

# THE MISSIONARY REVIEW the WORLD

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**Religion in Turkey Today**

*Charles T. Riggs*

**A Visit to Dutch New Guinea**

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**What a Down-Town Church Can Do**

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**Looking to the City of Tomorrow**

*.Charles H. Sears*

**Shall We Discontinue Institutional Work?**

*G. Baez Camargo*

## Dates to Remember

- July 11 to 15—Bethesda, Ohio, School of Missions. Mrs. John Seward, 902 North 6th Street, Cambridge, Ohio.
- July 11 to 19—Northfield Missionary Conference, Northfield, Mass. Mrs. Gula Plummer, 330 West Emerson, Melrose, Mass.
- July 18 to 24—Mountain Lake Park, Md. Interdenominational Summer School of Missions. Mrs. B. H. Sincell, Oakland, Md.
- July 12 to August 17—Winona Lake School of Theology, Winona Lake, Indiana.
- August 21 to 27—Chautauqua, N. Y., Institute of World Missions. Miss Louise B. Woodford, 930 23d Avenue, North, St. Petersburg, Fla.
- August 23 to 29—World Conference on International Friendship Through the Churches, Larvik, Norway.
- September 11 to 16—International Convention of the Disciples of Christ, Denver, Colo.
- September 19 to 30 (tentative)—School of Missions. Mrs. Mitchell Langdon, Tex.
- September 21 to 28—General Council, United Church of Canada, Toronto, Canada.
- September 26 to 30—Southern California (Los Angeles) School of Mission Study. Mrs. H. M. Horn, 1811 Huntington Drive, South Pasadena, Cal.
- October 4 to 5—Warren, Ohio, School of Missions. Mrs. George Konold, 314 Scott Street, N. E., Warren, Ohio.
- October 5 to 12—United Lutheran Church in America, Biennial Convention, Baltimore, Md.
- October 14 to 20—American Lutheran Church, Biennial Convention, Sandusky, Ohio.
- October 20—Baltimore, Md., Institute for Church Women. Mrs. Bruce H. McDonald, 515 West Fayette St., Baltimore, Md.

## Personal Items

Dr. Sam Higginbottom, of Allahabad, India, arrived in America in time for the Presbyterian General

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—  
July  
August  
September  
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Assembly. He will remain in this country for about a year, speaking in various parts of the United States.

\* \* \*

Dr. Stephen J. Corey has resigned from the presidency of the United Christian Missionary Society to become President of the College of the Bible at Lexington, Kentucky. Dr. Corey has given thirty-three years of his life to the cause of world missions.

\* \* \*

Dr. Frederick Scovel, Presbyterian missionary at Tsining, Shantung Province, China, was seriously wounded by a Japanese soldier the first week in June. Dr. Scovel was attempting to protect the nurses in the mission hospital when one of the soldiers shot him in the side. It is reported that he has an excellent chance of recovery.

\* \* \*

Dr. Enrique C. Sobrepena of Manila has been unanimously elected as Executive Secretary of the Philippine Federation of Evangelical Churches, an interdenominational organization representing the whole Protestant movement in the Philippines. He succeeds Dr. Higdon who remains in America for a time, after which he hopes to return to Manila to engage in interdenominational work.

\* \* \*

Rev. Lewis Seymour Mudge, D.D., LL.D., after 17 years of faithful service as the Stated Clerk of the General Assembly of the Presbyterian Church, U. S. A., has been honorably retired at the age of 70. Dr. Mudge has rendered a remarkable service to the whole Church and to the Cause of Christ by the faithful and efficient way in which he has carried his heavy responsibilities. Temporarily, he is acting as General Secretary of the Board of Christian Education for the Church, filling the place of Dr. Harold McAfee Robinson, who has been ordered to take a rest on account of ill health.

## AN ACKNOWLEDGMENT

By an oversight, two charts used in the June REVIEW, pages 265 and 291, were not credited to the book, "The American City and Its Church," by Dr. Kincheloe, published by the Missionary Education Movement. There were also two quotations on pages 286 and 294 from the book by Dr. Robert Searle, "City Shadows," also published by the Missionary Education Movement. We gratefully acknowledge these sources.

## Obituary Notes

Rev. Roger C. Cumberland, an American Presbyterian missionary to Iraq for the past fifteen years, was fatally shot by a Kurd at Dohuk, forty miles from Mosul, on June 12th. The Kurd escaped to the desert. No reason for the attack is known. Mr. Cumberland was born in Verne, California, forty-three years ago, and began his missionary service in East Persia in 1923, going soon afterward to Mosul, Iraq, and then to Dohuk. He made long trips to the villages of tribesmen, living with the people and establishing Christian centers among them. He is survived by his wife, Mrs. Harriet Gunn Cumberland, who went to the field in 1928.

Rev. Edwin F. Frease, D.D., a Methodist missionary in India and North Africa for 44 years, died in Canton, Ohio, April 22. Dr. Frease went to Bombay in 1888, and one year later was transferred to Baroda, where for 20 years he was pastor, Superintendent of Gujarat District and editor of a Christian publication. He also translated the catechism and other Christian books into the native language. In 1910, he was chosen to take up a new work among the Mohammedans of North Africa with his

(Concluded on page 321.)

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## THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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## Editorial Chat

The July and August numbers of the REVIEW are combined into one. The next issue will be September, and will come from the press about August 25th. It is to contain some very interesting and valuable articles on the Madras Conference Topics; others on the City, Brazil, Tibet, Africa and "How to Interest Students in Missions." Miss Grace McGavran will begin her contributions on Best Methods for Promoting Missionary Interest at Home. Do not miss this number because you are absent from home. Write to give any change of address.

Here are some recent comments to indicate why you and your friends will find the REVIEW of interest and value: "I am an interested reader of the REVIEW. I both enjoy it and profit by it. You are rendering incalculable service to the cause of the Master's Kingdom in the world. God bless you!"

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## Obituary Notes

(Concluded from 2d cover.)

headquarters in Algiers, where he served until he retired in 1932.

\* \* \*

Dr. Maria White, who went to Sialkot, India, as a United Presbyterian medical missionary in 1886, died in Wilkensburg, Penna., March 20, at the age of 84. She was the first woman doctor to serve in the Punjab and after repeated efforts secured enough money to build the Sialkot Memorial Hospital. She also established a clinic at Pasrur and in 1910 built a small hospital there with her own funds which she named the White Memorial Hospital in memory of her parents.

\* \* \*

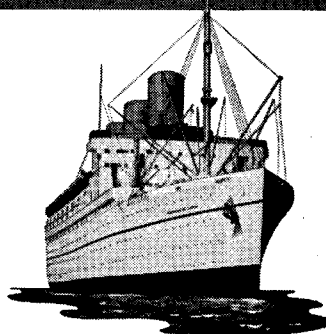
John Elijah Case, father of Brayton C. Case of the American Baptist Agricultural School in Burma, died February 8 at the age of 81. John E. Case went to Burma in 1882. Due to the shortage of missionaries he would not take any furlough and stayed continuously on the field until 1901. He then came back to America, broken in health, and did not return.

\* \* \*

Mr. Albert G. Adams, honorably retired Presbyterian missionary to West Africa, died on May 27th in Cincinnati, Ohio. In 1902, Mr. Adams heard that a mission treasurer was needed in the West Africa Mission and applied for the position. The position entailed an immense amount of work in handling shipments, keeping accounts and dealing with all the intricate problems involved in connection with French Customs. In 1935, after he had served for thirty-three years, the French Government recognized the high quality of his work by awarding him the "Order of the Black Star of Benin," the highest government honor given in Africa.

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(see article by Richard Scully—page 335)



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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## Topics of the Times

### WHAT DO WE SEE IN THE WORLD?

The earth is made up of material things, of animals and people. History is a series of events, discoveries, disasters, conflicts, human problems and heroic deeds. What do we see when we look at the world of matter and of time?

In an automobile men see different things according to their interests, experience, viewpoint. They see a beautiful piece of mechanism or a pile of junk; a wonderful invention or a mystery; a possible joy-ride or a vehicle for business; an expense or a means of profit; a family asset or an engine of destruction.

What do you see in a sunset—a “weather breeder,” a mass of clouds and sunlight, a wonderful picture or an evidence of the glory of God, the Creator?

There is a similar variety and contrast in the way men and women look at the heavens on a clear night, on a school, a church, on the Bible, or on money. In a baby some see a cute plaything, others a nuisance, an adorable bit of humanity, a son and heir, ransom money, the making of a possible criminal or a future servant of God and benefactor of mankind. How differently, too, men look at a cross!

When the hosts of Syria came against Israel and besieged the city of Dothan, Elisha's servant saw only horses and chariots and an enemy's army; but when his eyes were opened he saw horses and chariots of fire—the encircling hosts of God assuring victory.

In a multitude of people did Jesus see only a mob or possible commercial asset? No, He saw hungry, straying “sheep without a shepherd”; He saw men and women whom He had come to save. At Athens, the apostle Paul was not impressed most by the wisdom of the Greeks or by the beauty and expense of the Parthenon, but

by the need of the Athenians for a knowledge of the true God and for the life offered through Jesus Christ.

What we see indicates what we are and what are our chief interests. These determine our ambition and plan of action. What Japan sees in China and the Chinese is vastly different from what the Christian missionary sees—and these different viewpoints lead to opposite courses of action and opposite results.

The summer is here, with its opportunities for work and play, for travail or travel, for self-indulgence or for service. Where and how will we and our families spend the summer if we have an opportunity for choice? There are factories and offices for constant toil; there are summer resorts where the world, the flesh and the devil hold sway; there are camps and summer conferences that offer opportunities for Christian fellowship, wholesome recreation and spiritual growth. Which will we choose?

The Christ-centered and Christ-controlled life has a different viewpoint from that of any other life; and the results are different here and will be through all eternity.

“The things that are seen are temporal, but the things that are not seen are eternal.”

### NEW STEPS IN JAPANESE SHRINE WORSHIP

It seems self-evident to many Christians that the act of obeisance at the Japanese State shrines transgresses the implications of monotheism and violates the explicit requirements of God as found in the first and second commandments. This is so fully borne out by a careful study of State Shinto, that it comes as a distinct shock to find some Christians willing to bow at these shrines, to direct students under their care to attend and

bow, and to influence Christian leaders to acquiesce. Imperfect apprehension of the moral implications may explain this tragic anomaly.

In the ancient and modern conflict between Christ and "Cæsar," the issue eventually becomes clear. The significance of the attitude of mind which the Japanese Government desires to develop in every subject of the Empire is becoming evident—namely the entire subservience to the Japanese State and the worship of "spirits" other than Jehovah. Recent events in Korea are making it clear that the ultimate question that Christians and churches are facing there is that of monotheism or polytheism.

We are convinced that if Christians yield to Government requirements that students attend and do obeisance at Shinto shrines, later demands will lead to further acquiescence in Shinto worship. Two missionary teachers who attended the shrine were soon ordered to make offerings at the shrines. No official, whatever he might say about the act of obeisance, can deny that the offering of sacrifices to "spirits" is a religious act. When missionaries have declined to make such offerings, their educational qualifications have been rescinded.

When a Christian School Board declared that it would do *all* that the Government required, the missionary principal (who had done obeisance) demurred, but the Board members told him there was no difference between obeisance and meeting other requirements. In connection with the war in China the orders of the Government show what is at the core of State Shinto worship. On September 21, 1937, the Japanese army invading China was halted and prayers for victory were offered to Amaterasu-Omi-kami (the Goddess of Heaven). On February 11, 1938, the whole Empire was ordered to go to the shrines and pray for victory. Christians, formerly excused, are no longer permitted to absent themselves. The police in Chosen have volunteered the information that they are driven by the military, "who look upon Amaterasu-Omi-kami as their god," to compel the Christian schools to do obeisance.

Coercion, in various forms, is being used to make it appear that "right-minded Christians" have no difficulty in doing obeisance. All Christian gatherings have long been under police surveillance, with special severity in the case of those Christian bodies which have shown scruples about doing obeisance. All over the country people are being urged to purchase "Kami-dan" (god shelves) and small replicas of the shrines, and to install them in their homes. Once installed, these must be treated with special reverence.

Christian leaders in Korea who will not do obeisance are being imprisoned. No warrant is

necessary for such arrests, and no trials are held, but these people are told that if they will do obeisance all else will be forgiven.

At meetings of Christian organizations the demand is made that they adopt resolutions favoring obeisance. When one Presbytery met, the town was filled with soldiers and Christian leaders were told that the town was under martial law, that failure to obey orders meant death and that resolutions "must" be passed approving obeisance at the shrines, even by the Presbytery itself. Such pastors and elders as were suspected of opposition were detained at the police station, while weaker brethren were persuaded to propose such resolutions. The small affirmative vote was heralded as the action of that Presbytery! When the men detained at the police station were released and wished to rescind the resolution, the police declared that such action would not be tolerated.

Some Christian congregations are also being coerced, as in one province where the Governor ordered the churches each time they met to go in a body to the Shinto shrine and do obeisance. If there was no shrine in the village the church was ordered to erect one on its own property. In this province, an oath of allegiance to Japan must be repeated in unison by those in the church; the Japanese calendar must also be substituted for the Christian calendar. Such "regulations" corroborate the conviction that the Government intends to force "obeisance" upon the whole population. A year ago, in another province, it was announced that a Shinto shrine would be erected in every village, and each household would be ordered to contribute toward the cost. When Christians objected, "pressure" was exerted to compel contributions.

The issue is being drawn more and more definitely and more and more clearly it is seen that the issue is actually:—"Will the Christian Church do obeisance at Shinto shrines to 'spirits' other than Jehovah?"

A missionary says, "We are trying to live up to our Lord's words in Matthew 22: 21. . . . There is no danger of God's demanding the things that belong to Cæsar, but it is a historic fact that Cæsar has often demanded the things that belong to God. . . . We do not pretend that conditions here are as severe as those in the first three centuries (under Rome) but the differences are rather of degree than of kind."

Christians need to awaken to the facts in regard to this struggle between Christ and the Japanese Cæsar, and to aid in the effort to keep Christian schools and the Christian Church from entering the road which is likely to end in apostasy. To many a Japanese subject, the demand

"Choose ye this day whom ye will serve" is a terrible reality.

### THE UTRECHT CONFERENCE—"THAT ALL MAY BE ONE"

Last summer's interchurch conferences, at Oxford and Edinburgh, were followed by a special delegated conference at Utrecht, Holland, May 9th to 12th, called to plan for a proposed World Council of Churches. This Conference was presided over by Dr. William Temple, Archbishop of York, and was attended by about fifty-six delegates and twenty-five other representatives from twenty-one countries. Many denominations were cooperating, including the Old Catholic and Greek Orthodox churches. Among the delegates were Dr. Francis C. M. Wei of China, Mr. Thomas David of India, Dr. John R. Mott and Dr. A. L. Warnshuis of the International Missionary Council; Dr. Kenneth S. Latourette, of Yale; Dr. S. M. Cavert of the Federal Council of Churches of Christ in America, Dr. Adolf Keller of Switzerland, Dr. J. H. Oldham, William Paton and the Archbishop of York, of Great Britain.

The Conference unanimously adopted a form of constitution, recommended for the World Council of Churches, which will be submitted to the various constituent bodies for their criticism or approval.

Reporting on the Utrecht Conference, Dr. Latourette says, "In our day, as in no other, the Christians of the world are beginning to come together and to find in their common Lord a bond which is stronger than the rising divisions of international jealousy and hatred. Growing Christian fellowship in a divided world cannot but give to thoughtful souls convincing evidence that in the Church of Christ is a superhuman power that makes for love and trust."

While practically all truly Christian churches believe in promoting unity of spirit and harmony in operation among all followers of Christ, there are strong differences of opinion as to how these objectives may best be brought to pass without compromise in matters that are considered essentials. The United Free Church of Scotland, for example, considered the subject at its recent General Assembly and proposes to withdraw from the ecumenical movement on the ground that their affiliation would "endanger the whole position of religious freedom, religious equality and voluntarism for which the United Free Church has contended and suffered." "State Churchism vs. Free Churchism," the historic Episcopate, and cooperation with some church bodies that are considered "non-evangelical" are among the dangers to which objection is made.

The recent General Assembly of the Presby-

terian Church U. S. A., on the other hand, was the first ecclesiastical body to vote to approve cooperation with this proposed "World Council of Churches."

Those who become members of this fellowship will appoint members of the Assembly of 450 members, which will include lay and clerical, men and women. There will also be a Central Committee of which Dr. Visser t'Hooft of Holland and Dr. Henry Smith Leiper of New York were elected secretaries.

At the Stockholm Conference in 1925 the slogan was "Doctrine divides; service unites," but at Utrecht the conviction was that there must be a solid foundation in a Christian faith that unites. The doctrinal basis, unanimously adopted for submission to the various churches, had as its main point "*the acceptance of our Lord Jesus Christ as God and Saviour.*" Representatives of some groups—such as the Unitarians and Czechoslovakian Church—objected to this basis, but without avail.

The proposed World Council of Churches will not attempt to judge orthodoxy or to exercise authority over the constituent churches. It will be consultative and cooperative, not legislative.

A provisional Committee was appointed to carry forward the work of the Conference, with the following members from the United States: Dr. J. Ross Stevenson, Dr. John R. Mott, Bishop George Craig Stewart, Dr. A. R. Wentz, Dr. Samuel M. Cavert and Mr. Charles P. Taft.

Whatever may be the differences in opinion as to the feasibility of such a World Council of Churches, or the methods and characteristics that should mark such a Council, there can be only sympathy and admiration for those followers of Christ who seek to fulfil His prayer "that they all may be one, even as thou, Father, art in me and I in thee, that they also may be in us; that the world may believe that Thou hast sent me." All disciples of Christ are called to form a united stand against paganism, atheism and materialism, against sin and selfishness and to promote a united faith in Christ with a growth in loyalty, love, cooperation and sacrificial service.

As Dr. A. L. Warnshuis says: "The missionary significance of the proposed Council consists in the recognition of the world-wide character of the Christian Church. A primary purpose of its organization is to make visible the essential unity of the churches throughout the world that are in agreement with the doctrinal basis stated above. The possibility of now organizing a world-wide Council of Churches is accepted as a demonstration of the results of the missionary service of the Church. "Ecumenical" means the "inhabited world," and that includes more than North

America and Europe. Christian missions have now made it possible to speak of an 'Ecumenical Church.' The form of organization of the proposed Council is based upon the experience of the International Missionary Council.

"The missionary work of Christ is not finished, but only well begun, and it will necessarily be one of the primary responsibilities of the Council, when organized, to cooperate in the advancement of missionary endeavor everywhere, so as to strengthen and extend the churches in every part of the world. The realization of the missionary responsibility of the Council in its service is essential to the achievement of its purpose; otherwise it will become merely an academic debating society. Missions are no mere department of the life of the Church, to be remembered only by a minority of its members. The whole life of the whole Church must be directed to the fulfilment of its world-wide evangelistic mission."

### MISSIONS AT THE GENERAL ASSEMBLY

It seems hardly possible that any future meeting of the Presbyterian General Assembly, at least for fifty years to come, should surpass in missionary significance the Sesqui-centennial Assembly, with its two days of pre-assembly conferences, which convened from May 24th to June 1st in Philadelphia's Municipal Convention Hall. Even the distinctively Foreign Mission Centennial Assembly of last year can scarcely be compared with it. Everything seemed to combine to make it a record Assembly. More than 150 of the Church's missionaries were present; the Board Exhibits were most appropriate and attractive; the arrangement and atmosphere of the great "Hall of Fellowship," beneath the huge Convention Hall, left nothing to be desired for the meeting of old friends and the making of new, within and without the missionary group itself; the inspiring foreign mission gathering after the Evangelism Conferences, followed by the delightful fellowship dinner the next day; the world-wide Communion service of more than 6,000 after the Moderator's sermon; the Women's Reception to missionaries; the Stewardship Breakfast and the Men's, Women's and Young People's Fellowship Dinners for 6,000; preaching by scores of missionaries through all that region, in churches of many denominations; the Vesper Prayer Conference led by Dr. Cleland McAfee, with reports from all the mission fields and intimate intercession; the gathering of many thousands in the Great Hall, the platform crowded with missionaries and Board officers, to hear Mrs. Carruthers

from India, Dr. Stanley Smith from China and the veteran Secretary Robert Speer picture the world's need and the proved sufficiency of Jesus Christ to meet it; and finally, on the last great day of the feast, the presentation of the Report of the Assembly's Standing Committee on Foreign Missions, with its courageous, forward-looking resolutions—all this constituted a program not likely to be forgotten by Commissioners or visitors. It renewed assurance of the fulfilment of the promise of the retiring moderator's confident sermon, "*I will build my Church.*" Dr. Foulkes called the Church, with impassioned appeal, to believing prayer and consecrated effort, both in behalf of suffering China and sinning Japan, and for all mission lands, where, though the harvest is great and the laborers few, yet the Lord of the harvest is wonderfully blessing both the sowing of the seed and the garnering of the sheaves.

The fact that this Assembly was entirely free from the doctrinal and judicial contentions, which have disturbed and saddened many recent Assemblies, and that many encouragements were in evidence that seem to point toward an early reunion of all branches of the Presbyterian order and the ultimate fulfilment of our Saviour's prayer "that they all may be one," contributed greatly to the missionary inspiration of this Assembly. Great encouragement was derived also from the fact that, in spite of the current financial recession and the disturbed state of the world, the Board of Foreign Missions has received more than \$500,000 toward its special Centennial Fund of a million dollars for the reinforcement of a depleted missionary force and the restoration of missionary salaries. The group of consecrated women present, who had just come from a week of soul-stirring conference at Buck Hill Falls, were enthusiastically, if not enviously, applauded on their report that, instead of raising a mere half of their Centennial allotment, they had raised every dollar of it. The Presbyterian Board, though made tragically short-handed by many recent retirements from its executive staff, yet rejoices in the finding of able and devoted successors for some of the veterans, and is devoting its energies to the development of new plans for increasing its official and field efficiency, and for calling the finest new recruits to the colors. The new Century of the Church's Foreign Missions opens with a cheer.\*

COURTENAY H. FENN.

\* The Rev. Charles W. Welch, D.D., of Louisville, Kentucky, was elected moderator to succeed Dr. William Hiram Foulkes of Newark; and Dr. William Barrow Fugh of Chester, Pennsylvania, was elected Stated Clerk for a five year term to succeed Dr. Lewis Mudge, who is honorably retired at seventy years of age.

# Religion in Turkey Today

By the REV. CHARLES T. RIGGS, Istanbul, Turkey  
*For forty years a missionary of the American Board*

THERE appears to be prevalent an impression that Turkey has thrown off her Mohammedanism and is trying to go along without any religion. To understand what has happened, we must first distinguish between official and personal attitudes. Officially, the United States might be said to have no religion, since Church and State are entirely separate. But that would be misleading. Officially, Turkey has pronounced herself to be entirely secular; but religion is ingrained in the life and thought of her people, as it always has been.

There is no such anti-God movement in Turkey as exists in the United States of Soviet Russia. There is in Turkey no organized attempt to eradicate religious faith and sentiment; any such attempt would be rigorously opposed even by the secular Government. Nor has there been any attempt to get rid of the mosques, or even of Christian churches or Jewish synagogues. Religious worship goes on in hundreds of churches and in thousands of mosques, without hindrance. It is true that many old mosque buildings, long practically disused for lack of adjacent Moslem population, have been condemned and torn down. It is also true that churches have either been torn down or diverted to other uses, where the Christian population has disappeared. But these facts are not proof of anti-religious feeling. While the Turkish State is absolutely separated from religion, the Government has taken over the management of the mosque properties, and repairs or renovations are made by order of the Government which also sees to the payment of the clergy. As to the Christian churches, the Government is trying to regularize the affairs of each and to prevent a misuse of church funds by appointing some one for each church who shall be directly responsible to the Government for the correct use of its funds; this person is to be one designated by the church itself.

To understand the situation in Turkey today, one must remember the centuries during which the religious and secular powers were united; when the Sultan was also the Caliph, and was more powerful as Caliph than as Sultan, his religious dominance was paramount. In those days, the Moslem clergy had a strangle hold on things secular, through their influence with the Caliph in

his capacity as Sultan. One illustration of the power of the Moslem religion over the Ottoman State, was in the fact that the Sheikh-ul-Islam, who was the highest authority in the Moslem religious courts—the Chief Justice, so to speak, of the Mohammedan Supreme Court—was the only power legally entitled to pronounce a decree deposing the Sultan. Now, in these Republican days, when the dominance of the old Sultans is held to have been the cause of the many disasters to Turkey, this union of religion with the highest secular authority is regarded as a calamity. Steps have therefore been taken to abolish the power of the Moslem clergy for the purpose of preventing any return to the old absolutism and tyranny such as existed in the days of the Sultans.

Unfortunately, in the process, much of the ethical influence of the clergy has also gone. The abolition of the old mosque schools for children and the more recent abolition of the *medresse*, or theological schools, the reduction of financial aid from the State to mosques, the forbidding of the use of clerical dress on the streets, the abolition of all civil compulsion in the observance of Ramadan (the annual month of fasting) and finally the suppression of the early morning “call to prayer” on the ground that it woke many people up who did not wish to pray at that time—all these and other new regulations have given the religious leaders an inferiority complex. They feel that their authority is gone, and the average man no longer looks up to them as the models in all things ethical as well as religious.

