

THE MISSIONARY REVIEW the WORLD

Rural America Number

Challenge of the Rural Community	Mark A. Dawber
The Forgotten Man of the Back Road	Ann Mitchell
Neglected Fields in Rural America	William R. King
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Keeping the Fountains Clean	Henry W. McLaughlin
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ANNUAL MEETING OF THE REVIEW

The annual meeting of The Missionary Review Publishing Company was held at 156 Fifth Avenue, New York, on February 18, 1937. A financial report for the calendar year, 1936, was presented by the Treasurer, Mr. Walter McDougall, showing a deficit of \$1,394.88. The representative of the Evangelical Press, Rev. David Fant, stated that the renewal of subscriptions to THE REVIEW are over 80%, an unusually high proportion. The Secretary, Mr. Delavan L. Pierson, reported that the special numbers on the American Negro and Missions in Africa, published during the year had had a very gratifying sale and that special numbers on Rural America and Moslem lands are planned for the coming year.

The following members of the Board of Directors were elected to succeed themselves:

Robert E. Speer, President; A. L. Warnshuis, Vice-President; Walter McDougall, Treasurer; Delavan L. Pierson, Secretary; Wm. I. Chamberlain, D. J. Fant, Mrs. Orrin R. Judd, Wm. B. Lippard, Eric M. North, Samuel M. Zwemer, Samuel M. Cavert.

A special committee was appointed, with Dr. John McDowell as chairman, to consider and report on the subject of the future of THE REVIEW.

Respectfully submitted,
DELANVAN L. PIERSON, *Secretary*.

SUMMER CONFERENCES AND SCHOOLS OF MISSIONS

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

June 19-26—Lake Geneva, Wis. Mrs. T. A. Freeman, 427 Greenwood Blvd., Evanston, Ill.

June 20-26—Boulder, Colo. President, Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.

June 21-27—Winona Lake, Ind. Miss Minnie Rumsey, N. Mayflower Road, Lake Forest, Ill.

June 26-July 3—Eagles Mere, Pa. Miss Muriel C. Post, 907 Lindlay Ave., Logan, Philadelphia, Pa.

July 7-15—Northfield, Mass. Miss Amy O. Welcher, 796 Prospect Ave., Hartford, Conn.

July 10-17—Mountain Lake Park, Md. Chairman, Mrs. J. M. Knight, 207 Roane St., Charleston, W. Va.

July 17-24—Mt. Hermon, Calif. Mrs. N. J. Forsberg, 1144 Eddy St., San Francisco, Calif.

July 19-23—Bethesda, Ohio. Miss Mary I. Scott, 310 Tomlinson St., Moundsville, W. Va.

August 15-22—Chautauqua, N. Y. Chairman, Miss B. Louise Woodford, Candor, N. Y. After August 1, Chautauqua, N. Y.

August 19-25—Kerrville, Texas. Chairman, Mrs. T. M. Cunningham, 618 West Sydmore, Denton, Texas.

The Presbyterian

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THE PRESBYTERIAN

1217 Market Street, Philadelphia, Pa.

ceeded to his father's title in 1913 and was president of the Friends of Armenia Society.

* * *

Rev. Charles L. Goodell, D.D., Secretary Emeritus of the Commission on Evangelism of the Federal Council of Churches of Christ in America, died on April 27 in New York City at the age of 82. Dr. Goodell was widely known as an evangelist of the air and gave his Sabbath Reveries every Sunday morning for eight years. He was a highly honored minister of the Methodist Episcopal Church and served several successful pastorates in New England and New York. He was born in Dudley, Mass., July 31, 1854, the son of Warren Goodell. He was graduated from Boston University in 1877 and came to New York State in 1896. Dr. Goodell was the author of many devotional books and served a nation-wide parish.

* * *

Dr. Adolph Deissmann, well-known Christian theologian of Germany, died in Berlin on April 5 at seventy years of age. He was born in Langenscheid in 1886 and after occupying chairs in several universities became Professor of New Testament Theology in 1908 and was retired by government order in 1935 after he had signed a protest to Reichsbishop Mueller's policies and interference with the Church. During the World War, Dr. Deissmann sent some stirring messages to America declaring that "the ganguerous ulcer of hate which poisons international relations must be burned out." He was the author of several well-known books, including one in English on "The Religion of Jesus and the Faith of Paul."

(Concluded on 3d cover.)

Dates to Remember

June 3-8—Triennial Convention, World's W. C. T. U., Washington, D. C.

June 21-25—Council on Christian Evangelism for Our Day. East Northfield, Mass.

June 23-30—Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. Montreal, Canada.

June 25-28—Conference of Missionary Workers and the Annual Meeting of the National Fellowship of Indian Workers. University of Wisconsin College of Agriculture. Madison, Wis.

July 5-16—New Jersey Summer School of Christian Work, Blairstown, N. J. Write to the Missionary Education Movement, 150 Fifth Ave., New York.

July 8-13—International Christian Endeavor Convention, Grand Rapids, Mich.

July 11-16—Anniversary, First Conference of American Methodism. Old St. George's Church. Philadelphia.

July 12-26—World Conference on Life and Work. Oxford, England.

July 14-17—National Council of Federated Church Women. Lake Geneva, Wis.

August 3-18—World Conference on Faith and Order. Edinburgh, Scotland.

Sept. 28-30—Annual Interdenominational Missionary Institute, Woman's Interdenominational Union of Philadelphia and Vicinity. First Baptist Church, Philadelphia.

Obituary Notes

W. J. W. Roome, the well-known African traveler, died in Tangier, Morocco, on March 31, in the 72d year of his age. Mr. Roome was for 30 years an architect in Belfast, Ireland, but retired at the age of 50 to devote his remaining years to missionary service. He was secretary of the British and Foreign Bible Society for East and Central Africa for 12 years and during that time crossed the continent 13 times by various routes, traveling more than one hundred thousand miles, largely on foot or bicycle. He visited many parts of Africa never before visited by a white man, and made an ethnographic survey of many parts of the continent locating about 3,000 tribal units. Accounts of his journeys and impressions received were printed in a number of volumes, including "Through Central Africa for the Bible," "Through the Land of Nyanza," and "Tefaro Tales from Africa." In recent years, Mr. Roome was chairman of the Unevangelized Fields Mission. He is survived by his wife whom he married last January.

* * *

Lord Radstock, well known in missionary and evangelistic circles, died at Mayfield, Wootton, Hampshire, England, on April 2 at 77 years of age. Grandville George Waldegrave, the eldest son of the third Lord Radstock, was born on September 1, 1859. He was graduated from Cambridge University and was associated in evangelistic work with his cousins, Rev. Sir Montagu Beaucham, M.P., and Sir J. E. Kynaston Studd. He suc-

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DELAVAN L. PIERSON, *Editor*

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Editorial Chat

We take pleasure in presenting our special "Home Mission Study Number" on *Christ and Rural America*. It is an exceedingly rich and important theme. The changes in recent years call for a fresh study of the needs and opportunities in neglected areas.

The subject is so vast and so varied that we have not been able to cover all in one issue of THE REVIEW. Other articles will appear in July and later, including:

The Murdock Trail, by Alvin E. Magary.

Some Interesting Rural Churches, by W. H. Thompson.

Student Volunteer Service in Maine, by Louis C. Harnish.

Woman's Work in a Country Church, by Mrs. James D. Wyker.

Frederick Oberlin and His Rural Parish.

Problems of the Rural Church in Canada, J. R. Watt, and others.

Pastors and mission study class leaders will be wise to order their copies early, before the edition is exhausted.

* * *

Also, will you call the attention of friends to THE REVIEW. Speak of it to your pastor and in missionary meetings. Here are some comments recently received:

"For several months I have been getting your magazine from our college library and reading it with great enthusiasm and deriving much inspiration. I find that I can hardly get along without subscribing and having the copies to keep and enjoy by re-reading."

GRACE ROBINS.

Birmingham, Ala.

"The April REVIEW is a good number all through. The REVIEW looks well, reads well and is better than ever."

DR. A. E. ARMSTRONG,
Secretary of the Board of Foreign Missions, The United Church of Canada.

* * *

Personal Items

The Rev. Kenneth W. Moore, of Trenton, N. J., has been elected Treasurer of the Board of Foreign Missions of the Presbyterian Church, U. S. A., to take the place of Mr. Russell Carter who retired on May 1, having reached the age limit. Mr. Carter has given 27 years to unselfish and effective service. Mr. Moore is a Princeton University and Theological Seminary graduate. He has been in the Statistical and Publication Department of the John A. Roebling's Sons Company, and President of the Kenneth W. Moore Company in the field of publicity.

* * *

The Rev. Paul Braisted, recently a missionary of the American Baptist Foreign Mission Society in India and Burma, has been elected the new secretary of the Student Volunteer Movement. Mr. Braisted married Miss Ruth Wilder, daughter of Dr. Robert P. Wilder, and went to India ten years ago. For the past two years he has been teacher of Bible at Mt. Hermon School for Young Men. Both in India and America he has had close contacts with students and is deeply evangelistic and missionary-minded.

* * *

Dr. John R. Mott has recently returned from a six months visit to India and the Near East. He addressed the sixth biennial meeting of the Near East Christian Council at Alexandria, Egypt, March 10-17. This council is a coordinating agency for thirty-seven missions working in nineteen countries in the Near East, extending from Morocco to Iran.

* * *

Archie T. L. Tsen, President of the Board of Missions of the (Chinese) Chung Hwa Sheng Kung Hwei, will visit the United States this summer. Mr. Tsen retired from business several years ago to devote himself entirely to volunteer work for missions.

* * *

W. E. Doughty, formerly a secretary of the Laymen's Missionary Movement, and later an official of the Near East Foundation, has received from King George II of Greece the Order of the Redeemer in recognition of his twenty-five years of service to the Greek people.

* * *

Dr. C. T. Wang, the new Chinese ambassador to the United States, was formerly secretary of the Y. M. C. A. in China and later was the Secretary of State under the Nanking Government.



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THE FAITH OF GENERALISSIMO CHIANG KAI-SHEK

An address of the Generalissimo, sent to the Central Conference of Eastern Asia of the Methodist Episcopal Church in session at Wesley Church, Nanking, Good Friday Evening, March 26, 1937. Read in Chinese and in English translation to the Conference by Col. J. L. Huang, Director of the New Life Movement.

I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and the love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

I am, indeed, grateful for all my fellow-Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all today, I testify that the name of God may be glorified.

The many virtues of Christ I cannot possibly enumerate. Today, being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for His enemies, He cried: "Father, forgive them for they know not what they do." Truly great is the love of Christ! In all my meditations I found these thoughts returning and providing me with rich spiritual sustenance.

To illustrate, I am going to recount some of my experiences in Sian. Before I went to Shansi on my second trip I was already conscious of perverted thoughts and unusual activities in the army there. I had previously received reports of intrigues and revolutionary rumblings that were threatening to undermine the unity of the State. My immediate associates tried to persuade me to abandon the journey, but I replied: "Now that our country is unified and the foundations of the State established, the commander-in-chief of the armies has responsibilities for direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the State, and there can never be any considerations of my personal safety.

According to the record of the New Testament, when Christ entered Jerusalem for the last time, He plainly knew that danger was ahead, but triumphantly, on an ass, rode into the city without anguish, without fears. What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate?

My fondness for my troops has always been as great as the love between brothers and this love drew me into the heart of the rebellion. Such disregard of duty in the face of danger caused deep concern to the government, worried the people and, for this, numerous prayers were offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands, with tempting words of kindnesses, with threats of violence and torture and with a public trial by the "People's Front." On every hand I was beset by danger but I had no thought of yielding to pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness withstanding temptation, His prayers in the Garden of Gethsemane, and the indignities heaped upon Him at His trial. The prayers he offered for His enemies upon the cross were ever in my thoughts. I naturally remembered the prayers offered by Dr. Sun Yat-sen during the imprisonment in London. These scenes passed vividly before me again and again like so many pictures. My strength was redoubled to resist the recalcitrants and with the spirit of Christ on the Cross I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest.

Following the settlement of the Sian affair, the rebels knowing their unwise and treasonable actions, were naturally afraid. Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven, and upon their repentance, I felt that they should be allowed to start life anew! At the same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

Ever since training the cadets and launching the expedition, I have repeated to my followers these two principles: (1) On detecting the slightest selfishness on my part, or discovering plans contrary to the interest of the country and the people, any one may accuse me of guilt and put me to death; (2) Should my words and actions betray lack of truth and good faith, or indicate departure from the revolutionary cause and principles, any of my subordinates may take me for an enemy and put me to death. I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the spirit of Christ, and the forbearance and magnanimity of Dr. Sun Yat-sen.

The life of Christ reveals a long record of affliction and constant persecution. His spirit of forbearance, His love and His benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experiences.

Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love — love for the emancipation of the weaker races, and for the welfare of the oppressed people. This spirit remains with us and reaches to the skies. I am an ardent follower of the revolution, and although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. For this reason I have become a follower of Dr. Sun and his revolution based on San Min Chu I (The Three Principles of the People).

Today, I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to confidence brought about by faith. On this Good Friday these reflections are ours. For such is the importance of faith in the revolution, and in religion.

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Topics of the Times

RURAL AMERICA FOR CHRIST

Those who make the greatest noise often receive the most attention, but this does not prove that importance is in proportion to commotion. Mark Twain used to tell of the Mississippi stern-wheel steamer with a very loud whistle; steam was so low that every time the whistle blew the steamer's engine had to stop. American cities with their hustle and noise, their rapid transit, their factories and scare-line newspapers, usually receive more attention than the quiet rural districts but this does not prove that cities are more important to national life than are the country towns and farming communities.

For the coming year (1937-8) the Home Mission study topic is to be "Rural America." Until recently the farmers and rural villages have been unorganized and without any powerful mouth-piece so that they have received little attention. Today the Secretary of Agriculture, the Farmer's Unions and Cooperatives, such men as the late Kenyon L. Butterfield, and the Agricultural Missions Foundation, have brought the rural problems forcibly to public attention.

The study of Rural America is of great importance for many reasons: First, because of its size. One-half of the people of North America live on farms, in rural districts or in towns and villages of less than 2,500 population. Although the largest amount of taxes do not come from rural districts, neither the Government nor the Church can afford to overlook the importance of the 50,000,000 people who live outside of our cities and their residential suburbs. It is estimated that 25,000,000 American children and youth live in the country districts. These are bound to be a great factor in the life of the nation. Three hundred years ago all American life was rural; there was no truly urban population.

Second: Rural America is important because of the variety of its people, languages and problems. The occupations include not only the farm-

ers and dairymen, and small town tradespeople, but the mountaineers, the miners, the lumbermen, and the ranchmen. The races include not only descendents of the Pilgrims, Dutch and other early settlers, but more recent immigrants from Italy, Greece, Poland, Russia and other European countries; also Negroes, Indians, Mexicans and Orientals. Many religious beliefs are involved—Jewish, Protestant, Roman and Greek Catholic, Hinduism, Buddhism, Shinto, Islam and various philosophical cults, as well as atheism and rank paganism. These present foreign mission peoples and problems at home.

Third: Rural America is important because the farms and country districts form the basis of our material prosperity. From the earth come all things that sustain life and that are used in manufacture—the food, the cotton, the minerals and oils for physical needs and for great buildings and industrial enterprises. The land is the great God-given source of wealth.

Fourth: Rural America is important because of the character and influence of rural peoples. Here are the pioneering spirit of sacrificial toil; the prophetic vision looking toward the future; here we find greater independence of thought and action, rugged individualism and homespun philosophy. Here too, in the past at least, have been manifested true faith and sterling honesty. The rural districts have always been the great feeders of the cities, not only in food supplies but in population. From the country come the ambitious and stalwart youth to supply brain and brawn for industrial, commercial, political and professional activity. Abraham Lincoln and many other national leaders came from the country; so did Samuel Colgate and countless other industrial giants. D. L. Moody, America's greatest evangelist with a world-wide influence, was a lad from the small town; so were the majority of metropolitan preachers and famous missionaries. It is not wealth and comfort, but character, hard work and opportunity that produce great leaders.

Fifth: Rural America is important because the future of the country is inseparably linked to rural life, for good or for evil. If the farmers' families, and the small town and roadside populations, are neglected physically, intellectually and spiritually they will starve or will poison the city and national life. Keep the sources pure and virile and the nation will feel the benefit; allow these sources to become corrupt and the nation will decay.

Sixth: It is important to study Rural America, because this field has been grossly neglected. People in many thinly populated areas have been almost or wholly without religious privileges — as among the mountains, mining settlements and scattered farm lands. In other cases villages and towns have been overchurched but undernourished and have lived religiously at a poor dying rate. There is great need for Christian readjustment and for cooperation between urban and suburban churches that have wealth in the midst of plenty, and the rural parishes that are weak and starving for leadership and material equipment. Let city churches assist rural parishes.

Seventh: But the greatest reason for the study of Rural America is in order that the supreme need of the rural peoples may be supplied — the need for a clear knowledge of Christ and His Way of Life; the need for Christian training for children and youth; the need for effective leadership; the need for well-directed social life and Christian activity.

The careful and prayerful study of the needs and opportunities of rural America, and the application of these studies in practical lines of activity, should mean great blessing to America in both civic and rural life. Jesus Christ himself was brought up in a small village and spent most of His earthly life ministering to rural people in Galilee. As a rule His parables were drawn from the fields. Most of His early disciples were from the country, and when they were scattered by persecution they went forth to preach the Gospel in the towns and villages and by the wayside.

It is clearly important that we make an earnest study of Rural America, with especial reference to discovering the ways in which Christ may have a larger and more controlling influence on the fifty million men and women and children in our rural areas. To this end the mission study books have been prepared, Rural Life Sunday is observed, and for this purpose we offer this special issue of *THE REVIEW*.

CLOSING DOORS IN ETHIOPIA

Conflicting reports come as to the outlook for Protestant missionary work in the new Italian colony. While the Government officially promises

religious liberty, and has refrained from saying that any missionaries have been or will be excluded on the ground of religion or nationality, many missionaries—Swedish, British, French and American—have already been asked to leave and others are being refused permission to return. The Italian Government is also rendering some missions homeless by taking over their property. It is even reported that Ethiopian Christians connected with Protestant societies are being arrested and exiled. Already the Vatican is sending large numbers of Roman Catholic missionaries to bring the Coptic Church and the Ethiopians under the sway of Rome.

It seems clear that Italy does not desire the presence of alien and Protestant Christians in Ethiopia. The reasons given by the Italians—charges of espionage, unfriendliness toward Italian occupation and undue sympathy with Ethiopians—are evidently excuses to rid the country of non-Catholics and non-Italians. Naturally the Christian missionaries cannot view with complacency the wholesale killing of Ethiopians, without trial, but as ministers of Christ they do not engage in political activity. Italy does not give the missionaries the right to defend themselves against these charges before an impartial tribunal.

Full and correct information is difficult to obtain on account of rigid government censorship and because the few missionaries who are still in Addis Ababa believe that silence is "golden" at present. If any are permitted to remain it seems that the privilege may be granted to a few of the Protestant missionaries, including some United Presbyterians, Seventh Day Adventists and thirty-five of the Sudan Interior Mission.

The real reasons for the Government's objection to Protestant missionaries seems to be (1) that they are subjects of countries unfriendly to Italian occupation; (2) that they are true friends of the Ethiopians and desire for them education and freedom, rather than exploitation or extermination; (3) that Italy wishes to have undisputed, autocratic sway of Ethiopia, with control over all educational and medical work; (4) that the government prefers to have Italian subjects as religious and secular teachers.

The latest authentic letter to come out of Ethiopia from a reliable missionary source (dated April 5) reveals some of the hardships and discouragements encountered and the Christlike spirit with which these are met. This personal letter is, in part, as follows:

These have been most difficult and trying days but God's grace is ever sufficient and He overrules all. On March 8, we received word from natives that our station (in the interior) had been plundered, one building burned, others torn down and used for firewood, and that "everything

had been stolen, so that not even a scrap of paper was to be seen on the place." While the losing of some things especially seemed hard we have committed it all to God and praise Him that our lives have been spared. While our earthly possessions have thus been reduced to a minimum we know that "all things work together for good to those that love God and that are called according to His purpose."

While we have felt for some time that for us this might be the end of the work here, we have had no definite word to that effect. Permission was at first given for workers to return to their stations, where the Italian army was in occupation, and we looked forward to getting back to — even if only for a short stay, to strengthen the Believers, encourage earnest seekers, and commit the work into their hands. But on Easter Sunday we received word to come on to Addis as soon as possible. It would have been difficult to go back to our station and say good-bye to those whom we have learned to love.

While our work in Ethiopia for the present seems to be ended, we are assured that God's work is not finished. Pray for the little native church in this land, that those who have been "called out" may be kept by the power of God. His Word has been sown and His promise stands sure that it shall not return unto Him void. Although so many of the Believers are only babes in Christ, God has promised the Holy Spirit to make real the things of Christ to His own. Please join us in claiming the fulfilment of these promises for the glory of God.

It is distressing to think of the dark days ahead for the Evangelical Church in Ethiopia but it is encouraging to hear that even now some of these young Christians are undertaking to carry on the evangelistic work. Hardships and suffering and the necessity of depending wholly on God may be counted on to strengthen faith in the faithful and to develop character in those who have the Word of God and have received spiritual life.

THE HOPE OF CHINA

All who have read the accounts of the capture and release of Generalissimo Chiang Kai-shek by the Chinese rebel forces at Sian last December, have new hope for China and the Chinese. In the face of foreign invasion and domestic strife, with complications from famine and flood and the usual and unusual problems of a great unorganized nation, it is clear that character, courage and intelligent, unselfish patriotism are what Chinese must have if China is to be saved. These characteristics are promoted by Christian faith, such as is evident in the Generalissimo and his devoted wife.

A letter recently received from Rev. Frank W. Price, of Nanking, tells the story in part. He writes:

When the Generalissimo Chiang Kai-shek was released from his captivity in Sian, on last Christmas Day, he gave a parting message to General Chang Hsueh-liang and other officers which, many think, will go down in Chinese history as the great utterance of a noble and magnanimous statesman. It is already being printed in many school textbooks.

On Good Friday a special Christian service was held in

Nanking. While Generalissimo Chiang could not be present in person, he sent Colonel J. L. Huang, Director of the New Life Movement, with an address to be read both in Chinese and in English translation. Col. Huang was the first person to fly from Nanking to Generalissimo Chiang in Sian after his detention. In some ways it is a more remarkable document than the speech on leaving Sian, for in this the Generalissimo bears open testimony to his Christian faith and describes the spiritual experience which came to him during the crisis. (See page 274.)

Things have been happening with bewildering rapidity in this ancient land. The "strange interlude" at Sian tested the mettle of the government and people. It showed the growing strength of the Central Government and revealed Chiang's great hold upon the loyalty and affections of the masses. Both Chinese rebel factions and the Japanese military party were surprised at the steadiness of the Government through the crisis and at the popular support evoked for Chiang. The good coming out of the serious trouble is increasingly apparent. There is hope that the Central Government will come to some kind of an agreement with the communist army which will prevent further war between the people of the same nation. Many civil leaders and some military leaders in Japan seem to have a new respect for China. Much needed reorganization of the central and provincial government upon a broader and surer basis is being quietly carried out. The Generalissimo has the nation behind him as never before in the great task of building a modern State. He is facing his great responsibility and opportunity with humble faith in God and with ever-greater appreciation of the life and example of Jesus Christ, and of the meaning of the Cross. Why should not China and America work together to help build a Christian world, a world of justice and peace?

Various explanations have been offered for Chiang Kai-shek's release from his abductors. The chief human factor was his Christian wife, Mayling Soong Chiang, a graduate of Wellesley College. Mrs. Hugh W. White, a missionary in Yencheng, wrote in the *Sunday School Times*:

Much prayer had been made for him, and many Chinese, not Christians themselves, realize that this [release] was an answer to prayer. We hope and pray that the incident may be greatly used to the furtherance of the Gospel.

The *North China Daily News* gives the following interesting sidelight:

On Christmas morning, Dr. Kung was praying as on other days. When he opened his Bible he found chapter 16 of the Acts, which tells of the release of St. Paul, and read verse 35: "And when it was day, the magistrates sent the sergeants, saying, Let those men go." Dr. Kung continued reading verses 36 to 40. He marvelled at the appropriateness of these verses and felt strangely comforted at their message. He then told his friends of his conviction that the Generalissimo would be released. The same afternoon news of General Chiang's freedom reached the Finance Minister.

Madame Chiang Kai-shek's own story of the Generalissimo's capture and release reveals clearly her courage and faith in God. It will be remembered that her mother was a highly respected Christian and her brother, T. V. Soong, and her sisters, Madame H. H. Kung and Madame Sun

Yat-Sen, are also Christians and prominent in government affairs.

When Madame Chiang reached her husband in his captivity, he said: "Although I urged you not to come to Sian, I felt that I could not prevent it. When I opened my Bible this morning my eyes lit on the words in Jeremiah 31: 22, "Jehovah will now do a new thing; that is he will make a woman protect a man" (Chinese rendering).

Madame Chiang not only prayed, with assurance that her prayers to God would be answered, but she comforted her husband saying: "God is with us. I am here to share your fate and to die with you if God so wills, and if He wills it otherwise to live and work with you for the sake of the nation."

Madame Chiang also impressed upon the captor, General Chang Hsueh-liang, that he must repent of his act and must seek the guidance of God on all occasions.

China's hope is in the development of strong Christian leaders and citizens who put an intelligent desire to know and do the Will of God above personal ambition, and the good of their country above self. It will not be forgotten that Chinese Christians, without the use of force, were used to bring about the release of the Chinese Generalissimo.

THE NEW BURMA

On April first Burma ceased to be counted a part of India and became a separate dominion of the British Empire. This means a new Burmese government with a British Governor General, a new Burmese House of Representatives and Senate, new Burmese stamps and coins—though the rupee will continue to be the medium of exchange. It is expected also that these changes will bring a new spirit of independence and self-expression. May there also be a new spirit of progress and a new desire for righteousness and peace.

There is much, however, that has not changed, with Burma's altered political status. The prevailing religion is still Buddhist with a strong mixture of animism, and the priests have a strong hold on the populace. There is still poverty and ignorance among the masses. There is great need for education and economic improvement, but particularly the Burmese must have Christian standards of life if they are to become a strong people.

In the new government, Christians are taking an active part. One of the six cabinet ministers is a Karen, a fine Christian young man. Several other Christians are in the House of Representatives. Thra San Baw of Tharrawaddy and Dr. Ma Saw Sa, the leading Burmese lady doctor, are Christian senators. What attitude the new government, with its Buddhist slant, is going to take

toward Christian work in the country remains to be seen. Men must find the light their souls crave, and Christ is the answer to Burma's needs.

"When a big mining company builds a new road through the hills to take their tin ores to market," writes Rev. H. T. Marshall of Rangoon, "along that same new road follows not only the worst of Western life, with the products of distilleries and breweries, but Christian messengers in modern autos with the Word of life." Today a fellowship with Christ is exemplified by His followers in Burma.

Through the new Life that has come to them, Karens are now taking charge of the work which before had been under foreign missionaries; the people take part in meetings where formerly only the clergy officiated. Jungle women, usually so shy that they could not utter a word in public, now stand up without self-consciousness and tell in a straightforward way what new life in Christ means to them. The progress of the work, the spiritual outlook and the effects of the Gospel on conduct are very encouraging. National leadership, under the direction of the Holy Spirit, gives these people release from old strangling customs and develops them into forward-looking Christian workers. "One supposedly Christian village," says Mr. Marshall, "that six months ago was full of carousing and superstitious demon worship, now realizes that God wants to use them to help reach neighboring villages; a large delegation recently spent a whole forenoon in prayer and then started out to bring the Gospel to those whom six months before they would not have tried to reach."

Burma needs national leadership that is God-controlled and directed; Christian natives must be the real evangelists of the country. The Church must be guided and filled by the Holy Spirit if Burma is to experience the moving power of God to make a New Burma.

THE GENERALISSIMO'S MORAL LAW

These rules, by General Chiang Kai-shek, for Chinese soldiers are printed on a little card and distributed under the auspices of the Officers' Moral Endeavor Association:

1. Thou shalt not covet riches.
2. Thou shalt not fear to die.
3. Thou shalt not advertise thyself for vain glory.
4. Thou shalt not be proud.
5. Thou shalt not be lazy.
6. Thou shalt not commit adultery nor gamble.
7. Thou shalt not smoke.
8. Thou shalt not drink wine.
9. Thou shalt not borrow money.
10. Thou shalt not lie.

The Challenge of the Rural Community

By the REV. MARK A. DAWBER, Philadelphia, Pa.
*Superintendent, Town and Country Work, Methodist Episcopal
Church; Author of "Rebuilding Rural America"*

THE changing conditions of life everywhere are making new and stern demands upon the institutions of society. Government, business, agriculture, education—all are being called upon to meet the exigencies of a changed and constantly changing world. Religion and the Christian Church are no exception to this rule; rather it would be a fair statement to say that perhaps the Church is being tested today as no other institution. The conditions are widespread and there is no avenue of life that has not been touched by these forces of change. No group of people or community anywhere is so remote that it has been able to escape the impact of the changing conditions of our modern life. Rural communities are tremendously involved. In fact, we make bold to declare that in comparison the changes that have taken place during the past decade are such that rural America is now more seriously affected than are the urban centers. What is the meaning of this for the church?

The changed rural community constitutes an imperative challenge to the church today. We are concerned that the rural church shall face this challenge. The obligation rests upon it to establish the new rural civilization that is now emerging, upon solid foundations of spiritual truth and to instill into it that quality of life, without which no worthy or enduring civilization can be established.

The Challenge of Economic Justice

The first important challenge of rural America is that of a very drastic change in its economic life. The economic dislocation that has befallen urban America was inevitable. A short-sighted industrial leadership, satisfied with the joyride of a false prosperity had concluded that it could last forever. This leadership seemed oblivious to the fact that these so-called values were mere paper values; the moment these values were challenged they collapsed like a pack of cards. The deflation has reacted of course, upon agriculture; but it must be remembered that the plight of agriculture during the peak of our industrial prosperity is, in a very important way, the explanation of the collapse of industry. Agriculture is the foundation of industry, and whenever agriculture is al-

lowed to degenerate, industry is itself in peril. It would therefore seem wise to realize that the nation's economic life is all of the same piece. Our civilization has become so interlocked and interdependent that all parts must work well if any of it is to work well. Therefore, the reconstruction of agriculture and the stabilizing of the economic life of rural people is of vast importance not only to rural people, but to city people. Now the church has much at stake in this consideration. The church is always the first institution to suffer as the result of economic collapse. Much of its support comes out of the surplus and in times like those through which we are passing, the church has suffered out of all proportion. But it is not in the interest of its own selfish life that the church must be concerned, on the contrary. The urge and the implication of the Gospel it preaches are the major reasons for its interest and the dynamic for its activity to help obtain economic justice and social security for the farm families in America. This is a challenge that now comes out of rural life with the urgency of immediate need and with a sense of national importance that the Church cannot afford to ignore or avoid.

The Challenge of the Enlarged Community

Another vast change that comes out of modern rural life is that of a new geographical area that now constitutes the working community of rural America. Most of the present church buildings and their parish lines were the product of the old agricultural community life. The range was that of horse and buggy on a mud road. Some eight to ten miles radius was the extent, and, in many cases, less than that. Some fifty families was a good basis of support. The school, the economic life, the social organization, and the total institutional life including the church were the reflex of a fifty to sixty family community. It was the day of the self-sufficing agriculture, the little red schoolhouse, a simple satisfying social life that was developed around the farm home. This has all been shattered. The economic range is now unlimited, but at least it can be said, that it has been enlarged to include the county. Because of the economic changes, farmers are county conscious. The schools for the most part are con-

solidated and take in several of the old-time communities making them one in educational purpose and spirit. The social life is mostly expressed at the county seat town. The movie and the dance hall dominate. This changed scale of rural life is a real challenge to the church in rural America to reconstruct itself to meet a new and enlarged community of interests and sometimes a confusion and conflict of purposes; to reorganize the parish boundaries so as to include the larger geographical unit as a single parish; to find ways and means among the several differing denominations to adjust their differences and to unite in some constructive forward looking, adventurous program to make a single impact of religion in the interests of a larger and more Christian kingdom building type.

