time was clothed.” †

These are serious indictments from the courts of a state and the leaders in public education. They challenge the Christian Church to a reevaluation of its program and work. Such a study would lead to the conclusion that the Church has failed to provide adequate Christian character training for the less privileged economically, socially and culturally, as well as for those of the more privileged classes. Of course there are individual exceptions of successful programs but in general the groups from which our largest number of juvenile delinquents come are not reached by Protestant home missions, Christian education or the Church. Possibly these organizations do not possess the understanding or technique for attracting and training these children, youth and adults.

In fairness it should be stated that the public schools and the other community character building agencies have also failed, side by side with the Church, to reach these groups. While the public schools may record the attendance of these children, few would claim that the average public school with its traditional regimented program really meets the consummate needs of these groups. Because compulsory education laws insure attendance, it does not follow that the time of the pupil is spent in creative activities which are suited to his needs.

School, church and the other community character-building agencies must admit the failure of their so-called regular programs vitally to reach

the economically insecure, the emotionally unstable, or the mentally retarded child. It is increasingly apparent that these agencies cannot adequately meet the character needs of the total group of children and youth of the community through their independent, unrelated and often competitive program. The State Superintendent of Public Instruction in Nebraska states that the schools alone are impotent in the face of character education needs of the day. The Tenth Year Book of the National Education Association also states, “Our society today awaits a new integration of knowledge, aspiration and human purpose—it would seem to be a task essentially religious in nature.”

Through the segregation of religion and the secularization of education in the 19th century violence has been done to Church and State, and to individual and social character. The narrow sectarianism of our colonial church fathers was a contributing factor to the separation of religion and education. This isolation of religion from the daily educational experiences of the child has led to cynicism, materialism and the disintegration of personality.

During the past decade or more one can discover a distinct trend to reintegrate the basically religious or spiritual elements in the program of public education and character building. “No greater task rests upon the secondary schools than to help its pupils find their God. . . . When this orientation takes place life assumes poise, dignity, grandeur. Otherwise its strivings, its struggles, its achievements seem trivial and insignificant.‡

This quiet return to fundamental spiritual values should be recognized and encouraged by all religious faiths. It is a function of the Christian Church to permeate the life of the community agencies and to appreciate every contribution to character development as an aid to the “more abundant life.” Recent studies have revealed a great storehouse of latent religious resources in public school curriculum and in the activities of many community character-building agencies. The Church can assist these agencies to strengthen

* Bulletin, *Who Is Delinquent?* published by Rotary Club of Los Angeles.

† The Tenth Year Book of the Department of Superintendents of the National Education Association, p. 23.

‡ Sixth Year Book, Department of Superintendents, N. E. A., pp. 51-53.

and enrich the spiritual basis of their program.

In addition to the permeating and indirect influence, the Church has a unique and distinctive contribution to make to character development. It is a function of the Church to enrich, interpret and integrate experiences in terms of specifically Christian ideals and purposes. This function must be performed on the basis of the individual's experiences in his home, school and community, and not by the isolated learning of unrelated dogma.

We are lead to the conclusion that if the Church continues to follow its traditional program of isolated religious teaching, it can never effectively reach the unchurched millions of youth. But, if the Church is really interested in the weak, the helpless and uncouth child, as well as in the more normal and attractive youth, it must make its contribution in coordination with the other community character-building agencies. There is a direct and an indirect contribution which the Church is designed to make.

In Los Angeles the Juvenile Courts inaugurated the plan of bringing the educational, social, civic and religious agencies in the community into a coordinating council for study and cooperative program building in more than seventy districts of the county.

Public school leaders in some states and communities have taken the initiative in developing cooperative study and community planning. Some ministers and laymen have sensed the inadequacy of religion on Sundays *only* and the failure of the Church to reach the unchurched groups, so they have invited leaders to study what can be done.

The first united Protestant program on a state-wide basis to provide religious training in cooperation with the public schools and the other major character-building agencies is developing in Ohio. After a year of exploratory study by the Ohio Council and the International Council of Religious Education, a commission has been organized which will officially represent the Council of Churches in Ohio, the Ohio Council of Religious Education, the Federal Council of Churches of Christ in America, the Home Missions Councils and the International Council of Religious Education. This Commis-

sion, in cooperation with the major character-building agencies of Ohio, will establish demonstration communities in rural and urban districts for the cooperative study of community needs and the coordinated program building in which religion will be an integral part. Duplication and competition in the programs of these agencies will be eliminated.

The Commission will also study the relationship of Church and State in education, and the function of religion in character development. The place of the Church in the community, and how its contribution may best be made, will receive careful consideration. Some form of weekday religious education will be developed which will enrich, interpret and integrate the daily experiences of the child in his home, school and community relationships.

The Commission is composed of national and state denominational leaders, leaders in public schools and other character-building agencies, professors of general education and religious education, ministers and laymen. The Commission will encourage the home, the school, the Church and other agencies in their cooperative efforts to meet community needs.

Community councils of character-building agencies are developing in a number of cities and rural areas. Research studies and the experimental development of programs are planned. It is expected that a conference with the leaders of the Jews, Roman Catholics and Protestants will be held sometime in the future to consider the common interest of all religious faiths in the education and character developments of the child.

By some such united approach we may hope to meet the challenge of sixteen million unchurched children and youth, and may overcome the criticism of Juvenile Courts, public school educators, and community leaders. The Church can thus regain its lost leadership in the community and make her contribution in coordination with the other character-building agencies.

Let the Church go forward in a united demonstration, in a national laboratory study and development for these neglected youth.

INTERRELATION OF FOREIGN AND HOME MISSIONS

Home missions and foreign missions are the two ends of the same stream, its fountain and its sea. We cannot stop one without drying up the other also. Stop the fountains and the sea will ultimately become a dry bed; evaporate the sea and the fountains will run dry. Home missions are needed to keep the church at home alive and to help it grow. Cutting off foreign mission interest and activity is a sure way of killing home missions. Foreign missions bring returns a thousandfold at home by sending streams back upon the churches to revitalize them and fill them with life more abundant.

The Need for Christian Education

By the REV. J. M. WALKER, D.D., Charlotte, N. C.

Pastor of Steele Creek Presbyterian Church

THE relation of education to Christian character is a most vital topic today. An amazing number of new books deal with this subject. Educational associations of various kinds are devoting their time and best thought to it; magazines are lending their pages to its discussion; and there is no end to the conferences being held with the idea of finding a solution to the many problems involved.

Out of all this thought and discussion, two things may be said to have become clear: one, that education must center its efforts upon character development. It will concern itself not so much with subject-matter as with life. Its goal will be the achieving of a Christian character rather than the mastery of materials. Not that it will lay less stress upon the acquisition of knowledge *per se*, but it will demand that a greater emphasis be placed upon guiding youth into an understanding of that knowledge as it relates to his own development in right living. The other thing is this, the great Christian principles and ideals which were set forth by the Master Himself must find a larger place in our educational processes. The times demand it.

The Character Crisis in National Life

Our age has made marvelous progress. The new scientific knowledge is flying with lightning rapidity across the boundaries of nations, and no man can tell what tomorrow holds in store. Yesterday's marvels become today's commonplaces. Because the genius of man knows no limit we face the future with eager anticipation. However, it does not take a discerning spirit to see that all is not well with us. As a student of our day has well said: "We are like an army that may be able to report gains on the right, but which has met with ignominious defeat on the left." With all our furnishings through the knowledge of the new sciences; with all the equipment that comes with the modern inventions, the modern conveniences, and the new modes of communication; with all the vast outlay in educational facilities for the training of youth; still something tremendously important seems to be lacking in the lives of our people. Behold the breakdowns occurring all along the line; men

have lost faith—in God, in themselves, in their fellowmen.

Look at the young men who begin a task, but cannot finish it.

See how students, trained in institutions of learning, are swelling our criminal and delinquent lists.

Behold the multitudes without the slightest regard to the restraints of the Sabbath.

Think of the widespread disregard for the Christian standards of sex and bodily purity.

Think of the gambling fever that is abroad in the land.

Observe how many homes are broken up, and how the divorce courts are filled.

Think of the corruption in politics, and the bribery of justice; the hatred between classes, and the rising war-like spirit between nations.

Think of the filth in much of our modern literature and movies; of the unethical practices in business and industries; of the faithlessness of public servants; and of the wholesale repudiation of sacred obligations.

All this and much more of a similar kind is taking place among our people, and often right before our eyes. The picture is not overdrawn. We have no disposition to exaggerate. Certainly there is much in our civilization that is praiseworthy, and for which we should be thankful, but the symptoms revealed are alarming to say the least. What we are chiefly concerned with is the source or sources of this malady. What lies back of this distress—disorder?

It is evident that the breakdown is in the realm of character. Honor and integrity, reverence and devotion to truth and duty, and the high regard for sacred ideals seem to be a thing of the past with a great body of our people. Principles which guided our fathers in building this Christian civilization have been too frequently thrown overboard as something out of date and useless. With many, the true has become identified merely with the useful, and the good with that which is pleasing; there are no fixed standards of truth and righteousness.

When we analyse the causes of this breakdown in character and strive to get at the secret for this failure, we do not proceed with such assurance.

In this complex civilization there are too many cross-currents playing upon the life of the average individual, tending either to make or mar his character. It behooves us to tread with humility.

1. First of all, a large part of our educational program has been out of balance. We have been primarily concerned with ways and means rather than with objectives. We have said, let facts be purveyed, character will take care of itself. We have been too busy mastering scientific methods to give much attention to mastering life. It has been a materialistic age, and the spiritual has been politely bowed out. Students have been taught to put their entire faith in the scientific method as a cure-all for the numerous ills of society.

"This steady secularization of public education" says one of our Christian philosophers, "is perhaps the most potent factor in producing a distorted sense of values in the mind of our young people. While we have been introducing one subject after another of a secular nature, we have been steadily eliminating or restricting instruction of a moral and religious nature. Our children naturally put the emphasis on the things that are given prominence in their experience."

Dr. Walter A. Squires, in his excellent book, "Educational Movements of Today," shows how fifty years ago moral and religious truths were a vital part of the public curriculum. But since that time they have become so secularized that the spiritual has been largely eliminated. Cultivation of the spiritual nature has been shunted into a corner. The inference drawn by our youth is that the courses most worth while are those of a materialistic nature, which have immediate and tangible value. Consciously or unconsciously, our boys and girls have imbibed the notion that making a good living is more important than living a good life. The ideal existence is conceived in the terms of material comfort rather than in terms of personal honor, integrity, and truth.

2. A second important factor in the breakdown of character is found in that small group of antireligious and atheistic teachers in universities who have rejected religion and who are bent on bringing higher education in line with their own antireligious attitudes. Says Dr. Squires in the book above quoted:

These "intellectuals," these leaders of our American "intelligentsia" have in some way gained a wide recognition as leaders in educational science. They seem to assume a sort of proprietorship over such terms as "scientific," "modern," and "progressive." Unfortunately public opinion hardly seems to challenge the assumption. . . .

The most serious element in the situation, however, does not lie with these out-and-out antireligionists. It lies in the fact that a multitude of public educators are blindly following the theories which this group have constructed and which they are diligently promoting. It is really remarkable how some people deeply loyal to religion will

follow the lead of these antireligionists, and use educational procedures which are based on philosophical theories which are destructive to religion. This thing is happening both in public schools and in church schools.

This secularization of the public education has been going on for years. Perhaps we are just beginning to feel the full force of its effect. It was but logical to expect that a system of public education from which religion had been carefully eliminated would in time become essentially and actively antireligious. A godless philosophy of life is bound, as the night follows the day, to produce a godless civilization. It has laid its blighting hand upon nearly everything that we held as sacred—upon the home, the family, the church, the school, society, and even the business world. We have sown the wind, and now we are reaping the whirlwind.

It was but inevitable that our nation should be in for a cruel awakening. All this crass materialism and antireligious teaching in schools and colleges was bound to bring about a reaction. Truth has a way of rising to the surface and coming out regardless. Then again, too many institutions of learning remained faithful to their trust; and there were too many consecrated teachers of youth to be completely swept off their feet by this surge of antireligious propaganda. The teacher's task, as it has been truly said, is too sacred a thing for him to be long led astray. The dawn of the new day is here, and the question is being asked everywhere, what can we do to make our nation Christian? What has education to do with the formation of character?

How Is Christian Character Achieved?

What is the Christian character we wish to achieve? To begin with, Christian character is not something that varies with the ethical culture of the nation. It is not the product of the theory of relativity in matters of right and wrong. It cannot be said to be one thing in Russia, another thing in Germany or Italy, and still quite a different thing in England or America. Christian character is a product that is discernible wherever it is found—in Christian or in non-Christian lands. It has certain earmarks which are common to all Christians. True, these appear in varying degrees of development in the individual as he grows in grace, but the root of the matter is there just the same. The Christian life is the Christ-centered life; and it is the Christ-way of life.

The Christian character is the product of the Christ-centered life. Christ has been formed in the life through faith. This is the initial work in Christian character formation. By it we mean something infinitely more than a mere assent to a set of propositions about the Lord Jesus Christ. It may be described as securing the allegiance of

one's inner life to the whole personality of the Christ. Such an allegiance brings about a change in personality, which may be gradual or sudden, depending largely upon his training in Christian experience. But this change is so radical that Jesus called it the "new birth." The Christian then, is one who has this inner life born of faith in Jesus Christ. It is this new life that gives both motivation to his conduct, and power for the accomplishment of his God-given tasks.

Christian character is not only the product of the Christ-centered life, but it is also the result of the Christ-way of life. This new life is patterned after that of the Master. He bears in his body the marks of the Saviour. The norm of the Christian character is the character of Jesus Himself. As we study the character of Jesus there are at least five outstanding characteristics, five features that were distinctive, which set Him off from all other men. There was His purity or holiness; His love; His forgiveness; His sacrifice; and His humility. These revealed the passion of His heart, and they were exhibited in His daily life. In this way He set going forces that have in them the making of a new world. It was not an overstatement that the historian Lecky made in his "History of European Morals" when he said: "The 'three short years' of the active life of Jesus have done more to regenerate and soften mankind than all the disquisition of philosophers and all the exhortations of moralists of all time." It is characters fashioned after this pattern that the world needs today. Such characters our educational institution should strive to turn out. How can it be done?

It will be readily admitted, that character building is the most difficult task in our civilization. While we recognize that Christian character is largely the product of training, still we are much at sea as to the way human personality develops. As we have said, there are so many influences playing upon young life—and they are ever on the increase—as to make our efforts uncertain. It is just possible there may be two forces for evil to every one for good constantly working against our very best efforts. Both the power of heredity and the influence of environment, over which we have but little control, may largely nullify all the nobler impulses that may be brought to bear on a life. Surely to guide one into the way of Christian living requires all the wisdom and consecration one can command.

The most potent influence in the formative period of one's life comes through the contact with Christian parents, teachers and professors.

The life of Christ is more surely transmitted through the example of Christian men and women than through any other source. Students have a decided tendency to become like those who teach them. So the life of the teacher, more than anything that is taught, counts most in building up or tearing down Christian character. Too much emphasis cannot be placed upon the personality of the teacher. We soon forget what we are taught; the influence of the life of the teacher abides—a hallowed benediction or a painful memory of wasted opportunities. The wealth of our Christian institutions of learning does not lie in brick and mortar, nor in stocks and bonds, but in the power of great personalities in the faculty. All that we have been saying but leads to the truth: Christian character is as much caught as it is taught. It develops through the discipline of life's experiences under the watchful eye of a saintly soul.

Second in importance is the influence of a Christian curriculum upon character formation. Just as the Christian is a Christ-centered personality, so the education that is to produce that character must be Christ-centered. That does not mean that the facts of science will receive any the less emphasis; rather the more. But it does determine the approach to truth. To begin with, it recognizes Divinity in the life of things. It says: "Man's chief end is to glorify God and to enjoy Him forever." It further states: "The Word of God which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy Him." With these fixed postulates it moves into every realm of truth with the full assurance, "Ye shall know the truth and the truth shall make you free." Best of all, it is assured that when young life has been properly trained, there will come a time when that life will long for the Perfect Life about which it may be entwined and held, just as naturally as the vine calls for the pole to be its stay and guide. When the main educational forces of the community—the home, the church, the school—unite in this holy cooperative undertaking we may confidently look for the issue—a Christian character, the supreme need of our day.