One of the most ominous results of modern regulations is, that in the secularization of all schools and in the suppression of mosque schools, children no longer have any religious training aside from what they may receive in their own homes from their parents. Since the reading of the Koran in mosques is still in the Arabic language, and since no school lower than the University is allowed to teach Arabic, children no longer commit the Koran to memory or learn its precepts. And with the suppression of the theological seminaries, one wonders just where Turkey will obtain religious leaders of the future; certainly they will not have the preparation they formerly received. There is a course in Moslem theology offered in the University, but at last accounts there

were no students who had enrolled in that course!

The larger mosques, and to a certain extent the smaller ones, are still frequented by worshipers, especially during the fast-month of Ramazan. In some places, owing to the substitution of Sunday for Friday as the weekly holiday, one finds more people attending the mosque at the noon prayer on Sunday than on Friday. Yet in most mosques, Friday is still the great day and often there will be many hundreds in each of the larger mosques of Istanbul for the noon prayer on that day.

Popular interest in religion in Turkey is noticeable in another and more unusual way—in the sales of the Christian Scriptures through the Bible Society colporteurs. Those parts of the new translation that have been issued in the new alphabet have met with a good sale; and many Turks are reading the New Testament to find out what this Protestant Christian religion is. The Bible Societies have opened a new store on the main street of one of the great business quarters in Istanbul, with an attractive show-window where open Bibles are constantly displayed; and these attract much attention from passers-by. There is, and has been for many years, a weekly service of worship of one of the Evangelical churches in the Turkish language; it is a rare Sunday when two or three or more Turks are not present—men who are professedly Moslems, but who wish to learn what Evangelical truth is.

There has been considerable misunderstanding as to the attitude of the Turkish Government toward Christian communities today. These are not being interfered with, except in certain individual cases in cities remote from the centers. There are scattered groups of Gregorian as well as Protestant Armenians in many towns in Anatolia, and each of these conducts its public worship. In Talas, near Cæsarea in central Asia Minor, the Protestants were told they could go to the church in Cæsarea, four miles or more away, but were forbidden to continue their worship in Talas. This was decreed by a peculiarly hard-hearted governor who has since been removed. In Sivas, a little farther east, the Gregorians have likewise been forbidden to gather in their church. But with rare exceptions, services go on wherever there are Christian groups large enough to sustain such. Four Evangelical churches in Istanbul continue their services as usual without hindrance.

The question of Christian Sunday schools has been more difficult, because of the name "school," which led the Government to classify them as unauthorized schools not under the Department of Public Instruction. Where Sunday schools are known as Services of Worship for Children, they go on unhindered. Another concession of the Government has been in allowing religious instruction to be given in day-schools where the

pupils are all of Christian families. The Armenian day-schools have thus kept on with their religious lessons; and one of the Mission schools in Istanbul has its Sunday services in a separate building; these are attended by Armenian girls only. As for leadership—priests, pastors and ministers of Christian churches of all denominations are on the same footing with the Government as are the *imams* of mosques.

Further, the publication and circulation of Christian literature is not forbidden in Turkey, and many Christian books have been on sale for a long time. Strangely enough, and without apparent reason, after a Turkish translation of Fosdick's "The Manhood of the Master" had appeared, all copies were confiscated by the Government, and the publishers were told it was "undesirable." But this prohibition was not on the ground of its being a religious book. The Government publication office itself has in recent years issued translations of European biographies of Jesus and of Mohammed; and now, within less than a year, it is hoped, the entire Bible, in modern Turkish and in the Latin type now adopted, will be issued from the press. This should meet with a good reception.

A comparatively new development along religious lines is the interest shown in the history of the early introduction of Christianity among Turkish tribes. A book has appeared by a Turk on this theme, showing the extent of the early prevalence of Christianity in central Asia among Turks; there has also been published a book by the celebrated historian, Dr. Fuad Keuprulu, on "The History of Religions Among the Turks" (1925), in which he gives considerable space to this matter. A philosophical work by Prof. Hilmi Ziya, of the University of Istanbul, "Turkish Philosophical Thought," treats of the same subject. Recently a long article appeared in one of the Turkish dailies, *Cumhuriyet* (Dec. 13, 1937), referring to three recent Italian publications on this topic, proving that Christianity existed in the early 13th century, before the days of Marco Polo. The author of this newspaper article read a paper at the Historical Congress held at the invitation of President Ataturk in September last, in Istanbul, in which he set out to prove that Christianity had already penetrated among the Turkish tribes by the second century after Christ. He is convinced that the supposed Nestorians, who introduced Christianity into China about the seventh century, were themselves Turks. He cites with hearty approval the writings of Dr. Alphonse Mingana of the John Rylands Library at Manchester, England, who takes the same view regarding the early introduction of Christianity among the Turks.

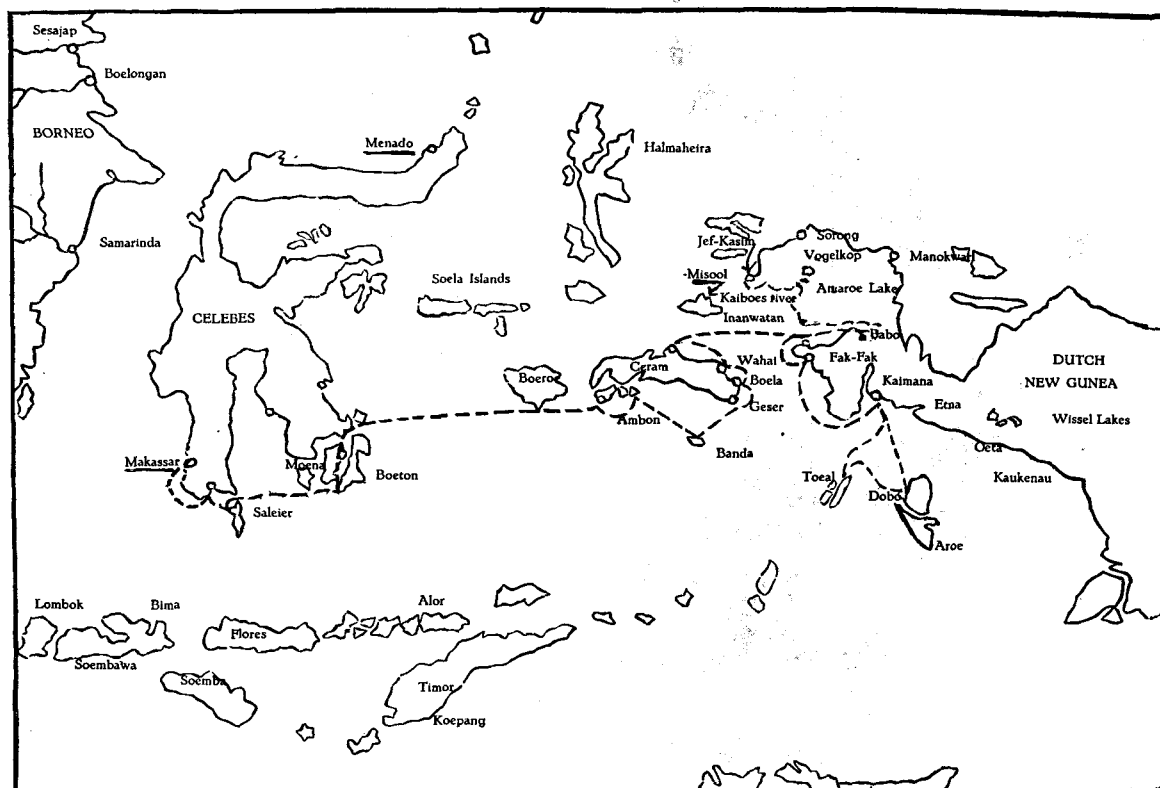
Such studies, and the idea that many of the



early Turks, before the days of Mohammed, were Christians will undoubtedly help counteract the nationalistic opposition to Turks becoming Christians today. We rejoice in all such light as can be thrown on the early spread of Christianity in Central Asia, as having a direct bearing on the attitude of the descendants of those same Turks today.

While one cannot point to any wide-open door among the Turks for the preaching of the Gospel,

it is certainly true that there is a more open-minded attitude among them toward the claims of Christ, especially if this can be dissociated from any political connections with so-called Christian nations. Nationalism is still rampant in Turkey and whatever presentation can be made of the Gospel, it must be free from any attempt to interfere with this. Thus we may hope for an increasingly favorable reception of truth as revealed in Christ.



THE DUTCH EAST INDIES—SHOWING MR. JAFFRAY'S RECENT JOURNEY TO DUTCH NEW GUINEA

## A Visit To Dutch New Guinea

A Letter from R. A. JAFFRAY, Makassar, Celebes  
*Missionary of the Christian and Missionary Alliance*

WITH the exception of Greenland, New Guinea is the largest island in the world. I have recently returned from a visit to this almost wholly unevangelized territory. Every new tribe we reach with the Gospel adds a link in the chain that will bind Satan for a thousand years, and hastens his eternal doom. No wonder he tries to hinder.

The trip to New Guinea and back to Makassar took me twenty-four days, stopping en route at fifteen different places, three of which are in New Guinea. A map will show the location of the three new fields that we have definite hope to enter with the glad Message of the Gospel. Also in my possession I have a number of good pictures of native Papuans, most of which

are not presentable as originally photographed.

Our Bible School at Makassar is producing able native Christian workers for the field, and we want to find new unreached fields in which they can do pioneer work. We believe that the Lord will provide the right men and women, mission-



A NEW GUINEA HOUSE OF BAMBOO, IN THE JUNGLES

These houses are built from twenty to thirty feet above the ground, for protection from their enemies.

aries from home and Chinese missionaries, to go as His pioneers to these uttermost parts.

Our first stop, after leaving Makassar, was Ambon, a Christian island, the result of some three or four hundred years' labor by Dutch missionaries. We had several important interviews, gathering valuable information regarding New Guinea, which is under the control of the Government of Ambon. Brigadier Woodward and his wife, of the Salvation Army, were very kind and helpful. A number of earnest Chinese Christian friends knew us, as they are readers of *The Kalam Hidoep* (The Living Word), our monthly Malay magazine.

Our course was eastward to New Guinea, and the first port was Babo, an oil town, though the oil has not yet reached the surface. Some twenty

million American dollars have already been expended at Babo. They evidently have faith for oil! Have we faith for souls from the interior of this great unknown, unworked field? At Babo it was a pleasure to meet Americans—geologists and aviators, who are working for the joint oil concern. They had flown over much of the interior of this part of New Guinea and gave me much information about these recently discovered areas, where we want to go with the Gospel message. Again I felt that, if men for oil and for gold will leave all and go to the uttermost parts of the earth, why do not missionaries go with the Gospel? If they spend huge sums for that which will perish, why cannot we carry the imperishable Gospel to those Papuans of the interior who have never-dying souls to save? One hundred and twenty more Americans are expected to arrive at Babo during the year. When shall *we* begin to work for the precious souls of men who still sit in darkness and in the shadow of death?

We then sailed around to another port, the largest port of this part of New Guinea, Fak-fak. One Chinese merchant said that he had heard me preach in Makassar ten years ago, during my first visit to Makassar.

Mr. Cator, the Assistant Resident, has done a deal of rough work for the Government in the interior of Borneo, and is now doing much the same kind of work in New Guinea. Modestly he told me of his experiences, by sea, by land, afoot through the jungle, and by air. He has discovered lakes in the interior, and many new tribes of Papuans hitherto unknown to the world, people who have never been to the coast, for there was no road from their villages to the coast until the Government made a trail. These people had considered themselves the sole residents of this world.

I had asked the Lord to lead me to the right people, in order to get what information was necessary to start Gospel work among these hitherto unknown tribes. He surely answered prayer and led me to Mr. Cator and others who knew the facts, and were willing to help. Mr. Cator promised to do all in his power to recommend us to the Government for permission to work in the newly discovered lake regions. When one comes in the name of the Lord, even to the borders of these lands where Satan has indisputable control, the enemy tries hard to cast an indescribable gloom over one's soul, and to destroy faith for the onward triumph of the Gospel to every place where Christ is not named. At this stage it all seems such an utter impossibility.

The Papuan of the interior of New Guinea is perhaps the most degraded of all the races of mankind. He has sunk lower far than the Dyak, "the wild man of Borneo." He is not only a head-



WHERE WEST MEETS EAST—AN AIRPLANE LANDS AT BABO, DUTCH NEW GUINEA

hunter, but a cannibal. He kills and eats his human victim. Can the message of our Gospel save him? Can he too be transformed? We have seen the wild man of Borneo tamed, and become a humble, devoted follower of the meek and lowly Jesus—yes, thousands of them. But, can He save and change the Papuan also? It is the supreme test of the power of our Gospel. He has done it; He can do it; He will do it.

The man of the world, who does not know the transforming power of the Gospel, says that it will take generations to raise these people out of the deep mire of sin and superstition into which they have sunk. But, as never before, I believe that the Gospel which we preach is "the power of God unto salvation to *every* one who believeth." By the Holy Spirit, this message of the Life, the Death and the Resurrection of the Lord Jesus will instantly transform and cleanse the vilest heart and life, even though a man be a pagan cannibal of New Guinea. By believing in the Saviour, he becomes "a new creature" in Christ Jesus. As one has said, "The blackest, vilest, most debased, most debauched, polluted, filthy, unclean, hard-hearted, evil-tempered, lying, covetous, thieving, murderous, gray-headed sinner that ever tottered on this side of the grave, is reached and broken, and wonderfully saved and transformed by Him Who hung between two thieves

for sin." The Christ of the Cross transforms men.

In New Guinea we also met Dyaks. We could never mistake them. They had been brought over to New Guinea by the oil concerns to work as coolies. As I looked at them, and then at the Papuans—like a flash of light it came to me—Dyak evangelists from our Bible School will come over here, and teach these Papuans to love and trust, and to serve the wonderful Saviour that they have found! The Dyaks I met were not Christians, but there are many of our Christian Dyaks here in New Guinea, and we will yet find them. Yes, "the wild man of Borneo" will yet be the bearer of the Message of Salvation to the still wilder man, the Papuan of the interior of New Guinea. A leading Dutch official, whom I met, was impressed with the idea, and heartily approved of the missionary working with Christian Dyak evangelists among the cannibals of New Guinea.

A clear distinction must be made between Dutch New Guinea and British New Guinea. Also, it must be remembered that much noble work has already been done by the Dutch Missions, especially on the northeast coast of the island. One has said, using a rather unfortunate figure, that the Gospel has spread in some parts of this northeast coast of New Guinea like an epidemic! All credit to the brave men and women

who are working in these parts. Most of them, however, are far distant from the part of the fields of which we are speaking. Some work on the southwest coast has been done, but it is mostly in the port towns, and among the mixture of races who have settled there. Where we plan to go, no one else has gone with the Gospel. We have made it quite plain to all with whom we have spoken that we will not tread on the toes of any other missionary, for there is plenty of room. The Roman Catholics are attempting a good deal of work in Dutch New Guinea.

### 1. The Amaroe Lake District

This lake lies in the midst of the northernmost part of New Guinea, known by the Dutch as Vogel-kop, or Bird's Head. The lake forms, as it were, the eye of the bird. Lake Amaroe is reached from the southern coast up the Kaiboës river. The port town is Temin-aboeah. From this town, a Government trail has been recently completed to Lake Amaroe. It is not by any means an automobile road—only a trail, a walk of two or three days. "Rest Houses" have been provided on the way. A garrison of 100 native soldiers and three Dutch officers with their wives are now stationed there. One of the three Dutch officers is a doctor. I was assured that a lady could be carried over this road without trouble, as even a frigidaire and a billiard table had been transported to the lake!

The immediate population of Papuans around the lake is estimated at about 5,000, and there is in the whole district a population composed of various tribes of about 15,000 or 20,000, no one knows exactly how many. The chief tribe is called the Mention tribe. There seems to be no reason why missionaries may not go there as soon as the proper Government permission is obtained. All along this southwest coast line of this north section of New Guinea there are rivers, along which there are peoples who know not that there is a Saviour.

### 2. The Island of Misool

This island lies off the south coast of northern New Guinea in a southwestern direction. It has an estimated population of 3,000, of whom two-thirds are pagan tribes of the interior. The remainder are nominal Moslems, living in the coast towns. No missionary work is being done at all in Misool. It seems to us to be the devil's island. We have been recommended by the Missions' Consul at Batavia to take up work in Misool. The island can most easily be reached from the south coast of Vogel-kop (Bird's Head). Here is another challenge. Dare we ignore it? If we let these people sink and perish in their sins and superstitions, under the awful spell of Satan's power, are we to be held guiltless? They are sink-

ing. Shall we let them sink, and not even give them a warning call, or offer them the helping hand of full and free salvation that is to be found only in our Saviour, the Lord Jesus Christ?

### 3. The Wissel Lakes District

These newly discovered lakes lie down the southwest coast of New Guinea, and may now be reached from the little port called Oeta. With no little hardship, a way has been made from the coast to these lakes. The trail is not yet complete, but will be in better shape a little later his year. Mr. Cator lost his way once when attempting to cut the trail through the jungle to the lakes. He was deserted by his men and had to return to the coast, but finally made the perilous journey, and found a wonderland of three lakes, some 4,500 feet above the sea, and a population of some 20,000 friendly Papuans. His last trip took him three months and a half. Mr. Cator has since made the trip by air, and has made further investigations, his hydroplane alighting on the lake. He tells us that the people were not greatly excited by the sudden arrival of a hydroplane. The climate around these lakes is very fine and he is anxious that missionary work be opened among these people. They are of course primitive, still living in the stone age, and know nothing yet of the use of iron. Like other such unknown races, they are uneducated and uncivilized, but they are by no means stupid. They are called the *Kapauku* tribe which means the "Mountain Man." Other tribes may be reached by motor boat up the rivers which, at times, can be traveled for 100 kilometers. Let us pray till they are reached for Him.

Here is another world to conquer for the Lord Jesus. Who will hear the call, for not only are these people calling, but the Voice of the Lord is calling, saying, "Whom shall I send, and who will go for us?" Too many at home say, "Here am I, and here I stay!" Who will say, "Here am I, Lord, send me, even to New Guinea!"

Over one hundred American men and women are coming to Babo, New Guinea, this year for oil. How many are coming to Misool, to the Amaroe Lake region, and to the Wissel Lakes plateau, to seek lost souls for the Lord Jesus? We will never rest till the missionary places his feet on this unreached soil, and claims it for the Lord Jesus. The missionary promise is, "Every place that the sole of your foot shall tread upon, that have I given unto you." Let us ask, and ask largely, for the Lord Jesus has already asked for "the uttermost parts of the earth" for His possession. He has also said, "All power is given unto me in heaven and in earth—Go ye therefore . . . and Lo, I am with you all the days, even unto the end of the Age."

# The Church of Christ Challenges the City

By the REV. DWIGHT J. BRADLEY  
*Pastor of the Union Church in Boston, Mass.*

I AM not sure that the word *challenge* is the best word to use in this connection. I should prefer the word *invite*, for, while the Church of Christ certainly does challenge the city in important ways, it invites the city in a way that is far more important. This is the conviction developed and matured through a good many years of experience.

The word *challenge* suggests a tension, and a kind of almost belligerent attack to resolve that tension. The word *invite* suggests a kind of persuasion which, if persuasive enough and if heeded, could render belligerency unnecessary. While it would be cowardly to ignore tensions that actually exist between the Church and the city, the Church may well exercise persuasive power to the utmost in an effort to meet the challenge of the city, rather than to meet the challenge with a counter-challenge which might make persuasion far less effective in the future.

Putting this in another way the chief undertaking of a city church ought to be that of active friendliness in all its relations, both with its parish neighborhood and with the city as a whole. One of my colleagues recently said that in his opinion the Church, especially the city church, should be a "nurturing fellowship." The implications of this apt description are many.

City life tends to be terribly impersonal. In this regard it differs greatly from life in the country and the small town. There are certain advantages to be found in the city's impersonality; there is likely to be less gossip and less of that barbarous cruelty which the too personal existence in some village communities seems to encourage between individuals and groups when these are not under the rule of Christ. But even so, there come times when the city dweller, especially if he arrived originally from a small town, could almost wish to hear some gossip, and would be almost willing to take the risks of heartless misunderstanding, if only he or she might really know someone well enough to be gossiped about, or even to be subject to the torture of a sadistic tongue. The pastor of a city church becomes used to hearing people complain wistfully that no one notices them, or seems to care anything about them; no

one seems interested enough in them to speak to them even though they live in the same building or lodging house.

Such a condition of human relations constitutes a very definite challenge by the city to the Church. But instead of talking back to the city, as it were, and telling the city how impersonal it is, and how sullenly it ignores the people who live in its area—instead of answering the challenge with a challenge—I think that the Church must set about the task of creating within the city's area a kind of friendly oasis, so to speak: that is, a "nurturing fellowship."

Cities are strange creatures, and have been such from the time of Thebes and Babylon, Rome and ancient Jerusalem. Cities bring out the best there is in human beings, and also the worst. Cities provide unsurpassed opportunities for intellectual, æsthetic and social creativity and enjoyment. On the other hand, cities tempt men to superficiality, vulgarity and social deterioration, such as the countryside or the village or the small town could never know. Thus, the city represents civilization at its highest and at its lowest—and in about equal measure. The city is like a great divinity and a great beast at the same time. But whether divinity or beast, one thing the city of itself can never be; it cannot be a neighborhood, a fellowship, a community where men and women as a whole may feel truly at home. If there are to be within the city, neighborhoods, a fellowship, a community, then some other agency than the city must be responsible. I contend that of all the things a city church can do and must feel under obligation to do, this is the most important.

There may be other agencies besides the Church that can do this, but we are interested in the function of the Church in doing its part in helping human beings find their way into a simple, friendly, sustaining, nourishing fellowship. Our Christian conviction is that of all forms of fellowship, the Church has the best to offer, since it is a fellowship based essentially on the fellowship between God and men and women, made most pure and most wholesome by the presence of Jesus Christ. Here is something that cannot be found in any club, in any social settlement or in any other association.



The Church, therefore, *invites* the city people into the fellowship of God through Christ, and into the fellowship of the body of Christ. It promises an experience of real communion through worship, through prayer, through constructive and helpful work, through happy self-expression, and perhaps most significant of all through that sheer sense of being *at home* which is what we all crave.

In seeking to provide this, the Church comes up sharply against forces in city life, and these plainly throw down a challenge. These are sometimes so openly sinister that we realize that they constitute a menace to the very existence of the fellowship we are seeking to maintain. The church in Boston to which I minister is surrounded on every side by such forces: liquor shops, gambling dives, cheap pool rooms, as well as little pockets or nests of viciousness and hidden crime. One can literally *feel* the presence of evil; and yet, in the midst of all this, there live people and families of pure Christian quality; on the streets are playing hundreds of children who are as yet unsoiled by the filth of the environment. What can we do? We can invite these people and families into the church fellowship; we can gather at least some of these children into the Christian community; but by doing no more than this we have only begun to touch the problem that our neighborhood presents.

Here is where Christian social action comes in. The housing in our part of Boston is inexcusably wretched. It is inexcusable that gambling, liquor selling and hidden vice should flourish in seeming security. It is inexcusable that children should be obliged to play in the streets where traffic is a constant menace. It is inexcusable that any city should tolerate such outward squalor and such insidious evil. It becomes the duty of the Church, therefore, to do whatever it can in cooperation with social agencies, with the police and the city government, and with individuals and groups, to fight back the encroachments of evil, and to make a positive attack upon the network of problems raised by modern social decay and by a decadent economic system and political corruption. To do this requires the wisdom of serpents as well as the harmlessness of doves. It requires courage and patience, backed up by common sense and Christian devotion, and implemented by the best available knowledge of sociological and psychological, as well as practical political techniques.

In different sections of the city, the problems vary somewhat, at least in degree, from those we face in Boston's South End. In each case, in each parish, it is necessary to know what the problems are in order to be able to attack them with any effectiveness. While the underlying problem is common to all sections of any modern city—the

problem of contemporary secularism made more complicated by all sorts of fugitive paganisms—still each section or stratum of the city's life presents its own peculiar challenges. The Church must know its own neighborhood well enough to be able to "spot" the situations definitely as they arise. Having "spotted" them, the Church must know with whom to cooperate and how to render effectual aid.

All this having been said, it ought to be repeated that the chief business of the city church is to create and maintain the nurturing fellowship, by inviting the city people to enter, and by providing that feeling of homely and friendly security which human beings crave. If the Church develops any illusions about being able to "save" the modern city merely by engaging in schemes and movements for this or that reform, the time of disillusionment will not be long postponed. Salvation by outward reform is found to fail; while the constant, quiet persuasive effort to *redeem* the city—not by some great stirring crusade nor even by some spectacular evangelistic campaign, but by invitation and nurture and pastoral care—will do more to promote the Kingdom of God in the city than any "activism" could ever do.

Reform is necessary, of course, and a certain amount of the Church's energy must be spent in such undertakings. And no city church can properly do its work as a nurturing fellowship unless it is constantly on the look-out for opportunities to develop an interesting program of boys' and girls' club organization, games, plays and pageants, creative handiwork, week-day kindergartens, mothers' clubs, motion pictures, and all such wholesome activities. These, however, should be derivative aspects of the greater enterprise, which is the nurture of the fellowship through the Christian community of worship, prayer and ever-intensifying faith in God's love as expressed through Jesus Christ.

When I first entered my present field of work, it was thought that we might institute a kind of religious experiment station in Boston's South End. I have long since abandoned that notion. A church must not be used as an experiment station, for it cannot become such without becoming a species of monstrosity. The people of a church are not "guinea pigs," upon whom an aspiring parson may try out certain social and ethical theories. Far from this, a church is a church whether it be set down in a city or set up in a suburb or set out in a country town. And a church is a bit of *the Church*—a cell in the Body of Christ. The task of the Church is fundamentally the same in all places: namely, the establishment on earth of a community as nearly as possible like the community of Heaven.