In saying this we are not unmindful of the difficulties that this presents. To bring together town and country people in some common purpose for spiritual advancement is no easy task, but that it must be achieved is now clearly evident to all those who in recent years have been giving time and thought to this matter. An intelligent engineered alignment is now necessary to any future rural progress. Good roads, automobiles, radios, telephones and other instruments that have conquered time and distance, require that some similar progress shall take place in those forces and agencies that govern human relations. Some progress is evidenced in the reorganization of the economic and the educational life, but much remains to be done. But the religious life of town and country for the most part, is a standing rebuke to the church and a stern challenge to readjust itself to a more scientific demand and the enlarged community that have come in the trail of recent social change in rural America. To revise and reorganize our systems of society, local government, political, educational and social institutions of rural life is a difficult task indeed; when we come to the institutions of religion the difficulty is increased many times, and in this realm of readjusting the church of rural America to these new demands of community life, will require the insight and courage of a new and greater statesmanship than that of yesterday. In this, of course, we are dealing with human nature, with all its weakness and frailty, and we are fully conscious that a thing is not always going to be achieved because it is logical or right; the temptation is very great to cling to the habits and ideas of yesterday, and to huddle around vested interests the moment there is a suggestion of change. Nowhere is this temptation greater than in the institution of religion and the rural church has some added difficulties at this point that are in a class by themselves. But the fact remains that rural progress in the church and elsewhere must wait upon this

new Christian statesmanship if it is ever going to arrive.

But with all our material progress, good roads and rapid transportation, there has come accompanying problems of poverty and neglect. The automobile and the hard roads have been a boon to millions, but there is a sense in which they have also proved a bane to others. They have put millions of people on the main highway and the beaten track, but corresponding millions have been removed from it. There is a new religious neglect in rural life. Those who are living on the dirt road and in the marginal sections of rural America are more isolated and neglected than ever, so far as religious privileges are concerned. In the old days when all the people lived on dirt roads and the means of transportation was a horse and buggy, all were in the range of parish visitation. The preacher also had his horse and all homes were almost equally accessible. Now few preachers have a horse and hence the people living on the side roads, that in the winter are deep with mud, are seldom, if ever, reached with a religious ministry. This is also true of the children and young people where the small schools are still maintained off the hard roads. They are a most neglected group, and where these conditions obtain, there is a religious destitution and a growing paganism that should be a matter of deep concern for the church. The situation as here stated is not confined to any one part of the country. It is not a condition that is isolated to the traditional backwoods' sections, but it exists in the most highly developed eastern states. Maine and Vermont are equally in need with Arkansas and Georgia. This is a condition that calls for a new missionary passion and a new consecration on the part of the church and its rural ministry.

The Challenge of the Rural Home

The rural community is also presenting a new challenge to the church at the point of the changing farm home. Drastic changes in the methods of agriculture are breaking down the family type farming and hence destroying the farm home type of community. The trend toward mass production and single commodity farming is one of the danger spots in our present system. Capitalistic large scale agriculture should be discouraged. It does not make for the larger prosperity of all, but it has resulted in the disintegration of the farm family and the destruction of the community spirit. As a further result we now have the poorest social order in rural America in those states where we have the richest soil. Here we find the tenant farmer and the sharecropper or transient and migrant labor. Here we find our weak churches, our poorest homes, and our most prolific sources of crime. The cure will be found in the

discouragement of the capitalistic competitive profit-seeking agriculture and the encouragement of the family-type of farm ownership and operation. Observation would suggest that the best social order and the most satisfying rural communities are those in which dwell a large percentage of family home farmers. Farm owners are the most reliable citizens. They support schools and churches, and elevate the moral and spiritual standards of the community in which they live. Home ownership integrates and stabilizes the moral and spiritual characteristics of the people. It makes for a more reliable and trustworthy citizen and nowhere is this so true as on the farm.

Other forces also are operating to break down the home life of rural America. The fact that many rural communities have not organized to protect themselves against the dumping of the road houses and dance halls into the country, where they would not be permitted in the county seat towns, is a matter for serious consideration. Other changes could also be cited that would go to illustrate and explain this tragic condition of the rural home. These all constitute an unprecedented challenge to the rural church. It must stake its life in its defence of the family farm enterprise. Human values are the primary values. The end in view is a satisfying life and not the quantity or even the quality of goods. The farmer is more important than the farm. To restore the family farmer to agriculture and to give dignity and restore the sacred meaning to the farm home, would achieve not only an economic society that is now essential to permanent social stability, but spiritual gains would result that cannot obtain under any other system. The rural church would render the Kingdom a great service in giving voice to this imperative need of reestablishing agriculture on a family farm basis and in conserving those home values that are basic to a Christian civilization.

The Challenge of Spiritual Need

There is another important challenge that comes out of these several considerations of the changing life of rural America. It is that of a vital culture and a new social and spiritual vitality. Much attention has been given to the production side of rural life. Agriculture has been developed to a high point of efficiency. Science and invention have made possible a basis of economic production way beyond the wildest dreams of living man. But science and invention, while able to satisfy man's wants, offer no help in assisting man in deciding what he should want. We have made two blades of grass grow where only one grew before, but we have not found a way to make that extra blade of grass serve the best interests of the hu-

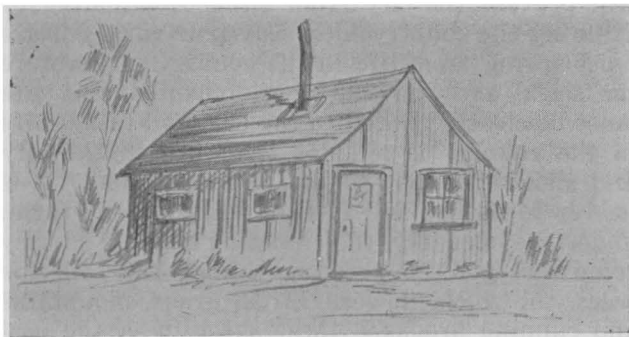
man race. We are also slowly but surely learning that a man's life does not consist of the abundance of things, but in seeking the satisfaction of his mind and spirit, without which things, in themselves, have little or no value. They become a stumblingblock to the highest progress. Rural life is in particular peril at this point just now. Farmers have been more naturally a religious people. But the emphasis upon material development in recent years has gone far to create a materialistic conception of life in rural America.

We need a culture that will bring to rural life a worthier sense of its rightful heritage, that will create in the minds of rural people an appreciation of those more permanent satisfactions that can be achieved by a rural culture. But we need also to decide as to what are the earmarks of such a culture. It must be distinctive and characteristic of rural environment. It must be something that grows out of the soil and the people who have their roots in the soil. We must refuse to accept a culture that is imposed from without. But this rural culture of which we have been writing must also be part of a social and spiritual vitality that will prevent the city from either dominating or draining the countryside. Any true rural culture must spring from life in the country. Therefore the social and spiritual development of any life must be closely related to the common task. Life in the country is simpler than life in the city and should be kept so as far as possible. It is nearer to nature and to God. Life on the farm, under the open sky, the changing seasons as they come and go, the growing things, the soil, the trees, the stock, flowers, birds, grass, mountains and running brooks — these surely have the possibilities of a great and worth-while culture that has vast social and spiritual implications. But this social expression and spiritual impetus must be rooted in the things of rural life. Too much of rural religion has been a thing apart. It has failed to build itself upon the foundations of these native values in rural life. Now the time has come when those who believe in rural America, who live on the farm and appreciate its possibilities for a full and satisfying life, must band themselves together for a courageous forward movement to achieve this social and spiritual vitalizing of rural life. Most of the satisfactions of rural life are still to be achieved by this appreciation and cultivation of these simpler worthwhile things. Life grows rich only in worthwhile friendships and in those lasting values that are alone to be found in human relations and in man's relation to God. The rural community is calling for a leadership that will go forward with such a program. It is the outstanding and urgent obligation of American statesmanship, but it is above everything else a clear clarion call to the Christian Church.

The Forgotten Man of the Back Road

By ANN MITCHELL, a Country Neighbor

WE HEAR much about "the forgotten man." I know him! He lives next door to us, here on the back road. His farm was once one of the finest in the county. His grandfather cleared the land, building literally miles of neat stone wall, planting a maple grove and an apple orchard, and putting up buildings of which he could be justly proud. His father carried on successfully for a while, but lost his courage when the new "Black Road," instead of passing his place, followed the river, four miles to the south, and later the lake shore, five miles to the north. Electricity and other "advantages" followed the improved highway, while his dirt road



THE CAMP THAT JIM BOUGHT

became more neglected each year. How could he hope to compete with men to whom modern improvements were easily available, and whose produce could reach the markets so much more quickly and safely? Better to put down the fields to grass, work his horses on the rapidly spreading network of state roads in the spring, do odd jobs for the summer colony during July and August, hoping to get a job in the woods in the winter. He managed fairly comfortably, but his son, our friend Jim, is not faring so well. And no one seems to care! Apparently everyone—Road Commissioners, Board of Education, Public Utility Commissioners and, until recently, even the Church Board have forgotten Jim and his problems.

We boast of our "New England traditions"! There are five colleges in our state, and several fine academies, but Jim was through school when he was thirteen years old! Our village, like many another in this section, has no high school, but

will pay tuition for any boys and girls who wish to attend the one in the town, nine miles away. It is twelve to the high school from our four corners, and there is no trolley or bus available. What good is tuition without transportation for a boy who cannot afford even a Model T and the gas to run it? The bright children are through the grades at twelve or thirteen (the dull ones have to go until they are sixteen!). When a boy has been out of school for four or five years he feels quite like a man of the world and ready to establish a home of his own. The critical years of adolescence spent in loafing about an idle farm, hanging around lumber camps, spending on movies and dance halls the money earned by doing odd jobs here and there—what a poor preparation for successful living!

Jim married at nineteen, and Jimmie Junior was born just six months later, on Addie's seventeenth birthday. Before Jim was thirty there were seven children, and he had seldom had steady work on which he could depend from month to month. He would have liked to bring the old farm back to its former prestige, but how could he? It takes so long to put any farm project on a paying basis, and some capital is absolutely necessary. There was no money for plowing and harrowing, for fertilizer and seed. There was no money to buy really good stock, and if Jim had been able to secure a horse and cows and chickens, there was no money with which to buy feed for them. So there was nothing to do but take the odd jobs by which he could earn enough to buy bread for the family (often bread without butter, to say nothing of jam!) and let the big barn stand empty and the fields run out. By the time he inherited the place all the buildings were in bad condition. There was no money for repairs!

When we came to the corner six years ago the paint was gone from the dignified old house—it looked as bad as the abandoned one we had acquired! Sills were rotting, kitchen floor wearing through, walls shabby and soiled, furniture broken, and everything dejected looking and down at the heel. Even the pump had given out, and Addie was drawing water from the well with a bucket on a worn rope. What wonder that she used it sparingly, and that her clothes were always a "tattle-tale gray"! They used kerosene

lamps and wood fires. The children went to a one-room school with an old air-tight stove—all the (in)conveniences of grandmother's day, in New England in nineteen thirty-one!

Jim's home is typical of many in this region—back three or four miles from the state highways. Of course grandmother married young, lived on a dirt road and raised a large family with just such primitive equipment, but it does not matter so much where you are as the direction in which you are going! Our grandparents were pioneers in the vanguard of progress, and were helping to build a new world. Jim, and the many others like him, are bringing up the rear and are slipping farther and farther back as time marches on! They are living in old neglected homesteads, in shacks covered with tar paper, in lumber camps. Always and everywhere there are the children!

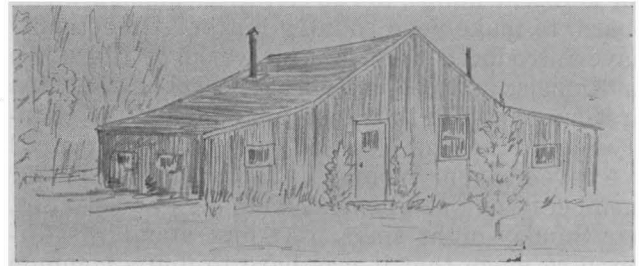
There's Jack; he inherited no farm, and lives on waste land at the other end of nowhere with his gentle little wife and nine children. (The tenth will arrive this summer, and I suppose the town will have to pay the doctor's bill, as usual!) Jack has lost what pride he had and does not hesitate to "call on the town"—more often than is necessary, some folks think! They call him a worthless fellow, but the shack he made out of two old henhouses, a pile of weathered, unplanned boards and rolls of black paper is somehow attractive! The small rooms are neatly lined with corrugated pasteboard, and he has planted little evergreens in the door yard. The children are bright and clean and mannerly, but the two oldest, thirteen and fifteen, are "through school" and have gotten in with a pretty rough crowd!

Bob is a clever workman, but "awful easy going" and his wife is just plain lazy, so folks say! Their house, which started to be a nice little place on the hill overlooking the lovely lake, is filled to overflowing with children—his and hers and theirs! Poor Sally! She certainly has had no chance! Married at fifteen—because she had to be!—divorced at seventeen, married again at eighteen to a widower with three small children; now, at twenty-six, she is herself the mother of six and has the other three to care for, and absolutely nothing to do it with!

Then there are Harry and Laura. They have a new camp of two rooms, each ten by twelve feet. He was seventeen and she sixteen when they were married six years ago; now they have four adorable children. Laura keeps the tiny home as neat as a pin and the children are well cared for, but her face is very sad! Harry likes a good time, and is tired of a wife who is always either carrying or nursing a baby and can never go with him to dance halls; so—he is "running around" with a girl from the Creek!

These are only a few of our neighbors — our

friends along the back road — people of fine old American stock, every one. People with kind hearts, most of them; men who mean well; women who carry on bravely and cheerfully under almost unsurmountable difficulties. But they have



THIS IS THE HOUSE THAT JACK BUILT

had no educational opportunities, no economic security, no social standards (they are *unmoral*, not immoral!), no proper health care. And the children — many of them so neglected that they are growing up to be a menace to society!

When We Came to the Back Road

When my family and I came to the Back Road six years ago, we had been driven from a suburban home by the "depression," and for some time were too deeply absorbed in our own problems to appreciate our neighbors. We thought that we were poor, but when we gathered up the pieces after "the crash" we found that we had enough to make the old house comfortable and give it something of its early charm. We were able to make over the big barn into a hennery and to stock it with good birds. Going back to grandmother's day was for us a real adventure, and we are making a success of things in spite of poor roads, lack of electricity and other conveniences. When we began to look about we found ourselves faced as never before with the problem of stewardship. Of course we plunged with enthusiasm into the work of the newly formed Larger Parish which was seeking to reach the back roads with its program, but—that was not enough! It is one thing to live in a neighborhood where every one is more than comfortable and to feel that you are truly Christian if, while enjoying your own pet luxuries, you give (conveniently!) to the work of the local church. It is quite another thing to live next door to a family like Jim's and feel truly Christian while enjoying even pet comforts, to say nothing of luxuries, and we like to feel that we are doing our share in building a church program here that is adequate. The personal ways in which we have been able to help are so small and so obvious that it seems hardly worth while to tell of them, but I sometimes wonder if it is not here, after all, that we are getting at the real heart of the problem! Sharing, cooperating, working and playing together—is not that the way out?

Of course it takes understanding and patience and tact, and most of all appreciation and real affection. Addie and her friends initiated me into the mysteries of old-fashioned housekeeping. I did not know how to cook with a wood fire, to care for kerosene lamps, to rub clothes clean on a washboard, to make good country butter! In return I have introduced them to the world of literature and music, and the charm of afternoon tea! At first my cups had to travel up and down the countryside, as no one else had enough to go round! We have now our Woman's Club with four charter members; our neighborhood suppers and parties, our Sunday-night sings. At first standards differed so much that it was hard to find a common language; I have to remember always that we do not try to reform our friends, we only love them! Sometimes it is hard not to feel discouraged. Two years ago when Jim Junior was only eighteen, and without a sign of a job, he married a slip of a girl of seventeen, and last year his sister, Emma, who is not bright, had a baby without being married at all! Though we lived right next door, we could not do anything about it, except to keep on loving and standing by!

Most of these country people are self-respecting and proud. Many of them would starve before they would accept "charity" but—they are glad to share. When we came up here we had many more things than we needed! What right had I to two coats, when the woman at the corner had none? Extra curtains—why lay them away for future use when they would transform Abbie's shabby parlor? Garden surplus, cracked eggs, skimmed milk—it is so easy and happy to say "I find that I don't need this. Can you make use of it?" Our car—often in the early days—was the only one on the hill that could be relied on for the trip to town. This presented more of a problem. But when I explained that it was God's car and I only had the privilege of driving it, folks smiled indulgently, but found it easy to accept its favors without "loss of face." We long ago lost count of the neighborhood trips it has made—taking people to church services and farm bureau meetings in the village, to clinics in the city thirty miles away, to and from the hospital, and out for supplies in emergencies. It is understood that our linen and sick-room equipment are available in time of illness. If there is something that we can borrow, our friends are just delighted!

For a while, before a P. W. A. project started near us we were the only family at the Corners who had any steady cash income. During that period we bought groceries for all, and found some work on our place that the others could do to pay for their share. That was the beginning of a system of sharing resources which has been in successful operation for three or four years. We

buy grain for Jim's stock—he has some now—and he takes care of our cows to pay for it. Addie wanted a small flock of hens, so we let her pick twenty pullets from among our birds; she is sorting our eggs to pay for them. One year we gave three of the neighbors seed and fertilizer; in return they helped with our garden and haying. Sara, down the road a piece, needed a bed that we were not using and I needed help with housecleaning. We have been able to keep a small fund in the savings bank for emergencies—a fund which would have seemed absurdly inadequate in the days before "the crash" but now it gives us a comfortable feeling of security. Last year we found that Ed was going to lose his farm, as a three-hundred-dollar mortgage was proving impossible. In the "good old days" we would have said that it was "just too bad, but what could we do about it?" As Back Road Christians with an emergency fund we felt that we *had* to do something about it! We bought that mortgage and told Ed that he could take his time to pay it. The amazing part of it is that with the fear of foreclosure removed Ed has straightened his shoulders and tightened his belt and has gone to work with new will. This spring he has paid not only the interest but twenty-five dollars on the principal!

Jim Junior and his Ruthy lived with the old folks, but she was not happy. When he had a chance to buy a "camp" for thirty dollars he came to talk it over. Such an edifice would not add to the beauty of the neighborhood, and the logical place to put it was almost in our door yard; but building lives is certainly much more important than architectural style! We advanced the money and now the young people are making the tiny place into a real home. They are paying for it little by little, sometimes in cash and sometimes in labor.

Bob has an old car, but had not been able to pay the tax and register it this year. When he had a chance to work in the woods beyond walking distance we let him have money to put the Ford on the road, and he is reducing the debt a bit each pay day.

These are a few of the "emergencies" in which our fund has helped out. It has also paid doctor's bills, provided glasses for weak eyes, even bought tires for a Model T, and neighborhood needs have been met without injury to anyone's self-respect!

Understanding, sympathy, affection—only as we have these, the qualities of true neighborliness, can we appreciate the problems, the handicaps and the possibilities of others. When we do really appreciate what the other fellow is "up against" we feel that we *must* share our resources, material and spiritual. When all are willing to share there will be no "forgotten man" on the back roads, but everyone will have a fair chance to make good!

Neglected Fields in Rural America

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

IT IS difficult to answer directly and specifically inquiries about unchurched communities, neglected groups, and overlooked areas. There is a lack of clear understanding as to what is meant by "neglected fields." Shifts and changes are constantly taking place in communities and among groups, and there is a lack of accurate and up-to-date information, although we have been actively engaged for the past ten years in making surveys and accumulating information along these lines. A large amount of data has been gathered and published in articles, pamphlets, and books, as a result of surveys which include about twenty-five states. Some studies have been intensive, reaching down into counties, communities and individual parishes.

What is a "neglected field"? There is quite a difference of opinion among church leaders upon this point. Some seem to think that if there is a church building with an occasional service by some itinerant missionary or circuit rider, that field is not neglected. This is a general opinion among some denominational administrators. It is an inherited attitude from the past. When the country was new and home missions meant church extension and the planting of churches in new communities, it was generally accepted that a field was occupied if it had an occasional ministry and particularly if it had a church building. The question of program and efficiency did not enter largely into the consideration; it was a mere matter of being on the ground. It was somewhat like homesteading in the early days when the pioneer went into the new section and drove down his stake and entered his claim. He felt that the farm was his. It mattered not how much or how little improvement he had put on it or how well he was occupying the land. He had preempted it; he had established his claim; he was able to say "This is mine." Therefore, it was "occupied" farmland. In the same way, in the great West especially, the churches were established in the early days. Ambitious denominational superintendents and pioneer missionaries went into these new territories and drove down their ecclesiastical stakes, preempted a corner lot, brought a few people together and organized them into a church. Possibly they erected a little one-room church

building and then rested back comfortably upon the illusion that the field was occupied, Gospel privileges were provided and the field was no longer neglected. That general notion has persisted until the present day. Denominational executives still claim that a field is not neglected if there is any semblance of church or religious service no matter how occasional or how inadequate the religious program and the church ministry may be. This is one of the greatest difficulties in the way of comity adjustments today. Denominations will claim and hold on to a field, even though there be only an occasional service and no community ministry whatever.

As a matter of fact, any community that has not an adequate, efficient and effective church ministry is "a neglected field." A district cannot be classed as "occupied" without a proper evaluation of the character of the religious program that is being provided. By any adequate evaluation of church ministry we must confess that there are vast numbers of fields in rural America that are being neglected by the Church. This fact has been abundantly established by the surveys and studies that have been made during the past decade.

It is not too much to say, speaking generally of the rural church of the present day, that most rural communities in America are neglected by the Church. By and large in America the rural church is not functioning adequately and effectively. It is distressing to ride through the country on the train, or especially by automobile, and observe the little one-room, unpainted, unkept, neglected churches which give every indication of neglect, inadequacy, and decay. Many are actually dead or in a rapid decline. It is estimated that they are passing out at the rate of about 1,000 a year. The "little church at the cross-roads" is very largely a thing of the past. In these days of new highways and automobiles, the rural churches are, as a rule, no longer at the cross-roads. They are not on the new routes of traffic and are no longer located in strategic places. Many of them are out of the way, inaccessible, and no longer "by the side of the road." The very location makes it almost impossible for them to render an effective service.

The new day has brought improvement in rural

homes. It has brought electric lights and many other luxuries of our modern life. It has brought the new consolidated school. It has obliterated distances and eliminated time but the little, dilapidated, country church still stands as a relic of a past and as an indictment against the present statesmanship of the Church.

Surveys made in recent years in New England, for example, show a rapid decline of country churches throughout the whole of that region, and general inefficiency which is alarming. These surveys divide the communities into three classes: those inadequately churched, the communities adequately churched, and those that were over-churching. In New Hampshire, for example, 33 towns or townships were classified as inadequately churched. These, for the most part, are towns with small populations and open country communities. In many of these communities it would not be possible to support a church but, nevertheless, the question of neglect and absence of religious privilege exists. In Maine, 131 towns were classified as inadequately churching; in almost all cases the populations were small. The total population of 131 towns was only 38,000, in no instance was any more than 1,000; the average was around 300. In all of these communities the churches were weak and inadequate, and most of them functioned only for part of the year. In the other New England states the same general situation obtains. Vermont perhaps presents the most distressing exhibit of neglected rural churches in New England.

There are many sections in the mountain areas of the South and in the Ozarks and in the inter-mountain region of the West, where rural communities are either without any church at all or have very weak and inadequate churches. There are also racial groups of people in the rural areas who are neglected; for whom no ministry is being provided. This is perhaps the most difficult problem of all to meet. They are, as a rule, scattered and few in number in any one locality, thus making it difficult to gather them into a church organization, or to absorb them in any existing body. But they are neglected so far as any religious privileges are concerned and are presenting to the church one of its rural problems.

The results of these surveys and studies, made over wide areas of the country, present a very discouraging picture of the rural church in America. This is the biggest problem facing American Christianity today.

Three Possible Solutions

What can be done about it? This is not an easy question to answer. As I see it, there are three possible solutions of the rural church problem.

First, there is the United Parish Plan or what is generally called the *Larger Parish Plan*. The consensus of opinion of the best informed and wisest leaders of country church work is that the only hope, and the only possible way to provide an adequate ministry to these neglected rural fields, is through some form of interdenominational cooperation.

These places that are being over-looked and neglected are not wanted by any denomination. They are not looked upon as worth while for they are liabilities rather than assets. They are too expensive and too unprofitable. Even the new sects that are springing up so rapidly, and are making such remarkable headway in these hectic days, are overlooking these rural communities and are centering their efforts upon the towns and cities, rushing into communities that are already overchurched, watching for every possible opportunity of establishing themselves in the centers of population.

If anything is to be done for the neglected rural fields, it must be done on a much more generous and much more unselfish basis than heretofore. They must no longer be exploited for denominational interests. They must be served unselfishly in the interests of the neglected people and of the Kingdom of God. There must be interdenominational planning and strategy if there is to be anything like an equalization of religious privileges throughout rural America. Every one in every community, however small it may be, has a right to the ministries of the Church, but these rights will never be secured so long as rural America is regarded as a battlefield for warring Christian denominations and rival sects. It is a question of Christian statesmanship and loyalty to Christ and concern for the establishment of His Kingdom. Will we be big enough and brave enough and unselfish enough to build an adequate church in every rural community in America?

A second solution for the rural church problem is a *trained rural church leadership*. The greatest weakness of the Church in rural America is the lamentable lack of an effective program, an educated ministry and a trained Christian leadership.

This is not a pleasant thing to say. It sounds harsh, critical and unappreciative. But it is one of those "stubborn facts" that cannot be ignored in any proper evaluation of the rural church. There are, of course, many exceptions. There are some educated and successful rural preachers. There are some outstanding, well-functioning country churches. But they are like hens' teeth—not enough to be very effective. It must be said also, in all fairness, that the great majority of rural preachers are men of fine character and commendable consecration; many of them have

useful natural gifts. This is true of many mountain preachers in the Southern Highlands. They have a gift of oratory and leadership and enjoy the respect and confidence of the people. They are devoted and consecrated. They love their Lord and have a passion for souls. But they are uneducated and untrained; many of them cannot read and write. Very few of them have ever had a high school course; still fewer have a college training, and fewer still have ever attended a theological school.

Some of the denominations have tried to help these untrained men by means of summer schools, conferences, and short courses. The Home Missions Council has sponsored about a score of summer schools for rural pastors for many years. Home mission boards have used circulating libraries, special scholarships and other devices to make up to their rural pastors what they need in special training. A few theological seminaries are beginning to give special courses for young men preparing for the rural ministry. But these methods are all inadequate; they do not meet the need. The rural church must have well-educated,

specially-trained, high-grade pastoral leadership if it is to survive.

The third solution of the rural church problem in neglected fields is a real-to-goodness *interdenominational comity*. Overchurching in small communities is a glaring disgrace to American Protestantism. Every denomination wants to be in the most promising communities. No one wants the "byways and hedges." The selfish aggression of denominations in crowding into already occupied fields and the willful tenacity with which they cling to these overchurched communities is the "scandal of Christianity." Unless this can be overcome, I see no hope for the church in these little rural fields. Something has been done in comity and much is now being done to correct the evils of overchurching and competition, but much more must be done and done quickly if the neglected rural fields are to be given a worth while church ministry.

I submit these three things as the only possible ways of reaching the neglected fields in Rural America—the United Parish Plan, a trained leadership, and an effective comity.

Farm Tenants and Sharecroppers

By CHARLES M. McCONNELL,
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Interseminary Commission for Training for the Rural Ministry

FARM tenancy is one of the major issues before the people of the United States. Sociologists refer to it as "our greatest social humiliation." Another writer, with a theological bent, has called tenancy "the besetting sin of American agriculture." A governor of Arkansas recently broke into *The New York Times* with this statement about tenancy:

I recognize the seriousness of the tenant farmer or sharecropper problem. For decades it has been developed and in recent years has grown to such proportions and such serious condition that the problem must be settled if Arkansas is to have peace among its citizenship. The plight of the sharecropper may be exaggerated in some reports but the thing itself—the system—is eating at the vitals of the South's economic structure.

Strong words are these from one whose administration was marked by bitter struggles between sharecroppers and planters, and who should know "the system" thoroughly. Political leaders have begun to consider the problem of farm tenancy and two leaders of Congress have gone on record by saying, "The tenancy problem is the paramount challenge before the 1937 session of Congress."

A committee of forty members appointed by the President of the United States has just reported their findings on farm tenancy.

An issue which is rated with such importance by national leaders cannot go unnoticed by the Church. There are some moral issues involved in this system which must not be ignored or allowed to go unchallenged by churchmen. No easy-going tolerance can stand in the way of drawing up an indictment by the Church against the evils of a system which has created widespread poverty, oppression and human wreckage. But along with any challenge to the evils of tenancy there must go a positive, constructive and statesmanlike church program to solve such moral problems that tenancy creates. In this field the words of the Church must "become flesh and dwell among" the farm tenants in the uttermost parts of America.

The nature and extent of farm tenancy must be understood before the Church can propose the simplest remedies. A farm tenant is any person who hires the farm land which he operates as a farm. Two million eight hundred and sixty thou-

sand tenant farmers operate forty-two per cent of the farms in the United States. These tenants are distributed over rich lands and poor lands with startling unevenness. Contrast the 4.5% of farm tenants in Maine with the 72.2% of farm tenants in Mississippi. Iowa, with the highest percentage of its land under cultivation, has 47.3% of farm tenants. The 6,288,648 farms of the United States with their total population of 32,200,000 are operated by a tenant population slightly under one-half the total and a land owning population somewhat above the one-half mark.

To get at the real problems of farm tenancy we must delve deeper into the system and unearth the meaning of sharecropping in rural America. The sharecroppers work the land for a share of the cash crop and need to have furnished for them farm tools, work animals, fertilizer for the cash crop and generally the food they consume during the crop growing season. The South is the home of this sharecropping system and cotton is the crop which is shared. None of the cotton growing states fall below sixty per cent in farm tenancy. The Census Bureau of the United States has defined a tenant plantation as a continuous tract of land of considerable area under the general control or supervision of a single individual or firm, all or a part of such tract being divided into at least five smaller tracts which are leased to tenants. This landless, debt-ridden and dependent tenant, white or Negro, operating a twenty-five or thirty acre plot of cotton land on a tenant plantation, is in a class of farm tenancy by himself and is the central figure of farm tenancy in the United States.

The Church and the Sharecroppers

Before considering the evils of this sharecropping system and making a wholesale criticism of farm tenancy we must separate the system from its evils. Tenancy is often called the agricultural ladder on which an energetic young man might ascend from hired man to tenant and to landowner. Census data give ground for this ladder theory for 24% of all farm owners were formerly tenants, and 20% had been both farm laborers and tenants previous to their status as farm owners. There are thousands of farm tenants who are living on land which they do not own and are rendering a good account of their stewardship. Tenancy offers the only opportunity for countless farm families to have access to the land.

