

THE MISSIONARY REVIEW WORLD

The Modern City Number

Christ at the Center of City Life	<i>Aubrey S. Moore</i>
Meeting the Modern City Problems	<i>Herbert E. Eberhardt</i>
The Youth Problem in the City	<i>Robert V. Russell</i>
What Church Federations Can Do	<i>Walter R. Mee</i>
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Best Books on the City Problem	<i>Charles H. Sears</i>

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Dates to Remember

- June 2**—General Synod, Reformed Church in America, Asbury Park, N. J.
- June 2**—Fiftieth Anniversary of the Women's Missionary Society, General Synod of the Evangelical and Reformed Church, Akron, Ohio.
- June 7-27**—Indian Workers Conferences. Four Regional Conferences of the National Fellowship of Indian Workers. (1) The Oklahoma Conference, to be held at Dwight Training School, Marble City, Okla., June 7-9. (2) The Southwest Regional Conference, at the Navajo Methodist School, Farmington, N. M., June 14-16. (3) Pacific Northwest Regional Conference, at the Nez Perces Camp Meeting Grounds, Craigmont, Idaho, June 20-22. (4) The Midwest Regional Conference, at the College of Agriculture, University of Wisconsin, Madison, Wis., June 24-27. These Conferences are open to all friends of the Indians.
- June 8**—Synod of Christian Reformed Church, Grand Rapids, Michigan.
- June 9-15**—Norwegian Lutheran Synod Convention, Mankato, Minnesota.
- June 15-22**—General Council of Congregational and Christian Churches, Beloit, Wisconsin.
- June 16-24**—Winona School of Missions, Winona Lake, Indiana. Mrs. Wm. Eckert, 1612 South 11th St., Maywood, Illinois.
- June 18-25**—Geneva Summer School for Missionary Education, Geneva Lake, Wisconsin. Write for information to Mrs. Paul H. Wezaman, 177 So. Humphrey Ave., Oak Park, Ill.
- June 22-29**—General Synod, Evangelical and Reformed Churches, Columbus, Ohio.
- June 25-27**—National Council of Federated Church Women, Eagles Mere, Pa.
- June 25-July 2**—Mt. Hermon Federated School of Missions, Mt. Hermon, Cal.
- June 26-July 1**—Church Conference of Social Workers, Seattle, Washington.
- June 28-July 3**—International Convention of Christian Endeavor, Columbus, Ohio.
- July 11-19**—Northfield Missionary Conference, Northfield, Mass. Miss Corona Rayle Cook, 16 Farnham St., Portland, Maine.
- July 12-August 17**—Winona Lake School of Theology, Winona Lake, Indiana.
- August 23-29**—World Conference on International Friendship Through the Churches, Larvik, Norway.
- September 6-20**—World's Young Women's Christian Association, Canada.
- September 11-16**—International Convention of the Disciples of Christ, Denver, Colo.

September 21-28—General Council, United Church of Canada, Toronto, Canada.

October 5-12—United Lutheran Church in America, Biennial Convention, Baltimore, Md.

October 14-20—American Lutheran Church, Biennial Convention, Sandusky, Ohio.

Personal Items

Mr. Robert L. Latimer for 45 years treasurer of the Board of Foreign Missions of the United Presbyterian Church has retired and his place has been filled by Dr. R. W. Caldwell, Financial Secretary of the Board.

* * *

Dr. Mills J. Taylor, Associate Secretary of the United Presbyterian Board of Foreign Missions plans to visit the mission fields, leaving America about May first, with Mrs. Taylor and returning in January, 1939.

* * *

Dr. Paul J. Braisted, General Secretary of the Student Volunteer Movement, has been elected Campus Secretary for the University Christian Mission to succeed the Rev. J. Maxwell Adams. Dr. Braisted will give only a portion of his time to his new office.

* * *

Bishop Henry W. Hobson, of Cincinnati, has been elected president of the "Movement for World Christianity," an interdenominational organization created in 1934, as a result of the Laymen's Commission Report on Foreign Missions. Bishop Hobson has attracted wide interest by literally carrying the church to the people in a specially constructed trailer, called "St. Paul's Wayside Cathedral," replacing the cathedral in downtown Cincinnati, as reported in the REVIEW for April.

* * *

Mrs. J. P. White, editor of the *Women's Missionary Magazine* of the United Presbyterian Church, who has been touring the foreign field of the Church, arrived in America on April 14. Miss Anna A. Milligan, former Educational Secretary of the United Presbyterian Board of Foreign Missions, who has spent the winter in Egypt, will make a wider visit of foreign missions before returning to America.

* * *

Dr. James H. Rushbrooke, Executive Secretary of the Baptist World Alliance, went to Bucharest to study the situation faced by Baptists in Roumania, and was granted an interview by King Carol and the Roumanian premier. The difficulties now seem to be under control.

* * *

Evangelist Gipsy Smith, now 77 years old, declares that he has never addressed greater crowds or more eager young people, and has never seen greater results of presenting the Gospel than in his latest tour of the

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United States. At Amarillo, Texas, 6,500 persons heard the Gipsy, and many more were unable to get into the auditorium.

* * *

Sir Wilfred T. Grenfell, who has served 45 years as a voluntary medical missionary in Newfoundland and Labrador, recently celebrated his 73d birthday on an island off the coast of Georgia. Because of a chronic heart ailment, he may never be able to return to Labrador, where hospitals, schools and nursing stations bear his name.

Obituary Notes

The Rev. Dr. Eddy H. Greeley, for fifty years a missionary of the Methodist Episcopal Church in Liberia and Rhodesia, died on April 8, at Old Umtali, Rhodesia, at the age of 80 years. He was born at Owakonna, Minnesota, in 1857, and was a cousin of Horace Greeley. After graduation from Hamblein University, St. Paul, he sailed for Liberia in 1888. He introduced new plant life into Old Umtali to add to the variety of native foods. He was known especially as a hymnodist and translator and for some years wrote the Sunday school lessons for missionaries and teachers.

* * *

C. Luther Fry, Ph.D., who did considerable work on the census of religious bodies in the United States and for five years was professor of Sociology in the University of Rochester, died on April 12, after a brief illness. From 1922 to 1933 Dr. Fry was Director of the Bureau of Standards of the Institute of Social and Religious Research of New York. He was the author of "American Villagers," "The United States Looks at Its Churches," and other volumes. He was born in Philadelphia, the son

(Concluded on 3d cover.)

THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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Editorial Chat

"We have the honor to present"—our City Mission Study Number of the REVIEW. As usual, more papers came in than one issue—even a larger one—can accommodate. But it is a large and important subject, and worthy of careful study. Other articles on the City and the Church will appear in the July and September numbers. They are some of the best—do not miss them. See the list of held-over articles mentioned on our back cover.

* * *

Previous special mission study numbers have been in great demand, and some have been sold out before late orders could be filled. Order early.

* * *

The following are some unsolicited comments on the REVIEW recently received:

* * *

I follow the articles published in the REVIEW with great interest. Last week I wrote up a note for the *Evangelical and Reformed Messenger* recommending the REVIEW to our pastors and general readers. Nothing would please me more than to learn that it had won new subscribers.

F. A. GOETSCH,
*Associate Secretary of the Board
of Foreign Missions, Evangelical
Synod of N. A.*

* * *

The REVIEW is so valuable to us in our Mission Study that we are turning to you for help in planning our program for next year.

MRS. W. J. GOODWIN.
Louisville, Kentucky.

I want to express a word of appreciation for the REVIEW and what it means in the program of missions. Leaders in our missionary societies and groups throughout the country subscribe to it regularly. During our annual convention in June, when our new program of missions is inaugurated, special prominence is given to the place that the REVIEW has in helping to create effective missionary programs. It is our sincere wish that the REVIEW will continue to hold this important place in the program of missions.

ADAM W. MILLER,
*Secretary of the Missionary
Board of the Church of
God.*

* * *

I have been reading the February REVIEW today. Have greatly enjoyed it. It is filled with material that helps the missionary hope and spirit. The articles are helpful and discerning. "The World-Wide Outlook" pages are especially helpful. The Moslem Number has also been very useful to missionary groups.

REV. STEPHEN J. COREY, D.D.,
*Secretary of the United Christian
Missionary Society, Indianapolis,
Ind.*

* * *

I read THE REVIEW with great interest and profit and wish you all success in the conduct of this fine magazine.

H. D. DAVIES,
*Chicago Regional Secretary, Mis-
sions Council of the Congrega-
tional and Christian Churches.*

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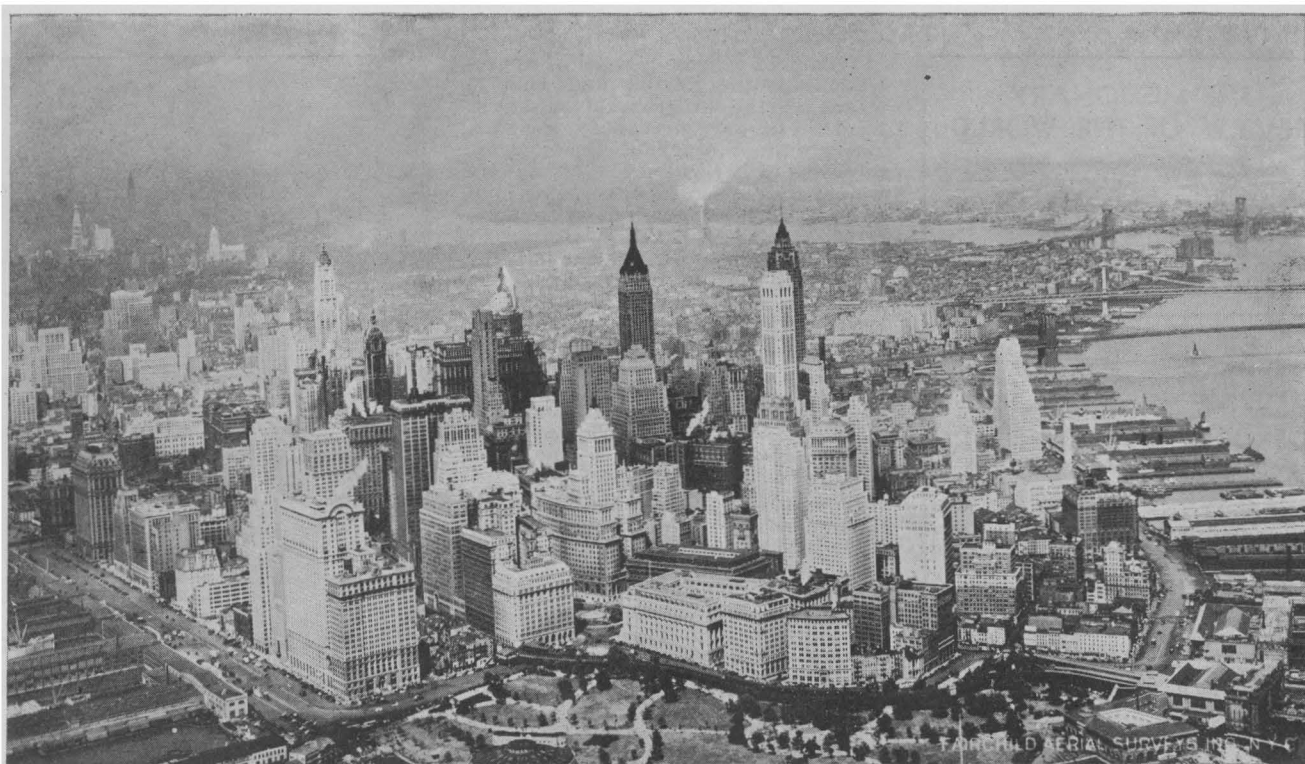
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Wide World Photo

HUMANITY IN A MODERN CITY — TIMES SQUARE, NEW YORK, ON NEW YEAR'S EVE

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

JUNE, 1938

NUMBER 6

Topics of the Times

CHRIST AND THE MODERN CITY

Two American cities (New York and Chicago) each has a population larger than the whole of the United States in 1780. Fourteen of our cities contain more people than the estimated population of the whole Roman Empire in Europe at the time of Christ. New York City has a larger population than Central America, or Arabia, or the whole of Australia (which has nearly the area of the United States).

There are ninety-six cities in the United States with over 100,000 each and 500 cities each with over 15,000. These cities represent not only a great mass of humanity but here we find, in almost any large city, men of all races and languages, in all degrees of poverty and wealth, of ignorance and culture; almost every type of religious faith and superstition is represented—voodooism and theosophy, spiritism and demon-worship, Islam and Hinduism, Shinto and Confucianism, as well as every kind of Christian sect.

What elements of good and evil are contending for the mastery in these centers of population—banditry and honest business, commercialized vice and purity, selfish capitalism and philanthropy, self-seeking labor and sacrificial service, anti-God activity and Christian missions!

What a field for Christian witness and activity is presented in the modern city! How would Jesus Christ look on our American cities if He should visit them in the flesh today? We know how God looked on Sodom and its wickedness, and on Babylon, the "mother of harlots," in spite of its palaces and hanging gardens; on Nineveh with its godlessness and ignorance; on Jerusalem, the backsliding city over which Christ wept. How would He look today on New York, Chicago, Detroit, Boston, Philadelphia, Washington, St. Louis, New Orleans, Los Angeles? Would He be most impressed with their skyline and the beauty of

their parks, or with their night life; with their commercial activity and culture or with suffering humanity; with their magnificent houses or with their slums; with their educational institutions or their jails; with their rapid transit or their rapid moral decline; with their churches or their saloons and brothels? We know how He dealt with Jerusalem, the Royal City. He came there to teach and to heal, to rebuke and to warn; He wept over the sin and hardness of heart of the people; He suffered indignities at the hands of the chief rulers in Church and State, but He delighted in the children; He loved even His enemies and gave His life to save them from sin and death. Would Jesus look differently on the cities of today with their mixed multitudes?

1. If Jesus Christ came to America today, we know that He would first of all look on our city *with clear discernment*. He would delight in true beauty but would distinguish between the tawdry material things that pass away, and the beauty of life and character that abide. He would see clearly the difference between the wealth that men seek after and the riches that abide; between the power that politicians and magnates crave and the power that brings life out of death. He would distinguish between the churches that can boast only of wealth and social prestige, with beautiful equipment and elaborate ritual, and those churches that may be worshiping only in a transformed saloon but where Christ is exalted, where the Gospel is preached and where men, women and children are being born anew through the power of the Spirit of God. He would distinguish between empty eloquence and the quiet testimony of some obscure saint.

2. Jesus Christ, today, if He visited our city, would look on the multitudes *with compassion* as He did in ancient Palestine. He would weep with those who weep and rejoice with those who have true cause for joy. He would sympathize with

the sufferers and with those who are oppressed by money-getters or political bosses. He would distinguish between those who are sinned against, and those who lead others astray; between the "bandit" who has had little chance to know a better way of life, and the honored "bandit" in high places who sins against light. He would denounce the hypocrites of all names and stations, and would say to the misled and underprivileged, "Go, sin no more."

3. Jesus Christ today would come to our city to *give instruction and encouragement* where they are most needed. He would cheer the struggling pastor and the troubled parents. Where the truth of God is proclaimed and the love of God is manifested, His presence would give light in darkness so that people would flock again to His standard. He would give hope to the faithful who are tempted to discouragement, and would point out the way of victory through sacrifice. He would make clear again the spiritual forces by which He will overcome the world, and would call men to "leave all and follow" Him.

We have every reason to believe that if Jesus Christ came to our city today—unless He came in power to wipe out all evil and to establish His Kingdom—He would look with compassion on the city and its inhabitants, and would preach and teach and work to make the Father known, and to bring new life and godliness to fruition as He did nineteen hundred years ago. Would we receive Him differently than men received Him then?

But if Jesus Christ is God and meant what He said then He *is* here today—not only in our city but in every city; not only in our cities, but in our towns and villages; He is in every home and church, every shop and factory, every school and office, and in every individual where He is received and is given the right of way. Today, as then, "to as many as receive Him" to them does He give the right to become Children of God—from every class and tongue and nation. Would He offer any other remedy for sin and misery today than He offered in the first century? Would He not tell His followers today in our cities to follow Him and to make known the Way of Life to others by teaching men in private and in public to know Him and to observe all the things He has commanded us? Only when Christ is recognized and received by all the multitudes in our cities, will they truly become cities of God. What are we doing to help fulfil the purpose of God and the command of Christ to make known the Good News and the power that He came to proclaim?

OUR RESPONSE TO CHINA'S NEED

Rising taxes, increased cost of living, unemployment, strikes in industry, depression in business,

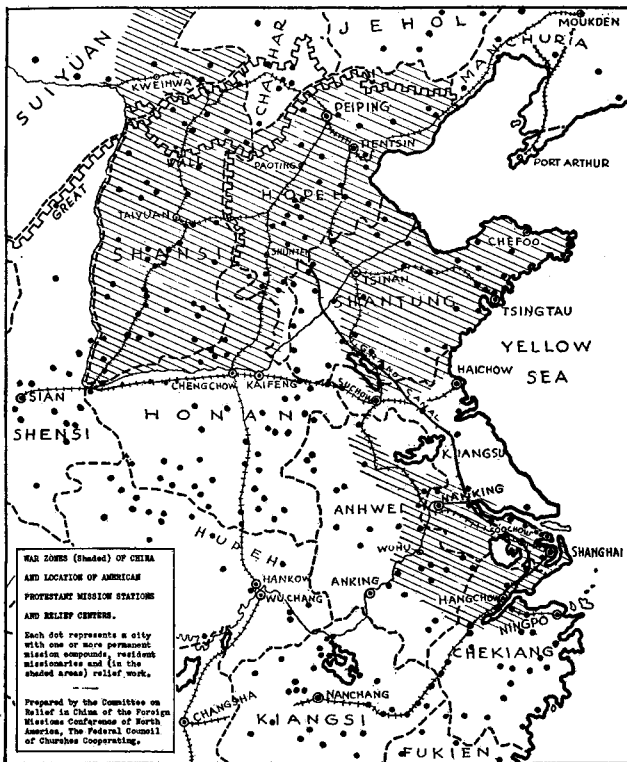
lowering standards in morals and in legislation, the mad rush to increase armaments and growing threats of international wars—all these and other troubles tend to make men so fearful and full of self-pity that many of us are tempted to forget the more critical condition of others. As a result we neglect to help them in their hour of need. Many appeals have been made to bring help to the suffering Chinese in this devastating, unjust and cruel war that has been thrust upon them. The Red Cross and other philanthropic and missionary agencies are appealing for help for the millions of Chinese sufferers—the vast hordes of wounded, the famine stricken because of war, those suffering from venereal disease (due largely to the invading soldiers), and from cholera and other epidemics. Doctors, nurses and funds are sorely needed to care for these wounded and diseased, to supply ambulances, medicines, bandages, food and general hospitalization. The need is greater than ever and yet the response from America has been smaller than in any previous crisis. Only about one-third of the \$1,000,000 for which appeal was made, has been given. There is need for \$5,000,000 from America. Chinese doctors and nurses and missionary forces are doing their utmost, but they are hindered by lack of supplies. Relief funds are now practically exhausted.* The accompanying map shows how widespread is the area of conflict and how generally the missionaries have remained at their posts to minister to sufferers, in spite of personal distress and danger.

The Chinese Christians are also doing their utmost. The following extracts from a letter from a Chinese Christian, Rev. Andrew Gih of the Bethel Mission, Shanghai, shows how the work of Christ goes on, in spite of difficulties. Mr. Gih writes:

When the war broke out in Shanghai, our people (of Bethel Mission) had to flee to the International Concessions for safety. The hospital staff (in four hospitals) went right on with their work for wounded soldiers and our Christian nurses had the joy of serving and witnessing to the wounded; our evangelists were also busily engaged in preaching in many of the 200 refugee camps. The largest of these camps had fifteen thousand refugees, the smallest several hundred. Many broken hearts were bound up with the healing Gospel of Christ. We could not carry on our schools as the section where our Bethel Compound is located was badly bombarded, our Orphanage was burned, and other buildings were damaged. All our belongings were looted and the Japanese still occupy our beautiful Compound. The Hospital workers are still carrying on in our branch Hospital in Shanghai but our Orphanage, Publishing Department, Bible Seminary and Evangelistic Bands have all been moved to Hongkong.

We thank God that He has preserved all our lives and we are able to carry on the work. Some evangelists are now preaching in the interior; one Band in Yunnan, another in Szechuan and others in Kwangsi, Kweichow

* Contributions should be sent to mission boards having work in China, or the National Red Cross. Washington, D. C.



WHERE JAPANESE AND MISSIONARIES ARE OPERATING—DIFFERENTLY

and Chehkiang Provinces. They have been facing dangers from air raids, but all witness to the power of the Holy Spirit in changing many lives. Owing to the abnormal conditions, the traveling is difficult, so that it took sixteen days to reach the place of the first campaign in Kweichow. Another Band is going to Hunan and the fourth to the northern part of Kwangtung Province. We do not know how long we will be allowed to preach unmolested. We must spread the Good News before it is too late. The Japanese give no liberty to the Chinese preachers in occupied territories. Pray that God will grant peace in the Far East and pray for those who are lifting up Christ among the Chinese. There are wonderful opportunities, especially in the interior of China. People are receptive to the Gospel and they realize life is uncertain and property is not dependable. Thank God "we know whom we have believed and we are persuaded that He is able to keep that which we have committed unto Him against that day."

It is more and more evident that it is impossible to carry out any isolation policy—either national or individual. War in one country will involve other nations, however much we may strive to prevent it. Famine and economic troubles in one land affect others. Disease will spread in spite of sanitary measures. Immorality, selfish ambition and false philosophy cannot be confined within any national boundaries. Irreligion and anti-Christian, or anti-Jewish, propaganda spreads from party to party, from class to class, and from country to country, when not checked by positive faith and by the dissemination of God's truth.

There is only one way to overcome evil, and that is with positive good. There is only one truly good and that is God. Love is the only remedy for hate; life is the only effective antidote to death. Jesus Christ is the only salvation for individuals and for the world. Therefore missionaries go into all the world to spread the truth, the love, the life of God, as these are made known in Jesus Christ.

JEWRY IN DISTRESS! WHAT OF IT?

American Jews, 4,500,000 in number, are out to raise \$9,600,000 in 1938. This vast sum is for relief of ostracized and persecuted Jews in Europe and to aid in their settlement in Palestine or elsewhere, as circumstances permit.

The tidal wave of anti-Semitism has spread to Germany, Austria, Poland, Roumania and begins even to inundate Great Britain and America. The essential cause of this widespread anti-Semitism is the economic distress in the world today. In prosperous times anti-Semitism rarely occurs. Hitler's racial ideology is another factor, as is the unfortunate behavior of some individual Jews. Business shrewdness, and in some cases dishonesty, are other factors, but who persecutes all Gentiles because of shrewdness or personal dishonesty?

In Poland there are 3,500,000 Jews, of whom 1,000,000 are starving, who are involved. Roumania has 1,000,000 Jews while Germany has only 350,000 and Austria about 200,000. All these are menaced and for them American Jews are seeking to raise \$9,600,000 this year. Incidentally since 1914 American Jews have provided \$87,000,000 for the relief of European Jews.

In Germany, in addition to the Jews, there are about 1,000,000 non-Aryans, and in Austria 600,000 or more. Any man, woman or child with at least one Jewish grandparent, or one who is married to a Jew is classed as a non-Aryan and therefore receives the same treatment as a Jew.

Thus there are approximately 7,000,000 folk in Europe who, because of Jewish ancestry near or remote, are unwanted by their fellow citizens. And partly because of anti-Jewish sentiment, but more largely because of unemployment crises, they are not wanted anywhere else. Even in Palestine the number actually able to enter there in one year has been reduced from 61,000 in 1935 to less than 10,000 in 1937. Moreover, the Jew-Arab conflict in Palestine, coupled with the British Partition proposals, has served to arouse the Moslem world and to increase the anti-Semitic sentiment there.

The net result of all this is a growing fearfulness, uncertainty and insecurity in the hearts and minds of Jewry throughout the world.

Why should Christians be concerned with the fate of Jewish and non-Aryan victims of anti-Semitism; why should we take upon ourselves the responsibility of caring for these non-Aryans? First of all because we are Christians and many of these non-Aryans are Christians by faith. Jewry is aiding admirably and sacrificially the Jewish victims, and has even helped non-Aryan victims, though the latter are definitely Christendom's responsibility. But up-to-date, Christendom has not been as generous as Jewry. The result is grievous distress and suffering among the Jewish, non-Aryan and Christian refugees. What right have Christians in America to protest against anti-Semitism in Europe while we do nothing effectively to aid the victims of such racial discrimination? We need to be reminded of the good Samaritan as well as of the Levite and the priest in our Lord's parable. There is an American Committee* to aid Christian refugees from Germany and this committee needs financial help to meet the growing distress. A few instances of the flotsam and jetsam of human wreckage in the wake of the present tidal wave of anti-Semitism, are the following:

1. Mr. F— is a pharmacist, non-Aryan, but a Christian by faith having won the Iron Cross, the Front Trench Fighter's, and the wounded-in-service medals. As a non-Aryan he was no longer allowed to run his private pharmacy in Germany, and was forcibly compelled to sublet. Now he is in America looking for work and hopes later to be joined by his wife and two sons as soon as he is able to support them. Before he could leave Germany he had to pay 81% of his funds as a "flight tax."

2. Mrs. U— was a Christian Gentile woman, married to a Jew in Vienna; her husband is no longer allowed to work. She is a teacher of Germanics, but being married to a Jew she, too, is not allowed to work.

3. Mr. T— was a government expert on Social Security and Socialized Medicine; a non-Aryan Christian, and a member of the German Confessional Church group of which Dr. Niemöller is the leader. Now he is in America as a transient but hopes soon to be admitted on the quota and then to find work.

4. Rev. F— was a non-Aryan Protestant clergyman in Germany. Not being allowed to preach there, on the advice of his pastoral colleagues, he went to Vienna to work for a Swedish Society and did remarkably well. Since Hitler's annexation of Austria, this pastor has been compelled to flee to Prague and then to Sweden.

We might go on and cite case after case of people who need help, financially and above all spiritually. In New York City, the Jews have established a reception service and a center for Jewish refugees, but nothing of the kind has yet been done by the Christians for the Christian refugees.

Should not Christians of America, the stronghold of liberty, equality and democracy be gener-

ous in providing hospitality to these victims of a present day cruel autocracy? We especially need to be on guard lest this unchristian racial discrimination gains a foothold here. Propaganda is a vicious thing and is powerful in formulating public opinion. We should strenuously oppose the anti-Jewish propaganda in America; we should pray for persecuted Jewry and for a change of heart in their persecutors. Here is a great opportunity to show the spirit of Christ and to do, individually and collectively everything we can to combat the causes and consequences of anti-Semitism. These are inescapable responsibilities of all who claim to be Christian.

CONRAD HOFFMANN, JR.

FOURTEEN POINTS FOR FOREIGN MISSIONS

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

WILLIAM ADAMS BROWN.

* Mr. Frank Ritchie, Secretary, American Committee for German Refugees, 287 Fourth Ave., New York City.

Christ at the Center of City Life

By AUBREY S. MOORE, Chicago

*Superintendent of Chicago Home Missionary Society,
Methodist Episcopal Church*

A YOUNG man, a college and theological school graduate just beginning his ministry in the city, came to discuss his work. As he sat in my office, looking out across the roofs of the buildings, and yet seeing not the buildings but the streets filled with boys and girls and men and women, he said with something of compassion in his voice as well as in his gaze, "The People! The People!"

I instinctively turned to a picture which hangs on my office wall—the picture of another young man looking across a valley at another city more than two thousand years ago. As this other Young Man looks at the city He weeps and says: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" I breathed a prayer that this other young man, with his splendid preparation for service might be held steady, that his vision might be kept clear, his heart be kept pure, and that his enthusiasm might be inseparably joined to the purpose of that other Young Man who will ever weep over the city until it shall become like unto "the Holy Jerusalem, descending out of Heaven from God."

"Home Mission Work in a City" seeks to place Jesus Christ at the center of the City's life. Home missionaries are not primarily interested in any particular creed, but rather in making Christ dominant in the lives of individuals and groups—the determining factor in their conduct. The task will not be completed until politics, industry, social life, and religious life shall acknowledge Him as Lord and Master and seek to do His will.

There are certain types of work in the city to which those who are in any way responsible for Mission Work today must of necessity give thought.

The Institutional Church is perhaps the most widely known agency of the Church in the congested centers of the great city. One such typical church, with a seven-day and seven-evening program every week, is located in the midst of a group of many thousands of people among whom more than twenty different languages are spoken. Another typical church is said to be the only English-speaking church in a community of more than 250,000 people speaking more than thirty differ-

ent languages. The first church has a fine building with more than fifty rooms, including a large gymnasium, a swimming pool, a cafeteria, an assembly hall that will accommodate more than one thousand people and a beautiful chapel. This building is filled afternoons and evenings. More than one hundred and forty classes, club meetings and group meetings, exclusive of devotional meetings, are held each week. The total registered attendance for March, this year, was 10,623. The program includes classes in sewing, cooking, printing, dramatics, bookkeeping, stenography, vocational guidance, knitting, playing the harmonica, first aid, etc. These boys and girls are kept off the streets, which of itself is worth while, and at the same time they are learning something of value under leaders who know the importance of character development in the lives of young people.

In some Institutional and Community Churches, one finds a program that is broad enough in scope and sufficiently varied in character to appeal to all age groups. Last summer one pastor gave a series of open-air Gospel addresses with a stereopticon. He reported an attendance of over 8,000 per week. Early in March one church office reported twenty-two baseball teams already registered for the coming season—one of the sure signs of Spring.

The city is becoming disturbed over the alarming increase in Juvenile Delinquency and Juvenile Crime. Two weeks ago, in one issue of a daily paper, there were the names of forty boys, with the average age under sixteen years, who were arrested for crimes all the way from petty theft to murder. It has been estimated that six thousand six hundred Protestant boys and girls will appear before the Juvenile Court of Chicago in 1938, and that of this number more than two thousand will be there for the first time. In conference with a Probation Officer a few days ago I was told of the attempts being made to save these boys and girls from the careers towards which they seem to be moving so rapidly. By the time many of these boys come before the Juvenile Court it may be too late to do much for them. The difficulty is farther back.

The first evidence of a wrong tendency in the boy or girl that comes to the attention of the authorities outside of the home is truancy. This is said to begin at seven years and reach its "highest incidence" at thirteen or fourteen. Truancy! Delinquency! Crime! This is the order. The one leads naturally to the other. In a careful study, covering a period of several years, it was found that more than half of the Juvenile Criminals had been truants. In an effort to get to the root of the matter students are finding themselves face to face with home situations and community environment. A Protestant representative at the Juvenile Court and at the Juvenile Detention Home, a highly trained, consecrated young woman, follows the cases assigned to her to the homes and to the communities from which they come in an attempt to cleanse the fountain at its source. Case after case could be presented that would bear eloquent testimony to the effectiveness of this program of Mission Work in a great City.

No longer do immigrants fill the already congested centers of our cities. With the decrease in immigration that problem is giving us less concern, although in some of our largest cities more than seventy percent of the people are either foreign born or the children of foreign-born parents. The "mixing bowl" is at work but its task has not been completed. The children of these foreign-born parents attend our public schools, they play in our streets, and breathe the atmosphere of our American cities until their very freedom creates an unhappy situation. In some localities our mission worker's chief task seems to be that of a mediator who seeks to enable these alert children to adjust themselves to the demands of their foreign-born parents and to assist the parents, with an "old country" background, to understand their own children as they react to their new environment.

Lost Moorings

Many thousands in these groups, if they ever had a vital religious faith, have broken from their religious moorings and are helplessly afloat, derelict fashion, or are openly disregarding all moral and religious claims upon their lives. Work among these people is fascinating. The young people form a most inviting and responsive group, while a right approach to the adults will assure a heartening measure of success. For many years it seemed to be necessary to provide a foreign-born leader for these people. Today, however, with few if any immigrants to deal with, and with an increasing number of young people, American born and trained in our public schools, it is becoming less and less necessary to present a bilingual program. The day has come when many believe it to be not only unnecessary but unwise

to perpetuate the use of any language other than the English language in churches that must ultimately minister to English-speaking American citizens.