Divine dynamic has its beginning when men have reached their end. Its majesty meets us only at yonder borderline where in our willing and working we are made to pant for breath. Where my cunning and my fortunes can do nothing, cannot help, comes my God. **KARL BARTH.**

The Church Can Help the Unemployed

By EDGAR M. WAHLBERG, Denver, Colorado
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Denver Open Forum*

IN DENVER the now aged Father William H. O’Ryan is most highly revered for two things: his long and deep love for his church and his determined struggle in behalf of social justice. He did not hesitate to state bluntly the problem of unemployment and poverty in relation to religion in a meeting of the Catholic Industrial Conference. He said, “Poverty to St. Francis may have been a holy thing, but to John Smith, unemployed, in my parish, with his wife and five children it is a far different thing. Poverty leads to the very gates of hell. Members are lost, not gained, to the church because of pauperism. . . . Oligarchy in America shouts democracy to fool the people. This is the meanest kind of oligarchy. . . . The Protestant Church has lost the laboring man because Protestant ministers have not assisted the unemployed or labor. We are also losing them because we have not been true to our program. . . . The Catholic Church is losing more members each year than it is taking in by conversion. . . . To me, social service is religion.”

The dilemma of the Church and the masses is presented by H. Richard Niebuhr in his statement, “There is no effective religious movement among the disinherited in America. As a result they are simply outside the pale of organized Christianity.”

Professor H. Paul Douglass says in the *Springfield Survey*, “The churches have run away from the areas of desperate needs.” The preacher who was asked to speak before a mass meeting of relief strikers was quite shocked when, as he was introduced as “Reverend,” a worker yelled, “We don’t want any religion here.” This experience and these statements quite characterize the usual

relation of the Church and the unemployed. Unfortunately the Church as a whole does not feature in the hardships of those who suffer most.

Economic need is the major interest of most people, and in times of stress economic security becomes a single issue. The church must be deeply realistic about this question. At present people are confused and harassed because they are in an emotional stage and cannot balance experience with hard facts. The Church must bear its responsibility for not having helped the people “to discern this time.”

Universal spiritual recovery will follow universal economic security based upon a Christian philosophy and economy where earnings are for the benefit of many rather than for the profit of the few. Any attempts at religious revival apart from this position will prove to be futile and eventually will destroy Christian faith and add to the common despair. Any church that shouts the “Kingdom of God” to fool the people is a mean church and it does not represent the Master, who was anointed to preach “good tidings to the

poor,” and who later proved the validity of His mission to the imprisoned John the Baptist by reporting that the poor “had good tidings preached to them.”

Is the Church taking an active place in the honest resentments of life? Are churchmen near those who are clubbed to death in food riots? Is the Church aware of the dangers of regimentation of millions to the lowest levels of life? Is the heart of the Church touched by the misery and tragedy of the victims of modern selfishness and stupidity? Is the influence of the Church feared by the privileged and selfish classes? Should the Church be an open door for every one?

Continued unemployment, voluntary or involuntary, is a menace to the material, moral and spiritual wellbeing of the individual, the State and the Church. The inability of at least twelve million workers in America to find healthful employment constitutes a real crisis that threatens disaster. This paper, by a pastor who has done much to help the unemployed in his own city, gives valuable suggestions that may be found useful elsewhere. Some will not agree with the author at every point, but all agree that *something must be done*, in harmony with the spirit and teachings of Jesus Christ, to meet the needs of the hour.

As a rule the language of the Church is unfamiliar and means little to the unemployed. Its appeal often suggests an obscurantism in which there is no action. The unemployed recognize two or three significant needs and are waiting for a revolutionary Christianity which deals with reality in accordance with those needs. Major moral insights are dependent upon human needs. A middle class society with fair prospects, from which is drawn the major constituency of the Church, turns its attention to moral questions of a different type than does a society of people out of work, whose future appears empty and hopeless. Where profit seeking capitalism increasingly fails to support the people, middle class people will have to decide whether or not to join the dispossessed in a struggle for a truly Christian social order.

One fundamental contribution of any church to the solution of this problem is the maintenance of an atmosphere of fair play and a platform which asserts itself in a policy of true freedom of speech. Only in this way can the church be close to people and so come to know and follow the way of God. Grace Community Church, Denver, maintains a policy sensitive to people in which every minority and oppressed group may find expression. Twenty-six different unemployed and workers' organizations count Grace Center as a regular meeting place. Among them are: Baker's Union, Sheet Metal Workers, Truck Drivers and Teamsters, Tramway Employees, Tank Builders, Retail Clerks, Auto Mechanics, A. F. of L. Rank and File, Unemployed Cooperatives, International Labor Defense, National Workers Alliance, Colorado Cooperative, Inc., Townsend Clubs, Utopians, Socialist Party, Technocrats, Ex-C. W. A. Workers, Poultry Cooperative, Farmers Union, Joint Council of Women's Auxiliaries, Good Government Club, Voters Clubs, Workers Press Conference, League for Human Freedom, League Against War and Fascism, Labor College, Homesteaders Club, Miner's Cooperative, F. E. R. A. Workers, Relief Strikers, Consumers Cooperative Study Club, Transient Boys Club, Workers Boys' and Girls' Clubs, and Mooney-Billings Committee.

Churches sensitive to what has happened these last five years will note the following developments. Immediately after the crash in 1929, unemployed almost in mass resorted to self-help activities. Many organizations developed in every community—over thirty in the City of Denver. This work proceeded largely without public approval and was sometimes discouraged by both business and organized labor. Social workers generally ignored this outpouring of cooperative initiative, but where churches and civic

bodies gave leadership much good was accomplished. In Grace Church a Self-Help Cooperative in two years, with a small outlay of cash, did over \$34,000 worth of business in furnishing actual commodities to the poor. It is clear that men who have no wealth and who do not control the means of production struggle against almost impossible odds, and as a result this first great and fundamental urge of the unemployed has been largely dissolved.

People turned increasingly to what is apparently the only alternative—relief. Agencies were inadequate and distributed relief in monthly sums as low as \$9.00 per month—\$13.00 in Denver. The people could not live on this scale and a second movement developed involving hundreds of organizations and thousands of members. The main purpose was to demand more adequate relief. These organizations were quite resentful and met considerable opposition but struck fear into society. Some churches accepted the opportunity to work with them. Night after night hundreds were turned away from packed meetings at Grace Church. Gradually, the Government entered the field and relief was raised to an average of \$30.00 a month.

Unemployed soon found that bombarding relief agencies was both unhappy and futile. After all, relief workers or their organizations were not the ones that put people out of work. Multitudes hurried to other extremes and joined visionary movements born out of hope. Millions joined the Townsend Clubs, the Utopian Societies, the Technocrats, and other organizations. Much energy was dissipated but may have saved the United States from more serious disturbances.

Another stage involves two directions—one sound, in which people study their problems and attempt to survey life. The Denver Labor College had three terms this past year with courses in Economics, Sociology, NRA, History of Labor, Social Insurance, Labor Law, Dramatics, Systems of Social Change, Proposed Economic Programs, and other courses. The other direction represents another wild fling, this time behind the glittering generalities of such personalities as Huey Long and Father Coughlin. This second direction represents a grave danger in which America may unwittingly be Hitlerized.

The Constitution of the Workers and Farmers Alliance of El Paso County, Colorado, strikingly similar to others over the country, represents a more earnest effort by the unemployed. Incidentally, one of the trusted officers of this Alliance is Rev. John Jorden, of St. Paul's Church, Colorado Springs. This relationship is typical of hundreds of situations and indicates a part that the church can play. This organization strives to be wholly

American. The Preamble to the Constitution is well worth reading.

Because of the hopeless political situation now confronting the United States, and the fact that our Legislative, Executive and Judiciary bodies are in constant disagreement regarding a workable program to stabilize industry and fulfill the promises of a new deal for the masses: We, the producing citizens of the nation have found it neces-



GRACE CHURCH COOPERATIVE POTATO CAMP

sary to organize in sundry groups for self-protection not only against entrenched predatory wealth as formerly, but also against gross injustice caused by political favoritism in the government agencies entrusted with the dole and work relief program for its millions of unemployed victims. . . .

Our meetings will be educational in nature and should follow the lines of economic class interest without advocating any special creed or politics and our aim should be the amalgamation of all useful workers of hand and brain, in order that a careful and intelligent mass action may be applied in case of a crisis.

A casual observer will note that the world will whirl for some time to come. This easily reveals the first opportunity of the Church to the unemployed. Churches need to open their doors and allow space to be used by the people. Churches in the less fortunate neighborhoods should not be closed week days. More fortunate churches could well afford to help support strategically located churches of the disinherited as centers for unemployed and workers' activities. Grace Church houses over 300 different meetings a month. The December report of the caretaker is interesting. "We have at this time meeting here nine labor unions, sixteen educational and workers' classes, four labor auxiliaries, and fifteen other groups. The chapel and rooms in the Community Building, including Children's Work and Boys' and Girls' Clubs, are used 365 times a month, not including the Sunday school where the rooms are used again. The Chapel frequently is used and cleaned as many as four times daily, especially on Saturdays—most of the others twice daily."

A second procedure is to cultivate self-help

activities. In many instances all that is needed is encouragement to develop some significantly helpful and creative interests, including interest in Consumers' Cooperatives. Education should be dominant. Ministers should be especially aware of workers' education, and should promote related activities of forums, panels, dramatics, music, art, and other avocations.

Excellent work is being done in the field of workers' education. Preachers need to be informed. The purpose of this workers' education is: "to foster among workers a better understanding of economic and social problems, interpreting them in the light of accurate information and of our own experience; to instruct workers in principles of labor organization and in method of building an actively intelligent Labor Movement; to encourage the building of a social order adequate for all the needs of all the people."

The pall of many churches in unemployed neighborhoods is poor church attendance and apparent indifference. Cooperation on the part of the church to meet the real needs of the people will make the minister a busy person with a hundred demands: as a speaker before unemployed groups, an advisor, and a leader in the effort to bring about better conditions.

The church should also strive to be a community center endeavoring to meet special needs—for recreation, nursery schools, activities to pre-



A GRACE COMMUNITY CHURCH BOYS' CLUB

vent juvenile delinquency and help with family problems. Grace Church received the following letter from the Crime Prevention Bureau of Denver:

DEAR REV. WAHLBERG:

I wish to use this means of expressing to you my compliments of the effective work you are doing in your district.

From a spot map made in the Juvenile Court, I find only one boy's case filed in 1932 and one in 1933 in the area bounded by Broadway, West Colfax and Speer. This is indeed a fact to be proud of.

The work of a community center with the necessary equipment can never be estimated in dollars. Our delinquency problem would be practically wiped out if we had a sufficient number of such institutions as the Grace Community Church.

Trusting that your good work will continue, I am

Respectfully,

EDMUND C. YOUNG,

Bureau of Probation and Delinquency Prevention.

The Church must give meaning to its social Gospel pronouncements if it hopes to win the unemployed to Christ. To announce that the Church is committed to fair wages and better working conditions and at the same time to ignore the plight of workers in any particular neighborhood is a glaring contradiction which indicates insincerity. Church people as a rule have no true idea of such things as socialism, corporations, labor unions, strikes, lockouts, and other social concepts that are constantly met in this world. The unemployed are often more anxious about finding something good in the Church than is the Church itself. Religious interest is not highly developed in the masses. Nevertheless, they are keenly sensitive to a common language that speaks fellowship in the struggle to live.

It is the experience of the writer that the unemployed, when confidence is established, turn eagerly to the Christian minister for guidance. The Grace Unemployed Cooperative Arbitration Committee, of which the pastor is a member, has been able to settle many disputes and has handed down many interesting decisions. The Church can win many of these people to Christ if, in addition to shouting the Kingdom of God, it also uses its influence to build up the Kingdom and to share its blessings with the workers.

A labor union took over the job of decorating Grace Church in which twenty-one unemployed painters donated most of their time until the job was completed. Asked why union labor was willing to work without pay the union boss replied, "We men like to help a good cause. A church that is doing the work of your church deserves the best. If we had left our job half done, we would always have felt guilty. We just have to play fair with these boys and girls. And a fellow is willing to do most anything when he is appreciated. Most folks, it seems, find it a lot easier to damn us and misunderstand us. Here, we have seen with our own eyes a real service, and have felt a real Christian appreciation of humanity. You can't turn that down. It ain't profits folks wants, it's life."

Juvenile Criminals and the Church

By HOMER L. DICKERSON, Nickerson, Nebraska

THERE are few social problems today of more interest than that of crime. Many plans are offered for its solution. Some may work but many are hopeless. There is one thing certain, however, that if we can stop juvenile delinquency the larger problem of crime is solved. How to do this has thus far baffled those most interested. Some believe criminals are born to be at odds with society. Others say that any child born into the environment out of which delinquents come, is doomed to spend his life fleeing from the law.

On the basis of an investigation of a modern reformatory, we make certain suggestions as to what the Church can do about the solution of this problem.

For convenience and clarity we include a chart of two and have summed up the dominant characteristics of the 100 boys and included them in what we call the average delinquent. While we readily admit the weakness of this method, since

there is no such thing as "an average juvenile delinquent," we maintain that in the majority of cases these characteristics are found. Just as we have what we term the average American citizen so we note the characteristics of the average juvenile delinquent. He may be described as follows:

He is 18 years of age and unmarried. He is a nominal member of a church that he never attends. (See table 2.) His mother and father are of foreign birth and do not speak the English language well. (See table 1.) He has been raised in a home in which there has been serious trouble due either to divorce or death of his parents. (Sixty-one of the boys did not live with both of their parents.) This average delinquent has always lived in a poverty-stricken home situated in a tenement district of a large city. There are seven in the family and some of his brothers have been in trouble with the authorities. The boy did

not like school and often played truant. He began school at the age of six and left at fourteen after completing the seventh grade. His mental age is approximately ten years and eight months. This young man has repeated at least one grade in school. Since then he has had two jobs and worked on each on the average of nine months at \$16.98 a week. He was unemployed at the time he committed the crime for which he was sent to the Reformatory. His leisure time was spent in loafing. Prior to his present committal he has been convicted of four crimes.

What Can the Church Do?

In making recommendations as to what the minister can do to aid in the rehabilitation of these boys, first let us consider the position of the minister in the community.

He is the man especially trained to guide those forces which build character. While it is not necessary or wise, that he be the head of such organizations as the Y. M. C. A., the Boy Scouts and other leisure-time agencies, he should be in constant contact with them and should aid in making their influence felt in the community. According to this survey the Y. M. C. A. and the Boy Scouts have played little or no part in the lives of these boys. Only two have attended the "Y" and three the Boy Scouts. Such a situation should not exist. Certainly the recreational program of the "Y" should appeal to the thousands of potential delinquents. Despite the fact that 73 per cent of the boys came from cities where the Y. M. C. A. is operating, only two per cent were regular attendants. The ministers can aid in getting boys who need the "Y" into its recreational classes. It is probable that the apparent failure of the "Y" is not due to any desire on its part to serve only those of the more favored classes, but rather due to a lack of financial and moral support from those whom the minister can reach. Putting it more plainly, the delinquent very often cannot pay for membership. Neither can the "Y." Some one else must do it. The minister, working in cooperation with the "Y" secretary, could help in getting his church members to subscribe toward free memberships for such boys as these.

The minister should be one to greet the boy upon his return from the reform school. He can act as the one to whom the boy can go for guidance. It would be worth while for him to see that the young man is immediately given a free membership in the "Y" and that he be permitted to join other clubs provided for him. He might prevail upon a member of his church to act as a Big Brother to the boy. The avenues the minister can open to help him are too numer-

ous to mention. Each situation has its own solution; the main thing is that the minister take an interest in such boys.

The program of the Boy Scouts should also appeal to boys. Yet our survey shows that only three had membership in that organization. While certain phases of the Boy Scout movement may not always appeal, yet the whole program is flexible enough to be adjusted to many needs. The great difficulty is to get leaders. Here the minister can be of great help, through appealing to his men to give their time in taking care of a Scout patrol of potential delinquents.