Among the membership of rural churches there are many tenants who assume their share of the church's maintenance and live on a high level of life. Nor can all the poverty of farm life be laid to tenancy. There are farm owners whose standard of living is far below that of some tenants and whose income is far less than that of many ten-

ants. Security of tenure is by no means guaranteed by an uncertain title, for rent is sometimes easier to raise than interest on a mortgage. Furthermore there is no relief from farm tenancy in sight that will catapult the whole mass of farm tenants into owners. A proposal was recently made to set up a revolving fund of \$50,000,000 by the United States Government and the Secretary of Agriculture quickly pointed out that such a fund for the use of tenants in the purchase of land would require two hundred and thirty years to eliminate the tenants now on the land.

The Church can recognize tenancy as a present necessity and go ahead ministering to tenant and landlord alike without regard to their relation to the land. Ministers can well add the words, "both to tenant and landlord," to St. Paul's list of those to whom he was indebted, found in the first chapter of Romans. In the most extreme cases of strain between tenant and land owner, the minister can at least recognize the fact that the system is in part responsible for the poverty of each. But the land itself needs an advocate to plead its cause. Tenancy has robbed the soil of its basic fertility to such an extent that erosion, impoverishment and soil destruction have resulted over one seventh of the once productive crop area of the United States. "*The earth is the Lord's*" and *not the landlord's* is an appropriate text for a sermon to farmers.

Sharecropping in the South is the hot spot in this whole tenancy system. The Church, both local and general, is involved in the system. The local congregation is in an area where three-fourths of the entire population live upon the land. No other section has such excessive over-churching and at the same time so many communities (ten per cent) unchurched by Protestant bodies. Nearly seventy per cent of the country churches have nonresident ministers. Ninety per cent of the white rural Baptist and Methodist churches have once-a-month services. The large tenant class—72.2% in Mississippi, 63% in Arkansas, 66.6% in Louisiana, and so on through the cotton belt—are largely not being reached by the churches. Although 59.5% of the farm owners are members of the church only 33.5% of the tenant class are so counted. Nevertheless the Church is the most important institution in this area for the South is greatly devoted to the Church. Much depends upon the leadership in this crucial hour and no mission field offers such a challenge to the Christian churches of America.

We have on our hands a situation which is not sectional nor secular. It strikes at the very roots of the economic and social and religious structure of America. We will let Erskine Caldwell describe the poverty of his own people.

In parts of the South human existence has reached its lowest depths. Children are seen deformed by nature and malnutrition; women in rags beg for pennies; and men are so hungry that many of them eat snakes, cow dung, and clay. These are the unknown people of today, the tenant farmer of the South. These are the people who hide their nakedness behind trees when a stranger wanders off the road. There is hunger in their eyes as well as in their bellies.

Missionary aid is not a big factor in the churches of the South for the twelve leading Protestant denominations in this area put aid into this field in about the same proportion as they extend it to the Colonial region. For more will have to be done along this line among people so poor that food, clothing and shelter are denied them beyond the mere existence line in some sections. The more prosperous areas of the Church should at least help support an adequate ministry. But one rural secretary of a home mission board is on record with this far-sighted policy, "The difficulties in trying to maintain a rural church under such conditions are almost beyond description. That a ministry to such a group is a primary missionary responsibility is evident. The point we would press is that the Church must do more than merely provide a ministry to these depressed, dispossessed and discouraged people. It must find a way to bore into the basic problems of this poverty and to deal with the causes of the conditions which make the abundant life impossible."

The Delta Cooperative Farm

In this, as in other fields, an ounce of creative activity is worth pounds of speculation, exhortation, criticism or fervid theorizing. The trial and error method will once more have to be invoked. Fortunately for the South, and for the churches north and south, there is an effort being made in Mississippi among the sharecroppers which bids fair to turn up something of a solution even after only one year of trial. "The Delta Cooperative Farm" came into existence in March 1936. It was almost forced into existence by the desperate needs of the sharecroppers who were being denied not only the necessities of life but their rights as American citizens guaranteed under the Constitution. A farm of 2,138 acres along the Mississippi River near Hillhouse was bought by funds provided by Dr. Sherwood Eddy and his friends and was put into the hands of a board of five trustees for a cooperative farm for sharecroppers. Evicted sharecroppers, whose only offence was membership and activity in a labor union known as the Southern Tenant Farmer's Union, had brought upon them the wrath of landowners and riding bosses on tenant plantations. These were invited to live on the farm and join the cooperative enterprise. From roadside colonies of evicted sharecroppers, from hiding places in woods and

cotton houses they came seeking refuge and a chance for "life, liberty and the pursuit of happiness." They would have readily waived the last of these rights for the bare chance to live. In brief this project, after one year, reports thirty-one families of white and Negro sharecroppers living cooperatively, law abiding under the laws of Mississippi which forbids the teaching of racial equality but says nothing about forbidding its practice. The income of the thirty-one families has been doubled and an equity in the farm earned, while the standard of living has been higher than any of the families have hitherto known.

And the churches have had a part in this enterprise which a few courageous and statesmanlike



Photo by Rothstein

A SHARECROPPER'S FAMILY IN TANGIPAHOA
PARISH, LOUISIANA

men have fostered and carried on in the face of odds too heavy for timid souls. Sam Franklin has been the spearhead of this advance into the strongholds of a system which is gnawing away at more than the vitals of the South. Over in Arkansas, Sam Franklin went onto a plantation to talk with the widow of a murdered union man and was accused by the landlord of "interfering with labor," which is some kind of a crime in Arkansas. When Franklin remonstrated at being ordered off under threat of death the landowner ended the conversation with this choice bit of language, "I'd shoot you if you was Jesus Christ himself." Sam Franklin is a Presbyterian minister, a former missionary to Japan. As director of the Delta Cooperative Farm he is also the minister of the church on the farm which ministers to the sharecroppers. Church boards of home missions, local churches, labor unions and a host of others who are concerned about the evils of sharecropping have aided and abetted this worthy and most important enterprise.

Twenty-Five Years Ago and Now

By PROFESSOR ROSS J. GRIFFETH,
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TODAY, in Madison Township, Morgan County, Indiana, there are three church buildings, all of brick, well built. Two stand idle almost all the time, with only an occasional feeble effort at holding Sunday school to break the silence of one. Sporadic emotional outbursts in the second are reminiscent ghosts of revival meetings from the long ago, but now the effects of revival efforts are shadowy, swiftly gone. Two other church buildings which once served the countryside are only memories in the minds and hearts of the few remaining septuagenarians whose residence extends so far back. The one church which has regular services—Sunday morning only—is served by a minister who lives in Indianapolis, drives out Sunday morning and back to the city in the afternoon.

Madison township is strictly rural. It has no store, no industrial enterprise save a canning factory that cares for the local tomato crop. One blacksmith shop with the ubiquitous gasoline pump, and one other gasoline pump furnish the only strictly nonagricultural pursuits, and even these are operated by farmers.

Approximately one hundred and thirty families with less than six hundred individuals, make up the population. Sunday school attendance averages fifty-five, and church attendance is about the same. The church roll has on it eighty-six resident members, about sixteen per cent of the population but some one hundred fifty of the people are touched by the church in some way. In so far as the other four hundred are concerned, except as a landmark, the church is nonexistent.

A consolidated school across the highway from the active church provides education through the first eight grades. Twenty-nine young people attend high school in a near-by town, the home of the once Public Enemy Number One, John Dillinger. Only one of the twenty-nine high school youths attends church regularly; a half dozen others come at infrequent intervals.

What is the relationship between these factors: the open country; closed churches; a nonresident minister; inadequate religious training for youths; a satisfactory school system; paved high-

ways; automobiles; Indianapolis less than thirty minutes drive; Public Enemy Number One?

This is the picture of one rural community in which are to be found a fairly stable population, many well educated people, above-the-average economic prosperity, several aggressive workers in cooperative enterprises, a small group of church leaders who have become increasingly conscious of the plight and the importance of the rural church. Such a picture, with different highlights, is repeated in many hundreds of American rural communities.

How did this condition come to be? Trace the broader outlines of American history that, during the last twenty-five years, have led to the present situation; then glance at some of the measured factors that have contributed to the development of present-day rural church problems; finally, relieve the gloom by considering the work of two or three rural churches in which important strides have been made toward solving local problems.

Rural Progress Since 1912

What picture do we have of the church and its community twenty-five years ago? Turn back the pages of memory, but do not trust memory too much. You may be romancing.

The last large area of cultivable land within the boundaries of the United States had been claimed twenty-five years ago. Some of it was well settled; some only partially. The pioneer spirit that had driven men out to make new geographical conquests was beginning to turn them toward subduing the last virgin prairies and forests. Here and there a voice of warning was raised in protest against the careless exploitation of loam and woodland, but these voices were generally unheeded. What did professors in agricultural colleges know? Was not the wealth of the continent inexhaustible!

Itinerant evangelists at irregular intervals brought emotional revivals to hamlet and countryside. Now and again greater evangelists sent the populace of metropolitan areas to their knees—for a time. Preaching was generally doctrinal. The Church was seldom conceived of as having a

social program for the community, but worked valiantly to meet, in its own way, the needs of the people as they were then understood.

The earlier pioneers had built churches as well as homes. No landscape of the prairies was without its church steeple. "The church in the wild-wood" was an ever-present fact and an inescapable factor in the life of each community.



TENANT'S HOUSES IN ARKANSAS (Near Dyess Colony)

Twenty-five years ago the United States seldom looked beyond its own borders. Weekly newspapers, and less frequently issued farm papers, brought news of the larger community to the relatively contented countryside. Woodrow Wilson, whose primary interest was in domestic problems, was elected President. The policies, which in 1913 he characterized under the title, "The New Freedom," aimed to bring a larger measure of privilege to the citizens of limited or average means. They did not take account of Europe, the Far East, or African rubber plantations. Rural America had its problems, to be sure, but Wall Street appeared to many to be only the major expression of Satan; banking reform, antitrust legislation, and farm loans at four or five per cent interest, seemed adequate to meet all needs.

Automobiles were few and expensive. Practically impassable roads seemed an insurmountable obstacle to their general use. Telephones, however, had reached out into the back country and had broken down some of the rural isolation. Rural mail delivery was becoming significant. In many communities the kerosene lamp appeared to be the final achievement in rural lighting. Farm machinery operated by other than animal or man power was beyond the thoughts of most tillers of the soil.

Then came the World War. Agriculture expanded to feed hungry armies. Farmer lads were torn from the soil to taste of travel, the devastation of international strife, vice such as always marches with armies seeking to kill, and to rub shoulders with sophisticates from bright light districts or crowded slums.

With the war over, agriculture was over-

expanded, overmechanized. Land speculation brought economic disaster to many thousands of farmers. Land prices, averaging \$108 per acre in 1920, fell to \$76 per acre in 1926. Thus the equity of many who dreamed of one day calling rich farms their own, vanished, and these found themselves to be tenants on soil owned by the mortgage holder, or else they sought employment in the great city.

The church, in both rural and urban areas, faced new problems, new forms of vice, new social and economic problems. Young people went to college or to industrial centers. The rural church was all but stripped of its maturing leadership. Urban churches could not provide for all who were thus transplanted. On the basis of several local surveys, it has been estimated that in moving into Indianapolis, more Disciples of Christ failed to identify themselves with an urban church than there were in all the Disciples churches within that city.

Under these conditions, secularism grew apace. Economic problems in rural areas left the church helpless. The depression came to rural America nearly ten years before October 29, 1929. In 1919, wheat sold at \$2.14 per bushel; in 1921 the price was \$1.19. There was no corresponding change in taxes; no lowering of the farmers' expenses. The church shared in the economic disaster. While in 1925 and 1926 the United States, taken as a whole, reached its all-time high in giving to the church and to missionary enterprises,



FARMER'S HOME IN DYESS COLONY, ARKANSAS

the rural church was, at that time, struggling to live. Trained ministers had migrated to the city and few were being trained to meet the needs of rural fields; and, tragically, few seemed to care.

Then came the industrial depression. Boys and girls who, in the previous decade, would have gone to the cities, remained on farms. But mechanized farming, farm surpluses, ruinous prices (wheat brought the farmer twenty-five or twenty-six cents a bushel in Oklahoma in 1933) made these young people an economic liability rather than an

asset as in pioneer days. The rural church was almost powerless to help in the crisis. To farmers, ministers seemed to be a luxury. Thousands of churches said, "We shall do without a minister until times are better." The income of churches fell off, as did that of individuals, only the churches suffered most. Communities that once maintained, even though with pitiful inadequacy, two, three, four, or five, church buildings, could scarcely keep one going. The church of the open country, in numberless cases, closed up or ceased to do more than give feeble evidences of life. Village churches fared little better.

Today the picture begins to brighten. Is it twilight or dawn? Vigorous Christian leaders are determined to rehabilitate the rural church; they are determined to make it dawn. As we behold what seems to be the opening eyelids of the morning, let us take note of certain facts that must be considered in any program of reconstruction.

Rural Churches and Changing Life

Our survey of the larger American scene has barely hinted at epoch-making factors that have dynamited the life of a people and made debris of once well-ordered thoughts. With old thought patterns shattered, it is necessary to form new ones. The past must be pondered if we are to erect rock-founded structures for the future.

Professor E. C. Cameron, whose invigorating published articles, inspiring teaching, and dynamic deeds were arousing numberless Christians to meet the challenge of needy rural fields, and whose early death last December brought sorrow to all whose hearts beat in sympathy and with hope for rural Christians everywhere, has written:

Until the last few years we had assumed that the people of our nation would one day number two hundred million. Upon the basis of this continued expansion, our Chambers of Commerce envisioned growing cities, new and larger public buildings, an ever-growing demand for industrial products. Educational leaders prepared for larger enrollments in grades and colleges. Churches were built to care for congregations expected to become large as a matter of course. Our national life was permeated by an optimistic and invigorating, if a little slap-dash in style, philosophy of expansion.

Since 1932 we have been brought up with a jerk. On the basis of the 1930 census, and other data, Dr. O. E. Baker, Senior Agricultural Economist, Department of Agriculture, figures that our population will reach a top of one hundred thirty-two million in 1945, and then drop to one hundred twenty-seven million in 1960, and under one hundred million by 1990.

There is ample evidence that all cities of 2,500 population and above are not having enough births to keep their population at present levels. The surplus births which feed our cities and continue our population growth occur in rural districts and mainly below the Mason-Dixon line.

Following Dr. Baker again, from 1920 to 1930, nineteen million farm boys and girls went to the cities; thirteen million returned, leaving a net gain to the cities of six

million, who took with them youth, vigor, ambition, and up to thirty-five billion dollars of wealth.

These facts lead to certain conclusions:

(1) Cities cannot live without additions to their populations from rural areas;

(2) The future city church cannot grow unless the rural churches prosper;

(3) The cities, which have received vast amounts of wealth from farms, must help, in a financial way, the rural congregations so that they may again be effective;

(4) Both rural and urban churches must, in the future, cultivate their fields more intensively and reap a larger harvest of souls from a stable or declining population, or they must perish.

Tenantry and the Rural Church

The President's Committee on Farm Tenantry reported on February 16, 1937, that "Tenancy has increased from 25 per cent of all farmers in 1880 to 42 per cent in 1935. Because of debt, the actual equity of operating owners is far less than these figures indicate" (p. 3). What does this mean to the church?

Robert E. Hanson, graduate student in Butler University, College of Religion, who has just completed a study of rural Churches of Christ in Indiana, found that 69 per cent of rural church members were farmers. The other 31 per cent was composed of business men, professional men, and persons in other occupations. Of the farmers, 67 per cent owned their farms, 29 per cent were tenants, four per cent were hired hands. No definite figures are available for comparison, but it is certain that the percentage of farm owners who are church members is higher than the percentage of tenants who belong to church. Further, the financial support of the church rests in large measure upon the farmer who owns his land. The tenants, because of insecurity, find it difficult to feel that any investments they make in the local church will be of continuing service to them.

According to figures published in Wallaces' *Farmer*, on February 13, 1937, 34 per cent of all Iowa farmers had been on their farms less than two years and 25 per cent more had been on their farms from two to five years. Thus, 59 per cent of Iowa tenant farmers had been on their farms five years or less. It is difficult, if not impossible, to build significant churches or important community programs with such shifting populations. To bring stability in the church tomorrow, the tenant farmers must be helped to purchase their farms today.

Indiana has often been used for surveys of one kind and another, especially church surveys. Assuming that Indiana is typical of rural America,

and the Disciples of Christ are typical of Indiana, here are miscellaneous facts discovered by Robert E. Hansen that tell the plight of the rural church in America.

Only 30 per cent of the rural churches have full-time ministers.

Only 53 per cent of the members of rural churches are active.

Forty-eight per cent of the rural Sunday schools make no provision for leadership training. One-third more have had but a single leadership training course.

Only 48 per cent of the rural ministers live on the field they serve.

Eighty-seven per cent of the rural ministers have had little or no training which especially fits them for work in the rural field.

The Way Out

Are the rural churches today capable of serving the communities in which they are located in such a way that the moral and spiritual foundations of the communities will be made secure? The answer, of course, varies from place to place. Thousands of rural churches have closed their doors. Economic necessity, loss of leadership, population shifts, have all done their share to make the abandoned rural church an all too familiar sight. Fortunately there is an increasing number of communities where planned movements toward unity have eliminated wasteful competition between rival denominations and have made for a finer community spirit. Here are the things some Indiana churches are doing to make the church effective.

Rev. Lee Tinsley, fifty years a minister, chairman of the Indiana Rural Church Commission, Disciples of Christ, has made the church a community center. Whenever the farmers think of holding any kind of meeting, they think of the Little Flat Rock church. When Sunday comes, their automobiles know how to stop at the church. Each year a Rural Church Week is observed, and each day of the week some group is stimulated to undertake a larger task within the church.

Nineveh, Indiana, has but one church now. Another passed out of existence many years ago. From this continuing church have gone out two Superintendents of Public Instruction for the State of Indiana, several ministers, missionaries, college professors, and many public school teachers, as well as to other callings. The church was founded in 1832. About thirty-five years ago, a beloved minister, John C. Miller, who lived on a farm a half-mile from the church, went to his eternal reward. The children held the farm and continued to make substantial contributions to the budget of the church although they no longer lived

in the community. On June 6, 1937, Mr. Hugh T. Miller, of Columbus, Indiana, son of John C. Miller, himself a minister until conditions beyond his control kept him from the work, will serve as representative of his family and formally give to the trustees of the Nineveh Church of Christ the family farm of eighty acres. The house is to serve as the parsonage. The present minister, G. F. Powers, will share the rural life of his parishioners by planting a garden, keeping chickens and a cow, and living close to the soil. He will not do extensive farming so as to hinder his ministerial work but will further his work by sharing the life of his people.

The congregation at Stilesville, Indiana, decided that it needed something more than a one-room meeting house. With Albert Reitzel in charge, seven men, with four teams, dug a basement in two and one-half days. Harvey McClellan ar-



A RURAL CHURCH IN MORGAN CITY, INDIANA

ranged for the needed sand and gravel. Under the direction of Theodore Mullis and Robert Rhea, the cement floor and walls of the basement were completed in less than four days. Bernard O'Rear and Chester Gregory, using volunteer groups of men and boys, built the structure over the basement. Schuyler Arnold attended to the finishing work. In one way or another, every member of the church and Sunday school was used. The children enjoyed sharing in the clean up.

The formula for making the individual rural church effective is simple. The main elements are: devotion to Christ; a vision; the willingness to see it through. The church does not so much need expert leaders as devoted leaders who will act as well as dream.

What will the rural church be twenty-five years from now? That depends upon what we now start to make it.

Keeping the Fountains Clean

By the REV. HENRY W. McLAUGHLIN,
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*Director of the Department of Country Church and Sunday
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FROM over the hills of yesterday come the memories of a fountain by which stood great oak trees. Near this spring my grandfather selected the location, and erected the two-story log house in which I was born. Here I used to play under the watchful eye of my grandmother. As in Wordsworth's lines—

We lay beneath a spreading oak,
Beside a mossy seat;
And from the turf a fountain broke
And gurgled at our feet.

One of the chores, when I was a lad on my father's farm, was to keep this spring clean. The good health of the family depended upon it. Never was there a case of typhoid fever in our family, save one, and that contracted away from home. That spring, the sole source of the family water supply was but one of many thousands of sources of the Ohio River and its tributaries.

In Psalm 104, the 10th verse, we read: "He sendeth the springs into the valleys, which run among the hills."

We are beginning to appreciate our great rivers as means of transportation and sources of power. There is, however, a very vital relationship between the springs that run among the hills and the rivers. If the springs should dry up, our river beds would become stagnant pools.

A few months ago I visited Habersham and Hall Counties in North Georgia. There I saw those beautiful crystal springs that burst from the mountainside and form the source of the Chatahoochee, and I was reminded of the song of one of our Southern poets, Sidney Lanier—

But oh, not the hills of Habersham,
And oh, not the valleys of Hall
Avail: I am fain for to water the plain.
Downward the voices of Duty call—
Downward, to toil and be mixed with the main;
The dry fields burn, and the mills are to turn,
And a myriad flowers mortally yearn,
And the lordly main from beyond the plain
Calls o'er the hills of Habersham,
Calls through the valleys of Hall.

As the fountains among the hills are the sources of the rivers, so are the country communities to society as a whole.

Ills and the Cure

There are many things in the world today which are calculated to give us grave concern. The conflicts between labor and capital, the constant increase in the manufacture of implements of war, the international jealousies and misunderstandings, the enlarging use of intoxicants, the increase of crime, and the breakdown of family life—all are indications of modern trends which threaten the peace and happiness of the world. If we should permit ourselves to dwell upon these modern trends, we would all tend to become pessimists. Indeed, I would be a weeping Jeremiah if I did not believe that there is a remedy for society.

In the World War, President Woodrow Wilson called our American youth to arms and across the seas four million strong. He called them with the slogan—"We must make the world safe for democracy." What we need in our new emergency in America, where the dangers are from within rather than from without, is a democracy which is safe for the world. If we are to have such a democracy, our citizens, the self-sovereigns, must be intelligent and trustworthy. We are spending millions of money to make our citizens intelligent. Never has the world seen such another adventure in education as is found in our great public school system—from the little one-room school houses to the great universities. We are discovering, however, that crime grows apace, and that educated criminals are a greater menace than those who are illiterate. Education alone will not guarantee us a democracy which is safe for the world. All our citizens might be as highly educated as Aaron Burr, and yet democracy would fail. We might have miraculous power to transform the machines of war into implements of peace, or alcohol and narcotics into water and harmless drugs as a recent play by H. G. Wells shows, but unless there were some power to change the characters and motivations of people and to make them trustworthy, their selfish civilization would prove a failure.

We believe that the Gospel of the Lord Jesus Christ is the one dynamic that can change men and can rightly motivate them. As the Apostle

Paul says, "I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." What the Gospel will do for the individual, it will do for society. Our need in America, where we have so many ills and so many nostrums offered as a cure, is that we as a people become Christian not merely in name but in reality. But no nation was ever made Christian by attempting to make it Christian in the cities alone. The crying need of the hour is to make the people of America Christian at the sources. We cannot have clear and beautiful rivers from muddy springs. We cannot have a Christian America unless the sources of society are Christian.

The Sources in Rural Life

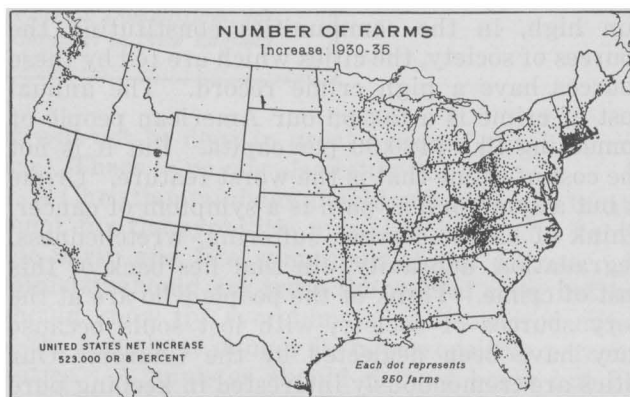
The country communities are the sources of society, because here a large number of children are born and reared. According to Kolb and Brunner in their "Study of Rural Society," in the cities there are only four families out of every 100 which have four or more children. On our American farms 40 out of every 100 families have four or more children. Or to put it another way, in our cities there are only 38 people out of every 100 under 20 years of age. In our villages there are 48 out of every 100 persons under 20 years of age; while on our farms there are 52 out of every 100 under 20 years of age.

Dr. O. E. Baker, Senior Agricultural Economist of the United States, in a recent address, said:

In our large cities today ten adults are having about seven children. If the birthrate remains stationary, these

of today will have six times as many descendants as 1,000 city people. The rural people, like the meek, seem very likely to inherit the earth, or at least to acquire the use of it.

It will be noted (see graph) that in the cities, largely of American stock, there are only 225 children under five years of age for every 1,000 women 15 to 45 years of age; while in the rural

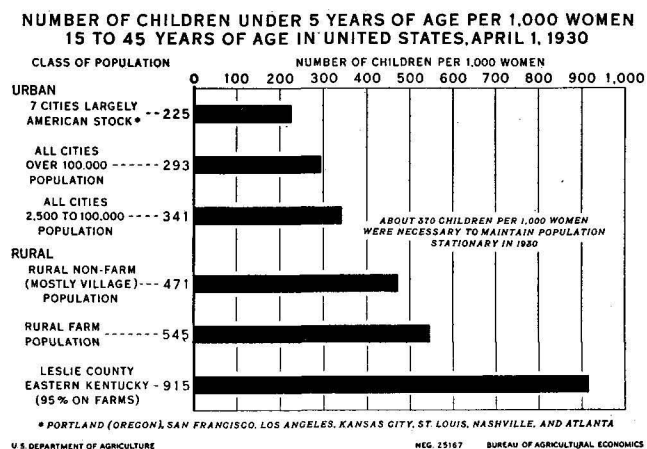


nonfarm population, which consists of the dwellers in cotton mills, mining, lumber and other villages, there are 471; while on the farms there are 545 children for every 1,000 women of child-bearing age. In some of our Southern counties there are almost as many children under five years as there are women from 15 to 45 years of age. Dr. Baker calls attention to the fact that it requires 370 children per 1,000 women to maintain a stationary population. Roughly speaking, there are 25% less children born in our cities than are necessary to keep the population stationary, while on our American farms there are 50% more than are necessary to keep the population stationary. The rural communities are, therefore, the main sources of society.

The Rural Work Commission of the Methodist Episcopal Church, South, has issued a report showing that church membership and Sunday school enrollment run very much lower among the rural people than in the urban districts. From their Report No. I, and other sources of information, we gleaned the facts tabulated below. Note that we are giving the urban and rural populations of the sixteen Southern states and the District of Columbia; we also give the church membership, nonchurch population and the percentage of church membership both in the urban and rural areas; likewise totals in the sixteen Southern states and the District of Columbia.

Clean Fountains and Pure Rivers

Our rather extensive studies reveal the fact that if you answer three questions about the people who live in the communities that lie within the



seven in turn will have only five, and these five only three and one-half children. In three generations, or a century, these cities would decline to about one-third their present population, unless they received accessions from outside. A century is not a long span in the history of a nation. In the farm population, on the other hand, ten adults are now having thirteen children. If the birthrate remains stationary, these thirteen in turn will have seventeen children, and these seventeen would have twenty-two children. It appears likely that a century hence 1,000 farm people

trade area of a city, you can tell almost exactly what will be the crime record of that city.

What proportion of the people do not own their homes?

What proportion of the people are not members of any church?

What proportion of the people are not enrolled in any Sunday school?

Where non-home ownership, and non-church membership, and non-Sunday school enrollment run high, in the communities constituting the sources of society, the cities which are fed by these sources have a high crime record. The annual cost of crime is a tax on our American people of something like \$120.00 per capita. But it is not the cost of crime that is the worst feature. Crime is but a symptom, as pain is a symptom of cancer. Think of all the sorrow, suffering, wretchedness, degradation, depravity, sin that lies back of this cost of crime. Think of the people who are at the very sources of society, with lost souls because they have been neglected by the Church. Our cities are tremendously interested in keeping pure their sources of milk and water supplies. Some of our cities are spending millions of dollars for

the purpose of purifying the water supply alone. Should they not be interested even more in purifying the fountains from which flow their populations? Shall the new generation now being reared on our American farms, many of whom must inevitably flow to the cities, go there as Christians or as potential criminals? That question must be answered by the churches of America in this generation.

Christ not only shows the way of righteousness, but furnishes the power by which men may walk in that Way. He offers the only dynamic that can rightly motivate living and banish selfishness. Therefore, the only hope of society in America and in the world is through the power of Christ. Only when He has been enthroned in the hearts of men, only when we seek first the kingdom of God and His righteousness can we settle our difficulties, and solve our economic, political and social problems. Only thus will crime be abolished; only thus will we learn war no more and make pure and happy the home life of the people.

Keep the fountains clean!

States	Populations	URBAN			RURAL			
		Church Members	Nonchurch Population	Percentage Church Members	Population	Church Members	Nonchurch Population	Percentage Church Members
Alabama	744,273	345,867	398,406	46.4	1,901,975	871,303	1,030,672	45.8
Arkansas	282,878	182,672	200,206	47.7	1,471,604	438,435	1,033,169	29.7
Florida	759,778	267,747	492,031	35.2	708,433	260,633	447,800	36.7
Georgia	895,492	427,573	467,919	47.7	2,013,014	922,611	1,090,413	43.8
Kentucky	799,026	433,712	365,314	54.2	1,815,563	617,792	1,197,771	34.0
Louisiana	833,532	500,636	332,896	60.0	1,268,061	536,372	731,689	42.2
Maryland	974,869	523,270	451,599	53.6	656,657	235,096	421,561	35.8
Mississippi	338,850	170,844	168,006	50.2	1,670,971	629,665	1,041,306	37.6
Missouri	1,859,119	967,323	891,796	52.0	1,770,248	613,955	1,156,293	34.6
North Carolina	809,847	392,321	417,526	48.6	2,326,429	1,014,684	1,345,745	42.9
Oklahoma	821,621	282,264	539,417	34.8	1,574,359	298,819	1,275,540	18.9
South Carolina	371,080	221,694	149,386	59.7	1,367,685	651,834	715,851	47.7
Tennessee	896,538	409,750	486,788	45.7	1,720,018	608,283	1,111,737	35.3
Texas	2,389,348	1,060,075	1,329,273	44.3	3,435,367	1,220,291	2,215,076	35.5
Virginia	785,537	418,268	367,269	53.2	1,636,314	754,179	882,135	46.1
West Virginia	491,514	227,684	263,820	46.3	1,237,701	304,299	933,402	24.5
District of Columbia ..	486,869	238,871	247,998	49.0
	14,640,161	7,070,571	7,569,650	48.2	26,598,399	9,978,251	16,630,150	37.5

POPULATION, CHURCH MEMBERS AND NON-CHURCH MEMBERS IN THE SOUTHERN STATES

Here it will be seen that while about 36% of the population of these states are in urban communities, and 64% live in rural districts, only 37% of the rural population is included on the church rolls. There are over 16 million people in rural areas who are included in the non-church population, or nearly twice as many as in the cities.

Case Workers in Rural Areas

By REV. HILDA L. IVES,
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the Development of the Rural Churches in New England*

EVERYTHING has its good and its bad side. The sun can scorch and destroy, even as it can invigorate and call forth life.

So the rural community, near to fields of slumbering seed, waiting the touch of the sun, close to forests vibrant with song, in the midst of flowering and fragrant meadows, also contains homes of squalor, of stark unadornment and of menacing conditions of life.

The slums of a city rend the heart. People underprivileged and poor, through little fault of their own, are herded together in surroundings that suggest no handiwork of God. There are hot pavements, crowded tenements, cluttered yards, many with no blade of grass! These are man made—both the slums and the setting. Slums in a rural community are paradoxical. God and life and beauty abound everywhere; man alone is degraded, unlovely and not free.