Among the problems which we face is that of the slowly dying church in the downtown or near-downtown district. In one denomination in a typical city more than twenty churches have been either closed outright or merged with other churches during the past twenty years. The merger plan is frequently resorted to as a face-saving device. It has its appeal. However, in so far as the merged church is concerned the results are about the same. A group of members are transferred to the strengthened organization but many scatter and find new homes, if at all, elsewhere. The churches at the heart of the city die first. And then slowly but surely the circle is enlarged until in due season one can scarcely find a "going" concern among the few remaining churches in or near the downtown section. And this is true in spite of the fact that the population in the neighborhood of these churches may have doubled or tripled or even quadrupled in the meantime. It can all be explained, but to explain it is not to solve the problem.

Thirty years ago a certain large church in the near downtown section of a great city was packed to the doors—gallery and all. The city authorities were said to have stationed policemen at the doors to prevent dangerous overcrowding. This church included among its members men and women from every walk in life—railroad executives, financiers and men prominent in the business and professional life of the city. Today a mere handful of good but discouraged people carry on in a building that is rapidly deteriorating; and yet there are more people per square mile in that neighborhood today than ever before. The families of wealth have moved to the suburbs and the local group can no longer support a resident pastor. This church would be pronounced near dead. And this is but an extreme example of what one finds all too often in our large cities. What had really happened in this case? Slowly but surely the people who had supported this institution died or moved from the downtown section to the less crowded areas or to the suburbs. As the older group moved out another crowded in. But this new group was made up of renters and roomers who were incapable of carrying the financial burden if they had been willing to do so. So with the steady decrease in support came a corresponding retrenchment in the program until today there is none. Had it been possible for the members of this church in the heyday of its prosperity to have created an endowment, and thereby made possible an income sufficient to provide a

continuously effective program, might there not have been a different story to tell today? Or, suppose there had been funds available from the Mission Boards to supplement and stabilize the decreasing income of this church, what would have been the result?

We must face our responsibility for these downtown areas. Just so long as there is a constituency for which we are clearly responsible in any community, just so long must we remain in the community adapting our program to the needs of the people whom we seek to serve. And in order to do this it becomes equally clear that funds in increasing amounts must be available from outside sources to supplement the decreasing incomes of these churches until, if possible, a local supporting constituency can once again be developed.

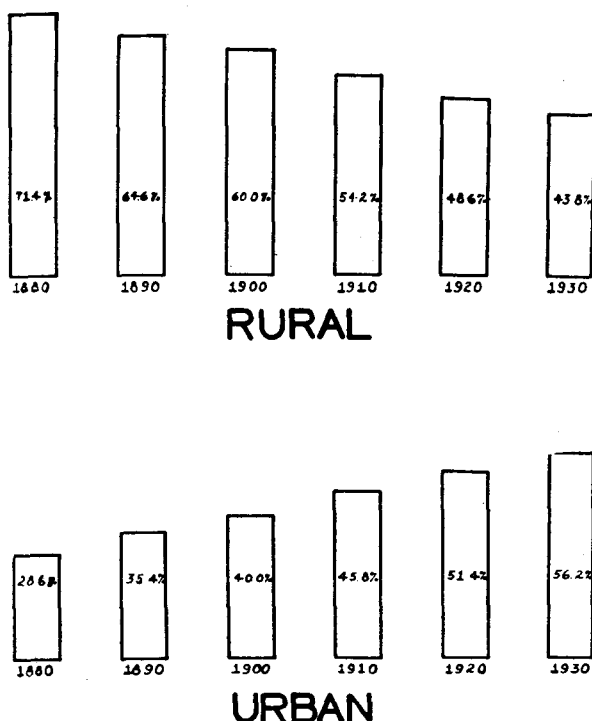
In our thinking of Mission Work in a City, attention is often fixed upon the so-called blighted areas or areas of deterioration which are usually the truancy and crime centers. Frequently too little attention is focused upon the Boulevards. Slum minds are not all confined to so-called slum areas. The "certain rich man" of the parable was farther from the Kingdom of God than Lazarus. We have also a mission to the Boulevard sections of our cities. Many Boulevard dwellers are heart-hungry for a little disinterested friendliness and for a sane interpretation of the Word of God. A surprising number of them would be willing to render a high order of sacrificial service for their Lord and Master if given an opportunity. We have no more right to neglect them than we have to neglect any other group. Jesus was perfectly willing to have "the Rich Young Ruler" use his money to aid the poor. Is it not reasonable to suppose that the wealth of Boulevard friends would be acceptable to Him if given in the proper spirit? The consecrated wealth of the Boulevards could be used to transform the slums.

In the field of Social Service and Charity changes are rapidly taking place. Community Chests and Community Funds are used to support the more elaborate rather than the less highly organized forms of ministry. These funds are usually not available for religious work or for programs too closely connected with the religious activities of the church. The tendency appears to be to divorce social and charity work from the religious program and to place it under the direction of trained social workers who are responsible to their own organization. If social agencies and civic organizations are to assume responsibility for the physical and economic well-being and for the social adjustment of the underprivileged, what is to be the future of Christian Mission Work in the City? Will it mean that the churches must withdraw or confine their efforts to a technically spiritual ministry?

The Social agencies are doing excellent work. In our own city there are said to be twenty-two districts with a population of 50,000 to the square mile in which the environment is detrimental to the best interests of the growing boy and girl. Community projects under the guidance of the department of Research Sociology of the Institute for Juvenile Research have been located in three of these districts and in each of the three truancy, delinquency and crime have steadily decreased.

The Christian Church has ever pioneered in needy fields until an awakened Social conscience came to recognize the responsibility of the community as a whole. But after the city, through its various agencies, has done its best will there not remain for the Church the task of evangelizing successive generations? This, after all, we may find is its primary function. Indeed the chief task of the Church seems to be to work itself out of a job. In the Seer's vision of the Holy City there was no temple. It was no longer needed. However, that day in the modern city seems to be a great way off. "The Kingdoms of this world are" not yet "become the Kingdoms of our Lord, and of his Christ." Until that takes place there will continue to be a place for "Home Mission Work in a City."

PERCENTAGE RURAL AND URBAN POPULATION BY 10 YEAR PERIODS 1880 - 1930



Meeting Modern City Problems

By REV. HERBERT E. EBERHARDT, B.D.,

Indianapolis, Indiana

President of the International Union of Gospel Missions

DISTANCE lends enchantment, even in mission fields. When we hear of poverty, of squalid homes and dirty children, of disease and sin in *India*, many feel a peculiar thrill! Describe the same conditions in *India-napolis* and we shudder; we draw our skirts about us and are tempted to "pass by on the other side" as we cry, "Unclean!" How oft we have heard it said, "Well, they don't need to live that way," or "They ought to know better," or perhaps, "If they had saved as I have"!

That may be true, but the conditions are here and we must face them. Every great city furnishes a real missionary field, one that most directly affects all of us. We have often said of the crowd of transients in our city missions, "If we don't take care of these men, they'll take care of us." At the mourner's bench of one of our rescue missions a penitent surrendered a loaded revolver, confessing that he was on his way to commit a robbery when arrested by the music! Most missions have in their "museums" guns, billy clubs, blackjacks, whiskey bottles, dope and what not, as evidence of the direct bearing which city mission work has on the lives of all of us.

These home-mission groups are varied, and much larger than one might suppose. Let us consider briefly six such groups. They represent more than one half of our population, when we consider that the total church membership of the United States includes only about one half. Many an election has been "swung" by a minority group holding the balance of power. Skilled politicians know the importance of winning the colored vote—many times enough in itself to secure a victory in election. This same principle applies in the field of missionary service. Special populations, large or small, may vitally influence the welfare of the entire community.

The Non-Churched Children

We consider first the thousands of children and youth in our cities who are not under the influence of the church and do not attend Sunday School. In them lies the future of our cities; they are the seed-bed of our future problems, and hence should be considered first. They are also the direct by-

product of the groups to be considered later. It is to these youth that the city missionary must appeal, by games, playgrounds, picnics, singing, class work, vacation schools and summer camps.

A mission visitor in Rochester, N. Y., calling on underprivileged homes, invited a girl to the mission Sunday School. The child asked, "What kind of a show is it?" In that she typifies thousands of other children. But she came, and to the surprise of all, won first place in the vacation Bible school.

Ira Smith, superintendent of the Children's Gospel Mission of Newark, N. J., led a child to Christ in an open-air park service. That child later brought the entire family into the mission and in time the mother, of foreign descent, was employed by a large church as its city missionary.

A New England Methodist pastor, graduate of Union Seminary, came to Christ in the Wheeler Mission at Indianapolis when a small boy, the first of an entire family.

There probably is no field so promising and so productive as this among the boys and girls whom the church often cannot reach except through the city missions.

Some Problem Homes

Closely related is the American problem home, the result of poverty or heredity, divorce, irreligion, sin and unbelief. No prayer, no Bible reading, no worship—God's Name used only in profanity! This is becoming an increasing problem. It is known that many of the boys on the road today are the direct result of broken homes. Social workers hear over and over again, "Dad and Mother separated." Some one has aptly said that we ought to sing, "Where is my wandering mother tonight?"

The city missionary has an entrée into these homes, sometimes through death, or arrests or a child in the vacation Bible school. A social service contact, such as is made possible by the Council of Federated Church Women of Indianapolis which employs its own representative in a city mission, often proves an open sesame to an otherwise impregnable heart or home. A table or chair, or garments, or a friendly visit may inspire

confidence and awaken interest, when all else fails. "I was hungry and ye fed me." These people are not dressed for church; they have no money to give; they are not concerned; often they do not feel wanted. The writer was once



WHICH WAY ARE THEY HEADED?
Waifs—not in India but in Indianapolis.

pastor of a city church where considerable objection was felt because these folks were coming into the church as the result of a schoolhouse mission service.

If the home is the foundation of our nation, then surely here is worth-while missionary service. We remember that Jesus accepted an invitation to the Pharisee's house, and that the Scribes said, "This man receiveth sinners and eateth with them." He knew the importance of such work.

Among the Unemployed

This group, numbering several millions, possibly 12,000,000 today, has been too much neglected, and is potentially the most dangerous, forming a natural hotbed for radicalism. Any failure on the part of our missionary program here may prove disastrous. When the priest and the Levite "go by on the other side" and an anti-Christian Samaritan proves the true neighbor, the results are not so good.

For many years the only agencies caring for these unfortunate classes were those with a religious motive or impulse, particularly our Christian rescue missions, which Bishop Freeman once termed, "The Church in Overalls." To the un-

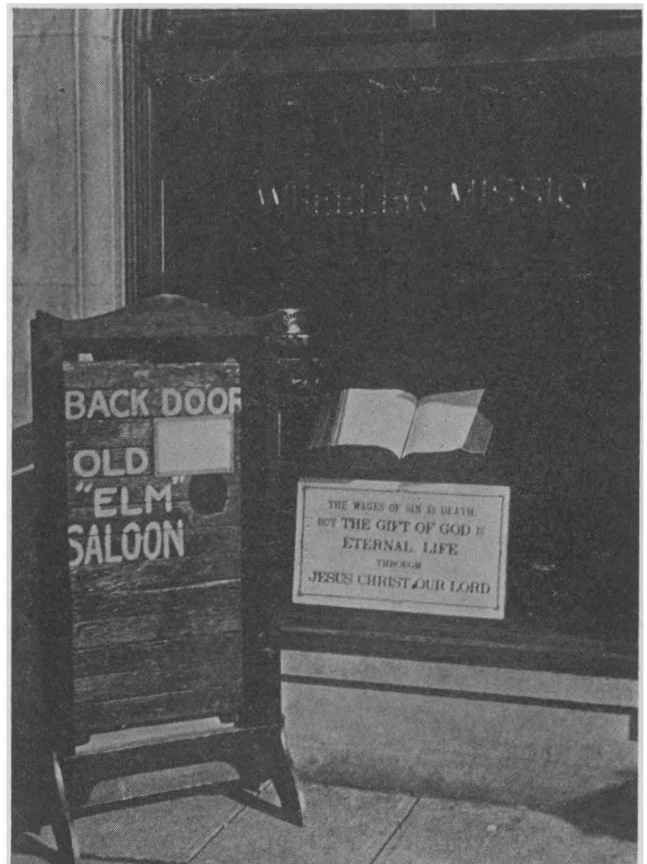
employed, always welcome and specially well treated, the mission says, "The church does care, we are interested in you, Christ has a place in His program for you." This attitude is of practical value in that it proves its faith by its works—meals, beds, clothes, free service of many kinds.

There is no better preventive of radicalism and atheistic Communism in America than this quiet, Christ-like influence of our Gospel missions and other Christian social service. It is unobtrusive, not heralded with banners, but no one can estimate the amount of preventive work accomplished. A lighthouse is not only to be credited for rescues made, but for the many more wrecks prevented. Every city mission is a veritable and effective lighthouse.

It is a known fact, demonstrated repeatedly, that there are far fewer arrests or calls for police aid (if any at all) in mission shelters than in government or purely charitable shelters. The unemployed respect and respond to the kindly attitude of a Christian. The "cup of cold water given in the name of a disciple" has more than one reward!

The Drink Evil in Our Cities

Social workers know that repeal of the Eighteenth Amendment has brought marked increases



Photography by H. E. Gray.

THE OLD DOOR AND THE NEW
The mission stands on the spot where stood the old saloon.

in the inevitable results of liquor; prohibition times at their worst were remarkably better than under license; the evils of the old saloon are back with multiplied dangers, supported by radio, automobile, the modern press, lowered moral standards, and the changed status of women.

The tavern, the dance hall, the "new deal" gambling mania, the false concept of morals, all tend to produce a tremendous challenge to the wisest and most intense missionary program—missionary, because the power of Christ, and not reform or legislation, is the ultimate solution.

Beginning 65 years ago with the establishment by Jerry McAuley, himself a twice-born man, of the now famous McAuley Water Street Mission in New York City, much of the work of rescue missions has been made necessary by liquor and its naturally attendant evils. When a man has been "beaten and robbed" where else can he go? When no one else cares, when he has no funds, where can he go but to a Gospel mission? If he does not go there, what is his future?

But, thank God, when he goes, often a miracle takes place and a new man is born. "If any man be in Christ, he is a new creature," and indeed he is. Recently we met a man who has been an active member of a Methodist church for forty-three years. He staggered into a small rescue mission hall some years ago. Now, seventeen years later, he is a Sunday School superintendent. There are thousands like him—once drunkards, or worse, who are now ministers, evangelists, song directors, honored laymen, mission superintendents, missionaries. "Oh, say but I'm glad," and many other Gospel hymns have come from the fervent pen of such a twice-born man! Here surely is a field for missionary specialists—and how productive! "I was sick and ye visited me," said Jesus, our Lord.

The Prison Population

J. Edgar Hoover's recent figures as to the number of men and women incarcerated in the United States are staggering. Even worse are the records of potential criminals, paroled men, and affiliates now on our streets. But we are thinking here of another larger group whom we mission folks know all too well—the families of these men and women form a much, much larger group. They comprise a large section of our population but they obviously try to conceal their identity. They are out of touch with and probably beyond the reach of the church.

To neglect them is to fail Christ and to endanger ourselves. "I was in prison and ye came unto me" still carries promise of reward. At such a time hardened hearts are often tender; homes are lonely and open to a kindly word. Here is a rich and ready field for Christian service.

Has the church cared? Has she prepared workers for this special field? Has she offered youth a vocation here? The Church Federation of Cincinnati maintains a prison chaplain, a unique work. The Indianapolis Federation supports a full-time Christian social worker for court service.

Above all, the Gospel provides the needed and only remedy. But preparatory to that, kindly guidance, appreciated letters, sympathetic parole, changed environment, medical and psychiatric treatment, fellowship groups, all have a curative as well as preventive value. A survey might reveal two things: that most missions are engaged in some form of prison service, and that most prison services, in and out of prison, are conducted by gospel missions.

Transients in Our Cities

A great army, thousands of them, men, boys, of all ages — not tramps — are wandering over this country. Many are seasonal laborers traveling to



A MISSIONARY LEADING A SERVICE IN A CITY JAIL

find the next temporary job. Many are the product of the divorce evil—increasingly so! Most of them are unemployed. Mission records show among them college graduates, business men, professional men, and all classes and types. The depression has greatly increased their number.

There have been three stages in their treatment. First, the care offered solely by missions, the Salvation Army, the Volunteers, and other Christian agencies, for many years. They have been fed, housed, clothed, but above all, evangelized, with many happy results.

Second, the strictly social or community shelter of recent years, often with no religion, but with boxing, movies, games, and other diversions. This has proved expensive and nonproductive.

Third, and more recent, the Transient Program of the United States Government, the first national effort to solve this problem. It only increased the problem, however, and was abandoned. Thousands of men, particularly young men and boys, welcomed the opportunity of be-

coming the guests of Uncle Sam. The complete lack of any religious program also proved demoralizing.

Now we are in a fourth stage wherein the transient problem is again being handled, in most cases, by the Christian agencies with the coopera-

people from every state in the Union may be touched in a short period in one locality. "A stranger and ye took me in" becomes a reality here. They literally come from "the highways and the hedges," often to receive more than the proverbial "pie-in-the-sky," the knight-of-the-road slang for religion.

We have enumerated briefly six of the most needy and most promising of special populations in our key cities. There are others, of course, but seventeen years of direct contact, handling more than 100 men each day, together with hundreds of problem families, have indicated that these fields are probably the most neglected and yet perhaps the most productive. The city missions that specialize with these groups have been rightfully termed "The Churches at Work Downtown." Their interdenominational character, practical approach, city-wide appeal, and combination of relief *plus*, offers the Christian church an immediate and most vital open door for answering the age-long question of the Old Testament, "Am I my brother's keeper?" and of the New, "Who is my neighbor?"

Perhaps this rapid survey will at least be suggestive and will stimulate a new interest in another phase of "home missions." Study groups



THE UNION CITY MISSION BUILDING, MINNEAPOLIS

tion of Central Registration Bureaus to avoid duplication of effort. There seems to be no ultimate solution of the transient problem, but there are certain desirable steps that may be effective—a careful case-work program, the outlawing of hitchhiking, a thorough work program, and the correction of social conditions which create transiency. But most promising of all is a strong evangelistic approach, with the belief that changing the man himself is the surest way of changing conditions. This has been proven in sixty-five years of mission services, where it is believed that "placing a new man in the suit is better than placing a new suit on the man." Here is a great missionary field for the church, with most unexpected possibilities. Take at random, for example, a few cases in one Middle-West mission. Among the thousands of men applying for aid we find a minister's son who had "hot-footed" from a college where his father was formerly treasurer; a college professor who had formerly taught one of the directors of the mission; the brother of a very prominent social worker; the black sheep of a family whose name appears on a county courthouse cornerstone; the son of a member of a state legislature; the son of a former American consul at Bremen; an escaped convict who voluntarily returned to a state's prison; a former pastor, an Epworth League president. The field for service is unlimited and the opportunities are amazing;



IN THE JERRY MCAULEY MISSION, NEW YORK CITY

may be led to seek further knowledge of the facts and some day there may be a mission study course on this specialized field. The possibilities of direct Gospel preaching and witnessing may be carried back to the church with a fresh emphasis.

The Youth Problem of the City

By REV. ROBERT V. RUSSELL, New York
Director of Religious Education, Baptist City Societies

THE youth who lives in a modern city is never entirely free from congestion. He is subject to a kind of machine-gun rat-a-tat-tat of appeals—to pleasure, to material gain, to various groups or enterprises in the body politic. In his world he is always at the edge of—or possibly under—a kind of smoke-pall of futility, emanating from the slow-burning fires of disillusionment or the ashes of cynicism.

He needs room, psychological room, for his self to expand, his soul to grow. He needs criteria for his choosing, a norm for living amid changing codes and conflicting standards. He needs a cause (oh, how he needs a cause!) that is not restricted to one arc of life, but which gathers up all of life when he gives himself to it, that integrates all the phases of living for him in one resolve, that answers youth's question, "What am I to live for?"

Moreover, today's youth lives in a not-normal world. Not that it is abnormal or crazy; nor is it necessary to hope for "back-to-normal," but to the young person from fifteen to twenty-four years of age, things do not seem to be what he is told they once were. Half of the people seem to be wishing for the return of something that once was, and the other half seem to be looking forward, with varying degrees of eagerness, to something that is to be. Youth wonders.

Asked about his outlook upon life recently one of these young people said to the writer: "Well, the future is not clear because things seem to be all changed around. We hear about the days of prosperity—high wages, plenty of jobs—but we do not know about that by experience. Most of the friends that I had in high school are looking for some kind of a job, or are working at any kind of a job for very low wages. We wonder what the prospects are ahead."

"Youth of the city," according to another speaking as a member of a discussion panel, "is looking for a good time (considering it as a birthright); looking for a job; and looking for something to believe in."

A denominational adult leader of youth remarked recently that the youth of today are overwhelmed by the complexities and the difficulties when they try to look objectively at their world;

because they are overwhelmed they tend to turn to the more superficial, the more obvious things.

Into the midst of all this is set the Christian Gospel, mediated to youth of the city in various ways. Set down in the midst of his community is a church. It may be a big city church with more edifice than program or it may be a center of activity under Christian auspices with a seven-day-a-week program crying out for adequate equipment. Or it may lie somewhere between these two. But the church represents the voice of the Christian Evangel, however weak or stammering it may be in the midst of the city clamor. Those who know the life of the city are likely to say, "If that were only true, but are there not great stretches in the city, where the message of Christ is needed most, that are practically unchurched?" This is so—and even more than this—for according to delinquency maps the areas of highest incidence of juvenile delinquency are often shown to be those areas from which the churches have most consistently moved away. But this is not all of the answer, for church societies and city mission societies have made it possible to maintain churches in places where the community itself could not possibly support a minister and staff to carry on the type of program that is needed.

One phase of the youth problem is this matter of communities of special need. One cannot look upon the city without recognizing that in most cases the distance between streets that are proudly shown to visitors and areas that are shamefully below the standard in living conditions is only a matter of a few blocks. Neither can one look upon the youth of the city as all set in a one-tone pattern. They constitute a variegated design—a kind of kaleidoscope of interrelated backgrounds, national, racial and cultural. In New York City, for example (where probably this is more pronounced), a study of the 1930 census figures shows that of the youth living in the five boroughs who are between the ages of fifteen and twenty-four, 73.2% are either themselves foreign born or one or both of their parents come from other lands. In the Bronx the percentage is 82.6 and in Brooklyn 78.8, while in Manhattan, although the percentage is somewhat lower (63.3%)

another element is introduced in the 12.2% of Negro youth in this borough. What varieties of social heritage, national customs and behaviour patterns are represented by figures like these! There is also the youth who come from "the farm," which gave up 40% of its youth (in the group from ten to twenty years) to the city in the decade between 1920 and 1930. In New York City again the religious pattern is varied. The Welfare Council reports in its publication, *Better Times*, of April 5, 1937, a study in which it was found (by visiting each hundredth residential address in the city and questioning the youth from sixteen to twenty-four years of age), that 49% reported themselves as Roman Catholics, 31% as Jewish and 18% as Protestant. No doubt these figures would be different for other cities but it is obvious that for any city of significant size there may need to be a considerable revision of former assumptions as to religious majorities.

Here again, the Church Society or the City Mission Society has been the carrier of the Christian message. Many immigrant groups have colonized in areas consistent with the economic limitations placed upon them, and it is almost impossible to picture the conditions of physical congestion and spiritual depression under which the children grow into their youth. Here is set down the bilingual church under the ministry of a foreign-speaking pastor, oft-times with a staff of one or more workers trained in religious education and social service. A dramatic illustration of the results of this kind of work was given at a recent dinner meeting of the Baptist Social Union and New York City Baptist Mission Society when some forty young people, both men and women, representing a dozen different national groups from these by-lingual churches, sat upon the platform. Five young people gave responses to the theme of the evening; one of them (Czechoslovak) was engaged in banking; one (Italian) was a teacher in a city high school and the others were either studying or held positions in business establishments. All had found opportunity for growth — psychological room — in a Christian church supported by a city-wide organization. The writer knows of one instance in which a "gang" of what some might call "hoodlum" youth, was invited by the pastor of the neighborhood church to transfer its activities from the street (where it was causing some annoyance) to the inside of the church building. Subsequently this group became one of the "clubs" of the church and some of its members found places of service in the program of the church itself.

Another phase of the youth problem is being attacked from another angle — that of *youth fellowships*, both denominational and interdenomina-

tional. One of those whom the writer has questioned regarding this problem replied that he felt that youth's most acute need was for a meaningful fellowship in which his own individual life may count for something. It was the opinion of this man, a youth leader, that youth are not able to feel always the sense of this larger fellowship in their own church. It may be because the youth group in the church is quite small or it may be because the adult members of the church do not appear to give sufficient place to youth in the life of the church and the management of its affairs. Every field worker in the area of youth activities is familiar with the complaint of the young people, after they have had an experience in a city-wide fellowship or camp or summer conference, that when they return to their own local church they do not seem to be able to make the church people understand their desire or to comprehend their situation. It is here that the city-wide or regional groupings of young people function from time to time, in youth councils, week-end conferences, or larger gatherings. The smaller groups of youth realize that they are part of a larger fellowship; they meet youth of other churches or of other denominations; they are inspired by a leadership that it may not be possible for the local church to provide, and they meet and plan with leaders who are in constant touch with youth, know their problems, and "speak their language." There is a growing fellowship—growing somewhat slowly it must be said—around the United Youth Program projected by the Christian Youth Council of North America. This is related to the International Council of Religious Education representing a large number of denominational groups and relating itself to the major Christian youth organizations.

Youth and the Local Church

Of course the most effective and most direct work with youth will be done in the local church, especially in the suburbs or semi-suburban areas. For while the suburban youth is not city-bred in the truest sense, neither is he rural — far, far from it! He has been infected with the cynicism, disillusionment and unrealities of urban philosophies without knowing personally so much about the conditions of city life which have given rise to these attitudes. This type of youth must be caught by an attractively presented, intelligently conceived and largely youth-directed set of activities which leads him to recognize the church as the best place for him to spend a good share of his leisure time. A typical program of this type is being followed in one of the churches in New York City. A Sunday evening program consists of a supper, a chapel service, and interest groups.

The terminology is that of the sea with "courses" listed which may be "charted" under the direction of a "crew" of leaders and with "cruises" beginning on certain dates, continuing for a number of weeks, and then terminating, to be followed within a week or two by another "cruise" with a different set of interest groups. One virtue of this program is that the interests are selected by a group of the young people of the church and are built around their own suggestions. There are such topics as: "Choosing One's Life Work"; "Social Problems of Our City"; "Love, Courtship and Marriage"; "How Can I Find God?"; "Boy and Girl Relationships"; "Science and Religion"; "The Art of Praying." Each interest is carried for a few weeks and the young people are invited to remain each Sunday evening as long as there is a hot-spot of centripetal force every Sunday evening for from one hundred to one hundred and forty young people. Youth will respond to a program in which they have a part with informed, dynamic leaders.

One of the most acute needs of youth is for enterprises in which they may have the opportunity for the practice of democracy—in which they may feel themselves factors. Unfortunately in many churches this is what they do *not* find.

If it is true that youth is "looking for something to believe in," then the church stands on the threshold of an opportunity—the opportunity to convince youth that here is a democracy in microcosm in which he can have a part, a cause to which he may dedicate himself, a Master who will not let him down.

Two or three things need to be emphasized in Christian work with city youth. There must be a larger place for youth in the program of the church. It is a truism to say that the church cannot live unless it can succeed in holding its youth, yet it seems to be recognized generally that one of the church's outstanding problems is its youth problem. On the other hand churches that are most successful in work with youth are those who give to youth a voice in the councils of the church and present an interpretation of the objectives of the church in terms that youth can understand and claim for himself.

There is need also for a comprehending and sympathetic adult leadership for youth. It is a question whether youth comes more in contact with the minister, trained and consecrated to his work, or with an adult lay leadership which has not been trained and whose consecration may leave considerable to be desired. In spite of what has been said for the larger recognition and participation of youth in its own program the youth problem will never be solved by youth themselves. The most serious aspect of the youth problem is an adult problem.

There is also an imperious demand for a changed philosophy of human relationships—economic and social. The survival of the fittest theory when applied to human relations is untenable. A disturbing phase of the life of the city youth is the seeming tendency to forget one's idealism when one begins to prosper materially or is receiving some special recognition. Jesus met it in the Rich Young Ruler. Here was a personable, "successful" young man, confronted with the charge of disregard of his social obligations. At the close of the interview the young man "went away sorrowful." One wonders whether he was not saying also in his heart, "The man must think I'm a fool!"

This insidious thing that we might perhaps call a personal-prosperity-inspired unconcern is apt to become a part of the maturing process of the most promising individuals among city youth and it must be recognized not only as a characteristic of the urban psychology but also as a moral challenge which, if it is not met adequately, becomes a spiritual defeat. One of the most decisive opportunities of the Christian church is the inspiring of the youth of the city by helping them to share the comradeship of adults who are themselves successful—"men among men"—but who are also Christ-inspired persons, engaged in a mutual quest for the highest realization of the "statue of the fullness of Christ"—not for themselves alone, but also for the other—the "forgotten"—man.

What is this if it is not the missionary motive, the witnessing urge, the continuing determination of those who have "been with Jesus" to share that which we know. The youth problem in the city is a challenge to the Christian forces for the development of a spiritually adequate leadership. "The blind cannot lead the blind," for to those who "study to show themselves approved," God opens many doors.

Youth time is decision time. Through the home, the Sunday School and the communicant's class, this important work of teaching and winning must go on perennially. In one large city of New York State, which is an important educational center, an interview program is being carried on this winter in behalf of youth. Over nineteen hundred written applications were sent in by youth within thirty days after the plan was inaugurated, requesting interviews with some Christian person—pastor or teacher—to help them with personal problems. These interviews are being conducted on Saturdays and Sundays by a group of devoted individuals who know the problems of youth. When we work with childhood and youth we are not "saving the lost but saving from loss."

JESSE M. BADER.



CHICAGO CLERGYMEN LOOKING INTO INDUSTRIAL CONDITIONS AT CARNEGIE-ILLINOIS STEEL CO. WORKS

What Church Federations Can Do

By WALTER R. MEE, Chicago, Illinois
Executive Secretary of the Chicago Church Federation

THE story of one great American city is, in its general phases, the story of every large metropolitan center in the country. Rapid growth, expanding industry, improved transportation have all combined to produce, in the last five decades, characteristics in every American city which challenge the Church and confront its ministry.

There is in every large city the tendency of populations to shift rapidly as more prosperous families move out to finer residential areas or suburban districts. Into the abandoned central wards of the city there come, on the other hand, great numbers of foreign-born, with large families of lower economic status, seeking the city's cheapest housing. In complex, conglomerate patterns they settle close to the business district; later they too push outward into adjacent areas as soon as their economic fortunes permit. Thus population tides of a city constantly ebb and flow. The result is community disintegration, deteriorating housing, delinquency and racial conflicts, as central areas of the city lose their more substantial members and receive newcomer groups.

There are the political aspects of a great city, with the apparently inevitable tendency in every urban center toward political corruption, inefficiency and vice in greater or less degree.

There is the vast industrial life which all cities have in common, with its ever-present problems

of labor relations, strikes and struggles for power between labor and capital.

These are some of the city's characteristics which confront the modern church. These are a few of the practical problems upon which the church must strive to bring its Christian influence, while, at the same time, discharging its supreme responsibility for the Christian life and spiritual growth of city men and women.