The Prevention of Delinquency

We are not concerned alone in rehabilitating boys but rather in preventing them from becoming delinquent. The natural question is what can the minister do about the boy whose parents cannot speak English freely? It seems only reasonable that he use his influence to obtain social workers who speak both languages and know both cultures, to act as foster parents to both the young man and his parents. If this can not be done an effort can be made to obtain members of his church willing to "take" a foreign-speaking family and help to orient them to their new environment. He can open his church to classes in adult education.

In facing the problem of the school we find it particularly difficult. Our survey shows that overwhelming numbers of the boys studied have had difficulty in school, many at a very early age. The survey also shows that the majority of the boys were below the average mental level. Taking all these things into consideration it seems wise, that when this situation is known to exist, we should adapt our educational standards to meet the needs of this group. They have proven their mental handicap, and to continue trying to make them measure up to the old recognized educational standards simply fosters truancy. Many people today believe truancy to be the threshold of a criminal career. The minister once convinced of the necessity of teaching the manual arts to those who have difficulty in mastering textbook knowledge should use his influence with the school authorities to provide these children with opportunities to develop their talents along the lines of their abilities.

The writer is not qualified to offer a perfect educational program. Modern educators are working on this and in many cases are doing a fine piece of work. Some examples are the project method, platoon or opportunity classes and training in the manual arts. These programs are built to fit the needs of the pupils. The greatest obstacle to that kind of training comes from the

adults who have been through the old system, and are convinced of its merits and resent any change. If they had the new system explained to them, many would approve it. The Parent-Teacher Association is an excellent organization for fostering understanding between the parent and the teacher. The minister can offer very practical help toward this understanding by becoming an active supporter of this organization and advising his church members to do the same.

Reformatory officers believe their plan of keeping every waking moment of the boy's days full of activity, is responsible for their comparatively small number of disciplinary problems. The Christian minister can learn much from their experience. Many modern communities have very few other than commercial amusements for youth. Motion picture shows soon become tiresome, many are unwholesome and the boys do not have the money to pay for these amusements. They must get their recreation some place. Why not in the church? Most of our churches are now used only one or two days a week. It is possible that a minister, working with his men could organize clubs as leisure-time activities, varied enough to appeal to the taste of most of the young people in the community. Each local situation should be planned in accordance with its own needs.

Such a program should interest these boys in the worship service of the church. There are some who doubt the efficiency of church attendance as a crime deterrent. A recent report from one reformatory reveals that there is a strong correlation between church attendance before commitment and success on parole, and a still stronger link between church attendance while on parole and success.

CHURCH ATTENDANCE PRIOR TO COMMITMENT

Regular	2 failing out of 26 (8 per cent)
Irregular	35 failing out of 216 (16 per cent)
None	15 failing out of 42 (36 per cent)

CHURCH ATTENDANCE ON PAROLE

Regular	2 failing out of 77 (3 per cent)
Irregular	29 failing out of 169 (17 per cent)
None	23 failing out of 41 (56 per cent)

Ministers cannot obtain work for all the unemployed. They can do much, however, to improve the situation. Ample opportunities offer themselves to a minister for making employers more conscious of the needs of the employees. The Christian social message from the pulpit should be practical enough and so pointed that no employer can mistake the practical application. A modern minister should let the employees in his parish know that he understands their problems and can offer practical advice and help. Labor organizations need the influence of an understand-

ing minister. The laboring man should understand that the Christian religion functioning properly will obtain for him the very thing he wants most; that is, a chance to live life at its best.

Having said all this, the natural question arises how can a minister find time to do all these things? One minister may not be able to do it alone but groups of ministers, planning together can do the work effectively. It is admittedly a hard task. Some people may be poor and others rich, some live in tenements and others in mansions, some are in conflict with the laws and others obey them, but all must be served by the Christian minister. His task is to coordinate these diverse groups so that the fortunate and the unfortunate will live together in harmony, and all will be given an opportunity to enjoy the abundant life found in Jesus Christ.

TABLE 1

THE JUVENILE CRIMINAL AND THE CHURCH

<i>Place of Birth</i>	<i>Fathers</i>	<i>Mothers</i>
United States	44	41
Italy	22	18
Poland	8	10
Czecho-Slovakia	3	3
Germany	3	3
Ireland	2	4
Russia	2	4
England	1	1
Australia	1	2
Lithuania	1	1
Scotland	1	1
Wales	1	0
Haiti	0	1
West Indies	1	1
Ukraine	1	0
	91	91
Dead (Nationality not known) ..	9	9
Total	100	100

TABLE 2

THE JUVENILE CRIMINAL AND THE CHURCH

<i>Church Membership</i>		<i>Attendance</i>			
		<i>Reg-ular</i>	<i>Fre-quent</i>	<i>Sel-dom</i>	<i>Never</i>
Roman Catholic	63	8	1	9	45
African Baptist	13	1	0	5	7
Presbyterian	6	0	1	1	4
Methodist Episcopal ..	6	0	0	1	5
Hebrew	3	0	0	0	3
African Methodist	3	2	0	0	1
Greek Catholic	2	0	0	0	2
Baptist	1	0	0	1	0
Dutch Reformed	1	0	0	0	1
Totals	98	11	2	17	68

The 99th boy stated he was a Protestant but never attended. The 100th boy was not a member of any church and never goes. These figures were taken from the boys' own statements.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

IN THE PROGRAM BUILDER'S WORKSHOP

The "convenient season" for building programs is now upon us and missionary planners should take advantage of the facilities which summer affords for that important bit of church construction. The plans, specifications and blueprints for the new Home Mission studies are not yet available for your Department Editor inasmuch as her "mansions" are, like those in Dr. Gordon's famous dream, "strictly limited by the material sent up from below," namely, supplied in summer conferences and schools of mission study. An abundance of detailed plans will be ready for our readers a little later. Meanwhile foundations may be laid according to the fundamental principles enumerated in this issue, and some specific plans of value are given herewith. Sharpen up your tools!

On the Ground Floor

1. Adapt plans to age-requirement and type of mind. Fortunately most denominational agencies for missionary education bring out annually courses and programs prepared by experts familiar with pedagogy and current needs. "What is sauce for the goose" is no longer considered "sauce for the gander," as was formerly the case in making up missionary programs for men and women, adults and children. But even well-graded material needs to be adapted locally, and this requires genuine work on the part of leaders. First write your department of missionary education or the literature secretary for all the plans and materials

to be used in the year opening in September, then thoroughly study them with your local groupings in mind. If possible, attend a summer conference where the new material is exploited.

2. Cater to appetites in the matter of variety and pleasing flavor. Don't serve the new things in the same old ways of last year. Cast the material in the form of plays, pageants, original dramatizations of the study books and leaflets, costumed impersonations, visualizations, object lessons, debates, discussions, book reviews, moving and stereopticon pictures, capitalization of special days and events, exhibitions, demonstrations, expressional projects for hand, mind and pocketbook—all the kaleidoscopic colorings for truth which this Department has tried to pass on from its constituency from month to month. Write to The Religious Motion Picture Foundation, 140 Nassau St., New York City, for its catalog covering the widest variety of moving pictures available at an insignificant price, if you can possibly arrange to buy or borrow a projector (several churches sharing the same instrument, as in some friendly communities). Study variety and utilize the imagination.

3. Make sure you serve up worthful material, not froth and flavor meant as appetizers. Use materials provided in the United Mission Study Courses, supplemented by your specific denominational plans and amplified by at least one independent publication such as THE REVIEW, which sees beyond the boundaries of the various communions into the Land of Universal Brotherhood and Cooperation. "Togetherism"

is one of the slogans of the new day.

4. Try to give every person in your organization or group something to do in the line of his aptitude. All should work, learn, pray, give; but why hamper the expression of truth by asking Moses to make a speech or Aaron to lead a multitude? It might well be the task of a definite committee to find not *a* but *the* job for every member. Remember that aptitudes which nature has dyed in the wool can't be faded out in the wash.

4. Direct all study or information into the channel of some expressional project which shall conserve instead of evaporating emotional energy. We learn about this or that people in order to *do* for them.

5. *Use new charts. Find new machinery. Steer new courses. But never lose sight of or subordinate the unchanging goal of salvation through Jesus Christ for the whole world. Social service is a good means to the end; but it must never be mistaken for the end. A unique illustration of adaptation of old means to new conditions is afforded by the project called*

Cooperation Between the P. T. A. and Church Schools

The following article is contributed by Mrs. J. D. Burton, District President of the Tennessee Congress of Parents and Teachers in the Sixth District:

The early history of education in Tennessee is the story of the early academies, in the main private schools taught usually by ministers who had come into the communities for purposes of evangelization. At that time these church schools were looked

upon as "foreign enterprises" and the teachers as having nothing in common with the communities in which the schools were located and no cooperation with the public schools. This is no longer true, and the leaders in the private church schools and in the public schools have learned to work together. It is unifying education and public sentiment in the Cumberland Mountains. The church schools today are rendering a fine service in Christian education and are pursuing the method of cooperation with other groups in the region. The leadership of the two lines finds a common meeting ground in the Parent-Teacher Association Movement which serves the home, school and community. It is nonsectarian and nonpartisan. Much is being accomplished in the way of coordination of effort. Through this method public and private educators meet in joint deliberation as to ways in which their programs can be coordinated for the good of all. This involves unification of effort, coordination of endeavor and economy of expenditure.

The Sixth District of the Tennessee Congress of Parents and Teachers is composed of seven counties in the heart of the Cumberland Mountains. There are 406 public schools in the district. The problem of isolation is a large one in a number of places. Church schools are maintained here by the Congregational, the Methodist Episcopal, the Methodist Episcopal South and the Presbyterian churches, all operating under the boards and agencies of these denominations. The method followed is to have the private schools as members of the P. T. A. Movement, and to have their leaders participate in the Sixth District Conference of the State P. T. A. Leaders of public schools meet and make contact with leaders of church schools in this way, thus promoting mutual understanding of viewpoints and needs. The joint efforts are eliminating many obstacles to the educational development of the region through the P. T. A. program.

Is it not possible that Mrs. Burton has, in the foregoing, outlined one of the "next steps" in Home Missions?

Instead of a "Preachment"

by the pastor or a program by the laity, why not have an occasional forum? Due to changes in psychology as well as current pedagogy, this method of releasing information is becoming increasingly popular, particularly among the educated folk inclusive of the younger people (but then don't we remember the exciting debates in "the little old red schoolhouse" of our youth?). From Stanley Jones' round table discussions in India even to successful American evangelism, pro and con discussions under a leader who holds the reins firmly to direct and to prevent a runaway seem to fit the mood of the present generation. Given a live topic, a skilful leader, a small group of round-table talkers who know how to talk, and permission for a later free-for-all from the floor, with a definite time limit, such discussions among persons of any age above the grammar grades may prove most fertile. They may even furnish a good Sunday evening service for the harassed pastor who preaches himself hoarse to a handful.

In these days of doubt as to the need of Foreign Missions, why not arrange a forum to exploit such live topics as these:

Have Foreign Missions outlived their usefulness? Are we justified in diverting funds so badly needed at home to present the Gospel to an unwilling people filled with the nationalistic spirit?

Can western Christianity be grafted on to Oriental civilizations? Or are not their own reformed and modernized religions better suited to the backgrounds and needs of Orientals?

Will not Buddhism be adequate if revamped by Christianity?

Is any Oriental religion or philosophy sufficient for personal salvation?

"By their fruits"—a comparison of twenty centuries under Christianity with a similar period under any non-Christian religion or philosophy.

May the sacred writings of Buddhists or Confucianists be considered their Old Testament, on which to graft the Christian New Testament?

To what extent may we now withdraw our support in money and missionaries from mission churches?

Similar themes but much simpler ones must be used among junior groups. Are the foregoing too hard for the average minister or his membership? The study necessary for adequate discussion will in itself be one of the high values of the project. Do we "tremble for the ark of the Lord," fearing to "unsettle" our church folk? Most of them, particularly among the younger generation, have already raised the questions and guidance in their thinking will tend to clarify rather than to unsettle. This guidance is one of the major tasks of wide-awake pastors and leaders and will be a direct contribution toward the missionary cause.

The forum method is particularly adapted to the consideration of subject matter in our new Home Mission study books, outstanding among which for adults is "Toward a Christian America: The Contribution of Home Missions," by Hermann N. Morse. (Cloth, \$1.00; paper, 60 cents.) An idea of its contents and of the debatable material may be gained from the chapter headings:

- I. Home Missions and the Christian Ideal for America.
- II. Home Missions Reach Out.
- III. Home Missions Come of Age.
- IV. Home Missions Take Stock of the Present.
- V. Evangelization—the Need.
- VI. Evangelization—the Means.
- VII. Home Missions and Social Welfare.
- VIII. The Ministry of Service.
- IX. Can Christians Cooperate?
- X. The Promise and Its Fulfillment.

This study is most timely. Its keynote was sounded at the International Missionary Council in its meeting at Jerusalem, by R. H. Tawney, when he said: "You cannot at once preach the religion of Christianity and practice the religion of material success, which is the creed of a great part of the western world and is the true competitor of Christianity for the allegiance of mankind." The 1935-36 studies face up to this fact and study the remedy. After the program builder has read one or more of the books written for

our consideration, forum topics will suggest themselves, especially when the study is linked up with the book of two years ago, "Christianity and Industry in America," by Alva W. Taylor. (Price the same as for current books.) Some general discussion topics might well be:

Has social service a legitimate place in Home Mission study and endeavor, or should we confine ourselves exclusively to evangelistic effort?

Can the needs of village or town be better met by a community church than a variety of denominational organizations?

A study of "cooperatives."

American Christianity and a mechanized civilization.

Capitalism and Christianity.

Cooperation vs. competition.

The new Home Mission Frontiers.

Sample Programs

The study of frontiers is a particularly helpful one among the problems of the day. Where are they? What type of leadership do they demand? What support can we render from the home base? Suggestive program captions might be: Trails across Frontiers; Trail Breakers; A Christian Guide for the New Frontiers; Scouting for the Kingdom in the Homeland; Christianity at the Crossroads in 1935; Rediscovering America. This Department is indebted to the Disciples' publications for packets of literature furnishing studies on Frontiers, for young people. Programs might well be built on the topics and subtopics of which the following are examples:

GUIDEPOSTS THAT POINT THE WAY

Jesus Christ the Supreme Pioneer.
Modern Guideposts Disregard Boundary Lines of Tradition or Race.
To the Frontier of Life Work.
To That of Racial Understanding.
To World Peace.
To Law Enforcement.
To Foreign Lands.
Call to a Crusade to Cross and Possess Open Frontiers.

OPEN FRONTIERS

"Frontiers are not East or West, North or South, but wherever a man fronts a fact."

A Survey of the Facts:

Freedom of youth to make its plans and choose its life work.

Common attitude of white people that of superiority to other races or

colors and consequent denial of equality in opportunity.

Disproportional spending upon ourselves in building churches and educational plants to the neglect of the less privileged.

War the traditional method of settling disputes.

Food raised in abundance and destroyed, while many are in bread lines.

Personal expenditure on trivialities and neglect of missionary benevolences. What can you find in the spirit and daring of the Pioneer that can be used by us as we plan a Christian solution in crossing these "open frontiers"?

List the qualities or characteristics of Jesus which you think would be needed by the Christian youth of today who would enlist in this crusade?

(The word "pioneer" is used several times in Moffatt's translation of the New Testament. See Acts 3:14 and Heb. 12:2.)

WHAT ARE THE NEEDS OF HUMANITY?

This study is to guide young people in discovering the common needs of humanity around the world and help them become aware of the human values to which Christianity has given emphasis in dealing with the problems of the world's needs. Ask the question of the topic and list replies on the blackboard. Leader of the discussion then directs the group thinking to the conclusion that we all need about the same things, regardless of geography, race or color; that some races in our own land would have their needs met if we as Christians shared with them more fairly; that the nations of the world would enjoy a different standard of living if Christians set out with a determination to share as they have been blessed.

The common needs: A good Christian home; a sound body; a chance for an education; an opportunity to work; wholesome recreation; friends and neighbors; worship and fellowship in church.

Institutions through which our needs are met: Home, school, library, church, park, places of entertainment, hospital, stores, banks.

What is expected of each individual if these institutions are to function and meet the needs of the people?