The meadow shack, the home of a rural squatter, the isolated cabin jammed with family life, the temporary homes built around sawmills or logging operations in the woods, are not only an insult to the sun, to bracing winds and to overshadowing mountains and hills, but are an insult to God Himself.

As one thinks of "case work" among families in the cities, families that must be rehabilitated and restored, there comes to mind innumerable philanthropic agencies equipped with personnel and means to meet human need. Witness the Community Chests of the cities with budgets that reach into the millions and with concentrated wealth to tap. But as one surveys the villages and the hamlets, the available philanthropic resources are few and the trained social workers for the most part are many miles away.

These very facts create an unparalleled opportunity for the rural ministers of Christ. A Kingdom of Service is waiting for them—a service to rural folk in their deepest need. But this service is only possible for a ministry that is trained to detect and understand these needs, with knowledge of how to ameliorate existing conditions and with spiritual power to transform and restore life. If the minister of Christ cannot give physical, moral and spiritual first aid, one thing is certain:

it will not be done in great areas of rural America. There is no one else to do it.

A Christian minister should not prescribe treatment for the syphilitic man, but he should know the early and late symptoms of the disease. A minister should not treat the mental case, but he should know the symptoms of a disordered mind—the signals of danger in hypersensitive personalities. A minister should not set bones but he should be able to put on a tourniquet in times of accident and give first aid in the innumerable emergencies of farm life when no other help is at hand. The minister must be the spiritual contact man: one who will establish contact between the person in his need and the social reliefs and the scientific helps of the modern age. He must especially be a man who will establish contact with the dynamic resources of the Living God through Jesus Christ, for the renewal and the regeneration of body, mind and spirit.

After one hundred years and more of continued work the rural church of the United States has failed to reach four-fifths of its constituency. It must dare to face its failure and the reasons for it. May it not be true that the churches, with their emphasis on preaching and teaching, have opened the hearts of very limited numbers to real religious experience of God? Jesus' approach to the hearts of men was constantly through the alleviation of hunger, pain and acute mental and physical distress. He found people and went about doing good. The Samaritan woman by the well did not seek Him. He first spoke to her as she drew water. He recognized and knew her moral problem of having had five husbands and of living with a man who was not her husband. The man of Gadara out of the tombs did not seek Jesus. Jesus met him "whom no man could bind and who always day and night was in the mountains crying and cutting himself with stones." The multitude at the pool of the sheep market did not come to Jesus. He went where the blind, the halt and the withered were gathered and told an impotent man, who for thirty-eight years had been waiting for help, to arise and take up his bed and walk.

A fair critic of the rural ministry must realize

how inadequate is the preparation of the average minister for vital case work. Run over the curricula of the theological seminaries if proof of such a statement is needed. There is, however, encouragement in an awakening to the need. A bulletin of the Andover Newton Theological School at Newton Centre, Massachusetts, has this heading: "Supervised Clinical Experience for Students of Pastoral Psychology" under Professor Philip Guiles. The report of the Investigating Committee of the American Association of Theological Schools as regards Clinical Training for Theological students contains the following paragraph:

The Council for Clinical Training and the Earhart Foundation are the only two organizations offering a carefully conceived plan of training on an interdenominational basis. Therefore this study has been confined to them. The Council for Clinical Training has taken as its aim, "To provide for students for the ministry opportunities to obtain clinical experience in dealing with the infirmities of mankind." Training is offered to a limited number of qualified students from theological seminaries of recognized standing irrespective of denomination. It consists of directed case work and study of the social resources of the community; actual work with patients in the hospitals and clinics; participation in the medical ward rounds and conferences with regard to these patients; and, finally, seminars in which general physician, psychiatrist, psychologist, and social worker discuss together with the theological students the patients with whom they are working.

Up to the present, the work has been confined to patients in hospitals. The scope and influence of this work must be extended to many other types of institutions, and into the parishes of ministers that are eager for such education and help for their people.

Thousands and millions of suffering souls in the cities seek the clinics, hospitals, family welfare societies and temporary shelter without the guidance or sympathetic friendliness of a minister of God. The deep and deserved loyalties of these people are given permanently to these social workers, these doctors and these nurses. The Church should realize what its ministry has lost in not being called upon as the helpful servant in the emergencies of human life and the ministering friend in time of greatest need. The rural minister need not be so handicapped. If he is worthy of being a trained case worker for Christ, his fields are already before him—white unto harvest.

Someone may well ask, "Cannot the minister gain the deep loyalties of the people on the spiritual plane apart from the other ministries of relief?" The answer is that a head-on, direct approach to the religious needs of people who do not feel, to any marked degree, the need of God, and who do not want anyone's help to find Him, is not the Christian touch on human hearts. The minister must find the entering wedge into unrecep-

tive hearts—a wedge that opens the heart without its conscious knowledge and allows the warmth and glow of friendly understanding and interest to enter. It is true, probably, that the majority of people feel real hesitation in asking a minister for practical and material assistance unless they are loyal to the church which he serves. For the same reason they very often do not reveal to the minister in his calls of friendship, their most personal problems, or their most devastating despairs, unless he tactfully shows that he knows of their difficulty and desires their happiness and welfare. A minister who serves in life's emergencies, when all human reliances are set aside by pain or poverty, can gain an entrance into a man's heart and inner life that can come in no other way. He becomes associated with the whole healing plan that can be worked out in cooperation with other experts. It is one thing for a minister to enter the ward of a hospital, and find there a parishioner injured or ill and then work out a way to sustain him by friendliness, counsel and prayer; it is another thing to be called as a Man of God at the moment of dire need.

I remember a call that came once from a young mother on an isolated farm. The message over the telephone said, "Come at once please, Ma is awful sick." I hurried to the farm home which was set far back on a rough country road. Rural electrification was too expensive for such areas of the country. The little son had walked six miles to reach a telephone to call me to his mother's aid. I overtook him, as I drove along the road; he was a hot, distressed little figure knowing something very bad was happening to his mother. To be a little boy and to have something wrong with one's mother is like pending doom.

As I entered the home I could see the high color of fever on the pallid face, the intense suffering from pain. A doctor was on his way, but fifteen miles could not be covered in a very short time. Here was my chance as a case worker to give courage, tenderness, God—to prepare the way for possible hospital treatment; to tell of the friendliness and goodness of doctors and nurses so that they might not seem to be strangers; to assure the mother that every care would be taken of her home during her absence; and to let her know that I would stand by her through thick and thin. Naturally I put my hand on her hot feverish head and prayed that the cooling healing touch of the Master might make her whole—that touch which drew its life from an unswerving faith that no permanent harm could ever come to a child of God, the Father.

There are several qualities that must belong to a Christian case worker. His parish must know that all confidences are placed in a spiritual safe which holds them inviolate. The case worker

must consider as sacred the disclosures of wounded hearts.

The Christian case worker must not be afraid to face facts frankly with a friend. I remember the case of a girl who had lost her position in a commercial firm. Word came that she was discouraged so I went to seek her out. As she came to the door to talk with me, I knew almost instantly the truth about her condition. Her body revealed definite disease in an advanced form. At my request we withdrew to a stone wall some distance from the farmhouse where her mother could not hear the conversation and I spoke sympathetically of her loss of position and of the ensuing worry that had come to her. She gave no sign of telling the truth about herself. The time had come when I must tell her the truth so I said quietly,

"You must be your own fine self. You must be in the future strong and well. I know you are ill. You have an infection of syphilis. You haven't known, have you, how to get help? Of course you have been afraid. But you can be made well. Will you let me help you?"

She burst into tears and said,

"I haven't known what to do. I didn't dare to tell anyone the truth."

"Have you been close to your little sisters?" I asked.

"Yes, I have," she said, "I have been sharing the same bed with one of them."

"Well, we'll now be sure that they are safe, too," I replied. "Have you seen a doctor?"

"Yes," she answered. "I was better for a time after my visit to him, so I didn't go back to him as he suggested."

"Does the man in the case know of your condition?"

"Yes, he told me that he was ill and that I had better look out."

"Is he standing by?"

"No, he left me some weeks ago, and is paying attention to a school-teacher in another town."

"We will have to face facts with him too," I said. "You must help me to help all who may have been hurt by your mistake."

Out of this experience came a deep and abiding friendship.

A Christian social worker must have infinite patience in dealing with cases that may need adjustments and counsel, not only for years, but throughout life. The Apostle Peter's loyalty was not developed, even in his early intimate contact with Jesus, into a dependable, never-failing virtue. Life's strains and stresses often bring to the surface old weaknesses and sins that in hours of strength seem to have been conquered. Jesus Himself showed the need of continual patience and forgiveness when He said that one must be ready

to forgive to the number of seventy times seven.

A Christian case worker has really to love the unlovely. He must believe that every human soul is precious in the sight of God. So the search to reach that soul of man becomes a spiritual adventure of trust and of love. A soul may be growing by the grace of God; it may be struggling in the midst of sin; it may be buried deep; but to a Christian case worker, the soul of a man must be reached. One would never dare believe that a soul could be awakened apart from God. Only those case workers who by closest communion with Christ, and in closest contact with human need have opened their lives to the creative life of God, can be used to permanently change human life. Social workers, uninspired by God, can be counted upon to achieve few real transformations of moral and spiritual life.

A case worker must use the increasing wealth of valuable publications prepared by national and state social agencies. A pamphlet placed in the hands of a person in need can be read and reread. In this way the quiet study of a problem can be extremely helpful.*

There is a question when and how prayer should be used in pastoral visits. Only a sensitive case worker can judge. One thing is sure, I believe, that prayers that throb with deep understanding of the human heart, its aspirations, its denials and its agonies, are life-giving to others. Prayers that share another's joy or ecstasy or pain in naturalness and sincerity are always welcomed and remembered. A Christian case worker should not ask if a person wants a prayer—that creates a self-conscious situation. He should never pray if he could easily be prevented from praying. He should only pray when he must. Then God speaks—not he himself. And when God whispers to man, man never forgets.

The rural case worker will find that human lives will share dark secrets of sin, hidden fears and baffling problems of conduct if his service has been lowly and sacrificial. He will find that human lives will be unwilling to receive suggestion of change in life's conduct or surroundings if trust has not been established from heart to heart.

This analysis of the need of trained case workers for rural America applies equally to the rural world. There are great mission fields in foreign lands whose social, health and religious needs should arouse the whole Christian Church to an immediate sacrificial crusade for the alleviation of this human suffering.

* The materials of such agencies as the Social Work Publicity Council, the Child Welfare League of America, the National Recreation Association, the National Probation Association, the American Public Health Association, the American Social Hygiene Association, the National Committee for Mental Hygiene, the Family Welfare Association of America, the United States Children's Bureau and the Foreign Language Information Service are heartily recommended.—H. I.

As a Farmer's Wife Sees It

By NINA B. HEWITT, Riverton, Vermont

COMING from a farm home I have always been farm-minded. After having lived in small villages, except for about three years in the capital, my home is now in the midst of farms with a magnificent Green Mountain view to west and north. There are few really prosperous farms in this area, and very few active Christians. Poverty, debts, privation and attendant miseries abound.

Throughout the country we are reaping the result of banishing religion from public schools. We have a crop of young folks whose ignorance of everything concerning the Bible or religion is colossal. Social evils abound, such as could not obtain were there a wholesome respect for the Mosaic Law.

Nine-year-old brides are not found in this vicinity, but far too many brides come to the Manse several months too late. One couple came to be married bringing *their* baby! Incest, sodomy, fornication, adultery are undisturbed by officers of law. It is rumored that two families living in a double house have swapped mates but not names. Nothing is done about it. Would not a general respect for God's laws make a difference? Think of the lynchings, kidnappings, assaults and murder of young girls, one of the most recent having been perpetrated by boys of five and nine years! Why? Why? How can little boys *play* that way? Why? Do not parents need to be educated for their responsibilities?

As though we could not produce enough trouble for ourselves, gangs of city criminals come and rob our banks, steal our chickens, our cars and our apples; yes, and our beans, cucumbers and sweet corn. Forgery frequently comes into our courts. Even counterfeiting has been discovered. It is hard to catch these thieves, for in a night they can go so far in automobiles. Can anyone estimate the moral ruin brought about in cars parked in lonely spots with curtains drawn? When tares are sown what shall the harvest be?

There is a pleasanter side of the picture. Some country people see God's handiwork in the smallest blade of grass, the tiniest blossom, the majestic mountains, the splashing brooks, fields of waving grain. We can see the blue sky—more intensely blue beyond an expanse of green field or above a spreading elm. It is no small pleasure to

greet the trees and plants by name, like old friends. Heaven bless the man who allows fruit-bearing bushes and trees to grow that the birds may live. A fine sense of these blessings naturally leads to the worship of God.

One little community that we know has "left their low-vaulted past" and has "built new temples nobler than the last" until they have become an earnest, organized, active Christian church with such an interest in serving others that their gifts for benevolences were higher per capita than any other church in the district. They outgrew the dance hall, remodeled an old store into a comfortable and commodious church, and finally, to rid the place of drunken brawls and other wickednesses accompanying the dances, the church bought the dance hall and converted it into a parsonage and Community Hall supervised by the church. There was some grumbling, but the community as a whole realizes the benefit. Some of the dearest saints we know live there in that rural hamlet where now they practice cooperative buying and selling. When Christ is given a chance, life can be transformed and become "more abundant."

Farmers are peculiar creatures. They need the influence of Jesus Christ. There is far too much of "each man for himself"; too little neighborly helpfulness; too much work; too little play. Recreation is too far away. The whole family will pile into the old Ford and drive to town to see the movies instead of helping to plan neighborhood good times.

Too many farm folks never know when Sunday comes. They never hear a sermon, unless by radio. They never accept the challenge of Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It seems sensible for farmers to provide a house for hired help; to allow the "help" to raise a few calves, pigs or chickens; to furnish land for his garden. But comparatively few such homes are seen. I wonder that the Federal A-Z does not endeavor to place some of the unemployed this way. Government money might well be used

among our farmers. Our farm daughters would be safer than they are now with the lusty, young, often unprincipled hired man living in the farmer's home. Neighbor-ownership of expensive farm machinery like tractors, harvesters, silo fillers, spraying apparatus, would be a good thing.

Some farmers suffer from specializing on one product such as milk or potatoes, or apples. When the crop fails or the market is uncertain, the family suffers real privation. He either borrows money to keep going or skimps along somehow. The old-time diversified farming produced a living. If crops failed there were the pigs, calves and chickens to help out. This region depends upon the maple sugar crop for certain income every year, though it varies greatly.

What the Rural Church Needs

It is customary for people to look to the Church to correct all sorts of errors. But the rural church is rather helpless. Its members are farm people who have had no training in religious education and social service. It is hard to find anyone willing to try to teach in the Sunday school—and it is worse to have some teachers than none at all. We need farm girls and boys who can be trained for social and religious work, and who *will come back to the home town and become leaders*. We need preachers who can live on next to nothing—preachers filled with the Holy Spirit like the early circuit riders, full of zeal and devotion, who can do pioneer work, unhampered by family cares. Many a rural hamlet will never more have preaching unless something of this sort be done. Fine old New England Meeting Houses are going to ruin because the people think they cannot pay a minister's salary.

We need Ambassadors of Christ who have the skill to present the work of the Church in such a fascinating way that the congregation will know that the larger work was in the mind of Christ when He said, "Go . . . preach . . . teach . . . heal." We work hard during the week and easily doze off to sleep in a church service. The message must be vital, searching, deep, commanding attention. It need not be marked by flowery oratory, but must be delivered with sincerity that can be felt. The average adult gets more good from Bible truths when expressed in language a child can understand than from a dissertation crammed with seven-syllable words. The average rural congregation contains few college graduates.

Rural communities suffer when they are served by a preacher from a larger town, miles away. Things close to home loom larger than the rural parish so far from sight. We need circuit riders to come around to such places in regular routine. Do not forget the no-man's-land surrounding every organized parish—sections far from the

center where no minister ever calls, each thinking those people are in the other parish. There is a wide field for the Home Department of the Church School with a faithful visitor to operate.

In one parish an interesting experiment was made last summer. A friendly, energetic, city minister wanted a vacation in the country, to live in the parsonage and preach each week. He and his family went to this little village and had a good time visiting the people. The sermons pleased them. He could lead the singing. The church was lacking young people. A canvass was made and nearly two hundred were found within the bounds of that parish! Spiritual life was quickened; interest in church affairs was renewed; financial support was promised, even by people who never before would help—all this during the vacation season of one preacher and his family! If Christ were lived by preachers and laymen, it would not take long to work a tremendous change in many a rural settlement.

Many a country church thinks it cannot do things for lack of equipment, while probably right in the dooryard stands a vacant house whose owner would gladly allow it to be used for a social center or sell for small price. It would be helpful if church activities were reported in local newspapers. A church news reporter or publicity agent should tell every week what is coming and what has been done. A woman in a little village church near me takes pains to send such items to the daily paper. More such news and less of crime would tend to make newspapers better reading.

Many a community does not realize its resources; does not utilize the talents of its people. We cry for leaders while perhaps people with leadership ability are living near and wishing for something to do. In these days of musical training in public schools, it is to be regretted that rural churches suffer from inadequate choirs.

Strong advocates of righteousness and religious education are found in many rural churches. The women's missionary societies, the Christian Temperance Unions, the Anti-Saloon League and other organizations do valiant service. Their meetings, their study and social gatherings furnish a means of real growth. Horizons are broadened, interest in the less fortunate of the world is awakened. They learn the physical, religious, moral, mental and spiritual needs of others and then do something about it. It is astonishing how the small sums we give in local societies help to roll up the millions that are used "For the love of Christ and in His name" for His "brethren" all over the world.

Christian citizens often forget their civic responsibilities. Many never go to town meeting. The worst example of the result of such laxity is

the present burden of the liquor traffic. Having rid the country of it once, the Church could have kept it out if they had not become careless. Why must some terrible calamity occur before right action is taken? We have not yet become the Church Triumphant therefore we should continue to be the Church Militant. Perhaps if we were more militant the nations would be less militant. "Without vision the people perish."

The rural community is handicapped because the people are so far apart, and it is so hard to hold meetings, yet telephones could be put to better use than they sometimes are. We fail to utilize the advantages we have at hand. The Grange, the Home Demonstration Groups, the Four-H Clubs, and Ladies' Aid ought to be more helpful in religious and civic matters than they are at present.

There are many, many people suffering agony, hopeless and helpless, hidden away on isolated farms. Oh, how country people need Jesus Christ to sustain and comfort when illness or tragedy enters the home! Many a time my heart has been wrung by the sorrows that rural neighbors have had to bear alone—alone so far as human help is concerned. Everybody has all he can do. No time to call on the sick. If death comes, funerals are largely attended, but in the days following while going about the routine of work, there is little to lift the gloom from the mourner's heart.

In towns the nearness of people makes a difference, and the constant presence of distracting things helps one over the critical period. But we country folks have to receive our comfort (if we have any) from communion with God and meditation upon His Holy Word.

Christ told his disciples to preach, teach and heal the Jews first, that is, among his own people. What a Christ-like thing it would be for young doctors from our State universities to serve their own first. Older physicians well established in large towns, find it nearly impossible to drive out into the country to attend the sick. The price of such service is almost prohibitive, quite so to many families. This is one of my pet "visions": that townships should vote in the next meeting a sum large enough to secure the residence of a doctor and a nurse. With these two on call, the health and happiness of our country people would be greatly improved.

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

* * *

The Lord our God is one Lord; and thou shalt love the lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment; and the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

The Country Pastor's Job

By the REV. MARK RICH, Ithaca, New York

*Field Representative of the Rural Institute
for Religious Workers*

DURING the past generation the country pastorate has not been looked upon as a field for very fruitful service; country pulpits have often been used as a stepping stone to so-called positions of wider influence in the cities. Neither seminary, training school, nor denominational administrators have usually considered town and country fields of first importance. City life has been exalted, rural life discounted, and the country church thought to be second rate in comparison to the city pulpit.

As a result of this attitude surveys, field studies and casual observations point to one appalling fact—the rapid decline of the country church. But the situation is far from hopeless. There are many signs of awakening interest and of a new appreciation of the task of the country minister.

The rural pastor has a tremendously significant job. His first task is that of a *messenger of good will*. This follows the example of our Master as He walked in Galilee, teaching humble folk in country places. The rural pastor is a herald of brotherhood and unity, not a promoter of divisions and discord. This needs to be emphasized because it is possible that churches and pastors may stir up a spirit of ill-will. Consider two instances:

Not long ago two women from a struggling open country church came asking help. Four miles from their church lay a little village of seven hundred inhabitants cradled in a lovely valley. There are four churches there, each served by a minister, three of whom are resident.

"Why do you not share pastors with the

churches in this village?" I asked. "They can help you more than anyone else."

"Why," retorted one woman, "the churches in the village are so busy quarreling among themselves that they have no time for us."

An outstanding agricultural leader, a layman of staunch Christian character, one day spoke out of deep conviction regarding two churches in a village.

"It's all a man's reputation is worth," he said, "to become affiliated with one of the churches."

A cannon which stands on the village green separating the churches is symbolic of the ill-will they stir up in the hearts of some people.

Unfortunately these are not isolated instances. Such results come from too many competitive country churches. They are so involved in the things which keep them apart that they have no time for the main business of reaching people with the Gospel. That is the malady which is afflicting hundreds of American churches. In seeking to save themselves they are not only losing their lives but failing to save the community. A pastor or a church which promotes discord is not of Christ.

At its best the Christian church brings God's message of goodwill and unity. A lover of rural life and an ardent church worker recently bore testimony to this fact when she said to a large gathering of her fellow church members: "This parish has made it possible for us to call one another friends."

Not many months ago I visited a saintly aged minister in a tiny hamlet. Once two churches, decadent and hopeless, served the farmers of the narrow valley. His first entrance into the community was welcomed by members of one church only. The others were indifferent, or hostile. One woman vowed that no minister of the other denomination would ever darken the doorstep of her house. Some would not even attend a funeral service held in the other church.

Later the woman repented and the minister was invited into her home for Sunday dinner. Now the two congregations are worshipping together in happy fellowship. Why this change? Simply because the pastor has the spirit of Christ in his heart. He would not stoop to littleness, to bickerings or ill-will. He represents the attitude and task of the truly Christian minister.

An Ideal Country Pastor

John Frederick Oberlin, perhaps more than any other represents the ideal country pastor. Trained to a doctor's degree at the University of Strassburg, he gave himself for nigh 60 years to the needy people of the Valley of Stone in the isolated Vosges mountains. Like his Master he went about doing good. Oberlin had so endeared himself to

the people of all faiths, especially during the terror of the Revolution when he was the only pastor to remain in the valley, that a new bond of brotherhood was established. An English visitor noticed that on the communion plate in Oberlin's church were wafers, leavened and unleavened bread which were taken by Catholics, Lutherans or Calvinists according to their conviction. Goodwill in the enobled valley was one of the finest among all the worthy contributions of this man. So it is with every rural pastor, who draws men into a common brotherhood in Christ. This is the unique job of the rural minister.

Merely to have one church in a village, instead of four, does not insure spiritual vitality and right relationships among the people. But, it has been proved that the active promotion of unity is a way to keep right relationships.

A country pastor has also the opportunity of *interpreting spiritual reality* to people who live on the land. The church is an agency for the expression and transmission of spiritual truth. Jesus taught truth about God, about the right relation of man to man, and of man to God, in ways that were understandable to his hearers. Sometimes one wonders how people ever came to think that preaching an involved theology is the way to build a church. Theology ought not be removed from life, but a large proportion of sermons, both conservative and progressive, are far removed from the interests and understanding of the hearers.

The country preacher, following his Master, ought to explain the eternal truths in terms which are comprehensible. For this task, he will find much material in the everyday life of country people. But to understand these things the minister himself must be rooted in the soil. A number of prominent rural church leaders and missionaries are saying that no missionary should go to the foreign field and no pastor to a rural church without an agricultural college background. How far much of our preparation has missed the mark! A rural minister should know something about the work in which his people are engaged. In a dairy region he could at least know the difference between a Holstein and a Guernsey cow and be conversant with some of the basic problems facing the dairy industry. He ought to thrill at the sight of an elm tree, appreciate flowers, the glories of rural life. He must be one who understands.

If the rural pastor finds spiritual reality in the country he can help interpret it to the people, and will find receptive hearts. Many a farmer finds a deep abiding joy in his work. Of this he may be but half conscious and one of the jobs of the pastor is to help him develop this appreciation.

Perhaps the least part of a country minister's task is the pulpit. The ministry of John Frederick Oberlin did not consist in oracular announce-

ments. After his sermon he might implore his people to build a road, to clean up their houses or to plant a tree in the name of God, but he never ended with that. On Monday he took his pick and shovel and set the example in building roads or in planting trees. To get rid of disease or to build a



YOUNG PEOPLE'S RURAL WEEK-END CONFERENCE IN GROTON COMMUNITY PARISH—SIX CHURCHES OF THREE DENOMINATIONS ARE COOPERATING IN THIS LARGER PARISH

school and provide a consecrated teacher was quite as much a ministry in the name of Jesus Christ as was preaching.

There is much to make a man's heart bleed as he observes the rural scene in America today. One finds much poverty, underprivileged children, hosts of families untouched by any church and no man's lands abandoned by one denomination after another. And the sturdy farmers, whose families will inherit the prosperous fields, need a faith and hope that will make the citizenship of the countryside spiritually clear-sighted.

Dr. Kagawa of Japan says there are three principles to be observed by the farmer: (1) he should love the soil, (2) he should love his neighbor, and (3) he should love God. In these three principles lie the secret of good living on the farm. Helping people to practice these things sums up the task of the rural minister. The farmer who finds these has found the abundant life.

What can the pastor who gives his life to the shepherding of his rural flock expect in the way of reward? It is certain that he cannot expect large financial returns. A salary of two thousand dollars and parsonage is munificent in the country, but even that is small compared with the emoluments that the larger city churches shower upon their ministers. No, the rural pastor cannot expect luxurious comfort.

Nor is the rural pastor likely to win as much renown as do some of his urban brethren. He cannot expect to have his voice speak from the pages of the metropolitan dailies nor to take prominent positions on the platform of his denominational

conventions. Some recognition is craved by every man, including the rural minister, but he will probably have to do with less than do some others.

But the rewards outnumber the disadvantages. An alert and consecrated rural minister can have the satisfaction of doing a creative piece of work. The rural church is today in a condition of flux. Old forms are being sloughed off and new forms are emerging. He who builds today is setting the patterns for the future and the pioneer does not ask for monetary rewards. He is happy to blaze the trail on which future generations will travel. The rural minister can have that satisfaction today.

Another reward arises out of the fundamental importance of work in the country. The 1930 census reveals the fact that the rural population is still the source of population supply for America. The farm population is producing fifty per cent more children than are necessary to maintain the population level in the country. Today's rural minority is tomorrow's overwhelming majority. Boys and girls trained in the country not only make the country life of the next generation but exert a profound influence on city life for good or ill. The country pastor who is farsighted sees that he is moulding national life for good at its very source. Other men must build with the timber he seasons.

The country minister also finds deep satisfaction in the relationships of rural life. He knows members of "his flock" by name. They belong to him and he to them. When a man remains in a community over a period of years he comes to have a wide influence which compares with that of the larger city parishes. The rural minister can find deep satisfaction in the rural way of life. The head of a great farmer's cooperative recently said that farming was about the only occupation in which a man can retain his spiritual freedom. If this be true, the conscientious rural minister is pursuing a calling in which he can find spiritual values. After all, a man's influence arises out of what he *is* rather than what he *does*. A rural pastor, in a particular way, can be a follower of Jesus Christ who went about country ways revealing the love of God by doing good.

Happily, there are some evidences that the tide is turning. Some are saying that if America is to be saved she must be saved through her rural people and if the city church of the future is to be strong she will gain her vigor through the life blood flowing from the country. Believing that, the country pastor has the opportunity of moulding the spiritual life of the nation.

One Solution—The Larger Parish

By ELLSWORTH M. SMITH, New York
*Field Representative of the Town and Country Department,
American Baptist Home Mission Society*

RURAL churches in America are going out of business at a rate estimated by some as high as one thousand per year. When one realizes the importance of rural Christianity, not only to the people of the countryside but to the nation as a whole, when one remembers that usually half the workers of a city church received their initial religious impulse in the church of the crossroads, this statement of death rate is tragic.

Of course, some of these dying churches are not needed. Some have ministered to racial or national groups that have shifted to other localities. Others have failed to adapt themselves to modern needs and have been replaced. Still others have been in competing situations. An illustration of this last statement is the recent death of two churches in a village of three hundred fifty people, leaving an active total of five churches still carrying on!

Many churches that die are, however, desperately needed. Of this large group are those in the remote open countryside, localities from which the people will not often go to the town or village for religious privileges. These breakdowns are due to a variety of causes, not the least of which are the disappearing of neighborhood consciousness in the open country, and the increasing difficulty of carrying the financial burden, particularly where agriculture is not prosperous. Others of these churches have failed to meet needs and have not been replaced, or adapted. Other causes for the disappearance of needed churches have been inadequate leadership and a spiritual hopelessness due to lack of vision. And lastly, some have died because of sheer loneliness.

To each of these needed, but dying churches, the Larger Parish offers a partial and often the only solution.

What Is a Larger Parish?

Consider a situation in which the churches of an area of six near-by communities are ready to close their doors. Finances are down, the separate communities have exhausted themselves in "going it alone"; the last ministers they have had have been inadequate to save the situation; the financial resources of the area are not what they have been; fellowship between the communities is

limited to business, politics and recreation. Here we have most of the causes of death.

Usually these churches represent two or more denominations. The lines have been sharply drawn and, though there is toleration and a certain amount of polite gesturing, there is no helpful cooperation.

At this juncture leaders of the denominations involved go to the area and meet their church people. They hear their statements of resigned hopelessness. The denominational executives have been putting into these churches all the money they could afford and no more is available, but they have a suggestion to offer. Larger Parishes have done seeming miracles elsewhere, so they talk to the people about this new plan and find a considerable though wary response. The people would be willing to have another meeting to consider it, though they do not believe that anything can be done.

One of the denominational leaders gets in touch with the others involved and together they agree that for the perpetuation of their various interests a Larger Parish is perhaps the only solution. A mass meeting of the people of all the churches is called and at this meeting several things happen. People of each community meet friends whom they have not seen for a long time. They realize that they are all in the same difficulty and this gives them comfort. They listen to the counsel of their denominational leaders and see real possibilities. The descriptions of the things accomplished in Larger Parishes rekindles enthusiasms. Pamphlets are distributed. Sample constitutions show that denominational connections are maintained intact and that each church has equal representation and fair treatment. The very sight of the leaders of different denominations on the same platform, earnestly recommending this bold cooperative venture, creates a new spirit. A date is set for another meeting to organize and adopt a constitution.

Discussions are held in each community and in each church. The term "Larger Parish" is on everyone's tongue. Correspondence flows between these localities and state offices. In preparation for the organization meeting each church elects

two delegates who shall become their representatives on the proposed Larger Parish Council.

Finally the great day arrives and the entertaining church is crowded by representatives of the several churches besides a number of people who have not shown any interest in religion. Each church announces that it is ready to go ahead, the constitution is voted on section by section, and adopted with modifications. The names of the representatives of the churches are announced and an early date is set for their first meeting in the home of one of the delegates.

How the Plan Works

At the first meeting of the Council there is much to be done. Delegates-at-large are elected, also a chairman, vice-chairman, secretary and Parish treasurer. The amount of money that can reasonably be expected to be raised is agreed upon and a tentative budget is drawn up. A canvass of every family in the area is placed in charge of a committee and another committee is appointed to find a staff of two ministers.