The city throws down a challenge to the Church to settle such a community in its midst, despite the hindrances which city life inevitably puts in the way. The Church best answers this challenge by repeating in deed as well as word the invitation of Jesus to the whole world: "Come unto me, all ye that labor and are heavy laden and I will give you rest." This does not preclude the possibility

that the Church may find itself under moral obligation also to make effective use of the knotted cords as Jesus did. Nor does it preclude the possibility that the Church may let itself be led, by the city in its sin, to that Calvary of sacrifice and suffering which, in the final term, always proves to be the spot from which the redemption of all earthly cities invariably comes!

## "A Charge Rather Than a Retreat"

By the REV. RICHARD E. SCULLY, Ph.D., D.D.

*Executive Secretary, Good Will Industries, Cincinnati, Ohio*

IT IS notoriously true that the Church has tended to run away from areas that become a moral and spiritual wilderness, to fields where the pastures were greener. In downtown Cincinnati a marked trend in the last thirty-five years has been the merging or moving out of churches. Especially has this been true in the west downtown area. In this section sixteen Protestant churches have closed their doors. The chief factors that have contributed to this retreat are the shift of population and the economic inability of the present people to support churches. Such a situation calls for "a charge rather than a retreat."

In his volume, "The Economic Sources of Denominationalism," Richard Niehbuhr has shown that from the beginning of Christianity the established religious bodies have tended to neglect the people called "disinherited." He gives many illustrations of this process of passing by these wounded people, "on the other side."

Large tenement house sections are considered unproductive from the standpoint of the Church, and a spirited debate has gone on whether to spend missionary money in such areas, or in more promising fields. The other day a minister of a fine hill-top church remarked that the City Missionary Society should stop sinking its money in hopeless areas, but should put it in newly developed suburbs where people are building homes, and can afford to support the church.

Without question new suburbs of the middle class people should be churched. Denominational Boards will see to that. But, from the missionary standpoint, whether we should take missionary funds from blighted areas to put in more promising fields is a serious question. The head of a city missionary society in a large city at one time was convinced that this was the best policy. Then

he had a change of heart. This is what he says:

"Let us look now at another problem of city church work which cuts across the strategy, message, and program. It has to do with desire on the part of the churches to seek the greener pastures which lie over the fence. For ten years we have been seeing a scramble on the part of all the denominations to pre-empt the locations in growing suburban communities where a future for Protestantism was bound to exist. The writer of this paper was probably the most guilty of all men at this very point. He went up and down his bailiwick preaching over and over to people that the huge investments of denominational money should be taken out of unproductive downtown centers and should be located in productive suburban home areas. Nor was this wholly untrue. On this basis the Society for which I work spent many hundreds of dollars in producing a survey of the church work in the three counties served by our Society. The opening chapter of that book, which had my entire sympathy and approval at the time, was a discussion of a map which showed the areas in these three counties which probably would be the least productive places in which to establish churches. By varied degrees of shading these maps also pointed out the best of the happy hunting grounds and those in-between places where there was a fair chance of livelihood. But, somehow, I am not so greatly impressed with that map. There is growing on me, instead, a feeling that churches should be erected and programs carried on, not from the standpoint of whether a successful church can be developed, but from the standpoint of the need-condition of a community."

In our more blighted areas, in Cincinnati, where the little ones have been called "The Children of the Shadows," we have not altogether made the mistake of deserting these areas where the need

was great. In fact, we have strengthened rather than weakened our ministry in the basin of the city.

At five different points, weak churches were combined into one charge, and a stronger personnel made possible by the uniting of funds, in addition, a deaconess assigned to each one of these combined charges, and a more able pastor appointed. Very good results have been obtained.

Another wise allocation of funds strengthened the hands of a struggling little mission in the poorer section of the city. The church superintendent of missions, instead of spreading thin the funds that were available, concentrated them in this one point where the need was outstanding. The result has been that there has grown up a strong church and missionary institution that has commanded the respect of the city. From a little struggling mission, with an annual budget of \$2,200, it has grown to an institutional church with a budget running from ninety to one hundred thousand dollars. This has happened in a field where eight other churches of that denomination have moved out, and eight other Protestant churches also.

A survey of this great tenement house section revealed the fact that 95% of the people were renters. The density of the population had so increased that in comparison with a growing suburb to the west, it was found that there were fifty-two times as many people per acre in the tenement house section as in the suburb of middle-class people.

The Public Health Survey reported twice as much disease among the tenement house dwellers in this section as among those living in the suburbs and in separate homes.

The State Department of Charities and Correction reported that 70% of the inmates of hospitals, jails and workhouses came from this congested area, and the census tracts show a majority of delinquency of the city is in this basin area.

"In making a charge" on this blighted field, one of the first things which was done was to establish a playground for children who have no other place but the city streets and the near-by railroad yards, always involving danger to life and limb.

While the little mission continued to preach the Gospel, supposedly to "the poor who heard it gladly," yet not very much progress was made. The people had physical, social and economic needs to which the mission had paid little or no attention.

Discovering that many women were breadwinners in their families, and were forced to leave their children with neighbors who gave them inadequate attention, a Day Nursery was established.

Visits also revealed the fact that there were many handicapped people, physically, mentally, as well as economically, and that these people wanted "not charity but a chance." Out of this need grew the Good Will Industries, with its workshops, offering work opportunities instead of alms. (*See Frontispiece.*)

In eighteen years almost three quarters of a million dollars were paid in wages to handicapped people.

The little mission church has continued to preach the Gospel through its Sunday services and, in due time, was able to build a beautiful little Gothic structure which has portrayed the beauty and dignity of religion.

Delinquency was recognized as being one of the great problems of this field, so the facilities ministering to boys and girls were greatly enlarged in the way of play rooms, gymnasium, library, industrial clubs, art, music and character building activities. Now the Children's Settlement Department registers about one thousand persons.

Through proper support and enterprise, other activities were made possible. The institution, seeing the plight of children in summer, on hot city streets and in uncomfortable homes, with tuberculosis taking a large toll, purchased a one-hundred-acre farm and established a fresh air camp for the children of the tenements. This was a boon, for the "children of the shadows" now had glorious sunshine and beautiful country to take the place of their dark homes. When Spring arrives the children can scarcely wait until they can make the trip to their "country club," as Jane Addams called her fresh-air farm for tenement house children.

Still another need was apparent, and that was proper housing of elderly people. One day an opportunity presented itself when a former college building was abandoned and the building was offered to the Good Will Institution for its use as a Home for Elderly People who could not purchase their way into an expensive home for the aged. Here they may live together in good fellowship, the only requirement being good character and ability to pay room rent at a minimum cost.

In this "Wesley House," as it is called, town meetings, entertainments and religious meetings are held. The building was fortunate in having parlors which afford a delightful place for fellowship meetings and entertainments.

In all the activities of this work, established in the West End of Cincinnati in 1918, religion has always been the motivating force. Contrary to the view of some social workers that you cannot carry on a religious enterprise with social work, this institution has always maintained religious services in all of its varied departments.

It is very difficult to judge the results. Without question many hear the Gospel gladly, and are happy to have a well-ordered church with good appointments for their own kind, not feeling at home in churches where fashion and culture count more.

Without question, too, rough-and-ready boys receive something when they apply their hands in building aeroplane models, doing linoleum block work, building radios, and working in their Junior Achievement workshops. The boys also come in off the streets to play in game room and gymnasium under efficient supervisors.

Without question there must be value in the settlement social rooms, where young people meet under right auspices to sing and play together in good fellowship. Such a social room is a com-

petitor to the pool room, gambling joint, and questionable dance hall.

Here handicapped men and women find not only a physical and therapeutic value but also a moral and spiritual value in earning their own way in the industrial department rather than being pauperized and morally broken by accepting relief.

When some of the younger people marry and move off to the better suburbs, and still retain their interest in the church, one feels that the money invested and the seed sown in the tenement house wilderness has not been sown in vain.

This enterprise has come into being because a City Missionary Society, instead of calling on a mission church to beat a retreat, gave it support to make a charge.

## The Power of a Woman's Faith\*

By the REV. GEORGE W. HINMAN, Foochow, China

FAITH in the power of God has been the motive power of every social revolution which has brought nearer the realization of the vision of better things. And it has been frequently the faith of women which has helped the world in the midst of danger and discouragement, still to endure and to struggle against pride and power and greed, against the aggressors, the tyrants and the exploiters.

There is no reason to doubt that the faith in the heart of Madam Soong, a humble Chinese woman, living in restricted circumstances with her husband in western America, inspired and stimulated the faith of her three daughters, who became Madame Sun Yat Sen, Madame H. H. Kung, and Madame Chiang Kai-Shek. They have, in their turn, brought a new and unquenchable faith to so many men and women of the new China. How much the Chinese owe to that humble woman, who first learned the source of all faith in a little Christian school in America, where the overseas Chinese were welcomed and taught the spirit of Jesus Christ!

History has not yet recorded the great share taken by the oldest daughter, Madame Sun Yat Sen, in upholding the faith of her husband, the founder of the Chinese Republic. Everyone ad-

mits that Madame Kung, by her faith in the future of China and her executive ability, has greatly helped her distinguished husband in the remarkable reorganization of China's finances. The third daughter, Madame Chiang Kai-Shek, has borne witness to her Christian faith. The story of her rescue of her husband, supported by faith and love, has become like the message of the stars: "There is no speech nor language where their voice is not heard. Their sound is gone out through all the earth, and their words to the end of the world." It is literally true that the testimony of Madame Chiang, and her brave and resourceful work in rescuing her husband from his captors in Sian, has gone out through all the earth. One American paper paid more than fifteen thousand dollars for the publication rights of the story. That may be regarded as an indication of how profoundly it interested all the rest of the world.

Students of Chinese history know that this is not the first or the only time when a woman's faith and courage have profoundly affected the future of the nation; but probably never before have such faith and courage been motivated by such trust in Him "who hath showed strength with His arm," the Almighty God and Father of all men, who is the defense of the weak, and the champion of the poor and the humble. All men of every land should be glad that General Chiang was great

\* Part of a baccalaureate sermon preached to the graduating class at Hwa Nan College, January 2, 1938, by Dr. G. W. Hinman of the American Board Mission, Foochow, China.

enough to recognize and acknowledge the Christian faith and resourcefulness of his wife, and to record that obscure verse in Jeremiah (31: 22), found in his daily Bible reading: "The Lord hath created a new thing; a woman shall protect a man."

But it was *not altogether a new thing*. Ever since the days when Deborah "arose as a mother in Israel" and sang the song which is recorded for us in Judges 5: 1-23, down to the days when Joan of Arc, that peasant girl of seventeen, rallied the crushed and demoralized French armies, and led them to victory and to the crowning of King Charles VII—throughout all the history of civilized men, nations have again and again been saved through a woman's faith and leadership.

Nor do we need to go back to remote history to find instances of the power of a woman's faith. One of the Shanghai papers has just issued a special supplement reporting the faith and courage of the Chinese women in this critical period of China's history. The paper begins with a glowing editorial saying: "The glory of the Chinese woman, as exemplified by her heroic deeds and unselfish devotion to duty while her beloved country fights for its very existence, will live forever in the history of the Chinese nation." In a textbook which every middle school student in Foochow reads, written by a woman teacher in your neighbor school, we are told of the faith of Katherine Wright, who helped her brothers to carry through one of the greatest inventions of all times, the aeroplane. There is also given the story of Edith Cavell, who nursed the soldiers in the World War and gave her life because she helped the wounded prisoners to escape from the German army. Her faith in the cause of the allies, and her witness that we must have not only patriotism but love for our enemies, was one of the greatest lessons to the world that came out of the Great War.

The reason why the faith of a woman has so often been the decisive factor in the success of a man or a nation, is that women more often than men feel in their hearts: "The Spirit of the Lord is upon me." They may not often express the message in words. There are not many like Jane Addams, Maude Royden and Muriel Lester, who can publicly proclaim their faith in peace and righteousness and social justice; but, even though voiceless in public assemblies, many women yet know that they are "anointed to bring good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, to comfort all that mourn." How many women, in their hearts, rejoice to sing, in the words of that old Negro hymn, "I know the Lord has laid His hands on

me!" Mary's joy at the message of the angel is paralleled in the lives of myriads of women who feel just as truly that the Lord has called them to definite service.

The reason why women have a special power to save their country and society by their faith is that their faith is not uncertain and wavering. Origen, one of the successors of the apostles in the early Christian church, said: "Christians hold the world together." It is even more true that *women* hold the world together, by their unquenchable faith in ideals. Women are *conservative* in the best sense. They "hold fast that which is good" in human relations. One philosopher has taught that the development of the sense of moral obligation in the human race began with the increasing dependence of children upon their mother, and her increasing response of protection and care. Though the males of animals forget and desert their young, the mothers show, with each advancing step in evolution, an increasing faith in the future of their offspring and an increasing responsibility for their preservation and care.

Another reason why we are so often saved through a woman's faith is that women are not only more *sensitive* to the "voices," as was Joan of Arc, and more *steadfast* in following their direction, but also more *daring* in what they attempt in carrying out the call of duty. Nowadays we have become accustomed to the march of soldiers following the drum beat. But not only in these critical times—always in fact, there have been many women as well as men who "dared to walk to the beat of the drum that they alone heard, and who kept step with that drum regardless of circumstances." The faith in God that "endures to the end" is found perhaps more frequently among women. The courage that dares and endures is the central pillar of the home and the nation.

Women are the champions of faith, because their lives are always an expectation of "the joy set before them" (Hebrews 12: 2), in the birth of children and the successful growth of those children in the world. Even if they do not receive the promises, "they have seen them afar off, and were persuaded of them, and embraced them" (Hebrews 11: 13). Beyond their own families women are thus led to be the guardians of faith in a better world, the preservers of all that is good, and the *prophets of that which is better just ahead*.

The failure of the Church after nineteen centuries to occupy the world more completely is due, in large part, to the failure to fulfill Christ's prayer that they might all be one.—*Daniel A. Poling*.

# A Christian Martyr From Tibet

*The Story of a Tibetan Who Died for Christ*

By ALFRED D. ZAHIR, an Indian Christian

JESUS CHRIST has the power to draw out of men the best there is in them. Out of Simon, the hot-headed, impulsive fisherman, He drew the steady man of rock. Out of fiery John, the son of thunder, He drew the man of tender, strong love. Ever since that clouds received Him out of men's sight, He has been drawing men of all ages and of all climes. Men of every rank, high and low, in every nation savage and civilized, in every generation of all these centuries have felt the thrill of His power, and followed Him at the cost of all that men hold most dear. How wonderfully real this power of the Saviour is, and how wonderful and complete the transformation that takes place is well illustrated in the case of Shunar, an orthodox Buddhist who became a Christian, and followed his Master to death.

The story of Shunar comes to us through a well-known evangelist working in a dark corner of India. He was the native of a village on the borderland of Tibet. His father being a rich man, owning extensive property in land and cattle, Shunar lived in luxury and, like most aristocrats of his country, considered work below his dignity. The little education he had received did not equip him for any profession, nor elevate his character above the level of that of the average uncultured Tibetan. His unprincipled life was very largely the result of the careless and easy way in which he had been brought up, and also of the undesirable society in which he moved.

Despite the fact that he possessed a strong religious instinct, he had from his very boyhood shown a distinct tendency to be apathetic towards the religion of his own people. A growing disregard for the religion of his own country, and total ignorance of any other, cut him loose from all spiritual moorings, and tossed him on to the sea of irreligion and impiety. The life of dissipation led during these years made him a profligate and an out-and-out infidel. Shunar, one day, heard a Christian preaching the Gospel in a nearby village. That was the first time he had ever heard of any religion other than his own.

"Come unto me all ye that labor and are heavy-laden, and I will give you rest" was the text on

which the Christian preached. The words entered the heart of Shunar, and made him think of religion as he had never thought before.

"What can this saying mean," he thought as the Christian delivered his message? "My religion teaches that we may not look for any peace in this world, nor seek for any comfort of soul until we have attained nirvana (the complete extinction of desire). Who is this teacher who says: 'Come unto me and I will give you rest.'"

With such thoughts troubling his mind, and arousing his curiosity Shunar forced his way to the Christian preacher, and conversed with him on the subject of sin and salvation. He obtained a copy of the Tibetan New Testament and a few tracts to carry with him.

A few days study of the Word of God, and hours of thought on the question of religion, soon convinced him of the reality of sin and its deadliness. It was a source of joy to think that the power of Jesus Christ could free him from its bondage. He decided that he would give up everything and be His disciple. He realized that such a step would involve him and the whole family in great difficulties, and in all probability spell his ruin, so he decided to say nothing to his parents until his changed life prompted their curiosity, and might gradually lead them to the knowledge of his new faith.

As he became more and more convinced of the truth of the Gospel, Shunar became a totally different man. From the licentious libertine and godless infidel that he used to be, he now became a dutiful and obedient son, a faithful and devoted husband, and a thoughtful and conscientious worker, dealing justly with his clients and subordinates.

Christ produces not merely a superficial change, but a revolution in character. He not only alters a man's life but creates an entirely new personality. The phrase "new birth" is not theoretical hyperbole, but a fact. Men irretrievably bad, cold and indifferent become good, warm-hearted and ardent seekers after the "lost."

Shunar's new life attracted everybody's attention, and became a subject of popular comment

amongst members of the community. Some said it was a touch of lunacy, some that he was possessed of a ghoul or devil; others that some enemy had cast a spell of magic on him, and had thus contracted his ruin. Day after day they watched him, and offered sacrifices on his behalf, praying that he might return to his normal condition. When many days passed and no change seemed to come over Shunar's new manner of life, his father accosted him one day as he was returning from the fields, and said:

"Tell me, my son, does all go well with thee, or art thou overburdened with secret care, or troubled by some fell disease? Unlock thy heart to thy father and let the lips speak nothing but the truth."

These touching words almost brought tears to the young man's eyes. Drawing close to his parent's side Shunar placed his hands on his shoulders and answered:

"No father, I have no trouble nor sorrow of any kind; in fact I am happy as I never was before in all my life. And do you know why? Because I have discovered the true source of happiness."

"What is that?" inquired the father eagerly.

"It is faith in the Lord Jesus," answered Shunar with a ring of joy in his voice. "As long as I believed in our old form of faith I was so uneasy that I often felt desperately sick of life. I realized that I was going from bad to worse every day, and yet there was nothing that could keep me from going wrong. I am not going mad; the change you notice in me is the result of the new hope that has entered my heart, and the new hope is the outcome of the new faith I have adopted."

These words were calmly spoken, but they kindled a fire within the angry parent's heart.

"So you have proved that after all you are mad; I shall see that this madness of yours does not go too far."

So saying he walked away and left Shunar debating the wisdom of the words he had just spoken. He was sad all that day, thinking that he had hurt his father by telling the truth so bluntly. But his sadness was overcome by a feeling of joy that entered his heart.

With the confession of his faith in Christ he felt that the curtain of doubt and uncertainty had been lifted off his people's minds, and that they now knew the secret of the change in his life. With this feeling also came the joy of having made the first public confession of his faith in Jesus. The conviction grew stronger and stronger that if he was to grow in grace, and would enjoy the blessings of his knowledge of the Great Saviour he must share that knowledge with others. Accordingly he went to pay a visit to his

Christian friends across the frontier; there he expressed his whole-hearted devotion to the Lord Jesus, and was admitted as a member of the Christian Church.

On his return home, the retiring young man became so bold and energetic that he went about, openly declaring that he was a Christian, and wished that everybody else would be the same. Whenever there was an opportunity he told men of Christ, and urged them to accept Him as their Guru, or Lord.

Shunar's evangelistic zeal now disturbed the peace of the family, and they attempted to draw him away from the "strange deity" he had decided to follow. Once when his mother tried to reason with him on the subject, Shunar explained his position in the following characteristic way:

"Mother, supposing we all went on a journey of a dark night, and I was appointed to carry the light. Do you think I would so hide the light behind my cloak as to darken the path for the rest of you? Would I not hold it high above my head so as to lead you in safety? You and I have all been travelling in the darkness of a dead religion. But in His great mercy God has revealed to my eyes the Face of the Sun of Righteousness. He can shine upon your lives just as He does on mine today to fill them with true happiness. Can you expect me then to hide the secret of this joy in my own heart, and not wish that your minds might also be enlightened and your souls saved? A great peace has entered my heart since the day I gave myself to Jesus. I desire now that you may have this rich treasure too, and may know the joy of possessing Him."

But to his kinsmen, Shunar's religious zeal seemed something to be feared and hated. After they had tried various ways to win him over, and found them unsuccessful, they resorted to stricter measures, and persecuted him by burning his religious books; forbidding his friends to visit him; cursing and scolding him whenever he mentioned Christ, and treating him more as a menial than a member of the family. When these methods also produced no effect they adopted harsher measures, making him an outcaste and putting him out of the *baradari*, or brotherhood. They dispossessed him of his property, and finally beat him and drove him from home.

When Shunar had been rendered homeless and penniless, some of his friends counselled him to leave the district and to go elsewhere where he would be immune from further persecution, and could live in comparative safety.

To such friends Shunar's answer was:

"I have been called that I might bring the rest of my countrymen to Christ, and might lead them to the knowledge of His saving grace. Do you



then advise me to turn traitor to my Lord, and forego the wonderful privilege of serving Him? That can never be, even if I must die for His sake."

Driven from home, Shunar went about from village to village, proclaiming the Name of his Saviour, and enduring all manner of trials and temptations. Wherever he went troubles pursued and his faith was tried in the fire of suffering. Often as he stood preaching round street corners and other public places, men would angrily abuse him and his religion. Others would pelt him with dirt or stones, or even buffet him and push him from his place. The humble Christian scarcely ever said a word, but blessed them in return for the treatment they gave him.

As Shunar grew richer in Christian experience his all-absorbing passion was to win men to Christ and save their souls. His love for the Master filled him with great enthusiasm to proclaim His Name with greater courage, and to endure the loss of all things for His sake. But his countrymen noticed no change in his attitude, the opposition to him gathered great volume, and his haters planned to kill him, and thus rid the country of his "baneful" influence.

One day, as Shunar was returning from a certain village, a gang of men waylaid him, bound his hands behind his back, and drove him to a lonely place. Here they had digged a deep narrow pit in which they made him stand upright; they filled the pit with earth, thus burying him to the waist.

"Now," said one man harshly, "take your choice. Promise now that you will solemnly renounce your accursed religion, and never speak of the new *dewta* (god) you worship; or be prepared for death."

The suffering Christian remained perfectly calm as the men railed at their victim and made fun of his religion. When several minutes had passed, and the sufferer made no answer, his silence incensed his persecutors, and spurred them to greater brutality. One of them gave him a violent kick and ordered him to speak; others

started throwing more earth into the hole, and buried him to the neck. Then they inquired again if he was still willing to renounce Christ, and so secure his release. A heavenly smile pervaded his gentle face as Shunar opened his lips and replied:

"Please yourselves my friends, and do to me whatever you will. After all it is only my body you can torture, for you cannot touch my soul which is my real self. The same is eternal and everlasting."

At this they kicked his head, and marred it so that his face could be hardly recognized. Realizing that his end was near and the strength of his body fast declining, the faithful Christian opened his mouth for the last time and said:

"I see the gates of heaven open before my eyes, and I am soon to enter therein. Do you, my friends, think that you are killing me? You cannot kill me for I am soon to enter another life which is a thousand times more glorious than the one you are now taking from me. You are torturing me to death because I sought to lead men to Christ. Mark my word, more souls will find Him through my death, than my life has ever won for Him; and so my joy is great."

No murmur of pain or hatred came from his lips. Those that stood by saw no shadow of anguish on his face; only the earnest eyes raised to heaven, and the angelic tenderness and strength covering the whole countenance. So Shunar went to be with his Lord in Paradise.

A great silence crept over the gathered group. Men who had been railing at the Christian, and kicking at his head, were awed and filled with a touch of remorse. For a few minutes not one moved, and the silence grew more intense. Then as though waking from a dream, one of the crowd heaved a deep sigh and walked away. Others did likewise. Hard hearts had been touched and the patient suffering of the innocent Christian had spoken to their souls. Later the martyr's prophecy was fulfilled and we are told that twenty-five men became Christians at heart, and openly confessed their faith in Christ.

A Church which is not at heart a missionary Church, which is concerned chiefly with its own selfish interests and has little desire to extend its messages to others, is not the Church of the Gospel or the Master. Christians should be the first to recognize that yet today we have the spectacle of secular states on fire with missionary enthusiasm and rejoicing in every expansion, no matter what the cost, setting an example to a self-centered and lukewarm Church. Moreover, such states are also paying great attention to the training of the young, thus insuring a rising generation to carry forward the cause. In the Church we hear on every hand the complaint that there are few to take the places of the devoted Churchmen of the older generation who are now too rapidly passing from the scene; and, if that be true, the Church is facing a dubious future.

BISHOP OLDHAM.



OPEN-AIR MEETING—LISTENING TO THE "GOOD NEWS" NEAR THE PENNSYLVANIA RAILROAD STATION, NEW YORK

# Outdoor Evangelism for the City

By J. ARTHUR SPRINGER, New York  
*Director of Evangelism, National Bible Institute*

**P**ROBABLY the very first preacher of the Word of God in history was an outdoor speaker. It may have been Enoch, or Noah, but in any case the preaching was probably done out of doors. Some of the greatest preachers of all time have been outdoor speakers. Think of Elijah, of John the Baptist, of the Apostle Paul, and of our Lord Jesus Christ himself, preaching to large crowds under the open sky—and with telling effect. Nearer our own day, John Wesley and George Whitefield addressed great throngs of people in the open air.