Each person should contribute by (a) Living and sharing as a good citizen, regardless of race or color; (b) Working and sharing by giving of the particular ability that is his in contributing to his fellow man.

Do your fundamental needs differ from those of others in your community? Your nation? The world? Why?

Compare the community in which you live with those of mission fields (home or foreign) of which you have studied. Think of the different races in the U. S.—Negroes, Orientals, Mexicans, etc., and say whether they have the privileges which you have.

As Christian youth, in what ways can you carry out Christ's ideals as

expressed in His commands to His followers? (The devotional service may well feature these commands.)

PUTTING THE "I" INTO "FRONTIERSMEN"

This program may either be given illustrated with the blackboard or a chart on which the letter "i" has been placed, that letter being enclosed in a ring in each of the suggested words written by the speaker as her theme develops—"parties," "movies," "thrills," "selfishness," "laziness," "service," "faith," "industry," etc., treating the large capital "I" in the same way; or two cards about 8x10 may be prepared with lower case "i" on one and the capital on the other, two speakers giving the talk so that one may handle the undesirable and the other the desirable qualities. Instead of being written at the time, as mentioned previously, the words might be prepared beforehand and circled with red as discussed.

Speaker says the letter "i" represents you and me—small and insignificant as we feel sometimes, so that we think it makes no difference what we do or say. So we put this "i" into "movies," "thrills," etc., and get so engrossed in putting it into "good times" that we forget to use it anywhere else. So long as we do that, it will remain small "i," for it will find its way into "selfishness," "indifference," etc., and even, perhaps, into "unbelief." As none of us wish to remain "i" all our lives, we must study to put the "I" into "service," "faith," "trustworthiness," "generosity," "kindness," "stewardship," "worship" and similar activities, in the course of which it will grow and become large. (Draw large "I," or second person comes forward with card.)

Many "I's" have become great by being put into "frontiersmen" who go forth with faith in God and man to some worthwhile task. There are many worthy frontiers. Let us discuss some sponsored by the Church—the field of missions.

(The ensuing portion of the program includes short talks by several members who give sketches of pioneers in various fields, either of their own denomination or the world at large—Whitman, Grenfell, John Mason Peck, William Carey, Adoniram Judson, etc.)

Some of us would like to substitute the letter "u" for "i" in "frontiers," but it does not work. We cannot turn over our responsibility to others without halting progress.

* * *

God has a plan for each of us and it is our duty to make the most of the talents and opportunities He gives us, knowing well that the frontiers He appoints for us to develop will enable us to render a worthwhile service and to find genuine happiness. We know that He will not fail to put the "I" that is Himself into the word: "Thou hast been faithful in little things, enter thou into the joy of thy Lord."

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

WATCH AND PRAY

Recently, an exiled German Christian leader answered the question, What can we do now for the German people? by saying quietly — "Too late, too late, for the practical help which would have come if the allies of the last war had granted but a little armament and had proceeded to disarm in their own countries but a little. And now I can only say 'Watch and Pray.'" The implications of his "Watch and Pray" are that friends will keep steadfast and not curse another people; also, that prayer may bring wisdom how best to help. Do we "watch and pray" that our own national leaders, especially in public affairs, be given wisdom? An American Christian leader startled a group by praying for Mr. Hitler that he should "look upon his own people with compassion, and thus find wisdom for the next steps." Have we prayed for Hitler? "*Lord we believe. Help thou our unbelief.*"

A communication dated March 28, 1935, from the Woman's Disarmament Committee of International Organizations with headquarters in Geneva, Switzerland, sent an appeal to the women of the entire world "to remain calm in the face of the complications and anxieties of the present hour." It begs them not to circulate alarming and unsubstantial reports, but on the contrary, never forgetting the interdependence of nations, to keep intact their faith in the ideal of international cooperation. Do we "circulate alarming and unsubstantial reports" and so add to the general disorder? With the Psalmist, may we pray now, "*Set a watch, O Jehovah,*

before my mouth; Keep the door of my lips."

Recently, Pope Pius XI led his people in praying that the war makers in the world might be scattered. The implication of such praying is that cooperation with God, our Heavenly Father, in prayer and action would hasten the day when, as Isaiah foretold—"*justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever.*" And there shall be no more war! During Holy Week, the presidents of the Federal Council of the Churches of Christ in America, the American Section of the Universal Christian Council, the World Alliance for International Friendship through the Churches, and the International Missionary Council, sent out a world-wide call to prayer for peace "To All Who Love Our Lord Jesus Christ." Written at a time when "the spectre of war again haunts the world" and when "today the world for which Jesus Christ died seems ready to crucify Him afresh," the appeal urges upon all Christians to pray for peace in every public service, and in their homes; also that "in our own lives we so truly have the spirit of peace that we can be co-workers with God in building a peaceful world."

The next World Day of Prayer for Missions sponsored by the Committee on Women's Work of the Foreign Missions Conference, and the Council of Women for Home Missions will be on the first Friday in Lent, February 28, 1936. The program for 1936 has been prepared

by Señorita Laura Jorquera of Santiago, Chile. The theme is "On Earth Peace, Goodwill Toward Men." Senorita Jorquera writes:

Close upon three thousand years ago, a prophet of Israel laughed derisively, saying: "They see visions of peace, and there is no peace" (Ezekiel 13:16). And his bitter words have rung through the years, and are being constantly repeated in the same derisive tones today.

All things to the contrary notwithstanding, we believe in and *we work and we pray* for the advent of peace among the nations, for goodwill among men.

Does any one ask if working for peace is home missions? Answer: What price home missions if the world goes to war?

Study and Act Rightly

Months and years have gone into the study now offered in the new home mission study text "Toward a Christian America," by Hermann N. Morse. A discussion outline to be used in connection with the study of "Toward a Christian America" has been prepared by Kenneth Dexter Miller, pastor of the Presbyterian Church, Madison, N. J. Determined effort to bridge any chasms existing among the young, the somewhat older, and older church members is back of the other texts — "Christian Youth in Action" by Frank W. Herriott, and "What Will You Do About It?" by Frank W. Herriott and Sue Weddell.

Will you also seriously consider if last year's study of "The Oriental in American Life" has changed prevalent attitudes toward Japanese, Filipinos, and Chinese? Are our homes, churches, and communities changed because we studied?

God forbid that it could have been only a passing show!

The Lost Generation of American Indian Youth

The lost generation of Indian Americans is the present one. Here and there are bright areas where Indian boys and girls are having the opportunities to "life, liberty, and the pursuit of happiness," but over and around the few bright areas are storm clouds of suspicion, animosities, heated arguments, and the destruction of life processes by the persons and groups who should instead give life energy to constructive measures. Even church groups during the storm have given less and less Christian leadership and money for religious education work among Indian students. They have grown weary in well-doing or they too argue about matters which should be secondary to the religious training of these potential leaders of a minority group of American citizens.

From the March number of *Indian Truth*, published by the Indian Rights Association, the following is quoted:

When the Wheeler-Howard bill became a law June 18, 1934, it authorized appropriation of \$12,500,000 although not one penny was actually made available.

The Budget estimates as submitted to Congress carried the following items for operating the Wheeler-Howard Act: Revolving Credit Fund \$5,000,000 or one-half the amount authorized; for land acquisitions \$1,000,000—one-half of the authorized amount; for student educational loans \$175,000—which is \$75,000 below the authorization; and for expense of tribal organizations, \$250,000—the original authorization.

As Congress specifically authorized certain appropriations to carry out the provisions of the act, it would seem to be in duty bound to at least accept the budget estimates; otherwise any failure to secure the results expected cannot be charged against the administrative officers.

One controversial matter which limits advance in religious work is the advantages and disadvantages of recognizing the best in the old Indian culture and customs and using these best elements as bases for growth

into Christian ways of life, and true American citizenship.

At a recent meeting of the Indian Committee of the Home Missions Councils this question was discussed. It was suggested that missionaries among the Indians should be supplied with good books on anthropology, as for instance "The American Indian" by Clark Wissler; "The Indians of Today," by George Bird Grinnell; "The Story of the American Indian," by Paul Radin. "Facing the Future in Indian Missions" by Merriam and Hinman, and the latter's study, "Indian Americans and Christian Missions" are still available. "Indians at Work," issued by the Office of Indian Affairs, is available on request from the Department of Interior, Washington, D. C.

In the present liquor situation in the U. S. A., Christian citizens living near Indian neighbors can be of service in preventing exploitation of "the lost generation." Merriam in "Facing the Future in Indian Missions" points out that originally Indians were not distillers of liquor. "An Indian with a little money is a good customer for the illegal dispenser. . . . Prohibition has brought a new set of problems. Ever since 1802 the Federal Government has attempted to control the sale of liquor to ward Indians . . . the bootlegger takes advantage of open country." And the people are destroyed!

One of the directors on the staff of the Home Missions Councils wrote recently:

Joe comes from a reservation in South Dakota. South Dakota is mostly farming country. In times of drouth there are no crops. When there are no crops there are no jobs, and no money. From Joe's home to the nearest well of water was a walk of over a mile. Joe's father and mother did not care much any more. Joe went away to a vocational school. Painting seemed to fit him best, and he was good at it. Not particularly gifted as a leader, Joe was nevertheless cooperative and community minded. The staff depended on his support in student activities. Then at his graduation, Joe went back to the reservation. If ever a place needed paint it was Joe's own home. But the old people grinned, where was the money to buy paint?

He applied to the agency for such a job. There were no jobs just then. He wanted to be kept busy, he would do some painting anyway if the agency would furnish the paint. The agency had no paint to furnish. Joe hung around the reservation. Futility, boredom, the ridicule of the old people—well, drinking helped to get through the day. Joe started to drink, first once in a while, then whenever he could get some one to pay for it, or get an odd job for enough to buy a drink.

Schools and communities where a staff of Religious Education Directors is now being maintained by the Indian Committee of the Home Missions Councils:

Albuquerque and Santa Fe, New Mexico. Number of students enrolled: Albuquerque, 690; Santa Fe, 487.

Flandreau, South Dakota. Students, 450.

Haskell Institute, Lawrence, Kansas. Students, 675.

Lac du Flambeau, Wisconsin. Largely community work where pupils are in public schools.

Salem Indian School, Chemawa, Oregon. Students, 300.

Sherman Institute, Riverside, California. Students, 658.

The educational policy of the Government is concerned with building up family-and-community life for Indian people. The seven schools in which the staff is at work will continue. Several other large high schools have asked for religious education directors. The opportunity for mission enterprises of a community type, such as at Lac du Flambeau, is increasing. With more cooperation of church groups and individuals, the Home Missions Councils are ready to serve more adequately the Indian youth of today.

Bright Areas

Young Indian Wedding: "Not long ago a couple of our fine young people expressed their desire to be married. Both were graduates from the Sherman Indian Institute. The young man is employed at the Institute on the farm. As they wanted a quiet wedding we were delighted to have them choose our home for the occasion.

"On the morning of the chosen day the bride brought arm loads of wildflowers to decorate the

fireplace. Red candles were placed on the mantle in accordance with their wish. Lovely sprays of apricot blossoms completed the decorations.



THE YOUNG INDIAN COUPLE

"By eight o'clock in the evening a few close friends and beloved teachers had arrived. The soft light of the candles and the open fire shed a mellow welcome.

"As the music began, the bride, dressed in blue, and wearing a bouquet of violets, came quietly in on the arm of the tall young groom. As the age-old service proceeded the look of earnest reverence on their faces was indeed beautiful. And as they knelt in the firelight for the closing blessing a prayer ascended from each of our hearts that they might be kept for many happy years of usefulness."

Eunice Lynn and *Viola Meroney* are both graduates with honor from Sherman Institute, a Government Indian Trade school. Both girls graduate this spring from the Riverside Junior

College where they have been students for two years, living at Sherman Institute and earning their board and room by rendering twelve hours' work each week.

Both girls are making very good records in their studies being on the honor roll. They are planning to become teachers of



EUNICE LYNN

Home Economics. Both have been active in the Christian work at Sherman, being Church School teachers and leaders in various activities.

ACT AGAINST LYNCHING

Of great interest not only to those church groups and individuals who have endorsed a federal anti-lynching law but also to those who have hesitated to do so is the following statement, which comes from the Commission on Interracial Cooperation, Atlanta, Ga. This organization represents thoughtful and conscientious men and women, white and Negro, from the fourteen Southern states. Its membership is composed largely of church leaders and educators whose wide knowledge of conditions makes any statement issued by them of unusual significance. This statement which was given to the press and sent immediately to all the Southern senators, is as follows:

Hitherto the Commission on Interracial Cooperation has taken no position relative to federal anti-lynching legislation. We were agreed that the primary responsibility for the prevention and punishment of lynching rested upon state officials and courts, and that, in the last analysis, public opinion was largely the determining factor. Consequently, the Commission from its inception has worked continuously along these lines, seeking anti-lynching legislation in a number of states, urging vigorous preventive measures when lynchings were threatened, asking effective court action against the members of mobs, and at the same time seeking through all possible avenues of publicity and education to build up a public opinion that would no longer tolerate crimes of this character.

Lynching records of the last fifteen years indicate progress along the line of prevention. Officers generally are more vigilant than formerly in the protection of prisoners, thereby reducing the lynching toll. Meantime intelligent public opinion is practically unanimous in condemnation of mob violence.

On the contrary, with rare exceptions, attempts at prosecution in lynching cases continue to be futile. In nearly every case the community hysteria which gives rise to a lynching makes impossible any effective court action against the perpetrators of the crime. Consequently, in not one case in ten is an effective effort made by the authorities to identify and prosecute the members of lynching mobs. Even in the rare cases in which such efforts have been made indictments have seldom been obtained, and convictions have usually proved impossible.

Disappointed by this record of impotence on the part of state and local officials, the Commission has reluctantly been forced to the conclusion that little is to be expected from this source, at least in the immediate future, and that an appeal to the federal courts in such cases is justified and demanded by the conditions.

The Commission favors, therefore, the enactment of federal legislation to this end, in the hope that federal agents and courts would be in better position to act fearlessly and effectively in the prosecution of participants in the crime of lynching.

During the months since January, when the Costigan-Wagner Anti-Lynching Bill was introduced, multitudes of church people throughout the country have gone on record in its favor. The Department of Race Relations of the Federal Council of Churches has acted as a clearing house for the denominations in respect to this measure, keeping church leaders in touch with its progress.



VIOLA MERONEY

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

A "City of God"

"St. Augustine was not the last to dream of a 'City of God,'" says a writer in the *Presbyterian Tribune*. The new mayor of Vancouver, B. C., ran on a platform of Christian reform and during the campaign daily attended special prayer services conducted by the First Century Christian Fellowship. His first public act as mayor was to proclaim a Day of Prayer, and closed the proclamation with the prayer that He who had once given a vision of the Holy City "will grant us a vision of our city, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood and happy homes, where all success shall be founded on service and honor given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city in which they dwell."

Important Centenaries

The present year marks the centenary of a number of important missionary developments in the Protestant Episcopal Church—among them:

The reorganization of the Domestic and Foreign Missionary Society and the formation of the Board of Missions, superseded in 1919 by the present National Council.

The departure of our first missionaries for China.

The appointment of our first missionaries to Liberia.

The inauguration of the *Spirit of Missions*.

The year 1935 also marks the 150th anniversary of the first General Convention held in Philadelphia September 27, to October 7, 1785.

—*The Living Church*.

Student Beliefs

Dr. William Lowe Bryan, President of Indiana University since 1900 and a consecrated Christian leader, has had inscribed in the lobby of the new Union Building the following inscription:

*The University regards the Universe
Within whose infinity have emerged
Order—Life—Mai,
Aristotle, Galileo, Shakespeare,
Lincoln, Jesus Christ.*

A questionnaire has been circulated at the University, the result of which is given in percentages of students answering:

Do you believe in God? 96 per cent yes; 3 per cent no; 1 per cent doubtful.

Do you believe in Jesus Christ? 93 yes; 5 and 2.

Do you believe Jesus to be divine? Answers, 80, 5 and 5.

Do you attend church? Answers 89, 8 and 7.

Do you believe in prayer? Answers 89, 9 and 2.

—*Presbyterian Banner*.