Since the churches of the Larger Parish include all in the area, everyone is asked to contribute, whether a church member or not. Pledges are paid through local churches. When the returns are in and it is known how much the denominations will contribute, the total working budget is adopted.

The Council finally votes to call two young men, and often this action is ratified by all the member churches, the calls are extended.

The new staff workers become ex-officio members of the Council and one of them is elected Director. The program is discussed and a line of action is adopted with schedules for meetings, including church worship, church school and young people's meetings, on a regular basis in each community, no community having more than one set of services. The abilities and interests of the two ministers are taken into consideration and each minister accepts responsibility for certain types of activities. The Director of the staff may be responsible for planning the worship and preaching program, the pastoral calling and men's work, while the second man may be director of young people's work, recreation and the Christian education program. The Director of the staff is held directly responsible for the general carrying out of the entire program. The two members of the staff share in the particular work of each, though each man plans the program in his department and endeavors to see it through to a satisfactory completion.

The staff members live in the same community in order that they may confer daily and may avoid the danger of sections feeling that particular min-

isters are their pastors. Regular staff meetings for reporting and planning are held each week, with regular Council meetings each month. The Council holds an annual meeting of the Parish to report to the people. The churches hold annual meetings for their regular business and to elect Council delegates, no one of whom may serve more than two consecutive terms of two years each.

Each church draws up a budget to cover local expenses and after all these budgets have been accepted by the Council, they are included in the total Parish budget. This total includes the salaries of staff workers, their transportation allowances, office costs, and other general items decided by the Council.

Building a Program

The program of the Larger Parish is determined by the needs and interests of the cooperating churches, of which each has a committee made up of Council delegates, and all of the active leaders in the church and community. This puts the church in a position to build itself solidly into the entire life of the community and demonstrates a community purpose without which the organizations may find themselves at odds with one another. The general committee meets with the entire staff at frequent intervals to talk of community and church needs and to plan a program. The genius of the Larger Parish is that it visions a complete program which will serve all the needs of the people. The Council, with the staff, seeks to coordinate the many projected activities into a complete Parish program.

Individuals subscribe to the total Parish work through the churches in their own communities, and these contributions are sent by the local treasurer to the Parish treasurer, who pays all bills on the O. K. of the Council chairman. Even the missionary funds may be handled this way, keeping all the records in separate books but in one office.

The Larger Parish puts a strong emphasis on young people's work to meet the local needs and interests of separate groups. The program of each society may be distinct, but there is set up a Young People's Senate which meets at regular intervals with the director of young people's work. The entire league of societies holds occasional joint socials and inspirational programs.

Each church school has its own organization, but the superintendents and active workers meet together in a Central Committee on Christian Education, to discuss the administration of the schools and to direct a program of leadership training for the entire parish.

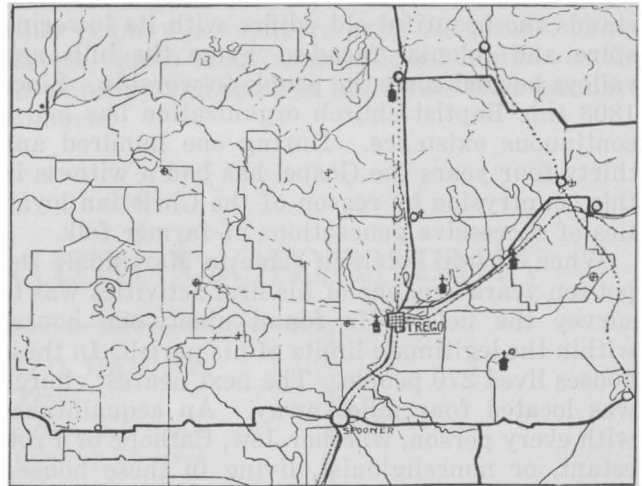
The staff Director is the editor of the weekly

Parish Calendar, which lists news of all the churches and their announcements, and is distributed in the services. A monthly Parish news letter is distributed by mail or through young people to every home in the area, regardless of church memberships. The young people's league edits and publishes a mimeographed booklet at intervals to promote fellowship, and finances it through small charges made at joint socials. There are contributing editors from each society and young people serve as mimeograph stencil cutters, crank turners, "printer's devils" and delivery boys.

The program of the Larger Parish develops as fast as local leaders can be found and trained. Over a period of years the projects worked out include an amazing variety of things. A list of these activities will prove quite convincing: church worship and preaching, church schools, young people's meetings and week-day religious education every week; pastoral service reaching everyone in the area and with special attention to the aged, the shut-in, and those who are ill or have special problems; organized church school classes with outside activities for all ages; young people's socials, community socials, men's clubs, boys' clubs, girls' clubs, 4-H clubs, Boy Scouts, Friendly Indians; basketball, baseball, volley-ball and bowling teams; banquets for classes, Mothers and Daughters, Fathers and Sons and the young people's league; book clubs, music clubs, dramatic clubs and many other kinds of hobby and special interest groups; camps, conferences and leadership training schools; junior choirs singing weekly in their own churches and on special occasions as a joint junior choir; an adult choir, special musical programs and vespers; pageants of a religious nature and several plays; community clubs for the adults and young people; the observance of special days, such as Thanksgiving, Christmas, Good Friday, Easter, "Religious Education Days," Rural Life Sunday, etc.; outdoor services for the churches and particularly for the young people's societies; an Easter Sunrise service; missionary societies and church aid societies; church suppers; a special Lenten program including a series of evangelistic meetings in each church, church membership classes for all ages, and special calling for church members; Holy Week services; sex education and marriage counselling; vocational guidance and testing; cooperation with the schools, the public health service, service clubs, Y. M. C. A., Y. W. C. A., and Grange; participation in all the denominational activities, materials and promotional programs;

special financial arrangements with doctors, the hospital and for higher education for promising young people; a yearly survey of the area with Christmas calls by the entire staff at every home (this usually requires a month!); AND THROUGH ALL OF THIS PROGRAM—IN PREACHING, TEACHING, CONVERSATION AND EXPRESSION — A CONSTANT DEMONSTRATION OF THE MEANING OF THE SPIRIT OF CHRIST IN ALL OF LIFE!

Now that this Parish has been organized and running for several years, what are the results? Not only has church membership doubled, missionary giving increased fourfold, church schools filled to capacity, nearly every young person a



The Trego Larger Parish—Wisconsin ●—Church ○—School

This map, from "The Larger Parish Plan," by Malcolm Dana, shows the district included around Trego, Wisconsin. Five weak churches united to pool their resources and to join in a program to serve the whole community in the name and spirit of Jesus Christ. Kingdom interest took the place of denominational interests

church member, finances adequate and steady even during the depression, but the Christian religion has become the *big thing* in the life of the community and individual and social redemption has become a glowing reality. To bring all of this wholesome activity and spiritual direction in a steady continuing church program out of the desperation and hopelessness of the previous situation has been the accomplishment of a devoted, courageous and kindly group of average Christians working through a type of organization known as The Larger Parish. There are many variations of the plan, variations in name, in number of churches and in number of staff workers, but the above description is in all essential particulars, the story of a particular Larger Parish, its life history to date.

A Church of the Countryside

By the REV. COE HAYNE, New York

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THE church at M—, New York, is in the open country. Not more than ten houses are within half a mile of the knoll upon which stands the beautiful old edifice with its towering spire and colonial façade. From the hills and valleys beyond come the people to worship. Since 1803 this Baptist church organization has had a continuous existence. During one hundred and thirty-four years the Gospel has had a witness in this countryside by reason of the Christian loyalties of successive generations of farmer folk.

When Pastor Peterson came to Martindale Depot ten years ago, one of his first activities was to survey the field. He found ninety-one houses within the legitimate limits of his parish. In these houses lived 270 people. The next nearest church was located four miles away. An acquaintance with every person, whether Jew, Catholic or Protestant, or nonreligionist, living in these houses, became the pastor's pleasant duty. His kindly, neighborly attitude became proverbial in the countryside. The people looked to him as their pastor and friend. True sympathy was the golden commodity this rural-minded minister had in his possession to dispense to those who sought his fellowship. In their joys or sorrows he loved them. During one year a couple, deprived of a fourteen-year-old boy who had been killed by a truck, received many messages from Pastor Peterson, and interviewed with him to help them reconstruct life anew.

There was much to be done to make the old church attractive. The shabby walls of the sanctuary did not at all assist in creating a worshipful attitude. The plaster had been falling from the ceiling and it was evident that the new pastor stood in danger literally of being bombarded out of his pulpit unless something was done about it. Estimates for installing a metal ceiling were secured and it was thought that the proposed cost was within reach of the people. The Ladies' Aid Society assumed the responsibility of decorating the walls and revarnishing pews and woodwork, recovering the cushions and putting up new shades. The women used the scaffolding erected by the workmen who put on the metal ceiling. The president of the Ladies' Aid Society designed

the paneling and the lady of the parsonage was head varnisher. The cost totalled a sum far less than the estimated cost of \$600 had the job been done by a contractor.

Some of the men thought that a quick and efficient way to improve the appearance of the woodwork was to spread thereon a liberal coat of paint. Not so thought the women. Beautifully grained wood, worth a fortune, to be smeared over with paint! The men today are glad they had not their way. The lady of the parsonage on scaffold and stepladder worked day after day with a small brush and an oak stain to obliterate the scars on the woodwork before the varnish was applied. All are pleased with the job.

The countryside has beauty. Why not promote beauty in the sanctuary of a church of the countryside. Cleanliness, quiet tastefulness in decoration, sunshine, good cheer—all these blessings are possible in the house of worship, all are especially desirable for people who enter the sanctuary directly from a world of outdoor beauty.

Something happened to the people when their church was made beautiful. It had been the custom to hold all social activities, such as plays, dinners, festivals and sales in the sanctuary. This one room was the only place for such gatherings. The pastor and the lady of the parsonage were glad to find many in the church who had a feeling that the sanctuary ought to be preserved for worship services.

Any record of the doings in this parish during the past ten years would be incomplete without mention of the help that has been given to the pastor by his wife and daughter. During an illness of her husband she was constant in her visits in homes and at the meetings of the women and as a teacher in the Sunday school. The "parish automobile" owned by and maintained by the pastor and in constant use for parish work is driven by the lady of the parsonage. The daughter has been a leader in the young people's movements in the county.

On September 29, 1930, Pastor Peterson felt impressed to pray as follows: "Dear Lord, I ask Thee for a building in connection with the church.

equal to the need for such a building to take care of the social life of this community for which this church is responsible in Thy sight!" The pastor claimed the promise of our Lord as recorded in Mark 11:24, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them."

By the following spring the people were ready to build. The old sheds were taken down and a fine social hall erected at a cost of about \$2,400.

All community gatherings of a helpful nature may be held in this commodious building, but the character of all gatherings is determined by the church. Among the activities made possible are monthly community birthday socials. Those who have had or will have birthdays during any current month, sit at a special table. This draws people who are not connected with the church.

It has been the practice of the pastor to use the

telephone freely to send out messages. He has memorized hundreds of Bible verses which he finds are a help at every turn in his work. Four years ago he expressed his Christian faith in the following:

O Jesus Christ, my precious Lord,
O'er all the earth be Thou adored.
For Thy great love, so full and free,
Is sweeter far than life to me.

This verse was printed in a county weekly newspaper and the next week a poem of three verses was accepted for publication. The editor asked the pastor to furnish more of these Christian poems and as a result they have appeared every week during the four years. At present eight other country newspapers print his poems. This service, "unto Him," has widened immeasurably his ministry and some of his verses have been set to music.

Cooperation in a Rural Community

By the REV. EDWARD D. HAMNER,
Oakwood, Texas

*Pastor of Blackfoot, Montalba, Oakwood, Slocum and
Tennessee Colony Rural Christian Churches*

SMALL town boosters like to advertise the multiplicity of their institutions. Some think it an honor to have many churches. Yet in most small towns and country communities, the fewer the churches the better for the community, for few rural communities are so populous that one church would not be far better than two or more competing churches. A vast majority of rural churches are in communities where there are other churches and few are without competition.

An efficient rural church must operate with two factors in its favor: a limited area, and adequate numbers. The limited area is necessary because of the many who, at least under present conditions, have no way to go long distances to the church services. The factor of adequate numbers is necessary in order that efficiency may be maintained and the program supported.

With a divided church—that is, where two or more denominations attempt to minister in the same area, the result will be either limited numbers, when the constituency is divided among the competing groups; or, if sufficient numbers are maintained, the area will have to be so widened that inefficiency results. And so, Christian unity

is not merely a theory, but a supreme necessity for rural America.

The average rural community, capable of supporting one church with a vital Christian program, is keeping up a skeleton existence for two or more churches, none of which are doing much except through a "weakly" Sunday school and part-time preaching. The cooperation between these churches will depend in part upon their respective polities. Little is possible between churches when each insists that it has the only true doctrine "once and for all delivered unto the saints." Between churches with broader views but loyal to Christ and recognizing their own limitations and imperfections, a large measure of cooperation and ultimate unity is possible. The nature of cooperation will depend upon *why we cooperate*.

Doctrines differ as to the form of baptism, the use of ritual and instrumental music, the rules of membership and form of government. Many and varied are our differences of faith and practice, yet, fundamentally,

Our fears, our hopes, our aims are one,
Our comforts and our cares.

It is because of "the tie that binds our hearts in Christian love" that we seek "the fellowship of kindred minds." We cooperate because of common aims, and hopes, and despite those things which divide. Some have assumed that cooperation is impossible between people who believe differently; others have shown that even those with extremely different views of the Bible and of some Christian doctrines may have happy and profitable fellowship. People with different tastes eat at the same table, those with varying ideas of style buy from the same shops, and members of the same family like different types of cars—so there is no need for us to despair because of differing ideas and tastes as to worship, organization, and doctrines. Christians may love each other, and work and have fellowship together despite these differences. If all of life were cut to the same pattern it would be drab indeed. Is not this true of Christianity?

Not merely because of common interests and loyalty do we cooperate; but because our ultimate aim is not mere cooperation, but unity. Our cooperation is the first step toward a closer relationship. It is to our shame that the Church of Christ is so divided. The Apostle Paul wrote: "Now abideth faith, hope, love, these three; and the greatest of these is love." But we have made articles of *faith* so great that they have divided us, and have even caused some professed followers of Christ to hate each other, and to contend one with another, instead of loving each other. Why cannot faith, hope, and love operate *together*? A vigorous and healthy Christian love need not diminish faith.

Our Lord prayed ". . . that they all may be one . . . that the world may believe. . . ." If our ultimate aim is to bring about the unity for which He prayed; our cooperation should be such as will contribute to this end.

The rural church is less able to survive denominational competition than the urban church because of the two factors—distances and numbers. Moreover, competition is destructive; it breeds an ugly spirit among neighbors, and like scattered fire it accomplishes far less than united effort.

Cooperation ought not to be the pseudo-friendly gestures of hostile groups, sparring for advantage, but should be marked by honest efforts to come closer together, and to accomplish together what we cannot do, or cannot do well, apart. Nor should we become discouraged if plans go awry, if others show a less cooperative spirit than we desire, or if plans occasionally back-fire. In the war against the world, the flesh, and the devil, the church of Christ may lose some battles, but it is not defeated. "We are pressed on every side, yet not straitened; perplexed, yet not unto despair;

pursued, yet not forsaken; smitten down, yet not destroyed."

Though it is because of a careless habit that we often omit the third verse of many hymns, we ought to omit the third verse of "Onward Christian Soldiers" until the harmony of our efforts makes it possible for us to sing honestly

We are not divided;
All one body we,
One in hope and doctrine,
One in charity.

What Unity Is Possible?

With this spirit and this goal, what cooperation is possible, and what unity is desirable between churches in a rural community?

Some steps must be taken before others are possible. Efforts to unite the churches of a community when no cooperative spirit has been developed would be worse than useless. There must be simple beginnings—forward steps—first achievements, before real unity is possible.

In communities where summer finds many people away on vacations and evening services slump, churches have found it advantageous to hold union Sunday night services. In one village of less than 1,000 population the pastors of the six churches (think of it!) worked out a plan whereby each pastor preached two Sunday nights during the three summer months, each preacher in the pulpit of another church than his own. Attendance was better than the combined attendance would have been if each church had held its own services, and there was the added advantage of fellowship together, and the inspiration of numbers. Union fifth Sunday night meetings, and the exchange of pulpits, have similar values.

Union revival meetings prove helpful if properly conducted. Especially where money is scarce a home-force meeting, with the pastors of the cooperating churches alternating in the pulpit, has proved satisfactory. When an outside preacher is brought in, he must be very carefully selected, as an evidence of even slight sectarian bias will react adversely. A charitable spirit shown by all parties is essential to the success of such ventures. For example, in one village union meetings were abandoned after a near conflict between two local preachers when one of them insisted, perhaps in fun, in calling the other's church by a disliked nickname. A spirit of love is essential in Christian cooperation.

The churches of rural communities often cooperate in "singings" and in taking a religious census. In one community three churches are working together on the "Lord's Acre" plan of finance. Each church has a committee of three members to operate for that church, and the three committees together form a community committee

to create wider interest in the plan. This community, needing a community hall for social gatherings, banquets, boys' and girls' work, and clubs, hopes that its Lord's Acre projects will provide such a building.

Among the most practical Christian work which can be done by the churches of a rural community are cooperative efforts to rid the community of liquor, campaigns against vice or corrupt government, and community-wide go-to-church campaigns. Rural churches may also unite in local charity work, the doing of which is, after all, as much a cardinal Christian virtue as a governmental responsibility.

Benefits of Cooperation

Such cooperation as we have suggested will develop a spirit which will in time make possible even closer relationship. Opposition to cooperative efforts will often come from people who are strongly sectarian and when actual union takes place there is almost sure to be some disagreement. Wisdom, tact, careful planning, and above all the spirit of Christian love under all circumstances are needed to produce harmony. Opposition should not be ruthlessly brushed aside, or disdainfully ignored, but should be melted with the warmth of Christian love. We "can do all things through Christ who strengthens us."

Union Sunday schools can be maintained in many rural communities. In one community, the union Sunday school died when a narrow-minded minister set out to oust all teachers not of his particular sect. After several years another minister of the same denomination, but with broader sympathies, made progress by preaching Christian unity and inviting people of the other churches in the area to share in the teaching work. An agreement may be reached not to argue over points of doctrine on which the churches differ.

Young people, not having sectarian loyalties of long standing, work well together. The union young people's society, whether strictly nonsectarian or a denominational society for all the young people of the community, has been a pioneer in Christian cooperation and unity. In one community the older young people have a Christian Endeavor Society in one church, while the younger ones have a B. Y. P. U. in another church. A fine spirit was evinced in the omission of a program in the quarterly which the other churches did not accept. Another union young people's society uses the literature of one denomination for six months, then changes to that of another for an equal period.

A federated woman's missionary society has been organized in one rural community. The two

churches represented have separate organizations which work as circles, and alternate in presenting united programs. Each group supports its own denominational work.

Nearly one hundred years ago, pioneers from Tennessee settled in a rural area of Texas and built a school and church building. There have been organizations here from time to time of at least five different denominations, but always the people have cooperated at least to the extent of having a common church building. At present there is a union church building, with union Sunday school, union young people's society, and federated woman's missionary society, but with two church organizations, each maintaining its own part-time pastor. The church property is maintained by a joint fund consisting of five per cent of the income of each of the two churches. Another union church cares for its building main-



A CROWDED COMMUNITY CHURCH, ANDERSON CITY, TEXAS

tenance through the treasury of the union Sunday school; and with special calls for funds for insurance, paint, and other additional expenses.

The ultimate goal of every rural community should be to have *one church*, adequately serving *all* the community. Community churches of various types are proving a success. When any unity seems possible, that type should be chosen which seems most appropriate for the particular community such as the federated church, the denominational community church, or the nondenominational community church. Whatever the *form* of unity, the success of such united groups will depend much upon the wisdom and the Christian spirit of its leadership.

Christianity is like a wheel. Christ is the hub; the denominations are the spokes. The closer we are to Christ, the closer we are to one another, and people who have the spirit of Christ can work together in harmony, even though many of their ideas differ.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

The Ministry of the Rural Colporter

By JOHN C. KILLIAN, D.D., Philadelphia
*Secretary, Colporter Department, American Baptist
Publication Society*

DURING the last twenty years stupendous changes have come to rural life. Millions of people have moved to the city; thousands of farms have been abandoned. The farm enterprise has become dependent upon world markets which in turn has introduced a new struggle in economic security for rural dwellers. In areas which the colporter-missionary serves, the problems have become greatly intensified. There is an austere poverty among many rural people, and because of the long years of independence this sturdy stock has greater hesitancy to apply for welfare relief even when that is available.

Year after year of crop failure and dust storms have dimmed their hopes and left upon their faces the seared scars of dreams for better days. They have been driven backward in the vain attempt to mask a keen sense of inferiority. The barrier of isolation has been widened between them and the people of the distant town with whom they mingled previously. In these sections, off the beaten highway, one can see the old cars which have been jacked up and unused for three and four years, waiting in hope that the next crop will enable them to secure the needed license. In one section I saw seventeen cars owned by farmers, but fifteen of them had been upon blocks for several years.

The change in the rural church is pathetically parallel. The inability of a small, decreasing rural group to maintain the church as formerly has meant, in many instances, a lower standard of leadership or closing the church altogether. The great vast area of western prairie and desert, as well as rural sections in some eastern states turn to the mission boards for help. To our shame be it said, that when this group of Americans need encouragement, our response is so inadequate. Yet, those who have ministered in these fields have labored heroically and have reaped a hundred fold harvest.

In the early days of colportage a hundred years ago,* the missionary traveled about on foot carrying his handbags suspended around the neck,

filled with Bibles, books, and tracts. The story of Christ was shared with those he met by the roadside, and those he visited in the homes. The Bible was a strong force in recognizing God on the frontier. Many strong Sunday schools and churches today date back to that early visit of the colporter. Following this the Chapel Car was launched, with a church and parsonage combined. Thus the missionary and his wife were able to reach the people more effectively in the new and growing towns along the railroads.

Horse and wagon were needed to extend the services to groups settling in areas far from the railroads. With the passing years this equipment has changed, to Chapel Autos and now to the latest model of automobiles, where the missionary can speed across the barriers of desert and sagebrush to some home or outstation seventy or perhaps a hundred and fifty miles away from his base. This modern car can often be seen parked by a small cabin, or perhaps in the midst of a cluster of homes squatted irregularly upon the dusty sands, or in front of a schoolhouse. The latest venture in equipment is a modern all-steel trailer.

Today colporter work is varied, though it retains some of the earlier methods. The great need now is to give support and encouragement to those organizations and to develop native leadership through preaching and Christian education.

During the years of financial depression, nineteen churches in areas of need in one state alone would have been closed, but for the work of these colporters. Because of the new comity policy of some larger denominations many of these churches now serve the entire community and the missionary ministers to all groups. In drought-stricken areas where more than two-thirds of the church members are on relief, and they were unable to keep a pastor the worker has been a great blessing.

In another field the missionary worked in the areas surrounding the town. Outstations were formed and members were lined up with the town church, which could not have kept their own pastor without the aid of these newly interested groups.

* The work of the Colporter-Missionary Department of the American Baptist Publication Society was started in 1840. (Since 1922 this work has been done in cooperation with the American Baptist Home Mission Society.)



THESE AMERICAN CHILDREN HAVE NEVER BEEN REACHED BY CHURCH OR SUNDAY SCHOOL

In one fine community strong factions had developed, weakening the church almost to the point of death. The last group holding the fort were unable to support a pastor and the others were quite unwilling to cooperate. The State Secretary offered to send a colporter-missionary acceptable to all when they agreed. The result reads like a miracle. Disaffected groups gradually returned, and in less than one year the fine church was again self-supporting and reaching out into needy areas. The blessing of a live church is that it transforms the community. One of the business men of a town where the missionary served, writes:

You have made our community a better place in which to live, you have helped to make our neighbors and, in fact, our customers, better people with whom to deal.

In another town the Superintendent of Schools states:

I have observed a marked transition from the early Western-town ideas of drinking, gambling, and uncouth society toward intellectual refinement and Christian ideals, and an outlawry of the former evils.

Recently I stopped on Saturday night in a western town on the edge of the desert where a new man had been sent to reopen the church. That night the town was all astir. Ranchers had come miles to attend the opening of another saloon. The town was literally ablaze with gambling dens and saloons, twenty of which could be counted from the hotel window. Sabbath morn-

ing had dawned when the last of the revelers drove away noisily; then a strange stillness prevailed. A few hours later I met with a group of about fifty people who had gathered for worship. Repeatedly they expressed their gratitude for the missionary that had come to them, for now they had new courage and felt that they would be able to contend against the forces of evil and to rear their children in the fear of God.

Picture another town nestling on the edge of a drab desert waste of sagebrush and cactus. But the town is not drab. It is a blooming oasis. Here the missionary's wife was a great lover of flowers. Her first attack against the unloveliness of the town was made on an old dump heap on the corner near the parsonage. A transformation followed and it became a veritable old English garden with tall delphinium, fox glove and Canterbury bells. Then the town began to change. A new day has come to the church which has grown steadily in strength and membership. The story is well told in a letter:

How grateful we are to have had your colporter and his wife here these years! Their home and the church are the center of all that is worth while in the village and for many miles around. Each summer when I have returned to the valley and noted the steady change for the better in people's personal appearance, and in their poor little door-yards, I have been astounded.

These phases of the colporter work give a glimpse of the well-rounded and effective program. While the form of missionary service may

have changed through the years, and while the services needed now in a community more often pertain more to the reviving and reorganization of Sunday schools and churches, the work of the colporter-missionary still remains a distinct effort to reach the isolated and to carry the message of Jesus Christ into the home through house-to-house visitation. Isolation and poverty have built barriers to fellowship with other Christians. It is a great joy to ride over the dreary wastes and then come unexpectedly upon a new cabin home and discover that some folks are disciples of the Great Galilean.

One worker tells of a place where a few homes were clustered among the hills of Wyoming. In the stillness of the evening he heard the sound of an organ, and a voice singing the old familiar hymn, "Nearer My God to Thee." He discovered a woman of about seventy years of age, seated at an old organ. Over fifty years ago she had moved

men to any religious approach made his work almost impossible. His efforts met with continued failure to win the men. One day he chanced to enter the cookhouse, and noticed that the cook was very angry, and stormed out that his assistant had deserted. If the men did not have their hot-cakes they would be angry. The missionary said, "Give me a start, plenty of batter, and two griddles, and I will help you out." When the men heard that the "Sky Pilot" was going to cook the breakfast, they chuckled, but they ate until it hurt. He kept them supplied and won the hearts of those men so that the work was made easy.

Another worker, in ministering to the suffering, changed the front seat of his car so that it could be turned back and made into an ambulance. He writes: "I have carried the sick one hundred miles to a hospital, and have taken the dead to a morgue. I have laid back the top, placing the casket across the body of the car, and driven



A MODERN ALL-STEEL TRAILER THAT CARRIES THE GOSPEL TO OUT-OF-THE-WAY PLACES

from Ohio to the far west and for years had driven an old lumber wagon more than ten miles each Sunday to play the organ for the Sunday school in the little log schoolhouse. During the last three years the services in the schoolhouse had been discontinued, except when a visiting preacher passed through, but this woman had kept up the Bible school.

To become identified with the people one must truly become "all things to all men." One worker found it helpful to study osteopathy and medicine, so that he might relieve physical suffering. The wide territory which he covered was without a physician, and the people were generally too poor to go the long distance for medical aid. It was a joy to stop at some home where a severe headache had been working its ravages upon an individual, and with a slight adjustment, bring instant relief. He would often trek over the mountains to isolated cabins in the lone hours of the night when the call came for help.

One missionary who was sent to work in a logging camp found that the cold indifference of the

many, many miles to the cemetery. In these days of drought, depression, and grasshoppers, I have been able to serve in this way."

In the rural sections the missionary comes to the people as the voice from the world outside. One writes, "I called at a ranch where the people had lived for twenty-six years, but I was the first preacher who had ever entered their home. In another ranch, they told me that I was the first preacher who had called there, and they had lived on this large ranch for 16 years. They appreciated the visit so much that after dinner all the men were called together and a service was held."

All the homes are neither along the back roads nor cabins among the hills. Many ranches have dwellings that are models in every way. From one of the prosperous families a gift came to the worker with these words: "When we were poor and beginning life in the West, you were our friend; now we are able, and we want to remember your work."

In these days the missionaries are redoubling their efforts to identify themselves with the young

people, great numbers of whom are in these rural areas. Many have missed the opportunity for education. Others have gone off to a denominational college for perhaps a year, and have been compelled to leave, with their dreams uncompleted. Again, many have graduated from college, but have found no opportunity for work, and have been compelled to return to the ranch home. To these young people, with their ideals in jeopardy, the colporter-missionary and his wife are a stabilizing influence.

One young missionary and his wife tell of a visit to a home where there were three young people who had great hopes. After they had discussed things of common interest, the afternoon had worn away into evening, and the missionaries started to leave. The young people followed them and stood by the car, as though reluctant to part with this voice which had awakened again a great longing in their hearts. Under the prairie

stars they talked for another hour of the real verities of life, and there they yielded their hearts to Christ and resolved to follow His way.

In one of my trips west, I visited a settlement of Russian people, and attended a service with the colporter, who mentioned the fact that during the last two years he had baptized twenty-one young people. At the close of the service he asked those who had been baptized to come forward and twenty young people responded. A splendid group with great potentiality! In one of their homes, in the absence of the mother, a child of twelve prepared a most tempting meal for us, one that would have been a credit to an experienced housewife.

As objects on the western prairie are clearly silhouetted against the sky, so the colporter-missionary in his life of "ministering" seems to stand out in clear relief as a follower of Jesus Christ. Like a golden thread running through all their work is their passion for the souls of men.

Importance of Pioneer Sunday Schools

By JOHN M. SOMERNDIKE, New York

Secretary for Sunday School Missions, Board of National Missions, Presbyterian Church, U. S. A.

THE Sunday school has been characterized as "the most flexible, adaptable and far-reaching institution ever designed for the conversion of the world." As an evangelizing agency its effectiveness has been abundantly demonstrated in the results achieved during the past fifty years by Sunday school missionaries. They have adapted the Sunday school to the spiritual needs of unchurched rural communities and neighborhoods in a manner that has made it one of the most potent factors in establishing Christian standards of community and family life in new rural localities. They have also made the Sunday school the pioneer of the church, and in hundreds of places have blazed the way for the organized church and the settled pastor.

A few years ago, the late Dr. Warren H. Wilson, whose leadership in matters pertaining to rural church work was recognized by all evangelical denominations, paid this tribute to the effectiveness of the rural Sunday school:

The beginning of the reconstruction of a country place is often the founding of a Sunday school. The limitations of Sunday school work are well known, and you will find these limitations if you do Sunday school work; but it is well to go ahead to the limit before you try another method. Country people are religious. They believe that

their children should learn religion. More than they crave the Gospel for themselves, they believe in it for their little ones. It is frequently possible to enlist rough men who know no Scripture and profess no religion in the support of an active school for the children on Sunday, because of the universal belief of all serious men in the necessity of religious training for the young.

One hundred and forty thousand children in nearly three thousand rural unchurched communities and villages are receiving Bible instruction and training in Sunday schools which have been planted and fostered by Sunday school missionaries. In almost every case, they represent the only Christian organization in the community, in localities where churches cannot be maintained. They provide the means of character-training for boys and girls who know no Christian minister and who never have an opportunity to attend a church service. But the great need is only partially being met. More than four million children of school age living in scattered villages and hamlets on the western plains, who are receiving their education in the "little red schoolhouse," are yet unreached by any Christian teaching. Two and one-half millions of Negro boys and girls living on plantations or in sawmill and turpentine camps and children of the sharecroppers, poor and neg-

lected, are similarly underprivileged so far as spiritual advantages are concerned. In the "hollows" of the southern mountains and in rude cabins hidden away in the fastnesses of the "Great Smokies" tens of thousands of boys and girls are growing into manhood and womanhood without any opportunity to come into an appreciation of life at its best through the teaching of the Word of God and the principles of Christian living, which is their rightful heritage.