To Christian leaders faced with such changing, ever-troubled and needy communities, there has become increasingly evident the conviction that individual churches or even individual denominations cannot make any great and lasting impression on such city problems. Here is a need that can be adequately met only by programs of cooperation uniting the resources, the ideals and the energies of every church, every denomination, within the city's limits. Where the Christian church is most staunch and where its program is most effective today, we find a strong Federation of the city's churches, maintaining a widespread program under a single leadership, unitedly doing the work of Christ in the city.

In Chicago one finds these characteristics of the large city in some of their most pronounced stages. Here is a Federation of Protestant churches that effectively illustrates what church Federations can do to save the city. The Chicago Church Federation was organized in 1907 and

CHICAGO CHURCH FEDERATION

77 WEST WASHINGTON STREET

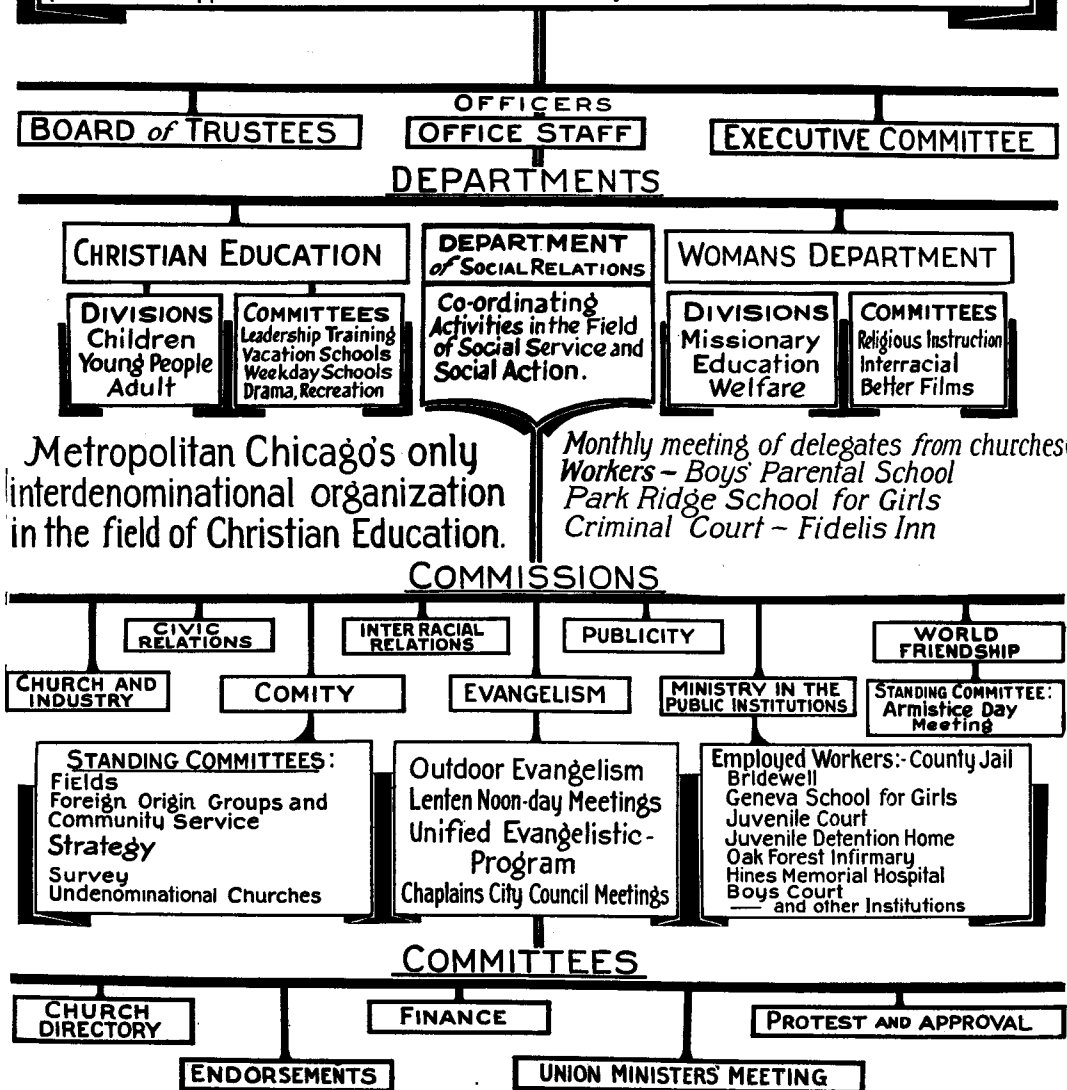
18 DENOMINATIONS

1049 CHURCHES

Denominations which are Members of the
Chicago Church Federation

BAPTIST CHURCHES North	LUTHERAN	REFORMED CHURCH in AM,
CHURCH OF THE BRETHREN	METHODIST EPISCOPAL	
CONGREGATIONAL CHURCHES	AFRICAN METHODIST EPISCOPAL	REFORMED EPISCOPAL
DISCIPLES OF CHRIST	AFRICAN METHODIST EPIS. ZION	REFORMED PRESBYTERIAN
EVANGELICAL CHURCH	METHODIST PROTESTANT	UNITED BRETHREN
EVANGELICAL & REFORMED	PRESBYTERIAN CHURCH in U.S.A.	UNITED PRESBYTERIAN
FRIENDS		

The purpose of this organization is to unite the various branches of the Christian churches in Chicago and vicinity in a continuous co-operative endeavor to bring the Gospel to all the people and to promote the application of the law of Christ in every relation of life



HOW AN INTERDENOMINATIONAL CHURCH FEDERATION IS ORGANIZED

C.H. KETCHL

today is directing a program involving the interests and assistance of 1,049 churches of eighteen denominations, representing a membership roll of 750,000. It is a program carried on by over 500 religious workers serving gratuitously on eighteen commissions and committees. The board of trustees consists of 110 influential religious and social leaders of the city.

The work of this Federation shows how closely the organization is matching the stride of the church to the growth of Chicago. To undergird its work with factual knowledge, and to direct more intelligently its comity program which strives to eliminate competition and duplication

More directly related to the task of "saving the city" from its own evils and destructive tendencies are other aspects of the Federation's program. The annual report of 1937 records enlargement and development of a new department of Social Service with a paid staff to correlate the work of Federation committees and commissions in this field and to relate more closely the churches of Chicago with the social service and medical agencies of the city. Under the leadership of this department the Federation has maintained for some years a supervision service in the Boys' Court of Chicago. By means of this service hundreds of boys brought into the court are placed under the care of the Federation's case workers instead of receiving jail sentences.

The second major concern of the Federation is the friendly, constructive, religiously-motivated service rendered by chaplains and other paid workers in the public institutions of Chicago. This has been a significant ministry to the inmates of hospitals, jails, prisons, courts, the county farm and other institutions for the destitute, the sick and the erring.

What of the many human problems and civic dangers which arise from the racial composition of large cities, from its labor crises, from its political complexities and its immoral influences? Here, too, the church must have a militant, united voice. In Chicago active departments, commissions and committees of the Chicago Church Federation bring to a focus the concern of ministers and members of all denominations, providing media for investigation and dissemination of information to every church, and offering a recognized organ through which protest or approval of the city's churchmen may be expressed in effective manner to city officials and law enforcement agencies.

An annual city-wide observance of Race Relations Sunday, including an interchange of pulpits between scores of white and colored ministers, and numerous meetings throughout the year, increase the understanding and brotherhood that must ultimately prevail between all men, regardless of color or nationality.

A special commission of the Federation closely studies industrial problems and the rôle the church should take in industrial conflicts. In many instances the standards and practices of Christianity have influenced the trend of the city's industrial life and affairs, outside of the traditional vista of the community church. Frequently the City Federation of a large urban center, in behalf of hundreds of city churches, can speak challengingly and vigorously for arbitration, for the privileges of labor or the rights of capital, for the improvement of working conditions and the passage of satisfactory laws.



A FILIPINO COMMUNITY CHURCH GROUP, CHICAGO
One of the activities sponsored by the Chicago Church Federation.

among churches while seeing to it that no area goes unchurched, the Chicago Church Federation has for some years maintained a United Religious Survey. The survey attempts to bring together data of a statistical, sociological, economic and religious nature about each sector of the city. Against this background the Comity Commission has analyzed the history, the program and the future service of the Protestant churches in each area in order that such information may enable denominational leaders to eliminate more intelligently competition between churches while better adapting programs of stronger institutions to the particular needs of their communities as indicated by the surveys.

For the first time in history a group of metropolitan churches is basing its effort to "save" a city not alone on spiritual fervor and theological technique, but on a careful study of the facts concerning the life about them, replacing a policy of competitive drift with one of cooperative intention. The Chicago Church Federation is combining, it has been said by a prominent denominational leader, "the method of the scientist and the vision of the prophet."

Through letters, conferences, interviews with city and state officials and by means of the city's newspapers, the Federation may lead strenuous fights upon undesirable elements of city life. Last year the Federation led in the movement to repeal an ordinance licensing gambling establishments, to close offensive theatrical productions, to stimulate more aggressive citizenship, and to protect the honesty of public elections and the security of the ballot box.

Because the school system of Chicago—with its apparent political influences, the tendencies of its curriculum, and some of the standards of its operation—recently became a civic issue, it was characteristic of Protestant leadership in this city that the united denominations should turn attention to this phase of urban life. A committee on Public Education was organized to provide a clearing house for churches which take public education seriously, and to point out channels through which both churches and individuals may render useful service.

In addition to these activities, which some may consider as "extra-curricular" tasks of the church in its work in the great city, there remain the fundamental religious needs of thousands and

thousands of human souls living in its congested neighborhoods. In the end it will be the building of more religious cities which will ultimately prove to be the most valuable contribution of Church Federations.

Surely, in the fields of evangelism, of Christian education, and of spiritual life, the value of cooperation between evangelical denominations by means of central leadership becomes clear; for the city presents a tangled, sharp animosity to the practice and teachings of Christ.

When individual churches unite, when denominational leadership cooperates in city-wide religious mass meetings, in interdenominational days of prayer, in downtown Lenten worship services, in far-reaching Preaching Missions and Schools of Christian Living, in radio broadcasts and young people's conferences, as is true in Chicago, then our Christianity assumes a dramatic appeal, a magnitude and a forcefulness which enable it to arouse the indifferent city.

In these two phases of city life—its practical, everyday problems and its great spiritual need—City Federations of churches continue to provide effective leadership and dramatic techniques to save American cities of this generation.

"God & Company, Unlimited"

By MILTON W. PULLEN, New York City
Pastor of the Central Park Baptist Church, New York

CAN you imagine a business house that would bar the door to its neighbors, or a commercial firm that would insist that all of its customers become members of the company? The Church, which is the biggest business in the world, is doing exactly that. The Founder of the Church proclaimed "My House shall be called the House of Prayer for all people." Too often this has been changed to read: "Accept our creed and you will be welcome in our church."

"God & Company, Unlt'd." needs to be written in large letters over the doorway to every church building. After 1,900 years the vision of the Founder of the Company has been lost.

Jesus did not require a certificate of church membership from the 5,000 before they could share in partaking of the loaves and fishes. The Sermon on the Mount was preached to the disciples, but we hear no protest from the Great Preacher when the multitude listened in. It would be difficult to imagine Jesus saying to the

ten lepers who asked for cleansing "Only those of you who have been baptized are eligible for healing." The only credentials the dying thief on the cross presented were in the form of a prayer and on the strength of it Jesus promised him "Paradise."

In any great city a local church in a community of homes may consider itself the center of a possible "100,000 customers." So long as human hearts are incurably religious and so long as men and women and children sin and suffer and seek—just so long the Church has a responsibility to every person within reach of its doors.

Hospitals do not require patients to "belong" before they may be admitted to the Operating Room. The simple fact that a man is sick opens every door and puts at his disposal the skill of the surgeons and the facilities of the institution, often without money and without price. A hospital considers itself, and is considered by the community, a health Mecca for folk of all races, creeds and

cultures. On the other hand, a church in the same block is usually considered the personal property of the Methodists, or the Baptists, or the Catholics or of some other proprietary group. It does not take the 100,000 possible customers long to learn that their need is not necessarily a guarantee of help. The Church seeks to make new members who will become regular "sitters" at worship services and regular contributors to the budget; consequently, the average Pastor generally must busy himself with the routine matters involved in keeping the church solvent and successful. This too often means just one thing—perpetuating an institution largely for the sake of the institution.

Many a conscientious minister rebels and longs to be the Pastor of the whole community. He loves the people outside his church about whom no one else seems to care. The tragedy is that in too many cases the Church no longer exists for the community—rather, the community must "support the Church." The problem is too largely one of money since churches have bills to pay, repairs to make and salaries to meet. Many a pastor is placed in the embarrassing position of feeling obliged to spend much of his time and energy in raising money. A rich old vestryman with a grouch thus often has first claim on the pastor, rather than a gang of street boys shooting "craps" on the church steps.

An increasing number of ministers are rising to protest against the old order—young fellows just out of Seminary, middle-aged rebels of experience, and old veterans with vision—are saying to the churches of America, "The Church was made for Man, not Man for the Church." They are insisting that the raising of money is incidental, while a ministry to the sick and the suffering and the seeking is the real work of the Church. They are insisting "Open wide the door and say with Jesus 'Whosoever will, let him come' even though he comes only for what he can get and may never join or give the Church a nickel." "But," some official of the church may say, "this is suicide. What about the money we need for local expenses and for our Missionary Budget?" As a matter of fact, if the Church has done its work well it will have fewer financial worries. A Christian who is thoroughly Christian is a generous Christian, but an unregenerate Church Member who can "take his religion or leave it" must be eternally urged to give to the Church and its work. Or a church may have a top-heavy budget.

The church I serve is attempting to render a community service to its 100,000 possible customers. Located on the congested East Side of Manhattan Island in an area of deterioration, this church is the center of much of the life of its

neighbors, many of whom are neither Protestant nor Christian. The attitude of the neighborhood originally was one of apathy and of suspicion. Our problem at first was to build good will; to that end we set about getting acquainted with the folk round about us. We visited every store within a radius of several blocks, but we did not ask the business people for anything except their friendship. We offered to give them the names and addresses of our Church Members and suggested that they circularize these church neighbors of theirs by mail as often as they liked. We joined the local Chamber of Commerce and attended meetings regularly. Officials of the Chamber were used occasionally as special Speakers at Church Suppers, club affairs, etc. We accepted an invitation to sit on the dais between the Mayor and a United States Senator at a testimonial dinner to a local politician and we are inclined to think that it was our presence that made the dais the only table in the hotel dining-room that was not drenched with liquor.

"Come, Get Acquainted"

An approach to the rank and file of the neighborhood was made through the distribution of attractive cards with a "Come Get Acquainted" invitation. We sent out members of the Church who went from door to door with a smile and a friendly invitation that was seldom rebuffed.

When there was a death near the church, we went to express sympathy, and upon the invitation of the family we remained to conduct a brief funeral service. When a fee was offered, we gave it back saying, "We want no money for help and sympathy in times of death." The news spread that here was a church that did not have its hand out for money and that only wished to be friendly.

Our next approach was to the children. This is a prolific neighborhood and the coming generation is everywhere under foot. We built a gymnasium with shower and locker-rooms and said to the children, "Come in and play." When they discovered that a Jew and a Catholic and an Unbeliever were as welcome as any of our own Sunday School children, they literally laid siege to the church pleading for a club and a Leader. We advised them to ask permission at home and at church to join a club in our building and we urged them to make it clear that, although every club would be led by a Christian Leader and would feature a brief period of worship at each session, no boy or girl now attending another church would be asked to join this church. Next we purchased a moving picture machine and once more circularized the neighborhood with news of the "Children's Hour," with the two-cent Movies each Thursday from 6:30 to 8:00 p. m. From 250 to 300 children come to this activity each week.

They sing lustily patriotic and religious songs, listen to the Bible or hero story, bow reverently during the prayer and laugh uproariously during the four reels of motion pictures. At intermissions invitations are given to the children to attend Sunday School and to join various clubs. When they leave, the children are given a letter, signed by the Pastor, inviting the parents to various church meetings and activities if they do not attend another church. We send home also "Hello, Neighbor" cards inviting the parents to come to the neighborhood meetings in the Church Auditorium each Sunday night, with moving pictures as the attraction and a twenty-minute worship service and sermonette as a feature.

Young people were invited to join dramatic clubs. The girls were organized into cooking classes, sewing classes, singing classes; children were put into children's choirs, a week-day school of religious education and, during the summer, a Daily Vacation Bible School. Down through the years many have shown themselves ready to join instruction classes in preparation for Church Membership.

Women have been organized into Mother's Clubs, Bible study groups, and a White Cross Sewing Circle. The men are invited to join a Men's Club and have fitted up the Tower Room of the church with fresh paint, new furniture, a pool table, checkers and chess and a radio. The room can scarcely accommodate the growing group of neighborhood men.

Young people, with no possible privacy in their "railroad flats," have enthusiastically painted and furnished a "parlor," just inside the front door where they enjoy clean social contacts, and where upon occasion they may even do their courting. Dozens of them have gravitated to the three Sunday-night Societies. Here, under competent Christian leaders, they spend an hour in worship and in the discussion of topics vitally interesting to them. Some of these topics follow:

"Is War a Necessary Evil?"

"Can Crime and Poverty be Cured?"

"What Has the Church to Offer to Youth?"

"Is a Lie Ever Justifiable?"

"Who Is My Neighbor?"

"What Is the Value of a College Education?"

"Is Jesus the Answer to World Confusion?"

"What of Love, Engagement, Marriage and Divorce?"

The charm of these meetings is their frank and unrepresed discussion.

We also set ourselves to find jobs for the jobless, so far as possible to feed the hungry, to give friendly help to the juvenile delinquent and to secure scholarships for young people interested in a college education. Everyone with a problem or a heartache is encouraged to talk it over with the workers. For years the Pastor's Office has been thronged by lines of troubled folk.

A Library is maintained where decent books are loaned. Sunday School, Sunday morning and evening Worship Services, Church Prayer Services, Apartment Prayer Services, and all kinds of religious meetings are regular weekly activities, and everyone who comes into the building is invited to attend.

Why did this church, twenty years ago, attempt this sort of an approach to its neighbors? Partly because its Leaders believed the church possessed a treasure too valuable to be selfishly hoarded within its walls for the benefit of its Members only; partly because of a small Spanish boy and his gang who were trouble makers. They almost always found the church door locked and so they pounded on it, threw rocks at it and even cut their initials in it. They found a can of paint and covered the front door with specimens of futuristic art. Decidedly out of patience, the church-worker in charge hid just inside the church and, when the gang returned again to the fray, the worker gave chase. After running a block he caught the leader, a Spanish lad of about ten, and brought him back to the church in righteous wrath and virtuous triumph. "Now," he chortled, "now we will deal with this gang of rowdies." He was just calling Police Headquarters when he thought to ask the boy his name and why he and his gang hated the Church. The boy replied tearfully, "My name is Emanuel Jesus. We do not hate the Church. We come to play on the church steps because there are no playgrounds and we find excitement pounding on the locked church door." The worker was stricken to the heart. Suddenly he saw a great light—it was not the gang of boys who was guilty, rather the church that kept its door locked against the neighborhood. He realized that he had kept "Emanuel Jesus" locked outside the Church of the original Jesus who once said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

The ninety-six metropolitan districts of 1930 contained almost 80% of the total urban population.

In view of the nearly 30% increase of urban population during the last census decade (from 54,305,000 in 1920 to 68,955,000 in 1930 or a gain in urban population of 26.9%) and in view of the American assumption that all cities grow, one is quite unprepared to learn that many cities fared badly during the decade. Nearly one-half of cities with 10,000 population or over—354 out of 746—failed to keep up with the population increase of the nation as a whole, while 512 cities from 25,000 population to 100,000, actually lost population including four cities in the 100,000 group.

Serving Christ in Crowded Streets

By DR. ROBERT A. McKIBBEN,
Los Angeles, California
Superintendent of "All Nations Foundation"

IF JESUS were to walk the streets in the neighborhood of "All Nations" in Los Angeles, he would find forty thousand people crowded into one square mile, descendants of almost every race on the face of the globe; these include thousands of unattached transient men, ten to fifteen occupying a room built for two; young women forced to ply their trade as prostitutes or preferring that manner of livelihood to other personality-destroying trades; mothers seeking to protect their daughters amid conditions of vice and crime; residents who have sought this area hoping to hide themselves in such surroundings; aged persons barely eking out an existence; children trying to play Indian or tag and barely escaping death as they dodge in and out among trucks and autos; youth wondering how they are to get a start so as to marry.

In this part of the city, Christ would discover no house built in the last forty years, no home with less than two persons per room (including kitchen or dining room), no lawns or parks, no playgrounds other than one connected with a small school. He would find one liquor establishment on the average to every two hundred and seventy of the population; here the theaters schedule "strip-tease dancers" for the benefit of unattached men; here are quack doctors and healers, night missions that deal out bread and soup as bait not only for those whose souls need salvaging but for those whose money support such projects. Jesus wept over the City of Jerusalem and He would have just cause to weep over this "City of the Angels." The church in the city today must fight and fight hard alongside other organizations if the many degrading influences affecting the life of individuals are to be overcome, if conditions are to be altered, and if the city beautiful is to be created where there may be life abundant.

Twenty years ago a young minister, the Reverend G. Bromley Oxnam, later a Bishop of the Methodist Episcopal Church, came fresh from the seminary and, with his wife was assigned to the area described. His church was rapidly being deserted by "We Americans" as they moved into better communities. Noonday luncheons for

laundry workers were started, a girls' club, a boys' club, and a small library to make possible a closer acquaintance with those less fortunate. As new needs were revealed, new opportunities were recognized. With Christian faith and intelligence, a ministry was begun to that community which outgrew the buildings and facilities of the church. The old property was sold and two apartment buildings and a play area were purchased. A "Church of All Nations" was started, and by those who disapproved it was called "The Church of All Nations."

The need for additional workers and for new buildings became apparent. The site selected was justified when later studies revealed that more boys and girls per thousand population were going to the juvenile court from this area than from any other in the entire city. After Dr. and Mrs. Oxnam had completed ten years of Christian ministry in this area, and had successfully led in a campaign to build, equip and staff a Christian service station in the heart of the city, he was called to the Episcopacy of his church.

Today the All Nations Foundation includes the Church of All Nations, the All Nations Boys' Club, the All Nations Community House, the All Nations Clinic, Hollenbeck Center and Sunset Center, and the All Nations Camp. All of these are owned and operated by the Methodist Episcopal Church, some units being supported by the Community Chest, Rotary, Kiwanis, and Lions Clubs, and women's organizations. Service is rendered without regard to class, creed, or color.

The second ten years has now been added to the record of service. Houses are twenty years older; the population is transient; the problems of unadapted men, prostitution and liquor have increased with population; play area has lessened by incoming warehouses and industry. These hardly indicate progress but in this neighborhood, where juvenile delinquency was at its worst, the Judge of the Juvenile Court has said, "All Nations is spoiling my business."

After the completion of the new buildings and the equipping and staffing for the larger program, the public school authorities noticed a decided change for the better on the part of the youth who

were participants in the activities at All Nations. There was a change for the better in attitudes and habits of the children and in personality traits. A study under the Department of Sociology at the University of Southern California revealed that in five years time juvenile delinquency was reduced 65% within a mile radius of "All Nations."

A View of All Nations

The work at All Nations was registering effectively in the area of life with which Jesus was most concerned and upon which he placed the greatest value, the personal life and character of an individual. The All Nations Foundation is community rather than institutionally centered. Its program aims at the individual and his needs rather than the mass approach. A glance at All Nations as an organization may most clearly describe how its work is carried on.

Each of the seven units of service has its own executive board which is responsible to the board of trustees for devising programs and activities, recommending its personnel and its budget. The Church of All Nations is a completely organized church which seeks to link individuals and families to the church of their own choice. If that is not possible and there is no choice, then every effort is made to link them with this Church of All Nations. Because of the transient population the church membership will always be small and no stable membership can be built up.

The Boys' Club and Girls' Club each has a three-story separate building to house their activities. Hollenbeck and Sunset Centers are located two miles from the main buildings, while the mountain camp is ninety miles away. About two hundred volunteers serve in varying capacities in the several units and there are twenty full-time paid staff members and twenty part-time staff. During the past ten years there has been an increase in the budget—from \$35,000 to \$65,000 a year. During the past five years a \$20,000 camp has been constructed. These facts are further evidence that this type of approach to anti-Christian and anti-social life is not only recognized by church members but by non-church members and folk of other faith, who do not hesitate to contribute to its support. There has been no financial drive nor is anyone in the field for finances. The program and its results in terms of Christian personality is its own credential.

Christ would not find in this area a large number of persons connected with the church within this organization. As soon as a family begins to show promise of reconstruction, we urge them to move out of the community. It is not a good place to raise their children, thus we cannot build up a large church membership. We find it difficult

for folk from our neighborhood to adjust to new communities and to life in a new church. Their habits and attitudes are not readily accepted by the new group; they are not given social status and there is often a lack of warmth in the welcome accorded them. Thus much that has been gained may be lost, but there have been gains for the Master individually and socially. It is recognized that one can point out individuals about whom a thrilling story can be told—ignoring the hundreds with whom we have failed. There have been failures, particularly among the adults. All Nations has been more concerned with youth. In one of our offices there is being accumulated "before and after" pictures. Boys and girls are seen as they have come into activities—with their clothes in tatters, dirty, physically retarded in school and dwarfed in outlook on life; somehow they have caught something best described by the word "spirit" that has changed their personality and purpose as they have grown with us. The "before and after" pictures show something of what has taken place. The Gospel of Jesus and the Spirit of Christ have registered outwardly as well as inwardly in the life of the individuals.

Some time ago an anonymous donor made available \$40,000 to make a scientific and thoroughgoing study of the youth of our community. The first 200 youth studied revealed that they had 1,154 problems—mental, physical, social, spiritual. We at All Nations, the school authorities, the family, and other organizations who might be serving the family, recognized less than 20% of those problems. In other words, the youth of our community were facing an 80% handicap.

For instance, there was a young Japanese lad who never participated in the normal group or club life other than merely attending. He was never elected to office and could not even read a verse out of the Bible. Now that nationality is in no wise retarded mentally. As we studied this youth we tried from every angle to discover what was wrong. Finally a very simple test was given which revealed a slight speech defect. Six months in a university speech clinic eliminated that defect in a lad who had been retarded four years in school. Another lad who was rapidly developing an inferiority complex eagerly entered into life within his own age range, was elected an officer in his club, and was one of the first to request a high school young people's organization. The simple defect might have wrecked the personality of this youth, but his growth was advanced by a slight Christian service.

Another youth, a half-breed from Texas, was kicked out of his home at the age of nine, and arrived in San Diego via a box car, determined to become a newsboy. Finding that the only way to

occupy the most remunerative corner was by fighting his way to the top, after twenty-three battles in twenty-eight days he occupied that corner. Then he moved to Los Angeles to "conquer a larger world." He was so successful as a fighter that the prize-fight ring offered him a contract. On his way to the eastern part of the city to sign a contract, he dropped in to our Boys' Club and became interested in talking with the Director. He stayed on as a member, finally became a volunteer leader and later a part-time staff member. He decided to enter the field of Christian service to youth and began an uphill fight to educate himself. Graduating from high school at twenty-five, he then went to the university, and for two years was young people's director in one of the city churches. Upon graduation he became assistant head of one of the large boys' agencies and today is a prominent and successful Christian leader.

There was a time when we were bothered with petty stealing and finally discovered that "Frenchy," one of our boys, was being used by a clever pickpocket and thieving gang. When anything was stolen all we needed was to tell him things must be brought back and then more was returned than we had missed. Three years' membership in the activities of this human service station brought about a transformation in the life of this young man. One day he approached me, saying, "You know, I'm different." There was a new spirit in that youngster. When his club was offered a very elaborate Thanksgiving dinner he was the one who led in the movement to see that what was to be provided for him and his pals, should be given to those who needed food much more. As chairman of the committee after he came back from his first jaunt out into human helpfulness his remark was, "That's the first kind deed I've ever done."

Some time ago we became aware of a feud or gang warfare among some of the youth. It grew to rather serious proportions before we discovered what it was all about. A bully, an older boy, had been mistreating three younger boys until they finally determined they would stand it no longer. One evening they ganged up on him in the alley and when he came out of the hospital he decided to retaliate and formed a gang with the help of four other fellows. The three youngsters, discovering this, organized a gang of ten. We called the boys in singly and collectively, even summoning the parents in most cases. When we were through, on the desk of the boys' leader there were deposited pieces of pipe a foot long, nicely taped on one end in order that it might not slip while being used, brass knuckles, pieces of steel that would fit into the palm of a hand and knives. The

bully leader finally turned in a gangster's revolver which he had stolen from an automobile. These two groups of youth pledged us that they would call off the gang warfare. Finally, as the five older fellows were about to leave, the boys' leader suggested that when they arrived at the high school tomorrow someone would probably slip up behind them and call them "yellow." They discussed such a situation rather thoroughly. To this same bully, who professed to be a Christian, we suggested that here was a place where the Master would help him. That was four years ago and not one act of hatred has been observed in these four years between these two groups, as they have met one another on the street and in school. This former "bully gangster" last year served as president of his high school student body, winning a university scholarship, and today is studying for the Christian ministry.

The old Seventh Street Gang, with some fifteen members, was one of the worst gangs in police history. They robbed, stole and were accredited with burning down one of the school buildings in the neighborhood. A young lad was forced to move into the neighborhood because of the family's financial difficulties. Like most boys he wanted company and went out into the street to find it. Without knowing it, he became a member of this old Seventh Street Gang. He had never robbed or stolen before. He was a natural, normal boy wanting excitement and he got it. So able was he that he became the leader of this old Seventh Street Gang. One day he dropped in at the All Nations playground and laughed and sneered at what was going on. He came again another day and still another. Finally he joined in the activities and soon brought one of the members of the gang with him. He too laughed and sneered and refused to participate but it was not long until the appeal of fun got the best of him and he followed the leader. All fifteen of that gang joined All Nations and were later baptized. That leader of the Seventh Street Gang became a member of the board of trustees governing All Nations.

These are evidences of a change in attitude, a change in habit, and a change in personality which we believe that Jesus Christ would recognize as a part of the Kingdom of God movement which he sought to create in this old world.

The Church is most effective as it translates the Gospel of Jesus Christ into practical forms of human helpfulness. Such evidences of Christian love and understanding eventually find a response in the hearts of those who reside "on the other side of Main Street."

Preaching the Gospel in a City Church

By H. A. IRONSIDE, Litt.D.

Pastor of the Moody Memorial Church, Chicago

THE new dispensation was ushered in on the day of Pentecost in a city, and that the guiltiest city in the entire world. John Bunyan has well used the term "a Jerusalem sinner" for the very worst kind of an offender. In Jerusalem, Christ had demonstrated His deity by many marvelous works. There He had proclaimed His wondrous message of grace. Even the children had welcomed Him enthusiastically and many joined with them as they cried, "Hosanna to the King that cometh in the name of the Lord." Yet it was in the same city a few days later that He was rejected, and outside the gate of that city he was nailed to a cross. But when he appeared to His disciples as the Risen One, he commanded them to go into the entire world, beginning at Jerusalem, and to preach to all men the Good News of remission of sins through faith in Him. And so the first great revival took place in that very city where fifty days before He had been so cruelly and wickedly crucified.