Consolidation Proposed

A project for uniting two organizations with assets of \$47,000,000 and annual expenditures of more than \$5,500,000 will be one of the questions to be decided by the annual General Assembly of the Presbyterian Church in the U. S. A., opening at Cincinnati May 23. The two bodies to be merged are the Board of Christian Education, and the Board of National Missions.

More than 60 languages are used by the 3,900 workers of the Board of National Missions. They conduct 7,000 activities, from Alaska to Cuba and Puerto Rico; among mountaineers, migrants, Negroes, industrial groups, Orientals, Indians, Eskimo and Spanish-speaking Americans. They operate hospitals,

dispensaries, schools, colleges, community houses, Sunday schools, churches.

Fifty-two colleges, twelve theological seminaries and forty-eight universities are among the centers of work of the Board of Christian Education. It aids the educational work of 9,000 churches and Sunday schools, and maintains sixty-five Presbyterian ministers for work among 50,000 Presbyterian students in universities. It gives financial help to students, recruits new ministers and missionaries, educates the Church in money-raising and in social progress, stimulates and develops worship and work in the local churches, and every year publishes millions of copies of Sunday school lessons and illustrated weekly papers.

The proposed merger would bring the boards and agencies of the Presbyterian Church down to three; twenty years ago there were seventeen.

New Homestead Project

Two hundred families on relief are to be transplanted to the Matanuska Valley in Alaska. They have been tentatively selected from those who from experience and habits are best fitted to lead the rigorous life of pioneers in a northern climate. They will live in tent cities during the summer while the government is building log houses and clearing the woods. The settlers will take with them all their household belongings; and tractors and other essential farming equipment, together with live-stock, will be transported to the site of the rehabilitation project. Each family, under the FERA will be assigned a tract of 40 acres of improved land and a house. The site is 125 miles north of the port of Seward, on the Alaska railway.

It is estimated that this valley of 128,000 acres will accommodate 850 additional families on the basis of 40 acre tracts.

Since the Presbyterian Church in the U. S. A. has accepted responsibility for this area, it is prepared to care for the religious welfare of these new communities. Rev. B. J. Bingle, who has carried on an itinerant extension work in the Matanuska Valley and is familiar with the conditions, has offered his services to the Board for a ministry to the new families, and he will be on the ground ready to welcome them. Arrangements are being made to erect a house of worship as soon as a suitable site has been designated.

To Relieve Tension

Senator Thomas, of Utah, has a plan, not yet proposed as a definite measure, that there be an interchange of American and Japanese students on a large scale. As Senator Thomas points out, students have been coming from the Far East for a number of years, but comparatively few Americans have been studying in the Orient. He believes that the Japanese universities would provide excellent opportunities for graduate work. Ten thousand exchange students could be financed for the price of a single battleship.

—*Presbyterian Tribune.*

The Multitude of Sects

In a recent newspaper announcement of Sunday services in New York, Hindu cults outnumbered Methodist services advertised. It is believed that for every religious group which advertises in the press, there are ten which meet in private, in hotels, halls and apartments. This is the case not only in New York, but in Chicago, San Francisco and London. All this is indicative of the present confusion in religious thinking. The speed with which these cults come and go is most significant. Since 1925 no less than 214 new religious sects have arisen in Hamburg, Germany, and 123 of those then existing have disappeared.

Only eleven groups contain more than a thousand adherents, the remaining 383 having only a dozen or two. These minor sects grow at the expense of the larger ones, and multiply most rapidly when the parent group becomes spiritually weak.

—*Christian Advocate.*

New York's Indians

The Cattaraugus Indian Reservation, some thirty miles from Buffalo, is approximately twelve miles long and five miles wide. It has a population of 1,500 Seneca and Cayuga Indians. The Thomas Indian School at Iroquois, which is state supported, has an enrollment of more than 225 orphan and needy children from the six reservations in the state. A bus service takes 40 Indian boys and girls to the High School at Gowando.

Baptist, Presbyterian and Methodist Episcopal churches have united in a program of ministry to these Indians, including home visitation, daily vacation Bible schools, young people's conferences, week-day religious training, social activities, welfare work and related enterprises. There are also a Ladies' Aid, Red Cross Society and Girl Scout organizations. There is a fine relationship between the Indians and their white neighbors.

—*The Christian Advocate.*

"The People's Friend"

For over twenty years the above announcement has appeared on the bulletin board of the San Antonio Mexican Christian Institute. There are now approximately forty thousand Mexican people, either immigrants or families of Mexican extraction, living in the Institute's area. Through its clinic and health service, about 100,000 people have been helped in these twenty years. Home life has been improved, living conditions have been transformed; every activity is impregnated with the Christian message and ideal. The Institute has, indeed, been "the people's friend."

—*World Call.*

Mission Exhibit Dividends

A recent mission exhibit in Ottawa disproves the idea that such methods have had their day. The younger Episcopal clergy of the diocese of Ottawa sponsored this display. Work among Canadian Indians, the Eskimo, and work in China, Japan, India and Palestine was represented. Missionaries were present and gave frequent addresses, telling about the work in which they were engaged. The building was crowded every afternoon and evening during the week. After paying all expenses a substantial balance was left over to be devoted to the missionary work of the church.

—*The Living Church.*

LATIN AMERICA

New Objectives in Mexico

In March a conference of educational leaders and Board Secretaries was convened in Coyocacan, Mexico, to study the whole educational problem in the light of shifting conditions. A new line of advance was suggested and a new policy formulated, involving social centers and hostels as substitutes for the traditional evangelical day school, now made practically obsolete under the new legislation; intensive promotion of Christian education in the home and the church, and the preparation and publication of abundant and adequate Christian literature. Lay leadership training, parent training and more literature in the homes were recognized as foremost needs.

—*World Sunday School News.*

Disaster Turned to Account

In Mazatlan, Mexico, the Mexican Congregational pastor was denied the right to preach because the quota of clergy allowed to the state was already full. His church had been satisfied with the regular routine of public worship, with hardly any interest in social service activities. This recent restriction suddenly waked up the congregation, and in cooperation with the pastor (acting as a layman) in

a program for social action, they are serving the community more effectively than when their privileges were intact. For church services they have joined with the Baptists, whose pastor has a permit to officiate.

—*Missionary Herald.*

At Guatemala's National Fair

Guatemala's annual fair in November, 1934, gave a splendid opportunity to present the Bible to the people. This fair is attended by open-minded people who accept everything that is offered in a friendly spirit. A booth was secured in a good location, expenses were provided locally, missionaries cooperated with enthusiasm. There was also an Indian helper who had had experience in bookstand work. He had his daughter with him, in Indian costume. She had been taught to play the organ. This in itself drew many people to listen, as it is unusual that an Indian woman should do anything but grind corn, do the cooking and care for the children.

Many bought copies of the Bible or Testaments; portions and hundreds of Gospel tracts were given out to all classes of people. Cultured business men stood in astonishment, listening to words of wisdom from the lips of the Indian brother, or from a plain-looking student. The sale of Bibles was larger than for many years.

—*Bible Society Record.*

High Standards in Trinidad

Rev. D. R. Macintosh, a worker for the United Church in Canada, writes from Princetown, Trinidad:

I was surprised to find the work of the church in Trinidad so well organized, and am much impressed with the high standards of the schools. Our mission schools stand high in grading among the schools of the colony, in agricultural work they come first. One of the schools in this field holds the record, having taken first place for the third year in succession in 1933.

I never cease to wonder at the fitness of so many of our native preachers for their work. They have surely made the most of the opportunities

when one considers the handicap which some are under in not being able to read English. There are so few books in Hindustani. One of the men bought a copy of *Tarbell's Sunday School Lessons* at the beginning of the year. I knew he could not read a word of English and asked him what he would do with it. He replied that he would have his little boy read it to him each day. During the year some have come to us from Hinduism, and are giving good account of themselves.

—*United Church Record.*

Brazil Forward Movement

A committee to carry out a two-year program of spiritual development along the lines of the Forward Movement was appointed at the 37th annual Council of Southern Brazil. Statistical reports show gratifying increases in the number of public services, in the total number of communicants, in the number of pupils in the day schools, and also a slight increase in total receipts in Brazilian currency.

A committee appointed a year ago to study the question of self-support had reported the following recommendations:

1. That the self-supporting parishes maintain their contributions made up to the present time for the support of the clergy;

2. That the congregations not yet self-supporting increase their contributions toward the support of the clergy according to a sliding scale. The scale includes every mission in the district;

3. That each parish in addition to these contributions pay the 7½ per cent due the Pension Fund;

4. That in every parish, congregation or mission, there be created and intensified the spirit of general cooperation in the work of the Church, and that the members be taught to contribute liberally toward the support of the clergy as a means not only of hastening the independence of the Church but also of stabilizing its establishment in Brazil.

—*The Living Church.*

The Argentine Field

Facts about the work in Argentina were brought out at the annual meeting of the Evangelical Union of South America, held in London. An account was given of the establishment of a church in a small inland town, where first results were very meager, but the work of a Bible teacher at open-air services for

children attracted many to church. Through the children adults were won, and a virile work grew up. Young converts became keen evangelists and visited neighboring villages, in many of which groups of Christians formed. Opposition is not so open as it was twenty-five years ago, but petty persecution is persistent. Thousands of people are tired of Rome, and unfortunately many of them have turned to atheism, socialism or spiritualism.

—*The Christian.*

EUROPE

Religious Film Society

A new organization in Great Britain called "Guilds of Light" acts as advisory body to all Christian agencies anxious to experiment in the use of the moving picture for Christian ends. It has founded the Religious Film Society, whose work is

1. The collection of all possible information likely to be of value to anyone desirous of experimenting with the film as a Christian implement.

2. The stocking, exhibiting and hiring of the types of projector and other apparatus most likely to be satisfactory in the hands of the amateur exhibitor.

3. The production from time to time as funds permitted, of specially written films which would be available on easy terms to all members of the Society.

Two of the Society's films have already been exhibited, "Mastership" and "Inasmuch"; while "David Livingstone" is being prepared.

—*Religious Tract Society.*

Paris Three-Day "Mission"

In the Latin Quarter of Paris a three-day "mission" in January attracted large numbers of listeners. The speakers—Charles Westphal, W. A. Visser 't Hooft, Pierre Maury—presented three subjects: *Existence de Jesus-Christ*; *Humanite de Jesus-Christ*; *Devinete de Jesus-Christ*. Students in the Latin Quarter have come to expect the missions of the French Student Christian Movement which have been held each winter for three years. The meetings were attended by in-

creasing numbers during the three days — a heterogeneous group of foreign students, Student Christian Movement members, communists and many Roman Catholics. All participated in the discussions. Perhaps the greatest lesson which the organizers of the mission have learned is that students are eager to find out about the central truths of the Christian faith, and that therefore it is much less necessary than generally is believed to spend large amounts of time and energy on the preliminary or introductory subjects, to which in previous missions a rather considerable amount of attention had been given.

*Intercollegian and
Far Horizons.*

In Old Castile

Valladolid, at one time the capital of Spain and famous in history as the place where Ferdinand and Isabella were married, Columbus died in poverty, and Phillip II was born, is now a city of about 100,000. Rev. F. H. Grey was given permission to hold an eight-day mission in this center of Spain's Reformation, where many perished in the Inquisition. He writes in the *Latin American Evangelist*:

We had sought to prepare the ground by special prayer and the distribution of 4,000 invitations, this latter being zealously taken up by the young men of the congregation. From the beginning we felt conscious of the power and working of the Holy Spirit in our midst. Notwithstanding the political unrest and fear as to the future which followed in the wake of the Revolution, the attendance at the meetings was very good, and the results were a real spiritual uplift for the believers, quite a number of souls brought under the sound of the Word, some for the first time, and deeply impressed, and, finally, some led to a saving knowledge of the Lord Jesus Christ.

Present State of German Missions

Prof. Martin Schlunk of Tübingen says in an introductory article in the *Neue Allg. Missionszeitschrift* concerning the condition of the German missions, "German missions are in the utmost peril and in their

long history I know no single moment that approaches the present in its terrible seriousness."

He concludes his article with the following words: "We dare not expect too much from men. There is only one thing that we can do and that is, to appeal to all our friends in all the world to pray to God with us. He can help. He has proved this often. He can turn his severest extremity of German missions into blessing. Therefore let us pray. The danger has reached its peak. Let all help that can!"

The missionary societies of Germany are joined in a general association known as the German Evangelical Missionary Diet. In 524 stations they have 1,586 European workers, and 10,951 paid helpers. They care for 1,225,792 native Christians and 67,000 inquirers. They conduct 3,982 grade schools and 109 higher schools with 250,000 pupils. They maintain 31 hospitals with 37 physicians.

Protestant Movement in Austria

It is reported from the Bureau of Interchurch Aid, Edinburgh, that about 80,000 Austrians are preparing to leave Catholicism, in addition to the 22,000 who have already joined Protestant churches. This is in the face of many handicaps. A Roman Catholic has twice as much opportunity for employment as a Protestant and has no church tax to pay. Protestant churches are self-supporting. The movement, which was at first from all classes of urban population, is now spreading out in the country among the farmers. It was penalized by Dollfus and still is. Those leaving the Church of Rome are ordered to be medically examined as to their sanity. Ministers have been fined for writing about Protestant opinion of history or even for explaining Protestant doctrine. When giving religious instruction to converts they are put under police supervision. Yet the movement mounts ever higher.

—*Sunday-School Times.*

AFRICA

New Film Project

What promises to be a valuable film project is to be undertaken in Africa by the Department of Social and Industrial Research and Counsel of the International Missionary Council. It is proposed to establish an experimental film-producing studio at Vuguri, Tanganyika Territory, where both instructional and recreational films, based on African life, with African actors, will be made. These films will then be exhibited to native audiences over a wide area in Northern Rhodesia, Nyasaland, Kenya and Tanganyika. The object of the scheme is to find out how the African can be helped by means of the film to adapt himself to the new ideas, morals, customs and laws, according to which his life has more and more to be ordered; and to introduce him to the best of these before his morals and his tastes are corrupted by less desirable films. The whole project will be worked with the close cooperation of missionary, anthropological and government specialists, and will, it is hoped, prove to be of great value to all who are working for the welfare of the native in Africa.

The scheme, which will require from 18 months to two years to complete, has been made possible by a grant from the Carnegie Foundation.

Changes in Seventy Years

Seventy years ago in what is now the Diocese of the Niger, where Bishop Crowther began work, there were no churches or schools. To become a Christian then was to face the risk of persecution, even martyrdom. Today, as the result of C. M. S. work in the diocese, there are 1,285 churches and 620 schools with an enrolment of 33,000 pupils. Scores of towns and villages are still unevangelized, and wherever new openings are made there is a ready response to the Gospel. In the Nsukka district, where pioneer work began only some six years ago,

there are now forty-five churches with an average attendance on Sunday of 4,000 people, and the life of the district is being changed. In the Nupé district of Northern Nigeria, which has been a hard and somewhat barren field, the past year has witnessed a record number of baptisms (fifty in all) and also the ordination of Mr. D. T. Sheshi, a native of Bida. He was the first convert from Islam through the work of the C. M. S. in this area.

—*The Life of Faith.*

Chieftain Finds the Way

Sekulu Malenga was a chieftain who had an important part in the development of the Galangue Mission as teacher and adviser of the missionaries in things relating to the country, language and tribal customs. He died not long ago at the age of ninety-seven, and just before his death he said to the missionary, Mr. McDowell:

I am an old man. I have held my children's children's children. I am now tired. In my old age I have been blessed with new friends and acquaintances, principally the Lord Jesus, the child of the Great Chief. I go to Him and to my fathers with ill-will toward no man. My going is no mystery. Rid of this tired body and face to face with my Saviour and in the presence of the great Elders of the people, from Sekulu, Moses and Joshua on down to the present time, I hope to be able to think more clearly and help to a larger degree my friends and children.

Sekulu became a Christian about seven years ago. At that time he held a large audience spellbound with the story of his search for life. He ended with this statement:

Today I join the caravan of a great Leader, and I trust Him to lead me to a just settlement of all problems. The little that I have already heard and understood of His way of life gives me enough to make a start, and no caravan leader explains the whole trip at its beginning. For these many years I sought after something, I knew not what. Now I have found it.