Think of the great centers of population, particularly in North America. There were in the United States, according to the latest census (1930), thirteen cities having a population in excess of 500,000 persons, containing seventeen percent of the population of the country, or a total in excess of 20,000,000 persons. Cities of over 100,000 population, ninety-three in number, contained more than 36,000,000 persons, over twenty-nine percent of the entire population. The vast majority in these great concentrations of people are undoubtedly without Christ and therefore without life. What a challenge this is to all who

have been saved by God's grace and commissioned to take the Gospel to the whole world! What are we doing about it?

In the city of New York there are over 7,000,000 souls in the small area of approximately 310 square miles. This includes over one million persons of Italian descent, almost a million more of Russian descent, and over 450,000 of Polish extraction. Altogether, some five million New Yorkers are of foreign white stock. In addition, there are more than 300,000 Negroes, and over 2,000,000 Jews, most of them without Christ. Less than 2,500,000 New Yorkers profess any Christian affiliation and not over 600,000 are members of evangelical churches.

Here is a great mission field and one of the most open fields in the world. It is a strategic field, as New York not only has the largest concentration of population, but is also the gateway to the country, and wields a great influence over the whole land.

Only a small fraction of the population attend any place where the Gospel of Christ is preached in its fulness for salvation. There are nearly 5,000,000 in the city who make no public profes-



INDOOR GOSPEL MEETING—LOOKING INTO THE JERRY McAULEY CREMORNE MISSION, NEW YORK

sion of Christ; few of the others ever attend a Christian service. These “unchurched” will not come to church services to hear the Gospel. If they are to be reached we must go to them! This means preaching the Gospel on the streets, supplemented to some extent by evangelistic advertising on billboards, subway cards, and even by skywriting from airplanes, and by house-to-house visitations. Such methods are expensive, either in time or money. Large numbers of people who are without Christ but without a clear understanding of the Gospel can be reached through outdoor evangelistic meetings such as are conducted in New York under the auspices of many different groups of Christian workers.

Columbus Circle, where Broadway and Eighth Avenue cross at Fifty-ninth Street, was formerly one of the choice locations for Gospel preaching. Immense crowds would gather to listen to the story of the Cross. In recent years, however, Columbus Circle has become the meeting place for groups of all sorts including Communists and others who are unfriendly to Christ. Police and traffic regulations have restricted the use of the Circle, and for the greater part of the week all meetings must be held within a small area. The

result is that perhaps half a dozen are going on simultaneously, each within earshot of the rest. A similar situation, although perhaps less aggravated, exists now in other parts of the city.

Borough Hall, Brooklyn, still is a favorite spot for the preaching of the Gospel. Mr. Scott Aspinall, who has been preaching the Gospel on the streets of New York approximately forty-four years, has used this location to great advantage.

Wall and Nassau Streets, in the heart of Manhattan's great financial district, was for many, many years the site of at least one daily outdoor preaching service. Every business day the “Bishop of Wall Street” and other men who have succeeded him spoke here during the lunch period at noon to the assembled crowd of messengers, bank clerks, and dignified financial men. Great interest was shown in these meetings which were almost regularly attended, at least for a considerable period, by crowds running up into the hundreds. This best of all noonday locations was closed for outdoor preaching early in 1937.

One of the agencies that has been most prominently active in outdoor evangelistic work in New York City so far in the twentieth century is The National Bible Institute. For thirty-one

years this agency for Christian education and evangelization has maintained a persistent witness for Christ on the streets of the metropolis, from a Gospel car, or more often from a small portable platform. Hundreds of locations have been occupied in the five boroughs of the city by students and other representatives of the Institute. During 1937, over one thousand outdoor meetings were held.

Last July a Christian young man was talked with after a meeting, who had received his Christian training in a Christian school in Tientsin, China. The young man's father was a captain in the army and the young man, himself, was taking examinations for West Point. Another man dealt with at the same meeting was a young Jew, a graduate of Cornell University, who was interested in sociology and criminology. He ad-

service man, who was also intoxicated, took exception to the manner in which the American flag was displayed in the meeting. He took it upon himself to move the flag and place it in front of the speaker. As it would have been very disadvantageous for him to attempt to speak with the flag between himself and the audience, the speaker moved the flag to another spot. This angered the ex-service man and he made considerable trouble. Some young "roughs" came into the meeting and one of them snatched the flag from the hand of the worker who was holding it. It was recovered by the speaker, but shortly one of these young men came up behind him and struck him on the head with a piece of glass fastened in a metal frame, breaking the glass over his head. This incident was the means of bringing four men in the audience to accept Christ.



REACHING A LARGE AUDIENCE WITH THE GOSPEL  
at Madison Square, New York City, in overcoat weather. Daily noon meetings  
are still held here by the National Bible Institute

Outdoor evangelistic work cannot be done by every one. Often there are efforts made to break up the meeting. It is a very difficult field of evangelistic activity and those who engage in it should have careful training, and experience with other qualified leaders. The leader of an outdoor meeting should know how to handle a crowd of people composed mostly of men. He should know what things to say and what things to leave unsaid. He should know how to deal with hecklers and intoxicated persons. He should know the Gospel thoroughly and should also know how to present it to others in the midst of difficulties and distractions. He should know how to illustrate his talks with anecdotes. He should know when to

mitted that he was confused. He said he believed in God but could not see his way clear to accepting Jesus as his Saviour. This young man's case shows clearly the need for the preaching of the Gospel and the opportunity that lies before the Christian people of America and especially of New York City to give the Gospel out of doors to those who are in darkness and confusion, their minds blinded by Satan.

Perhaps one of the most dramatic outdoor meetings conducted during the 1937 season was held the evening of June 28th at 65th Street and Broadway. A previous meeting had just been concluded at 73rd Street and Broadway and two of our workers had just commenced a second service at nine forty-five p. m. This second meeting was one long to be remembered. It was interrupted successively by two women, both of whom were under the influence of liquor. Then an ex-

pray in public. He should know how to reply when asked embarrassing or irrelevant questions. He should have an abundance of God-given wisdom, tact, and love.\*

If the people of New York and other cities are to hear the Gospel, it must be taken to them by those who have experienced its blessings in their own lives. The need is great because our cities abound with sinners who do not know the Lord Jesus Christ and the Gospel of His saving grace. The privilege we have to be ambassadors for Christ is great, but our responsibility to the Lord who has redeemed us and commissioned us to carry His Gospel to the world about us is even greater.

\* The National Bible Institute recognizes the need for special training along these lines, and offers courses in its day and evening schools in both General Evangelism and Personal Evangelism so that those who wish instruction may be prepared for the ministry of evangelism. Special attention is paid in the course in General Evangelism to the problems which are constantly met in outdoor preaching in the city.



# An "Unofficial" Missionary to Bulgaria

By KROUM STOYANOFF, Sofia, Bulgaria

LEAVING America to work as a Christian minister in my home land, many ideas whirled in my mind as in a kaleidoscope—ideas and pictures which different teachers had impressed on me in the Seminary. I kept seeing chapels, pipe organs, beautiful and simple church services full of religious depth; statistical graphs and questionnaires; ideas for organizations within the church; ways of working with people outside the church; personal and social work. I was full of hope concerning the religious fervor of the people with whom I was to work, but I wondered how one could succeed in a land which, as I well knew, had long been antagonistic to the Protestant Church.

In the name of Christ, what course should I follow in Bulgaria? Should I work with this Protestant Church or should I leave it and work at large, living apostle-like, traveling and preaching? Should I work with the dominant Orthodox Church, if it would permit me? These questions turned over in my mind as I traveled homeward. The political unrest in Europe reflected itself in dark colors over Bulgaria. The situation in the Balkans was growing worse every day. How was I to obey the command of Christ?

As soon as I entered the country most of these questions cleared themselves up. I could not work with the Orthodox Church. Most of its leaders had so much prejudice toward everything that differed from their own thinking and practice that I could not convince them that I had anything to give. They said,

"It is true that the young people refuse to go to church, but with compulsion they can be forced to go."

These people, whose way of thinking had changed little since the Ecumenical Councils of the seventh century when the stronger party in a religious discussion was always considered right. The view of the Holy Synod is so involved in this ancient conflict, and this view has so much to do with the political history of this country, that the

idea of God had to shrink until He became a small tribal God. To enter the Orthodox Church meant to compromise and appear to favor things which I could not accept.

Nor could I go about and preach apostle-like from village to village. I saw that much more can be accomplished by living with people for a longer time; not only preaching to them but also giving them an example in Christian living. I believe in the Church and so decided to work through the Protestant Church. I knew about its many handicaps and that it was dragging behind a little. Yet this is the one organization through which I could try to carry out the message of Christ for today.

When I reached Sofia I received a letter from a church in a small town asking me to preach. A month later I left for Assenovgrad, a small town built in the canyon of the river Chai, one of the

main tributaries of Bulgaria's largest river, the Maritza. The church looked like an ordinary small house. Inside, it was one large room with seats for about 100 people. On the platform was an old, worn-out pulpit. At the right stood an old portable organ and at the left a shelf of torn books. Above the pulpit hung two large gold-painted frames enclosing scripture passages. On that Sunday morning about thirty people came to hear my sermon on *The Great Need of Faith*.

Mr. Stoyanoff is a native of Bulgaria and a Bulgarian citizen. He has a Bulgarian wife who has never been outside of the country, although she received her education at the American College in Sofia. After an early training in the American Mission schools, Mr. Stoyanoff went to America to complete his education and acquired a thorough training in the best American style. He "worked his way" through three years of high school, through college, and finally three years of Seminary training—no easy accomplishment even for one whose native language is English. Having been away ten years, and having visited the length and breadth of the United States, he returned to his own land (which is no larger than Ohio, with about the same population) to work among his own people. This was two years ago. The following article tells about his experiences as "a Bulgarian missionary to Bulgaria," in an unofficial capacity.

The next day I climbed a near-by mountain and looked at that small town with its crooked streets, its river and bridges, its many Orthodox churches, its forty-two shrines built on the cliffs around the town. I loved it and wanted to work there. It seemed to me it would be glorious to try to understand the problems of these people and to help them, to love them, and constantly, little by little, show them the light of Christ which made me restless till I should share it with all people. I was asked to be their minister, and entered upon this new work with all the zeal and enthusiasm of one who for ten years had been preparing for just this task.

### Discovery—The First Year

My first year was full of illuminating trials and errors and discoveries. It began with sermons that took me a whole week to prepare. Later on I advertized throughout the town and gave a series of sermons for "outside" people.

Very early I discovered a situation which gave me my first project. I found that there was another small Protestant group in that town, calling itself the Church of God, and having nothing to do with our church. Such a division seemed strange in a town which was already unfriendly to Protestantism. As I made inquiries, hoping to unite these two insignificant groups, I discovered that the fault was not all on one side. In both there were some old people who held personal grievances against members of the other group, and they were determined not to allow any reunion. Hence I stopped pressing the matter for the time being, hoping that the future would see the situation cleared up.

The more I worked with these people, the more I became sure that for many of them the Old Testament was the center of the Bible. They seemed hardly to have understood the meaning of Christ's life and of his death. They had made of God a very strict, narrow-minded, doctrinal and revengeful being. It reminded me of the "righteous Bostonians and citizens of Salem" who wanted to purge their country of sorcerers. Here also there seemed to be many who were sniffing the air for heretical teachings and who were ready to throw heretics into the fire.

But these people had called me to work with them. I had to become a patient teacher, as one who would teach the beginnings of mathematics to little children, hoping that by and by they would understand the higher mathematics. I talked about the love of God, love which we need so much, love which will heal bruised souls, love which will clear the poisonous atmosphere which suffocates Europe today. I told them that we shall see God not in the clouds, not in the smoke in the church, but when they search for Him and min-

ister, in his name, to the needy, hungry, and destitute. These ideas did not enter their hearts very readily. Their life outside of church continued to be the same as the life of the people who never listened to these things.

The interests of these people were very narrow. They seldom read anything but the local daily paper—a one-page affair. They spent their time criticizing their neighbors. This constant gossip is the most cruel torture of small town life; it makes life petty. With this in view, and because I received many papers from abroad, I arranged hours when news of the world could be discussed. But I discovered they were not interested. Nothing interested them except their own way of living, the welfare of their homes, the enlarging of their business, the buying of another field. Anything which interfered here they were ready to crush and destroy. How could I work with such people? They wanted the church to give them only peace and contentment when Christ was beckoning them to a new way of life.

Some of the people understood what I was trying to do, and at the same time I was learning many new things. I began to understand how deeply *the Church* was a part of the life of these people. I understood also how the special Church terminology, which may be useful for the transmission of theological doctrine, neither excited their imaginations nor influenced their lives. Most of the church-going people of Bulgaria felt that they had already "heard" the Word of God, and that God had no new word for them in this day. They would not be convinced that Christianity today has to compete with communism and nationalism; they did not think Christ had any word to say about these things. For them Christianity spoke only of the life to come and had little to say about life today.

While I was learning much, the people of Assenovgrad heard Christian teachings in terminology strange to their ears, and teachings that were strange to them about this life. They were making up their minds whether they wanted to continue hearing this type of Christian truth which tended to disturb their slumber. They may have learned a little, but I was the chief learner. I realized the great need of sacrifice by us who teach the life of Christ, and I saw also the great need of his Gospel in the world of today. The people decided to ask me to stay.

So I started the second year in Assenovgrad surer of my position and of the Gospel which must touch the lives of these people. In order to build anything on an old site, be it a house or a way of thinking, some pulling down is necessary. But this process is always painful to some. As I started "building the Kingdom of God," I had to



find the best method of clearing away the type of Christianity which seemed to affect their lives in a way which was not helpful. This Christianity, which had lost its passion for "preaching into the world," becoming only a state of mind, was futile to affect the life. It was necessary to change that way of thinking and in its place build another way, new, clear, shining, dynamic. To this I directed my efforts during this second year.

Soon I became familiar with the "secrets" of their special terminology. I realized when it was possible to use new words to impress some Christian truth on their minds, and when it was best to put the new truth in the old terminology in order not to awaken suspicion. In this way I managed to preach everything that a modern minister would preach. Many outsiders began to come to the church and the attendance was larger than the membership.

Difficulties arose later when I turned from ideology and started doing things. The first thing that I wanted to do was to break the iron circle which divided this small protestant community from the world. I wanted them to stop thinking of themselves as the favored people of God, as better than the rest of the world; I wanted them to be interested in the spiritual and material condition of people outside their own group.

In order to start in a quiet way not to arouse the suspicions of the Orthodox Church, I announced that I would give lessons in English. These were given free at first, until I found that the people had less interest because they did not pay. To attend these classes many entered our church building for the first time. Among them were the owner of a large mill and the chief of the railway station. In spite of their prejudice against the Protestants, these people spent many long hours with the minister of that church, becoming friends, and occasionally speaking with him about Christianity.

### in an "Orthodox" Home

I was invited into an Orthodox home for a religious discussion with a group of more than thirty people. For the first time in its forty-seven years of existence this Protestant church had the opportunity to meet the Orthodox townspeople face to face on a friendly basis. The discussion interested young people especially. Many homes began to think of me as a friend, rather than as a dangerous "propagandist" who wished "to destroy the faith of the Bulgarian people."

When these people came to our church, as many of them did, the difference in appearance was so great that they did not think they were in a church. Their church was so ornate; ours was so plain. The people of my church had learned

long ago that inward beauty was most important. Almost no one saw the need I saw, except an architect friend who drew a plan for the interior. With the money from the English lessons, a part of the plan was carried out: the pulpit was repainted, the church yard was beautified, the young people's hall was enlarged and redecorated. Finally the church bought a beautiful little organ, the best of its kind that had ever come to Bulgaria. Fortunately there happened to be in the town a musician friend whom I had known in America. With his help our church services were modified considerably.

After the arrival of the organ we gave a concert, and for the first time in this town Handel's *Messiah* was heard. We invited local talent and the choir of the larger church in the near-by city. The little church with its places for 100 people managed to accommodate 250 by filling all the aisles and the platform. I read the scripture on which each number was based. The concert was such a success that we planned to give another and organized a choir to include the Orthodox people. In spite of the difficulties made by some of the priests we gave this concert twice.

One idea was constantly in my mind: the Church of Christ must be the representative of the Kingdom of God on earth. People must have a more abundant life because of the Church. Yet I saw misery everywhere in Assenovgrad, even in the church group with which I worked. It seemed tragic to see that even in the group who had listened to the teachings of Christ for forty-seven years the principles of Christ had apparently not begun to work. The more privileged seemed to have no real concern for those with less ability and little money. No real help was given even within our own small group.

In our group we had poor families who needed help, but the church did not help them by making them independent materially, by improving their means of support.

With the help of some friends I succeeded in organizing a small loan fund to aid honest people to better their condition. By means of this fund one family was able to build a place for raising silk worms. Another family was able to plant a small orchard. A third could buy a pig which, when fattened, would be used for winter food. One young man could buy a sewing machine to work at his trade. All were held to their promise to repay their loans in order that others might be helped. In answer to my letter, Dr. George W. Carver, of the Tuskegee Institute of Research in Alabama, sent me instructions for the manufacture of products from crops which might be raised in this region. I hoped that something might take the place of tobacco. I wanted the church to be-

come, on weekdays as well as Sundays, the place where all might find help in whatever they needed. I wished that Christ, like sunlight, might enter every home and bring health and joy.

But trouble started right here. Some old people felt that it is not the business of the church to meddle in everyday life problems, and should not even mention contemporary events in sermons. Sermons, they thought, should be strictly Biblical.

### The Turning Point

About this time an event happened which proved to be the turning point. One day as my wife and I (our marriage took place after the beginning of the second year in Assenovgrad) were visiting in a poor district, we entered a home where three members of the family were sick in bed with typhus—two children and the grandmother. We thought best to take one of the children, a girl of eleven, into our home. When the doctor came and examined her he said she had tuberculosis as well as typhus, and that she ought to go to a private hospital where she would have proper care. The family had no money so I went to the church treasurer to ask for a part of my over-due salary to advance what was necessary. When he learned why I wanted the money, he advised me not to take any measures but to pray, as becomes a minister. He said I should not depend upon the word of men of science but upon God. I insisted on having the money and took the girl to the railway station. This man, and a few others, concluded that I was propagating some new theology, that I had strong faith in science but weak

faith in God. A few days later he told me that unless I preached things which he approved I would have to leave the church. I replied that there were certain things I felt so imperative that they must be spoken. After that his conduct during church services became such that worship became impossible.

Two other important events happened about this time. One was that for the first time one of the Orthodox priests asked the Protestant minister to cooperate with him on the anti-war committee of which he was chairman. The other was that money had come and my plans had developed far enough to revive in a new form the neglected paper which had formerly been published by the Young People's Society of the Evangelical Churches of Bulgaria. I intended to use the Ecumenical News Service from Geneva and to translate articles from the magazines which I receive, so as to widen the vision of some of the people.

However, for the good of the church, I thought best to leave before it was too late. Now I am back in Sofia, as busy as ever, hoping that God will use me further in His work among my people.

I know other young men who are trained and who also want to be ministers.

One man is supported from England by people and churches who believe in him and in the work he is doing. This makes me wonder if churches in America will, in addition to the work of their Mission Boards, support other "unofficial" missionaries in the places where they are needed most.

### CHRISTIAN THINKING AND ACTION

People are confused; they hardly know what is Christian, or how to come to a Christian judgment on issues placed before them. Selfish interests try to exploit them; propaganda machines attempt to dominate them; programs and laws, panaceas of a thousand kinds, are placed before them.

Most people are willing to be far more Christian than they know how to be. If they could be mobilized they would constitute a tremendous force pulling toward a Christian solution of many of our issues. But their thinking is not concerted, their imagination not captured, and their loyalty not challenged. Is it not possible for the churches to say, in a voice united enough in the name of their Lord so that the world can hear and so that any proposal of society or government which asks for the backing of Christian people, but which would protect property at the expense of people, would protect the privileged at the expense of the underprivileged, would seek material profit rather than the enrichment of life, would rely upon force rather than justice, would manipulate and control the gifts of God in nature for the interests of the few as against the many, would breed the fears that destroy rather than the confidence that releases and strengthens, would exploit humanity rather than enlarge the life which humanity lives—that any such proposal is not consistent with the purpose of God and the teaching of Jesus and cannot have our support?

Such thinking, if it were honest, might be disturbing. It might disturb our prejudices and present customs. But they are going to be disturbed anyway, and I would rather have them disturbed by those who are thinking toward the purpose of Christ than by those who think toward selfish views.

ALBERT W. BEAVEN.

# What a Downtown Church Can Do

By FREDERICK B. FISHER \*

*Late Minister, Central Methodist Church, Detroit*

THE first step in making the downtown church a successful representative of the Gospel of Christ is to analyze the life of the church. No program should be attempted without first making a careful scientific survey of the conditions, resources, potentialities and purpose of the organization. Each church is a problem in itself. It is difficult to generalize but for the purposes of discussion it might be said that there are three types of downtown churches:

1. A mission to dispossessed residents of slum districts;
2. A social center and preaching point for lodging-house people and transient hotel guests;
3. A cosmopolitan center of worship for kindred spirits from every part of the city.

It is impossible for one church to attempt to cover all three of these phases of life and work. The geographical location, the social traditions and constituency, as well as the financial resources and ministerial leadership, must all be taken into account. These factors will very largely determine the type of service the church can render.

Central Church, Detroit, about which I have been requested to write, is not, strictly speaking, a downtown church. In spite of the fact that it is located at the very heart of the city and surrounded by hotels, department stores, banks, theaters and office buildings, it has remained a dynamic family church. Not more than one fourth of our congregations could be said to belong to the transient hotel group. Three fourths of all the personalities to whom we minister are definitely related to the church and its activities. Only a few of these members live within a half mile of the church. The vast majority of our worshipers and workers travel a distance of anywhere from one mile to twenty miles. One of our careful analysts estimates that the average is eight miles. They come in whole families. There is no subway or elevated system of transportation in Detroit, consequently the vast majority of our people come to church in their own automobiles and the whole family comes together. Once there,

provision is made for every member of the family: Nurses, in sanitary rooms, care for the babies and very young children. A hundred of the older children are in the boys' choir and the girls' choir. A half-hundred youth are in the young people's choir. A full-time choir director, with an assistant, gives expert attention to the training of these children in music, as well as in those phases of religious education that have to do with public worship. The school of religious education, under the leadership of a full-time director, continues its departmental sessions throughout the worship period, as well as one hour following. Trained teachers are in charge of the various departments, even though in some cases it means an honorarium for the service rendered. We believe that the church budget must of necessity provide expert training for children and youth, because of the danger of leaving such training to haphazard methods and desultory instruction. The church is so located that all the street car lines and bus routes of the city pass the door.

Our constituency is divided into fourteen territorial units, with a leader in charge of each suburban section. This leader has a group of four lieutenants, who by telephone and personal visitation keep in touch with the constituency of that area with reference to sickness, church attendance, financial support and spiritual guidance. One of the slogans of Central Church has come to be, "We are fourteen community churches." We have discovered that this plan does not compete with, nor proselyte from, the regular community churches. The reason for this is that we have a specialized emphasis. We major on pageantry and color in public worship; upon personal religious psychiatry; upon social adjustment and reconstruction in the pulpit messages; upon a selective school of religion; and upon popular Wednesday night lectures on public topics by outstanding national voices. My experience in Greater Detroit, and in visitation among scores of churches in other modern cities, leads me to believe that a great deal of unwholesome competition could be eliminated in our city churches if we recognized that the mind of modern humanity is divided by several definite spiritual interests. There is need for great centralized fundamentalist

\* This article was prepared for the *Review* by the late Dr. Frederick B. Fisher just before his death, and was sent us by his secretary.—*Editor*.

churches, where people who interpret religion in these terms can come together for mutual support and spiritual stimulus. Churches with a different theological outlook may serve personalities that see life in "liberal" terms. The evangelistic tabernacle and temple has its place. The plain, unembellished service of the Quakers has a real contribution to make. There is also a wide and a growing field for churches that specialize in forms of ritualistic worship. Central Church, though Methodist, is altar centered, with a high altar and heavily carved symbolic reredos. We have a processional and recessional in vestments of purple and white and red. There are approximately two hundred people in the choir organization, and on certain occasions the full choirs march in the procession. A "crucifer" carries the cross, a "book-bearer" carries the open Bible, and a "flag-bearer" carries the flag. The ministers are in vestments, and wear stoles which vary in color with the seasons of the church year. It is interesting to find what a strong appeal this makes to modern youth. In the midst of this colorful service of worship, the pulpit message deals with Gospel as it relates to social justice, problems of personality adjustment, and the vital issues of modern life.

There are two distinct Sunday congregations, morning and evening. Few of those who fill the church on Sunday morning come again at night. The services differ in emphasis, with the result that there is a solid Sunday morning congregation and an equally solid evening congregation.