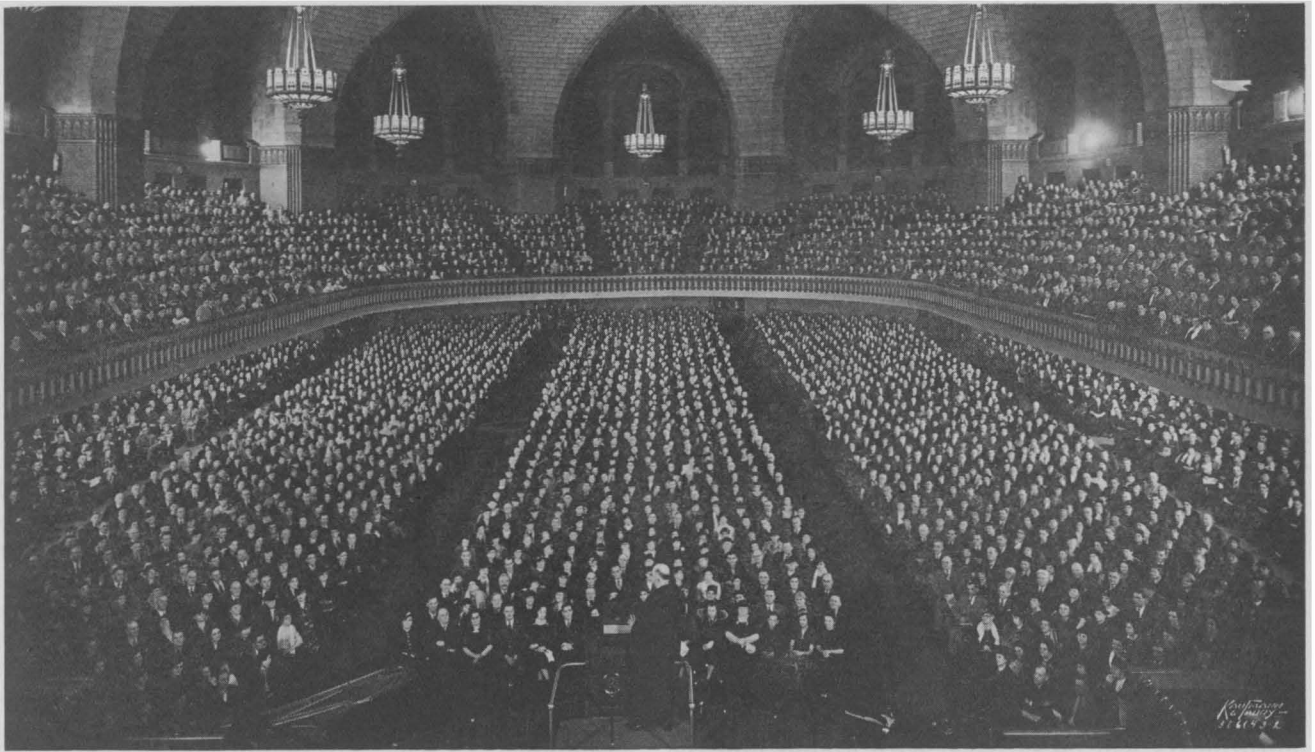
Today the grace of God is as truly sufficient for the city as for the rural community. In spite of the varied attractions which the average metropolis provides — its theaters, its cinemas, its taverns, dance halls and kindred places where every possible appeal is made to the lust of the flesh, the lust of the eye and the pride of life—the Gospel is still the power of God unto salvation to everyone that believeth, in the city as elsewhere. Eight years in the largest evangelistic center of the City of Chicago have demonstrated this beyond a doubt. There is abundant proof that men will still come to hear the Gospel and will respond to that Gospel if it be preached in dependence on God, in simplicity and in the power of the Holy Spirit. Dwight L. Moody began his work in this great city more than seventy-five years ago. His little church was largely made up of poor, neglected people who had been won for Christ by Moody's faithful testimony and kindly interest; today there stands in close proximity to the city's great business district, a massive temple erected in memory of the evangelist and to the glory of the Christ he preached. The Moody Memorial Church is a building which, as we often announce, has over three hundred doors and all swinging

wide to welcome people to hear the Gospel and to enjoy Christian fellowship. The main auditorium has seats for 4,040 people and there are some seventeen other halls and rooms used every Sunday (many of them much more frequently) for Sunday School work, young people's meetings and other gatherings of various kinds. It has never been found necessary to use unscriptural methods in order to draw people. From 3,000 to 4,500 people are found in this church twice every Sunday, listening to plain, simple, Bible preaching. In the morning service we endeavor to expound the Word for the building up of the people of God, going through book after book of the Bible and finding constant interest in this method of presenting the truth. The Sunday night meetings are evangelistic gatherings where the Gospel is proclaimed with no uncertain sound. The three R's are continually insisted on: man's Ruin by sin, the necessity of Regeneration by the Holy Spirit, and Redemption by the precious blood of Christ; almost invariably there is definite response in the way of anxious souls coming to the inquiry room, seeking for light and help. It is my firm conviction that wherever these methods are followed, under the guidance of the Holy Spirit, people will find their way to the church that refuses to know anything among men "save Jesus Christ and Him crucified."

Not for a moment do I mean to imply that we should ignore men's social and economic needs. A department for ministering to those in financial trouble is maintained in this church, and through it many poor, distressed ones have been helped and numbers have been won to Christ.

Personal evangelism is emphasized and it is doubtful if there are many who make public profession in this church who have not been spoken to personally by some friend, inviting them to the meetings and trying to lead them to Christ.

The Sunday School work has a prominent place, for we believe that the instruction of boys and girls in the Word of God, even before they have definitely decided for Christ, is like setting everything in order for a fire in the stove or furnace. Then the match of evangelism often starts the flame which burns brightly unto eternal life.



DR. IRONSIDE AND AN AUDIENCE IN THE MOODY MEMORIAL CHURCH, CHICAGO

Moody himself began as a Sunday School worker and the Moody Sunday School today is an outstanding testimony to the value of his methods in dealing with young and old.

In many cities, since the advent of the automobile, open-air meetings have become almost taboo. It is difficult to gather people together to hear the message on the streets when parking space is at a premium and it is well nigh impossible to find a place where a crowd can be gathered. But for years every summer, open-air testimony has been given in various places where it is possible to overcome these obstacles. Many a wanderer has been reached in this way.

In this great city there have been other remarkable movements throughout the years, and God has owned them in a marvelous way. Downtown in the heart of the loop, theater meetings have been carried on by a Christian Business Men's Committee at the noon hour for nearly eight years, with the exception of the hot summer months when outdoor meetings take their place. These meetings have resulted in the conversion of many, numbers of whom return from time to time to bear testimony to the reality of the change in their lives.

Radio ministry has proven to be a great help in giving the Gospel to the city. The Moody Bible Institute maintains its own station WMBI, carrying on a continuous evangelistic testimony, which reaches tens of thousands of homes. Through

their courtesy the Moody Church uses this station to broadcast the Sunday morning services which thus carry the message into places we could otherwise never contact. The Christian Business Men's Committee uses another station, and so reaches many more.

In the neighboring town of Cicero there is a splendid work of evangelism carried on from the Cicero Bible Church. In fact, time would fail me to tell all that God is doing through many of the independent tabernacles, as well as recognized evangelical churches and Gospel halls, the Salvation Army and other groups, who are constantly at it, not only reaching the submerged classes, but the higher-ups as well, with the glad, glorious message of God's free salvation for sinful men.

One thing is very striking. When some churches close their doors for the summer, or give up any attempt to hold a Sunday night meeting, the churches that stand for a full, clear Gospel find that the crowds will come, and that there is no occasion whatever to relax their activities in the summer months. In many instances they redouble them.

As a result of an experience of nearly fifty years preaching Christ I have no note of pessimism to sound. I do not find, as some insist, that there is a decrease of interest in spiritual realities. On the contrary, I can say honestly that there has never been a time, excepting during the special great awakenings which have occurred at dif-

ferent intervals in our history as a nation, when people were so ready to listen to the Gospel, if presented in a kindly and gracious manner by men and women filled with the Holy Spirit, who have no axes of their own to grind, but who are seeking to make Christ known to those who need Him.

As to the social gospel—this term which is so widely used today is, to say the least, extra-scriptural, and often means “putting the cart before the horse.” Our Lord Jesus did not say to his disciples, “Go ye into all the world and seek to clean up the slums, to introduce better sanitary conditions, to improve the environment of the poor and relieve the wants of the needy, to build hospitals and endow schools and universities.” He did say, “Go ye into all the world and preach the Gospel to every creature.” But wherever that Gospel goes, it proves to be not only the power of God unto Salvation to everyone that believeth, but it brings untold temporal blessing in its train. The best social work is that which is definitely linked with evangelistic testimony. It is true that it would be folly to preach the Gospel to a starving man when it is possible first to provide him with a good meal, but, unfortunately, the great danger is that philanthropists will be satisfied with giving him the meal and forget that the need of his soul is far greater than that of his body. I remember hearing old General William Booth of the Salvation Army talking to a large group of officers when lecturing on “the submerged tenth” in connection with his “Darkest England” project. I can see the flash in his eye and hear that powerful voice yet, as he exclaimed, “Take a poverty-stricken

drunkard out of the slums, get him to sign the pledge and if possible to keep it, clean him up and give him a good suit of clothes, remove him and his family to a nice, little home in the suburbs, give him gainful employment, and then let him die and go to hell unsaved—really, it is not worth while, and I for one would not attempt it.” These are serious words that we may well take to heart. Our great business should be preparing men for eternity, and when they close with Christ, their outward circumstances will soon undergo a marvelous change. Our Lord’s words are still applicable, “Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you.”

Let me add a word as to Christian education. The term “Religious Education” is one that I abominate. It savors too much of a carnal conception of religiousness, as fitting a man for heaven, in place of emphasizing the importance of a new birth. But Christian education, if really that, is of great importance. To start with the youngest children and seek to bring them up in the nurture and admonition of the Lord, ever insisting on the importance of their own definite acceptance of Christ, but making them acquainted from their earliest days with the great outstanding truths of the Word of God, will go far toward building a substantial Christian constituency in their later years. The danger comes, however, if Bible knowledge and catechetical instruction is substituted for a definite work of the Holy Spirit of God, producing conviction and leading the soul to personal decision for Christ.

Putting the Gospel to the Test

By REV. J. F. HARRISON

Director of Practical Work, Moody Bible Institute of Chicago

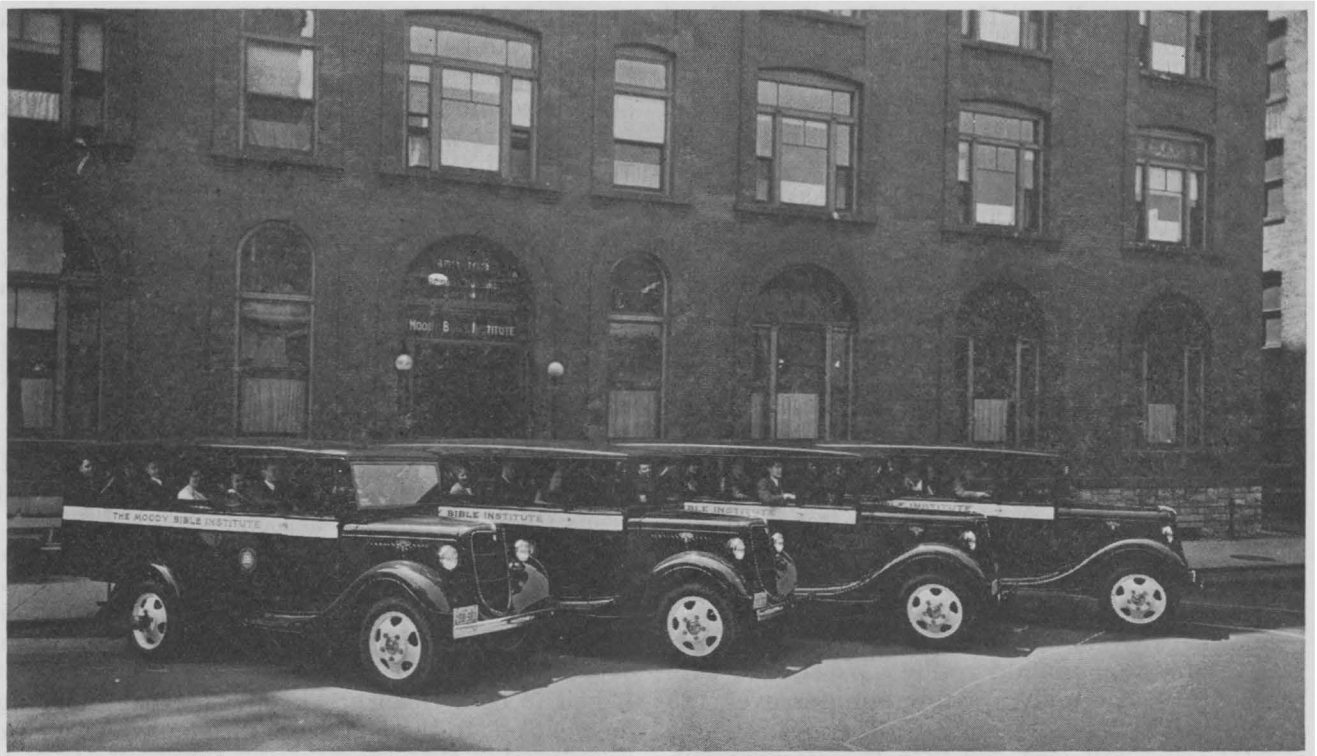
HERE are some of the many experiences of those who are putting the Gospel to the test in our cities.

In the Bible class in homes—At the close of the Bible story the teacher gave, as usual, the invitation to any child present to open his heart and ask the Lord Jesus to come in. Several in the class of twenty-five expressed the desire. While the other children bowed their heads and closed their eyes, those wishing to accept Christ stood up, confessed their sins and their need of a Saviour.

One boy, Robert, there for the first time, seemed touched but he did not express a desire. He was

large for his age, eleven, with a serious little face and quiet, dignified manner. Just as the meeting was to be closed with prayer Robert said, “I’d like to have Jesus for my Saviour but I’ve never heard this story and I don’t quite understand it all.”

He was asked to stay and talk it over after the others had left. As the other children were obtaining their assortment of caps, coats, mufflers, mittens and galoshes, Robert and the teacher went into the kitchen to be alone. There Robert told her that his mother and father were separated and he had been sent to a home for unfortunate children. “The worst of it is,” he said, “that Daddy



MOODY BIBLE INSTITUTE STUDENTS STARTING OUT TO CARRY THE GOSPEL TO THE CITY

and Mummy seem to have forgotten me. I haven't even heard from either of them in over three months." Robert's big brown eyes filled with tears and lips tried hard not to tremble.

There was unspeakable joy in telling Robert that God has said: "When thy mother and thy father forsake thee, then the Lord will take thee up." He learned that God, the Heavenly Father, wanted him to be His little boy; that God so loved him (Robert) that He sent His only begotten Son that if Robert would believe in Him he should never perish but have a loving Father in Heaven watching over him day and night. He listened so eagerly as he was told how he might be taken into the family of God. He asked Jesus to take away all his sins and to adopt him for His own little boy forever.

In the mission—One evening during the testimony meeting a man came forward to say that he wanted to take Christ as his Saviour. He was a typical bum, intoxicated and filthy. At first the leader thought he was a "moocher" (one of the kind that profess to accept Christ and then ask for a dime to buy a drink) but after taking him into the back room and praying with him we found that he was sincere.

He had spent twenty-three years of his life in a penitentiary and had been out only a few months. He was lonely and despondent. As he passed the mission he heard the singing and came in. He felt that he needed God and accepted Jesus as his Saviour, giving his testimony publicly.

In the jail—The following is from a letter written by an ex-convict:

"I have just returned from the South and thought I had better answer your letter. I was over at the Institute on Sunday and I heard a very helpful service. I am now a very devoted reader of the Testament which you so kindly gave me. It gives me great strength and courage to carry on.

"You were a great comfort to me while I was in prison. God bless you for helping me find the Light. My entire life and way of living have been changed and I praise Him daily and pray continually for further guidance and comfort. I hope you will always remember me in your prayers. Sometime I should like to have you make arrangements for me to be baptized."

In the hospital—On a Sunday afternoon as I was visiting in the ——— Hospital I stopped beside the bed of a Jew. After speaking with him for a few minutes I offered him a tract. I never saw a man change so suddenly. He cursed me and he cursed God and Jesus Christ. I opened my Bible and started to read from the Old Testament certain things pertaining to the Jews. He listened until I referred to Jesus Christ. After he had agreed to the fact of God, the truth of the Old Testament, and to the laws and ordinances of the Old Testament, I asked him if he ever took a lamb or a bullock to the priest for a sacrifice for his sins. Of course he had not. I read to him from the Gospel of Matthew without telling him

where I was reading. He agreed to the truth of the portions that I read and when I told him they were from the New Testament he would not believe me. I left a Gospel of John and some tracts, telling him I would call again in a few days.

When I returned he had read the Gospel of John and said that he believed it was true. To make sure that he understood, I went back through the Bible, showing him that Jesus Christ was "the Lamb of God that taketh away the sin of the world," and that He was the eternal sacrifice. The man finally prayed and wept for joy that he had found the Messiah.

Later I brought him a New Testament with the Psalms, and he took them as a man grasping for a life line. He fairly "ate the Word" and in three weeks his Bible was almost worn out.

In the open air—One evening, after a prayer service, we drove to our district and scouted around for a good location. We decided that the Lord wanted us to speak on a corner in a neighborhood where Germans, Poles, Russians, Serbians, Italians and Roumanians reside. We started with the song service and in a few minutes over 125 people had gathered from all directions. Three special songs followed and then the message was given and those who desired further information and help were asked to step out from the crowd. About two thirds did so and personal work lasted for half an hour. We knew that the Lord had given a special blessing and we were jubilant. We found that 63 people had been dealt with and 38 had professed conversion. Nearly four hundred tracts had been distributed and people had taken twenty-one Gospels of John. Other names were taken and Gospels were mailed later.

In the street—One evening I had a feeling that I must go for a walk. After about twenty minutes I turned the corner to go to my apartment, but felt that I should cross the street. As I stepped up on the walk a man passed me and I held out a tract which he took. After walking about twenty steps he turned and said, "May I talk with you?"

His first question was: "Must I speak in tongues to be saved, or believe in any other of these things, such as prophesying or healing?"

I learned that this man had drunk down thou-

sands of dollars in intoxicating liquor. For some days he had been under conviction of sin and this night, in desperation, he had been walking the streets seeking God. He passed a mission, and going in, explained his desires. They prayed with him but he received the idea that until he could either speak in tongues or prophesy he was unsaved.

For the greater part of an hour we stood behind a schoolhouse near a street lamp where we were undisturbed, and here this man found the Light. He has been a gangster, and had associated with some of the biggest politicians in Chicago, and had a great battle to fight.

One Sunday afternoon I walked up to his apartment and found him in a very low frame of mind. The remedy prescribed was the confession of Jesus Christ before his associates.

The next Wednesday evening he came to see me and the first thing he said was: "Well, I have done it. I have burned every bridge I had." After two days of thinking and praying and reading the Word of God he had come to the conclusion that it had to be a clean break. Wednesday morning he went out to the gangsters' headquarters where he requested that his name be taken off the list. The men thought at first he was drunk; then, that he was crazy. He was offered whiskey and money which he refused, telling them that all the money he got from them was fools' money. He then told them of the step he had made and that he was all through with them and the kind of life they led.

After convincing them of his sincerity he went to several places where he owed bills, paid them so as to have nothing to draw him into the temptation of his former life. When he had made the slate clean he had ten cents left which he used in calling up a former friend.

"Broke but happier than in years," he said and felt as if a burden had been lifted from his shoulders. Without a job and no connections, he faced life with more confidence than he had ever known. This man has since been sorely tried as he has sought work. However, God has now graciously provided his need.

Does the gospel work today? Moody Bible Institute students say, "Yes."

Why cannot the young people's groups and the church congregations unite to meet the common task of taking the Gospel to the whole community without disturbing the forms and the confessions of the individual church and the individual denomination? If we do not do this and do it quickly, how can we hope to make our city part of the kingdom of God?

Let these be our three objectives:

1. To minister as Christian individuals in so far as possible to all whose condition is a challenge to Christian friendliness.
2. To bring the common conscience of the church to bear upon community conditions that are unjust and that degrade life.
3. To carry the preaching and the teaching functions of the church out to those who are at present unreached.

ROBERT W. SEARLE.

Contacts with the Industrial Workers

By REV. A. J. MUSTE
Director of Labor Temple, New York

IGNAZIO SILONE is the foremost Italian novelist of today. Being an anti-Fascist he does not reside in Italy. A few years ago he attained fame with a novel entitled "Fontamara" (Bitter Stream) which pictures village life under Fascism. Later he published another novel, "Bread and Wine," which is his portrayal of how Fascism may be overcome. The hero of the book was in the secular revolutionary movement in Italy before Mussolini came to power. Now, according to the story, he is back in Italy working in the underground movement for a free régime, but with a very different approach and methods from those previously employed. Here are some typical utterances which Silone puts in the mouth of his hero:

The dictator's henchman must be opposed not with other henchmen who merely spoke differently, but with men who lived and acted differently. . . . The evil I see around me is deeper than politics. It is a canker. . . . There is the class-struggle, the struggle between the town and the country, but underlying all these things there is man, a poor, weak, terrified animal. The canker has penetrated to his marrow. . . . All that remained alive and indestructible of Christianity in me was revived: a Christianity that neither abdicates in the face of Mammon, nor proposes concordats with Pontius Pilate, nor offers easy careers to the ambitious, but rather leads to prison, seeing that crucifixion is no longer practised.

For anyone who is acquainted with the modern literature, especially that of "the Left," which has influenced the thinking of industrial workers in the western world even though not many of them read it, these sentences sound a startlingly new note. Yet dozens of quotations could be cited from recent essays, poems and novels of such important figures as Aldous Huxley, Edmund Wilson, John Dos Passos, Sidney Hook, Josephine Johnson, W. H. Auden, Andre Gide, Eugene Lyons and others in which the same approach is implicit if not quite so explicit as in Silone's book. People in this mood are likely to be much more receptive to the Christian message and philosophy than they have been until recently.

What has brought about this new trend in modern thought? We may put it in this way. The three modern faiths which have been rivals to Christianity on the soil of Christendom itself are Fascism, Communism and the get-rich-quick, ac-

quisitive, pseudo-scientific, materialistic industrialism which has been the "respectable religion." But none of these faiths is meeting the world's needs; on the contrary, under their leadership and amid their clashing, the world is headed for catastrophe.

The basic reason why these rival faiths are failing to meet the world's needs and are leading it to catastrophe is that they are built upon rotten moral and spiritual foundations; they deny some of the most fundamental concepts of the Christian view of the world and of man.

We briefly mention three points at which Christianity stands in opposition to materialistic industrialism, Fascism and Communism. First, the three systems all hold degraded and degrading conceptions as to the nature of the individual, in contradistinction to the Christian view that the human being is spiritual, a child of God, having moral dignity and worth. Let us illustrate. To the pseudo-scientific world-view of the pre-war period which saw everything in terms of mechanism, the human being is "a highly temporary chemical episode on a most petty planet" or "a tiny lump of impure carbon and water." To a certain kind of industrialism, man is a mere cog in a machine. Henry Ford once said, in effect, that it is the duty of management to take the load off the worker's back and put it on the machine, and to take the load off the worker's mind and put it on the office. From the spiritual and moral point of view, what is left that is human in a creature with nothing on its back and nothing on its mind? And practically, of course, this creature ends on the scrapheap of industry, lucky if the state adopts him as a ward.

In Fascism the human being is degraded to a mere pawn in the hands of the totalitarian State. In Communism the proletariat, idealized in the abstract, is in the concrete subjected to the dictatorship of an absolutist Party, and in the Party the member is a pawn: if the Party says that a man must steal, lie, spy upon and betray his closest friend, he has no alternative.

Second, all of these systems, as might be inferred, regard the system rather than the individual as important. "Keep this system, with all our marvelous inventions and progress, just as it

is, and all will be well; we shall progress automatically and forever"—is or was the naïve faith of a materialistic capitalism. "Smash it all and put another system in its place and all our problems will be solved"—is the equally naïve faith of the secularist Marxist. Christianity knows that any "system" is only human beings living in certain relationships; unless something happens in the human being, nothing has happened at all.

Third, all of these systems believe in power and domination. They reject and despise gentleness, meekness, love. They believe that "the end justifies the means." They think that the world can somehow, by violence, ruthlessness, repression, dictatorship, reach the goal of peace and democracy and brotherhood. The civilized, capitalistic world believed this doctrine so firmly that twenty years ago it spent directly and indirectly thirty million human lives and four hundred billion dollars' worth of wealth in a war that was to make the world finally "safe for democracy" and put an end to war. Having observed the results, this capitalistic world cannot yet make up its mind to renounce the method of war, even though that too involves a bit of risk, any more than Russia is prepared to renounce the method of dictatorship, *chekas*, espionage and repression, though all it seems to lead to is more dictatorship, *chekas*, espionage and repression.

Obviously on the terms of any of these systems life becomes meaningless at last; human beings cannot respect themselves; they cannot make moral decisions because they do not think there is such a thing as morality apart from expediency. Men who really think thus of themselves do not worship God, do not create great art, do not build democratic societies. To do these things we have to believe in the dignity and moral worth of man. We have to understand that the basic question is the nature and quality of the human being.

The Christian message may again receive a hearing which it has not had for some time, since a growing number of important writers, particularly writers of "the Left," are beginning to proclaim again the great human and Christian truth that we must know whether human beings are creatures of spirit and so are capable of building and living in a free fellowship; changing systems is not enough; the means that men use inevitably determine the ends they achieve.

If we really become desperately concerned about the nature and quality of the *human being*; if we are convinced that we cannot build a new world merely by changes in external arrangements, that we must have first of all people capable of making moral decisions and living in a free society, then inevitably the argument will have to be pushed a step farther back. We have to ask what is the nature and character of the universe of which

man is a part. For obviously, man is a dependent, a contingent being. We did not create ourselves. We are the product, the creation of something—Some One.

Of what, then? Of whom? Creatures of matter? "Tiny lumps of impure carbon and water"? How then can we, out of "mere matter," produce creatures who can make moral decisions and respect themselves? Or is man the product of some vast cosmic mechanism? How shall he then become more than a cog in that impersonal machine?

No, if our problem is what so many are coming again to see, what "high religion" has always known it to be, then must we not conclude that there is no salvation for us from suicide, individual and collective, no means of maintaining or recovering the self-respect without which man cannot go on living, unless man can know himself as the creation of Spirit, living in a universe which is somehow governed by moral and spiritual law? Is there then any escape from "the gods many and lords many" who rule this age save in "the one God, the Father," whose very nature it is to produce sons and daughters who can respect themselves and love each other? Can there be then any Lord save the "one Lord, Jesus Christ," who thus saw man and God and lived in the light and power of that vision?

How else, furthermore, shall we find the dynamic for building a sane and brotherly world? It is a question of dynamic. "Never higher than in our time were the vital advantages." The vision of a new order has never been clearer; the material resources are at hand. But confusion, cynicism, ruthlessness, oppression, terror stalk the earth. "When hatred promised an immediate dividend all of us hated."

We, who stand on Christian ground and who share the Christian experience, are alone able to speak with confidence to the "Wise Men" of our day and to the industrial masses who have been under their influence; as Paul spoke to the men of Athens: "I observe, wherever I turn, that you are a most religious people. As I passed along and scanned your objects of worship, I actually came upon an altar with the inscription

TO AN UNKNOWN GOD.

I proclaim to you this God whom you worship in your ignorance."

The Church of Christ today is confronted, as in its first days, with dictatorship, absolutisms, modern Cæsarisms — persecuted and hounded by them. It will probably become increasingly difficult in all lands for the Church to meet the demands of the State for an absolute allegiance and retain its own soul. The Church may well be put again in the position of a small minority spiritual fellowship in a hostile world, driven to carry on

its worship in the catacombs, "in deserts and mountains and caves, and the holes of the earth." On the other hand men everywhere are sensing that such a world is doomed and are raising their voices again in the cry for the help which is to be found only in the Eternal Word of God's redeeming love, which by grace is ours.

A church which is not prepared to undergo the terrific intellectual and theological labor involved in translating its Gospel into the language and thought-forms of our day—as Paul, John, Origen, Augustine, Luther and Calvin did for their day—will not be able to "speak to the condition" of these people. A church which, like the Russian church under the Czars, becomes a mere bulwark of the existing order, deaf to human needs, blessing or condoning the war-system, a mere tool of the Cæsars and the economic and political Cæsarism of our day—such a church will not be able to "speak to the condition" of troubled and seeking modern men. But a church which is prepared to think through and state the Christian faith in the language of the present age; a church that is ready to be indeed an international fellowship, animated by and obedient to the spirit of Jesus, ready to break loose from entangling alliances with the Cæsars and Cæsarism of today, and eager to seek to realize the will of God on earth as it is in Heaven—such a church is in a position to call upon modern "Wise Men" and masses alike to follow Christ and not Barabbas. This church will call today with more likelihood of being heeded than for many decades past.

Christian evangelism to the industrial worker must meet him in the arena of his intellect. It must prove itself competent to demonstrate the inadequacy and falsehood of materialistic industrialism, Fascism and Marxism. It must meet the worker in the arena of his needs as a cog in the machine of industry. It must be the voice of a church which does not attempt to defend, much less to identify its own fate with that of a selfish economic order, based on acquisitiveness and strife or with a political order based on violence and dictatorship. It must be a church which brings the economic order under the judgment of Christ and must insist that in all relationships His spirit and teaching shall be the standard. On these terms the Church will also be able to proclaim to the workers the prophetic truth that they will reap nothing but disillusionment and despair if they seek to achieve freedom and peace and brotherhood by the way of dictatorship and violence and hate.

Modern Christian evangelism must also proclaim to industrial workers the personal Gospel—the eternal message that each man must settle his own account with God; he can by no means pass on to another the responsibility of his own sin or to "society" or "the system"; nevertheless he cannot himself settle that account nor carry that burden; God himself by grace wipes out the account and takes upon His own redemptive love the burden, and so sets man, His child, free and makes him a member of the church—the fellowship of the Redeemed.

A Policeman Transformed

By PAUL L. BUFFA, New York City

A CERTAIN Christian worker has taken advantage of the dearth of candidates in all Fraternal Orders and made it part of his responsibility to give some of his time to large groups of men who are always looking for interesting speakers. He has found that the plain story of God's redeeming love, told without anthropomorphic "gaucheries," without mythology and ecclesiastical trappings, always secures the rapt attention of many rather sophisticated audiences.

On one such errand, during the first week of last November, after he had delivered his message and while putting on his overcoat in the ante-room, dismally considering the long street car and subway journey from Brooklyn to the Bronx, he was approached by a tall man in a police officer's uniform who offered to take him home in his car.

While the two were crossing the Flushing

Meadows, where the new Exposition Grounds are being landscaped, the policeman drove his car off the road and stopped it on an ash dump. To his astonished companion he began to speak of his own spiritual problem. After being confirmed in his mother's church, he never entered a church. He had tried to live a clean, upright life; he was happy in his family life, his mother making a home for him. Being ambitious and capable, he was studying with a view to advancement and therefore had not yet given thought to getting married. He was popular with the "boys" with whom he worked but, said he, "I am not popular with myself. I wish I could become different. I am not at rest when I am alone with myself."

The police officer stated he had talked with several clergymen—"all very nice men; but some were too learned for me and said things which sounded lovely but did not mean anything to me.

Others treated me like a Bowery tramp and exhorted me to give up my 'wickedness'; others gave me easy assurances that I was all right and all I needed was to join their particular church." He was neither learned, wicked nor desirous of church membership, but he was hungry and thirsty for new incentives and new motivations and a new drive.

The Christian worker, who does not believe in argumentation but in the unfailing power of the Word of God when "fitly spoken," quietly asked his heavenly Father for guidance and was led to quote (Ezekiel 36: 26), "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Having slowly repeated this word of promise three times, he felt compelled to silence. For several minutes an atmosphere of tenseness and expectancy pervaded the car. Then the policeman spoke:

"It may be inconvenient to kneel in this car; but I feel there should be prayer here. If I stick my knees in your eyes, just forgive me; my legs are rather long."

He then asked the Christian worker to pray. The worker told him to pray for himself. Another silence followed, when there took place the most beautiful thing which can happen on earth—that which causes the Angels in Heaven to rejoice. In simple, sincere language, the young policeman started groping for the hand of the Father, which was stretched out to him in his darkness. Before the two arose from their knees, this valiant young man had taken his oath of allegiance to the Lord Jesus Christ.