—*Missionary Herald.*

Girls at Tiger Kloof

Higher education for African girls is, as yet, the privilege of the very few. In their present

stage of development, the prominence is given to subjects connected with home building. At the L. M. S. School in Tiger Kloof girls have the choice of four distinct courses: teacher training; secondary school; spinning and weaving; industrial, comprising domestic science and needlework. Each course requires three years' study. Personal and community hygiene are emphasized throughout the course. One of the chief needs of the African girl is to know how to use her leisure wisely. When she leaves school and goes back to her home there are often hours a day when she is left to her own devices. "Wayfaring" (Native Girl Guides) is one of the ways that Tiger Kloof is trying to meet this need. The industrial girl with her knowledge of crafts is an invaluable help in "Wayfarer" work in distant places. For eighteen years about six Christ-consecrated girls pass out of the school each year.

—*The Chronicle.*

Afrikaans Bible Sales

Although it is only a year since the Bible was translated into Afrikaans, over 250,000 copies have been sold in South Africa. As many as 10,000 Bibles were bought in a single week. About 250,000 other people of the erstwhile Dark Continent will be benefited when the translation of the whole Bible into Bavenda is completed. For the last fourteen years the Bavenda, a tribe of northern Transvaal, have had to be content with the Psalms and New Testament.

—*The Christian Advocate.*

WESTERN ASIA

Syria's Needs

In recent years, new communities have sprung up rapidly in northeastern Syria. These are very inadequately occupied in the missionary sense. At a meeting of the United Missionary Council of Syria and Palestine in Beirut, it was urged that this territory be made a field for united effort, especially on the part of the Presbyterian Mission

and the American Board. Accordingly, a joint visit was made in November by representatives of the two societies, and of the Syrian Church. The deputation was impressed with the urgent need, but reported one encouraging piece of work. At Kamishli a church building has been erected largely as a result of the efforts of the local community. This church was dedicated while the deputation was present, in a service conducted in four languages, Armenian, Turkish, Arabic and Syriac.

Syrian is becoming more and more conscious of the needs of the rural areas. Village welfare projects were conducted during the summer by the American University of Beirut and the Junior College for Women; but as yet not much has been done to meet the religious and evangelistic needs of rural areas. The Presbyterian Mission is studying the problem, with a view to making it one of its aims in the future.

—*Near East Christian Council News.*

Palestine's Mission to Jews

The Church Mission to Jews in Palestine lays the chief emphasis upon follow-up work with the individuals who seem of most promise. The work of one individual with those who are really seeking the truth is held to be of more permanent value than the crowded program of a large staff of workers. The hospital in Jerusalem attracts a large number of Jews, and there are vast opportunities for reaching the whole Jewish population. The mission center is on the outskirts of Tel-Aviv, with its purely Jewish population — about 85,000. There are many individual Jews and Jewesses living in Tel-Aviv who are definitely seekers after truth, and some who are very open to Christian influence. The task of the missionary is to find them out and to keep in touch with them.

A new development is recorded among Jews in Bagdad. An ordained Hebrew Christian has gone there in the dual capacity

of pastor to an Arabic-speaking Christian congregation, and missionary to the 80,000 Jews living there. He has a difficult piece of pioneer work to tackle, which will make a heavy demand on his patience, pluck and tact.

—*Near East Christian Council News.*

Persia Now "Iran"

Another change in geographical names went into effect March 22d, when Persia became officially known as Iran—its original name. It links its people racially and historically with the ancient Aryans. This is merely an instance of nationalistic sentiment, as by no means all Persians are Aryans. Out of 10,000,000 people fully 3,000,000 are nomads of uncertain racial origin. Hundreds of thousands of Jews live here. Many other people are of distant Mongolian origin. Nobody knows definitely whence came the nearly 1,000,000 wild mountain tribes known as Kurds. But by whatever name it is called, its missionary needs remain unchanged. Of its 10,000,000 people less than 65,000 are Christians. The only agencies at work are the American missionary societies of the Lutheran, Presbyterian and Seventh Day Adventists, and the English Church Missionary Society. The entire Protestant membership is less than 4,000, with 2,000 of them Presbyterians. The Roman Catholics have more than 60,000 communicants.

—*Missions.*

With Afghan Mullahs

Rev. J. Mark Irwin of Meshed describes an opportunity which came to him on a recent visit to Afghanistan. He asked permission of the governor for a visit with the leading Mohammedan ecclesiastics. The governor cordially arranged this. Mr. Irwin writes in the *Presbyterian*:

At ten o'clock we were taken to the government headquarters, and there seated around a great table were some ten or more *mullahs*, with the chief of Foreign Affairs and several other men. At first I drew a deep breath and thought, 'Now what shall I say?' After formal greetings, I

said: "Perhaps you would like to know why I am a Christian?" They signified yes, and I said: "First of all, of course, I was born into a Christian home. But while still a boy I knew little about Christ until I started to read the Gospels myself. Then I discovered that Jesus Himself said, 'I am the Bread of Life: I am the Living Water. I am the Light of the world. I am the Way, the Truth and the Life. I am the Resurrection and the Life.'" Certainly they would agree that no man could live without these things. To this they nodded assent, and I said further that since I had found Jesus as Saviour and Lord, there had been peace and joy and satisfaction in my life. There followed long dissertations from various ones, some of which I did not fully understand. They were attempting to show that all the prophets became in reality all that Jesus claimed as to the way, the truth, water, life, etc. They said that of course there were some things that they did not believe about Jesus, for instance that He died and was raised again from the dead. I replied: "Of course, every book must bear its own witness. We Christians believe Jesus did rise from the dead because of the witness of the Gospels and the Apostle Paul." I told them what the Apostle Paul wrote in 1 Corinthians 15. Then I said, "But not alone from this witness do we believe Jesus arose and is living. We have the witness of our own hearts, and the experience of the Holy Spirit, and His love and peace. For these reasons we believe that He arose from the dead and is living." I had carried with me a copy of each of the Gospels, one of Acts, and a copy of the Psalms. I said to them, "I have some copies of the *Engil* with me. Perhaps you would like to see them and have them." They signified yes, and I drew them from my pocket. The *mushitihid* raised them in both hands to his forehead, and then sat there holding them with a show of great reverence. Soon they were in the hands of the others and they were all looking at them, and reading them as the conversation continued.

INDIA AND BURMA

Industry and Evangelism

Ten years ago Edwin Lawrence, a young engineer who held an appointment in India, was led to found a new type of service which he named the "India Industrial Mission," and located in a vacant mission property at Cossipore, Calcutta. The first to join the Mission was a Brahman, who came looking for an office position, but learned that India sorely needed production workers, and that this Mission had no funds for overhead

expense until its industrial production justified it. Dakhina, quick to grasp this principle, in spite of his priestly caste, decided to learn the dignity of manual work. He also learned the wonders of God's grace, and now prays that in spite of Hindu wife and relatives he will be bold enough in his belief in the Lord Jesus as his Saviour, to testify to it through baptism. Other Hindus have followed, some have been baptized.

From various missions and distant parts of India, many Indian Christian young men, of ages varying from 17 to 25, and often outcaste from industry or dependent on missions, were selected as students. Many have learned not only to be self-supporting but, being grounded in the Word by means of the three-year systematic Bible course, and in prayerful dependence on God, have started out to become "Young Pauls." Some have saved their earnings and set up small work shops in their own districts. —*Life of Faith.*

Week of Evangelism

Christian forces in Mid-India united in a week of evangelism March 11-18. "Every member a witness for the Lord Jesus" was the ideal kept in mind.

Methods suggested by the Rev. G. H. Singh, Honorary Director of Church-Centered Evangelism for Mid-India, included the following:—

1. Christians testify, teach and work among their own relatives.
2. Efforts be confined to a single group or caste.
3. Use of newly-prepared drama on life of Venkaya, famous robber chief of South India, available from Mission Press, Jubbulpore, for 2 annas.
4. Prayer, undergirding the work every step of the way.
5. Thorough preparation prior to March 11.
6. Work continued for 12 months of the year, fostered by a special committee appointed at next meeting of the Church Council.

—*The Indian Witness.*

Floating Hospitals for Bathers

Hindus of India every 27 years observe a religious festival, of which one feature is a pilgrimage to the sacred Ganges

River for a ceremonial bath of purification. The year 1935 brought a recurrence of the festival, which took place on February 3d. More than 750,000 pilgrims invaded Calcutta, taxing its over-night lodging facilities to the utmost. All along the 1,500 miles of river millions of others gathered for the same purpose so that the British Government was gravely concerned over possible epidemics in Calcutta from the influx of throngs of pilgrims. Floating hospitals carrying large quantities of disinfectants circulated among the bathers.

—*Missions.*

Tamil Missions

The veteran missionary of the Danish Missionary Society, Knud Heiberg, reports in the *Dansk Missionsblad* that conditions in South India are becoming more and more difficult for many of the older missions. The Americans have been compelled to retrench increasingly and the German missions are in a pitiful state since the German Government is preventing the sending out of monies. He says that what makes the matter all the more difficult, is that those in India can not obtain clear answers from their country or their boards on the real conditions.

The Tamil Evangelical Lutheran Church has given almost all its workers notice of dismissal by May 31, and the conditions will doubtless force the German missionaries to give up their fields of work, unless a change comes before that time. One German mission which he knows was in this predicament—in January it received an amount of 80 rupees, while its budget required more than 3,000 monthly.

There are some who have great ideas of having the Indian Church continue the work without the help of the older churches. But the time has by no means arrived, and even if there are parts of the work which the Indian Church can undertake in places where the branches have taken deeper roots, the present

crisis has brought it about, that much work has already had to be given up even in the Danish Mission, which has had less to suffer than others.

Sangli Church Life

Sangli, in the Krishna River valley, is the center of many enterprises. Willingdon College, with its 350 students, two boys' high schools, a newly-founded girls' high school and many primary schools make it an educational and cultural center. Through the American Presbyterian Industrial and Agricultural School which dates from 1884, Sangli is a pioneer in village uplift and rural reconstruction. Within 20 years it has become a center of light for depressed classes. To pursue all these lines of service, the station force last year numbered fifty; one ordained and four unordained village evangelists, thirty-one teachers, five Biblewomen, two colporteurs and seven missionaries. Within that year the Central Church has been able not only to meet every obligation, including the pastor's salary, but to open a free library on the Mission compound, to buy instruments for the singing band, and to supply fuel and oil to 30 students attending the five-day Bible Institute which was sponsored and financed entirely by the Sangli Church, with some help from the village churches. The Mission had no responsibility except friendly cooperation on the part of the missionaries in Sangli. The Women's Society is a going concern. It maintains five Bible classes.

—*Western India Notes.*

Preaching at Festivals

Two Brethren missionaries have recently preached the Gospel at two large heathen festivals. The first was held near Christianpettah, where the god worshiped is supposed to be an incarnation of Krishna. Mostly low-caste people worship at this temple. The evangelists had to put up with plenty of noise and smoke, but they learned a great deal more of the native customs

and methods of thought. About a dozen native Christians joined the missionary and rendered valuable service.

The other festival was at Courtallam, where thousands of pilgrims gather to bathe in the large waterfall. The people, however, were very indifferent, and many said, "Your religion is not for us."

—*The Christian.*

Outcaste Wins a Brahman

Mr. Pickett, author of *Mass Movements in India*, tells this incident:

While touring in South India I talked with an educated Christian Telugu, formerly a Brahman, and asked him how he came to accept Christianity. He replied: "Because of a most marvelous personality whom I met." He went on to tell how he had been traveling with a gentleman, an Indian, whose conversation and manner were so cultured and interesting that he had spent with him three of the most delightful hours of his life. He asked this acquaintance on the train what caste he came from. He could hardly credit his statement that he had been an outcaste. The first speaker said he could not get away from this fact, and in the end bought a New Testament and studied it. He said the mystery was explained, "I understood the power that could transform a life, and I too accepted Christ as my Saviour. I hunted up my friend of the train and asked him to baptize me."

—*World Call.*

Mass Marriage of Infants

Their childish eyes bewildered and their bare feet chafing the grass, 374 infant couples were married March 31 in North Bombay Presidency. It was the largest mass child marriage ceremony held in India in many years. Some brides and bridegrooms were mere infants in arms; some were small children. Many babies, too small to walk, slept in the arms of their elders. Others gurgled happily at the booming of gun salutes which were a part of the ceremony. Young bridegrooms arrived in decorated bullock carts and were carried before the priests. Many were not old enough to have even an inkling of what was taking place. All the tiny couples

then united in a feast, in which the parents joined.

—*New York Times*.

Meet the Missionary!

Rev. C. E. Chaney, field secretary for the Baptist Mission in Burma, after a tour in the Chin Hills district, writes in the *Watchman-Examiner*:

On arrival at Haka various ones came to meet us and shake hands with us. One was a blind Christian who had heard of the visiting missionary and had walked 100 miles just to shake hands. Two preachers walked 25 miles to meet the visitor from the south. One evening I saw the shadow of a man on the veranda. He was slipping away. I called my companion's attention to him and went to speak to him. He had walked over 30 miles, and had, unknown to us, been waiting a long time to see the visitors. He was too timid to intrude. During the past 35 years great changes have taken place among the Chins.

It was my privilege to meet the first Chin convert, baptized in 1905, who is now a pastor in the hills. There are fully 3,000 baptized Christians, and nearly 500 came into the church this past year.

CHINA

Christianity in Last Decade

Prof. James T. Addison of the Episcopal Theological School, Cambridge, believes that while Christianity in China suffered a setback during the Nationalist Movement of 1925-1928, it really benefited by the trials of those years. A winnowing of weaker and half-hearted members took place and the great majority who remained loyal were strengthened in their faith. The Nationalist Movement served to accelerate a movement towards further placing of responsibility for the Chinese Church upon native shoulders and towards developing a truly indigenous Christianity.

The other salient feature in history of Christianity in China during the last 10 years has been the efforts towards union among mission bodies. One-third of the Protestant communicants now belong to the Church of Christ in China.

Dr. Addison names four distinct attitudes apparent towards

Christianity. The prevailing attitude of the vast bulk of Chinese is complete indifference. Among the more educated classes Christianity is viewed as a foreign importation, an alien, cultural invasion. There is the Communistic attitude which declares Christianity to be a form of economic imperialism and which condemns it, as it does all religion, as a deadly drug. The typical attitude of the young Chinese today is that of the agnostic or secularist.

—*The Churchman*.

The Best Governed Province

In a recent survey of conditions in China, Dr. Sherwood Eddy reports that of all the provinces he visited Szechuen is the richest but worst governed, while Kwangsi is the poorest but the best governed. Here the work of Dr. James Yen and the National Economic Council was in almost complete operation. Every school is in process of developing into a community center, is designed to include the whole community in a scheme of practical education, which aims at the reconstruction of all life. But while Dr. Yen's work is deeply important and hopeful, without a single exception his projects are being opposed openly or secretly by the beneficiaries of the old order, especially the old officials, fighting to keep their own selfish profit, privilege and prestige.

Dr. Eddy suggested to General Chiang Kai-shek that China needed not only new men but a new system beginning with a fivefold program. 1. To have only a few laws but enforce them; to protect the peasants from extortionate taxation; and to adequately pay officials so they will have no excuse for squeezing, as in the efficient customs service. 2. To budget, audit and publish all accounts. 3. To promptly and surely punish all offenders. 4. To reward the honest and efficient. 5. Equal impartial justice to all, without protecting or promoting unworthy officials or incompetent rela-

tives and backers of one's own clique.

—*China Weekly Review*.

Effective Bravery

Dangiong, Fukien, is in a district much troubled by bandits, who make frequent raids on any unguarded place, burning, looting and killing. As the bandits had shown a certain degree of respect for the Christian church and its workers, Christians in Dangiong sent their valuables to the church for safety. The bandits heard of this, and choosing a time when they knew the Bible woman was alone at the church house, they planned a raid. The Bible woman, suspecting their intentions, had already persuaded the Christians to remove their belongings. Then she put a notice on the church door saying: "If you want to come and search the church, knock and I will open the doors. Don't break down the doors." The second night that she was alone the bandits came, shouting and battering the doors. She quickly opened them and asked the men not to destroy the church, for there was nothing of material value there. Quietly talking, she made the bandits quiet. They searched the place, and finding nothing, withdrew quietly; the brave woman then fastened the doors and praised the Lord. —*C. M. S. Outlook*.