While the Christian forces of America are not wholly to blame for these conditions, neither can they disclaim the responsibility for their correction in an age that recognizes the importance and significance of Christian child nurture. Science, education, and law are busily at work in formulating ideals and programs, in creating public sentiment, and in promoting legislation for the purpose of developing the children of this generation socially, morally, and physically. Shall the Christian agencies of our nation be less zealous or less progressive than they in providing for the soul-culture of that portion of the nation's children who are denied their full heritage of Christian knowledge and life through no fault of their own?

Recently a Sunday school missionary, reporting the development of a community Sunday school in a pioneer settlement in Wyoming, wrote:

Someone wrote me recently and asked if this type of pioneering work was as important now or as necessary as it was in the earlier days of the settlement of the western plains. I answered by telling him the story of our community Sunday school at Poison Creek. These people are all homesteaders and most of the men work on the Northwestern Railroad in the summer but have no winter work. They have from fifty to sixty in attendance every Sunday. Some of the children from eleven to thirteen years old had never been inside of a Sunday school. The parents had no Bibles and were ashamed to have me know it and we ordered ten to be used in the school. The men take part and are as interested as the women. The women said in the beginning: "This will not be a school just for women and children, and if the men don't come there will be no Sunday school." So the men do their part in teaching, singing, and planning. Very soon I am going to have a communicants' class and I believe over half of the group will join our church . . . they want a real training class before they join, and I am glad to be able to give it to them. I am hoping in a year or so to organize a church at this place. It will be the only one within seventy-five or one hundred miles and will give the pupils in my other community schools a church to join.

Poison Creek Sunday School

The story of Poison Creek Sunday school illustrates the conditions of spiritual need that prevail in thousands of communities and neighborhoods throughout our land and can be remedied most economically and successfully through this type of pioneer missionary service. Its catholicity in not requiring any subscription to a denominational creed or form of government wins local co-

operation. Many community Sunday schools that are organized will never develop into churches, but the results of their work in shaping the lives and characters of boys and girls after the pattern of Christ and preparing them for Christian citizenship more than justify the comparatively small expenditure of the missionary funds of the Church for the support of this work. Out of these community Sunday schools have come young men and women who have dedicated their lives to service in the pastorate, in mission fields, and in other forms of Christian activity both in our own and in other lands.

After three days of visiting homesteaders who were pioneering a new country in northern New Mexico, the Sunday school missionary conducted the first religious service ever held in that region. Nearly one hundred people crowded into the little log schoolhouse. The cold north wind whistled through the cracks as the building had not been "chinked"; neither was there a floor in it. About half of the congregation sat on the ground as there were not enough benches for all. There was not an organized church within a hundred miles. He preached the first sermon that had ever been preached in all of that country. At the close of the meeting, the group voted to organize a Sunday school. The work prospered, and the entire community cooperated in carrying forward its program. Several months later, responding to an invitation to conduct an all-day preaching service in this community, the Sunday school missionary found himself at the close of the morning service surrounded by an earnest group of leaders in the community pleading for the organization of a church. Within a few months they had the joy of being called together for the formal organization of their congregation and for the dedication of a little white frame church building which had been erected through funds procured from individuals interested in developing this type of pioneer missions. Arrangements were made to conduct regular preaching services in addition to the Sunday school. Soon a minister was placed in charge, and a comfortable manse erected beside the little frame church. The need of high school training for the young people having developed, the Sunday school missionary's advice was again sought and through his influence with the county educational authorities a high school teacher was appointed. The little log school did not provide sufficient facilities for high school work and under the leadership of the Sunday school missionary the community set to work to build a high school, hauling the logs one by one from a distance of ten miles back in the mountains.

"When I think of this community," writes the Sunday school missionary, "I think of a dream realized; of a prayer answered; and a happy

community of Christian people working and worshipping together for the building of the Kingdom of God."

The planting of a Sunday school is only the beginning upon which a community consciousness of the necessity of maintaining and developing



GOING TO SUNDAY SCHOOL THROUGH A SNOWSTORM
IN THE DESERT

This is one of the difficulties met by missionaries in ministering to scattered populations

Christian influences is to be built up. It has always been the policy of Sunday school missions to put forth every possible effort to assure the growth of new Sunday schools and to integrate them into the life of their respective communities. The churches that have grown from this work and the three thousand community Sunday schools that are permanent organizations under the fostering care of Sunday school missionaries bear impressive witness to the achievement of this purpose. This effort toward permanency has found expression in the policy recently inaugurated of combining the community Sunday schools within given areas into missionary parishes. Under the leadership and supervision of the Sunday school missionary an intensive program of religious education and evangelism is carried on. Even though there is no church organization in the area, all the elements that enter into an educational service for the Christian teaching and training of children and youth, including adult education, are capable of successful adaptation. Practically all of pioneer Sunday school missionary work in New Mexico and Arizona is now organized according to this plan. In New Mexico the work is represented in ten missionary parishes, comprising nearly one hundred community Sunday schools. During the past year two new parish groups were organized in Arizona and one in Colorado. In each of these parishes, one or more groups have been organized into congregations. Too weak to provide any substantial local support for a pastor, they are served by Sunday school missionaries in the same manner as the communities which have a formal church organization.

A forward step has been taken in the Negro

work in the Southern states in planning for the organization of all our fields on a similar basis. Parishes have already been established in South Carolina, Georgia, and Alabama. Creole work has progressed with remarkable success under this missionary parish policy. In the southern mountains there are the Leslie County Parish and the Pikeville Parish in Kentucky, the newly established parish organization in Rhea County, Tennessee, and the Hughes River Parish in West Virginia. The parish program includes the following:

Organization of Parish Council.

Sunday school held regularly throughout the year.

Vacation Bible School.

Week Day Bible Instruction in cooperation with public schools.

Young people's work and other age-group organizations. Leadership training.

Adult education.

Promotion of family religion.

Evangelistic services.

Parish institutes and rallies.

Financial cultivation for local support and benevolences.

Enlisting the Women

One of the most significant developments of recent years is the promotion of a movement to enlist Christian young women who are teaching rural public schools in giving Bible instruction to their pupils. No elaborate machinery or procedure has been set up and no salaried officials or offices have been created for the purpose of supervising it. Growing out of our knowledge of the fact that the children in thousands of "little red schoolhouses" throughout the United States are being taught by young women, many of whom have received training in Christian families and



A PRAIRIE CHURCH -- THE RESULT OF SUNDAY
SCHOOL WORK

This church is forty-five miles from the railroad. The pastor lives fifty miles away. The nearest other church is 40 miles

churches, it was proposed that wherever practicable, and as an expression of their own desire to render a service to Christ, they designate one hour each week after school sessions during the school term for Bible instruction. To guide them in this work a series of six books under the title

of "Manual of Week-Day Bible Lessons" was prepared, containing material for Bible instruction for children through the six years of their elementary school attendance. A book for pupil's handwork on each lesson for each of the "Manuals" is provided for their use.

The response of rural school teachers and of county and state superintendents of education throughout the United States has encouraged belief in the possibilities of this movement. More than four millions of children are enrolled in rural district public schools. Many of these children live in neighborhoods where there is not even a Sunday school. They do not, and many could not, attend the Sunday school in the nearest town, because the "nearest town" too often is from ten to fifty miles distant. Unimproved roads and lack of suitable conveyance makes traveling difficult. Can we fully realize what it has meant to upwards

of two hundred thousand such children, taught by more than nine thousand school teachers who used these Bible lessons last year, to receive the knowledge thus imparted to them, in connection with their public school training?

The Vacation Bible School likewise has been adapted to the rural communities of our land as a means of supplementing the instruction provided by the community Sunday school. Upwards of two thousand communities were blessed by such schools last summer. More than one hundred and thirty thousand children were enrolled in them.

Still there is need for the extension of Sunday schools, supplemented by the Vacation Bible School and by week-day Bible instruction in all parts of rural America. It is a great and pressing need. The Church as well as the nation marches forward on the feet of the children and youth. They can and must be won for Christ.

The Church in the Heart

By MRS. RUTH C. MULL, Ashland, Kansas

THIRTY years ago it was a common thing, especially in Western Kansas farming districts, for a community to organize a Sunday school to meet in the neighborhood schoolhouse. Some intelligent, Christian woman, usually with a family of children, who had some ability in drawing together the neighborhood, would start the Sunday school. Occasionally a minister from a neighboring town would come and preach after the Sunday school.

A comparatively small number of rural churches were built in western Kansas outside of the towns. It has been said that Kansas people, with their Puritan heritage, do not have the church habit that might have been expected.

When my grandmother came to a western cattle ranch, comprising some thirty-five sections, the nearest neighbor was fifteen miles away and was reached only over a rough prairie country in a buckboard or on horseback. Once when, as a child, I was complaining because I couldn't go to Sunday school, she remarked:

"My dear, you will have to learn to have Sunday school in your heart. When your grandfather and I first came to Kansas it was almost two years before I was inside of a church. Grandfather and I drove to Dodge City, fifty-two miles, in a buckboard to buy lumber for a new barn. I felt 'home' again after a long absence when grand-

father said that if I wanted to we would postpone starting home until after church on Sunday morning. I've always had my books but I think I missed the music most of all."

Sunday school and preaching services in rural schoolhouses are practically a thing of our pioneer past. Automobiles have made distance such an unimportant matter that those who can manage drive into the town churches. But distance is still a problem to our people who live in the ranching districts and to our wheat farmers who, in passing through the depression and drouth in the "dust bowl" find gasoline money a real item.

My husband and I live on a western cattle ranch where our nearest neighbor is four and one-half miles away, with four gates in between. They who refer to the west with its "wide open spaces" have never taken into account the barbed wire gates that a good cow man builds. For the first year, on Sunday mornings, I prepared breakfast for from two to five cowboys, attended to my house work, drove twenty-two miles to Sunday school and church and returned home in time to prepare a late Sunday dinner for my men. It was necessary for me to go alone to church for cattle feeding and ranch work go on without consideration of Sunday. I soon felt that in the hurry I was losing a measure of serenity. So like my grandmother I turned to church in my heart.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

Building Your Program for the Coming Year

As stated last month the Department Editor finds it impossible in the nature of things to obtain "Tested Methods" bearing on the new themes to include in her copy sent for publication previous to the appearance of the study books and their presentation at summer conferences; and as her stated function is not to provide raw material but tried-and-proved-good blueprints and specifications for its use, specific helps for the home mission topic must be delayed until the September issue, while those on the foreign may appear on schedule in October. You are invited to send in your own plans for handling "Rural America" and "The Moslem World," as well as any other subjects you may desire to substitute.

Regardless of the specific theme, certain fundamentals should be adhered to by the program builder. And while careful adaptation to the age interests of the various groups is imperative, is there so much difference between the gray matter, the motivations and the reactions of men and women that sex corrals are necessary? If so, missions must be considered as a thing apart in general education and even in modern business life, where the sex like the color line is in process of erasure. Of course there are certain differences of function in field activities that must persist because of dyed in the wool human physiology; but in local mission study and endeavor and in the authorship of plans, shall we line up as "boys" and "girls," "men" and "women" when a union of forces would make for greater efficiency?

Include among your program specifications these pointers, illustrated by such "effective ways of working" as have been contributed lately to this Department:

1. No appetite tickling condiments, no blurbs of coloring, no mere entertaining features will build or maintain vitality for earnest missionary endeavor. While variety and attractiveness in catering greatly increase the effectiveness and are, therefore, desirable corollaries to solid subject matter, it is fatal to major on these or to make them paramount in importance. Using the current study books as adapted by qualified educators to the age interests insures this worthfulness of subject matter, although other themes may be substituted. The advantages of falling into step with other Christian workers simultaneously considering the same things, and also of availing oneself of leaflet and magazine literature supplemental to the current topics is not to be disregarded. THE REVIEW and various denominational missionary publications keep these united study themes in the spotlight each year. In ensuing issues of this Department fresh plans from outstanding workers will be presented for aiding pastors, Sunday school leaders and directors of other church groups in their task of "making the whole church missionary minded."

2. Handling worthful material in sequential study rather than disconnected programs makes all the difference between ephemeral and permanent effect. This is not so difficult as it seems. New recruits in this endeavor may not know that practical supplementary How-

to-Use pamphlets are provided for the adult books, while an abundance of concrete plans and devices are included in the books for young children, which accounts for the slightly higher prices of the latter. A leaflet on "Mission Study—Aims and Ideals," by Mrs. Charles P. Wiles, says:

One of the striking features of secular education is the way in which education is being adapted to national needs. Personal hygiene, domestic science, industrial and agricultural education and many other civic needs are being studied systematically instead of being left to the uncertain and spasmodic influence of home and community. Short courses, part-time work, etc., all indicate what the State is willing to do for the sake of efficiency. These are a challenge to the Church to cultivate her own special field with equal diligence. . . . The reason why many Christians are lukewarm on the subject of missions is that they have never visualized the world and its stupendous needs. . . . *For the great work confronting us, every Christian needs convictions clear and deep. Convictions such as these cannot be secured by an occasional missionary sermon or address or even a missionary meeting once a month. Secular education treats no subject that it takes seriously in this manner. "Every member of the Church of Christ a student of present-day needs and opportunities" should be our campaign motto.*

It is not always possible to secure formal study on the part of a group. Mrs. Katherine Brenner says in *Woman's Home Missions* that at one meeting the leader gave out questions on a chapter in the study book at the beginning, telling the membership to listen closely and they would hear the answers before they were through. The church bulletin announced that another meeting would have a Mail Order Program. At the meeting an improvised post office contained a postmaster who received from a uniformed mail

(not male) man a bag of letters and post cards, the former containing parts of the chapter under consideration addressed to members who would share them with the membership, the postmaster himself adding a touch of humor by stopping his distribution to read some of the postals aloud. Other mail consisted of copies of *Woman's Home Missions* containing marked passages, some of which were to be read at the meeting and the rest taken home for consideration. Mrs. Brenner says:

The leader had all mail listed and called for letters and various items in order. The enigmas and shorter clippings were read first so that those receiving letters had a chance to read them over. Clippings were pasted on postcards, also enigmas, answers to which were to be read. Some of the mail was left unaddressed till the meeting so that every one received something. A parcel post boy brought a large package by special delivery, which contained doughnuts, sugar and a package of coffee addressed to members of the entertainment committee. Special music also came to the ones who were to sing. We hope that many new subscribers will be added as a result of the meeting. (It should be stated that *Woman's Home Missions* features the current study topics.)

Visualizations and dramatizations, if kept in subservience to the subject matter, are not mere trimmings and appetizers but adaptations to normal human needs. Pastors and mission study leaders who have not yet learned the superior values of moving pictures in presenting their messages are missing a great opportunity. For the benefit of those who are not regular readers of *THE REVIEW*, we will repeat addresses given once before. "Movies" in either 16mm. or 35mm. sized films may be obtained from:

- Beacon Films, Inc., 25 West 45th St., New York.
- Holbrook-Smith Production, 33 West 60th St., New York.
- Pilgrim Press, 14 Beacon St., Boston.
- Division of Visual Aids, Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia, Pa.
- Y. M. C. A. Motion Picture Bureau, 347 Madison Ave., New York, or 19 South La Salle St. (Room 10), Chicago.
- The Religious Motion Picture Foundation, 140 Nassau St., New York.
- The Japanese Tourist Bureau, 551 Fifth Ave., New York, and The

National Motion Picture Service, 723 Seventh Ave., New York, can furnish a limited range of travel pictures free from rental fee.

Various denominational mission boards have also prepared good films on the current studies and other topics. Send for catalogues and price lists.

A great variety of visual and dramatic material is listed in every denominational catalogue. Next month we shall present this topic in further detail, also deal with activations and personalizations of missionary themes.

A Plan for Personal and Kingdom Growth

In the "teaching mission" which inaugurates the three-year campaign leading up to the celebration of the Seventieth Anniversary of the Woman's Foreign Mission Society of the Methodist Episcopal Church, mentioned last month, an initial plan is the issue of a personal notebook entitled "My Record," with a seven-pointed star as a companion. These are to be placed in the hands of as many women as possible, both within the organization and among the unenlisted in the church at large. From the keynote of the Cross on the front cover, the book elaborates its contents as "Personal Growth Material," calling upon the world-wide membership of the Society to unite in a climb to higher levels of personal religious living, of understanding and intelligent service, and of informed and effective leadership.

The objectives under each one are outlined as (1) Personal Growth through prayer circles, use of specific growth material, significant worship services, devotional reading and meditation, retreats; (2) Education of Members through study of the "giving projects"; study of "Valorous Ventures"; reading of the missionary magazine, group study, etc.; (3) Development of Leaders through enrollment in the leadership training courses, in which shall be enrolled every junior and young people's leader in 1937-38, plus at least one from each woman's society auxiliary; enrollment in Board of Education courses for those having completed the W. F. M. S. courses; emphasis on reading for leadership development; attendance upon training centers inclusive of coaching conferences, retreats, district and branch meetings.

Following these objectives is the

Personal Growth Material included as a constituent in each of the above endeavors. Every member receiving a book is asked to outline for herself a plan for growth by choosing from the given list such things as she is willing to undertake for her development, keeping tab on her work by marking points on a "Check Your Progress" schedule. Among the possible choices in building a plan of life are (1) Suggested Means, such as observance of the daily quiet hour, reading books on religious thought and experience, serious study of sections of Scripture, membership in a prayer group, memorizing Scripture passages, hymns and devotional poetry, participation in a prayer retreat, etc.; (2) Reading for Personal Growth, the books listed including "Victorious Living," "Ways of Praying," "The Meaning of Prayer," "The Upper Room," "Practising the Presence," "Skyward," "Paul's Secret of Power," "Discipleship," "Challenge and Power," "The Transforming Friendship"; A Checking List of Observed Results, such as the increase of peace, joy, patience with problems, absence of personal resentment, *willingness to do hard things without recognition*, love of fellow men regardless of color, realization of answered prayer, consciousness of God's presence, eagerness to share His riches, commitment to His leadership in missionary endeavor at home and abroad.

Means suggested for Membership Education (a choice to be made as before) include planning and presenting a missionary program, reading the mission study textbook for the current year, regular reading of the missionary magazine and of current international news, promotion for participation in a forum on world trends, reading from the membership education list of at least one item each on world peace and alcohol education, cooperation in the promotion of missionary education in the local church.

"Leadership Development" suggests as means: Reading and study of a specific list of materials (which follows as a citation of outstanding books) and of training courses; attendance upon district and branch meetings; coaching conferences, retreats and schools of missions; study of psychology, public speaking, social trends and world affairs as opportunity offers; attendance upon institutes for peace and alcohol education; cooperative leadership in local church affairs.

Following each of the foregoing lists is a schedule for checking conscientiously the person's observed progress, as in the case of the first section on "Personal Growth"—and a heart-searching list it is! "I am willing to follow as well as lead"; "I will accept minor responsibility as gladly as conspicuous leadership"; "I can work harmoniously with others"; "I have surrendered myself, my time, my talents, my means to the work of the Kingdom, subject to the guidance of God"; "I have become a tither";

"I do not drink nor serve alcoholic beverages and I support efforts against the liquor traffic"; "I have become thoroughly interested in missionary work"—these and other queries, considered prayerfully in one's quiet hours, can hardly fail to be used of God in stirring up the Christian conscience and bringing out one's increased endeavor.

The star contains on one side the seven points of emphasis for the three years, and on the other a suggestion for membership development. One of the points on the star indicates the attempt being made to tie up all the units of work on the field—the organizations of women closely linked with the local auxiliaries in all of their endeavors.

Are not these points in this plan worth "borrowing"?

Missions in Terms of the Child's World

BY ANNIE ALLISON,
Richmond, Virginia

When my primary children, from six to nine years of age, were going to study Japan I planned the course in the form of a trip, collecting pictures, making posters, paper flowers, models of houses, fans, lanterns, etc., before the class began.

On the first day they were told to go into an adjoining room and buy their tickets, then take their seats in the train for Seattle, the seats being their own small chairs arranged car-wise. One of the boys wearing a cap and armed with a conductor's punch came out and handled the tickets—long strips of pink paper.

On arriving in Seattle we changed to the steamer, *Empress of Japan*, so the chairs had to be rearranged as on a deck and newspapers spread over the children's knees in lieu of rugs. Soon the band, composed of children, came out on the deck and began to play a collection of toy instruments I had made, and the little folks greatly enjoyed this "music."

Chairs placed alongside of tables gave the effect of upper and lower berths, with the newspapers as covers. The trip was surprisingly short and very soon we arrived in Japan. While the children went out for a short recess, some of the posters, pictures and artificial flowers were arranged to give a Japanese atmosphere. We were welcomed

by "Taro" and "Ume"—two children dressed in kimonos—who invited us to a tea where we met their mother. She let us go out to her garden and pick iris (some I had made). Then we learned how to make small paper lanterns from the colored borders of wall paper, and these we strung all across the front of the room.

We next decided to take a jinrikisha and climb Fujiyama, a larger poster of which hung on the wall. Two broomsticks run under one of the kindergarten chairs simulated the jinrikisha, which was manipulated by two of the boys. Only one child could go at once, but the children were good about taking turns, and we learned much about the sacred mountain.

Next day we again visited Taro and Ume, going by a different path which led across one of the curved bridges that are so common in Japan—three of the chairs placed side by side and their seats covered with paper. Here we learned how to make small folded fans with more wall paper border. These we decided to wear in our hair.

The day following Taro and Ume told us about the festival of kites and of dolls, showing us a Japanese doll and a fish kite made to look like a carp—a species having brave qualities which Japanese fathers want their sons to possess. The children drew pictures of both, then Taro and Ume served them with sweetened rice custard and taught them the way Japanese children bow—a pretty little exercise set to rhyme.

We came upon a small Shinto shrine next day, covered with little lumps which looked like rough cement but which Taro and Ume explained were the prayers of Shinto worshipers who had chewed up the papers on which they were written and tried to shoot them into a small hole in the shrine—successful prayers being those which entered the mark. Many fell short. Then the children cut both shrines and temples or pagodas from black paper and mounted them against sunset skies drawn on cream paper with yellow,

orange and a little red crayola, adding a suggestion of a foreground. We prayed for the children who worship idols because they do not know the true God unless we send missionaries to teach them, and Taro and Ume taught us to sing "Jesus Loves Me" in Japanese just as they sing it in mission schools.

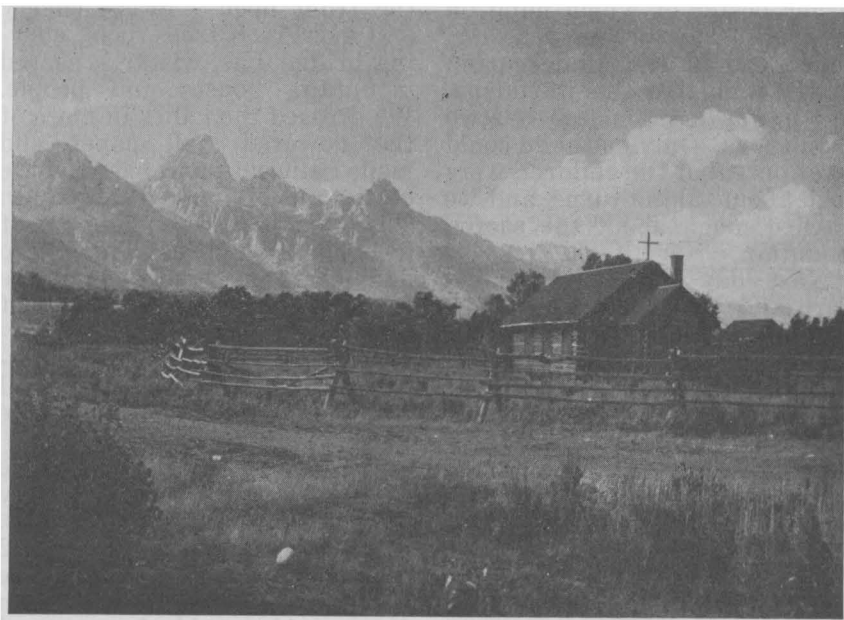
As we had no sand table we worked out a Japanese scene in a box standing on its side with the front open—grass, cherry and evergreen trees, pool, curving bridge, iris, wistaria, sacred mountain, houses and people. We dressed the ladies in more of the flowered wall paper and made raincoats and hats for the coolies out of fringed tan paper. The jinrikisha was made out of heavy black paper. Then Taro and Ume taught us some of the favorite flowers and trees of Japan and explained flower arrangement. We covered oatmeal boxes with marbled wall paper and arranged some of the flowers in them.

We made posters of Japanese children under blooming cherry trees and boys sailing kites. Then we drew lanterns on 9x12 inch cream drawing paper, made three-panel folding screens with frames of heavy black paper and masks of Japanese men and women. We cut teapots, sugar bowls and cream pitchers out of flowered paper and mounted them on black so as to have tea sets to take home. Some of our missionary money was sent to a worker in our own denomination and the rest to a Japanese leper mission. Some of the handwork was taken home, some sent to schools and Sunday schools making a study of Japan, and some kept by our own school to use on missionary occasions.

The foregoing outline of a Japanese study for young children may well serve as a pattern of universal application, subject to such adaptations as any intelligent leader will be able to make. The visualizations, activations and personalizations in its elements are so fundamental in a child's world that they apply equally well to a study of "Rural America" and "The Moslem World."

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK



"FROM WHENCE COMETH MY HELP" — *Barbara Green*

The above picture has just been awarded an international medal and is on exhibit in the Art Galleries in Antwerp, Belgium.

Thy Good Gifts

"Our Father in Heaven, Lord of Field and Forest, Hill and Stream, we thank Thee for the manifestation of Thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are Thy good gifts to us. As Thou hast made us to have dominion over all the work of Thy hands, help us, by Thy spirit, to enter into our heritage, esteeming it a high calling to be Thy husbandmen. Help us to be mindful of Thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yielded her increase may we know that Thou hast given us our daily bread, and give Thee thanks."

Nation-Wide Study of Rural America, 1937-1938

Throughout the country in 1937-1938 mission study groups will be concentrating on the Church in rural America. Dr. Mark A. Dawber, outstanding authority on the rural situation, is the author of the study book for adults, "Rebuilding Rural America"; cloth, \$1.00; paper, 60 cents. The supplementary course which has been prepared for use in connection with the study of "Rebuilding Rural America" has been prepared by Dr. Benson Y. Landis, secretary of the American Country Life Association. This course is entitled "The Church and American Rural Life"; paper, 25 cents.

In Young People's groups the
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emphasis will be upon the Southern Mountain situation, one phase of the rural problem. Mr. Edwin E. White has written a book which describes vividly the situation which has developed in the Appalachian Mountains since 1930. Mr. White is also preparing the leaders' helps for this book.

Another special emphasis in the rural situation will be the Migrant labor problem. A book is being prepared on this subject for the use of study groups; paper, 35 cents. Many will wish to use this in connection with the study, "Rebuilding Rural America."

Schools for Rural Leaders

For fellowship and educational opportunities summer schools for rural leaders are to be held at agricultural colleges, and theological seminaries. While great emphasis has been placed on the importance of rural pastors attending these schools the courses which are offered in many instances would be very helpful to the pastors' wives and other women who are leaders in the rural community.

The cost of attending the schools ranges from \$15.00 to \$25.00 for the two weeks' session. Certain of the Home Mission Boards offer a limited number of scholarships to country pastors and it is suggested that any interested in attending these schools inquire of their Mission Boards about the possibility of attending these sessions:

Wisconsin Rural Leadership Summer School, University of Wisconsin, Madison, Wisconsin, June 28-July 9.

Auburn Summer School of Theology and Religious Education, Auburn

- Theological Seminary, Auburn, N. Y., June 28-July 15.
- Virginia Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg, Va., July 12-21.
- The Ministers' Short Course in Community Leadership, South Dakota State College, Brookings, S. D., July 12-23.
- Pastor's Summer School, Hollister, Mo., August 3-13.
- Rural Leadership School, Purdue University, Lafayette, Ind., June 21-July 2.
- Seminar on "The Church and Agriculture," Garrett Biblical Institute, Evanston, Ill., June 14-July 16.
- The Pastors' Institute, Divinity School, University of Chicago, Chicago Theological Seminary, Disciples Divinity House, July 26-August 1.
- The Rural Church Institute, Duke University, Durham, N. C., June 14-25.
- North Dakota Summer School for Ministers, Jamestown, N. D., July 12-17.
- Summer Institute for Rural Religious Leaders, Washington State College, Pullman, Washington, June 28-July 9.
- New England Rural Church Workers' Conference, Ocean Park, Me., June 28-July 2.
- Institute of Public Affairs, University of Virginia, Charlottesville, Va., July 4-17.
- Cornell Summer School for Town and Country Ministers, Cornell University, Ithaca, N. Y., July 18-30.

Women in Rural America

Life on the farm and in rural communities is richer today because women in the country had vision and perseverance. In a recent conference of over 300 rural homemakers from 24 states there was evidence of this.

Realizing that "The home is basic as a factor in family and national security" the rural homemaker is a very vital person in the rural situation. In addressing these women Dr. Edmund de S. Brunner said, "the community is but the extension of your home and as such of your housekeeping. It needs your attention. It needs the idealism, sympathy and spiritual insight of women if social stability is to be maintained as a basis for social progress. And this is important for if real democracy is to be achieved and made manifest in our nation it

must be attained on the community level. If it fails there it fails everywhere. That means that in the community we must recognize neither East nor West, North nor South, White nor Negro, city nor country, owner nor tenant. There must be rather that equality of opportunity for which democracy stands."

The reports of the activities of the rural women were evidence of this "idealism, sympathy and spiritual insight."

From ILLINOIS:

Rural homemakers in Illinois have set some minimum requirements for health toward which we are working. . . . Clinics for tuberculosis, for trachoma and for crippled children; hospitals for rural people for acute medical cases; medical attention for the expectant mother and her baby; for immunization for smallpox, diphtheria, and for typhoid and scarlet fever at reasonable expense; for a safe water supply and in this connection have had a rural school water survey. We are one hundred per cent free from tuberculosis among our cattle. We have been working to destroy flies and insects, and to improve the sanitary conditions of toilets in rural schools and churches which are so often neglected. We can get these things through the cooperation of groups of women interested in health, and we are getting much help from our Extension Service. . . . In one year 3,934 individuals reported improved health habits, 1,334 reported improved posture, 1,222 adopted improved health practices and immunization, while 1,053 homes adopted better nursing procedure.

From DELAWARE:

It was not until 1927 that county library service was given to the rural people of our county. Then, a woman in Wilmington, Delaware, much interested in rural boys and girls, felt that they should have the same opportunity that city children had been having, appropriated a certain amount of money, and with that the county library was started. For two years it was carried on entirely through demonstrations. After that time, enough public opinion was aroused so that a bill was brought up and passed in our Legislature appropriating a certain amount of money which is handled through the Levy Court of our county and thus our county library is financed. We started off with one librarian but library service has grown by leaps and bounds. Last year's report showed a circulation of 194,769 books in such places as women's clubs, Grange halls, churches, private homes, country stores, as well

as in sixty-three rural schools, three institutions and two parochial schools."

From NEW YORK:

One of the outstanding pieces of civic education for women in New York State is the Legislative Forum. It was started in New York State by a woman who had come from Wisconsin where she was interested in a similar organization. This Forum is made up of a group of women—representatives of women's organizations of the State. They met weekly during the session of the Legislature. The Governor of the State gives them the use of the Assembly Parlor in the State Capitol for their meetings. Any group or organization of women interested in varied legislation may belong, such as the State Federation of Women's Clubs, the Parent-Teacher Associations, the League of Women Voters, the New York State Federation of Home Bureaus, and many others.