Thanksgiving Day came around and with it joy was brought to many, and silent, bitter sorrow to others. Our police friend was cruising in a Radio Car with his Irish partner, when the screams of women and children from the windows of a tenement drew their attention; upon investigation, it was found that a young mother had tried to commit suicide by inhaling gas and to asphyxiate also her little children. The Irish officer went for the telephone while our policeman proceeded to administer first aid. He succeeded in reviving the woman when, in a hysterical fit she badly bit his finger, cursing him for bringing her back to life. When he saw her physical life returning he felt immediately concerned for her spiritual life and, disregarding his own hurt, he raised his heart in prayer to God on her behalf. After completing his day's duty, tired and hungry, the officer, before even taking food, made it a point to pick up the Christian worker and take him to see the woman who had been snatched from such untimely end. He found that, in her despair,

she had gained hope and that the Holy Spirit was at work in her heart.

New Year's Eve came around and with it the Watch-night service in the Christian worker's parish. It was a Candle Lighting Service and, after every one had gone home, he made his customary rounds to make sure all was right in the building. At about one o'clock in the morning, there was a terrific pounding on the main door of the church. The worker opened it and was surprised by the sight of his policeman friend accompanied by over a dozen of the toughest and shadiest characters from his neighborhood, together with a generous sprinkling of the "cauliflowered ear," punch drunk "punks" who love to be considered dangerous, without being really criminal at heart. The policeman apologized for the lateness of the hour but he had to finish his day's work. He had received the Pastor's circular announcing the Candle Lighting Service and had decided to come and place his candle on the Altar. He had conceived the plan of inviting the hangers-on, who, at night, are always loafing in front of a certain saloon in the vicinity. He remarked: "They were not in a position to say no; so here we are!"

Having lit a candle and placed it in the proper place he turned to the motley crew who, in the penumbra of the church, looked like some of Doré's damned; he told them the laws of man had touched many of them but evidently had helped them very little. He asked if, like himself, any of them would give the Saviour a chance.

Three of those boys have since come to the Christian worker for spiritual guidance.

To the verse quoted in the car on the Flushing Meadows, the worker now would add the marvelous words of Ezekiel 36: 29.

"And I will call for the corn and I will increase it."

"The greatest church in all the land,
With wealth and power in its control,
Holds naught but ashes in its hand,
Unless it guards the city's soul.
What means this stately granite pile,
To Christian worship set apart,
If crowded streets, mile upon mile,
Feel not the throbbing of its heart?

"Respond, O church! these myriad calls
Appealing, come from street and mart,
Where every man whom sin enthalls,
Expects a welcome to thy heart.
Reach out, O church! this is the hour
To make thy ministry complete!
God waits, to furnish thee with power,
To lift the city to his feet."

A SKETCH OF THE CONCENTRATION OF THE GOODS AND ILLS OF URBAN LIFE

INNER CITY AREA		OUTER CITY AREA	RESIDENTIAL SUBURBS
FOREIGN BORN		MINGLING OF NATIONALITIES	NATIVE AMERICAN
POOR HOUSING		APARTMENTS-HIGH RENT	SPACIOUS RESIDENCES
LOW RATE OF HOME OWNERSHIP		LOW RATE OF HOME OWNERSHIP	HIGH RATE OF HOME OWNERSHIP
POOR HOME FURNISHINGS			COMFORTABLE FURNISHINGS
CROWDING		LIMITED SPACE	MUCH SPACE PER PERSON
POOR LIGHT AND AIR		LESS SMOKE AND DIRT	PURER AIR
POOR PLAY FACILITIES		LIMITED PLAY FACILITIES	GOOD PLAY FACILITIES
NO TREES AND GRASS		FEW TREES-SMALL YARDS	TREES AND GRASS
DIRTY STREETS, ALLEYS			CLEAN STREETS
HIGH BIRTH RATE		LOW BIRTH RATE	LOW BIRTH RATE
HIGH INFANT DEATH RATE			LOW INFANT DEATH RATE
HIGH DEATH RATE BY TUBERCULOSIS			LOW DEATH RATE BY TUBERCULOSIS
HIGH DELINQUENCY RATE		INCREASING DELINQUENCY RATE	LOW DELINQUENCY RATE
INADEQUATE FOOD AND CLOTHING		ADEQUATE FOOD AND CLOTHING	PLENTY OF FOOD AND CLOTHING
MUCH UNEMPLOYMENT			LITTLE UNEMPLOYMENT
HIGH RELIEF RATES		MEDIUM RELIEF RATES	LOW RELIEF RATES
LOW WAGE		MODERATE INCOME	HIGH INCOME
OUTWARD MOVEMENT OF LEADERSHIP		RAPID MOVEMENT FROM PLACE TO PLACE	LOW MOBILITY RATE
CONCENTRATION OF "ILLS"			CONCENTRATION OF "GOODS"

The Inner and the Outer City

By REV. ERNEST GRAHAM GUTHRIE, D.D., LL.D.
General Director of the Chicago Congregational Union

IT IS impossible to describe a Modern American City in terms that would be true of all, for they differ widely in what they do to and with human life. Nor is it easy to describe in general terms the varied relationships of the Christian Church to these differing patterns of life. We can, however, recognize certain facts that create one of the major problems with which the Church has to deal. There is a flight of human life towards the suburbs, under the drive of the home-making instinct, carrying with it many of the ablest citizens, and much of the wealth and other resource that was formerly available for the Inner City. The ultimate result is, that the city has two sharply contrasted areas. The one is marked by poor housing, suffocating densities of pop-

ulation, an accumulation of problems of poverty, delinquency, and crime. So hostile is this environment to human life that, no matter what racial group takes up its abode in these areas, no matter how good the stock from which they have come, sooner or later the same signs of deterioration become starkly revealed. And yet out of these very areas have come some of the best life we have, rising on ladders visible and invisible to high place in industry and commerce, in the arts and religion, in the public life of the city and the nation. The outer area of the city, with singular exceptions, in industrial suburbs, and even "suburban slums," is marked by the power of wealth, the advantages of education and superior training, and, often by a deep ignorance of, and de-

tachment from, the massed disadvantages to human life in the central area from which they have escaped.

The resources of the Christian Church have in the main followed the course of this economic and social drive. The great churches of the suburbs are, in the first instance, the products of this movement, and it would not be difficult to substantiate the thesis that these churches have not only been built up at the expense of the old mother churches of the Inner City, but are still dependent upon them for much of their best Christian leadership. This movement of the Church life leaves behind it a situation that is tragically familiar. The older fortresses of the faith and service are, with outstanding exceptions, being constantly depleted, not only in financial resources but in the character of their ministerial and lay leadership, at the very moment when they are facing new and often alien populations and the vast complexity of human problems that are the result of the basic movement referred to above. The total result is that the Christian Church is weakest, in every form of resource, in the very area of the most bitter and complex human need.

But that the Christian Church is not satisfied to leave this situation as it stands, that it is seeking a way and is finding a way to return in the power of its faith and service into the Inner City there is abundant evidence. It is the purpose of this article to briefly indicate some of the ways in which this is being, and can be increasingly done by a single communion, by a united Protestantism, and by the still more comprehensive action of the religious leadership of the city as a whole.

The Strategy of a Single Communion

The first necessity is for any given communion to establish an adequate stake of its own life and service in the Inner City. If we leave aside, for the moment, the older original churches, this stake is represented by a group of institutions that range all the way from Rescue Missions and Foreign-Speaking Churches, to Neighborhood Houses, which are the Church's forms of the Settlement Movement, and smaller churches of the conventional type. One of the vexed questions within several of our communions at the present time is to determine in what proportions its resources should be divided between churches that build the fellowship and institutions whose ministry is poured forth, without hope of any kind of return, out of the chalice of a self-forgetting service.

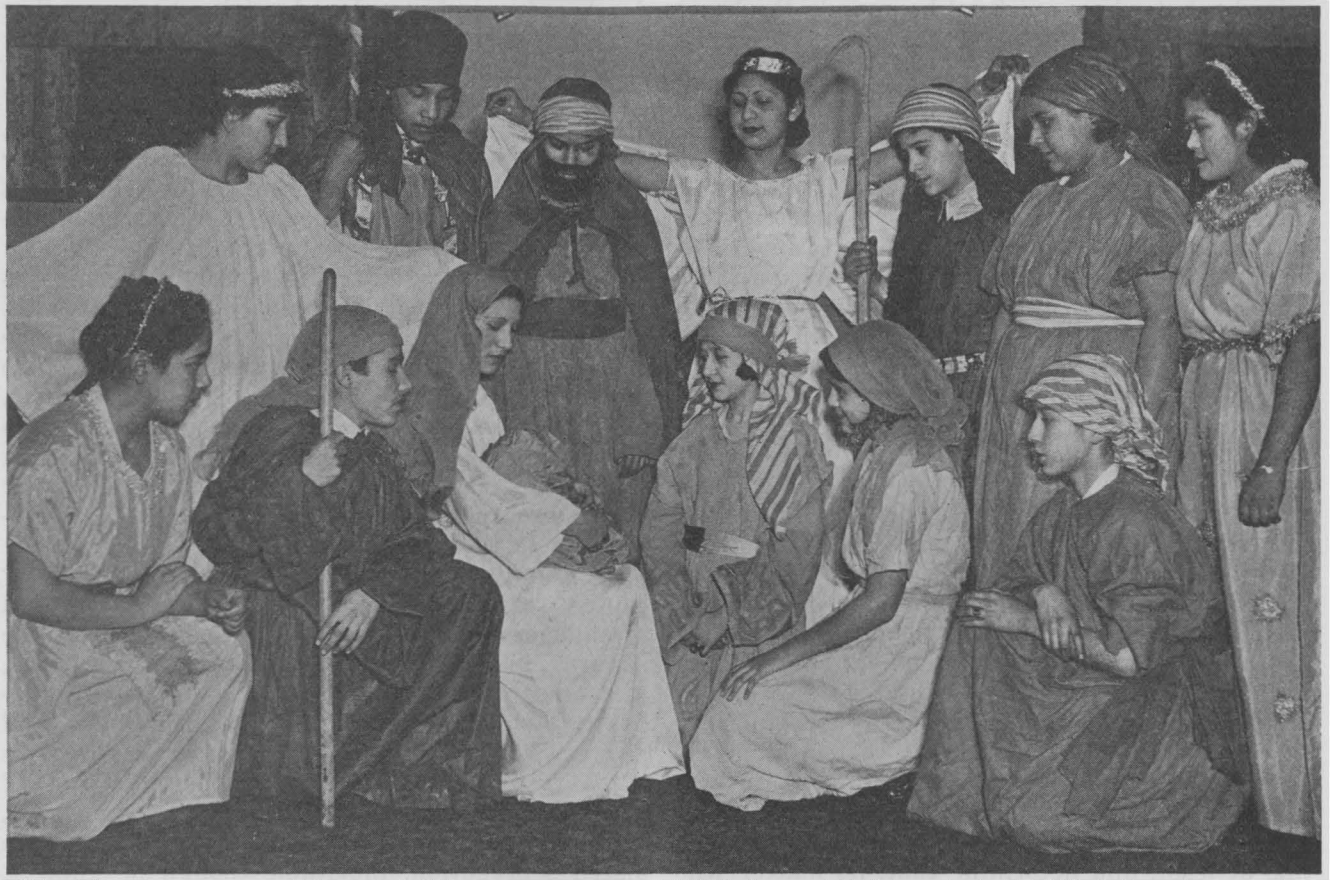
Our problem is to create a vital sense of fellowship between these two arms of the Church's service. In one communion what is known as the Fellowship Plan binds these two groups together in a multitude of strands of which the financial bond

is never primary, although often it grows with the growth of all the rest. This means that every suburban church has one such relationship to an institution of the Inner City, and the strongest churches may have four or five. On the other hand, every institution in the Inner City has, in turn, some three to six suburban churches as an inner circle of dynamic fellowship. This Plan is fostered within the general organization of the church for the whole city, and is guided constantly by a Cooperating Committee of eighteen representatives of the suburban churches, but the point is that these relationships are direct. They grow at both ends through deepening understanding and knowledge, and above all by mutual respect and mutual service, as common participants in one faith and one Christian trust.

The various strands of this fellowship are all important and for different reasons:

(1) The local boards of the Inner City institutions are drawn from the several churches to which they are related, and are so carefully chosen that it is not too much to say that many of these institutions have a calibre of Christian men and women directing them that is, on the average, higher than that of any one of the suburban churches related to them. Nor are these men and women concerned with finances and bills alone. Here is one powerful enough to change the whole attitude of the police to a foreign group the institution serves. Another caused even a Judge of a court to be disciplined for unseemly reference to the race for which the Center was maintained. A third reaches into the City government, to correct the menace to health of open drains and sewers. Still others, of the right training and gifts, help the institution to evolve from simply doing ambulance work for those wounded by hardship and evil into a powerful center of thought and action, striking constructively to eliminate the sources of misery at their origin.

(2) A second and a golden strand is the stream of volunteer assistance in the service of these institutions. The original settlement movement was an effort to give to the blighted areas of our cities the kind of intelligence, high moral character, and trained service and leadership for education, recreation, and community reconstruction, of which these areas had been depleted. To the settlements of London came some of the best life of Oxford and Cambridge Universities. In these training grounds were created some of the great Proconsuls of the empire who, like Milner in Africa, however highly placed, never forgot how the other half lived and the high trust they held for that other half. From these suburban churches have come volunteers, equaling and sometimes surpassing in number, the regular staffs of these



MEXICAN BOYS AND GIRLS ENACTING THE CHRISTMAS STORY IN FIRMAN HOUSE, CHICAGO

institutions, who have given their talents freely to communities which yesterday they did not even know existed.

(3) A third important strand is the leadership at both ends of the relationship. The fellowship is conceived to be mutual, and it is increasingly becoming so. The business of the leader of the Inner City institution is to enlarge the social consciousness and quicken the social conscience of the suburban church; and, where the leader of the suburban church rightly uses his opportunity, his church, at meeting after meeting, in group after group, is exposed to the cruel pressure and the disfiguring results of the city's pitiless forces, on other neighborhoods. But always these tragic scenes are depicted by a leader who offers through his own institution an arm of Christian service and power that day in and day out is battling against these evils for human life. As a consequence, many of these churches are beginning to ask for surveys of the neighborhoods in which their related institutions work to go beyond vague impressions and face directly the bitter facts.

(4) We can hardly wonder that, where these, and other strands, of direct fellowship are growing in strength, the financial exchange between these two arms of Christ's service, which is al-

ways consciously and wisely kept subordinate, nevertheless grows in a myriad ways. Equipment arrives, from baseball bats to an organ, for the institution; boys and girls are given opportunities to recover their health; scholarships are founded by which the more talented may climb towards high careers; golden ladders are let down into the darkness, not one, but many. And when any great single undertaking for some desperate need of a single community is set before the communion as a whole, it is not the four or five suburban churches that are its inner circle of fellowship alone, that respond, but the entire fellowship of churches, rising in a single year to contributions amounting to \$75,000, beyond all that is given by the central organization of the Church. As one of the active leaders in this plan has said, "Its basis is found in the fact that fundamentally each one of us regards himself as a part of this great city and the city a part of himself."

We turn, for a moment, to the old mother churches in the heart of the city. Some of these are still strong in membership, in resource and influence. They have maintained themselves, amidst the currents and the tides that have swept others into weakness or oblivion. They are sustained by the loyalty of members who live in the

suburbs, but whose spiritual home is in the heart of the city. And how greatly some of these old churches are maintained, a center of tranquility amidst the increasing perturbation, full of deep and great ministries to myriads of lives otherwise without close human ties, sanctuaries of all forms and moods of worship, on whose altar, as one of their ministers has said, "will burn unobtrusively but perpetually, a flame symbolizing the everlasting presence of a Friendly God." Perhaps there is no greater service rendered by the suburbs to the Inner City than by those who maintain such loyalties, as long as life lasts, and who are supported in their loyalty by the approval of ministers and churches in the suburbs who look not at their own things alone.

On the other hand, is there anything more tragic, and, in a great sense, more unnecessary, than the dying back of these great centers of worship for lack of support? One by one they perish within their own little denominational fellowships that can no longer maintain them. Will the day never come when these things will be counted among the scandals and the high crimes of our divided Protestantism? Is there not sufficient power, despite the tribal spirit that still infects them, working with the rising tide of protest against their divided and composite futility, for the Protestant churches to take their stand on this at least, and determine that, no matter who comes or who goes, as long as human life inhabits these inner areas, there shall be enough great churches to give a united witness, a united service, and enduring expression to the high resolve that, under God, it will not let the heart of the city go. No greater service could the churches of the suburbs, as a whole, of every and all communions, render than to take an unbroken stand that their gifts shall not be made to the Inner City except under the high policy and technique of, a United Church.

Different Lights Grow Into One

But these are at best but superficial movements towards the greater solidarity of life, that must be realized in the Modern City. The church in the suburbs must delve deeper into its own conscience and ask, of those who can answer it, "How came these things to be?" What industry was it that enticed these 200,000 Negroes from their cabins in the Southland and hurled them, helpless, into the great maelstrom of the city? By whose mortal and human enactment do both Church and City have on their hands, this multitude of apparently insoluble problems?

"By whose retreat from citizenship of the great city into the toy citizenship of the beautiful suburban village, does municipal government become the combination of graft and cloaked crime of

bankruptcy and moral and spiritual treason that it is? Are no great spiritual questions being asked, if not in the churches of the suburbs, then in the souls of suburban men and women as they drop off, at their quiet stations in the evening, and pass, through long avenues of beauty to their homes, or as, in the morning, their train stops for a moment to give them a close sight of the blighted areas of the great city's life?"

In one of our great cities the united religious leadership has set itself to analyze the forces that make and mar the city, to give a synoptic picture of the vast organism, as a whole, and this picture is being painted by economists, by industrialists, by politicians, and all that great company who know how the segment of its mighty life with which they are familiar came to be, what exactly are the sources of its evils, and from which direction its salvation must come.

It is only as the organic wholeness of the city slowly forms itself in the minds and hearts and challenges the wills of the total leadership of the Church, in all its branches, and in all its locations, that the great Kingdom of cooperative life, towards which the true Church ever lives and serves, will come to pass. In Elizabeth Goudge's "A City of Bells," it is said of the old Canon of the Cathedral, as he moved, one Christmas eve, through the slums of that Cathedral city: "He hated segregation, inevitable though he knew it to be. He hated the barriers of time and age and class and language. He longed for the time when all the different lights carried by man in the pagentry of life should grow into one."

Enough has been said above of the active and serving church in the city to show that those different lights have grown into one, wherever privilege has shared with those who lack it, wherever love has found the way to blend life's myriad lights together, in the fellowship that is of, in, and through Christ. But these things, of which we dream, and for which we work, in the greatness of our hope, will never come to pass until the power of God in Christ so invests His Church that we shall learn anew what the Church is and can be when it becomes in reality "the act of God in Christ in the midst of time."

There are churches which say to their people that one of the requirements of Christian fellowship is service for which no material reward is paid. One church has, in addition to those who give service in its own program, nearly one hundred and fifty members who regularly each week are working in the community as volunteers in Christ's name. They are teaching the blind, working in hospitals, calling on the aged, leading groups in boys' and girls' clubs, helping out in other churches.

ROBERT W. SEARLE.

A United Church Project

By the REV. GORDON R. LAHRSON, New York
Minister of the Henry Street United Church

INTERDENOMINATIONALISM has often been an interesting subject for speculation and debate. The recent conferences in Oxford and Edinburgh indicate certain avenues of cooperative effort upon which all Protestant groups may travel. Too frequently, however, the much-ado about denominations getting together has been like Mark Twain's observation concerning the weather, it is a subject of much talk but nothing is done about it. While a feeling of helplessness may be justified in the attempt to bring about ecclesiastical union between certain denominations, church union is being successfully attempted on the common ground of Christian service.

Two of the oldest churches in Manhattan, the Mariners' Temple (Baptist) and the Sea and Land (Presbyterian), have now joined forces in a united Christian program. The ministers and workers in the two churches have been brought together and a coordination of activities has been affected. While each church maintains its ecclesiastical identity, all worship and service enterprises have been combined under one administration.

In evaluating this significant step of church union, one must recognize the drastic changes which have taken place in downtown New York, affecting every aspect of community life. With the shifting of Anglo-Saxon populations away from the downtown area, the vast majority of churches have joined in the exodus. This community upheaval, however, has not resulted in a dearth of human beings. Great masses are forced to live in these congested areas, in a setting which lacks many cultural and spiritual advantages. People with small incomes must dwell in these deteriorated, tenement districts.

Only a few of the old churches have been able to remain to interpret Christ's way of life to the throngs of human souls who must live in these "haunts of wretchedness and need." Among the few, the Mariners' Temple and the Church of Sea and Land are outstanding examples. Facing the social changes of more than a hundred years in the lower east side, these churches have stayed on the job, adapting their ministry to meet the needs of the changing population. They did not run away when their leading members moved to

greener pastures. Why move as long as the community is filled with human beings whom the Church of Christ is supposed to serve, regardless of their social or economic rating?

These two churches have had a flexible ministry which has sought to interpret the message of Christ in light of the human problems and conditions in the community. No church can long exist in Manhattan with a static program. Traditional practices must often yield to newer methods; and yet, is not the glory of a rich tradition for any institution a ministry of service with enough vision and understanding to adapt itself to the deepest needs of men?

Mariners' Temple was built in 1795 as the Oliver Street Baptist Church and is the oldest Baptist edifice in New York City. It was rebuilt in 1844, and since that time has been known as Mariners' Temple. It is frequently referred to as the "Mother of Churches," several Baptist churches in the city having sprung from it—American, Chinese, Danish, Italian, Norwegian, Lettish, Swedish and Russian. Baptist work in Sweden, Norway and Denmark was begun by seamen who were members of Mariners' Temple. During the pioneer days, other members of the "Mother Church" were instrumental in organizing churches in Illinois, Iowa and Minnesota. A very impressive work was carried on among seamen in the early days and from this ministry came the name by which the church has been popularly known. The daily and nightly ministry to homeless men has been an outstanding feature of the work, and throughout its history this church has opened its doors to people of high and low degree.

The same has been true of the Church of the Sea and Land. The present building goes back to the year 1817. It has had a dramatic history. Frederick Bruckbauer's book, "The Kirk on Rutgers Farm," portrays the thrilling story of this church up to the year 1919. George Alexander, in his introduction to the book, made this revealing observation:

In its first half century it sheltered a worshipping congregation of staid Knickerbocker type, which, though blest with a ministry of extraordinary ability and spiritual power, succumbed to its unfriendly environment and perished.

In its second half-century it became the home of a flock of God, poor in this world's goods, but rich in faith, to whom the environment even when changing from bad to worse, was a challenge to faith and valiant service. ("The Kirk on Rutgers Farm," Frederick Bruckbauer, page 5.)

The Sea and Land has carried on work not only for English-speaking peoples but for Italians, Greeks, Russians, Spaniards and Jews. At present, the Italian congregation ranks as one of the strong, foreign-speaking Protestant groups in the city. For many years Sea and Land also had an important work with seamen when such a ministry was vitally needed. Always the purpose has been to serve the people of the community. Mr. Bruckbauer fittingly expressed the spirit of the church.

Never has this been a selfish, self-contained organism, but a living, throbbing influence that went out beyond the shadow of its gray walls, prodigal in giving to others the good things of the gospel that were fostered there. Many a church at home and abroad has cause to bless Market Street for the men and women that she brought up in the nurture and admonition of the Lord. ("The Kirk on Rutgers Farm," Bruckbauer, page 105.)

Today, the Henry Street United Church brings together these famous institutions. Once again, they have met the need of a change which means more effective service. Each group discovered that it was seeking to do alone that which could be accomplished more effectively in a cooperative enterprise. There has not been the disposition on the part of either church to bemoan the loss of denominational glory. Rather, there is a sense of pride in being a part of a denominationalism that has the glory of an interdenominational spirit and a cooperative movement for the common good of the community.

This Union has made possible stronger leadership and the interchanging of ideas and the fellowship under a united staff of workers. Both buildings are used: Mariners' Temple (at 3 Henry Street) and the Sea and Land (at 61 Henry Street) are only one block apart and the two buildings provide adequate equipment for the work. The Sunday program includes Church School, Morning Worship, Italian Service in the afternoon, Young People's Meeting and Evening Worship.

The ministry of the United Church to homeless men is unique. A Service is held for them every night in Hubbell Hall of Mariners' Temple. Food and free lodging are provided daily for as large a number as can be accommodated. During the winter as many as 200 men are kept for a single night. Friendly counsel is given to individuals as young and old pour out their heart-breaking stories of misfortune. The purpose of this ministry is to aid in the rehabilitation of manhood. Frequently men of fine education and culture are among those

who come for aid. A large number have been given a new hold on life through this work.

The week is filled with many activities, including movies for children, Weekday Church School, Boys' and Girls' Clubs, Greek Service, Spanish Service, meetings of Italian groups, Women's Societies, Gymnasium Classes and Socials.

The work with children and young people is one of the most challenging aspects of the program, for the building of Christian character in childhood and adolescence constitute a major function of every Christian church.

The lower east side is rapidly changing. The new Knickerbocker Village, with its 1,600 families, has already made a difference. It is like a lovely oasis in the midst of a desert. The Henry Street United Church is providing a place in its program of worship and service for the unchurched people who live there. At present, scores of old tenement buildings are being torn down, and a re-zoning of the entire district is being proposed, making it predominantly residential. If these plans are carried out, a new community will come into being. Whatever the changes, Henry Street United Church will once more seek to adapt its ministry to meet the needs of the people.

Many hope that there will be enough social imagination to provide the kind of housing that will be decent and respectable and at the same time within the economic means of families now living in the tenements. Those who work in underprivileged areas are keenly aware that Christianity must do more than extend the hand of personal kindness. These people need also a social and economic environment with the kind of soil in which the seeds of personal character can grow. When such conditions are provided, the beauty and power of the Christian life will find the best opportunity for expression. Then the missionary efforts of the church will count for the most. "Men do not gather grapes of thorns or figs of thistles." Truly this principle applies to social as well as to personal living.

The vision and support of this united enterprise come from the New York City Baptist Mission Society, the Church Extension Committee of the New York Presbytery and the New York City Mission (interdenominational). The work of the Henry Street United Church is indicative of the indispensable part which City Societies have in bringing the Christian message to our crowded urban communities. The splendid way in which these societies have been working together in sponsoring the work reveals a significant phase of interdenominational cooperation. We have discovered that such church union is a great success when expressed in terms of Christian service.

"What Can a Suburban Church Do?"

By the REV. FRANK FITT, D.D.

*The Grosse Pointe Memorial Church, Grosse Pointe Farms,
Michigan*

THIS church is situated three miles from the official limits and nine miles from the chief shopping center of the fourth largest city in the United States. It stands on the rim of a half-circle of twenty square miles containing nearly two million people. Within that half-circle are gathered races and religions from all the world. We have almost a thousand adult members, perhaps fifteen per cent of whom would be reckoned in the well-to-do class. A similar proportion would be counted at the other end of the economic scale. The remaining seventy per cent of the members belong to the middle-class group, neither rich, nor poor. All local groups are represented, take part in the services and sit on the official boards. We have a very adequate church house in which a program is carried on seven days a week. In its tradition and opportunity there is nothing in what this particular church may offer to the near-by city which cannot be offered by almost any of the thousands of Protestant suburban churches surrounding the ninety-four cities of the United States which in the 1930 census had a population of over one hundred thousand. Some churches, more favored by resources and personnel and opportunity, can offer more, and some churches, less favored, can offer less.

The First Essential

Surely the first essential of such a church in its offering to the city is that the Christian Gospel proclaimed from its pulpit, believed in by its members and assumed in its program from beginning to end, is as broad and deep as human life and its varied needs. Although the Grosse Pointe Farms church must of necessity bear certain labels, in the sense that it is Presbyterian in its connection and witnesses to evangelical Christianity, there is nothing denominational in its offering to the city. We believe that the Christian Gospel is greater than any one parish or any single denomination, and that the flow of a redeeming and transforming Divine Grace can come down all channels that minister truly to mankind in the name of Christ. When such a conception of the Gospel is proclaimed and believed, when the assumption of the entire parish is that the Gospel

applies to all of life across the whole world, the groundwork is laid for a vital and intelligent service to the multitudes who live in the near-by city.

The condition of the world since 1914 has been compelling us to loosen and to thrust away our theological strait-jackets. Now, in this year 1938, as all of us are compelled to gaze at the very pit of hell by the terrible course of events, we see clearly, as never before, the true meaning of Christ's message of salvation to mankind. That message means redemption for a man's nature, for his home, for his school, for his shop and store and factory and for his local and state and national government. It is a message for a man and for the society in which he lives. It is for the individual and for all men. This is the conviction by which we Christians truly live and serve.

Bonds of Service and Understanding

Such a conception of the Christian Gospel is certain to bear fruit in a process of education and service between the suburban church and the city. It is quite incredible that such a Gospel should be proclaimed and accepted without a constantly increasing interchange of information and effort. Like other churches this church has its regular services of prayer and praise and instruction. Here are some sample speeches addressed to groups in the interests of the city in recent weeks. In their aggregate they were heard by the majority of the adult members of the church.

- "Making a Department Store a Civic Institution," by the publicity director of a large department store;
- "Mosaic or Melting Pot," by a member of the Detroit Council of Social Agencies;
- "Life in a Settlement House," by the director of a settlement;
- "Security amidst Uncertainty," by the special supervisor of the Detroit Edison Company;
- "Cooperatives in Michigan," by an authority on cooperatives;
- "The Church and Youth Delinquency," by a member of the Social Service Department of the Detroit Council of Churches;
- "The Negro of Detroit," by an authority;
- "Human Interest in Industry," by the personnel director of a large automobile company;
- "Bargaining between Employer and Employee," by an official in a large industry;

"The Christian Approach to the Jew," by a Christian minister, formerly Jewish;
 "Detroit's Challenge to the Churches," by the director of the Church Extension Board, given before the Sunday morning congregation.

In the yearly program of activities there are many carefully planned service projects. The various groups within the parish are brought into contact with the city needs and institutions. Some samples of this in recent weeks are listed.

The Married People's Class visited the Florence Crittenton Home on a Sunday afternoon;

The Women's Association visited a Community House in an underprivileged district directed by our denomination;

A Professional Women's Club sponsored a Sunday night story hour at a Protestant Children's Home;

Sunday School classes visited Negro churches, hospitals, old peoples' homes, settlements, bringing toys, clothing, etc.

The list could be made much longer. Throughout the year numerous organized trips take place. The effort is made to give every member of the church a chance to become acquainted with the needy phases of Detroit's life and to appreciate the methods by which the Christian forces are meeting those needs. It is safe to claim that no adult member of the parish has any excuse for pleading ignorance of the open sores of civilization in the city so close at hand.

The Offering in Personnel

When such a Gospel is proclaimed, and when such an inter-related program of education is afforded, it is to be expected that earnest-minded and devoted men and women within the church membership will offer themselves for service and accept positions of responsibility in those religious and philanthropic organizations which minister directly to the needs of the city. A trustee and treasurer of our church is the active head and director of the Detroit Community Fund under which some eighty agencies minister to the life of the city, many of them under Christian auspices. The president of the trustees is also president of a leading hospital board, and a former president of the trustees is president of another hospital board. The teacher of a woman's class in our Sunday School is president of the Detroit Y. W. C. A. The president of our Women's Association is also president of Detroit's Women's City Club and a former president of our Association is president of Detroit's Colony Club. A woman member of the church is president of Detroit's Protestant Children's Home. Another member is treasurer of the same institution. Still another member is president of the Allied Youth, a tem-

perance organization. Again the list might be considerably extended. Almost every man and woman who holds an official position within the membership also holds some official position in the agencies which minister to Detroit's need, and many other men and women in the membership, holding no special responsibility within the parish, are giving hours of their time each week to some outside service.