Gospel Bands in Fukien

Special meetings in Fukien Province led to the formation of 120 gospel bands. These volunteer teams have won large numbers to the Kingdom. Rev. Leonard Christian tells the story of two members of a team. They were working in a suburb and in each of four instances when they had brought persons to the point of becoming learners, a man with much influence there undid all their work and turned people against them. Praying for guidance, they were led to go in person to this man and explain the Gospel. Taking literature and hymns and all the courage they possessed, they came away radiant, for the man, and his son

also, enrolled themselves as learners before the afternoon was over.

—*Missionary Herald.*

JAPAN

"Golden Castle" School

This (Southern) Presbyterian school opened in Nagoya with only three students. To the general public it was just an insignificant part of the Jesus religion. Forty-six years have passed and today it stands with complete internal organization and full external recognition, a Girls' Junior College.

At present there are about 1500 graduates of the school. These are scattered as far as Korea and Manchuria, and even to America and England. Among them are wives helping their husbands, mothers bringing up their children, consecrated evangelists of the Gospel of Christ, teachers in kindergartens and girls schools, employees in banks and business houses. All of them are adding to the school's repute. Of those originally connected with the school, only an old fir tree remains. It was planted by Mrs. Randolph, the founder.

—*Presbyterian Survey.*

Rural Advances

In spite of rapid industrialization, 47% of Japan's population is still rural. One of the most significant accomplishments of the Kingdom of God Movement has been its pioneering in this field. It adopted the strategy of trying to capture the nation's almost 12,000 villages by evangelizing and training potential village lay leaders. One hundred short-term Peasant Gospel Schools have been held in twenty-five prefectures, either under the direct auspices of the movement or with its assistance. Each of these schools has gathered some twenty or twenty-five young men and women from as many villages and given them a week or ten days of intensive training for Christian leadership in their respective villages. Over 2,000 rural young people have been enrolled in these schools.

Most of these have gone back to their villages and started something—a Sunday school, a Bible Class, a Reading Circle, a Recreational Center or a Better-Farming Lecture Course.

These Peasant Gospel Schools, however, have only touched the fringe of the problem.

—*Intercollegian and Far Horizons.*

Kyoto Episcopal Mission

In a crowded section of Kyoto, where most of the people are engaged in silk weaving, the Episcopal Church maintains a center of work, both through the spoken word and through practical help given to the everyday life of the people. Its small and inexpensive building is wholly insufficient for the need. The church is always crowded. A kindergarten, night school, boys' and girls' clubs, a reading room and a summer camp for 50 children are some of the activities. Japanese doctors and nurses carry on a clinic, and if you should happen to be in the church when Dr. Fujino, a vestryman in Kyoto, arrives to begin the clinic, you will see him first of all kneel at the altar to ask God's blessing on what he has come to do.

Much of the cost of this work is supplied by a group of fifty Japanese patrons, each of whom contributes the equivalent of \$15 American currency a year.

—*The Living Church.*

Temperance Movement in Korea

All Christian churches of Korea are temperance organizations. No one having anything to do with liquor as maker, seller, distributor or user can be a member of any of the churches, but until recently church workers have been so busy winning believers and creating their churches that they have not felt that they had the time or energy to give to temperance work for nonbelievers. The W. C. T. U. has been at work for years, but it was felt there should be a man to lead in this movement. For

the past year Rev. Song Sang Suk has been giving one half his time to special temperance work. Last June he staged and managed a great temperance parade in Pyengyang City where 5,000 people marched with banners and flags through the city and some tens of thousands of sheet tracts were given out. He has made a point of urging that oratorical contests and essay writing contests on temperance be held in all schools of higher grade; out of this an interest has developed among students.

Strenuous Programs

With an expenditure of \$30 twelve students of Chosen Christian College were sent out to six of Korea's 13 provinces, two men to each, during the summer of 1934. These men visited 17 different places and did work in 29 separate churches from 10 to 24 days at a place, a total of 105 days, which made the work cost about 30 cents per day. In these meetings they taught a total of 10,201 children in the day time; and preached to a total of 22,881 persons in the evenings. The program was intended to include the teaching of language, arithmetic, geography, singing, story telling and Bible, to boys and girls in the day time, and a popular night meeting for adults. In most cases, the men, ashamed to let down the reputation of the college or to admit their own inability, worked in the wee hours of the night and attempted to oblige these eager, expectant folk. The men of the village gathered in their room after the evening services to talk until midnight and the children were knocking on their doors by daylight the next morning eager to begin the day's work.

—*Korean Mission Field.*

ISLANDS OF THE PACIFIC

Jubilee in Papua

Sixty years ago, on November 21, 1875, William G. Lawes, with his wife and small son, landed in Port Moresby, New Guinea, the first Europeans to make a home in that savage land. They came

in the John Williams as missionaries of the London Missionary Society. Now a strong Papuan church has been built up and over 500 Papuan boys and girls attend the Christian day school. Today Port Moresby is the residence of the British Governor General and airplanes fly over the land that was formerly only traversed on foot through dense jungles while war canoes plied the bays and rivers.

Early Days in Borneo

Just after the Boxer uprising when 16,000 Christians became martyrs, a Christian Methodist of Foochow, a man of wealth and education, decided to do as the Pilgrim Fathers and seek a land of religious freedom. He found many willing to go, but where was the land? Like Abraham he set out, not across the plains, but into the South Seas, not knowing where he went. When he arrived in Singapore, he was directed to Sarawak as the land best suited for such an undertaking, where Raja Brooke owned 36,000,000 acres of good land. Here he met the Rajah, who not only liked the scheme, but willingly gave land and money to charter a boat to bring the colonists over. Then he returned to China to get his men, and out of the crowd he picked about five hundred men and twenty women, mostly Methodists, and put them on his chartered boat, but sailing away from friends and home filled many with fear, and they put in at Hong Kong. It happened that Bishop Warne was there on his way to Manila. When he heard of this boatload of Methodists on their way to Borneo, he went to visit them, and when he saw how fearful they were, he said, "Don't be afraid; I will go with you." He stayed ten days with them, organized a church, and from this band has grown a Christian community of more than 10,000. The small clearing in the jungle is now more than 200,000 acres of cultivated land; five little chapels have developed into 46 appointments; a membership of

over 300 is now over 3,000, with 900 adherents and more than 1,500 baptized children under twelve years of age. The school of 33 boys has grown into 38 schools with over 1,800 children, of whom about 1,600 are Christians, and from a staff of two teachers, there are now 91, all of whom are Christians.

—*Malaysia Message.*

Hurricane in Cook Islands

Raratonga, Cook Is., is associated with John Williams and his feat of building the *Messenger of Peace* with no previous shipbuilding knowledge and no ordinary shipbuilding materials or tools. Just as the London Missionary Society was rejoicing in a report of encouraging work done there, and plans for further improvement, a hurricane brought crushing disaster. The full extent of the damage is not yet known. The Mission House is far enough from the sea to have escaped complete destruction. The New Zealand Government, which has the mandate, will do all it can in relief measures, but cannot be expected to rebuild churches and houses. Friends of the L. M. S. have subscribed £150, but much more will be needed.

—*The Chronicle.*

MISCELLANEOUS

Epochal Religious Events

The only secular newspaper summary of the events of 1934 which touched the field of religion appeared in the *Boston Transcript*. Other papers printed necrologies, chronicles of disaster and crime, but none attempted to evaluate the trends in religion except Dr. Dieffenbach who, in the *Transcript*, singled out several religious events which in his opinion are as epochal as those which marked the transition from the Middle Ages to modern times. Briefly they are:

1. The admission of Russia, an atheist state, to the League of Nations.
2. John Dewey's Yale lectures, A

Common Faith, a religion with God left out, advocated in a college which was once a Puritan stronghold.

3. The resistance of seven thousand German evangelical pastors to Hitler's edicts. They declared: "Obedience to the present church government is disobedience to God."

4. German Catholics making common cause with German Protestants in defense of their faith.

5. The activity of the National Conference of Jews and Christians in the United States.

6. Declarations by thousands of Protestant ministers against a cruel competitive economic order and against war.

7. A reemphasis of the importance of personal religion.

8. The religious literature of 1934 shows a tendency away from the destructive criticism which has long been prevalent and toward a spiritual harmony.

World Convention of C. E.

The ninth quadrennial World Convention of Christian Endeavor will be held in Budapest in August—postponed for one year because of conditions in Europe. The program will give equal recognition to three languages—Hungarian, German and English—and the speakers and conference leaders will be chosen from every part of the world. Budapest has been a strong center of Christian Endeavor for many years.

Baptist S. S. Growth

At the close of 1934 the number of Baptist Sunday school scholars throughout the world was advanced by nearly 1,200,000. This includes an increase of over a million in the Negro National Baptist Convention. Dr. J. H. Rushbrooke attributes this large increase in Negro scholars to the adoption of stricter statistical methods, since a round figure of 1,500,000 previously reported is replaced by a very precise 2,588,834. There is a decrease of approximately 11,000 in Europe, and this is explained by the fall in Britain. Other continents show little change, with the exception of South America, where last year's total of 40,213 has increased to 45,250.

—*Watchman-Examiner.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Good Books on Home Missions*

Prepared by the Office of Education and Publicity Board of National Missions, Presbyterian Church, U. S. A.

What do we ask of a reading list? That it shall add to our body of information? That it shall illumine our study with the story of the lives of those whose compulsion was and is: Woe is me, if I preach not the gospel? That it shall provoke to a further study of the aspects of need, underlying problems, and recognized trends to which a single volume can serve only as an introduction? Brief as it is, it is hoped that the following list meets these requirements.

THE CANVASS

The Epic of America. James Truslow Adams. Little, Brown & Co., Boston. \$2.50. Reprint 1934.

Narrative account of the growth of America, told through the story of the most momentous episodes and the biographies of outstanding leaders in their relation to the panorama of American life.

SPIRES AND STEEPLES

The Religious Foundations of America. Charles L. Thompson. 1928. Fleming H. Revell Co., New York. \$1.50.

Story of the religious elements which like the members of different races have entered into the making of America with an account of their influence on the national life.

CHURCH AND NATION

The Frontier Spirit in American Christianity. Peter A. Mode. 1923. Macmillan Co., New York. \$1.75.

Study of the American fron-

tier in relation to its significance in church history and its influence in bringing into being the distinctive characteristics of American Christianity.

Religious Backgrounds of American Culture. Thomas C. Hale. 1930. Little, Brown & Co., Boston. \$3.00.

The author traces the course of religious history from the time of the English "dissenters," through the period of dissent in New England and Virginia, down to the present-day phases of religious interest.

FRONTIERSMEN OF THE CHURCH

The Life and Labors of Bishop Hare. M. A. DeWolfe Howe. National Council of the Episcopal Church. \$1.00.

Interesting account of one of the foremost leaders and champions of the Indians, the first Episcopal missionary bishop to go into South Dakota to labor among the Dakotas. In his thirty-seven years of service he established church policies with relation to Indians which are still being carried out.

Peter Cartwright: Pioneer. Helen Hardie Grant. 1931. Abingdon Press, New York. \$2.00.

Life of a "great Methodist and a great man," a pioneer prairie preacher responsible for keeping slavery out of Illinois and "hero of many a picturesque affair in the early days of the state."

Sheldon Jackson. Robert Laird Stewart. 1908. Fleming H. Revell Co., New York.

Biography of an outstanding pioneer worker, a "foreign missionary" to the Choctaws, a pioneer in western frontier service, best known for his sacrificial devotion to missions in Alaska.

We Must March. Honore Willsie Morrow. William Morrow Co. \$2.00. New York.

Authentic narrative of Narcissa Whitman, the first white woman to cross the Rocky Mountains, and the part she and her husband played in the early history of Oregon.

How Marcus Whitman Saved Oregon. Oliver W. Nixon. 1895. Star Publishing Co., Chicago. Out of print.

A biography of Marcus Whitman, with the interesting incidents of life among the Indians and an account of Whitman's part in the opening of the Northwest.

Francis Asbury, the Prophet of the Long Road. Ezra Squier Tipple. 1916. Abingdon Press, Methodist Book Concern. \$2.00.

Organizer, founder of schools, and "faithful shepherd."

Vanguard of the Caravans. Coe Hayne. 1931. Judson Press, Philadelphia. \$1.00.

Life story of John Mason Peck, Baptist missionary on the Illinois frontier who preceded the covered wagon caravan across the Mississippi River in 1817.

Jason Lee: Prophet of the New Oregon. Cornelius J. Brossman. 1932. Macmillan Co., New York. \$3.00.

Romantic, authentic story of the work of the first missionary to enter the Oregon country. He founded the first permanent American settlement although other attempts had been made without satisfactory result.

Mary and I: Forty Years with the Sioux. Stephen R. Riggs. 1887. Congregational Sunday School and Publishing Society. Out of print.

Fascinating account of the toils and sacrifices, joys and rewards of a pioneer missionary

* Suggested Reading List in "Toward a Christian America," by Hermann N. Morse.

Any of the books noted in these columns, and now obtainable, will be sent by the REVIEW publishers on receipt of price.

family which began and carried forward mission work among the Dakota Indians.

THE GEOGRAPHY OF HOME MISSIONS

Home Missions Today and Tomorrow: A Review and Forecast. Edited by Hermann N. Morse. 1934. Home Missions Council, New York. Paper, 75c.

This summation of an intensive study made by the Home Missions Council is a valuable source and reference book on the definition, interpretation, analysis, outlook, and forecast of the home missions task.

HOME MISSIONS, THE CHILD OF THE TIMES

The Challenge of Change—What Is Happening in Home Missions. John Milton Moore. 1931. Council of Women for Home Missions and Missionary Education Movement, New York. Paper, 25c.

The author presents a wider scope for home missions than is commonly held and challenges the church to build according to these specifications.

The Church in America. William Adams Brown. 1922. The Macmillan Company, New York. \$3.00.

From a wide experience and varied contacts the author summarizes the place and work of the church in our post-war national life.

CROSS CURRENTS

Industry

Christianity and Industry in America. Alva W. Taylor. 1933. Friendship Press, New York. Cloth, \$1.00; paper, 60c.

Out of the conviction that our greatest social and moral problems are industrial and that our industrial life has far outstripped our moral and social adjustments is born this plea for practical Christianity.

Protestant Churches and the Industrial Crisis. Edmund B. Chaffee. 1933. The Macmillan Company, New York. \$2.00.

Individual Christians and the Church must face their relations to economic life, the writer contends. Labor Temple in New York City, which has been guided by Dr. Chaffee for twelve years, serves as an illustration

of the working out of this principle.

Roving with the Migrants. Adela J. Ballard. 1931. Council of Women for Home Missions and Missionary Education Movement, New York. Paper, 50c.

The challenge of the migrants came to the author through work with them. In this brief book she points out the need of the migrants for love to God and the need of the church for love for man.

The Machine Age in the Hills. Malcolm Ross. 1933. The Macmillan Company, New York. \$2.00.

This book sets forth the problems of the isolated mountaineer who in recent years has been drawn by the wheels of industry into the hazards of mining life and communities.

International Relations

Why Wars Must Cease. A Symposium edited by Rose Young. 1935. The Macmillan Company, New York. \$1.00.

Arguments against war are forcefully set forth by ten writers nationally and internationally prominent. These arguments batter down all defenses of war.

Race

Brown America. Edwin R. Embree. 1932. The Viking Press, New York. \$2.50.

Here is a frank, unbiased statement of the trials and triumphs of the "new race," the intermingling of black, white, and yellow, which forms a tenth of the population of the United States.

The Jew and the World Ferment. Basil Mathews. 1934. Friendship Press, New York. Cloth, \$1.50; paper, 75c.

The writer purposes to discover how we should act toward the Jew whose prominence in the affairs of the nations as well as in personal conflict is evidence that he is in the midst of the world ferment.

Orientalism in American Life. Albert W. Palmer. 1934. Friendship Press, New York. Cloth, \$1.00; paper, 60c.

The author shows his readers what is behind the Oriental mask—a likable, overwhelmingly human Christian brother.

While our attitude toward the Oriental is still flexible he recommends bending it toward human unity and Christlike understanding.