Wednesday night is a gathering of all the clans. It is a "church night." School children begin to arrive at three or half-past three on Wednesday afternoon, before the real activities begin. They bring their home work from school, and rooms are made available, under proper direction, for home study. If they come from families which cannot afford to pay the price of the church supper, a room is provided where they may open their own lunch baskets and have a good time together. Many of the other children are served in these same rooms, so that there is not the consciousness of prosperity or poverty and there is an utter lack of self-consciousness. By five o'clock a variety of activities is under way: Bible study groups of youth and adults; youth forum; Boy Scouts and Camp Fire Girls; dramatic clubs and orchestras; handicraft classes; choir mothers' club; boys' choirs and girls' choirs in practice; committees on social justice, parish visitation, financial budgets, religious education and other subjects. At six o'clock there are several simultaneous suppers. The efficient women's committee employs a full-time housekeeper and other helpers, so as not to make this feature an unbear-

able burden. It is a heavy task to have a church supper every Wednesday night. In the course of the last year more than twenty-six thousand meals have been served on the fourth floor of Central Church House. This is an absolutely self-supporting feature, but none of the money goes into the current expenses of the church. The women are constantly interested in furniture, equipment, choir vestments, Red Cross work, family relief and kindred interests. During this last winter, careful record has been kept of attendance at the various activities, with the result that our chart shows a monthly attendance, on the average, of approximately eighteen thousand people.

Special attention is given to children, youth and young married couples. Boys are trained, and consecrated by the laying on of hands, as Junior Deacons for assistants at the altar. Crucifers, book-bearers and flag-bearers are all similarly trained and consecrated. Special confirmation classes are held for the training of young people as to the meaning of church membership, and white capes with purple cross embroidered on the collar are used in the confirmation ceremony.

The newest feature to be added to the life of the church is a specialist in psychiatry and personality adjustment. He is a medical doctor with his degree in philosophy from Vienna, Austria, where he has been a student and a lecturer on the faculty with Freud, Adler, Jung and others. Lectures are given in personality adjustment, and the problems of psychology and nervous diseases, to selected groups, and hours for personal consultation are provided. Modest fees are charged for these personal consultations. No hospitalization or actual treatment of patients is provided through the church, but all pathological cases are referred to their own doctors and to the regular hospital staff of the city.

Central Church cannot claim entire success. The problems are great. The complexities of modern urban and industrial life make experiment essential, with its attendant failures and inadequacies. The staff is composed of thirteen full-time people. The mere statement of this fact will reveal to ministers and laymen the problem of supporting an organization of this size. However, the church has no debt, and a group of splendid laymen manages the finances with great devotion. Our small endowment helps to make possible a program like this at the heart of an industrial city. One interesting feature is that all three ministers have had experience on the foreign mission field. These three men and their wives all feel that they are performing the most essential missionary task of their lives. The director of religious education is likewise a former missionary of the foreign field.

# Looking to the City of Tomorrow

By the REV. CHARLES HATCH SEARS, D.D.

*Author of "The City Man"*

ONE is bold indeed who attempts to describe the future formation of a molten mass. Scientists may do this on the basis of well established natural laws. Social laws affecting environment are not nearly so well established. Spiritual laws may be clearly marked out in terms of individual conduct but are less defined in their social application.

It seems clear, however, that the church is justified in looking to the world of tomorrow in terms of facts which are clearly discernible today.

## The Fact of Urban Life

In looking to the city of tomorrow the church must accept the fact of urban life. This fact is accepted on the basis of a general trend of a century and a half of American life. This trend has been accelerated during the last two or three decades. True it is that the early years of the depression (1929 to 1932) witnessed a migration from the cities, but already this has proven to be only a temporary check in a generally rapid increase of urban population which during the preceding census decade was at the rate of almost 27%, with a record of sixty-nine millions by 1930.

That this was an American migration movement is the more significant. It is difficult to comprehend that forty out of every one hundred boys and girls between the ages of ten and twenty who were on farms in 1920 had located in some city by 1930. This is the more surprising in that urban growth during the most of the present generation has been so largely augmented by immigration which is no longer a major factor in the growth of cities.

It is safe to say that the church of the future must accept the fact of urban life both because we are gregarious and like to flock together, and on the other hand because it requires a decreasing percentage of the working population to produce the raw materials of foods and fabrics which in turn are subject to almost infinite refinement. This *processing* takes place largely in cities.

The fact of urban life would not be of so much significance for the church of the future if cities, particularly the great cities, did not so profoundly change people. City men are influenced by what we may call collective behavior—the tendency to

follow the crowd, to lose a sense of individual responsibility. Collective behavior tends to level down character, as erosion wears away high mountains. Individual character has been developed in America, at any rate within a family and within a neighborhood setting. In a city, particularly in a great city, the individual has quite generally been separated from his family and from the neighborhood in which he was reared. He has too frequently been forced to live in isolation. The city man touches elbows with thousands, but touches hearts with few. The city man lives in isolation within a multitude of contacts. A city is where men die of loneliness in a crowd. He has to do with people whom he does not know and forces that he does not understand. He is compelled to make inferences and to draw conclusions. He does not deal with the concrete but is compelled to deal with the abstract.

The city man has developed certain fairly defined attitudes. Self-assertion is a characteristic sin of the city man. Compelled to yield to his superiors in shop, factory, store or office, he loves to enter a little world of his own where his opinions have weight; hence the gang, the club and the social set. The city mind is preoccupied, in this sense absent-minded. It tends to lose its sense of relationship to humanity, to lose the joy of the common touch, and to cease to find pleasure in homely things. The insistent stimulation of city life tends to produce indifference and inability to make a normal response.

The creation of these attitudes is a matter of concern to the church. It is one of its tasks to provide correctives. Its problem is to establish relationships with the detached individual and particularly to follow him into his group relationships from which all but members of the group are generally debarred.

## The Fact of Metropolitan Community Life

The second fact which the forward-looking city church must take into account is the fact of metropolitan life in contrast with mere urban life. City men in the main have shown their preference for the great metropolitan centers rather than for cities of average size. In fact, many of the smaller cities have lost population in recent years.

All cities have not fared alike. Urban growth in America in recent years, particularly during the last census decade, has been strikingly selective. The average American is quite surprised to learn how spotted the growth of cities has become. Accustomed to reports of loss of population in rural areas, he is not greatly surprised that nearly one-half (46.5 per cent) of all villages in the United States under 2,500 lost population from 1920 to 1930—6,285 villages out of a total of 13,530.

In view of the enormous increase of urban population from 54,305,000 in 1920 to 68,955,000 in 1930 (or an increase of 26.9 per cent during the decade) and particularly in view of the American assumption that all cities grow, he is quite unprepared to learn that many cities fared very badly during the last census decade. Five hundred and twelve places ranging in population from 2,500 to 100,000 lost population from 1920 to 1930.

A very much larger number of cities has failed to keep pace with the rate of population growth of the nation. As Dr. R. D. McKenzie points out, of the 746 cities of 10,000 population and over in 1920, almost one-half of them (354) showed a rate of increase below the national rate of increase.

It is obvious that the great metropolitan communities have grown in recent years at the expense of all other political unity—towns, villages and smaller cities. These communities have tapped the sources of population—in Europe, Asia, Africa and South America, on American farms and villages, and in the smaller cities of America. Foreign-born whites, children of immigrants, Negroes and especially native Americans gravitate thither like iron filings to a magnet.

It is not so much the fact of metropolitan growth in terms of increased population to which the church of the future must adapt itself, as to the tremendous changes in which these communities have been and will be involved. The attraction of specialists to these centers and their voluntary association into groups is at the heart of it. This ever-growing process of specialization creates groups. As a result, special interest communities or special activity groups, ever in process of formation, take the place of neighborhoods.

Finding association within the group, to an increasing degree the members become subject to the ethics and social attitudes of the group and are not amenable to the ethics and social attitudes of the community as a whole. Devoted to their peculiar functions within their own chosen group, they are disposed to carry on largely in accord with their own cultural pattern and often with little accommodation to the larger community. This creates serious ethical and social problems

with which the church of the future will be confronted to an increasing degree.

The churches everywhere in America have been built from neighborhoods. City neighborhoods have been broken down by the incoming of new peoples and by the exodus of the more favored to suburban areas. The flood of newcomers, men and women and young people, attracted by their specialty interests has created quite a new situation. They have no interest in a particular neighborhood. Their only concern is to live where they can be comfortable and within reach of their own chosen group.

It is true, old neighborhoods still persist. There are still parish churches in metropolitan New York of which we might speak; many of them are in the suburbs though conditioned by the metropolitan structure; some of them are in survival neighborhoods illustrated by the recent coming together of the old Church of the Sea and Land and the old Mariners' Temple into the new Henry Street United Church, Presbyterians and Baptists settling down together to a continuing parish work, but how changed the parish from the old days of the "Kirk on Rutgers Street"!

While still prepared to serve so far as may be along parish lines, the church frequently, generally, finds itself compelled to minister either on a metropolitan-wide basis or to people on the basis of a selective interest or both. The Community Church of New York City served by Johns Haynes Holmes and the Riverside Church with its dual ministry to the neighborhood in its educational and social program and to the greater metropolitan community in its preaching ministry are cases in point.

The Calvary Episcopal Church apparently has chosen for itself, on the basis of its rector's interest, to minister to a particular group with a distinctive religious interest. The church of the future almost inevitably will be selective in its ministry, however much it undertakes to remain the Church of the Open Door to All Who Will Enter.

### **The Fact of Cosmopolitan Life**

It is evident that the church of the future must adapt itself increasingly to meet the needs of a cosmopolitan community. The executives of denominational Church City Societies, who have followed neighborhood changes in great metropolitan communities, may be more conscious than the average pastor of the tremendous changes which have grown out of immigration and that are now emerging through the influence of the wide dispersion of second generation immigrants.

The presence of great numbers of immigrants, who until less than twenty years ago were confined largely to "colonies," did not greatly upset



the cultural situation, or disturb the church outlook of older Americans, but when the well trained second generation young people began to emerge it became evident that great changes were taking place. The older Americans were not deeply concerned that customs and codes, wrought through long centuries in the homeland of these immigrants, no longer had controlling force in the lives of the second generation that was emerging from these homes. They were more alarmed, however, when they discovered that the old New England culture and ideals were being broken down by this infusion of second generation immigrant life into the best residence areas of the great cities.

It became evident that old incentives and restraints, old sanctions and social controls which obtained in these cities until a score of years ago, whether in Anglo-Saxon communities with their New England background or in foreign-language communities with their varied European backgrounds had been largely repudiated. The result is a cultural phenomenon, moral phenomenon if you please, practically without precedent—a great body of people living without a generally recognized moral pattern and without sanctions honored by generations. It is evident that the church of the future must address itself to building up new spiritual foundations to take the place of the old spiritual foundations upon which America was established.

While the immigrants of pre-war decades and second generation immigrants of today have quite completely transformed old American cities dominantly Teutonic and Protestant into cities dominantly Latin, Slavic and Semitic in race and Roman Catholic and Jewish in religion, there are other factors which have had a part in the cosmopolitan process.

Changes in the function and structure of these great metropolitan communities sketched in a preceding section have come in no small degree from the national orientation of industry, of commerce, and of professional life in America. A myriad of interests in each of the classifications has selected a major metropolitan community, most likely New York, as headquarters with branch centers in other metropolitan communities.

The church that looks to the city of tomorrow cannot afford to be provincial. It can not remain parochial. It, too, must cultivate world-wide attitudes and relations. If Christianity is to survive in America it must become in fact a world religion. The Christian movement in its world outreach can not afford to think in terms of separate hemispheres of foreign missions and home missions but of a church universal in space as well as in concept.

The church that looks to the city of the future must orient itself to a cosmopolitan community and adjust its outlook to world vistas.

### **Man, the Abiding Fact**

The church that looks to the city of tomorrow will seek to adapt itself to urban life, to metropolitan life, to cosmopolitan life, but it will lose itself in the process unless it has a sense of its own universality which was so strongly emphasized at the Edinburgh Conference.

To put the matter in other form, the church must adapt itself on the one hand to its environment but recognize that while man too is a variable, he changes far less rapidly than does his environment. As compared with the shifting social scene he is a constant. While he changes in outward appearance and in his customs and while his attitudes reflect the conditions under which he lives, his essential needs are the same from generation unto generation and among all peoples. We affirm, therefore, that the church must find its universality in its consciousness of God and in its realization of the needs of men.

Staggered by a social burden which he finds unbearable without the assistance of religion, impelled by a moral imperative, the ethical contents of which he does not understand, the city man in his more confident moods looks to religion for support and to Christianity for moral guidance. Christianity, in the past at periods of crisis, has met the challenge of destiny. The city man, therefore, calls upon the church to mediate to him a religion adequate to his personal needs and interpretive of his confused social relation.

Under normal conditions nature enters into the creative religious process. Trees, streams, the sky and the stars are all sources of life valuable in the cultivation of the soul. It is apparent that nature plays a large part in the cultivation of religion when man and nature are living in normal reciprocity. But is it possible to pursue the mystical approach within city walls where the stars are rarely seen and where frequently in winter the dust-laden atmosphere hangs like a pall over the city, shutting out even the sky?

The city, particularly the metropolitan community, with its specialization in art, in music, in literature, is peculiarly rich in the materials for the cultivation of the mystical qualities of the spirit. "A certain type of mind has always discerned three straight and narrow ways going out towards the absolute—in religion, in pain, in beauty," says Miss Evelyn Underhill.

The expansive qualities of the individual may be cultivated generally by finding essences, something akin to universal experiences, in other human lives—by finding those qualities that life lives by.

The city is peculiarly rich in opportunity to relate spirit to spirit through a common understanding of ideals and through association in noble undertakings, even as we have found the city peculiarly rich in its interpretation of life in its mystical aspects through literature and art and poetry.

For the sake of the individual, his self-realization, his peace and joy on the one hand, and for the creation of moral energy directed to social ends on the other, it is highly important to cultivate the mystical aspect of the personality through an appreciation of nature, through awareness of the essential qualities of the human spirit and through communion with God in Christ as the only source of religion and of moral energy.

As important as these things are the church must accept as its primary responsibility the cultivation of worship in the individual and a sense of his vital personal relationship to God in Christ.

As the church looks to the city of the future it is convinced that it must address itself to the

continuing fact of urban life and adjust its program to conditions which have grown out of the transformation of the small city into the great metropolitan community. Facing the breakdown of the old Anglo-Saxon, Puritan, and to a large degree Protestant standards, the Christian church must address itself to the recreation of Christ's standards of faith, character and conduct.

In this process the church finds itself at home because it is still dealing with man forever changing but forever presenting the same basic needs. The fortunes of the church have never been inextricably bound with any secular order. It has ever had standards to which it could repair.

The abiding task of the church in the city, as elsewhere, will ever be to regenerate and to revitalize the individual and by this process to cultivate new social attitudes and to release a new ethical vigor equal to the task of social reconstruction.\*

\* By permission of the Publisher, Harper & Brothers, the author has made liberal excerpts from his recent book, "City Man," adapted to the purposes of this article.

## The Gospel in Mexico To-Day

By WALTER MONTANO \*

**F**OLLOWING my decision to visit Mexico I received a cordial welcome from President Cardenas on behalf of the Mexican Government, and from the Minister of Public Health. The National Council of the Evangelical Churches, through their Executive Secretary, Professor Gonzalez Baez Camargo, had prepared a full program of evangelistic meetings, not only in Mexico City, but in other States. As a result, I traveled a distance of six thousand miles in about one month.

At the frontier, I saw that various persons were being refused permission to enter. The officials carefully examined my passport, and enquired as to the object of my visit. However, my letters from the President of the Republic and the Minister of Public Health were sufficient, although my passport described me as an "evangelical minister." I was shown every courtesy, and even my suitcases were passed through the Customs without examination. The five hundred Mexican dollars, which most who enter the country are supposed to deposit, were not required of me.

Near Mexico City I was surprised to see newspaper notices and accounts of the activities of the Roman Catholic Church, just as in the most liberal country in the world. This was surprising, as I had seen and heard much about the oppression of the priesthood.

My first week in Mexico City was filled with meetings, held in the largest Protestant church in the republic, which used to be a Franciscan monastery. We began with some thousand people, and by the end of the week, there were more than fifteen hundred present. There were high army officers, government servants, representatives of the intellectual circles, even Roman Catholic priests, in fact all classes of society, political and religious, were represented. For an hour each night there was attention, silence and interest.

The way God worked in these meetings was truly marvelous. At the last two gatherings, the local brethren urged me to make an appeal to those who wished to come forward and accept Christ. On the first of these occasions forty people, their eyes streaming with tears, came forward and knelt, confessing their sins and accepting Christ. The following night, when I told the story of my

\* Sr. Walter Montano has been a missionary of the Evangelical Union of South America since 1929. His article appeared in the *World Dominion*.

own conversion, more than a hundred came forward, crying to God for the pardon of their sins. The Gospel was new to these people, Roman Catholics who, in all sincerity, were seeking peace for their souls. Nor was it only the common people who came forward, but society folk and well-known persons. Professor Camargo stated that he saw many people come to the meetings full of pride and even hatred toward us; at the close of the service not a few of them were crying like children, among them an army general, who, moved to the depths of his soul, gave way to tears. After the meeting many Catholics came to me saying, "I am a Catholic, but I know nothing about the life eternal, and now I accept Christ as my only personal Saviour."

### A Visit to Pueblo

It was not my intention to remain in Mexico for more than two weeks, but Professor Osuna, an outstanding Christian, and a prominent figure in the Mexican Government in the time of Presidents Carranza and Calles, came from Monterey to Mexico City and exacted a promise that I would visit Monterey. After prayer, I decided to remain longer and visit Pueblo, Vera Cruz, Orizaba, Guadalajara, Aguas Calientes, San Luiz Potosi, Saltillo, Torreón, El Paso (Texas) and Nogales. These last two places are on the frontier of the United States. Professor Camargo accompanied me to Pueblo, and there we had united meetings for two nights and a large number of people were led to Christ. During our visit to Pueblo, the first National Anti-Alcoholic Congress took place at the invitation of President Cardenas, with delegates from all the Mexican states and from other countries, chiefly Latin America. Dr. Siurob, Minister of Public Health, presided over the Congress and represented the government. He invited me to preside over the third full session, in my capacity as delegate of the National League of Social Hygiene of Peru, and extended to me the privilege of being a guest of honor of the Government of Pueblo.

In Vera Cruz the church was full, and at the close of the meeting the platform would not hold the crowd of people who came pleading for our prayers. The brethren asked if we could not remain another day, but the itinerary was already fixed and it was quite impossible, so I said, jokingly, "If you would like a meeting at four-thirty in the morning . . . !" Thinking no more about it, I went to bed, tired out, but exactly at four-thirty in the morning I was awakened; the pastor and other brethren had called for me, and when I went to the church there were two-hundred and fifty people gathered for a meeting. God worked that morning in the hearts of those people!

In Orizaba the hall, big though it was, would not hold the people. The street was full and men and women were sitting on the paths. There were more than fourteen hundred people present. They begged me for another day and I invited them for a meeting at five in the morning. At this hour, in the bitter cold, there were six hundred people waiting. . . . The power and presence of God were evident and we felt the fire of the Holy Spirit kindling our hearts.

From this last place we returned to Mexico City for other meetings in the Y. M. C. A. There was a magnificent gathering of people who did not belong to any of the churches. Some Communists in the audience tried to make trouble, but there were no serious difficulties. On another evening two thousand united youth of the Federal District met me; it was a most touching occasion, when crowds of young people of all denominations dedicated themselves to the service of God. They agreed to issue an appeal to the evangelical youth of all Latin America to work on behalf of the forthcoming Congress of Latin American Evangelical Youth, in which they proposed to study the best methods of a vigorous campaign for the evangelization of unconverted youth.

In Mexico City there is a center for preparing young men for the ministry. The president and the other professors are men of real consecration to God, and the seminary is a center of training for all denominations. As part of my program in Mexico, the brethren arranged that I should give devotional messages to faculty and students every day. God blessed these meetings and foreign missionaries, pastors of churches, professors from the seminary, as well as the students, and also workers from Sunday schools, came unflinchingly. The theme was that of consecration and service.

### Other States

From Mexico City I set out for Guadalajara, accompanied by two outstanding Mexican Christian leaders, and again had most encouraging services. Our journey was continued to the places already mentioned, and in every town we saw the hand of God. The fact that most of the meetings were united gatherings tended to more cooperation between the different churches. There has come a greater spirit of unity among the workers; in fact, in many churches there are now united meetings for prayer among the workers of the different denominations.

Mexico is passing through a unique phase of its history. The clouds of confusion have not yet passed from its sky, nor will they do so quickly. Everything is in a state of uncertainty and it is impossible to foretell what tomorrow will bring. The properties of churches and religious colleges

are in continual danger, for at any moment the Government can take possession of them. As a matter of fact, many of the Protestant schools are closed and cannot exist if they teach religion. Some evangelical schools have had to be turned into purely commercial colleges or institutes for social instruction. It is difficult to understand the situation, for some of the actions of the Government seem quite contradictory in nature to others. Shortly after I left Mexico, I was told that the Government had restored valuable property to the Presbyterians.

As Mexico is a Federal country, it is left to the Governor of each state to interpret the program of education as he may choose. Consequently there is a great variety according to the local attitude. There are a few schools where the teaching is not only anti-religious but immoral; there are some teachers who pervert the children by extreme programs of sexual education. . . . This does not occur everywhere, nor is it officially recognized. Nevertheless, because of the liberty of interpretation and the fact that there is no uniformity or standard of teaching, the enemies of religion take the opportunity to inject their poison into the hearts and minds of the children.

The preaching of the Gospel by foreigners is severely limited by law, but foreign missionaries in Mexico still carry on their work, perhaps with even better results than before. The central department of the Government made it clear that I was free to speak in any part of Mexico with perfect liberty.

### New Methods of Evangelism in Mexico†

The restrictive laws of Mexico in the matter of religion have turned out favorably in many senses:

1. The Evangelicals have felt compelled to unite for one common object, to preach Christ crucified.
2. They have adopted new methods of evangelization, which in other circumstances probably they would not have adopted for many years. Dr. Wallace, a missionary of the Presbyterian Board, and Sr. Baez Camargo took me to what they call "Wednesday Breakfasts" in one of the best restaurants in the capital. To this are invited people

of the intellectual classes; we stayed from seven until ten in the morning, while I spoke to them of my personal experience of Christ.

3. Now that the foreign missionaries cannot conduct definitely religious services, they are discovering other methods. Mr. Norman Taylor, a Presbyterian, is working with fine results among the soldiers. He has a small wireless set installed in his car, and Mr. Huegel gives them a Bible talk, urging upon them the need for repentance and turning to Christ. All the soldiers held up their hands asking for our prayers, and many bought New Testaments.

4. Other missionaries, such as Mr. Reifsnnyder, have sought some method of reaching the students of the college and university, gathering them weekly for "lay sermons." The night I was there, twenty-two students, among them Roman Catholics, were deeply interested.

5. In the midst of the difficulties presented by the law, the workers have had to fall back on propaganda by the press. It is difficult to calculate the great results attained by the Latin American bookstore, under the direction of Sr. Baez Camargo. The method which he uses attracts Communists, revolutionaries, students, professors, publicists and others, and all receive the Gospel message.

6. The youth, indifferent hitherto to the necessity of testifying before others, are not only uniting among themselves but are working openly; groups of young people go out to different suburbs and carry on regular services, also visiting homes. One such group has dedicated itself to carrying the Gospel to outcast women, a truly apostolic labor.

7. The difficulties which the evangelical bodies face have made the Christian workers feel the imperative necessity of more prayer, and a turning to God for the solution of the religious and spiritual problems of Mexico. They have issued a circular, addressed to "our brethren in the common faith of Christ scattered throughout the entire Mexican Republic," calling them to a deeper consecration of life and to the practice of daily prayer.

† See *Religion in the Republic of Mexico*, by C. Baez Camargo and Kenneth G. Grubb, published by the World Dominion Press.

The Christian laymen in one Mexican church have organized a "Salvation Patrol" which works in the tenement districts at night. A missionary has developed a group of university students who meet for the discussion of spiritual and social questions—probably the first work done by Evangelicals for university students in Mexico City. In Tabasco, where preaching is prohibited, a group of laymen organized themselves as peddlers. With packs on their backs, they go from home to home selling merchandise and talking about Christ. A former city pastor has dedicated himself to country work. He tells of a poverty-stricken village, with an ugly, near-deformed, poorly educated Indian boy who went there to shepherd the little flock of Christians. The town is gradually becoming transformed and this simple Indian boy is its hero.—*S. G. Inman.*

# Should the Church Discontinue Institutional Missionary Work?

By G. BAEZ CAMARGO, Mexico City, Mexico  
*Executive Secretary of the National Evangelical  
Council of Mexico*

EVANGELICAL Christianity throughout the world is looking forward to the international missionary conference called to meet in Madras, India, in December. Christians from many lands will come together to appraise the status of the work, and to plan for united advance in the evangelization of the world. Four hundred delegates will wrestle with the most crucial problems of the Church and will seek to understand our Lord's mind and will for His people in these trying times. Among these problems, and not the least of them, stands the whole question of the "institutional work" of the church, especially in the missionary enterprise.

Pioneer missionary earnestness has been poured into several types of auxiliary institutions—educational centers, ranging from parochial schools to universities; medical institutions, from modest dispensaries to large and well-equipped hospitals; social centers and even agricultural and industrial projects; other philanthropic agencies also have been established and sacrificially maintained the church at the home base and by native Christian organizations in the lands where they are established. These institutions have absorbed most of the missionary budgets in many cases and often have been used as the decisive argument for missions. Many have found in their work one of the main sources of satisfaction, as reported in missionary reports and surveys.