Two decades ago a distinguished English preacher who exercised a remarkable ministry on New York's Fifth Avenue is reported to have said that one of his major problems was that he did not have sufficient tasks to offer to his people. That can only be true if the tasks are limited to the local church organization. After all, there are only a limited number of services within the local church, and the larger the parish the less is the proportion who can serve. But outside the church, particularly if that church be in or near a city, there is no limit upon the opportunity for service. The mission Sunday Schools, the hospital boards, the settlement houses, the Y. W. C. A., and the Y. M. C. A.—there is almost no end to the openings. Heroic workers among the underprivileged are sighing for the active personal assistance of the men and women of the churches. Let it be understood that every church member is expected to serve his fellows by attaching himself to some agency which ministers to human need.

The Offering in Money

The question of the financial responsibility of the suburban church is left to the last. That is where it belongs. First must come the proclamation of the Christian message and the obligation to shoulder the responsibility. Then must come the education in vivid terms of the proportions of the responsibility. Then must come the actual working amid the need. Then, last of all and with this careful preparation, is the basis laid which makes the financial appeal compelling. Conviction, education, participation, giving—those are the four steps in the full rich contact between the suburban church and the city. And the methods by which the money will be collected will be numerous. Who can chart them? In the local church there is the official treasurer of benevolences. There are the gifts from Sunday School classes and other groups. There are the appeals from the agencies outside the church. There is the Community Fund through which most givers in these days prefer to donate their largest subscriptions. In addition, there are the anonymous offerings which keep coming in, the private expressions of an earnest generosity which the giver would reveal only to God. Who can measure all of these? After all, it is not the method, but the motive behind it, which counts.

It would be quite impossible, even if it were desirable, to reckon up the giving in money to the needs of Detroit by the members of this parish. Adding together amounts that are known, through the church treasurers, through the Detroit Community Fund and through other channels, it would equal several times the budget of the local church. In all probability it should be much greater than it is. There are few among us who really give away money to the point where it means personal deprivation. Let us be grateful for the number, found among rich and moderately circumstanced and poor, who really give to the point of sacrifice and set the standard for the rest of us.

This is a brief report of what one suburban church is attempting to accomplish in the direction of the great city on the border of which it stands. Undoubtedly other suburban churches are doing more. Some suburban churches, because of limitations beyond their control, are not able to do as much. The point is that every suburban church must do what it can. The order and method of procedure, as it has been found fruitful in at least one such church, has been pointed out. The Christian Gospel, wide, deep and high, in its New Testament power and glory, for every aspect of human need; the carefully planned, educational connection between the agencies of the church and the agencies of the city; the going forth of consecrated men and women within the church to minister where they are needed, offering their varied talents to the varied opportunities; and lastly, and as a natural result, the giving of money to support the good causes. Surely this is what any suburban church can do for any city.

NEIGHBORS IN THE SLUMS

It is well to remember that there is probably more courage to the square foot in the slums than on the avenues. And there is abounding kindness among the poor. Dickens said, "What the poor mean to the poor only God and the poor know."

I remember a man who, coming home after a fruitless quest for work, found an unknown neighbor's goods upon the sidewalk. The evicted family were just sitting there, dejected and helpless. The returning job seeker took the situation in at a glance, rolled a barrel to the middle of the sidewalk, placed a pan upon it, and appealed to everyone who came along the street. When money enough had been secured he searched the neighborhood until he found an available flat, paid a month's rent in advance, and then recruited a gang of men who moved the household possessions

of the evicted family into their new home. After that he slipped away without even stopping to tell his name.

Just as there is courage and practical kindness so, too, there is happiness and love. But the handicaps are too great—the blight and misery and waste of life are tragic.

The people whom you have met in the foregoing pages are not creatures of the imagination—they are actual human beings. In some instances the details of their stories have been somewhat altered. In no instance has a story been exaggerated. And they are not all dwellers in one city. Moreover, their counterparts may be found in any one of the 606 communities in the United States having a population of 10,000 or more—part of an aggregate population of more than 64,000,000.

Has not every city its lonely aged, its physically, socially, and economically handicapped, its neglected and delinquent children? Are there not in nearly every city one or more groups which suffer from prejudice and discrimination? It has been said that "every American community has its slums or substandard area." And every city has its impoverished families whose income is less than the amount necessary for the maintenance of healthy life.

These then are neighbors to us all!

MARK A. DAWBER.

What we Christians have to give is Christ and what we have to tell to this urban world is the story of Christ. We want to give to the present world once again the teaching of Christ. One of the reasons why some of the strong and powerful people in our big or little communities have been so hesitant with respect to what their duties are in a modern world, with its constantly demanding social changes, is that they have not paid adequate attention to the teaching of Jesus Christ. The most sure approach we have to make to the people in our churches, when we wish to impress upon them the real significance of what is called the social gospel, is what Jesus himself taught. We begin with the assumption that when the Lord Jesus spoke He knew that He was speaking with authority. We are having to begin to present that argument all over again. I heard one person, who was engaged in the marvelous task of religious education, teaching the Christian religion to children and young people; one of the first things he told them was that they "should not assume that what Jesus said was right," but that they must hear Him critically. It is a help to me to know that Jesus was right, that He really spoke with authority.

J. V. MOLDENHAWER.

MONEY IS MYSELF — IS IT MINE? *

How can we raise a generation of men and women who will understand the truth about the stewardship of money? Here is a financial creed for Christians who wish to be good stewards:

1. Money is not "filthy lucre"; it is not the "devil's coin"; it is stored-up power. Money is much more than a standard medium of exchange. Money represents coined manhood. The five or ten dollars or more paid me for a day's work represents so much toil of my hand and brain. Through money I can also employ men to toil for me. Thus it sets me free from the limits of place so that I can heal the sick in China, or teach the children of India, or light up the dark places of Africa.

2. My money is mine only in trust; it belongs to God, since I myself belong to Him. He created me, and created wealth. Christ redeemed me—purchased me with His own life-blood.

3. God is expecting me to use this money—this stored-up power—to build His churches and preach His gospel, to train His workers and send them out to teach and heal, and to save His children and help establish His rule of righteousness and brotherhood and peace.

4. To use my income aright so as to please God is one of my first responsibilities as a Christian. Until I make up my mind to do this, my prayers and confessions and claims will be like saying "Lord, Lord," while not doing the will of my Father.

5. God tells me to set aside a definite proportion of my income for His work. By this I acknowledge my debt to God and His sovereignty over all my possessions. By acting on this principle, I also guard against selfishness. Giving away money on impulse and without prayer and regularity is not in harmony with the importance of God's work.

6. The proportion of my income set aside for God's purposes should be not less than one-tenth and may be much more, according to the standard given in the Old Testament. I am receiving far more from God than did the ancient Hebrews or the men of any former generation, and God expects me to give not less than one-tenth and more if I am able, for my debt is great and the need is great.

7. I should seek to use money for God as carefully as I use my resources in my ordinary business. I should study the needs of the Church and the world-wide work of Christ so that I will give wisely. If I give systematically and pray with my giving, God will multiply my gift and bless the results.

8. But money is not only a means of service, it may also be a dangerous weapon. It commands so many things that men often forget the real values which it can never purchase: the riches of righteousness, love, happiness, a clear conscience and fellowship with God. Three rich men stand forth in prominence in the Gospel pages. One was a fool who bartered his soul for barns and acres; one was a man hard of heart and blind, who saw neither God nor his beggar brother at his door. The third lacked the courage to leave his wealth and choose the higher good by following Jesus.

9. Money spells opportunity. Today, when money offers men so many chances for self-indulgence, it also brings great opportunities for loving service. Never were doors, at home and abroad, so wide open and so appealing. Never were the forces for education and evangelism and Christian service so well organized. Never were there so many men and women waiting to be put into service through the use of money.

10. Money also spells obligation. Not only are the Church and Jesus Christ saying this, but the State is saying it, and so are conscience and common sense. Christian faith and loyalty are not shown by those who leave large gifts to heirs who have not earned it, who do not need it, and who cannot be trusted to administer it wisely. But the greatest responsibility is not in leaving money behind when we can no longer use it; the greatest obligation is in the use of it while we live. What a tremendous obligation rests upon the man who has been entrusted with wealth or the ability to get wealth. The war against poverty and suffering and ignorance and sin is with us all the time; money is one great weapon against these, when entrusted to wise heads and loving hearts. It is a powerful means by which my life may be given to God and made more fruitful and beneficial to mankind.

* Adapted from the *United Church Record*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

NEW HOME MISSION BUILDING MATERIAL

The Department Editor is handicapped, as always at this time of the year, by the fact that the program builders to whom she usually turns for "Effective Ways of Working" have not yet had opportunity to familiarize themselves with the new study books and incorporate them into workable plans in time for the June issue, copy for which must be sent weeks in advance of publication. Some of the denominational magazines announce frankly that "While information as to themes and titles of textbooks can be furnished, the study courses cannot be ready earlier than June." Hence it will be necessary to supplement our material on the Home Mission topic, "The City," with other timeless plans which can be adapted to any program presentation, and await the harvest from summer conferences for more specific outlines.

"Forward Looking Plans"

Under this title *Woman's Home Missions* says:

The Forward Looking Committee felt that the task they faced this year was somewhat different from that of former committees. Naturally, they should be forward looking in offering plans for the year's study in methods and achievement. They should also cultivate a spirit of readiness for new adjustments that would help every woman to look farther in her own missionary service and relationship than she has ever done before. "New Horizons" therefore was the theme chosen for the coming year.

Mrs. Merle English, secretary of Wesleyan Service Guild and a member of the Spiritual Life Committee will write the devotional book, "New Horizons in Worship."

Conference women, missionaries, national officers and local auxiliary

women will have a part in writing the programs for the eleven meetings of the year. . . . Mrs. Dan Brummitt, national vice-president, will plan the lessons and point out "The Skyline of the City."

"Widening Horizons" will be a two-months' study of the fields and projects of the women's missionary enterprise of the M. E. Church: *this will include both home and foreign activities.*

"New Horizons in Christian Relations" will be a two-months' study of the missionary work of the women of the M. E. Church South and the Methodist Protestant Church. This is to give understanding and preparation for future relationships with all the women of United Methodism.

An Achievements Poster upon which goals accomplished may be marked will again be included in the study course.

Bridges

This has been chosen for the theme of the women of the Northern Baptist Convention for 1938-39. It is a particularly fertile and adaptable one.

The builder who first bridged Niagara's gorge,
Before he swung his cable shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon a farther cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air.
So we may send our little timid thought
Across the void, out to God's reaching hands,
Send out our love and faith to thread the deep,
Thought after thought until the little cord
Has greatened to a chain no chance can break,
And—we are anchored to the Infinite!

EDWIN MARKHAM.

"If on first thought 'Bridges' seems an unusual theme for missionary programs, even a hasty

reading up on the subject will convince you of its significance and its possibilities. Program builders will be interested in *Bridges in History and Legend*, by W. J. and S. R. Watson, a book brimful of poems, stories, quotations, etc. Ask for it at your public library." (Suggested for reference only.)

"The function of bridges may be described as the starting of a stream of human traffic hitherto impossible; the surmounting of a barrier, the linking up of two worlds divided by a gulf." (Encyclopædia.)

"There can be little doubt that in many ways the story of bridge building is the story of civilization." (Franklin D. Roosevelt.)

Most of these programs verify the theme in that they disregard the invidious distinction between the "home" and the "foreign" sections of the world-field and present a blended and unified theme. Much abbreviated, they run as follows:

THE INTER-BOROUGH BRIDGE

The Bridge which Connects Our City with God's City

"A Prayer for the City," from *Prayers of the Social Awakening*, by Rauschenbusch.

Ten-minute Talk, "The City" (its growth in the last decades, its importance in our civilization today. The sociology teacher in near-by high school or college would have material for response. See "City Man," chapters 1 and 2).

Ten-minute Talk, "What Our Church Can Do for the City" (through establishing new churches, through the Christian Center, by helping our bilingual neighborhood church. If you live in a city secure a map and

locate the projects of its city mission work).

Ten-minute devotional. (The Bible begins in a garden but soon drives man out. It then tells about cities. It ends with the City of God coming down out of heaven. Gen. 1:1-5, 27-31. Amos 5:4-24. Rev. 21:1-7. Pray that our cities may become God's cities.)

THE PEACE BRIDGE

The Bible in Many Languages

Missionaries, reaching the people, had to become the philologists and translators of the world, in order to supply the Bible. Thus they built the lexicons and grammars and translated the Bible into over 100 languages in Africa and more than a score in India—more than 600 living languages the world over today. Thus they surmounted the lingual barriers and built bridges of intercommunication and possible understanding.

Through the printed word, inclusive of magazines and papers, we are helping to build the foundations for Christian literature in lands where reading will be one of the chief methods of education. Acts 2:5-12. Psalm 19:1-4. Dan. 7:13, 14.

Five-minute talks on (a) the American Indian Bible, (b) the Spanish Bible, (c) the Burmese Bible, (d) Bible translations into the language of India.

Review the work of the Committee on Christian Literature for Women and Children in Mission Fields, as this is the project for the World Day of Prayer.

In advance, ask the membership to bring Bibles in other languages.

THE BRIDGE IN BUILDING

Our Students

"The Christian Church must set its own house in order and get ready for the greatest crisis in history. . . . It must win the students. The students have changed. Never have they been more open and responsive than now to a message that is sincere, real and adequate. We must launch a nation-wide movement to win the high school, the college, the university students to the Christian Way. And this

means the professors as well. *Education must be evangelized.*" (E. Stanley Jones.)

Panel Discussion: Why Is Education a Legitimate Interest of a Missionary Society? (Choose at least five intelligent persons seated around a table discussing this question. They might consider (1) need of trained workers in local churches, (2) training of future lay readers in our home mission fields, (3) need of trained native leaders in the foreign field, (4) our contribution as (insert name of the denomination) to denominational schools in America, our educational work abroad, to union Christian colleges. Other suggestions are (1) a reception to the graduates in the local church, (2) presentation of the work of the local student counsellor, (3) arousing interest in some near-by denominational college.)

Closing prayer for youth around the world. This program lends itself to the City theme.

THE SILVER BRIDGE

This is a meeting for exhibition of White Cross gifts (for mission hospital work), and suggests that they be arranged as for a shower, with ribbon tied to each hidden gift. Give each member a ribbon and let her hunt for the "shower gift." On each gift has been fastened a tag containing a fact or two about the missionary for whom it is intended, the tags to be taken home as souvenirs. When all packages have been found, group them according to their destination ready for presentation by the president to the guests of honor (impersonated by members of the society), each such "guest" responding with an account of her work and the joy the gifts will bring. A summer Christmas tree or an umbrella arranged like a tree with gifts tied on may be substituted.

Prayer that the gifts may bridge the distance and carry the love of Jesus to those receiving the articles.

THE SWING BRIDGE

"To-geth-er—to-get-her"

This may consist of five-minute talks in regard to getting

every woman into the church, in friendship, getting our neighbors, in evangelism, getting the strength of united effort in organized missionary work, to get power for all in Jesus Christ (the devotional).

ON THE BRIDGE

This program is on the responsibility of each individual for Christian Citizenship. It lends itself especially well to another consideration of "The City." A round table discussion on "The Needs of Your Community" is suggested, with sub-topics as follows:

(1) The Temperance Advocate—What is being done in temperance education, the number of local places dispensing liquor, etc.

(2) The Motion Picture Scout—Are the kind of pictures shown in your community the kind you want young people to see? etc.

(3) The Reporter on Gambling—What is being done to obliterate it locally?

(4) The Peace Propagandist—Is your group, your community, taking part in the study of international relations? In the Peace Movement?

(5) The Member of the League of Women Voters—The voter's obligation in community and national affairs.

THE OLD COVERED BRIDGE

Village Work in India

With masses of India crossing the bridge from ignorance and superstition to new life, the topic symbolizes the old ways giving place to the new.

1. Describe life in villages of India.
2. Review work of our Christian centers in that country.
3. Ten-minute discussion of the values of Christian centers in rural communities.
4. Moving picture or stereopticon lecture on "Village Life in India."
5. Base devotionals on the villages in which Christ lived and worked.

THE TOWER BRIDGE

The Ministry of Healing a Tower of Strength to All Nations

Arrange program specific to the medical mission work of your denomination, having "A Consultation of Doctors in India," contrasting hospital work used by missionary pioneers and ours today, impersonating actual medical missionaries now on their fields, etc.

THE FOOT BRIDGE

*It Connects Our Neighbor's
Home with Ours*

"Seeing Your Neighbor," "Loving Your Neighbor," "The Neighbor's Response," might be topics under which to consider this theme, the last being by women in the old-world costume and the new.

THE TOLL BRIDGE

A Visualization of the Budget

On a map of the world mark your location and church, then from this take bright ribbons to the countries in which your home and foreign missionaries are laboring, giving number of missionaries in each country, the high lights of their work, etc., closing with a meditation on "Are We Faithful Stewards." Opening of gift boxes.

THE INVISIBLE BRIDGE

*"Christ—the Invisible Bridge
that Leads from Earth
to Heaven"*

Reading of Longfellow's poem on "Follow Me."

Solo, "Were You There When They Crucified My Lord?"

Dramatization—"The Procession of the Ages," covering women of Christ's day, saints of the middle ages, frontier women, foreign-speaking neighbors in America today, women of other lands, women of the Church today, etc. (This is to be secured from Baptist state promotion offices, but could readily be improvised as desired by those outside the denomination.)

The suggestion is made that this meeting be held in the form of a Spring Breakfast, asking women to respond briefly to the topics of Love, Joy, Peace, Going, Coming, Getting, the last talk being on "Christ." Each woman lights a candle in a seven-branched candlestick as she finishes, the central candle representing Christ.

Sayings on the Subject of Giving

Arrange these attractively and let members of the circle read them. They may be in a basket, on flowers, or hidden in

books, to be hunted for and read when all are found.

The missions end of the envelope tells the story of life abundant or its lack.

Stewardship ought not to be thought of primarily in terms of possessions. Neither can it be thought of apart from possessions.

Charity that begins at home, and stays at home, dies of close confinement.

MARION LAWRENCE.

* * *

William Allen White, in making a magnificent gift to humanity, said that there are three kicks in every dollars: one kick when you earn it; one when you save it; and one when you give it away.

* * *

Give more if you would have more,
Spend less and you will want less,

Keep all and you will lose all.

MAE ROTHROCK.

* * *

One of the biggest and shortest sermons ever preached was that by Dean Swift on an occasion when a special appeal was being made for funds. The Bishop of London had been invited to give the sermon of the occasion, but when he failed to appear, Dean Swift was called upon. He mounted the pulpit and said, "My text is, 'He that giveth to the poor lendeth to the Lord.' Those who believe in the security, down with the cash!"

* * *

"We can do more than we've ever done,

And not feel a whit the worse;

Loving never emptied a heart,
Nor did giving empty a purse."

* * *

"Once I knew a Baptist;

He had a pious look,
He had been wholly immersed—

Except his pocketbook.
He'd put a nickel on the plate
And then with might and main

He'd sing, 'When we asunder part

It gives us inward pain.'

"I also knew a Methodist;
He couldn't sing, he said.
He'd holler 'glory' loud enough,
To almost raise the dead.
But as to his apportionment,
Though his barns were waxing fat,
His shouting wasn't loud enough
To ever help raise that!

"God bends from heaven above
and says:

'I gave thee the gift of Life;
Art thou not blessed in many ways?

Are my heaven and earth at strife?

I gave thee of my seed to sow;
Bring thou Me thy hundred-fold.'

Can I look up with face aglow
And answer, 'Father, here is gold?'"

* * *

Time: A recent Sunday morning.

Place: A near-by drug store.

Customer: "Give me change for a dime, please."

Clerk: "Certainly, and I hope you enjoy the sermon!"

* * *

The Miser:

"Pity that poor old man whose golden store,

If stacked, were high as yonder minaret;

Yea, pity him; he covets more and more—

His soul has never had a birthday yet."

—From "The Window of Y. W. A."

The Secret of Power

The secret of Christianity is that you can have Power if you are willing to accept Jesus Christ as a Lord and yield the absolute allegiance to him. Do you think St. Francis or Luther or Carey or Wesley did what they did in their own power? These men were certain that they did not. And so were Moody and Philips Brooks. So in fact are all those who really produce abiding results. One and all, they say, "It is God who worketh in us." And God will work in you if you desire to have him.

ROBERT W. SEARLE.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

THE CITY AND OLD AMERICANS

There is much discussion regarding "minority groups." Who are they? A Mashpee (American) Indian boy on Cape Cod was refused work recently because he was an alien. An Oneida woman in Milwaukee was asked how long it was since her people came to this country. She answered, "several years"; not wishing, she told me, to embarrass those kind white ladies by telling them who she really was!

"But how do they happen to be in the cities?" is a question often asked. And the next one is, "Are there any in my town?" For many years some of us have had countless opportunities of introducing our friends to the aliens among whom they as a minority group have come to find work and to live in the strange new world which has grown up on old camp grounds where the deer and the buffalo are no more. Why do they come?

Years ago I asked Miss Julia Lathrop what we could do to keep Indian young people from going to the cities. "Nothing," she answered quickly, "Why should they differ from any young people in feeling the lure of the city?" This was even before the movies were as widespread as they are now, with their pictures of the wealth and wonders of the city, and before drouth and dust bowls and grasshoppers were driving all before them.

Miss Lathrop did not mean that we should not make every effort to keep Indian Youth from the economic struggle to which they were wholly unaccustomed, but she did mean that we must

face the inevitable and do all in our power to help in the adjustments which must be made.

Although the majority of the Indian young men and women from the schools return to their home communities or take positions in the government service there are many who are seeking education, professional or business training or work in the towns and cities near or far from the reservations. In some states, Oklahoma especially, many Indian families live in the towns which have grown up on their former reservations. They are at home and yet are practically strangers in these new communities. Children are entering into all phases of public school life but few of them have found their place in the churches.

Studies of various kinds and in various cities have been made regarding their Indian citizens and transient dwellers. The most complete is that made by Mr. G. E. Lindquist, of the Society for the Propagation of the Gospel, of Oklahoma City, with the cooperation of the Ministerial Alliance, the Y. M. C. A., the Y. W. C. A., and the Indian Service Employment officers. It is impossible to give even a summary of the report in this article, but it shows that other cities should be studied in the same manner, and ways opened by which the churches can serve this group. It was found that the majority of the Indians in Oklahoma City were members of the Mission churches at their homes—the very missions probably to which these city churches were contributing.

What can be done about it? First, look about you—a scientific study or just a friendly get-

ting acquainted. The Indian school and the missionaries could help by letting city churches know where their people "go into town" to live; then be willing to go nine-tenths of the way. The Indians are reserved and fear they are not wanted. Give them a place in the church and a share in its work. Do not treat them as novelties. They make true and loyal friends and it is worth much effort to secure this loyalty and friendship for ourselves and our churches.

As proof of what can be done we can look at the clubs of Indian girls in City Y. W. C. A.'s. The oldest club in the Oakland, California, Association is the Four Winds Club. Reno, Nevada, has two clubs, the newest one for the Indian girls in public school. The Los Angeles Club is perhaps the oldest. It was around 25 years ago that Cynthia Big Tree was president. Her husband posed for the statue, "The End of the Trail," but as he had short hair, Cynthia posed for the long braids. They were beautiful as she presided at the club meetings. Syracuse, New York, has the most eastern of these clubs, which are to be found in many cities east, west, north and south. Then there are the cities in which the Indian girls have become so much a part of the community and the Association that they join clubs and classes with girls of all races and no longer feel happier in segregating themselves.

This transition from segregation to complete friendliness with all, is taking place in the public schools and should continue and increase. But most of all it should be encouraged and fostered in our town and city churches. There are few reser-

vations left; the number of "full blood" Indians will continue to decrease. They are fellow citizens, fellow Christians with all our church people. Let us do our part in making them feel that all are one in Christ.

Prepared by Miss Edith M. Dabb, member of the Committee on Indian Work of the Home Missions Council and the Council of Women for Home Missions.

Making Your City God's City

Did you ever think what your city would be like if it were God's City?

John, the Apostle, had such a vision on a Sunday afternoon long ago—a vision not alone of his city but of all the world. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and forever." It was a distraught world that John faced. His own city, Ephesus, was rich and beautiful. It contained one of the greatest libraries in the world and a university which was a famed center of Greek culture. But John knew also of the distressing need of its poor people, of the many youth in that city who had no opportunity for abundant life. Was he thinking of his city on that Sunday afternoon when in a vision he saw "The new Jerusalem, coming down from God, out of heaven, made ready as a bride adorned for her husband"; and when he heard voices saying, "The tabernacle of God is with men, and he shall dwell with them and they shall be his peoples"? Have you, a Christian of today, any such vision of your city becoming God's city?

In God's city abundant life must be possible for everyone. Can that be true in the housing conditions of your city? "You can kill a man as easily with a house as with a pistol, only the process is longer and more painful," someone has said. A few years ago, in calling among some Italian friends, I found them living in a tenement the sanitary condition of which was so unwholesome that it was affecting the health of all the families living there. Intensely disturbed by the dreadful condition, I appealed to the Board of Health,

and an appeal from an American citizen brought action. Then I found that the property was owned by one of the large schools in the East—a Christian college which sounds a fine message of social reform; I found, too, that this was one of the school's investments which had never paid. There are other problems in connection with better housing. Recently elaborate housing programs in many cities have replaced slums with large spacious buildings, but have they ministered to the need of poor people, or made a little more comfort for families of the middle class? Is Italy making more progress in housing than America? What must your city do to house its people in a way commensurate with abundant living?

If your city is to be God's city, it must have every provision to make sick people well and to keep well people from getting sick. What wonderful things philanthropists and doctors have done for the poor of our generation! What fine laws we have to help maintain health! But even yet the middle-class man who cannot lay claim to a free hospital bed must spend in a few months of illness the earnings of a lifetime—his security for old age.

God's city must be a place of economic justice. First Avenue, with its lines of miserable tenements leans heavily against the beautiful modern buildings of Second Avenue.

There are other forms of justice in the city of God: political justice, legal justice. Does your city boast of these? What a dream Israel had when the people believed that their God might be their king, and that their prophet who guided their actions on earth might be God's representative. Will we ever have political justice until some of that conception comes to American cities?

If your city is to be God's city, it will be a community where education is carried on in a way to lead young lives into rich, intelligent social living. In a certain city, a large church was just

opposite a great school center. Disquieting rumors of events going on in the school were constantly brought to the men and women of the community. People spoke of the high school and shook their heads. Some of the leading officers of the church sent their boys away to academies. But what about poorer families who could not afford private schools? Had the church any obligation for these children? In our country with its separation of church and state, has the church performed its full duty to the school by its Sunday services in the community?

God's city will be a city of neighborliness. Many an urban dweller of today might ask the age-old question of the lawyer—"and who is my neighbor?" I live in a community of 5,000 people, housed in two blocks. After six months there, I am acquainted with only two of the 5,000 people, and I have met them in connections outside the community. In earlier days old-fashioned neighborliness solved many relief and health problems. Are our substitutes today as effective?

God's city will be a city of worship. We do not lack churches in our cities. If you will look out of the window as you ride along on the train, you will be surprised how often on the skyline, the steeple or the tower of a church may be seen. Exquisite in architecture are the churches in our cities. But what proportion of the people in the city attend those churches on any one Sunday? How far does the influence of the Master reach outside the walls of those churches to the children playing on the streets, to the broken-hearted or distraught cooped up in apartments near by? It is not more churches or more beautiful buildings that we need, for worship, but more of the spirit of the Christ. "And I, if I be lifted up, will draw all men unto me." How can you make your city God's city?

Prepared by Miss Alice W. S. Brimson, member of the Executive Committee of the Council of Women for Home Missions.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

AFRICA

Medical Work in Morocco

Conquest by Healing tells the story of the beginnings of medical work for women and children in Fez. In 1888, Miss Emma Herdman, of the North Africa Mission came to Fez to start work. There were no roads, only camel or mule tracks; no inns or hotels. Travelers were obliged to carry everything they required. Miss Herdman and her two companions had to consent to being accompanied by a Moorish soldier, as a sign of authority for the undertaking. He was so old and infirm that the ladies had to help him mount his horse, but he served as notice to all they might meet that they were under protection of the government.

When they arrived in Fez, they found that no one would rent them a house, so they had to put up with a *caravanserai*. Later, the Sultan let it be known that any one who wished to rent them a house had nothing to fear from the government. Soon after that Miss Herdman and her fellow workers opened a dispensary, which is still going on. For several years, two days were given to men; now, there is only the Women's Dispensary. Miss S. M. Denison has this to say of the work:

"There are now several French Government Dispensaries and two Hospitals for natives in the city, but this has not lessened the numbers of those who come to us. We still have from 800 to 1,000 patients each month. There would be more if we could manage to attend to a greater number; each day people are turned away

when the waiting room is full at 7:30 in the morning.

"Each morning when the women have gathered we have a short service of prayer, gospel teaching and hymn-singing. The women generally listen well; we know that some of them come only to hear the teaching, and make the need of medicine an excuse for coming. After this little service we take about twenty-five women into the dispensary and attend to their ailments. Teaching and hymn-singing goes on in the waiting room with those who are left behind till the first lot have passed out by a second door. There are not great results to be seen from all this fifty years' work; but we believe that the old Indian Mohammedan was right when he said, 'In the Day of Resurrection many Christians will arise from Moslem graves.'"

Unusual Methods

Here is the way one foreign missionary in Africa obtains a hearing for the Gospel message. The natives were timid, and not easily approached, so when missionaries trek softly through the jungle to a cluster of huts there is usually a quick exodus of women and children in panic at sight of a white face. Cupping his hands over his mouth the missionary shouts after them; "Have you heard the good news?" Feminine curiosity causes them to halt cautiously, and the speaker adds, "About God's Son?" This has often proved to be the beginning of a new group of believers.—*Alliance Weekly*.

New Field of Work

When the promising work of the Sudan Interior Mission in Ethiopia was rudely brought to

an end by the Italian conquest, a party of the workers were able to take up their quarters in Khartoum with a view to starting fresh work in an entirely new field on the Ethiopian border, in the Anglo-Egyptian Sudan.

A considerable delay has occurred before any effective work can be done, but now, after the necessary negotiations have been concluded, permission has been given by the Sudan Government for a station to be opened in the Maban tribe, at a place called Boin. The area north of this is dominated by Mohammedanism, and permission has not been given to begin work there. Permission is being sought to open a mission for the Koma tribe. The Maban and Koma people have much in common. They are pagan, wholly uninfluenced by Mohammedanism.

The difficulties that have to be overcome are the cost of maintaining a base so far from civilization, the hardships of travel, the home building problem and learning the unwritten languages.—*The Christian*.

Uganda After Sixty Years

Prebendary W. Wilson Cash, Secretary of the Church Missionary Society, closed an evangelistic mission in Uganda with a sermon in the great Namirembe Cathedral, with over 2,000 reverent Africans present. Looking down from the pulpit he saw, in review, the work of sixty years of the Uganda Mission. Here are some of his impressions:

(1) Every tribe in Uganda was represented at the service, tribes that for hundreds of years had been incessantly at war.

(2) All the people present

were free, men and women. Forty chiefs had liberated every slave because they were fellow-Christians.

(3) Many in the congregation had formerly been haunted by superstition, had tried to propitiate evil spirits by human sacrifices; now they all worshiped God as revealed in Christ.

(4) This self-supporting and self-governing church raises more than 9,000 pounds every year for the maintenance and extension of its work.

Christianity has indeed taken root in Uganda, and church members are reaching out in all directions to witness for Christ. They have carried the Gospel not only to all parts of Uganda, but members are serving as missionaries in the Sudan, the Belgian Congo, the Pigmy Forest, in Ruanda and Urundi. Recently, some men walked 300 miles to appeal for more missionaries. They were not thinking of white men but of Africans as missionaries for their fellow-Africans.