EVANGELISM

Turn to your own denomination for books and leaflets presenting the "pageant of the triumph in Christ."

SOCIAL RELATIONS

Religion Lends a Hand. James Myers. 1929. Harper Brothers, New York. \$1.50.

Religion as a helper in social progress is the theme developed. Investigation of the institutions in the United States which apply this ideal furnishes authoritative illustrations.

God and the Census. Robert N. McLean. 1931. Council of Women for Home Missions and Missionary Education Movement, New York. Cloth, \$1.00; paper, 60c.

Looking beyond the figures of the census, the author presents the forces which cannot be tabulated, the spiritual realities of underprivileged groups.

In the Shadow of Liberty. By Edward Corsi. Macmillan Co., New York. \$3.50.

Family and personal experience appear to have shaped the heart and mind of Edward Corsi—immigrant boy, settlement worker, Commissioner of Immigration, Director of the Home Relief of the City of New York—to a social outlook on life and to a particularly human viewpoint of Ellis Island. His career has been profoundly influenced by his father, Filippo Corsi of Abruzzi, Italy, who, because of his aggressive support of agrarian reform, was driven into exile. Fortunately he was recalled by his election to the Italian parliament—an office which he never occupied for he was stricken as he was about to give an impassioned response to the ovation of his fellow-townsmen. The young son was his father's companion in exile, and was thrilled by his father's spectacular career.

At ten years of age, with his mother, stepfather, brothers and

sisters, Edward landed in New work. Two emotions possessed him in turn. His wonder and exhilaration prompted by his first view of the Statue of Liberty and by the New York skyline which, through the haze, he mistook for mountains, quickly gave way to fear when he overheard his stepfather express concern lest they be turned back at Ellis Island because of their limited cash. Fortunately for Edward and for America this fear was not well-founded for the Corsi family was included among the one and a quarter million immigrants admitted to America in 1907.

Referring to the next decisive experience which came to him as an immigrant lad, living in wretched quarters on the lower east side of New York, Mr. Corsi says,

Down the street on which I lived there was a little brownstone house, which to many in the neighborhood seemed shrouded in mystery. It was a settlement house, which some of our parents feared had been put there to draw Italian children to the Protestant faith . . . The day came, however, when we decided to investigate that house and find out for ourselves what it was there for . . . I remember clearly the day I led my gang into that house of mystery . . . My admission to the Home Garden, later Harlem House, marked a decisive advance in my career . . .

My settlement contacts and experiences gave me a new understanding of American life and American ideals. It was a new understanding, because until then such dreams as I had had of the land of promise were well-nigh shattered by the grim reality of what I had been forced to undergo. Long before my mother had gone back to Italy both she and my stepfather had realized the futility of their adventure. America had failed to offer its pot of gold. It had offered instead suffering, privations, and defeat.

After graduation from Fordham College Mr. Corsi returned to the Harlem House as a full-time social worker. While here, one morning in 1931, Secretary Doak of the Department of Labor summoned him to Washington and President Hoover appointed him Commissioner of Immigration at Ellis Island.

Edward Corsi presents Ellis Island as a reflector of the ever-changing American mood. The steady march of the great cara-

van through Ellis Island, until arrested by the World War and finally brought to a standstill by the Immigration Act of 1924, reflects the extraordinary optimism of America. Mr. Corsi analyzes the composition of the caravan—English, Dutch, French, Scotch-Irish and German—to the middle of the nineteenth century and then fresh accession to the number of Germans, Irish and British. But then the composition of the caravan changed to Italians, Austrians, Hungarians, Jews, Slavs, Poles and Russians though the inflow of Irish and Scandinavians continued in considerable numbers.

While opposition to immigration sprang up from time to time, in the main Americans believed that America was the land of unlimited opportunity where any honest man could get a living and where every clever man could amass wealth. This confidence was not shaken until the world depression settled upon America like a blight. True America had imposed upon immigrants restrictions designed to safeguard public health, public morals and to debar potential paupers. Unfortunately these regulations did not eliminate "dumping" by foreign countries nor preclude the immigrants' use of Canada as a half-way house. The first racial groups, as racial groups, to feel the restraining of America were the Chinese and the Japanese. The Contract Labor Law became particularly difficult to enforce. Agitation over literacy tests, just before and after the World War, reflected the new temper of America towards immigration. But this temper did not have full expression until 1921 when the first Quota Law, based upon the census of 1910, was adopted. This was followed in 1924 with a more rigid Quota Law based upon national origins with the census of 1890 as the base-line. This law clearly marks a change in the American mind towards immigration.

From about 1928 the immigration trend, or to keep to Mr. Corsi's figure, the movement of the caravan, was checked by eco-

nomie conditions in America. By 1932 the outward movement of aliens exceeded the inflow. That America continued to be a land of desire, however, is strikingly and pathetically illustrated by the large numbers debarred because of quota restrictions or because of surreptitious entry. Perhaps at no time in the history of America has American hysteria over immigration been more unhappily illustrated than by the arrest, the examination and deportation of undesirable aliens. Speaking of this American mood after the World War Mr. Corsi says "quickly the national hatred turned from a defeated Germany and lashed itself into a rage against all forms of radicalism and all sorts of radicals. Victor Berger, of Milwaukee, was a conservative socialist. Senator La Follette was a Republican Progressive. Federal Judge Landis of Chicago, in sentencing Berger to jail and prison, said he regretted that he could not have him shot." It was during these days that the cells at Ellis Island were packed. It was then that the "Soviet Ark," the Steamship *Buford*, was dispatched with 249 prisoners, all to be deposited in dead of winter at the Russian border. This was all a part of what Mr. Louis F. Post, one-time Assistant Secretary of Labor at Washington, termed "The Deportations Delirium of Nineteen Hundred Twenty." Unfortunately as Mr. Corsi came to know, the expression of this delirium did not end in 1920 but found expression during Mr. Corsi's term of service. Speaking of unknown deportees Mr. Corsi says, "I found that many of them were like men condemned to die, praying and crying for last-minute reprieves—clinging to fraying threads of hope."

The human interest in Mr. Corsi is dominant. He tells in considerable detail the experiences of notable "guests" at Ellis Island both before and during his official relationship with the Island. He found some of these experiences humorous, others pathetic and others tragic. In the first category is that of Migi

Cogic who was ordered deported because of defective eyesight but the Government was compelled to hold Miji as its guest for the full period of the war and during that time he plied a lucrative trade as tailor and barber.

Pathetic indeed is the story of Paula Patton who was deemed to be mentally defective and therefore not admitted. Her case shows political vacillation of the authorities at Washington extending over a period from 1914 to 1925 when she was granted legal residence.

"Prince" Mike Romanoff was a grotesque though not uninteresting figure. Repeatedly he appeared as an immigrant and repeatedly he was sent back. Among other distinguished guests were Mrs. Emmeline Pankhurst, Emma Goldman and Ignatius Timothy Trebitsch-Lincoln "whom Scotland Yard referred to as 'the most elusive man in the world' and whom United States Marshall James M. Power characterized as 'just an ordinary thief.'"

Mr. Corsi's book is full of dramatic interest. It breathes with human sympathy and reflects a fine social sense.

CHARLES HATCH SEARS.

The Episcopal Church in Town and Country. By Goodrich R. Fenner, of The National Council (Protestant Episcopal Church), New York City. 1935.

This excellent book begins unfavorably for the non-Anglican, as it makes so much of the priest and his "calling." Outside of the churches which have had governmental alliance, there is small respect for the "divine calling" of the pastor. Their respect is for the calling of the sinner. But Mr. Fenner, subsequently appeals to the pastor to recognize his responsibility for "making his people better farmers,"—"mental hygiene," "child training," "visiting the jail."

In his treatment of the "Parish Program" the author is strong for surveys, organizations, publicity. He shows that he is not only a priest but a man, a brother, and an American; not merely an Anglican—he might even be accused of being a non-

Conformist. No Anglican needs a survey to define his parish.

The pages devoted to "Ministering to Several Mission Stations" should be read by all American rural Christians. His discussion of lay readers might well be translated into the Presbyterian, Baptist, and Methodist languages. These denominations indulge their members with "once a month preaching." They dilute the worship of God from its Sunday holiness to a pale, lunar, shirt-sleeve langour. They should learn of Mr. Fenner to sanctify the Sabbath and to make the house of God holy—Sunday a day of worship. He would train a young man to read a sermon every Sunday and conduct a service of worship while "the preacher is away at another charge." This abuse of little churches, closed on a Sunday, when the minister is elsewhere, constitutes one of the great abuses of American Christianity. There used to be a Southern Methodist Bishop who shocked his hearers with the statement that "10,000 of our churches were closed last Sunday." He meant that their preachers were away. This "religion of the moon" Mr. Fenner would convert by training lay readers.

The treatment of worship and of architecture are excellent, as one would expect, and the standards of "church singing" are properly high, for the Episcopal Church has regard "for the beauty and majesty of the worship that is ordered."

The chief value of this book is in its presentation of the interest of a church which sanctifies its houses of worship and keeps them apart from secular use, which sanctifies its ministers and reminds them that they are priests of God. Mr. Fenner, however, does not carry us as far as he might, for he could well have developed the Anglican tradition in explaining the holy offices of marriage and of the funeral service. In both of these the rural pastors have much to learn from the Church which has a 'Prayer Book—great repository of religious faith through the ages.'

The sociological expressions of religion are the goal of the book which Mr. Fenner writes for the men of his own communion. There are excellent advices upon religious education, recreation, and the rest of those disciplines upon which many men have written well. There are bibliographies for the socially minded to use in humanizing their priestly manners. But today the rural saints are turning to worship and to holiness, with order and majesty as the goal of their aspirations. The Anglican from whose Ember Days we have rebuilt Rural Life Sunday can teach us about the social ministry of the priest in the day of joy, of fear, or of grief.

The contribution of Mr. Fenner is the latest expression, and in many ways the best, of the denominational hand books for the Church and Country Life Movement. A generation ago men told me that the country church would be the clue to the union of churches. On the contrary. Each denomination and each of the Christian associations has had its own organizations and its own handbooks in the interest of its own rural units. They all do what Mr. Fenner has done. They interpret the country church economically and socially. I am amused to see the most conservative of these churches advised to "make the farmer a better farmer." That was heresy, for which I was denounced twenty-two years ago. Now rural missions and agricultural missions have gone all over the world and they have the highest approval, yet we stand today as denominational as we were when Theodore Roosevelt commanded us to promote better farming and better living.

The time seems to have come for the different communions to do what Mr. Fenner has in part done and for each to contribute the great religious heritage it has to the purely religious development of the country church in worship, in ceremonial, in sacrament, and in prayer.

WARREN H. WILSON.

New Books

Daughter of Brahma. E. Elizabeth Vickland. 64 pp. Revell. New York.

Education in India in 1932-33. 118 pp. British Library of Information. New York.

The Flying Boat. Robert N. McLean. 184 pp. \$1.00. Friendship Press. New York.

A Grand-Canyon of Resurrection Realities. Robert G. Lee. 172 pp. \$1.00. Eerdmans. Grand Rapids, Mich.

The New Home. Capt. Reginald Wallis. 96 pp. 1s. Pickering & Inglis. London.

Report on the Bihar Earthquake and on the Measures Taken in Consequence Thereof up to Dec. 31, 1934. W. B. Brett. 100 pp. Government Printing Office. Bihar, India.

Statement Exhibiting the Moral and Material Progress and Condition of India During 1932-33. S. F. Stewart. Map. 197 pp. 3s. H. M. Stationery Office. London.

Wisdom and Waste in the Punjab Village. M. L. Darling. 368 pp. 12s. 6d. Oxford University Press. London.

India Calling: The Memories of Cornelia Sorabji. Cornelia Sorabji. Illus. 308 pp. 12s. 6d. Nisbet. London.

Historical Lights of Liberia's Yesterday and Today. Ernest J. Yancy. \$2.50. Aldine Pub. Co., Xenia, Ohio.

Two Centuries of Student Christian Movements. Clarence P. Shedd. 466 pp. \$3. Association Press. New York.

The Modern Missionary. A study of the human factor in the missionary enterprise in the light of present-day conditions. C. Hoffman, A. G. Hogg, F. Mackenzie, S. Neill, R. Rees, M. Wrong, W. P. Young. Edited by J. H. Oldham. 128 pp. 1s. 6d. Student Christian Movement Press. London.

The Japan Year Book, 1934. Map. 1,356 pp. \$5. Foreign Affairs Assn., Tokyo.

Hot-Hearted: Some Women Builders of the Chinese Church. F. I. Codrington. Illus. 111 pp. 2s. Church of England Zenana Missionary Society. London.

Jesus Through Japanese Eyes: A Study of the Daily Life of Jesus. Toyohiko Kagawa. Trans. by H. F. Topping and M. Draper. 160 pp. 3s. Lutterworth Press. London.

Outline of Buddhism. C. H. S. Ward. 140 pp. 2s. 6d. Epworth Press. London.

An Outline of Islam. C. R. North. 127 pp. 2s. 6d. Epworth Press. London.

Toward the Sunrising. B. H. Bruner. \$1.50. 280 pp. Cokesbury Press. Nashville, Tenn.

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1502 North Third Street, Harrisburg, Pa.

Modern Trends in World Religions. Edited by A. Eustace Haydon. 255 pp. \$2.50. University of Chicago Press. London.

Race Relations: Adjustment of Whites and Negroes in the United States. Willis D. Weatherhead and Charles S. Johnson. 590 pp. \$3.20. Heath. London and New York.

The Drama of the Eucharist. Stacy Waddy. 107 pp. 2s. 6d. cloth, 1s. paper. S. P. G. London.

A Desert Journal. Evangeline French, Mildred Cable, Francesca French. 261 pp. \$3. China Inland Mission. Germantown, Pa.

Evolution Disproved. Wm. A. Williams. 127 pp. \$1.00. Wm. A. Williams, Camden, N. J.

Forerunners of a New Age. Basil Mathews. 75 cents. 90 pp. I. M. C. New York.

Four Patterns of Revolution. Ethan Colton. 312 pp. \$2.50. Association Press. New York.

In the Shadow of Liberty. Edward Corsi. 321 pp. \$3.50. Macmillan. New York.

The Jew and the World Ferment. Basil Mathews. \$1.50. 186 pp. Friendship Press. New York.

Let Us Go Into the Next Town. George P. Pierson. \$1. 93 pp. Revell. New York.

Men and Women of Far Horizons. Jesse R. Wilson. \$1. 214 pp. Friendship Press. New York.

The Niger Vision. R. S. Roseberry. \$1.50. 254 pp. Christian Pub., Inc. Harrisburg, Pa.

Partners in the Expanding Church. A. L. Warnshuis and Esther Strong. 62 pp. 35 cents. International Missionary Council. New York.

Protestant Church as a Social Institution. H. Paul Douglass and Edmund de S. Bruner. 368 pp. \$2.50. Harpers. New York.

Spirit of Modern France. Helen Hill. 26 pp. 25 cents. Foreign Policy Assn. and World Peace Foundation. New York and Boston.

A Student's Philosophy of Religion. Wm. Kelley Wright. \$3. Macmillan. New York.

Studies in the Gospel According to Matthew. E. Schuyler English. \$1.75. 226 pp. Revell. New York.

South American Adventures. Alice Curtis Desmond. \$2.50. 284 pp. Macmillan. New York.

Personal Items

(Concluded from page 257.)

man, New York City, was elected secretary.

* * *

Dr. and Mrs. Jonathan Goforth, veteran missionaries of the Presbyterian Church of Canada, have returned home and were given a public reception in Knox Presbyterian Church, Toronto. Dr. Goforth is now blind.

* * *

Dr. Frederick Douglass Patterson who was born in Washington, D. C., thirty-four years ago, has been elected president of Tuskegee Institute, Alabama, to succeed Dr. R. R. Moton, who retired after twenty years of service. Dr. Patterson has been for seven years head of the Agricultural Department at Tuskegee.

* * *

Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance is spending two months in the United States, expecting to return to England in July. His plans include addresses at the Northern Baptist Convention in Colorado Springs. He is making preliminary arrangements for the Sixth Baptist World Congress which is to be held in Atlanta, Georgia in 1939.

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