Each member of the Forum is appointed to one of five groups, comparable with Committees in the Legislature, Finance, Judiciary, Welfare, Public Service and Internal Affairs.

At weekly meetings, bills introduced in the Legislature during the past week are turned over to the committee appointed to consider that particular subject. The following week the committees report upon the bills assigned to them. No action is taken on any bill. It is purely educational. Each week a report of the meeting is sent out to persons desiring it at a small cost. In this way the information is sent out to every County Home Bureau in the State, and used as a means of increasing the interest of rural women in legislation and making them conscious of their civic responsibility.

From OHIO:

In Ohio alone there are more than 21,000 Grange community meetings, in which importance of the Bible and religious ideals have constant emphasis. Without question this influence alone touches thousands of homes that would not come in contact with direct influence of the church. Other community groups are recognizing the need of religious influence and inspiration. A combined and substantial program, coupled with individual interest and initiative, should do more to improve the religious situation in our rural American homes.

From NEW HAMPSHIRE:

In most of our rural communities we do not have enough money to support a pastor or church activities. If we could increase our religious interests, if we could unite the various factions in a community, and have fewer churches to support, then we could get the money. . . . Our boys and girls cannot carry on the ideals of a Christian nation unless we give them the background of Christian training.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

NORTH AMERICA

Church in a Suitcase

When Rev. Dudley S. McNeil, young Elgin, Ill., Episcopal clergyman, went to his field in southwestern Wyoming, he found there were but three churches of his denomination in an area of 40,000 square miles. As he saw it, it was not a problem of how to get the people to church, but how to get the church to the ranchers, oil diggers and miners scattered over the countryside, or living in hamlets which had no churches. Accordingly he built an altar that could be carried in a suitcase, a complete church, he calls it, in collapsible form. Mr. McNeil plans to cover his territory by automobile.

We read, also, of a new trailer cathedral, which will go to the people of the diocese of southern Ohio, instead of waiting for them to come to it, planned by Bishop Hobson of Cincinnati. It is to be called "St. Paul's Wayside Cathedral," and will enable the Bishop to minister directly to all the parishes and missions of the diocese with a program of greater service. In addition to an altar, it will contain a library and motion picture outfit.

"Unite the Youth"

Lutherans are rallying for a "Unite the Youth Endeavor." Its purpose is to bring present-day Christian youth face to face with the challenging task of the Church, and to lead them to adopt in word and deed a Christian philosophy of life. It reaches out especially for those young people who are on the fringes of the congregations, and who are giving more attention to the horizontal relation-

ships of life than to the vertical relationships; who are more conversant with the world than they are with the Church.

Thirty-eight District Committees have been organized to push a three-fold program which will require several years to carry out. It is believed that two-thirds of the church members never do church work unless it is organized for them, and that the highly organized present-day world is drawing many people away from the church.

An Investment that Paid

In 1914, windows in South Philadelphia's Baptist Community House were repeatedly broken by stones and at times the missionaries were greeted with similar objects. Now, the district police captain affirms, there is less crime there than elsewhere in his "beat." A mission worker writes:

"Sons and daughters of parents who could neither read nor write have worked their way through college. In these 23 years, 2,500 students have attended our evening schools; many are now nurses, teachers, dentists, druggists and doctors; four are ministers of the Gospel. Again, 23 years ago there was so little responsibility assumed by the few attendants at the church that 27 cents for current expenses and missions was the total offering taken at the first Sunday morning service. Now there are many tithers. Ten young people have become either missionaries or ministers of the gospel. Eight are on the field and two are soon to enter mission work."

From this small beginning has grown an Italian Baptist Church, with a Sunday school of 400 members. —*Missions.*

Churches and the Slums

The Federal Council of Churches is appealing to church members "to support all sound and effective measures for slum clearance and the re-housing of low-income wage-earners."

As for the part the churches may take in a national movement for better housing, the *Federal Council Bulletin* says:

The churches may not have the technical competence to determine the methods by which the appalling housing conditions in our cities can best be overcome, but there is something basic which they can do. They can shake the public out of its callous complacency. They can awaken the imagination to see the wreckage of life and personality that present conditions mean. They can arouse a moral demand that ways of redressing this great social wrong can be found. The greatest need is for a new conscience on the subject; that conscience the churches by concerted action can supply.

Moody Colportage Work

The Moody Centenary calls attention to the fact that the Bible Institute Colportage Association of Chicago, which the evangelist founded in 1894 for the publication and dissemination of Christian literature, has had a larger output than in any year of its history. The Association's publications in this and foreign countries the past year totaled 6,376,259 copies of evangelical books, booklets, Gospels, Testaments, Pocket Treasuries and salvation tracts. Much of this was sent free to prisons, hospitals, CCC camps, mountain and pioneer schools, fire stations, lodging houses, lumber camps, state institutions, and the peoples of Alaska, Philippine Islands, India, Mexico, Central and South America, Spain and Africa, as well as those in French Louisiana, and the flood and drought-stricken areas.

Child Marriage in U. S. A.

India, in raising the marriageable age limit from 14 for girls and 18 for boys seems to be approaching the level of the United States where newspapers tell of a Tennessee bride of nine years and one of twelve in New York. The editor of *Missions* finds, astonishingly enough, that the marriage laws of nine states—Colorado, Idaho, Florida, Maryland, Mississippi, New Jersey, Rhode Island, Tennessee and Washington—specify no minimum age for either girl or boy. In the 39 states which specify a minimum age, it varies from 14 to 18 for girls and from 15 to 20 for boys.

Mormons Lay New Plans

During the first week in April, 12,000 delegates to the 108th annual conference of the Mormon Church met in Salt Lake City, with one of the most ambitious programs ever undertaken. This included \$1,350,000 in educational projects (50 per cent increase over 1936), purchase of a site in Los Angeles for a \$350,000 temple, another at Idaho Falls, Idaho, for a \$250,000 temple, erection of a score or more chapels in the United States and abroad, and intensification of their worldwide missionary work. The Mormon hierarchy, to obtain funds, enforces the old-time tithing system, collects from each member, in addition, for the relief emergency, the cost of two meals per month.

The church borrows no money and mortgages none of its vast properties, which include sugar-beet and other factories, mines, hotels, newspapers, buildings and mercantile establishments.

The Movie in Alaska

Here is an illustration of the spread of picture show influence, so often a handicap to the missionary's work.

An Eskimo boy paraded the mile-long two-plank sidewalk of Bethel, Alaska's "Main Street" recently, ringing a cowbell and turning himself proudly so all could read the legend emblazoned on his sandwich boards,

"Moving Pictures Today—Admission One Fish."

Bethel's inhabitants, 20 whites and 200 Eskimos, by this sign knew civilization had reached the Kuskokwim River country.

The admission charge of one fish leaves it optional with the Eskimo movie patrons whether they pay one dried salmon or one dried whitefish.

—*New York Times*.

LATIN AMERICA

The Velorio Deserted

A *velorio* is an all-night vigil in honor of a saint who has answered a prayer. While one was being held in Placetas, Cuba, a cottage prayer meeting was under way next door, separated only by a thin partition, full of holes. The saint's devotees inspected the prayer meeting through the holes, deserted the *velorio*, and joined the prayer meeting. Ten became candidates for admission to the Presbyterian Church, and the hostess of the *velorio* offered her home for another prayer meeting.

In another district, the intensity of fervor at such prayer meetings sent the hitherto unrivaled priest to court with a demand that these meetings cease. "This is not Spain," the court reminded him, and refused to interfere. Two hundred were in attendance at each service, seated on chairs lent by the moving picture house and two of the social clubs.

This is all part of a general evangelistic campaign undertaken by the Presbytery of Havana in the months of January, February and March. Each community was divided into districts; church members were assigned to visit the families of each district, giving out tracts and holding prayer meetings. Many meetings resulted in candidates for church membership.

—*Monday Morning*.

The Indians of Guatemala

Open-air preaching is forbidden by Guatemala law; religious services must be held in "temples." Rev. William Oughton of Quiché writes:

Where no Evangelical church building exists we must resort to any kind

of building. As long as we are under a roof we judge we are fulfilling the law of religious assembly. The little town of Quiché springs into life every Saturday morning as the market place begins to fill with Indian men, women and children bringing in the cattle, wares, vegetables, fruits, etc., to sell. This led us to tackle the unevangelized Indian masses that never darken the doors of our institutions.

We started innocently enough in a back storeroom to keep within the law, but this storeroom housed the supplies and the agricultural tools of the owner. Fearing that the Indians might stealthily relieve the owner of these necessities, we moved under the eaves to still comply with the law and held forth the Word of God with zest. This type of services has now spread to adjoining villages, with heartening results.

—*Guatemala News*.

A Rural Need in Colombia

"Twenty Thousand Rural Schools Needed," "Three Hundred Teachers Suspended in State of Antioquia," "Two Hundred Federal Scholarships Granted in Normals": these headlines in Colombia dailies mirror the changing educational scene, and the articles that follow give details of a country-wide interest in the struggle against ignorance and disease. It is shown that 10,000 schools are trying to do the work of 30,000. Many agencies are connected with these schools in their effort to raise existing standards: Protestant missions, the Catholic Church, state and federal government and individuals.

Dr. Herrera, former president, began the present educational advance, which is taking mighty strides despite great obstacles, and mission schools are taking an important part in the awakening. They have done much to stimulate an interest in education, and to form character in the process.

—*Colombian Clippings*.

Homes for Lepers' Children

A Brazilian woman, wife of Prof. Anderson Weaver, Methodist missionary to Brazil, is leading a movement in her country to establish in every state a "refuge home" for the healthy children of leprous parents, where they may be cared for, trained and educated, and grow

up free from all taint of leprosy. She has already raised large sums and homes have been built in seven of Brazil's 22 states. One home has been named in her honor. Mrs. Weaver, "Dona Eunice," has invitations from the governments of ten other states to come and help them with similar campaigns.

If her husband were a Brazilian he would probably not permit his wife to travel about and conduct money-raising campaigns. But Prof. Weaver, who is superintendent of the People's Central Institute in Rio de Janeiro, knows that this philanthropic work is helping to put Protestantism on before the people in Brazil in a favorable light.

—*World Outlook.*

Protestant Progress in Brazil

The latest biennial report of the Evangelical Federation of Brazil marks a definite advance of the churches. Spiritual life has been vitalized, literature for the work of the churches increased, and the training of Sunday school and other workers greatly improved. The Evangelical churches in Brazil show a development greater than that in any other Latin American country, having a Christian community of nearly 2,000,000. This recent effort to promote fellowship and unity of effort is fraught with brightest promise.

The churches have a sense of responsibility for the Indian tribes in the forest. A union experiment to reach the Cayua Indians is shared by three denominations. The Baptist Church has been forward in this pioneer work and for some time has maintained a work among one or two tribes as part of its national missions' scheme. A couple of years ago a mission working among the Indians published a paper in Portuguese to stir interest in the forest Indians. It was very well received, secured subscribers in practically every state of Brazil, and in 1936 reached a self-supporting basis.

Communism is rigorously suppressed by the government, but in certain rural districts un-

founded charges of Communism have given rise to terrorism, floggings and even murders, leading to the removal of misguided officials.

—*World Dominion Press.*

EUROPE

Communists' Catechism

Dawn is authority for the statement that there are more than 124 communist Sunday schools in Great Britain in which the communist faith is taught. Their catechism includes such questions as:

"What is God?" "God is a word used to designate an imaginary being which people of themselves have devised."

"Who is Jesus Christ?" "Jesus Christ is the son of a Jewish girl called Mary."

"Is he the Son of God?" "There is no God, therefore there can be no God's Son."

"Is Christianity desirable?" "Christianity is not advantageous to us, but harmful, it makes us spiritual cripples. By its teachings of bliss after death it deceives the people. Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help wipe out Christianity."

Church Union in France

Union of the Reformed Churches of France will probably be realized during 1937. The synods of the various churches are meeting earlier than usual to set forward the proceedings. The Reformed Evangelical Churches prepared for the act of union by an appeal last year for 3,000,000 francs to set their finances on a firm basis. Despite hard times they received 2,800,000 francs. Union will strengthen the churches to face a difficult situation. The suburbs of Paris increase their population enormously, but Protestant pastors who are trying in many cases to care for 100,000 to 250,000 persons are hopelessly overworked. More pastors and evangelists are needed to turn a work of conservation into a campaign of conquest.

One of the most difficult tasks of the French Protestant Church is the care of scattered members. To an alarming extent, individuals and groups who move from

their parish either drift into indifference or are absorbed by the Roman Catholic mass in which they are embedded.

—*World Dominion Press.*

Bible Distribution in Italy

Circulation of the Bible is not easy in Italy; there are powerful forces to block the way. Recently a decree was issued that copies must bear on the title page the word "Protestant." It was charged that evangelicals were duping Catholics by circulating the Bible without telling them it was the Protestant Bible.

Difficult as the problem was, the evangelicals did not feel that they could print the word "Protestant" on the Bible. It is not exclusively a Protestant Book. It existed before the word "Protestant" was coined. Things were at a deadlock; and the Vatican rejoiced at what it regarded the success of its astute move.

The evangelicals continued quietly in prayer. The decree could not be revoked without loss of prestige, but those responsible were made to see their position was untenable; that it revealed an ignorance of history. Eventually, a way was found for those who had made the decree to modify it without sacrifice of dignity. Would the evangelicals, while letting the words "Bibbia Sacra"—"Holy Bible"—stand on the title page, put clearly underneath the title the name and style of the translator? That they readily agreed to do, and, to the priests' chagrin, a compromise was effected. It is felt that what was intended as a crippling hindrance has become a furtherance.

—*Beyond Alpine Snows.*

News Out of Russia

Things are going on in Russia which one does not get in the daily news. The *Quarterly Journal of the United Christian Literature Society* gives a few facts of significance.

During 1936 Moscow used 86 different languages on its subsidized printing presses. In

editions of varying size, it produced some 10,000 publications, and of these 37,000,000 copies went out. In "tracts" and brochures, the total for 1936 came to five thousand millions; for boys and girls the books issued totalled thirty-two millions. Furthermore, the cinema has had its special bureau, of which no figures are available.

However, there is actually talk of religious revival. Though there is persecution, priests remain, living like hunted pariahs. Some, having escaped the massacre in which many thousands of their brethren fell, furtively celebrate religious rites in the concentration camps, where they endure the horrors of forced labor; others wander in beggary from place to place, keeping alive as they go the villagers' faith; others minister to crowded congregations in the few churches still allowed to function. Blatant atheism is not so blatant; the circulation of its chief organ has fallen from 37,000 to 14,000; not only the old folks, but the young, including young soldiers, are daring to attend religious services and sing the old hymns—as only Russians can—where once stood beautiful churches.

It seems clear that when the great revival comes, a new church must emerge; no longer a caste, indifferent to the people's need and chained to a dynasty.

Jewish Crisis in Five Countries

Anti-Semitism, raised by Hitler in Germany to the status of a political religion, is rapidly spreading throughout Eastern Europe, and is approaching the high water mark in Poland, the country with the biggest Jewish population outside the United States, and the highest percentage of Jews in proportion to its total population, except for Palestine. Of the world's entire Jewish population, 30 per cent are facing the choice of repeating the Exodus on a bigger scale than that chronicled in the Bible, and somehow crashing through immigration bars, or of dying a

slow death from economic strangulation.

It is reported that the Polish Government plans the "evacuation" of all the 3,150,000 Jews in Poland, thereby confronting other nations with a migration problem of unprecedented magnitude.

AFRICA

The New Egypt

Egypt's "New Deal" began on August 26, 1936, when a treaty was signed in London bringing to Egypt a new framework within which her leaders purpose to work out Egypt's future destiny as a free country. There can be no doubt that the treaty is popular. Plans are on foot to better the living conditions of the people. It is proposed to choose certain villages in different parts of the country as model villages, to be improved in every way and made fit habitations. Changes in the educational setup are in prospect, and it is hoped that the rights of women may be recognized in a wider plan of education. Already there have been proposed laws in parliament for the regulation of women's dress in public, and a law for the prohibition of alcoholic and intoxicating beverages.

What part religion may take in the new era is a question that cannot be answered. One looks in vain for political leadership anywhere in the world today which is actuated by religious motives in making decisions.

—*Women's Missionary Magazine.*

Demonstration Against Missions

Excitable El Azhar University students are responsible for a violent demonstration against missionary work in the Sudan. The Arabic press has espoused the cause with zeal. *Al Misri*, *Al Ahram* and *Al Mussawar* publish long articles attacking the Sudan administration for favoring the Christianization of pagan tribes, and making educational grants to missions. Work

among Moslems in Khartum and Omdurman is regarded as intolerable. There is a general opinion current that the Azhar should send a mission to preach Islam in the Sudan, and it is reported that the Sudan Government would raise no objection. The Society for the Defense of the Moslem Religion is arranging public meetings to discuss the preparation of a mission.

—*World Dominion Press.*

Tripoli Mission Closed

The work of the North Africa Mission in Tripoli City has been suppressed by Italian authorities. This work had been maintained for a half century as a medical and evangelistic center, and has been a means of healing and spiritual blessing to thousands of Jews and Arabs.

At about the same time, the Vicar Apostolate, Msgr. Facchinetti, consecrated a new church to St. Francis de Assisi, in the center of Tripoli City. Near by is a small monastery for the Franciscan missionaries. With this addition, the Catholic churches and chapels in the Vicariate Apostolic of Tripoli now total forty. Thus, from the Italian possessions in Africa, evangelical witness is being systematically excluded.

—*Alliance Weekly.*

Roman Catholic Propaganda in the Congo

The Southern Presbyterian Board reports that their success in the Congo Belge have aroused the Catholics, who say that neither men nor money will be spared in wresting these gains from the Protestants. They are making no idle boast, for every steamer from Europe is crowded with priests and nuns, and the Belgian Government is spending millions in erecting schools, cathedrals, convents and hospitals for these invading hosts. Last January, out of a total white population in Congo of 18,683, the priests numbered 2,320—whereas all Protestant workers of all nationalities numbered only 734. Whereas the Romanists are increasing by scores and

hundreds, the Protestants are actually decreasing. Apparently they have, as they claim, unlimited financial resources.

Their line of attack is through the schools, increased to include every tiny hamlet. They charge no tuition, provide equipment free, and are using every legitimate and illegitimate form of propaganda against Protestantism. —*Presbyterian Survey*.

Achievement in Central Africa

A plan to establish a line of mission stations from Mombasa to Lake Chad has been completed after forty-two years' work. The Africa Inland Mission, in association with two other societies in French Equatorial Africa, has the chief honor of the achievement. Missionary influence now permeates some 4,000,000 native peoples. The Society has 230 missionaries laboring on 53 stations in Kenya, Tanganyika, West Nile, Uganda, Belgian Congo and in French Equatorial Africa. Church schools have been opened in 1,500 centers and are served by 2,000 evangelist-teachers. During 1936, 20,000 catechumens were under instruction and 6,900 were baptized. In order to consolidate the churches and to plan for developments, the Society has sent its deputation secretary to confer with the missionaries.

—*World Dominion Press*.

Singing African Christians

One dark night a missionary was traveling on the outskirts of a territory untouched by Christian influence, so far as he knew, although looked upon by the young Chilesso church as its responsibility. He heard Christian hymn tunes. Investigating he found a young man from one of the few Christian villages near that section who had carried the Gospel message in song, and a goodly group had caught the contagion of the music. The Chilesso church which now has some 2,600 members maintains often that it was first led to allegiance to "The Name" through the influence of Christian

hymns. In Mt. Silinda, Rev. and Mrs. John S. Marsh report taking two Christian African women to a conference under another mission where 3,000 other native Christian women lived three days in conference on religious matters. They had planned and carried through the entire affair without the help of missionaries.

—*Overseas News*.

In Tanganyika Outposts

A worker for the Church Missionary Society in Tanganyika pays tribute to the work of African teachers in isolated outstations. "Their patience and love in carrying out their round of duties week by week, and year by year, could only be maintained in the power of God." She continues:

It always thrills me when I am asked to interview and examine for baptism women and girls brought in from the outstations. I hear them read God's Word, and answer questions on the life of our Lord that would daunt some of the children at home, and I realize that they have learned entirely from the Bible and from their fellow-Africans.

—*C. M. S. Outlook*.

WESTERN ASIA

Novel Attack on Illiteracy

Of Turkey's 40,000 villages, of which many hardly deserve that name, 32,000 have neither school nor teacher. It is calculated that with the help of existing institutions it would require 96 years to train the necessary teachers. But the government decided to have this done in ten years, and devised a plan which will not only yield the necessary number of teachers in that short period, but will also train a type that psychologically will be much nearer the rural population than is the ordinary town-trained man.

Since the Turkish army is the most efficient school in the nation, it has now been decided that non-commissioned officers shall be trained as village teachers, and also shall be prepared to disseminate elementary notions of farming and hygiene.

—*The Christian Century*.

INDIA AND BURMA

Another Open Door

Rev. Chandra Das of Benares cites instances to show that for the Christian message Benares offers a fair field.

"Benares is famous for palmistry and astrology. Not far from our book room is the office of one of these pseudo-scientists, in charge of a modern-minded young man who has traveled in the West. One morning he called me into his house and confessed to me a sense of painful need. He asked me a direct question—'What has Christ done for you?' I spent over an hour with him and left a copy of St. John's Gospel. Since then he has come to our library many times and bought a Hindi Bible.

"A Moslem religious teacher one day discussed with me the Christian meanings of the Son of God, perfection of Christ's character, etc., in a very humble and teachable spirit. I was impressed by the absence of egotism and argumentative spirit common in Moslem inquirers.

"A Tamil-speaking youth of Madras used his holiday leave in going about to shrines and holy places in search of peace. 'What could Christ do for me?' he asked. I had an opportunity for days together of explaining to him the peace that Christ gives. The case was unique in that young men are rarely troubled about spiritual peace. I try to follow up these inquirers. Those who leave Benares are kept in touch through correspondence and literature sent to them by post, and for many of these constant prayer is offered in private and in our common worship."

Cow Worship

The cow-worshipping cult has received new impetus from Gandhi. A statement of his that the Depressed Classes "are worse than cows in understanding" called forth protests on the part of some of his missionary friends. As a reply to these protests he issued the following statement in *The Harijan* of January 9:

In my conversations with Dr. Mott, at one stage I said, "Would you preach the Gospel to a cow? Well, some of the Untouchables are worse than cows in understanding. I mean they can no more distinguish between the relative merits of Islam and Hinduism and Christianity than a cow." Some missionary friends have taken exception to the analogy. I have no remorse about the propriety of the analogy. There could be no offense meant to Harijans because the cow is a sacred animal. I worship her as I worship my mother. Both are givers of milk. And so far as understanding is concerned I do maintain that there are, be it said to the discredit of superior class Hindus, thousands of Harijans who can no more understand the merits and demerits of different religions than a cow. That after a long course of training Harijans can have their intelligence developed in a manner a cow's cannot, is irrelevant to the present discussion.

—*The Indian Witness.*

National Christian Council

The seventh biennial meeting of the National Christian Council, held in Nagpur from December 28, 1936, till January 1, 1937, considered some urgent issues of the present ferment. Seven practical proposals were made:

Retreats, conferences and inter-visitation should be arranged for workers; large numbers of voluntary workers should be enlisted and trained; readjustment of available forces should be made in some areas; every effort should be made to remove illiteracy in the Church; the help of the older churches should still be sought for enquirers and training young members of the Church; the secretariat of the National Christian Council should be strengthened in order that one member may be free to further this work; cooperation on the part of all branches of the Church should be developed, as it is essential for undertaking the task adequately.

The statement concludes:

The Council would specially ask for prayer on behalf of those who are groping after the light, sometimes hardly knowing what they seek. Prayer is also asked for the Church in India, called to a work so full of difficulty and danger, that, purified and strengthened and filled with wisdom, it may carry out God's purpose for this land.

—*I. M. C. Quarterly.*

New Madras Christian College

On January 30, Lord Erskine, Governor of Madras, opened the new buildings at Tambaram, the new home of Madras Christian College, into which the College is to move in this, its centenary, year. The first sod had been cut on January 5, 1932. Five years have passed, and much of what was then a dream has been realized. It has cost £174,000. The Government of Madras has donated the spacious site of 400 acres and has contributed half the cost of the buildings. On the same condition of pound for pound, it is prepared to carry on and fulfil the dream completely.

The College grew out of the little school opened by John Anderson, the first missionary of the Church of Scotland in South India, who arrived in Madras April 3, 1837. The London Missionary Society now shares in the enterprise.

—*L. M. S. Chronicle.*

Causes of Illiteracy

Dr. Frank C. Laubach enumerates the causes of India's appalling illiteracy. One handicap is that if an illiterate desires to read he must learn to read in a foreign language, not in the language he speaks, for the classical written vocabularies are so different from the spoken colloquial that they are really different languages.

Another reason for slow progress is that when parents are illiterate the children are likely to forget all they learned. If the adults were taught first, the children would never forget. It has been found that an adult can learn to read in about one-fifth of the time required to teach a child. This important discovery has tremendous bearing upon India.

Again, the language of the books and newspapers is not the colloquial one of the people so that there is nothing they can read when they have first learned to read. Apathy must be overcome, and finally, appropriate lesson material must be provided. An adult does not enjoy studying children's books.

He must have adult material. With proper textbooks and the method of teaching and making volunteer teachers, it should be possible to make India literate in 25 years.

—*Baptist Missionary Review.*

Anti-Leprosy Work

Many new leprosy treatment centers have been opened in the Punjab, according to the latest report. With the organization of 18 new clinics, the total number of treatment centers rose from 34 to 52, apart from the five clinics at leper homes. The number of doctors trained in anti-leprosy work went from 127 to 178. Besides, there were four sanitary inspectors and one district medical officer of health. Systematic propaganda work was widely carried out and the provincial leprosy officer extended his survey work to various districts, thus visiting 664 villages in all, with a population of 169,879. It is stated that in 124 villages 326 cases were detected in different stages of the disease.—*The Indian Witness.*

The Acid Test in Ceylon

Dr. Russell Maltby tells the following story: A high-caste Brahmin was converted to Christianity. On the day on which he was to be baptized he came to the table where the missionary was seated, and pouring out a glass of water, he offered it to the missionary. The latter, hardly knowing what the man wanted, took a drink, and handed the glass back. Whereupon the Brahmin took the glass and drank from it himself! A strict Brahmin would rather drink poison than do a thing like that. It was a severe test for a Brahmin to take for Christ.

A Modern Muezzin in Malaya

In the great Masjid Sultan Mosque in Singapore the *Muezzin*, who calls Moslems to prayer, is to be aided by loudspeakers. Instead of climbing the stairway of the minaret five times a day, to cup his hands to his lips and utter his weird cry, he will step

to a microphone and broadcast. Singapore Moslems opposed the innovation at first, and there are some who have not yet become reconciled, but the traffic noises offered too great competition to the call from the minaret. A new machine was therefore called to the aid of an old custom. —*Christian Advocate*.

CHINA

A New Man

Here is a transformation that followed a reading of the prodigal's return. A villager had been a lazy, worthless dope fiend, had spent his life mistreating his family and spending their substance on opium. Now the people of the village see him going to the fields every day with a hoe, have noticed that his vocabulary has radically changed, and that even the tone of his voice is different. He is most thoughtful of his mother. His neighbors know he must have been able to do an almost impossible thing to break off the drug habit.

When asked how he did it he says he sings hymns and reads over and over about Jesus. He says he wants to go to summer school where he can study the Bible and be able to explain it to the people of his village. His neighbors corroborate everything he says. What started this revolution in him? He says he heard an evangelist tell the story of the father who had two sons, of how one went off into the far country, of how the father watched and longed for his return, and of how finally the son saw his great folly and went back home. —*World Outlook*.

Will Missions Shift Emphasis?

The editor of the *Chinese Recorder* believes that the missionary enterprise is shifting from a world mission with its drive centered in the West, to one world-wide in drive as well as in scope. A corresponding weakening in the West of the Christian sense of world mission he considers is apparent, but is compensated in a measure by the emergence in China and in the

East generally of a consciousness of the world mission of Christianity. The larger measure of responsibility which has devolved upon the Christian churches in the East is everywhere apparent, notably in respect to the Conference of the International Missionary Council to be held in Hangchow in the Spring of 1938. The Western sense of world mission is broadening into a universal Christian fellowship, with a conscious world vocation in the service of Christ.

Soochow University

President Y. C. Yang, of Soochow University, lists some achievements among the institution's graduates to show the vital part it is taking in helping to Christianize the intellectual current in China.

Many of the University's former students and graduates are now serving their country in positions of prominence and leadership. In the field of law and government, the new Constitution of China, which is to be submitted to the People's Assembly for adoption, was drafted by the principal of our Law School and one of our own graduates. In the financial world, the managers of the Bank of China in Shanghai, Nanking and Hongkong are all former Soochow students. In the field of social religious service, five of the largest and most important Y. M. C. A. associations—Nanking, Shanghai, Soochow, Hangchow and Swatow—are all Soochow graduates. In the field of education, three out of the eleven men now serving as presidents of Christian colleges and universities in China, and the first president of the Central Government University are Soochow alumni. In the field of religion, Dr. Z. T. Kaung, pastor of our great Moore Memorial Church, Shanghai, and chairman of the Executive Council of the China Conference; Mr. Z. S. Zia, general secretary of our Board of Christian Education; Dr. T. C. Chao, dean of the School of Religion of Yen-Ching University, and Mr. Z. K. Zia, Chinese editor of the China Christian Literature Society, are all graduates of Soochow University.

—*World Outlook*.

Rural Reconstruction

In response to requests of both people and government, Fukien Christian University is putting increased emphasis on rural reconstruction. This is not a new departure, for many

of its students are now at work in the villages and rural areas of the province. Recently, the governor of Fukien Province has appropriated almost twenty-two thousand dollars, Chinese currency, to cover the full cost of extension of this rural program. Under the leadership of Dr. Francis Chen, the University is now finding many new avenues of service to every part of the province.

Chinese Mission Control

On April 1, the American Methodist Episcopal Mission blazed a new trail with a proposal that mission property be placed under Chinese ownership and control.

The sixth quadrennial East Asia Conference named a board to study the project under which church mission properties, widely scattered in China and having an estimated value of \$5,000,000, would be transferred. The proposal is the first of its kind advanced in any foreign mission in China. It will be submitted to the highest authorities of the mission in the United States for final decision.

Soldiers Sweep Streets

The Rev. E. H. Forster, of Yangchow, China, writes in *The Churchman* of some things observed during a visit to the city of Paoying, especially among the soldiers. The mayor was educated in England, representative of the new type of officials with which the government is trying to supplant the old. The city has an institution for the cure of drug addicts, where the Chinese physician in charge is a churchman, son of a clergyman in Ningpo.

He was also impressed with the bearing and personal appearance of the soldiers. They were a well dressed, well set-up group of men, who showed in their manner that they were accustomed to discipline. "I was even more impressed," he says, "when I saw them sweeping the streets, leveling and paving roads, and effecting many improvements in the appearance of the city. I

found that many of the officers were Christians, that they took good care of their men, that they held regular religious services to which the men in the ranks were invited. In view of this experience I could not help feeling that this sort of army discipline and life could not but be a very valuable training for thousands of men in China, provided they could always be used for constructive instead of destructive service."