—C. M. S. Outlook.

When God Died

R. V. Reynolds, a writer for *World Dominion*, visited the Marakwet tribe in Kenya, a region which, so far as he knew, had not previously been visited by any missionary. An old man said to him: "I am very much puzzled over God's death." Almost as much puzzled as the old man, Mr. Reynolds asked, "Did God really die?" "Oh, yes," was the answer, "several seasons ago at the second hour of the day God became very ill and died." As he said this he indicated the time by pointing where the sun would be at eight o'clock in the morning. He was then asked whether God remained dead. "No," said he, "after a while he got better and came to life again; but I am overcome to know about this affair. It is a bad thing when God dies; so many things go wrong. Locusts come, and famine."

Remembering that this tribe has an undue reverence for the sun, amounting almost to sun-worship, it occurred to the missionary that possibly the old

man was referring to a solar eclipse of a few years before. This proved to be the case, and he was greatly interested in the scientific explanation. The missionary then went on to say that he had come to tell him of the true God, who made the sun, and the moon (which they call the sun's wife); as well as the stars, the world, trees and rivers; the God who, in His love, had given His Son for our salvation. A young man who had listened intently, said: "The old men in this country would greatly rejoice if you would explain this affair to them. It would be well for you to tell us about the true God."

Medicine in the Bush

Modern medicine in the Congo is being practiced along several lines. There are the hospitals in large centers, for the native as well as for the white population; the bush station hospitals; the rural dispensaries and the visits of doctors and sanitary agents in the villages.

The large hospitals compare quite favorably with the average hospital in Europe; and the rural dispensaries where native nurses are in charge might be compared with first-aid stations. The bush station hospital serves as a sort of approach in reaching the native sick. These latter are usually in the charge of mission doctors, and are carried on as regular missionary work; and while the greater part of the work is done for the natives, there is always a certain amount to be done for other missionaries, and occasionally for white traders. At these bush hospitals, the x-ray, special laboratory procedures, all the modern mechanical appliances and sometimes even electric lights are in most cases things to be desired, but not obtained.

A bush hospital is a very democratic place. Here are gathered people of many tribes and languages. Knowing that they may have to stay some time at the hospital, they bring with them things to work with, such as the making of mats, baskets, etc. They live together as one

great family, and cook their meals around the same fires. Often a patient comes with his whole family, that he may have company along the way.

At the larger hospitals are training schools for nurses, and here the mission has an important part to play. If a native nurse has not been brought up under the influence of the mission and learned to know Jesus Christ, the chances are that he will degenerate into a practitioner, doing things not much different from the old witch-doctors.

—Congo Mission News.

Greater Freedom in Angola

His Excellency, the Governor General of Angola, in reply to an appeal by the missions for a ruling on the question of evangelism, in which work they have been hindered by officials in certain parts of Angola, has sent the following communication:

"Doubts have arisen as to whether foreign missionaries may do evangelistic work outside of mission stations journeying through the native villages. It is understood that as evangelism is the way in which missionaries propagate their religion, they may, as many as are competent for such work, carry on such among natives in their settlements."

This permission does not mean that missionaries may build, or own houses for evangelistic work in the villages. That would require special authorization.

—World Dominion Press.

Education of Women

"Educate a man you educate an individual, but educate a woman and you educate a family." This axiom governs the Native Administration Commission in regard to the education of women in South Africa. The Commission urges a more thorough training of women teachers, the establishment of more primary schools, the opening up of secondary education to girls, the training of nurses and teachers of domestic science; also, the thorough teaching of domestic arts in all schools for girls.

However, the Commission turns the cold shoulder to the idea of co-education, in spite of the success of the Church of Scotland School in Kikuyu.

—*South African Outlook.*

The Malagasy Church

The fact that the work in Madagascar continues to progress in spite of the fewness of European workers there indicates that the Malagasy have developed considerably of late in the matter of self-control and self-support.

The 14th of August last was the centenary of the death of Rasalama, the first Malagasy Christian martyr. The whole of the Malagasy Protestant Church remembered this great event in their church history. About 40,000 people gathered on the spot where Rasalama was speared to death, remembering with gratitude her faith and all that it had meant to them; and at the same time proving that her death had not been in vain.

The task of the Malagasy Church is one of the first magnitude. A spirit of materialism and nationalism is affecting the life and outlook of the people, and additional workers are greatly needed.

Friends Service Counsel.

Church Planting in Madagascar

W. Kendall Gale after leading some of the Malagasy people, step by step, to a realization of sin, and from that to a Saviour from sin, asks: "Would you like to have a church and learn more about God and this Jesus; to know what is really sin that you may not be wrong before Him, and about the way of salvation and eternal life?"

An eager "Yes" is the usual response, for these are strange things they have heard and they wish to know more. Then out comes a sheet of paper; every name is taken down, with age and name of village. French law permits worship in a hut, if ten adult signatures are secured (or crosses in lieu of signatures). Eighty signatures assures the erection of a church, so that the

tiniest village may have a place of meeting.

Here is an extract from a letter of one of Mr. Gale's converts:

"We think of the work of the Gospel achieved here by our father. More than a hundred churches he has built in our land, and year by year each of these churches beheld his face and heard from his own lips the Word of Life. Wherever there was a human habitation in the Marofotsy land, even to the smallest hut built of grass and leaves, there he stooped to enter that he might lead our tribe to Christ. He showed love to the most debased, and kindness to those who opposed the Gospel, that he might bring them to Christ. May God send us a man with a spirit like his. May the work of redemption which he began be accomplished in our tribe." —*World Dominion.*

WESTERN ASIA

Hard Pressed Palestine

Writing in the *New York Sun* on "The Truth About Palestine," Mr. Phelps Adams says that four opposing elements are in the unfortunate clash in the Holy Land. One is the pressure of 16,000,000 Jews seeking to make Palestine their national home; another, the 100,000,000 Arabs who know that the country is too small to accommodate all the oppressed Jews in the world today; the third, the British Empire, which finds Palestine essential as a military base in the eastern Mediterranean and fourth, the expanding Italian Empire. The situation is complicated by the ambiguous promises made to both Jews and Arabs. In return for Arab aid to the Allied cause, the British promised to recognize Arab independence; while to the Jews they promised to establish for them a national home in Palestine. Thus the final fate of Palestine depends upon reconciling these two promises, or the victory of one of these four opposing forces.

About 10,000 Americans are living in Palestine, of whom 9,000 are American Jews. Eight

American missionary organizations are at work there, the largest single cultural and religious investment being the Jerusalem Y. M. C. A.

Who Are the Alaouites?

A sect of Islam, followers of Ali, are known as Alaouites. They are illiterate, and under the bondage of powerful overlords. From these people came patients to the Kennedy Memorial Hospital in Tripoli, and to them went evangelists to follow up the contacts made in the hospital. Young women from the Junior College tried for several summers to raise the social level of the women in a needy Alaouite village. Throughout the entire district colporteurs toured, giving out portions of the Scriptures, and proclaiming Christ. Pastors worked from two centers, and later the British Syria Mission sent a nurse evangelist, and a young convert from Islam. Following all this seed-sowing, the Presbyterian Mission has opened a new center in Massyaf, a government center to which Alaouites come to transact their business. Except for the family of the evangelist, not a single Christian lived in this town of 3,000.

Within two months the evangelist had made amazing progress. He had gained the friendship of the best people and of government officials. His wife had enlightened the women in various phases of family welfare. Already, there is marked improvement in behavior, cleanliness and a spirit of helpfulness. Here is pioneer evangelism that promises large returns.

—*Syria News Quarterly.*

Christianity in Iran

Rev. H. H. Riggs, accompanied by representatives of the Near East Christian Council, the British and Foreign Bible Society, World's Sunday School Association and some other organizations, made a visit to the missions of Iran, and has recorded some of their impressions. First in importance was the unity of spirit noticeable throughout the country between

the missionaries and members of the local churches; also among the different elements of the Iranian Churches. An evidence of this unity was seen in a communion service attended by the group. The five elders were an Assyrian, a Kurd, an American, an Armenian and a Hebrew Christian. The same spirit was seen in many of the churches visited. In some of these the majority of the members of the church are converts from non-Christian religions of Iran, but in perfect fellowship with them are others whose ancestors have for centuries been Christians. While in some places differences of language have led to separate churches, a *ctual* union in some others and the co-operation of all these different elements everywhere, are proof of the strength of the Christian movement in Iran.

Another striking fact in the church situation in Iran is an element of both strength and weakness. Relatively few of the churches have full-time ordained ministers; but the leadership of the Church is nevertheless Iranian as to administration, and much of the preaching is being done by laymen who feel that the responsibility rests upon them.

The visitors were also impressed by the fact that while some converts had been cast off by family and friends, for others the acceptance of Christianity had not necessitated a break of family ties; and few seemed to question the right of any individual to choose the religion he thought to be the true one.

Inquiring Minds in Iran

Better roads, more rapid transit, increasing number of schools, a wider outlook through newspapers and new freedom for women, all are having their influence in opening the minds of Iranian villagers. With these changes has come a spirit of inquiry, followed by a readiness to listen to the Gospel. Public preaching is not permitted except in the few villages where there is a church, but Iranian Christians may teach their faith.

There is ready sale for the Bible, and small groups of people are meeting regularly to study it in many places.

The Bishop of Iran gives a typical incident.

"About two years ago nine people came to an important town and were accepted by the church council there as inquirers. Last autumn a colporteur visited the place, to find about twenty men who all confessed to their faith in Christ. They said that no one had been out to visit them, and that they had not been able to get teaching; and so they had decided to appoint one of themselves as a leader, and to obtain a special place, to which they could invite new inquirers."

The newspaper *Iran* reports a great advance in adult education. In June last there were 1,597 classes and an enrolment of 93,371. The Institute of Preaching and Public Speaking received 400 students. Primary school enrolment also increased by 15,255, and that of middle schools by 3,271. Teheran University enrolled 1,549 students, of whom 86 were girls. Boy Scouts are popular and number 18,354.

INDIA, BURMA, SIAM

All-India Women's Conference

Thirteen years ago the Director of Public Instruction in Bengal called on the women of India to "tell us with one voice what they want, and keep on telling it until they get it." This challenge led to the formation of the All-India Women's Conference, which has from its beginning concerned itself with education and social reform. Political activity is taboo. The Conference has been laughed at and called futile, but has accomplished a great deal. No one can estimate how much it has helped to shape public opinion.

There are now 118 branches scattered over India. The annual meetings of these branches have developed leadership among women, trained them in public speaking and in service. Women of all religions plan and work together for the common

good. Women from the four corners of India came to the latest session in Nagpur. The resolutions dealt with primary education, the main emphasis being for free and compulsory education throughout the land, and that these primary schools be open to both boys and girls of every caste and religion. Resolutions on social questions formed another large group. Subjects dealt with included rural uplift, condition of women in jails, prohibition, drugs, cruelty to animals, equal rights for women, age of marriage and many other things.

The conference stands squarely for prohibition and for peace. Here is a message from Nagpur for American women: "We are convinced that increasing armaments of warfare by land, sea and air, and the harnessing of the knowledge of science for the purpose of destruction are not going to bring peace to a stricken world. We feel that it is through the weapons of love alone that a new order can be ushered in. Standing on the threshold of another year we dedicate ourselves to non-violence in thought, word and deed, and appeal to women throughout the world to join hands with us, for we are confident that this doctrine alone can quell the desire for possession, can save the nations from racial jealousies and communal strife, and protect humanity from oppression and exploitation."

—*World Call*.

Woman's Place

Woman's place is not in the home in rural India; it is in the field, to supplement the family income. In the rainy season when field work is impossible, she has her only chance to break the monotony of her life by gossiping with her neighbors. "Cottage Industries" seemed to be the answer. A special fund provided by three rural missions paid for the training of a teacher and she in turn taught three girls what she herself had learned. Two of them, with a Bible woman, went to a near-by village to teach the women some simple crafts, while the third

stayed at home to teach her neighbors. At the end of the six weeks' experiment a number of women not only had tangible results of their efforts in handiwork, but passed a creditable examination on the Gospel of Mark, which had been taught them as they sat weaving. The whole project turned out to be a "seven days wonder" to the community.

—*Presbyterian Board News.*

Century's Work for Girls

An ancient Ahmednagar proverb said: "A woman's wisdom should not extend beyond the oven"; and an Indian gentleman was heard to remark: "To teach a donkey is just as possible as to teach a woman." The refutation of this idea can be seen in the 76 girls who have just passed their examination at Ahmednagar Girls' High School, as well as in the happy homes presided over by girls trained in India's Christian schools. The secret lies in the fact that consecrated educators have passed on to the women of India the story of Christ's redeeming love, during this School's hundred years' history in training several thousand Indian girls.

—*Dnyanodaya.*

Christianity's Growing Influence

"One cannot travel widely throughout India and Burma in these days without being impressed by the enormous sweep of Christianity in one way or another," says a Methodist Board Secretary, who recently made a visit there. He found strong, well-equipped central churches, colleges, high schools, middle and primary schools, theological and other training schools, hospitals, dispensaries, asylums for the treatment of leprosy and tuberculosis, centers for the reclamation of criminal tribes. Christianity has been the leading force in rural and agricultural experimentation, in village reconstruction, in special forms of work for women and children, in the production of literature, in the attack on illiteracy, the relief and uplift of

the depressed classes, and social reforms on many other lines.

The thought of educated people is arrested, and centers for the cultivation of deeper spirituality are multiplying. There are multitudes of followers who are reading the Bible and other Christian literature who do not call themselves Christian, but who are influenced by His life and teaching.

Beautiful churches, often somewhat adapted to Indian architecture, are rising everywhere. Many congregations are seated on the floor in Indian style, and use Indian music and Indian forms. Christian gatherings are notable for order, cleanliness and attractiveness of apparel, especially notable among the women. Many village women come to meetings with bright colored or clean white *saris*. The men and boys show commendable care in their appearance and clothing. Followers of other faiths, attracted by such gatherings, are increasingly attentive, respectful and approachable, undoubtedly impressed by the influence Christianity is having upon the masses, and seeking to know the reasons for it. The cumulative effect of a century or more of intensive evangelization is manifest to observers who are able to look below the surface.

Two Reforms Undertaken

The United Provinces Government is undertaking two special reforms which have the support of all the better elements of the country. A prohibition program is being worked out, and is in the experimental stage in a number of districts. It should be noted that the liquor evil has not yet gained the hold on the general population that it has in occidental countries.

The other proposed reform is the abolition of bribery among government officials. This vice has a very deep hold, and little or no effort has heretofore been made either to create public sentiment against it or to pass laws to eradicate it. An Anti-Corruption Committee is to be appointed, and the Christian community rejoices in the fact

that one of its number has been appointed as Chairman. He has long been recognized as an able and responsible statesman. His wife has also been honored by being chosen President of the All-India Christian Association.

—*The Indian Witness.*

Industrial Project at Cossipors

The India Industrial Mission at Cossipors, which is training self-supporting evangelists, has sent out a traveling workshop with four trained mechanic preachers. It undertakes to repair metal work, overhaul machinery, do general repairs in the line of cement, wood and paint work. This is done during the day. Evenings and Sundays are devoted to evangelism.

A second-hand Ford van and trailer were fitted up with living accommodations, tools and welding plant. The preacher-mechanics work on various repairs along the way, in order that they may be entirely self-supporting. Excellent results are reported.

—*S. S. Times.*

Sangli Movable School

Having seen the Booker T. Washington "Agricultural School on Wheels" actually at work in a small village, Dr. J. L. Goheen was moved to secure a similar one for the Sangli Industrial and Agricultural School with which he is connected; and this hope was realized in 1931. It is not an exact duplicate of Washington's School, but in the main, the idea is the same. It has been fitted up so as to be of special use in the way of practical teaching and demonstration to the people of village India, through the use of charts, posters and pictures on all kinds of subjects pertaining to village life. It carries samples of seeds of improved and tested varieties of field and garden crops and specimens of potatoes and sweet potatoes, groundnuts, wool, cotton, etc. There are books on agricultural and similar subjects in Marathi and English as a reference library, and there are simple and useful books on many subjects for sale. There is a medicine chest with much need-

ed remedies, a gramophone and a magic lantern and cinema projector with small special electric generating unit.

The school will stop from 30 to 45 days in any given place, this depending on the size of the place and interest shown.

—*Indian Witness.*

Medical Outposts

On the northwestern frontier, five hospitals guard as many mountain passes, and receive patients from countries which, for the most part, do not acknowledge Christ and where Christianity may not be preached. Most of these patients, if they embraced Christianity, would meet death upon their return. Slowly but surely, medical treatment and the kind atmosphere of a Christian hospital are working changes. Suspicion is giving way to friendliness, sullenness to smiles, until the patients leave with a new outlook on life. Sometimes patients are entirely changed even in a week, and for such results these frontier mission medical centers are worth while.

Chiengrai Christian School

Definite progress has been made in improving the standing of this School during the past year. The English and Bible departments have had the help of a teacher who spent five years in the Philippines preparing for such leadership. It is difficult to include much religious teaching during regular school hours, because of strict rules laid down by the government, but in the boarding department and the Christian Endeavor Society much of such teaching is worked in. All the teachers are active in the religious work of the community, and many of them help in the out-village churches on Sunday. The School furnished the superintendent and several teachers in the Sunday School, officers of the King's Daughters and Christian Endeavor leaders. Thus, the School might be called the backbone of the church in Chiengrai.

There is also a kindergarten, which has become so popular that it was found necessary to

limit the number admitted. The total enrolment of the entire School was 328 at the close of last year. Most of the appropriations from the Board went into scholarships for children from out-villages, and sixty boys and girls were helped, who otherwise would not have been able to attend school. Even with this help, parents are required to pay something toward the expenses. The chief problem is to secure sufficient funds to maintain the kind of school that can successfully compete with the government schools.

—*Siam Outlook.*

CHINA

Spiritual Mobilization

In an address made on March 15, Madame Chiang Kai-shek said spiritual mobilization is of the most vital consequence to China, and announced a movement to stimulate public interest and active participation in three major national requirements: the practical application of the tenets of the New Life Movement; the continuance of resolute and unfaltering resistance against the Japanese invaders, and the planning of realistic measures for reconstruction and rehabilitation in the vast areas that have been deliberately laid waste by the Japanese.

Here are a few extracts from her address:

"Our barbaric enemies have boasted that they intend to beat us to our knees and break our spirit. We shall show these enemies, as we shall show our friends, that in the blood of our fellow men and the ashes of our burned homes has flowered a new national spirit.

"We shall show them that the new China that was in the making, before war was invoked to destroy it, is still marching on—wiser, more patriotic, and unafraid. We Chinese, in our long history, have survived great natural and political calamities; we have triumphed over prolonged adversity, and we have carried our culture and civilization and our national entity safely through the ages, no matter what nations rose or fell about

us. What our inherent powers of endurance, philosophy and patience have enabled us to do in the past they will fortify us to do in the present, as well as in the future."

The Church and War Relief

The National Christian Council, representing sixteen Protestant denominations in China, has been ever since the recent Sino-Japan war began, a clearing-house for information both in securing news from almost all parts of China and in forwarding news. It has constantly received detailed information regarding conditions in the war area, such as has not come to any other agency in China. It has sifted this material and prepared for publication in the foreign daily press in China as well as in a considerable number of Chinese church papers.

In addition to its work of publication, it has conducted a weekly broadcast both in English and in Chinese since September 5, to support the morale of the Christian Church. When news of indiscriminate aeroplane bombing became generally known, there was panic in many church centers, and these broadcasts helped many Christian groups to stay at their posts, especially when associated with hospital and refugee work.

Perhaps the one Christian organization in China with the greatest difficulties to face is the Y. M. C. A. This is because of the hatred of the Japanese army toward Chinese students. All the big patriotic movements and disturbances in China have been initiated by students. A large number of schools and universities in the occupied areas have suffered damage or complete destruction, and several of the leading institutions have moved far into the interior.

Southern Methodists Lose Heavily

Before the outbreak of hostilities last August, the Southern Methodist Episcopal Mission maintained 60 churches, over 30 chapels, three large hospitals, one university, ten middle

schools and more than 30 primary schools in the populous Shanghai - Nanking - Hangchow area. Today, as a result of Japan's invasion, all but one of the churches, all but two of the educational institutions, and all three hospitals, which had taken 89 years, considerable sums of money, and the enthusiasm of a large number of American missionaries and Chinese to build up, have been either completely destroyed or partially damaged by shell-fire and aerial bombs.

Material losses alone, according to a conservative estimate, reach the figure of over \$300,000. All enterprises, religious, medical and educational, undertaken by the American Southern Methodists in this region are at present at a standstill. It will take several decades to restore the losses sustained.

"Spreading Light Mountain"

The Biola Evangelistic Bands are groups of from six to ten men, trained at Hunan Bible Institute (which is the China branch of Los Angeles Bible Institute). Many have questioned whether these bands are still at work during the present struggle. Dr. Frank A. Keller, of Changsha, writes that five of these bands are now at work in peace and safety. Small self-supporting churches are being formed in districts where the Gospel was unknown previously. Band number 4 began work in October from Liu Kuang Ling as a center, the name meaning "Spreading Light Mountain"—a prophetic name, for in eleven weeks the Gospel story was told in 4,265 homes where it had never been heard before. Fifty inquirers came to a definite decision; two sorcerers were converted and two homes were cleared of idols. Before the band left, a little self-supporting church was established. A well-to-do convert is supplying a room for the services.

Reports from other bands are equally gratifying. Their work is appreciated by missionaries, as well as by the Chinese. Rev. J. N. Foster, the superintendent of the Yiyang Circuit, reports

that last year in two places the Band left behind groups of from thirty to forty inquirers, and this year in another place a group of some twenty-five. Of these a few already have been baptized. Foster states that he is particularly impressed by the extensiveness and thoroughness of the Band's house-to-house visitation. Their presence has been an inspiration.

—*The King's Business.*

Outlook in Tibet

In spite of a relatively slow rate of progress and many disappointments, the Superintendent of the Moravian Mission in Tibet reports that the outlook is bright, and work among the Tibetans exceedingly worth while. One most encouraging feature is the sense of responsibility that has developed in the organized churches, with their ordained native ministers, evangelists and elders.

Tibetan evangelists are manifesting greater readiness for self-sacrifice. Two have recently left their homes to serve in lonely places; one to open up new work and the other to take charge of a difficult field when the missionary goes home on furlough. Another wishes to learn rock carving, so that he may carve wayside pulpits. At Leh, all the Christians from various stations assembled to confess their shortcomings, and to pray for renewed spiritual life.

—*The Indian Witness.*

Tibetan's Maiden Sermon

Not long ago a member of one of the oldest and most aristocratic families in Western Tibet conducted the Sunday service in the small church at Leh, Ladak. His text, "Rejoice in the Lord alway; and again I say rejoice," seemed paradoxical for most of his experiences were of the sort to make one weep rather than rejoice. Two years ago he became a Christian and his Buddhist relatives contrived to involve him in a charge of embezzling state funds. The fact that he was acquitted only served to make them more determined to bring about his ruin, so they

looked about for ways to cause his houses and lands to be confiscated on the ground that he had no legal right to them since he became a Christian. A few of the leading Buddhists in the country went so far as to say that they would rather a whole village became Christian than that one of his rank should renounce the faith of his father. Still, this intelligent and cultured young man with two years of Christian experience tells his fellow Christians that when he was suffering the intrigues and persecution of his erstwhile relations and friends, his greatest support were the words of the text he had chosen: "Rejoice in the Lord alway; and again I say rejoice."

—*Moravian Missions.*

JAPAN—CHOSEN

Thirteen Commandments

Japanese leaders, threatened by fascism and distressed by the continuance of the war which was expected to speedily reach a victorious end, have formed a "Central Federation of General Spiritual Mobilization," and this has promulgated the following thirteen "commandments":

1. Every morning give prayers to the Imperial Grand Shrine and pray for the safety of the Imperial Family.
2. Hoist the National Flag properly on holidays.
3. Worship the deities and endeavor for the harmony of the family.
4. Live on a budget, pay cash, save regularly, and buy National bonds.
5. Wear simple clothes and avoid foreign-style hair-dressing.
6. Observe wedding, funeral and other home affairs simply but solemnly.
7. Reform the mad custom of late to bed and late to rise.
8. Economize on metal, wool, cotton, paper and fuel and utilize wasted and other buried things.
9. Endeavor to prevent fire and prepare for air raids.
10. Rear the children to be strong in mind and body.
11. Have bodily exercise every day to train the mind and body.
12. Economize in drinking sake.
13. Be friendly to neighbors and help one another.

This may be regarded as paving the way for making the sacrifices the government expects to demand.

—*Christian Advocate.*

Urged to Keep Silent

A Japanese writes to American friends:

"I would urge you to use the utmost caution as regards what you say or do concerning this crisis. At this juncture Japan is taking action at the peril of her future destiny, according to whether she succeeds or fails. As a matter of course, the whole nation is aroused. Without this feeling of intensity Japan could not fight the war, though our government does not declare it a war. The whole of Japan is now resorting to a procedure unanimously supported by our people, and not a single soul is suffered to protest. If anyone of you feel inclined to protest against this course there may be no other way than for you to remain silent. At any rate, I do heartily request you to remain completely silent.

"On the other hand, if you object to this course, you may express your attitude on the ground that you are a foreigner, but please bear in mind that such liberty of speech, if exercised by you, will not be acceptable nor will it be recognized in this country. Still I hope that nothing unhappy will come about between you and our people. It is our urgent prayer that in our relations to each other we may get along smoothly and with the utmost friendliness, without any ill will and with no misunderstanding until the present trouble is ended."

—*Bulletin of English Methodist Mission, Canton.*

Coordinated Effort

A missionary in Taiku, Korea, writes that one of the most hopeful projects of the past year has been the effort to consolidate the Christian activities of that city, especially among the young people. A man with both university and seminary training was secured to organize this work, and permission was secured from the Board to use the Bible Institute compound as a center from which to work. Earnest efforts are being made to erect

a building that will head up Christian Endeavor, Y. M. C. A. and Junior Boys' work, and also serve as office space for missionaries and nationals in the various other activities of the Church. It will be operated under the management of the Bible Institute, so there will be no competition and fullest cooperation, especially in educational facilities.

Education in Korea

The Evangelistic Farmers' School at Masan, Korea, has bought ten acres of very rich soil for experimental farming; the income is to be applied to the maintenance of the School. Buildings to be erected will be according to Korean rural style. Since there are more than ten churches in this vicinity, the students will have opportunity to do religious educational work. The School will also send out well-trained farmers whose influence will do much to improve farm life.

The only Christian college for women in all Korea is Ewha College. At present, it fairly bristles with great ambitions from within and great expectations from without. Graduates are expected to enter the field of church and community service or rural welfare. This calls for an extension center for community work; also, a course in nursing and public health. Emphasis must be placed more upon the Christian nature of the School, since the secular and hostile forces continually multiply.

—*Korea Mission Field.*

Korea Sets Example

In the creation of its Bible Schools, the Manchurian Church has followed the example of Korea, a Church which in proportion to its size is the most vigorous in the Orient. For years the Korean Church has made it a practice to send workers to its annual schools for special training. Usually, these schools last six weeks, and students are expected to attend them for two or three years in succession. Those who complete

the work satisfactorily become voluntary leaders in the local village churches from which they come. Under the auspices of one Mission alone—the American Presbyterian—nine such schools are held each year. One for girls reached its high water mark last year, with an attendance of 67 for the five weeks' work. It is not surprising that in numbers and spiritual force the Korean Church is one of the strongest.

AUSTRALIA AND THE ISLANDS

New Field Opening

The decision of an Australian firm to search for oil in Papua has made possible a considerable extension of the work of the Unevangelized Fields Mission there. This company will shortly send out a large number of men to prospect, and their equipment will include six large launches; and where prospectors go, the missionaries can go. Hitherto they have been greatly hindered because of poor means of transport—small and dangerous canoes.

—*Life of Faith.*

C. E. Convention in Melbourne

The first Christian Endeavor Society in Australia was founded in 1888, resulting directly from a Christian Endeavor Constitution which a sailor from Newburyport, Mass., had carried in his pocket. In 1893, the United Society of C. E. was formed in Australia, and a year later a World C. E. Union. In 1894, Australian Christian Endeavorers had launched their missionary program in a most practical form, when a society was organized among the Aborigines at LePerouse, New South Wales.

This being Australia's national jubilee year, dating from the first settlement of this commonwealth, it is fitting that the fiftieth birthday of Australian C. E. should be observed by entertaining the tenth World Christian Convention. This is to be held in Melbourne, August 2-8 of this year.

New Hebrides Mission

The New Hebridean of today is a different person from his forefathers, who murdered the pioneer missionaries, John Williams and James Harris in 1839. His environment and manner of living have altered, largely through outside forces; some have been for the better, but others have been disastrous. Depopulation has gone on steadily, until no longer do crowds line the beaches when a vessel arrives. But amid changing conditions, the upbuilding of Christian character goes on. The missionary has a two-fold task; first, to bring Christ into the hearts; and second, to stand as the natives' friend against harmful outside influences. If it were not for these influences it would be possible for native Christian leaders to hold their people in the Way of Life. These natives very quickly learn foreign ways—whether they be right or wrong.

—*United Church Record.*

Filipinos Seek Union

Last February Philippine Christians made another significant advance on the road of co-operation and union by forming the Philippine Federation of Evangelical Churches. This is the third in a series of three organizations set up since 1901 to guide the Christian movement in the way of unity and peace. The first was the Evangelical Union. It grew into the National Christian Council organized in 1929. Now the federation marks a still further growth and the prospects of comparatively early organic union of all major denominations are hopeful.

The object of the federation is "to unite various Christian bodies and agencies in the Philippines for the twofold purpose of securing comity, cooperation and effectiveness in their operation, and searching out possible bases for organic union with the view to bringing the churches to such union in due time."

—*Christian Century.*

LATIN AMERICA

Evangelizing the Firemen

Doors do not open easily for the Gospel in Mexico, but Mr. F. J. Huegel writes of one that opened in Mexico City when he became acquainted with the fire chief, with four stations and 250 men under his charge. He is eager for his men to have the Gospel. In all four of these stations systematic Bible study has begun. Says Mr. Huegel:

"One afternoon in the hall at Santa Julia just as I came to the close of the message and was about to make a call for the men to accept Christ as their Saviour, the fire alarm rang. You can imagine my feelings, for naturally every man leaped for his boots and helmet and before I could catch my breath, was gone. They had gone to put out a fire and I had come to kindle one.

"Some 200 Testaments have been given out and the eagerness of the men for study promises a harvest of souls for the Kingdom of God."

—*World Call.*

Santo Domingo on the Air

For two and a half years the Evangelical Church of the Dominican Republic has been preaching the Gospel over the air. In all this time, except for two nights when the government shut off all the radios in Trujillo City, the capital, the weekly program has gone on. From Venezuela, Colombia, Central America, Cuba, Porto Rico, even from the United States and as far away as Maine, have come requests for special hymns. Worship groups meet in the homes, and follow that broadcast; one group in Venezuela writes that this broadcast is the only worship service they have. A group of Cuban Christians who lost their church building in a hurricane meet for this service, and a restaurant proprietor in Porto Rico sent a small contribution from his patrons who listen to the restaurant radio. He is confident that there has been at least one definite decision for Christ as a result of the program.

Negro Missionaries to Indians

Negro missionaries are working among the aboriginal Indians of Central America, the Valiente tribes, who live in the forests of Panama. There are about 10,000 of these, and their mode of living is hardly changed since Christopher Columbus landed on their coast in 1501. Mr. E. S. Alphonse is a Methodist pioneer among these people. When he first went there twenty-one years ago, the Indians called him a crow, because of his black skin, and were suspicious of him. Now there is a Christian community of 500, and a number of Christian schools. Mr. Alphonse was the first to study their language and reduce it to writing. A grammar, several books of the Bible, a hymn book and a catechism have been produced in the Valiente tongue.