All seemed to be going well with these institutions until three new elements entered into the situation. There was, first, *a serious setback in mission income*. In readjusting the budgets, it was necessary to cut down expenditures. But the problem was: What appropriations should be reduced? It is not easy to cut down on upkeep of plants, equipment, personnel and current expenses of large institutions, without risking their very existence. On the other hand, should the cuts be made on the distinctly evangelistic work and on the support of churches? It was easier to cut here, but perhaps not the best way out of the financial difficulty. All this led to a review of the

whole missionary program and to an examination of the comparative and real values of evangelistic and institutional mission work. The question began to press itself upon the minds of both the missionary and the national Christian leaders: Should mission boards give less attention to elaborate specialized institutional work and more to pioneer evangelism and the training of Christian workers?

Another element in the situation was the growing sense of responsibility in the National churches and their increasing desire to attain the ideal of a self-governing and self-supporting indigenous church. This would naturally lead to the taking over of the administration and support of the institutional work. New questions arose. In view of the nationalization of the churches, was it the proper course for them to take over the institutions founded and supported by the missions? Could the national churches support themselves and also afford to conduct the rather expensive institutional work as established with foreign funds? Would it be wise for the missions to withdraw their help from the support of the churches and pioneer evangelism and to devote foreign funds exclusively to the support of institutions? Or would it be better to give up the institutions and concentrate on new purely evangelistic projects, in cooperation with the national churches?

In some countries there was a third and very important problem involved. *The national governments* were committing themselves to political doctrines of different types, all of which coincided at least in one particular—the gradual or violent assumption of control by the State of all the departments of human life, educational, social, and even individual. The situation was the more complicated in countries where *totalitarianism* was strongly impregnated by hostility to Christianity or to all forms of religion. This trend, often incorporated in a very definite form in legislation, has been making it increasingly difficult for churches in Mexico, Turkey, Iran, Korea, and some other

countries to maintain their educational and medical institutions. Some governments have been very active of late years developing a comprehensive program of national welfare, opening schools, dispensaries, social centers and hospitals. Thus the institutional work of the churches does not seem to be so necessary as in former times, when the missions were the only agencies conducting it. Except for their evangelistic purpose, most of the institutions are now becoming a duplication of government enterprises. In several countries evangelistic work in Christian schools and hospitals is looked upon with suspicion by the governments and in some cases is even prohibited by law — as in Turkey. When this is the case, would it be advisable to give up such church institutions and turn this work over to the government?

This missionary agencies and the national Christian churches have come to face the problem: Should mission boards and churches of the missionary-sending countries withdraw from educational and philanthropic work on the field and throw the responsibility for these forms of service on the churches and governments on the various fields?

Obviously, this question cannot be answered categorically Yes, or No. The answer depends upon several factors, and no wise decision can be reached that ignores one or more of these factors. The best answer will result from the careful consideration of combination of facts and experiences. The main factors are:

- (a) Conditions prevailing on the particular field;
- (b) The degree to which evangelization has progressed;
- (c) Financial ability of the mission boards;
- (d) The real purpose of the missionary enterprise;
- (e) Type of work that the institutions are actually doing.

There are some countries where educational, hygienic and social conditions are primitive and where the people are still in a desperate need of help along these lines. The governments are either unable to take care of the people's intellectual, physical and social needs or they lack a sense of responsibility. The result is the abandonment of the people to illiteracy and misery. No Christian mission or church would wish to confine itself to purely preaching the Gospel while the people are the prey of ignorance, disease and poverty. Where these conditions prevail, as in parts of Africa, India and elsewhere, some form of work to relieve these conditions is imperative and has no substitutes. We must not hesitate to make great sacrifices to minister to the needs of the

people, teaching, healing and nursing the people to an abundant Christian life.

In other fields, where there is a degree of culture and social welfare and where, as in Japan, the government is fulfilling its medical and educational responsibility, the need for philanthropic and cultural work by the missionary agencies is not so pressing. It is here not impossible for the churches to consider giving up their institutions or their turning over to governmental or other national agencies. The churches should be ready, within the measure of their possibilities, to cooperate with public and private philanthropic and educational agencies, where such cooperation is possible.

The stage of progress in evangelization, particularly with reference to the strength of the national churches, is also to be considered. There are at least three main stages in evangelizing a people in any country:

First, there is the approach, penetration, and planting of the first organized groups of converts, entirely under the wings of the mother churches and under the almost exclusive leadership of the foreign missionaries. Forms of organization, methods of work, supporting funds and leaders, all have come from abroad.

The second stage is one of *national growth*, the upbuilding of Christian churches, the development of a trained native leadership, the progress in self-support and the progressive transfer of responsibilities to them. Important steps towards self-government culminate in the organization of national churches.

The third stage, one that perhaps has not been fully achieved on any mission field, is when the national churches assume *complete responsibility*, both financial and administrative, of the work and they become in turn missionary churches, send out to evangelize other fields.

Clearly it is not possible for the mission boards of the sending churches to think of throwing on the national churches the responsibility for the institutions which they are unable to support, if the evangelization of the field is in its first stage or entering its second. The national churches must first assume responsibility for their own maintenance and their evangelistic work proper; if they succeed in this, then they may begin to accept full responsibility for the institutions. Where this process of nationalization is under way, the institutions are the last points from which the mission funds are expected to be withdrawn. Naturally the national churches cannot be expected to assume the support of the institutional work while the churches themselves are being supported by the mission. The national churches will not be able fully to take over the institutions until



the third stage is reached — if these institutions are to be continued in any effective way under church auspices.

The financial status of the mission boards is an essential factor to be considered. If the mission receipts are down to that point where drastic reductions in the budget must be made and the institutional work cannot longer be supported then the mission must withdraw. If there is any possibility of turning over the institutions to other satisfactory agencies, the national churches should be given the first option, next the work may be offered to some other responsible organizations or to the government. In any case, there must be the assurance that the plants and equipment will really be used for the good of the country and for the benefit of the more needy people.

Perhaps it is too much, in many cases, to insist that their Christian character will be maintained.

But, in the whole problem, the essential and central purpose of Christian missions must be kept in view. This is the ultimate guiding principle and the supreme criterium for any change in missionary service. Fortunately, this matter has received prayerful and earnest consideration lately, although perhaps the outcome has not been always true to the New Testament standards. But the fact that it is a real concern to re-define, for our times, the supreme purpose of Christian missions, is in itself gratifying. The writer of this article does not pretend to pronounce dogmatically on a question that is still keeping busy the best Christian minds of today, but it is necessary to give his own views if this discussion is to be clear and conclusive.

The central purpose of Christian missions may be briefly stated as follows: The purpose of Christian missions is threefold in its active expression:

- (a) To preach the Gospel of God's redemptive grace in Jesus Christ;
- (b) To cooperate in the upbuilding of an indigenous educated Christian church;
- (c) To serve this church and the people of the land where it is established.

The whole problem of institutional work should be kept under the spotlight of this one and threefold purpose. To what extent are Christian institutions faithful to it? What is the actual type of work being carried on by the institutions and how do they rate when measured with the yardstick of the supreme purpose of Christ when He founded missionary enterprise?

Many believe that Christian institutions need to be Christian only in their inspiration and motive, but that they may refrain from becoming agencies to win others to Christ as Lord and Saviour. In order to avoid the charge of "proselyting" they are expected to keep themselves sep-

arated from the churches, leading their own life and doing their own more or less secular work. But many others insist upon the supreme importance of evangelistic task of Christian institutions and cannot conceive of a missionary project that does not seek to bring to the churches a harvest of "saved souls" or souls to be instructed and saved. The situation varies widely according to place and personnel. Many institutions, like the hospital at Miragi, India, and the Union College in Pyenyang, Chosen, actively engage in evangelistic work. Others are more secular in character and outlook. Not a few have practically made their Christian character so abstract as to be hardly distinguishable from wholly secular institutions.

This is a sore point in the whole discussion of missionary work. A fair distinction should be made, at the very start, between proselytizing and evangelizing. To proselytize is to be primarily interested in winning members from one particular religion, denomination or church to another, without regard to any vital change in faith and life. To evangelize is so to preach Christ in word and deed as to bring people to accept Christ as Saviour and Lord, and His way of life as a daily path of conduct. As to the best means by which to achieve this supreme goal there is no uniformity of rule or opinion. It depends much upon the local situation and the individuals with whom one comes in contact. Steadfastness of purpose is essential but uniformity of method is as fatal to true evangelistic work as is the lack of aim and ideals. It is certain that no Christian institution should lower the central purpose or depart from the plan of all missionary work in the name and power of Christ; otherwise it will lose its vision and dependence on the Spirit of God.

Non-cooperation with the national churches is another strong temptation of socially successful mission institutions. Some seem afraid that by disclosing their connection with the churches the institutions will risk their prestige. It is not necessary, and may be even harmful, for these institutions to be wholly subordinated to the churches. In most cases they should have their separate administration. But to part from the churches, refusing to have anything to do with them, on the pretext that success may be attained only in this way, is to pay a very high price for such success. It has not been found necessary in America. Experience shows that institutions committing themselves to this policy find it increasingly difficult to maintain their true Christian character; they are finally dragged down by the spirit of humanistic secularism. This at least can be strongly stated: no mission institution should allow itself to come to this self-defeating point of refusing to recognize its Christian character and purpose.

Every missionary institution should actively serve the churches and people in the country where it is established. Duplication of governmental or private institutions should be avoided as far as possible. Instead of this, mission institutions should always be reaching out to unserved areas. In this work elaborate and costly plants may become a hindrance. Expensive plants then become an end in themselves, and in order to keep them up, other important elements of the missionary program are sadly neglected. We should never forget that institutional plants are made for the missionary work and not the missionary work for institutional plants. After all, to accomplish the primary task of serving Christ by helping the people of any country, it is not indispensable, and not always desirable, to set up costly plants that in a time of crisis and readjustment become veritable "white elephants."

As an illustration of what has been said above, the complaint is heard from several fields that not a few of the "Christian" colleges have estranged themselves from the churches and the Christians and have become schools for the rich and socially elite, where it is practically impossible for a poor

Christian boy or girl to get an education. The writer once visited a mission high school, finely equipped and with excellent social prestige. When inquiring about the curriculum, the principal, in all candor, informed him that their program was adjusted to similar schools in the United States, as there were so many pupils from the British and American colonies who wanted to secure credit for their studies when going abroad to college. The principal appeared to have given scarcely any thought to the question as to whether this curriculum was the best suited for the needs of the nationals of that country.

Now we come back to the starting point in this discussion. Should mission boards, and the churches in the mission fields, plan to withdraw from their institutional work? An absolute answer is not possible. We have tried to point out the factors which should be combined to make up the criteria under which the answer in each particular case is to be sought. In dealing with our problem, we often come closer to the solution by reminding ourselves again and again of facts and principles we know but which we are apt to forget or ignore.

## The Challenge of the Philippines

By the REV. NORMAN S. McPHERSON

*Vice-President of the Association of Baptists for Evangelism  
in the Orient*

A FILIPINO high school senior who was working his way through school in Manila by laboring in a laundry was one day handed a tract in jest by a fellow workman. The tract was entitled, "Are You Born Again?" by Bishop J. C. Ryle. The message fell on good soil. At his first opportunity the young man sat down and wrote a letter, addressing it to the Manila Evangelistic Institute, publishers of the tract. He confessed: "I am exactly the man concerned in your article." After mentioning some of his temptations and seeking advice he asked: "Am I eligible to be born again?"

As director of the Institute I replied to his letter, arranging for him to come and see me. The interview closed with both of us on our knees while prayer and surrender forged the link binding another soul to the Christ who once again looked upon the travail of His soul and was satisfied. The young man began attending Sunday services in the First Baptist Church, and before

many months had passed yielded his life for full-time service and enrolled as a student in the Institute.

This is but one of hundreds who have found Christ through the varied ministries of the Association of Baptists for Evangelism in the Orient. It is not too much to say that the Philippines constitutes one of the most responsive harvest fields in the world today.

The Association of Baptists is an evangelical agency formed eleven years ago for the propagation of fundamental Christianity—there is no other kind—in the Orient. Its activities thus far have been confined to the Philippines, where it maintains two training institutes for Christian workers in addition to a growing provincial work extending from the northernmost Batanes Islands down to the Palawan group in the extreme south. Millions of pages of gospel literature are printed on the mission press in Manila in both dialects and English every year. Through the evangelis-

tic efforts of itinerant gospel teams new churches are established and manned with graduates of the training institutes.

An indispensable means of evangelizing the Palawan group of some forty islands is the Gospel Ship, Fukuin Maru, formerly used by Northern Baptists in the Inland Sea of Japan. Captain Skolfield cruises from island to island with a group of Filipino evangelists preaching the Gospel and rendering simple medical aid. Twelve churches have been established with over a thousand members. One day a Moro asked the captain what to do for an aching tooth, to which the captain replied that it would be best to extract it. Whereupon the Moro said: "All right, and as soon as you have stopped the ache be sure to put it back again!"

The keynote of the Association of Baptists for Evangelism in the Orient is, as its name suggests, *evangelism*. All of its activities—whether preaching, teaching, housing students in dormitories, printing, broadcasting, street corner ministry, visitation in hospitals and on ships, student center activity—find their focus and impetus in that supreme objective. Every form of evangelism is used to good advantage. At least two hundred decisions for Christ a month are made on one street corner where student teams proclaim the Gospel six nights a week. During the eucharistic congress that was held last year in Manila the Association of Baptists rented the Manila Grand Opera House for two weeks and brought Leland Wang of Hong Kong as special speaker. The

angels in heaven found fresh cause for rejoicing in the 672 who found Christ in the opera house and on the street corner during those two weeks.

While the Philippines constitute a striking opportunity by reason of the cordiality of the response, the Association believes the time has come to expand beyond the confines of these islands, and thus fulfil the purpose for which the Association was originally chartered. A new field on the island of Ceylon has recently been acquired, and plans are now being made to release the Gospel Ship for a year's survey of New Guinea and other fields in the Dutch East Indies, many of which represent virgin soil. New Guinea is the second largest island in the world. Never has the interior been explored by white men except from the air. We must not, however, overlook the partial penetration in the region of the Fly River. Now that mining companies and scientific parties are planning to exploit the island's natural resources, it is believed the Church of Christ cannot afford to neglect the souls of the tribesmen in the interior, many of whom are said to be head-hunters and totally ignorant of the Gospel.

Nothing short of prevailing prayer will release the resources in men and money needed for such a gigantic undertaking. The newspapers recently announced that scientists of the Metropolitan Museum of Natural History of New York City expect to explore New Guinea this year with a \$250,000 airplane. What will the Church of Christ do in the face of those thousands who have never so much as heard of Christ?

## The Need of Students in Brazil

By HAROLD A. COOK, Rio de Janeiro

WE HAVE missions to the Indians, and efforts to reach the poor and teach the ignorant in Brazil. Evangelical colleges reach a very limited proportion of students; but the Teacher Training Schools, the medical, dental and law schools, and the academic class, as a whole, present an untouched field, without any special effort to evangelize them. They are comparatively untouched.

The students are brought up in a Roman Catholic atmosphere; and a large number of them become formalists or wander into the desert of agnosticism and scepticism.

A few months ago I met a college graduate who did not know whether Moses was before Christ

or after. Remember that he had lived his twenty-two years in another world, quite untouched by the Gospel, even though in a modern civilized city. On receiving a Testament, he said that he was holding the Word of God in his hand for the first time in his life. If you do not know who is the leading American jockey of today or the present heavyweight boxing champion a member of the sporting fraternity would say: "What astounding ignorance! Where have you been brought up?" The pages of the newspaper to which sportsmen turn first, you do not even look at. The case is the same with the majority of our academic students in Brazil. They have not come within a thousand miles of the Gospel, even though there

may be an evangelical church round the corner.

The spirit of Christ requires of us, not that we shall wait for them to come to us, but that we shall go to them. The Good Shepherd *went after* the lost sheep.

Brazil is nominally a Roman Catholic country, and for them the world is divided into Catholics and non-Catholics. Hence many think of Protestants as in the same class with all the freak religions that have found their way into South America. Our task is to bring these people to the living Saviour whom they have not so far discovered.

How can this be done for the academic classes? Not through invitations to our church services; for the large majority would not come. I suggest three methods, each one dependent on the other; efficiency requires all three, but a measure of success could be obtained with any one alone.

1. Well-bound Testaments and other suitable literature (well printed) sent through the post, addressed to persons whose names could be obtained. The literature should not be sent out in large numbers at one time. A safe number would be five.
2. Personal work by church members who are themselves academics. Andrews should be on the lookout for Peters.
3. A college graduate or university man could give his whole time as a missionary to academic students.

The first method requires money and inside co-operation. The second requires men—and there are few church members among the academics; some who are there have not caught the vision of the harvest so near to hand. The third method requires a specialist. He must have not only grace, but gifts also. If there were only one such specialist, his work would have to be extensive; if there were more than one, their work could be proportionately intensive.

What would be the work of such a missionary? I suggest the following main lines. Experience would probably indicate others:

1. He would mix with academics as far as time and circumstances permitted, in order to make personal contacts. (These contacts would enable him to combine methods 1 and 2.) He would be careful not to disclose his own denominational connection, because he is not out to win men for his church, but for Christ.
2. He would embrace every opportunity to give addresses—not sermons—to audiences of academics only; these addresses would contain the hook of the Gospel, skilfully baited. At such gatherings he would invite questions.

3. He would endeavor to keep himself informed concerning books suitable for his constituency and in keeping with the purpose of his mission, so that he could advise and guide inquirers into profitable avenues of Christian literature. (A suitable magazine we already have—viz., *Sacra Lux*.) A book talk might be the theme of one of his lectures.

4. He would make a speciality of personal interview by appointment; at these interviews he could deal with intimate problems which could not be handled at question time after a lecture. While not evading the intellectual side of such problems, he would stress the fact of Christ as the infallible solution to every problem, whether intellectual or moral.

Doubtless there are many American and English graduates who could ably occupy this position, but other things being equal, a Brazilian would be far more preferable. We have such a man. He is still on the youthful side of life, eloquent in speech, attractive in personality, and well educated, he everywhere gathers large audiences of the intellectual class. The evening audience at his own church invariably includes a number of the professional men of the city, as well as students from the colleges. His book on "Christ as the Man of Sorrows" has gone into a second edition. His pastoral duties prevent him from making frequent trips away from home, but those he has made have been crowned with success. The local churches will hire the cinema for a night, and he will be advertised, not as a visiting pastor, but as an orator and an author. A subject such as "The Defects of the Human Will" provides ample opportunity to include the Gospel. Scores will attend such a lecture though they would not go to a church service. After the lecture it is explained that owing to the expense of the cinema theater, one of the churches had been offered, and there the speaker of the evening could again be heard. By this means many have been led to visit an evangelical church for the first time, and have heard the full Gospel there. They discover that the Protestants are not as the priests have represented them. After the first visit, the second is much easier, and they are on the way to find the light.

The academic class contains the future leaders of this progressive country. Here is a worthwhile work, which offers a fine opening for investment, with guaranteed returns.

Not only have we the man for the task, but we also have an organization under whose auspices he could work and travel—viz., the Brazilian branch of the Committee of Cooperation in Latin America, with offices at 254 Fourth Avenue, New York City.

# Looking Back on Our Furlough\*

By REV. RAY E. PHILLIPS, Johannesburg,  
South Africa

*Missionary of the American Board; author of  
"The Bantu Are Coming"*

WE HAVE come back to South Africa laden with riches. Not in coin of the realm—American or otherwise—but in friends, fresh associations, and a better understanding of our task.

Nine months of study have been immensely rewarding. We have become acquainted with the work of students of primitive cultures, as well as with that of research workers in modern industrial areas, and we have been assisted in looking at our task from new angles.

Mrs. Phillips and I have been privileged to meet with many young people at summer conferences. What memories we have of companionship with high school and college boys and girls on college campuses and at rallies and week-end conferences.

We have been given ample proof that some of the finest people in the world are to be found in the churches. We have been brought into close contact with people whose names leap to mind with a quickening of the heart-beat. We met many devoted, intelligent, women scattered throughout the churches who are quietly, patiently, year after year, creating interest among the indifferent, raising their quota for benevolences in spite of obstacles of all kinds, leavening the lump of more or less nominal church membership.

We are back in South Africa with a new understanding of the difficulties of the home pastor in America, and a deeper appreciation of the men we have met in individual churches and at Conferences. Out in the Dust Bowl are men and women who would have been canonized had they lived a few centuries back. And they are not all in the Dust Bowl, or in the smaller, rural churches.

In larger churches in the cities and towns, we have sensed the steady, sacrificial giving of themselves on the part of pastors and their wives and the loyal church folk who stand by, all without the glamour surrounding missionary activity nor the rewards and satisfactions that often come to the worker in foreign lands.

It takes heroic leadership these days to compel attention to spiritual truth when the movies, the modern novel, the motor car, and the very air itself, are agencies of such distracting, conflicting, and competing appeals. It has been a frequent, and thrilling experience to discover in various parts of the country churches which have evidently found the message and the methods for enlisting the joyous cooperation of young and old.

There are people in our churches who are critical of missions and say so quite frankly.

"I have no time for missions," said a church member just before a church supper. "I have always questioned sending missionaries to people who were perfectly happy in their own way, to teach them to wear clothes, to eat our food, and, in short, to bring all of the troubles and problems of civilization to them. Wouldn't they really be better off without all these things?"

Statements of this sort are not only a confession of ignorance as to the actual, fear-ridden, soul-destroying life of primitive peoples, but also a curious admission that one's religion means little more than food and clothing and the troubles of civilization!

Which introduces the question whether religious faith can be called "Christian" until it is so vital and radiant that it overflows the bounds of one's own family, church and nation to embrace all men everywhere?

As we look back on experiences in various centers, those which seem to have been the most rewarding were those where we had time really to get acquainted.

## Conditions to Be Improved

Is there anything we have seen that we would like to see improved? We would prefer to dodge this question were it not that one or two things have forced themselves quite definitely on our attention and are grateful for a chance to "off-load themselves," as we say in South Africa.

First, my personal impression is that, in dealing with young people, our church leaders are not concrete and personal enough when it comes to religious experience. In spite of the ubiquitous

\* Condensed from *The Missionary Herald*.

insistence upon being *realistic* it seemed to me that it is almost entirely second-hand testimony that is given out to the future members of the church. "Kagawa says—," "Stanley Jones says—," is about as far as many speakers get in commending the practice of Christianity.

But I cannot escape the definite impression that speakers to young people and conference leaders would rather do anything else than explain just what Christ means to *them*.

Is prayer a reality to *them*? Just what response do *they* receive from the Unseen God that deepens their conviction that they are on the right track? Can *they* look back in their lives to any certain time when they were certain that they were being guided by The Heavenly Father?

In short, is their faith something that they themselves have *experienced*, or is it a good philosophy of life to be assented to intellectually as ethically sound.

On the occasions when I have suggested to speakers at summer conferences that they conclude their talks with a *personal* testimony, nothing has happened.

In my seminar groups I have found that young people are hungry for an exchange of real, vital experience, and are grateful for personal confidence on the part of the leader.

To my mind the main appeal of the Oxford Groups can be found right here. There is the ring of reality about their doing. One after another "Grouper" will say: "I have experienced—," "I have been guided to—."

Again, some churches and Christians seem to be groping in a fog when it comes to a Christian basis for missions or for Christian life at all these days.

Our fathers had a long-time objective, a heaven of rest for the weary and of bliss for the suffering, which put in proper perspective the inequalities and disabilities of earth and gave a sense of urgency to spreading the Good News.

The whole idea of Immortality seems to have become vague and indistinct, certainly it has ceased to have richness of content to many Christians, many clergymen. Some of the younger church leaders are frank in admitting that Eternal Life has no meaning for them. They say:

"Why worry about it when there is so much to be done in cleaning up this old world? Let us work for the coming of the Kingdom of God on earth."

While agreeing as a social worker, that stupendous tasks remain to be undertaken to make society Christian, I cannot but feel, and with equal intensity, that without a long-range view of life as Eternal we are emasculating our Gospel

and are making Christian activity ultimately meaningless.

Christ's insistence upon individual perfection—"Be ye perfect as your Heavenly Father is perfect"—requires an eternity for its achievement. Belief in an eternity of existence in the realm of an active, working God, one who is working against difficulties and who rejoices in the growth of his children to share with him in his vast, cosmic enterprise—this gives glorious meaning to life now.

It validates and justifies the presence of problems of increasing complexity in human life and regards sacrifice and suffering as stepping stones to that finer type of manhood pre-requisite to emergence on a loftier plane of deity.

We must re-discover belief in Eternal Life on a new basis, not as "dope" but as "dynamite," attaching permanent value to present-day spiritual attainment, in order to inject fresh interest and more powerful incentive into Christian life and activity. Stripped of faith in the immortality of the individual soul, how are we Christians any better off in the matter of objectives than the Communists who are working for a righteous order here on earth and who have exceeded the humanists in cleverness by making its attainment lie just ahead—a few more five-year plans?

With the background of belief in a Father God who operates in a universe so vast that he can utilize through the eternities that lie ahead, the potentialities latent in every individual on this small earth, this Christian task takes on added radiance and significance.

Even my black friends in Africa are seen to be of stupendous value; their future growth is of vital concern to all of us. We go gladly back to our work in that great land to bring the Good News to Bantu folk of their magnificent destiny as sons of a Living God, and to help mold environing conditions which will help to develop that type of character which is essential to those who would become "joint-heirs" of Christ.