Medicine by Trailer

The "trailer" has come to China! Dr. W. H. Dobson, of Yeungkong, whose 39 years in China have not dimmed his ability to recognize and seize every new idea that would aid him in his medical work, is starting out to spend several months in country districts with his trailer, holding clinics in villages where there is still need for spreading knowledge of modern medicine. Despite many years of Christian medical missions, and the increasing number of government hospitals, rural districts in China are still sorely neglected. After ancient Chinese medical practice has left them in a hopeless condition, too many patients are brought to the mission hospital in Yeungkong as a last resort. Dr. Dobson is now undertaking preventive as well as curative medicine.

—*Monday Morning.*

Borden Hospital in Kansu

Borden Memorial Hospital at Lanchow accepts disturbances as a matter of course, and finds many opportunities interwoven with them. The number of Tibetan patients has been larger than usual, there being at one time an average of fifteen Tibetans with them. Towards the end of the year there were many hundreds of Communist prisoners of war camped in a temple not far away. The Chinese Government asked our friends at the hospital to give these men medical attention. The government hospital was filled and others had refused them. "It would be difficult," says the Hospital Re-

port, "to imagine a more pitiable crowd of men. They had only rags for clothing, supplemented by straw packing, or anything else, that would give them a modicum of warmth." Of seventeen admitted to the hospital, seven died within a few days. Some of the men professed conversion. Most of these men were suffering from typhus or tuberculosis, in addition to gunshot wounds.

Work among lepers has represented the main activity of the Hospital. At one time they had 76 inmates. The increase last year was made up mainly of Tibetans. Fifteen lepers were baptized last summer, seven being Tibetans. Christian lepers have contributed toward the work.

—*China's Millions.*

Siushan Joins the World

For the first time in history a motor bus came to the very gates of the hoary city of Siushan, Szechuan, West China, a Christian Alliance station. The news of this great event spread rapidly throughout the town, and steady streams of people flowed to and from this curious new object. The car came to the edge of the city wall at the south gate; spectators lined the top of the wall, while others crowded about the car to give it a thorough "once over."

In a short time cars should be able to get through to Lungtan and Yuyang, while within a few months they should get through to Pengshui and on to Chungking. This motor road heralds a new day. In a most providential way it touches at three main stations and will link us directly with Chungking in the west and Changsha in the east. Time, money and missionaries' health will be conserved.

—*The Frontier.*

JAPAN-CHOSEN

New Church Formed

The Japan Church of Jesus Christ is a new organization, formed by the merger of several groups of believers which have grown up as a result of the evangelizing efforts of the Japan

Evangelistic Band during the past three decades. This independent church, exercising all the functions of an indigenous society, such as self-support, self-government, and self-extension, will relieve the parent organization of the heavy responsibilities of caring for established churches, and permit it to devote its energies directly to the evangelization of unreached communities.

A Nation of Readers

Japan Today and Tomorrow says that of 30,347 books published the past year in Japan, those concerned with education head the list, followed by books on politics, economics and the home. Books on religion are also increasingly popular; there was an increase of 257 over the previous year. It is not indicated how many dealt with Christianity, but it is probable that these increased in proportion with those on other religions.

Magazines are increasingly popular. At the end of 1934, Japan had 947 magazines; 25 were devoted to religion, 102 were concerned with education. Magazines having the largest circulation were those on popular recreations, with women's magazines second and children's third.

A Language Without Profanity

The Japanese language is the only language in the world, says the *Christian Union Herald*, in which there is not a profane word. Although thousands of expressions and phrases have been absorbed from other languages, the native tongue remains clean and wholesome. To be profane is the worst thing that any man, over there, can do. He realizes it, and knows that if he indulges in profanity picked up from foreigners, he will be ostracized by his friends, his neighbors and his own family.

"On the Air" in Yokohama

Recently Baptists in Japan had their first opportunity to

broadcast a Sunday morning church service, and it came to the Kanagawa Church in Yokohama. The Sunday morning feature of the radio network is usually Buddhist.

The time allotted in this instance was 40 minutes, but pastor Kawamata decided to use only 30, in order to leave the final ten minutes for meditation before something else went on the air. His sermon was on the subject, "Praise Be to God."

—*Missions.*

Better Understanding With China

An interesting exchange of amenities has been made between the National Christian Councils of Japan and China. The Japan Council voted to send a statement to the Chinese Christian body calling attention to the testimony of both history and topography "that the relations of these two nations, each with the other, ought to be more intimate than with the other powers"; and urging "that through mutual conference a suitable place and time may be chosen where we can kneel together in the presence of our Lord, deepen the fellowship with one another and seek for God's fullest guidance to the end that a spiritual reapproachment and unity may be brought about between our two peoples." According to news dispatches, the China Council has received the petition with sympathy and the Chinese have expressed willingness to meet their Japanese brethren in any such conference of mutual respect.

—*The Christian Century.*

Would-be Suicide

A pickle merchant of Omuta lost heart because of family troubles, and decided to plunge into the crater of Mount Aso, a volcano. But face to face with death he could find no peace. As he lay on the ground near the crater, he saw written on a post: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then the following words: "Let any who are

laboring under heavy burdens and wish to hear Christ's loving call come without hesitation to the Uchinomaki Church." He came, deeply convicted of his sins, and joyfully accepted Christ as his Saviour.

—*The Dawn.*

Trials in Korea

Korea is not escaping certain disruptive effects of materialism, and the fine edge of spirituality is blunted in places by politics and factious jealousies. Nevertheless, the whole Protestant Church advanced last year. The "shrine question" has hindered the quiet growth of the Church and continues to be perturbing. Missionary opinion is divided, some accepting the Government General's assurance that attendance of scholars at the shrines is not a religious but simply a patriotic act. The larger number, however, maintain that the services are religious, notwithstanding the official statement. The missions these represent have decided to withdraw from secular educational work, which will affect 25,000 pupils. The Government educational provision is only for about twenty per cent of children of school age. Much will depend upon the action of the Korean National Churches; but a concerted decision is not easy, as meetings to discuss the question are not permitted by the authorities.

—*World Dominion Press.*

ISLANDS OF THE PACIFIC

On Cebu Island

In the Cebu field, P. I., 242 have been received into the churches on profession of faith during the past year, and eleven places have been opened to the Gospel. This does not mean places where occasional visits are made, but places where regular services have been established, and a group of baptized believers is carrying on by themselves. Four ten-day Christian workers' institutes have been conducted, with an average attendance of 69 students. We believe that much of the advance

has been a direct result of the new spiritual life received from these times of study and fellowship. Two of the girls who attended from Ronna returned with the message: "Today is the day of salvation." They went from house to house and from relative to relative, insisting upon the claims of the Gospel message. As a result of their efforts seven new members have been won during the past few months. The plan of follow-up after the institute to be held in October is to hold other institutes in each of the districts, thus keeping up the interest and the impetus. Never before has this field been so well manned with native pastors.

—*Philippine Presbyterian.*

Manila Union High School

The Union High School of Manila has completed seventeen years as a separate institution. It presents unrivalled opportunities for the development of Christian ideals and character among its students. Each student is considered as a responsibility given to the school for spiritual training. Each soul affords an opportunity for personal interest on the part of the teachers. To meet this great opportunity three religious education classes and two chapel services are conducted each week. In addition, a week of special evangelistic services followed, when many students made new resolutions as to their manner of living and personal relationship to Christ.

Three Siamese students are enrolled. One was brought up in the royal palace. Though a Buddhist by birth, he is no longer a Buddhist at heart. He has said that he wants to worship the true God. Recently, when told that he had passed in all his subjects he said it was God who had helped him, as he prayed to Him every day.

Chinese Christians in Hawaii

Bishop Willis, of Hawaii, says that Chinese Christians stand out in two particulars. One is the friendly Christian fellowship

within their own congregation. They are constantly giving social entertainments, particularly Chinese dinners and chop suey meals, which bring their members together when there are parish meetings, confirmations and baptisms.

The other particular is their missionary interest which keeps them in close touch with church work in China. They have given largely toward the endowment in the Shensi diocese, for famine relief and other special needs in China. When the day school children heard of the recent martyrdom of the catechist, Huang Han-Tsang, killed by bandits near Hankow, they raised \$100 for his family.

—*The Churchman.*

Missionaries Televised

The *British Weekly* recently had an interesting account of missionaries on furlough being televised in London.

In an hour's television program last week there were two exceptionally interesting missionary items. One was an interview with Bishop Fleming of the Arctic, while on the other the interviewer talked with that amazing trio of women, Miss Mildred Cable and the two Misses French, of the China Inland Mission. They had Topsy, their little Mongolian deaf and dumb friend, with them. They looked on the experience of being televised as an adventure not unworthy of a party of women who had recently crossed the Gobi Desert for the fifth time, and told their hearers very sportingly and vividly how they travelled, what they carried with them, why they went, and the sort of things that happened to them on the way. They themselves were tremendously interested in all that went on in the studio, and seemed quite unperturbed when a camera, looking more like a tank and manned by four men, would suddenly begin to bear down on them for a close up while they talked. The first missionary to be televised was the 83-year-old Archdeacon Batchelor of Hokkaido.

Antimilitarist Congress

The Executive Committee of the International Union of Antimilitarist Ministers and Clergymen, which has branches in Holland, Switzerland, England, Scotland, France, Sweden, Norway and Denmark has decided to hold the fourth international congress in Edinburgh, June 29

to July 1, for the study of the subjects: Christianity and the totalitarian State, the conscientious objector, the League of Nations, sanctions and international police. In England, Scotland and America cooperation with the Fellowship of Reconciliation in several countries has been secured. The office of the International Union is at Ammerstol, Holland.

—*International Christian Press.*

Catholic World Missions

The Roman Catholic Church has 340 seminaries in its major mission fields with 18,541 students for the priesthood. China has 4,361; India, 1,801; Indo-China, 2,237; Africa, 4,260; Japan and Korea, 669; the islands of the Pacific, 471.

There are 500 separate Roman Catholic missions in the foreign mission fields, so that the contention that this Church presents one front is not quite accurate, especially as the cooperative councils of Protestant missions are banding themselves closer and closer together in a world-wide organization already superior in many ways to the so-called "united front" of the Roman Catholic Church.

—*The World Today.*

Girls' Friendly Society

The Girls' Friendly Society is one of the most active and vigorous organizations of the Episcopal Church. Founded 60 years ago, it now has a membership of 29,000, with 900 branches in the United States, the Philippine Islands, Puerto Rico, Panama, Japan and China. The Society provides a varied and balanced program of worship, study, recreation, social service and service to the Church for girls and young women. Its twofold task is the development of character and friendship in loyalty to the Church, and the arousing of an intelligent interest in and understanding of the issues of the world today. Under the general theme of Christian Citizenship, study is given to such vital problems as world peace, interracial

understanding, social service, the movies, the radio, personality and religion.

—*The Living Church.*

"Dithering"

Some one has written an article on "Diseases of the Mission Field," the most serious being what he calls "dithering." A writer in *The Chronicle* shows how serious this may be.

You start out determined to show the carpenter how to set out a window sash. Before you have gone a dozen steps you are pounced upon by a man with eggs for sale. You inform him that the cook buys the eggs; he then offers you chickens, and you tell him that the cook buys these too. But another man has seen you, and bears down with a request to be sent somewhere to fetch a load of something. You answer him that you don't want a load of anything brought from anywhere, whereupon he says he wants to buy a Bible. Of course you have to sell him that but you find he has only half the necessary money. He says he will bring the balance in beans, and so the transaction is temporarily in abeyance.

Fearing the carpenter may have made the window sash according to his own ideas, you dash toward the shop. But a bricklayer, building a cottage for a medical orderly, intercepts to ask where exactly to put the window frames. You realize with a sickening feeling that you have not yet marked the exact position of these frames. They are probably building them all in on the windward wall, in which case the medical orderly will never, never open the windows. You dash off and find that your surmise is absolutely correct. Directing labor in Africa is largely a matter of going to see what So-and-so is doing, and telling him not to. At last you may (or again you may not) arrive at the shop and find the carpenter happily pegging together the window sash—an almost perfect rhombus.

WHAT WILL HELP YOU?

Many readers have sent us reports of their Methods for promoting missionary interest; others have expressed their gratitude for the help given in our "Ways of Working" Department. Is there some special way in which we can help you in planning your work for the promotion of missionary interest in your church, your society, the Sunday school or home, or among other groups? What would you find most useful in the way of program material and suggestions, literature, sermonic and illustrated material, or methods of stimulating missionary interest in children? Please forward your questions or requests to Mrs. Estella S. Aitchison, Granville, Ohio.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

GOOD BOOKS ON RURAL AMERICA

COMPILED AND ANNOTATED BY DR. BENSON Y. LANDIS,

Associate Secretary of Department of Research and Education, Federal Council of Churches of Christ in America

Rebuilding Rural America. By Mark A. Dawber. New York, Missionary Education Movement. 215 pp. \$1.00, cloth; paper, 60 cents.

A comprehensive discussion dealing with our changing American rural life and the ways and means being used by the Church to rebuild rural America and to give it spiritual ideals.

The Christ of the Countryside. By Malcolm Dana. Nashville, Tenn., Cokesbury Press. \$1.00.

A popular treatment of well-known portions of the Bible revealing the rural setting and the rural significance of its themes.

The Country Church As It Is. By A. J. W. Myers and Edwin E. Sundt. New York, Fleming H. Revell Co. 1930. 189 pp. \$1.50.

A unique book presenting case histories of fifteen parishes.

The Country Church and Public Affairs. Edited by Henry W. McLaughlin. New York, The Macmillan Company. 1930. 260 pp. \$2.00.

Comprehensive discussions at the Institute of Public Affairs, Virginia.

What's Right with the Rural Church. By Ralph A. Felton. Philadelphia, Presbyterian Board of Christian Education. 1930. 150 pp. Cloth, \$1.00; paper, 50 cents.

Popular treatment of the assets of the rural church.

The Farmer's Church. By Warren H. Wilson. New York, D. Appleton-Century Co. 1925. 264 pp. \$2.00.

A statement of the peculiarities of rural culture and of a

plan of church work adapted to that culture.

Industrial Village Churches. By Edmund deS. Brunner. New York, Harper & Brothers. 1930. 205 pp. \$1.50.

Studies of representative communities and churches.

Religion in the Highlands. By E. R. Hooker. With a section on Missionary and Philanthropic Schools by Fannie W. Dunn. New York, the Home Missions Council, 105 E. 22d St. 1933. 319 pp. \$1.00.

Native churches and missionary enterprises in the southern Appalachian area.

Statesmanship and Religion. By Henry A. Wallace. New York, Round Table Press. 1934. 139 pp. \$2.00.

The part of religion in bringing about a social control that will mean social justice.

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The Larger Parish—A Movement or an Enthusiasm? By Edmund deS. Brunner. New York, Harper & Brothers. 1934. 95 pp. 50 cents.

A study of over 100 larger parishes.

The Larger Parish Plan. By Malcolm Dana. New York, Congregational Church Extension Boards. 1930. 63 pp. 25 cents.

How Can Local Churches Come Together? By Elizabeth R. Hooker. New York, Home Missions Council, 105 E. 22d St. 1928. 82 pp. 25 cents.

A practical handbook of methods.

United Churches. By Elizabeth R. Hooker. New York, Harper & Brothers. 1926. 306 pp. \$1.75.

A most adequate study of types of community churches in town and country areas.

The Rural Church and Cooperative Extension Work. By H. W. Hochbaum. Washington, Department of Agriculture, Circular 57. 1929. 25 pp.

Instances of cooperation.

The Community Church. By David Piper. Chicago, Willett, Clark & Co. 1928. 158 pp. \$1.00.

An interpretation of the community church movement by a participant.

Community Religion and the Denominational Heritage. By J. R. Hargreaves and others. New York, Harper & Brothers. 1930. 150 pp. \$1.00.

Treatise on the uniqueness of various religious bodies.

Y. M. C. A. in Town and Country. By Henry Israel. New York, Association Press. 1929. 116 pp. \$2.00.

Proceedings of a national conference on the rural Y. M. C. A.

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A Parish Program for Community Service and Family Religion. By Warren H. Wilson. New York, Board of National Missions of the Presbyterian Church in the U. S. A. 32 pp. 10 cents.

A brief guide, especially for the pastor.

Tested Methods in Town and Country Churches. By Edmund deS. Brunner. New York, Harper & Brothers. 1923. 173 pp. \$1.00.

Summarizes the programs of forty churches of distinction;

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

valuable as a text for general reading.

Our Templed Hills. By Ralph A. Felton. New York, Missionary Education Movement. 1926. 241 pp. Cloth, 50 cents; paper, 25 cents.

A study course in the changing rural life and in modern country church methods.

A New Day for the Country Church. By Rolvix Harlan. Nashville, Tenn. The Cokesbury Press. 1925. 166 pp. Cloth, 50 cents; paper, 20 cents.

Brimming with practical suggestions; bound to give the reader a wide vision of the task of the local church.

Steeple Among the Hills. By Arthur Wentworth Hewitt. New York, Abingdon Press. 1926. 260 pp. \$1.50.

A narrative of experience by one of the best-known country ministers.

The Social Work of the Churches. Edited by F. Ernest Johnson. New York, The Federal Council of Churches. 1930. 238 pp. Cloth, \$1.25; paper, \$1.00.

A handbook of information.

Religious Education in the Rural Church. By Henry W. McLaughlin. New York, Fleming H. Revell Company. 1931. 224 pp. \$1.50.

A compilation of the papers presented at the Virginia Institute of Public Affairs.

The Episcopal Church in Town and Country. By Goodrich R. Fenner. New York, National Council, Protestant Episcopal Church. 1935. 160 pp. Cloth, \$1.00; paper, 50 cents.

Village Sermons by a Novelist. By Gustav Frenssen. New York, D. Appleton-Century Co., 1924. 162 pp. \$1.50.

A noted Scandinavian novelist preaches a series of sermons, using rural materials.

Services for the Open. By L. I. Mattoon and H. D. Bragdon. New York, D. Appleton-Century Co. 1923. 212 pp. \$1.50.

Suitable religious services for various occasions.

Manual for County and Local Councils of Religious Education. Chicago, The International Council of Religious Education, 203 N. Wabash Ave. 1932. 64 pp. 25 cents.

Financing the Country Church. By R. T. Baker. Richmond, Va., The Department of Country Church and Sunday School Extension. P. O. Box 1176. 8 pp.

General Reviews

Changing Russia. By F. J. Miles, D.S.O. Marshall, Morgan & Scott, London. Paper. 144 pp. 1s. 1936.

The author of this small but significant book is International Secretary of the Russian Missionary Society in England. In connection with the British and Continental Touring Club, he has made many visits to Russia, having exceptional opportunities for observation. Mr. Miles recognizes the good things that the Soviet Government has done, but he confirms the current impression that it is making relentless war, not against any particular church, but against all religion. "A determined attempt is being made to raise a nation of atheists." Apparently he wrote his book before the promulgation of the new constitution, but its assurance of "free-dom of religious worship" means nothing, for a pastor cannot preach outside of his own pulpit and cannot teach religion to groups of young people under eighteen years of age. Most of the normal activities of a church are prohibited. School teachers are not permitted to attend any church and the Bible cannot be printed or circulated. Many churches have been closed and those that remain open are being strangled by heavy taxes. Meantime, unrestricted anti-religious propaganda is openly sponsored by the Government. It is a tragic story that moves the reader to respond to the author's plea for prayer.

ARTHUR J. BROWN.

My Beloved Armenia. By Marie S. Banker. 205 pp. \$1.25. B. I. C. A. Chicago. 1936.

While this book contains stories of "Turkish atrocities," the authenticity of which I would not dispute, it was refreshing to find that the book has been written more to give a constructive Gospel message than to arouse

resentment against the Turks. The author truly has a message of God's love and of Christian faith and devotion, which is worth reading.

The chapter on "Yeni Che-riler" will give many new information about the Janisaries but should be understood as a history of the 18th century and does not indicate that modern Turks bring up their children as described on page thirty-four.

The deep spiritual life of the author's father and mother will be a revelation to many American Christians. This interesting bit of history and Christian autobiography leaves one with an awed sense of the reality of God's present care of His children.

CLARENCE D. USSHER.

Alaskan Adventures. By Loyal L. Wirt. Illus. 8vo. 124 pp. \$1.50. Fleming H. Revell Co. New York. 1937.

Here are stirring, and at times exciting, tales of pioneer days in Alaska—of daring journeys by snowshoe and dogteam over the snow- and ice-covered mountains and down dangerous rapids. Dr. Wirt made his first trek with miners over the White Pass in 1899. Then he returned to civilization to bring food, medicine, lumber and nurses to Anvil City (Nome)—only to have the supplies lost in a storm at sea. Again Dr. Wirt started alone as the first white man to cross Alaska by dogteam in the winter. This time he was successful in getting help from the United States Government.

Boys will enjoy this tale of adventure, vividly described, and a thrilling story of the faithful dog, "Whiskers." Sandwiched in with the tale of adventure are slices of information about wolves, Eskimo dogs, Eskimo men and women, courtship, home life, babies, tribal dances, superstitions and gold seekers. Most of the incidents and facts might have been woven into the story more skilfully but they add to the wealth and interest of the "Alaskan treasurehouse." Dr. Wirt makes us realize what hardships men will endure for gold and that followers of Christ

will endure as much or more in the service of their Master—and with no thought of material reward.

Morocco in Mufti. By James Haldane. 8vo. 231 pp. 6s. Arthur H. Stockwell, Ltd. London. 1937.

These are vivid pen pictures of life in Morocco, that quaint land of mountains and markets, fanatical Moslems and strange unconquered tribes.

"Your European civilization, like a pair of shears, is snipping away the glory we won by sword and book," said an intelligent Moor of the old school. In this descriptive volume we see the old contrasted with the new—in business, in culture and in religion. Mr. Haldane, a Christian missionary, gives us a brief but very readable story of Morocco's history, with his views of the present conditions, Moslem beliefs and strange customs, life among villagers, mountaineers and city dwellers, and missionary work among them. Mr. Haldane has used some unusual opportunities to understand Moslems and conducts an interesting work with Moorish boys. He is a valuable guide to those who would visit Morocco and know the Moors.

Kagawa Pamphlets:

Kagawa in Australia and New Zealand

Kagawa in Lincoln's Land (United States)

Kagawa Calendar (Printed in Japan)

Kagawa on Christian Brotherhood

These pamphlets set forth Dr. Toyohiko Kagawa's Christian philosophy and economic plans. He believes that Christ, as the Son of God and Saviour of men through His death on the Cross, also teaches the way of brotherhood, peace and economic justice and that His principles and teachings should be put into practice in daily life, with Christlike self-sacrifice and love of equal opportunity. Kagawa has himself led the way in what he conceives to be Christ's way. This program, if put into operation by truly regenerated men, would doubtless correct many of

the evils from which we suffer, not only in Japan but in America.

North Pacific. By Edward Weber Allen. 282 pp. Map and sixty-five illustrations. Professional and Technical Press, New York. 1936.

This is an unusually interesting book of travel and observation in Alaska, western Canada, Japan and eastern Siberia, by a man who sees intelligently and knows how to tell what he sees. As United States Commissioner and Secretary of the International Fisheries Commission he describes a tour from San Francisco to Alaska, the Aleutian Islands to Kamchatka, southward along the Kurile Islands to Japan, and back to San Francisco—a complete circle of the lands bordering the northern Pacific Ocean. His experiences were varied and he gives a wealth of information about fisheries, the resources of Alaska and the numerous people that he met. References to missionaries and missionary work are warmly sympathetic, particularly in Alaska where he makes special mention of such notable Christian workers as William Duncan, Sheldon Jackson, W. T. Lapp, Bishop Peter Trimble Rowe, Archdeacon Hudson Stuck, S. Hall Young, and others. A bibliography and a copious index add to the value of this attractive volume.

ARTHUR J. BROWN.

Awake! An African Calling. 55 pp. 1s. Church Missionary Society. London. 1937.

Blasio Kigozi, a young African evangelist of Uganda, died last year at the beginning of a promising career. Missionaries had counted on his help in a revival in the Church of Uganda and Blasio had spent months in preparing "three points": (1) The cause of deadness in the Church; (2) Attendance of open sinners at the communion; (3) How bring a revival? He wanted to arouse the clergy to spend less time in raising funds and more in searching their personal lives.

H. H. F.

Jungle Friends. By the Bishop of Rangoon. 63 pp. 1s. S. P. G. London. 1937.

These thirteen true stories of people and incidents in Burmese villages form the second in a series of character sketches, the first being "Jungle Folk."

H. H. F.

The Father and His Sons. By A. B. L. Karney. 68 pp. 1s. S. P. G., London. 1937.

The author states that he has found so much help from the story of the Prodigal Son, and has returned to it so often that he believes it worth while to share some interpretations found in it. There is much to ponder over in his discussion of this immortal parable as related to many modern problems—home life, dangers threatening the church, the State, the lack of missionary interest, the situation in Germany, Italy, and other topics.

H. H. F.

Frances Ridley Havergal. By Esther E. Enock. 95 pp. 1s. Pickering & Inglis, London. 1936.

The development in the Christian life is traced in this biography of one of the world's best-known hymn writers, together with incidents of the period in which she lived (1836-1879) and her relationships with other Christian leaders, among them Dwight L. Moody and Ira D. Sankey.

H. H. F.

Follow Me. By Una Roberts Lawrence. 95 pp. Baptist Home Mission Board, Atlanta, Ga. 1936.

This brief analysis of certain home mission problems in the South, in Cuba and Panama, is a summary of tasks in unevangelized areas; and an outline for the study of the situation in the various departments of Southern Baptist Home Missions.

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Through Stormy Seas. By Capt. E. G. Carré. 96 pp. 1s. Pickering & Inglis. London. 1937.

The personal experiences of a British sea captain have to do with the transforming power of prayer.

New Books

About the Old Faith. Henry W. Frost. 128 pp. \$1.25. Revell. New York.

Bush Aglow—Life of D. L. Moody. Richard E. Day. 331 pp. \$2.00. Judson Press. Philadelphia.

Consider Him. Vance Havner. 100 pp. \$1.50. American Bible Conference Assn. Philadelphia.

Church Militant. Popular Report, 170 pp., 6d.; Official Report, 240 pp., 1s. S. P. G. in F. P. London.

Except Ye Repent. Harry A. Ironsides. 191 pp. \$1.50. American Tract Society. New York.

Evangelical Handbook of Latin America. 120 pp. 4s. World Dominion Press. London.

Follow Me. Una Roberts Lawrence. 96 pp. Home Mission Board. Atlanta, Ga.

The Heart of the Christian Faith. Francis Shunk Downs. 209 pp. \$1.50. American Tract Society. New York.

Hadramaut—Its Challenge. W. H. Storm. 8 pp. 2d. World Dominion Press. London.

Indians Today. Edited by Marion E. Gridley. 128 pp. \$2.50. Indian Council Fire. Chicago.

Living Religion. Hornell Hart. 260 pp. Abingdon Press. New York.

Missionary Romance in Morocco. James Haldane. 189 pp. 2s. 6d. Pickering & Inglis. London.

Missionary Illustrations. Alva C. Bowers. 154 pp. \$1.50. Revell. New York.

None Other Gods. W. A. Visser 't Hooft. 185 pp. Harpers Bros. New York.

Poems of a Persian Sufi. Baba Tabis. Translated by Arthur J. Arberry. W. Heffer & Sons. London.

The Triune God. C. Norman Bartlett. 191 pp. \$1.50. American Tract Society. New York.

Two Missionary Voyages. Thomas Thompson. 90 pp. 1s. S. P. G. in Foreign Parts. London.

Unity in Diversity. Report of Friends Service Council, 1936. London.

With Christ in Africa. D. A. McDonald. 158 pp. 2s. 6d. Marshall, Morgan & Scott. London. \$1.00. Zondervan Pub. House, Grand Rapids, Mich.

Mecca and Beyond. Edward M. and Rose W. Dodd. 220 pp. 50 cents, paper; \$1.00, cloth. Central Committee on the United Study of Foreign Missions. Boston.

The Cross of Christ. George P. Pier-son. 173 pp. \$1.50. American Tract Society. New York.

The Christian Evangel. John Mc-Nicol. 91 pp. \$1.50. American Tract Society. New York.

The Israel Promises and Their Fulfilment. Samuel Hinds Wilkinson. 196 pp. 8s. 6d. John Bale, Sons and Danielson. London.

Just Like You Stories. Lucy W. Pea-body. 186 pp. Illus. \$1.50. M. H. Leavis. Boston.

Mothers Union and S. P. G. Report. 2d. 16 pp. S. P. G. London.

The New Walk. Capt. Reginald Wallis. 40 cents. A. B. C. Assn. Philadelphia.

The Road to Victory. C. M. S. Re-port for 1936-7. 6d. C. M. S. London.

The Romance of a Doctor's Visit. Walter Lewis Wilson. 1s. Pick-ering & Inglis. London.

Unity in Diversity. Report of Friends Service Council 1936. London.

What Is This Moslem World. Charles R. Watson. 204 pp. \$1.00. M. E. M. New York.

The Young Moslem Looks at Life. Murray T. Titus. 178 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York.

A Missionary Looks at His Job. W. J. Culshaw. 144 pp. 2s. Student Christian Movement Press. London.

Christ's Way and the World's in Church, State and Society. Henry Smith Leiper. 144 pp. 65 cents and 90 cents. Abingdon Press. New York.

Obituary Notes

(Concluded from 2d cover.)

Bishop W. F. McDowell, retired, of the Methodist Episcopal Church, died on April 26 at 79 years of age. He was born in Millersburg, Ohio, February 4, 1858, the son of David A. McDowell; was educated at Ohio Wesleyan and Boston University, being ordained to the ministry in 1882. After pastorates in Ohio, he was chancellor of the University of Den-ver, 1890-99, secretary of the Meth-odist Board of Education for five years and in 1904 elected bishop of the Methodist Episcopal Church. Bishop McDowell was widely known as a speaker, lecturer and author but chiefly for his work in behalf of tem-perature and public morals.

* * *

The Rev. Dr. James Shepard Kit-tell, for the past ten years secretary of the Board of Domestic Missions of the Reformed Church in America, died in New York at 64 years of age. Dr. Kittell was born at Hamilton, Ont., a son of John and Jane Drysdale Kittell, and came to the United States when seven years old. He attended Alle-gheny College and the Western The-ological Seminary, was ordained in 1903, and after filling several charges in Congregational churches, he became pastor of the First Reformed Church of Albany, 1907-21. In 1913, Dr. Kit-tell was president of the General Synod of the Reformed Church in America.

* * *

Dr. William Ashmore, for forty-eight years a missionary of the American Baptist Foreign Society in China, who retired in 1927, passed away on March 11 in Santa Ana, California, in

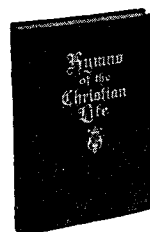
his 86th year. His father, the first William Ashmore, a missionary in China for 53 years, died in 1909. To-gether, father and son gave over 100 years to China. On the son's 75th birthday at Swatow, he finished the third revision of the entire Bible, translated from their original tongues into the Swatow colloquial.

* * *

Deaconess Ellen Lakhshmi Goreh, who died January 11 in Cawnpore, India, at the age of 83, had a remark-able career. Her father was a con-vert from Brahminism. Left mother-less in infancy, she was cared for by missionaries and later educated in England; became active in social work and eventually returned to In-dia as a Zenana Mission worker. As author of the poem, "In the Secret of His Presence," she was known far beyond India.

* * *

The Rev. Henry C. Ostrom, for twenty-five years a missionary of the Presbyterian Church (South) in Ja-pan, died in Kobe on January 20. He was a consecrated and gifted mission-ary, being acquainted with nine lan-guages. He was born of Lutheran parents at Lockport, Illinois, on De-cember 4, 1876, and after graduating from college at the age of 18 he went to Germany to study music. Later he attended Princeton Theological Sem-inary and went to Japan as a mission-ary in 1911. On his first furlough he was traveling secretary of the Stu-dent Volunteer Movement.



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