—*The Life of Faith.*

Opening Doors

In Colombia, a number of factors are contributing to wider opening doors than ever before to the entrance of the Gospel. Improved methods of transportation, especially the building of highways, are making many new regions accessible. Fanaticism is gradually giving way, even in the isolated areas; and the new constitution adopted in 1936 assures liberty of conscience in the matter of religion. Two self-supporting and self-governing churches were organized last year in the state of Tolima.

Missionaries and national workers are constantly meeting new problems. There is a greatly awakened interest in education on the part of the people in general; parents are pathetically eager for their children to have the opportunities which they did not have. Parent-teacher meetings, enlarged libraries, improved equipment of schools and philanthropic projects sponsored by students all indicate a progressive trend.

Two new buses added to mission equipment will greatly aid in evangelistic work, and the Spanish publication *Evangelista Colombiano* will bring the Gos-

pel to many living in isolated areas. The bookstore has increased its stock, and doubled its circulation.

—*Colombian Clippings.*

Indian Church in Peru

Such a work has been established among the Indians of southern Peru, after seven years of progressive evangelism. In 1931, these people had never heard the Gospel message; today, there are 500 Christians in twelve communities, eight of which are properly organized churches, with their own leaders, elders and deacons, conducted quite independently by the nationals. In spite of the fact that 95 per cent of the people are illiterate, the converts have manifested a steady spiritual growth. This the missionaries attribute to three factors: the vital prayer life of the churches; the persecution through which, as individuals and as communities, they have had to pass; and the very high standard of conduct, supported by strict discipline, which prevails in the churches.—*Life of Faith.*

The Christian Task in Brazil

The Evangelical Congress of Brazil which met in Sao Paulo in December, 1936, was composed of official commissions from six different denominations. The declarations of the Congress are proof of the attitude of the churches toward the ideal of co-operation among Christians. Here they are: "The situations of the Brazilian Protestants, divided in various churches, is a problem to be solved. It is necessary to make an effort in favor of the union of the churches through an ample formula which respects principles and established practices. The Congress committed to the Federation the following tasks:

"To investigate what is the religious situation of the zones occupied by the churches;

"To organize a general plan of evangelization; and to organize the programs for teaching religion in the public schools;

"To promote the organization of the young people;

"To study the possibilities of the foundation of a daily newspaper and a press association;

"To prepare a worship manual;

"To promote a revised translation of the Bible;

"To study social problems in the light of the Gospel, and

"To disseminate information concerning the work done by the international movements.

MIGUEL RIZZO, JR."

Gospel Boat on Amazon

Medical relief work has proved to be a valuable entering wedge for the Gospel message in Brazil. A Seventh Day Adventist missionary writes:

"During the flood season the Amazon and its tributaries rise about fifty feet above normal, and when these waters subside each year, there is an epidemic of fever. This year the government furnished us with \$1,000 worth of medicine, and in a five-month period we were able to treat 5,800 sufferers. We have an electric light plant on our boat and every night we hold services somewhere along the river. The light attracts the natives for miles around. In one village where we were stoned six years ago we this year baptized twenty-five people.

"These Christians along the river believe in the 'Win One' movement. Three of our boys go out each Friday night to a neighboring village where they have organized a Sabbath school, and the latest report received from them tells of thirty-nine members being present."

Evangelical Federation Progress

The Evangelical Federation of Brazil has drawn up a *modus vivendi* for the churches and missions which are affiliated with it. This has been prepared by a special committee in order to solve problems arising from over-occupation of some fields, to ensure the adequate occupation of regions not yet reached, and to eliminate friction in inter-denominational relations. At the same time, certain Articles of the Constitution of the Evangelical Federation of Brazil have been modified so as to make

simpler and more efficient the working of the Federation. These plans for a greater measure of cooperation have yet to be approved by the churches concerned. When this approval has been given the Federation will enter on a new era of usefulness to the whole evangelical cause in Brazil.

—*World Dominion Press.*

NORTH AMERICA

A Return to Christ?

An Episcopal Bishop of Chicago sees, in the recent unprecedented church attendance during Lent, a return to religion to face the challenge of the present day. Lutheran, Methodist, Presbyterian, Baptist and other churches are also reported to have had larger congregations than in many years, with a marked deepening of reverence and earnestness.

Said the Chicago Bishop:

It looks as if the great religious awakening for which the Christian Church has been praying to meet the spread of paganism and the defeat of worldliness, is at hand. Worshipers are revealing a new earnestness, a new devotion to their faith which comes only from a sense of frustration and helplessness. It has often been that man's extremity is God's opportunity.

I believe the hour has struck. This Lenten season should bring joy to the hearts of all true Christians everywhere, because God is again being enthroned in human hearts.

—*Living Church.*

Why Honor Ingersoll?

In March, 1937, a resolution was introduced in the House of Representatives proposing the erection in Washington, D. C., of a monument in memory of Robert G. Ingersoll, the famous infidel lecturer. The First Baptist Church of Paso Robles, California, protests to the Government that since the plan is sponsored by an atheist organization, and that organization has alleged affiliations with the International Freethought Union of Europe, and that the monument is proposed as a "recognition of Robert G. Ingersoll's most noteworthy contribution to the emancipation of mankind

from religious superstition," they are unalterably opposed to any legislation of that character. Further reasons for their objection are expressed in these words:

"That we recognize the importance of Christian faith and practice in regard to the safety and well-being of democracy. That we believe the enemies of Christianity seek to express their contempt for God, the Bible and our Christ by the erection of this glorification of Robert G. Ingersoll. That it is our opinion that this would encourage the youth of our land in atheism, materialism, radicalism and revolt against God and established government."

—*Christianity Today.*

Religious Education Council

The 20th Session of the International Council of Religious Education is to assemble in Columbus, Ohio, June 28-July 3. The theme for this convention is "The Christian Challenge to the Modern World," and eight outcomes are hoped for as a result of the deliberations:

1. An improved atmosphere throughout North America in which to carry out a steady and continuous program of Christian education.

2. A clearer understanding of the nature of Christian education and its responsibilities.

3. An increased recognition of the existence of many practical steps which may be taken by lay and professional church workers in fulfilling the Christian challenge through Christian education.

4. Help on specific problems which each delegate faces back home which will put new zest into the work of the churches from which they come.

5. A deepening of the religious experience of every delegate which will provide the dynamic without which all of our efforts will be in vain.

6. A great stimulus to the work of Christian education in every part of the North American continent through the publicity, before, during and after the convention.

7. Greater unity and closer cooperation of Christian forces.

8. Delegates to the convention will return to their local communities to form an informed nucleus of local leaders who understand more fully and definitely the basic principles and outreach of Christian education.

—*Advance.*

A New York Church "Resolves"

Christ Church, New York, Dr. R. W. Sockman, pastor, is discussing world topics at the mid-week services; and the consensus of opinion is gathered together in a set of resolutions. Sometimes these are transmitted to the groups concerned. Some of the topics already discussed are the religious situation in Mexico; the boycott of Japanese goods, and more recently the Depressed Classes in India. The resolutions adopted in this instance were:

WHEREAS, The outcaste millions of India for centuries have been disfranchised by the Hindu religion of their rightful position as "sons of God and joint heirs with Christ"; and

WHEREAS, 3,000,000 or more of the outcaste people have responded to the Gospel as presented by Christian missionaries and have accepted the Christian faith; and

WHEREAS, Christianity has brought to these hope instead of despair, freedom instead of endless slavery, knowledge in place of ignorance, self-respect instead of self-degradation; and

WHEREAS, Leaders of the outcaste classes seeing these changes have urged their 60,000,000 fellow outcastes to abandon Hinduism and seek a new religion; and

WHEREAS, It is our belief that such a reconstruction of the social order can only be carried through on the lines of Christ's teachings and that any other possibilities seem to be directly in the line of revolution or civil strife; therefore, be it

Resolved, That we, the members of Christ Church, New York City, uphold and support our missionaries and their work in India in their self-sacrificing labors for these needy and responsive people, millions of whom will undoubtedly turn to Christianity for release from their present captivity into the new liberty of the Gospel of Christ; and be it further

Resolved, That we send a letter to the bishops of our church in India assuring them of our sympathy and interest in these inspiring days.

—*Indian Witness.*

Moorish Colony in America

Plans are under way for the establishment of a Moorish Colony at Yaphank, L. I., which is to serve as a mecca for the 20,000 Moors in Greater New York and surrounding area. The Grand Seik Turner-El, spokesman for the Moorish Council, explains the plan:

"The colony will be a place where more than 1,000 homes, built in the Moorish style of architecture, will be set up in the very near future. Land in the Gardens Heights section has already been purchased with funds representing contributions to the Moorish Science Temple of America, and construction on some of the houses was begun about a month ago. We feel that the colony we are anticipating will provide better housing conditions for the persons in this country of Moorish descent, and will permit them to practice the customs and religious tenets of Morocco. It will establish a definite religious center for us."

New Church for Hoopa Indians

The Hoopa Indian Reservation in California has a population of approximately 2,000; 1,100 of these are children between the ages of 6 and 18. About 3,000 acres are under cultivation, but the average per capita income of these Indians is only about \$120 a year.

In the Hoopa Presbyterian Church there are 83 members, with 115 in the Sunday School. There are two outstations, the most promising of which is Weitchpec, where the interest has been growing steadily, especially during the past two years. A fine constituency has been developed and upwards of forty church members are enrolled. They are ready to effect a formal church organization. Mrs. Nellie Masten, a devoted Christian Indian, has deeded the Board a site for a church, and money is available to put up the building. The Indians will take care of practically all the labor involved.

Alaskan Leaders All

Graduates of Sheldon Jackson School in Sitka qualify for positions that call for excellent training. One of them is responsible for organizing cooperatives in Alaskan villages; two are nurses in government hospitals; three are teachers in government schools. Others are in mission work; one is the minister at

Wainwright Presbyterian Church, another is nurse at Sheldon Jackson School. The two native organizations, the Alaska Native Brotherhood and the Alaska Native Sisterhood, whose objectives are competent Christian citizenship, have always been under the leadership of former students of Sheldon Jackson School.

—*Monday Morning.*

EUROPE

Something Alive in Denmark

Here are some characteristics of student Christian work in Denmark:

(1) The emphasis of instruction is upon the awakening of the spirit rather than upon the acquiring of knowledge or skill. (2) The method of instruction stresses the "living word." (3) The historical approach characterizes all instruction, even the sciences, and history is a living subject. (4) The subject matter is confined largely to those subjects which are useful to the average man in his personal or civic life. (5) There are no grades, credits, degrees or examinations. The primary emphasis is upon instruction and not on competition among students. (6) The fact of a group of students living together is utilized as a fundamental educational medium. The teachers utilize this opportunity by living with the students and using their influence to create a cooperative community. (7) The schools are also dominated by a high ethical purpose. They seek to give the student the opportunity to know himself, and to supply him with the motivation to exert a constructive influence in all relationships of life.

—*Intercollegian and Far Horizons.*

German Youth and the Church

Dr. Karl Barth, addressing a group of church leaders in London, said that it is Hitler's intention to cut German youth off from all church connection, so that the Church, becoming a society of old people, will die with-

in two or three decades. When reminded that thousands of gatherings of Christians were being held throughout Germany, with no interference from authorities, Dr. Barth explained that at such meetings the only message allowed was one which Hitler considered "harmless." A spiritual gospel is permitted, but only so far as it does not affect the actions of men on earth. There is no toleration at all for the teaching of real Christian ethics, which mean something in the present situation in Germany—for example, "race worship," anti-Semitism, the cult of hatred, etc.

—*Religious News Service.*

Fascist Youth

There is something ominous in the official report that Germany's juvenile crime record has increased 40 per cent in the past three years. In the depression years of 1931 and 1932 there was a rise in juvenile thefts, but then they were driven to crime by poverty and hunger. Today, the record shows that less than 10 per cent are motivated in lawlessness by poverty.

Brutality has been the popular word of Nazi leaders, and violence their approved method. German youth follow their leaders. Two or three afternoons and Sunday belong to the Hitler Youth, irrespective of the schools. During this period they are trained in Nazi ideals, which include the "instinct of freedom" against the school and the family. The result is now evident. Only the more serious crimes ever come before the courts. The report says that moral offenses increased over 150 per cent, and that all crime is most flagrant among college students. Thus Fascism bears its fruit.

—*The Churchman.*

Pastor Niemöller's Imprisonment

In regard to the petitions presented to the German Government on behalf of Pastor Niemöller, Dr. Henry L. Henriod, general secretary of the Universal Christian Council for Life

and Work, issues this warning; no protest should be made on a political basis because this would increase the danger in which Pastor Niemöller stands. It is important that churches should state clearly that the reason for their protest is that he has taken his stand entirely on the basis of the right of the Christian Church to proclaim the Word of God. Expressions of sympathy on any other basis would only increase his danger. The German Government should be informed in no uncertain terms that concern for Pastor Niemöller is very widely felt.

Dr. Henriod also calls attention to the gravity of the present world situation, manifested by Niemöller's continued imprisonment after being cleared in a trial. Christian churches should be awake to the danger at the root of such a situation in its religious and ethical implications.

Pastor Niemöller's spirit remains unbroken, as is shown by the following extract from one of his letters to his wife:

Somehow in these last six months the ship of the Church has got afloat again. The color is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm, and the ship moves forward. . . .

And I think my imprisonment also belongs to the holy humor of God. First the mocking laughter: "Now we've got that fellow" and then the imprisonment; and what are the consequences? Full churches, a praying community.

To get bitter about such things would be shameful ingratitude.

Anti-Alcohol Museum

With all the fanfare the Poles like so much, the Minister for Social Welfare recently opened the Anti-Alcohol Museum in Warsaw, one of the first of its kind in the world. There are twenty-four departments dealing with as many phases of the alcohol problem. Arresting displays trace the history of the battle against alcohol. Photographs and diagrams show how alcoholism is treated. The technical use of alcohol is described. The discoveries of science about alcohol are set forth. The value

of propaganda for and against alcohol is assessed. The problem of alcoholism in art and caricature is presented, with abundant illustration. There is a display of non-alcoholic drinks. Some fourteen departments in the museum are given to exhibits on alcoholism in relation to health, tuberculosis, venereal diseases, child welfare, school life, the family, suicide, accidents at work, sports, business and many other interests. Appropriately enough, there is a frank appraisal of alcohol as a means of raising national and municipal revenues.

—*Christian Advocate.*

Christians Resist Soviet Pressure

Moscow has opened a new drive to curb the churches. The arrests of clergymen during the past year, culminating in the arrest of twenty-five on Russian Easter on treason charges, focused attention once more on the status of religion in the Soviet Union. It would be hard to parallel in modern times the persecution the Church in Russia has had to endure during the twenty years of the Bolshevik régime, yet one finds religion holding on with amazing tenacity—both holding and carrying on. According to a despatch to the *New York Times*, great numbers of young people still attend church, as was strikingly evidenced by the overflowing churches on Easter Sunday.

Factors in the renewed activities against religion are the unexpected stubbornness of the people, and the signs of progress in the Church. The Soviet government now frowns upon the anti-religious excesses of earlier years. Freedom of religion is guaranteed by the constitution, but in actual practice the Soviet can close any church it sees fit on the grounds that the building is needed by the State. Widening of the streets has caused many prominent churches to be demolished. Recent arrests are based on alleged plots against the government. The code for treason is broad and loose, so that the greater number of those

disturbed by the Soviet order are among the church members.

MISCELLANEOUS

Good Will Commandments

Dr. Walter W. Van Kirk of the Federal Council has proposed "Ten Commandments of Good Will." They reflect a spirit sorely needed in the present world crisis:

1. I will respect all men and women regardless of their race or religion.
2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.
3. I will exemplify in my own life the spirit of goodwill and understanding.
4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether by kings, dictators or demagogues.
5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.
6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism or anti-Protestantism.
7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.
8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.
9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.
10. I will do more than live and let live; I will live and help live.

New Barriers

Rockefeller Foundation is finding them. Operating in fifty-two countries, from Norway to the Fiji Islands, the Rockefeller Foundation has been encountering difficulties as it has tried to spend something over \$9,500,000 a year in the dissemination of knowledge. In some fields where they formerly went it is now useless to go because the search for truth has been made impossible by local conditions. While the Foundation works without regard to political doctrines, creeds or sects, it has become harder and harder to follow this ideal. Says Dr. Raymond B. Fosdick: "Objective scholarship is possible only where thought is free, and freedom can exist only

where there are no 'Keep Out' signs against the inquisitive and questioning mind. Disinterested research cannot survive in an atmosphere of compulsion and repression. Particularly in the broad range of subjects covered by the social sciences, and in the humanities as well, the world has recently witnessed in several countries the progressive disintegration of creative scholarship."

—*The Christian Advocate.*

Salvation Army Year Book

This Year Book for 1938 includes a list of outstanding Salvation Army events of 1937, with much interesting information as to nationalities among which the Army works, the languages in which it preaches and a glossary of Army terms. Under the heading, "Signs and Wonders," Major Reginald Woods, of International Headquarters, describes the beginning, in London, of work among the deaf. There were 120 people present at the first meeting. Similar endeavors have, for many years, been a feature of the activities in Sweden, Norway, Finland, Denmark and the Near East.

The Home League, a work among women with 100,000 members in the British Isles, is described. Under the title, "From Fetish Worship to Christ," Col. Ethelbert Grimes tells of fourteen years' work in West Africa, where there are 20,000 Salvationists, located in 350 centers. An article on "Migration and Settlement" reveals that more than 200,000 persons have been taken from overcrowded areas to lands overseas since this department of the work was started. It is said that fewer than 1 per cent have proved failures.

—*The Christian.*

Said the Robin to the Sparrow, 'I should really like to know
Why these anxious human beings
rush about and worry so?'
Said the Sparrow to the Robin,
'Friend, I think that it must be
That they have no heavenly Father
such as cares for you and me.'

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

BOOKS ON THE CITY AND THE CITY CHURCH

RECOMMENDED BY THE REV. CHARLES H. SEARS, D.D.

Foremost among these books are those announced by the Missionary Education Movement of the United States and Canada, designed particularly for mission study courses. We list in the order given by the Movement; they may be secured from Friendship Press, 150 Fifth Avenue, New York City.

The American City and Its Church.

The basic study for adults. By Samuel C. Kincheloe, is a careful analysis of city environment and adaptation of the program of the church to this environment. Both from his academic and practical approach Dr. Kincheloe speaks with authority.

City Man.

By Charles Hatch Sears. A new imprint edition, recently published by Harpers. This is a study of the intensive form of urban development, the metropolitan community, with particular emphasis upon the effect of this environment upon the city man himself. (M. E. M. 75 cents.)

City Shadows.

By Robert W. Searle. For the senior high school age, equally valuable for others, here is a revealing series of true stories of city life.

Street Corners.

By Harold B. Hunting. As a source book for juniors, this is particularly valuable for its portrayal of the work of churches and social agencies.

All Around the City.

By Esther Freivogel. For primary children. A story of how two children from the country find friendly places and friendly faces in the city.

City and Church in Transition.

By Murray H. Leiffer, published by Willett, Clark & Co. The book is a definite outgrowth of the request made by the Committee on City and New Americans for a study of the medium-sized city. It summarizes results of a four-year study of 140 cities which have a population of from 50 to 150,000.

The Crowded Ways. By Charles Hatch Sears and The City's Church, By H. Paul Douglass. Two books published by the M. E. M. in 1929.

The Movement announces manuals to assist in the study of the major books, guides for community and church surveys, and other helpful materials.

It is possible for any group to greatly extend its study of the city by use of biographies and autobiographies such as "The Story of a Varied Life," by W. S. Rainsford, (Doubleday, Doran & Company). "Edward Judson, Interpreter of God," (Judson Press). Dr. H. Paul Douglass' books remain of permanent value, "The City Church," "How to Study the City Church," "1000 City Churches," and particular church surveys, Springfield and St. Louis notable, (Harper & Brothers). We call particular attention to Dr. Wilbur C. Hallenbeck's study of Church City Societies "Urban Organization of Protestantism." Finally, every student of the city should secure a copy of "Our Cities, Their Role in the National Economy," a publication of the National Resources Committee, for sale by the Superintendent of Documents, Washington, D. C., at fifty cents a copy.

OTHER BOOKS ON THE CITY

City Challenges the Church. Addresses made at an Interdenominational Conference on the City Church, January 13 and 14, 1937. Under the auspices of the Committee on City and New Americans of the Home Missions Council and the Council of Women for Home Mis-

sions. (Home Missions Council, New York City, 25 cents.)

City, The. Robert E. Park, Ernest W. Burgess and Roderick D. McKenzie. Chicago, University of Chicago Press, 1925. \$2.00.

Our Cities. Their rôle in the National Economy. June, 1937. Report of the Urbanism Committee to The National Resources Committee. Washington, U. S. Government Printing Office, 1937. 50 cents. (Especially useful in this study because of its striking maps and charts.)

City Church, The. H. Paul Douglass. New York, Friendship Press, 1929. Cloth, 50 cents; paper, 25 cents.

Church City Planning. Charles Hatch Sears, editor. Philadelphia, The Judson Press, 1928. \$1.25.

Suggestions to Leaders of Study Classes using "The American City and Its Church"; by Kenneth D. Miller. Paper 15 cents.

My Community, My Church, and Me! by Wilbur C. Hallenbeck (Study and Action Series). Paper 35 cents.

Urban Scene, by Margueritte Harmon Bro. (A pictorial book for all youth and adult grades.) Paper 25 cents.

A Course for Young People on the Church in the City, by Owen Geer. Paper 25 cents.

A Course for Seniors on the Church in the City, by Donald Gordon Stewart. Paper 25 cents.

The City I Would Build, by Emily Gaither. For intermediates. Paper 35 cents. (A work book for both intermediates and their leaders.)

A Junior Teacher's Guide for studying the Church in the City, by Nina Millen. For elementary grades. Paper 25 cents.

A Primary Teacher's Guide for Studying the Church in the City, by Esther Freivogel. Paper 25 cents.

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

Joe Lives in the City, by Jeanette Perkins Brown. (A picture book for primary children.) Paper 25 cents.

(Above publications obtainable from Missionary Education Movement, New York.)

Churching the Small City, by Wilbur C. Hallenbeck. (A method of study and survey of a smaller city.) Paper 25 cents. Home Missions Council, New York.

The Qur'an. By Richard Bell, B.D., D.D. Volume 1. pp. 343, \$6.00. T. & T. Clark, Edinburgh, 1937.

There is no lack of English translations of the Koran. Those by Sale, Palmer, Rodwell are well known, and each is distinguished for special points of value. In addition, we have had in recent years four translations by Mohammedans. Nevertheless, this is the first translation with a critical rearrangement of the contents of the chapters and it therefore fills a gap. One cannot state more clearly the justification for this piece of scholarly work and its character than by quoting from the preface:

The translation goes frankly on the assumption that the Qur'an was in written form when the redactors started their work, whether actually written by Muhammad himself, as I personally believe, or by others at his dictation. This conclusion also has been forced upon me in the course of my work. The translation itself must furnish the proof. If, by the hypothesis that the present form of the Qur'an rests upon a careful reproduction of a confusion of written documents, that confusion has been in any considerable number of passages cleared up, the hypothesis will have justified itself. All the possibilities of confusion in written documents have had to be considered—corrections, interlinear additions, additions on the margins, deletions and substitutions, pieces cut off from a passage and wrongly placed, passages written on the back of others and then read continuously, front and back following each other. It is to this, rather than to textual defects, or to confusion in Muhammad's own thought and style that the dreary welter of the Qur'an so often deplored by Western writers is due.

Dr. Bell of the Edinburgh University has unraveled many of the puzzles that confront the reader, but he has also left unsolved a still larger number. His translation is accurate but not always literal, as we have in Palmer's translation. The devices used to indicate altera-

tions, substitutions and correction of the text are not always easily grasped. Dr. Jeffery of Cairo is preparing a critical edition of the Koran text, which when completed will be of great value to all missionaries to Moslems. It will facilitate their task of interpreting the Gospel to those who have, in their own sacred book, countless stumbling blocks against a right understanding of the Holy Scriptures.

S. M. ZWEMER.

Tuan Hoover of Borneo. By Frank T. Cartwright; 186 pp. \$1.75. Abingdon Press, New York, 1937.

The work of the Christian missionary has never been easy, but even so, unusual difficulties were encountered by James Matthews Hoover, the stalwart bearer of the Gospel into the steaming jungles of Malaya.

"Tuan Hoover," a Pennsylvania village boy, shortly after the turn of the present century, heard the call to the foreign field; he obeyed and spent thirty years as a real pioneer missionary of the Methodist Episcopal Church. Blest with an unusually rugged physique and ability to withstand hardship, he was the ideal type for the particular work he was called upon to do. How well he did it, and how enduring are the results he left behind must stand as a monument which all Christians may well admire.

Mr. Hoover began his work in Malaya with only a moderate preparation, but it was soon determined that he was the man to take over the difficult task of carrying the Gospel to the Chinese immigrants from Foochow who were settled in Borneo. He accepted the challenge and went to work among them—on a crocodile-filled river in the malaria ridden jungle. Here he found them, miserable, afraid and alone, overwhelmed with home-sickness for their homeland.

With all the strength of his huge body and stout heart he set to work. Among the material advantages he brought to them were electricity, an ice plant, lights and other conveniences to

make a modern village; he introduced the bicycle into Borneo and organized river fleets and little holding companies to keep alive the commercial life of the community. At the same time he was winning them to God, spreading the Gospel of Christ farther and farther into the Dyak-head-hunter filled jungles. Finally in 1935 in Sarawak, at the age of 63 he passed into the greater Glory Beyond, but not until he had seen a large part of his ambitious plans mature and bear fruits.

Dr. Cartwright, the Secretary of the Methodist Episcopal Board of Foreign Missions, was himself a missionary for eleven years in China. His personal contacts with Hoover left many memories which are brought out in glowing, moving biography that depicts true Christian adventure as well as inspirational achievement.

MARSHALL R. HALL.

Ship East—Ship West. By Elizabeth Miller Lobingier. 87 pp. \$1.00. Friendship Press, New York. 1937.

This is a children's book with a definite purpose—to train the youthful mind in the way of peace among nations. In six different stories, children are told that nations need not fight when they have disputes to settle. War is shown to be foolish, and in summing up a list of war's evils is contrasted with the blessings of peace. The book deserves a wide reading among our children, seeing how important it is that right ideals should be constantly set before them.

Little Talks to Little Folks. By C. A. Puncker. 92 pp. 1s. Pickering & Inglis, London. 1937.

The author has given children's talks for over 25 years, and the stories in this volume are the ones that seemed to impress his small hearers most. Realizing that the only way to get the children's attention is to interest them, he introduces a variety of subjects—ants, watches, escalators, and for the curious—"bent sunbeams." These talks are a practical help to those who would lead the "lambs into the fold."

New Books

Church Comity. A Study of Cooperative Church Extension in American Cities. H. Paul Douglass. Garden City, N. Y., Doubleday, Doran & Co., for Institute of Social and Religious Research, 1929. (Out of print.)

Church in the Changing City. Case Studies Illustrating Adaptation. New York, George H. Doran Co., for Institute of Social and Religious Research, 1927. (Out of print.)

Community Survey in Relation to Church Efficiency. The. Charles E. Carroll. New York, Abingdon Press, 1915.

Negro Problems in the Cities. Thomas Jackson Woolter, Jr. New York, Institute of Social and Religious Research, 1928. (Out of print.)

1000 City Churches. Phases of Adaptation to Urban Environment. H. Paul Douglass. New York, George H. Doran Co., for Institute of Social and Religious Research, 1926. (Harper & Brothers. \$2.50.)

Redemption of the City. Charles Hatch Sears. Philadelphia, The Griffith & Rowland Press, 1911. Cloth, 50 cents; paper, 35 cents.

Social Characteristics of Cities. William F. Ogburn. Chicago, International City Managers' Association, 850 E. 58th Street, Chicago, Ill., 1937. Paper, \$1.00.

Strategy of City Church Planning. Ross W. Sanderson. New York, Institute of Social and Religious Research, 1932. (Out of print.)

The Shame of Our Cities. By Lincoln Steffens.

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A BOOK of worship in song, combining a hymnal for general church use, and a song book for evangelistic purposes. Only songs sound in the faith and inspirational in character included—emphasizing Evangelism, Missions, and the Deeper Life. Many of the new—the best of the old.

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Types from City Streets. By Hutchins, Hapgood, New York, 1910.

Christian Message in a Non-Christian World. Hendrik Kraemer. 455 pp. \$3.00. Harper Bros. New York. 1938.

Fun and Festival from India. Rose Wright. 48 pp. 25 cents. Friendship Press. New York.

Obituary Notes

(Concluded from 2d cover.)

of Mr. and Mrs. Chas. L. Fry and was graduated from Muhlenberg College in 1916.

Mr. Cecil Henry Polhill, a member of the original "Cambridge Seven," died at his home at Hempstead, England, March 9. Two other members of this "Cambridge Seven" are still living, Sir Montague Beauchamp and D. E. Hoste of the China Inland Mission. Mr. Polhill was educated at Eaton School and was converted and led to offer his life to Christian service through the late Dwight L. Moody. He sailed for China in 1885 and served as a missionary in Shensi, Kansu and Szechwan, where he did effective work among the Tibetans on the western border of China. He retired from China in 1902 but continued to give himself and his means to promote the work of the China Inland Mission.

Rev. Charles Scott Deming, an American Methodist missionary in Manchuria and Korea for thirty-three years, died in a Brooklyn hospital on March 15. For a number of years he was an officer of the Christian Literature Society of Korea, and had translated several theological books into Korean. He returned from Manchuria on furlough last December.

Dr. W. Courtland Robinson, former editor of *The Presbyterian*, died in Delhi, New York, March 15. He was chairman of the committee which in-

roduced the pension plan of the Presbyterian Church.

Dr. George B. Winton, missionary, editor and educator, died March 11, in Nashville, Tenn., in his 78th year. Soon after entering the ministry of the Methodist Church, South, he went to Mexico, where he served as pastor, president of the theological school in San Luis Potosi, and as editor of *Evangelista Mexicana*. From 1926 until his death he wrote regularly the "Watch Tower" column of the *Nashville Christian Advocate*.

Rev. Harry Compton, one of the earliest educational evangelists in South America, died December 30, in Delaware, Ohio. He had been on the retired list since 1919. He first served in Chile, then in Montevideo, and later was president of Quito College, in Ecuador.

Miss Emily L. Peterson, Presbyterian missionary in India since 1913, where she was principal of the Girls' Middle School in Saharanpur, died in India, March 17, at the age of 58. Miss Peterson worked in the New York City Mission for five years before going to India. There, in addition to directing the Indian faculty and about 150 students, she spent many hours visiting in homes, going into areas where cholera and small pox were raging in order to bring comfort to the suffering; helping in community projects and working for the better education of women.

Mrs. Isabel Edgar McFarland, wife of Rev. A. J. McFarland, D.D., passed to the Heaven Home, in February in Latakia, Syria. Here they began their work on the Mission Field in 1906, at Mersine, and at Latakia after the war. Mr. and Mrs. McFarland were among that band of veteran missionaries of the Reformed Presbyterian Church. Dr. McFarland is retiring and returning to America this summer.

THE LIFE OF GEORGE BOWEN, OF BOMBAY

By ROBERT E. SPEER

This is the biography of a very remarkable Christian missionary to India and for twenty years the influential and able editor of the *Bombay Guardian*. Dr. J. Sumner Stone called him, "The White Yogi."

When George Bowen died in 1888 there was call for a worthy biography but its preparation was delayed. Later all the biographical material—including his diaries, letters, reminiscences, and the books and pamphlets of which he was author—was turned over to Dr. Speer. This material has now been put into shape for publication and the result is a frank and stimulating picture of the man,—his experiences, unique character, forceful views and methods of work. Here is a life story that is of absorbing interest and will richly reward the thoughtful reader. The book is now ready for delivery.

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