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In the last ten years the American Bible Society Colporteurs have sold eighty-five million copies of Scripture, small and great. The Eastern Agency of the United States showed last year an eighty per cent increase in the purchase of whole Bibles. The Society put 35,000 Testaments into the Civilian Conservation Camps in 1933. One agent and his colporteurs is working the little State of San Salvador on a house to house program, and expects to cover the entire state in five years. Already they have gone through 27 towns and 272 rural districts with a population of 219,128. Gideons have placed Bibles in three of the largest hotels of the City of San Salvador; also in those of Santa Ana and San Miguel. This is their first placement by Gideons in Central America.

ERNEST GORDON.



# Effective Ways of Working

## *Tested Methods for Increasing Interest at Home*

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

### **PATTERNS TO FIT ANY PROGRAM**

Whether your organization is planning to use the study topics or an independent outline as a basis for the year's programs, plans to brighten up the topics and also to mark certain outstanding days and occasions in the course of the year are desirable, unless the work is to become dull and unalluring save to those already interested in missions. Look through the following suggestions, gathered from here and there, and see whether you may not find some usable program patterns.

#### **For Special Days and Occasions**

**Installation Services:** With new officers coming in at the beginning of the fiscal year, many societies will welcome ways of placing the mantle of responsibility on the shoulders of the leaders and rallying the membership to get behind the work. An impressive service used for the Young People's Department of the M. E. Women's Foreign Missionary Society first sets its stage with 12 chairs in a semi-circle back of a table on which a circle 18 inches in diameter has been marked, 12 numbers being marked thereon at regular intervals so the officers may see just where to place their candles. Instead of, or with, the candles, a cape of white with a cross of blue may be worn on the left shoulder of each retiring officer, and taken off and put on the officer succeeding her at the moment when she is installed. Headbands of white with blue cross in front may be worn by all.

A hymn, "Lead on O King Eternal," or "The Light of the World Is Jesus" may be used as an opening. While the pianist plays suitable music softly, a young woman in white, carrying a large candle, enters and is immediately followed by the six retiring and six incoming officers, all bearing candles but with only those of the former lighted. When the leader moves to the right side of the table, the officers take their places in front of the chairs, the two presidents standing in the center, etc., in corresponding pairs.

When all are in place, the leader sets her large candle in the center of the circle and recites impressively selected Scripture passages regarding light, its function in the City of the New Jerusalem, and our obligation to extend this light to the non-Christian world, this being the occasion for the present re-consecration service.

Next, the retiring president places her candle on No. 1 in the circle and recites, "The Lord is my light and my salvation," addressing the incoming president as to her duties and responsibilities. The latter lights her candle at the large central taper and placing it in the circle on No. 7, recites, "They that wait upon the Lord," etc.

The retiring president steps back a pace while the leader calls the first vice-presidents, the procedure for the two presidents being duplicated, with new verses. In similar fashion each set of officers takes part, until all are in position. The leader faces the (inner) circle of officers and calls on them to repeat the pledge for faithful discharge of duties, as she lines it out.

She then calls on the entire membership to rise and take a pledge for cooperation and support in every way, in order that the kingdoms of this world may become the Kingdom of our Lord and Saviour, Jesus Christ. Leader declares the officers are duly installed and a closing prayer is offered before the participants march out to the tune of "Fling Out the Banner."

Another effective installation exercise is based on the plan of a wheel. Called to the front, the new president stands at the center with the other officers around her to form the hub, the circle chairman a few feet farther out constituting the rim. These chairmen hold ribbons extending to the president, to form the spokes. Then the installing officer reads a choice statement as to God's mighty plan for His work on earth necessitating human activation, the Church being the chief instrument through which this cooperation is accomplished. Each machine has many wheels, each one has its place with its specific work to be faithfully and steadily done. The society (whatever organization is giving the program) is one very important wheel in the local church unit, the officers before the audience being a most responsible portion. "This wheel before us has 10 spokes, a framework as you see, each one the chairman of a group which includes you and me. There must be an ever-widening-out in hearty cooperation, the whole circumscribed by the rim of united cooperation. The wheel must be oiled, kept clean and free from rust, have perfect balance, do its work in harmony with other wheels, avoid fric-

tion, and be repaired from time to time by the One who regulates the whole (Jesus Christ)." A consecration hymn and prayer follow.

*The Annual Meeting:* Much tact and endeavor are usually necessary to lighten the heavy details and make the service attractive. *Church Business* reports this one, as used in a church at Medina, Ohio: The program sheet was headed:

"ON BOARD THE GOOD SHIP 'FIRST CHURCH,' IN PORT AT MEDINA FOR ITS 115TH ANNUAL MEETING ON ..... (DATE AND HOUR)."

*Order of the Day—*

- (a) Hear the reading of the Ship's log for 1938 (nominating committee's report).
- (b) Transact business and make necessary repairs while Ship is in dry dock.
- (c) Set it afloat for 1938-39 with all good wishes.
- (d) Election of new officers for the Ship (clerk and tellers).
- (e) Assembling of Officers and Sailors on Upper Deck—special music on ship-board. (Gathering for church dinner.)
- (f) "All Aboard!"

*The Ship's Mess—the Stewardess and Helpers* (dinner at 6:30 p.m.).

*Calling of Crew* together for the Annual Session.

- (a) Devotions and prayer for safe return....the Chaplain.
- (b) Reading of the Ship's Log....the Captain.
- (c) Recognition of the Crew (pastoral committee, trustees—who keep Ship afloat; missionary committee—who direct its course to faraway parts; the men—"who lie down below, below"; the choir—who keep us joyful; the S. S.—that makes good sailors; the young people—who will be officers some day; the scouts—who are at your service).

*The Purser's Report* (treasurer).

*Report of Keeper of Records* (clerk).  
Three Cheers for the Old Crew—the Stokers and All.

*Launching of the Ship for Another Voyage* (announcement of new officers).

*Ports Ahead* ("What I'd like to see the Ship do this year," and "Where the Ship might go").

"Blest Be the Tie that Binds."

Benediction.

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Another plan used by Mrs. A. H. C. Morse, of Jersey City,

N. J., tells of the meeting place arranged as the waiting room of a railway station, "Division of our Great Baptist National and International Railways." There were reports from the secretary, the treasurer and the corresponding secretary—who arrives on a late train preceded by "red caps" carrying her luggage, etc. Around the room was a magazine stand displaying the denominational magazine and reading contest books; travelers' aid (White Cross work for mission hospitals); tickets (the new gift boxes); information booth (new literature), etc. Girls of a junior organization served as red caps or helpers. Certain reports are received as telegrams by girl in messenger's cap. The Prayer Committee reports on the Source of Power. The Scriptures were used as "running orders." Posters told of house parties to be held in summer (missionary conferences). There was a lunch room glee club, and after the meeting the membership followed the sign to the lunch counter where sandwiches, doughnuts and coffee were served. Finally the train announcer called the trains on tracks '35 and '36, with stations such as "Harmony," "Amityville," "Friendship," "Opportunity" and "Service," and the newly elected officers (installed by the pastor) left by the door marked "To the Trains."

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*Thanksgiving* and also the *annual Thank Offering Meeting* are high lights deserving special features. A poster suggestion for advertising a young woman's meeting (in *The Window of Y. W. A.*) showed two young women standing at opposite sides of the page, the one on the left carrying a basket of goodies labelled as petitions for things selfishly desired, with a very few labelled "Thank you." The girl on the right held a basket of delectables labelled for things for which she was grateful. Both baskets were extended as if being offered up to God. Blessings poured in a shower on the girl at the right, the words underneath being, "O that men would

praise the Lord," and "Come to the Y. W. A. meeting of Praise and Thanksgiving, at" (date and place).

A very charming plan, as given in the Baptist mimeographed sheet, *Program Pointers*, describes a pot of gold (brass bowl filled with orange flowers) on a table decorated with rainbow colors, seven gold paper streamers leading into it. Seven participants, each with a crêpe paper sash representing a rainbow color, stand together with a silver box in one hand and the end of one of the gold streamers in the other, singing "There's a Rainbow Shining Somewhere," the audience joining in the chorus. (This can be obtained in sheet music from the Rodeheaver Co., Philadelphia.) One by one these seven persons take part, each holding up her box as she speaks.

(1) Violet stands for Faith, without which we cannot fill our silver offering boxes.

(2) Indigo stands for Hope, and without hope for the future we shall not have the inspiration needed to fill the boxes.

Similarly there are represented Blue for Joy, Green for Brotherliness, Yellow for Patience, Orange for Loyalty, Red for Sacrifice. "We put these boxes in the Rainbow Pot of silver; but if given with our Faith, Hope, Joy, Brotherliness, etc., they will surely come from the Pot of Gold transformed into golden gifts ready to lift the burden of our denomination and worthy of the 'Well done' of our Master." Then followed a song specially composed for the occasion.

A good devotional for a Thanksgiving meeting uses a Scriptural acrostic. After opening remarks on the special occasion, say, "Let us think for awhile of the letters in the word T-h-a-n-k-s-g-i-v-i-n-g that are also the first letters of the words that cause our hearts to be thankful":

T-ruth, Psalm 117:2; H-ope, Psa. 39:7; A-bide, John 15:10; N-ame, Luke 8:30a; K-now, Luke 19:43; S-ee, Psa. 65:5a; G-race, Acts 11:23a; I-ncline,

Josh. 24: 23; V-oice, 1 Cor. 14: 10; I-ncrease, Prov. 9: 9b; N-ew, Rev. 21: 5a; G-o Forward, Ex. 14: 15. We can "Go Forward" on deeds of mercy and love, after this service, and so find happiness in things to be thankful for. Sing, "Count Your Many Blessings." A brief talk follows each letter in this acrostic. — Adapted from *World Comrades*.

### Outstanding Features for Any Meeting

A *Diurnal Cycle of Prayer*, as used at a Presbyterian group meeting, may be incorporated into any program as its devotional, or used on the Day of Prayer. Another name for it is "A Prayer Quest":

Out on the wide Pacific where East meets West, this day's petitions are borne. Faraway Japan hears the call to prayer and Christians, both white and yellow, gather and bow the knee to the same Father. Our own hearts but echo the terror and appeal in theirs, as they see that fair land following the god of War.

Swiftly the hours move westward and soon the call to prayer resounds across the far East, in Korea and Siam, in Cambodia and Anam, and in war-torn China. Thousands lift up their voices to Almighty God in a nation-wide cry for peace and safety.

Christians all over India join with us and with each other to plead with the God of nations to lead them to the right solution of their internal difficulties.

The sun moves on over the Near East and bathes the ancient land of Iran and the Holy Land of sacred Writ. . . . . (add a suitable complete statement).

Day dawns in Russia, but we do not find Christians gathering in churches to pray together. . . so in humble homes behind locked doors. . .

As the hours fly swiftly by, we see the blacks in Africa by the thousands, and Christians in every country in Europe, meeting around a common Mercy

Seat. Once more we are reminded that out of one blood God hath made all nations of men, and that all may come to Him with their burdens and cares.

And now as the day lengthens toward the setting sun, the Western Hemispheres take up the strain—from pole to pole, in many tongues—Spanish or Portuguese, Alaskan or French, English or Indian, we lift our hearts and voices to the God of Nations, who is the God of the individual too, and pray for personal and civic righteousness—"Thy Kingdom come, Thy will be done."

"Prayer in the land of the fir tree and pine;  
Prayer in the land of the fig tree and vine;  
Prayer where the waves dash loudly and cold;  
Prayer where the lion stalks fearless and bold;  
Prayer in cathedrals whose spires tower high;  
Prayer in kirks and cabins close by;  
Prayer where two are gathered to pray;  
Everywhere, everywhere, prayer today."

### Mrs. Aitchison Retires

After editing this department on "Effective Ways of Working" for nearly seven years, Mrs. Estella S. Aitchison feels it necessary to retire. Health needs to be conserved, and other responsibilities call for attention. We join with the readers of this Department in deep gratitude to Mrs. Aitchison for the faithful way in which she has presented the methods that have been of help to many in the churches.

Mrs. Aitchison was born in Iowa, and from an early age has been identified with church missionary organizations. She was married to Dr. John Y. Aitchison, a Baptist minister, who subsequently became joint secretary for Baptist Home and Foreign Mission Societies, later Home Secretary for the Baptist Foreign Mission Society, and finally General Director of the Baptist Board of Missions Corporation. Mrs. Aitchison shared his rich missionary experience in the pastorate and served as

member of the several women's boards, thus acquiring a knowledge of missionaries under world-wide conditions. For 25 years she was Methods Editor of *Missions* and wrote missionary leaflet literature, pamphlets and pageants. In 1932 she began to edit this Department in the *REVIEW*. Mrs. Aitchison hopes, after a period of rest, to take up writing and speaking again.

### Miss Grace McGavran Takes Hold

As we bid farewell to Mrs. Aitchison, we welcome to our editorial staff Miss Grace W. McGavran of Indianapolis, Indiana, who will become the Editor of this Department. She is a member of the "Disciples" Church and has had wide and valuable experience in writing and in promoting better and more effective methods of presenting missions to groups of Christians at home.

She was brought up in India and later was a secretary of Missionary Education in the United Christian Missionary Society. Her first contribution will appear in our September number, dealing with "Tested Methods for Increasing Interest at Home"—through books, enlisting new members, improving missionary meetings, drama and other practical plans. She will keep in mind the interests and needs of pastors, teachers and parents, as well as those of officers of local societies and laymen. We bespeak for Miss McGavran your hearty cooperation. If you have any problems or questions along these lines, or any experience or ideas that have proved effective in promoting missionary interest and cooperation, send them to Miss Grace McGavran, 5718 Oak Ave., Indianapolis, Indiana. EDITOR.

Yesterday evangelism was vocational; today it is avocational. Yesterday it was perennial; today it is only seasonal. Yesterday it was victorious; today it is simply visitational. — W. G. Colman.

# BULLETIN

## Council of Women for Home Missions

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

### THE CHURCH IN THE CITY

Where do the greatest number of Americans live? How much do they know about their environment? How do they earn their living? What do they really get out of life? What part has the Church in influencing this life in all its varied aspects? What part ought the Church to have?

These and many other questions await answer or stimulating discussion and enlightenment in the study of the Home Mission Theme for 1938-39 on "The Church in the City." Following the study of last year on the "Church in Rural America" it is appropriate to give equally studious attention to the exceedingly challenging city situation. Those who fail to take advantage of this opportunity will be losing a valuable and helpful personal experience, and will be failing to measure up in their obligations to the Church in its major Home Mission task today.

The city is a part of a great change in trend in American life. "In a little more than a century, our country has profoundly altered its mode of life, and has been transformed from a frontier settlement into a full-fledged *urban, industrial society*."

"City Man" has not been prepared for the growth of his city in all of its marked variations. He finds it difficult to adjust himself to the changed and changing environment. Who really is his neighbor becomes a question that he himself is baffled in answering. And of ever-increasing importance to him, if he is a church member—not merely on the membership list, but in active service—is the way

in which his Church is to face the city, or the extent to which his Church is to allow the city to influence it. Not only is this theme for study exceedingly timely, but it is essential for the sincere Christian in his present participation in American life.

All groups, whether urban or rural, will find the study stimulating. Those who live in large cities are the subject under consideration. Those in smaller cities or towns have some similar problems or may face them later. Those in rural areas depend upon cities for the pattern of modern living. All who belong to the Church face the Christianizing of the city as a common task.

### Resources Available

The Missionary Education Movement of the United States and Canada presents again this year a number of books and leaders' guides which will make it possible for every type of age or interest group to outline a course for study or to build programs which will bring keen interest and value. Although most of the women's groups or mixed adult groups will give major emphasis to the adult book by Dr. Kincheloe, leaders will find much valuable reference material in all of the books published. In the June REVIEW Book Department will be found a list of books recommended by Dr. Charles H. Sears of interest to those studying the Church in the City. In addition we note here a few additional source materials that have seemed to us valuable for reference:

THE CITY'S CHURCH. H. Paul Douglass. Friendship Press, New York. Cloth, only 35 cents.

CITY MAN. Charles H. Sears. Friendship Press, New York. Cloth, \$1.50; paper, 75 cents.

THE CROWDED WAYS. Charles H. Sears. Friendship Press, New York. Board, 35 cents; paper, 25 cents.

CITY AND CHURCH IN TRANSITION. Murray H. Leiffer. Willett, Clark & Co., 1938. \$2.50.

OUR CITIES: THEIR ROLE IN THE NATIONAL ECONOMY. Helpful statistics, graphs, charts, etc. For sale by the Superintendent of Documents, Washington, D. C. 70 cents.

CITY CHURCH INVENTORY. A brief manual to help an average church appraise its life and service. Procure from Home Missions Council, 297 Fourth Avenue, New York. 10 cents.

COLLIERS MAGAZINE. Issue of May 21, 1938. Article on "Shot-Gun Houses."

### What You Can Do with These Materials

As an *individual* in a number of ways you can help to inform yourself, your Church and your friends outside the Church, so as to profit by these materials. Few city people know their own city, and few realize how important a knowledge of the city is in promoting the City Church. If you can first increase your own knowledge and then arouse an interest in others by the added facts you have acquired you will be taking an important first step in advancing this program.

Some significant facts put upon striking posters; some graphs or some important statistics; a map showing different population areas in your city; the housing situation; the delinquency record; the welfare program; any of these linked up wherever possible with the Church of your city in its cooperation, or its lack of cooperation, may attract the attention of some one and lead to an inquiry concerning the source of

your information. If all that you can do is to read and have someone else read these thought-provoking books, you have achieved a first goal.

But this first step might well lead to the organization of a group for more intensive study. It ought to. If so, the group will be glad not only to work for their own advancement, but they will assist you in bringing to the entire congregation the results of your work together. For group study, refer to the leaders' guides noted above. You will find in them many helpful suggestions. If you have a group to assist you, there might be produced a more informing map of your city. It might be started in one session and grow from session to session. Beginning with the central area in your city which will be first geographically and historically, you can work out until you have put into the map all of the features of special concern to your group. It will be found that the general pattern of city life is similar for different cities in different parts of the country.

Many subjects will present themselves for discussion or debate. Interesting assignments can be made to individuals within the group from the wealth of books and pamphlets available. In a discussion of the city Church itself and its present purpose and function a good method will be found in the leaders' guide to Dr. Kincheloe's book by Kenneth D. Miller. It will be agreed that the pattern of the average city Church should no longer provide chiefly for a Sunday morning service. Neither should the Neighborhood House, built up chiefly around group activities, be allowed to take the place of the Church. Mr. Miller presents in the last two sessions of his outline a constructive plan for discussing the place and function of the Church in the modern city. The Church should not duplicate other city service activities, but it must become civic-minded. It must not only elaborate its policy but rethink its philosophy.

For *program building* for women's or young people's groups there is also adequate material on the city theme for many uses. Denominational headquarters will give you suggestions and will have series of programs outlined for your use. If you cannot find already outlined just what seems to meet the need of your group, we refer you again to the above list of references. From the leaders' guides you may select what will appeal to your group. Dr. Searle's book "City Shadows" will be sure to find among all a sympathetic response. Any one of these chapters will give background for a most stimulating discussion which will make an excellent program.

The City Church in America should be awakened not only to thought but to action by the home mission study for this year. Those who have prepared the materials have done a noteworthy service. It remains for those who have the privilege of using them and of urging others to use them to make the best of their opportunities. May the "Church" and the "City" profit in large measure and may the Kingdom be advanced by this program!

NONA M. DIEHL,  
*Member of the Annual Meeting  
Committee of the Council of  
Women for Home Missions.*

### OBJECTIVES OF A SUMMER CONFERENCE

"Did not our hearts burn within us as He talked with us." Thus spoke two weary, disillusioned, discouraged men who had found a dynamic faith that sent them out to help change a world. The summer missionary conferences plan to bring to women today, who also live in a weary, disillusioned world, a faith that will dare the impossible.

First it seeks to clarify the place of the ongoing Christian Mission of the Church amid the movements that threaten the democratic ideals of Christianity. It presents the urgent need of a united Christian front and the attempt made in recent

conferences that should lead to a World Federation of Churches.

Secondly, it seeks to renew the passion that has fired the Christian Church through the ages to send forth laborers into all areas of need. Personal contacts and messages from our own missionaries and from those of other races reveal again the need of a redeeming Saviour.

A balanced program not only stretches the mind and gives world vision, but attacks the concrete problem of how to project this vision into the local church. This year the challenge of India and the miracle of what is happening to one-sixth of the people on the opposite side of the globe, will be paralleled by a course on how the Church may make the Kingdom of God effective in a modern American city. Instruction on how to promote these courses and how to arouse the Church to an urgent need for action, is essential.

The third objective of a summer conference is the social fellowship. In the renewing and forming of new friendships with those of like interest and passion we find a stimulus to greater service.

In the Bible and devotional hours, prophets of today will present the Living Christ who, as in the days when He walked and talked with men, remains today the only hope of a tangled world. Only as *our hearts burn within us* will women attending summer conferences find a creative faith equal to the missionary task of the Church.

B. LOUISE WOODFORD,  
*Chairman of the Chautauqua  
Committee for the Council of  
Women for Home Missions  
and the Foreign Missions Conference.*

### CONFERENCE LEADERS!

Having studied Rural America, leaders will find knowledge of migrant work an indispensable springboard connecting Rural America with the American City and its Church. *Conference Packets* have been assembled for the use of leaders, including the booklet *They Starve that We May Eat*; a *Leader's Guide* to be used in connection with *They Starve that We May Eat*; an *Illustrated map*; *A Volume of Service*; *Around the Calendar with the Crops*; and other valuable material all for the price of 60 cents. Write to the Council of Women for Home Missions, 297 Fourth Avenue, New York, N. Y., or your denominational headquarters for the packet.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## ISLANDS OF THE PACIFIC

### Ways of Working in the Philippines

Filipino Christian workers emphasize the personal touch, and recognize the value of Christ-like living. One of them writes:

"We have tried to meet individuals at the most opportune time here and there, in our homes or theirs, on the street, in the market, in the stores, in their places of work in the town or country. We have met people on all sorts of occasions, at weddings, funerals, receptions, parties, birthday celebrations, fiestas, social functions, recreation times—wherever a word could be said to turn attention to Christ and the Church.

"Many of our best members have been won by following up the faithful work of teaching the Gospel in the Sunday Schools. Much good has been accomplished through the use of tracts. Also, the traveling clinics have proved powerful evangelizing agencies. A doctor, a nurse, two deaconesses and two helpers comprise such a team. Two weeks as a rule are spent in a town. The days are given to the healing of men's bodies, while the evenings are devoted to health talks and messages which point them to the Great Physician who is able to heal their souls.

### Portable Church

A church, to be shipped in sections to Nauru Island, in the Central Pacific, has been built in Melbourne, Australia. Wood, cement and fibrous plaster are the main materials. They were paid for with £3,000 subscribed by the Nauruans, who will erect the church and complete the ce-

ment and plaster work. The building will accommodate 1,000 people. It will be cruciform in shape, with a bell tower and cross, a concrete base, raised altar and choir stalls, over which there will be a Gothic arch. Spotlights will be used to illuminate the choir, altar and electric organ chamber. All furnishings will be of redwood to resist white ants, which destroyed the old church.

—*Pacific Islands Monthly.*

### Australian Youth Calling

Ninety thousand Australian Christian Endeavorers have invited other Endeavorers from all nations and tongues to meet in Melbourne on August 2, 1938, for the Tenth World's Christian Endeavor Convention. Here is one of the youngest nations calling Christian youth of all nations to meet for an advance. Australia is a great, largely undeveloped continent about as large as China or as the United States of America—but it now contains only about 4,000,000 people—mostly white.

## NORTH AMERICA

### An Anti-God Show

An unusual exhibition was recently held in New York City, sponsored by the Roman Catholic Church. It featured more than 2,500 books, pamphlets, magazines, handbills, posters and other anti-God propaganda material. Three years were required to assemble this array, including a number of bitterly anti-religious posters from Russia.

One poster showed a Russian peasant with a gigantic broom sweeping away Bibles, ikons, incense burners, etc. Another showed a group of cannibals

about to devour Jesus. Numerous caricatures of God, the Pope, priests, ministers and rabbis were included. The crusade against the Roman Catholic Church in Mexico was portrayed with numerous pages from school books. Communism, fascism and totalitarianism were also featured as enemies of Christianity. In the German section, newspapers and pamphlets set forth the German Neo-Pagan Movement. One pamphlet, which emphasized anti-Semitism, was entitled, "Jesus—Only a Jew."

An hour in this exhibition was a sobering experience. It is now on a tour of schools, colleges and patriotic societies throughout the country as an evidence of the extent to which anti-religious propaganda will go when given license.

—*Missions.*

### Juvenile Delinquency

The New Jersey Juvenile Delinquency Commission has just submitted a report to the Governor, in which it is shown that failure to attend church and a lack of religious training has a direct bearing upon the problem of juvenile delinquency and crime. In their search for causes and cures, the Commission interviewed 1,500 offenders serving terms in four penal institutions, inquiring into their home relationships, school experiences, church attendance and other factors. In the findings of the Commission we read:

"Though the great majority of the mothers and fathers of these offenders attended some church, according to the testimony of their sons, regular attendance was far less common among the sons themselves.

"Of the mothers, 80 per cent were declared to be regular in



attendance, and 65 per cent of the fathers. No fewer than 43 per cent of the offenders gave a blunt 'no' with respect to their own attendance, and enough more returned equivocal answers to bring the number of irregular attendants up to 53 per cent. Thus, only 47 per cent claimed any regularity of attendance."

### Is New York Pagan?

The City of New York, with its 7,500,000 inhabitants, has 1,074 Protestant churches, with 554,000 members. Thus only seven per cent of the population is reported as having membership in Protestant churches of the American metropolis. Of these members less than forty per cent indicate that they attend church and only two per cent, on an average, will be found in Christian churches on any one Sunday. There are 194,000 on the rolls of the Sabbath schools, or about two per cent of the population. This shows New York to be one of the great non-Christian centers of the world and one of the places greatly in need of evangelization.

—*Revelation.*

### Christian Evangelism in Colleges

Twenty universities in the United States are planning "Christian Missions" during the next college year. The report of a "Mission to the University at Oxford, England," meeting last February, will help to clarify the thought of those who plan these missions in America. We quote from this report:

"It was decided that what was needed was a clear and unequivocal declaration of the one eternal Gospel. The essential thing for a Christian university, now so largely oblivious of its Christian origin, is to be clear about what Christianity is. . . .

"The preparation began publicly at the beginning of last October, and since then weekly services of prayer have been held. In all the twenty-eight colleges there were meetings of small groups of Christian leaders, for prayer and study. The

object was to examine personal lives in the light of God's truth and God's commands, so that we should heed Him when He speaks.

"As soon as the term began the program was sent to every resident member of the University—both senior and junior—some 6,000 people. Together with it was an open letter from the three missionaries stating the case for such a mission and emphasizing their own unity of conviction."

—*Intercollegian and Far Horizons.*

### Preaching Mission Continues

In spite of the fact that the National Preaching Mission ended last December, the impulse continues, of which the latest indication is the decision of the North Dakota Association of Denominational Superintendents to conduct a state-wide mission in the autumn of 1938. The plan has been endorsed by the state organizations of the Methodist, Baptist, Congregational and Presbyterian bodies. Six missions will be held in six different centers of the State—Grand Forks, Devil's Lake, Minot, Fargo, Jamestown and Bismarck.

Nine missions have been held at different centers in Maine, four days being spent in each place by the group of cooperating leaders; 141 local churches of 10 denominations cooperated and the total attendance in the nine missions was approximately 18,000. One of the practical outcomes of the Maine Mission was the decision to hold a state convention of the pastors of all denominations next fall for worship, to plan the year's program and to promote interdenominational comity and understanding.

—*Federal Council.*

### Fresh Dynamic Needed

Mrs. Austin Kimball, national president of the Y. W. C. A., in her opening address to the 2,000 delegates to the organization's 15th biennial convention, in Columbus, Ohio, last April, said that Christian ideals put into ef-

fect would check the spread of false political systems. Said she:

"The Christian world has paid tribute to the witnessing of the German church and its pastors against Hitler. We know what Christianity means to those people now. I would like to know what it meant to them at an earlier date. What were they doing when Hitler was rising to power? What was the Church doing? What was the Y. W. C. A. doing? Was there a time when the united action of Christian forces could have averted Naziism? Is not that where we are today? . . .

"This is not an easy time to be a Christian. We are faced with the problem of putting Christianity into practice in an age characterized by a meaninglessness that is terrifying, by an insecurity that breeds fear and drives us to unreasoning action when the securities we set up for ourselves prove vulnerable."

—*Religious News Service.*

### Presbyterian Centennial Fund

A year ago the Presbyterian Board of Foreign Missions, celebrating one hundred years of service, set a goal of \$1,000,000 to be raised for foreign missions. The Fund has now passed the half million mark. In view of the sudden and unexpected financial "recession," the Board considers it a matter for thankfulness that this much has been accomplished. It has been voted to approve the following percentage allocation of this Fund:

I. New Missionaries . . . . .	60%
II. Restoration of Salary Cuts . . . . .	20%
III. Evangelistic Expansion . . . . .	11%
IV. Educational and Medical Expansion . . . . .	8%
V. Other Urgent Needs . . . . .	1%

### Pioneer Among the Pimas

This year marks the hundredth anniversary of Dr. Charles H. Cook, who for thirteen years worked among the Pima Indians of Arizona without a single convert, but lived to see 2,000 of them accept Christ. Not far from where he first taught stands the First Presbyterian Church of Tucson,

a memorial to this "apostle to the Pimas." From this center have sprung up seven other churches which serve a population of 6,000 Indians. They are strategically located over an area about the size of Connecticut.

Through Dr. Cook's influence a training school for Indians was founded in 1911. All the native evangelists now at work on the Pima, Papago, Maricopa and Apache fields are former pupils of the Charles H. Cook Bible School. There are also many others who are Sunday School teachers, choir directors and exemplary citizens in their home communities. Pimas have sent forth their missionaries to the Papagos, the Apaches (their ancient enemies) and to others until the establishment of Christian citizenship among the 18 tribes of Arizona is one great enterprise.

—Monday Morning.

### China Relief Organizations

The following agencies in America have been at work helping China's distress: The American Bureau for Medical Aid to China; the American Red Cross; American Student Union; Associated Boards for Christian Colleges; China Emergency Civilian Relief; China Famine Relief, U. S. A., Inc.; China War Relief Association; Chinese Women's Relief Association; Federal Council of Churches; International Student Service; National Intercollegiate Christian Council, the National Student Federation of America and the various Church boards having work in China. Send your gift to any of these.

Other groups whose only activity is raising funds for relief include the International Missionary Council, China Child Welfare and China Medical Boards.

### Damage Claims Against Japanese

Of Southern Methodist property in China, 24 buildings are said to be in ashes and 98 per cent of the remainder have been

damaged. Last April the Church filed claims against the Japanese government for this damage, and for the use of its property for war purposes. The lowest estimate of the damage sustained is \$500,000.

This appeal to Secretary of State Hull is the first to be made officially by a Church board. Other denominations have considered such action, but so far none have been made.

## LATIN AMERICA

### Training Porto Rican Youth

A Training School for Sunday School teachers and officers in the three Presbyterian churches of Mayaguez, P. R., was held recently, with an attendance of 65. The courses included: Survey of the New Testament, Teaching Primary Children, Story Telling, History of the Bible and Methods of Teaching. Almost all who took the courses were young people. Specific problems of the field were discussed, and a spirit of enthusiasm was manifest.

In Porto Rico, where there are more children in Sunday School than in any Spanish-speaking country, there are thirty Presbyterian Young People's Societies, with nearly 1,200 members. Three district Unions hold quarterly Conventions; once a year all assemble in one general Convention. At the last such meeting, those in attendance were divided into three groups for discussion of the "Youth and Spiritual Emphasis Program of the Board of Christian Education." This proved to be more stimulating than the usual program of speeches.

### Religion in Central America

The World Dominion Press has added to its numerous surveys of mission fields one on Central America. One finds from this survey that "there is less educational activity in Central America in proportion to evangelistic enterprise than is general in the larger Latin American republics."

Of the Central American Mission founded in 1890 by Dr. C. I.

Scofield, the report says: "Only recently has it taken the whole question of church development seriously: in the past it has been content simply to preach and to pass on."

That is to say, more importance is being given to the maintenance of a settled ministry.

The book's statistics show that the total number of evangelical Christians in the one republic of Guatemala is almost equal to the total number of the other four republics combined.

—*Watchman-Examiner*.

### Indians' Search for God

The South American Missionary Society has been engaged for nearly a century in the difficult task of taking the Gospel to the Indians of that continent. One piece of pioneer work in the Argentine Chaco has been remarkably successful. About seven years ago, Toba Indians sent a deputation to the Mission, asking for a teacher and saying that they were in search of "Our Father." Mr. Leake accepted the challenge, prepared to grapple with the difficult language, and in November, 1930, launched the new undertaking. During the intervening years, there has been a steady stream of converts, corporate church life has been established, and the singing of hymns has now superseded the incantations of the witch-doctor. Before the advent of the missionary, the Tobas were a dying race, but medical service has effectively arrested a mounting death-rate. Furthermore, total illiteracy, which originally prevailed, has largely been overcome.

A striking feature of the work is the self-appointment of twelve Indian evangelists who, on their own initiative, determined to go out each Sunday afternoon into the villages and preach the Gospel. Before setting out, it is their practice to meet in a small prayer-hut, where they seek guidance and plan their itinerary. Results everywhere follow their preaching, and their example has led to the erection of other prayer-huts.

—*The Christian*.

## North Brazil Evangelical Seminary

Two years ago a group of workers in North Brazil unanimously agreed that the solution to their problem was an inter-denominational Bible School for the training of Brazilian workers. As the months passed, one difficulty after another was removed, and the Union Bible School became an established fact. A spacious house was placed at the School's disposal and fifteen students appeared at the opening. The two Bible Schools which had previously existed and whose amalgamation formed the "Seminario Evangelico de Norte," taken together, had not approached this number. There had been no effort to induce students to come and no publicity whatever. They just arrived.

They come from the various states in North Brazil, from Pernambuco, Sergipe, Parahyba, Ceara, Maranhao and Para. They represent all classes. There are those from the hoe, and the more cultured city men. They are drawn from the various denominations at work in North Brazil. They vary in capacity. Some are taking only the two years of intensive training for evangelists offered by the Seminary, while others avail themselves of the full theological course.

—*The Neglected Continent.*

## EUROPE

### British Mission Deficits

With an estimated 30% of church members supporting the missionary movement in England, three British missionary societies report deficits, one managed to hold its own and another reduced its debt.

The Church Missionary Society, with an income of 415,000 pounds sterling, reports 5% deficit of 20,000 pounds for the year. The Methodist Society has been able to make ends meet, while the Bible Society received 378,000 pounds and spent 385,000 pounds. The London Missionary Society (Congrega-

tional) received an additional income of over 17,000 pounds, and came within some 8,000 pounds of wiping out its accumulated deficiency of 76,000 pounds. The Baptist Society finished with a heavy deficit of 13,000 pounds. Through bequests the C. M. S. received 98,000 pounds, the Bible Society 68,000 pounds, and the London Missionary Society 33,000 pounds.

### Protestantism in Portugal

The Evangelical Alliance of Portugal has recently issued a compilation of those laws which affect the standing of the Protestant Churches in Portugal. The fact that these occupy forty pages of small print show the attention which is given to regulating the position of the local religious bodies. The effect of recent cases of discrimination against evangelicals by local authorities is reflected in these pages, which contain the text of recent instructions sent to all such authorities, laying down that "it is not to be tolerated that evangelical Christians should be the victims of violence."

—*World Dominion Press.*

### "Gloomy Dean" Sees Gleam

The former Dean of St. Paul's in London, Dr. W. R. Inge, has no gloomy view of the future of religion. In an article in the *Christian World* on "The Revolt Against Christianity," he says:

... It is true that real persecution exists in several parts of the world quite as violent as the early church suffered at the hands of the Roman Emperor. In Russia thirty bishops and more than eight thousand priests have been murdered. In Spain four thousand priests have, they say, suffered death. The property of the Church has been confiscated, and churches have been destroyed; the public performance of divine worship prohibited and religious education entirely stopped. Blasphemous posters from Russia and other countries have been exhibited, intended to bring religion into contempt. The same things have been enacted in Germany. . . .

I have no wish to minimize the danger of these revolts against all that we hold true and holy; but I think that the pessimism which is now

so prevalent among Christians is faithless and unreasonable. . . .

Religion is a natural instinct. Degenerate people will have a degenerate religion. If Christianity becomes extinct for want of teachers, the Holy Spirit will take care of the Church. Church history has shown us again and again that the blood of the martyrs is the seed of the Church. I think the Church was probably at its purest during the persecutions which weeded out the insincere and the half-hearted; and I believe that in all these countries which I have mentioned the ultimate result of the anti-God campaign will be the revival of Christianity in a purer form than before the troubles.

Religion really is not *taught*: it is caught from someone who has it already. And your duty and mine, if we want to make Christianity a more vital force . . . is to show forth the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, temperance.

### Unified Church in France

A unified Protestant Church in France was achieved as a result of a meeting at Lyon of the Constituent Assembly of Protestant Churches on April 28. The Assembly brought together over 600 congregations of four denominations to heal a breach in French Protestantism that goes back to 1872, when liberals among the Evangelical Reformed Church declined to subscribe to a new Declaration of Faith and established the Reformed Church.

The two other groups now joining in the unification are the fifty odd congregations of the Free Evangelical Church and about 25 Methodist congregations in France. The union is based upon a new Declaration of Faith which is a moderate restatement of the historic Calvinism of the Reformed Churches.

This is the fourth major move toward unification of Western Protestant Churches. Previously there was the creation of the Church of Scotland from the many Presbyterian sects in that country, the formation of the United Church of Canada which has developed a very close working agreement with the Church of England in Canada, and the almost completed move towards Methodist unification in the United States.

—*Religious News Service.*

### Persecuted Waldensians

R. M. Stephens, of the Waldensian Church Missions of London, tells of his recent visit in South Italy and Sicily. Speaking of an interview he had with the Waldensian pastor in charge of the work of the Bible Society in Rome, he says: "The difficulties of Bible circulation increase. Last year the authorities informed him that 'it was inconvenient' that Bibles should be sold without any indication as to which Church published them. On being informed that the Bible Society was not a Church it was ordered that no Bibles should be sold. . . . At Foggia I met Pastor Castiglione and went with him by car to Orsara in the mountains, where there has been a church for forty years. A few hours before our arrival the leading elder and founder of the Church passed away. While I was there a message came to the pastor from the police to say that while a service would be permitted in Church, no speaking would be allowed at the grave or in the cemetery. The local priest is a bitter enemy, and through his influence the authorities refused to renew the pastor's permit last year. No meetings are allowed in private houses without the permission of the police, which is seldom forthcoming."

—*Evangelical Christian.*

### Revival in Hungary

The political situation in Hungary is difficult for both government and people, yet word comes of a great revival movement there, not only in Budapest but in other centers. Evangelistic meetings are being held many times a day, and at some of them from four to seven thousand people are present, many of whom have never heard the Gospel before. Special editions of the Gospel of John and the Epistle to the Romans have been placed in the hands of inquirers; while Christians are urged to take five copies and, after prayer for guidance, to seek out five relatives or acquaintances to whom they may give them, at the same

time witnessing to what the Lord has done for them.

—*Scripture Gift Mission.*

### Poland's Bible School

The eyes of the world have been focussed on Poland in connection with the Lithuanian problem, but with the peaceful settlement of this question Poland has strengthened her position as a bulwark against the hordes of communism and atheism pressing upon her eastern border. While the State is the fence to keep out communism, it is left for the Church to stem the tide of atheism. The Evangelical Churches are in the forefront in this undertaking, and are cemented by the World's Evangelical Alliance. Recently, the Alliance sent a deputation to Poland to survey conditions and needs. The visitors were assured by the Prime Minister, a Protestant, that the Government will favor the constructive work of the Alliance.

The first interdenominational Bible School in Poland was established last December, through the initiative of the W. E. A. Beginning with eight students, there were soon more applications than could be accepted. The churches in Poland, poor though they are, are doing their best to promote this School.

—*The Christian.*

### Nazi's National Church

A "National Church of the German Reich" with "no scribes, no pastors, no chaplains and no clergy," and which would prohibit the printing and publishing of all Christian literature, is now the plan of the National Socialist Party. It would put Hitler's "My Struggle" in place of the Bible, and the swastika in place of the Cross. Its thirty-point program requires acceptance of the State race ideology. Some other points are:

"On the altars of the National Church our most holy book, 'My Struggle,' shall be consecrated to the German people and thus to God, and at its left the sword shall be sanctified. The speakers of the National Church have to

explain this book to the best of their knowledge during the church service.

"The National Church is determined to exterminate unalterably and by all necessary means the Christian faith which was imported into Germany in the fatal year of 800, and pressed upon the German people though it was of an entirely foreign nature and substance.

"In the National Church of the German Reich there is no remission of sins. It asserts, and will stress this again and again, that sins which have been committed once in life will be unrelentingly met with punishment by the brazen and irrevocable laws of nature, and certainly in this world."

### Rome's Influence in Yugoslavia

According to a new law in Yugoslavia, all religions are placed on a nominally equal official basis, with no group enjoying special privilege. However, the Roman Catholic Church in strength and initiative is far ahead of the Orthodox Church. Numbering something over 5,000,000, it is endeavoring to obtain advantages through agreement with the State—advantages that are denied the Orthodox Church, which numbers about 6,500,000.

Among other things it would seek to enforce the Roman Catholic rule that all children of mixed marriages must be brought up Roman; if a parish should go over to orthodoxy it is stipulated that all its possessions remain with the Roman Church.

Under such circumstances, it is encouraging to read incidents like the following:

"In the elementary school in Novi Sad, the New Testament is used as the text for religious teaching. One day a lad about nine years of age came into the shop and asked if he could get an Evangelical Bible. Looking at the child, I said, 'How much money have you?' 'Eight *dinars*,' he answered, so I knew he wanted the New Testament. To make sure, I asked, 'Who is your teacher?' 'Mr. Dietrich,' the lad

replied. 'What is he teaching you?' 'Just now we have the good Samaritan.' And without my enquiring any more the schoolboy said, 'I believe on the Lord Jesus Christ, my father does not, and today I am going to read that story to my father—he promised me that he would listen.' "

### **New Era in Greece**

The spirit of persecution, so long a feature of religious life in Greece, has, to a large extent, been overcome, and unrest has given place to a spirit of peace. Twenty-five years have passed since the death of the founder of the Greek Evangelical Church, and there are now twelve organized churches, six of them self-supporting; while scattered throughout the country are more than twenty preaching places.

One of the more recent converts was a Doctor of Mathematics, and his influence among the students is being much felt at Athens. In his student days he was an atheist, but his life was changed. After his conversion he started meetings in his own home and, as a preacher in the Evangelical Church and in halls, his compelling message is winning many for the Kingdom. All Evangelical Churches in Greece have a special collection annually toward the work of distributing Bibles.

—*The Unchained Word.*

## **AFRICA**

### **"Religious Politics"**

Egypt has about fourteen million Moslems as against a million and a half Christian Copts, the original Egyptians. In an exclusive interview, Sheikh Maraghi, who as head of the oldest university, Moslem or otherwise, in the world, the Al Azhar, wields almost as much power as the Caliphs of bygone days, made it clear that Egypt is a Moslem nation.

The Sheikh declares he does not engage in party politics, but that he does engage in "religious politics."

"I will even go a step farther and say that I personally wish

to see Islam rule over the social life of Egypt because the great majority of the inhabitants of this country are Moslems, and because the official religion of the country is Moslem, and nothing else. Other religions differentiate between religion and politics; Islam does not."

This statement was made following widespread rumors that the Sheikh had incited the students of Al Azhar to rioting in the recent political crisis in Egypt. This was a virtual admission of his activity in the attempt to dislodge the government of Nahas Pasha.

### **Nile Mission Press**

On March 10, Mr. Arthur T. Upson laid the foundation stone for a new building for the Nile Mission Press. Dr. Charles R. Watson, President of the American University in Cairo, said in his address: "I found in looking at the government statistics for literacy that every ten years the literacy of Egypt increases by more than 50%. According to that, the Press, merely to keep pace, ought to increase over 50% in the outreach of its publications. But since it has never from the beginning overtaken the need, it would seem that every ten years it should more than double the scope of its activities and the output of its literature merely to meet the challenge of the increasing literacy in this country.

"To this literacy challenge may be added the challenge of a changing mental outlook. This is calling not merely for a larger volume of literature, but for a fresh presentation of the old truth to which we hold. Science is invading every sphere of life even here in Egypt and the reconciliation of science and religion is more and more urgent. There is also a growing sense of need for moral power. The population is coming into touch with European life and European temptation. The old moral motives no longer hold against the engulfing tide of temptation and immorality. To this I would add the challenge of an awakened womanhood in Egypt. One-half

the population of Egypt has for too many decades been unable to share in the great movements of Egypt's development. But now that half, the half of the population which is made up of women, is awakening and is being set free to cooperate in the activities of the nation."

—*Blessed Be Egypt.*

### **Religion as a Therapeutic**

Leper work that failed under government administration is somehow succeeding under the direction of Christian missionaries in Northern Nigeria. Late in 1936, the government in this Mohammedan territory gave over to the Sudan Interior Mission and the Mission to Lepers the responsibility for directing the leper work; and since then four colonies have been established.

Some one visiting the colony at Kano, after a long absence, commented: "What has happened to the Colony? It seems like a new place; the spirit of the people is so much happier." It seems unquestioned that a new hope instilled in the hearts of the patients, a knowledge of a force outside themselves working to implant this hope, has a definite part in bringing about improved physical condition. It was the government's recognizing this fact that moved them to turn over the leper work to missionaries.

—*Without the Camp.*

### **Women Advance in the Sudan**

The women of the Moru tribe, southern Sudan, are more backward than the men. Even the wives of teachers have not made much progress, in spite of regular attendance at school. It is only in the last two or three years that girls have shown any desire to learn; but after a few had begun to attend the women's school, their numbers and interest grew until there are now 70 on the roll. Eight of the girls have made their stand as Christians; they have shown amazing responsiveness, and application of Christian principles to every day life.

—*Life of Faith.*

## Darkness Still Reigns

Human sacrifices and twin murders still take place in the small, isolated villages of Nsukka, West Africa. The missionary in charge of this district recently visited a village where a woman and child had been sacrificed a few days before. Out of a population of a million and a half, about 8,000 are Christians, or more accurately, church attendants. There are sixty churches in the area, staffed by African teachers, most of whom are doing good work. The people are beginning to realize the value of education for their children, and approximately 3,000 are attending the schools. A large central school, which will accommodate sixty to eighty boarders, is being built.

The dispensary attracts an average of more than 100 patients daily, and the maternity block, with beds for about fifteen women, is nearly always full. Three girls and two boys are in training as medical workers.

—C. M. S. Outlook.

## Moravian Missions

The Moravian Church may well claim to be a missionary Church. Its missionaries labor in 300 stations in all parts of the world, and there are no fewer than 130,000 Moravian converts in foreign fields. The youngest of all their fields is that in East Central Africa, where a witness has been maintained for about fifty years. Here are some remarkable figures concerning the extension of the work in recent years: In 1922 there were 300 baptized Christians; in 1930, nearly 6,000. Medical work began in 1923, and it was six months before they could persuade any native to come for treatment; but in 1930 there were 250 in-patients, and last year there were 350, while out-patients numbered nearly 5,000. Two years ago a new hospital was built.

Comparatively new is the leper work. A home was established about eight years ago in an unused compound. There are now 37 lepers in residence;

twenty of them are Christians. They have their own church, their own elders. Though physical healing is denied to many of them, they laugh and sing and praise God. —*Life of Faith*.

## WESTERN ASIA

### Modernizing Jericho

A modernization of Jericho, that ancient Biblical town, is now being undertaken by a local Commission. It is not intended to change the character of the small city, especially the residential character of the community which is thought to be its greatest asset. New Jericho was built by the Crusaders. It is below sea level, and has a population of 1,700, including 170 Christians and four Jews. It enjoys popularity as a winter resort.

In the Russian Garden of Jericho are to be seen the remains of an old fourth century church, with a mosaic floor. In one corner of the town is a tower on the site where, according to tradition, stood the house of Zaccheus.

### Boys' School in Iraq

Rev. John Van Ess, Reformed Church missionary in Basrah, Iraq, lists the encouraging features of educational work for boys at Ashar:

1. The overwhelming proportion of Moslem pupils. In a typical month the figures were: Moslems, 207; Christians, 13; Jews, 11. Of the Moslems the great majority are village boys.

2. During this, the first year in which the conscription law has been applied, pupils who conformed to the regulations were exempted from military service. There has been no evidence of discrimination against the School.

3. In government examinations the pupils compared favorably with those from other schools.

4. One of last year's pupils, now employed in Baghdad, has asked for, and is to receive baptism.

5. There has been a marked response to the Bible lessons,

and especially the discussion periods. —*Neglected Arabia*.

## Iran Has a C. C. C.

The Christian Courtesy Circle of the Evangelical Church of Hamadan was organized in October, 1933. The young women of the church were divided into four groups, each group having a missionary leader. The groups meet in the homes of its members every other week and the young women take turns in leading the meetings. A school for the children of church members who attend public schools on Sundays has also become a project of the C. C. C. It is conducted as a Sunday School.

Last year in order not to be hearers of the Word only but doers also, one group started a Friday school for children who were working as weavers of carpets, and a few children of the neighborhood. They were taught Gospel stories, reading and singing. It proved so worth while it was continued this year. There is also a baby clinic, conducted by a missionary doctor. Even the children of well-to-do families are undernourished. The problem is to impress the mothers with the value of care in feeding.

—*Iranews*.

## Building Solidly

Alborz College, of Teheran, Iran, limits the number of its students to 700, admitting only such students as can be assimilated into the existing student body without lowering the standard of the School. This policy results in building up a reputation for excellence which is reflected in the confidence shown the School by government officials and hundreds of families throughout the country.

Primary work was dropped in 1932, but preparatory grades are included. Many students are turned away for want of room.

—*Monday Morning*.

## Literature for Moslems

To set the men of Moslem lands reading Christian literature would be an achievement of the highest order. It might come



about if we could discover a new way of presenting the world's most interesting story to these master story-tellers of the world. Moslems have the firm conviction that they know far more about true religion than Christians, whom they regard as hopelessly astray in polytheism and other dangerous heresies. The younger generation however, who are leading the Nationalist renaissance of intellectual and religious freedom, and are escaping western domination by adopting western civilization, are obviously thinking differently. These modern-minded men in Turkey, Iran, Iraq, Egypt and, in lesser degree in North Africa, are appreciating Christian literature productions.

The day of controversial literature of the old type for Moslems appears to be passing. The Christian story, to command wide attention, must be cast in attractive form by the pens of Eastern Christians, instead of in the form of theological debate.

—*World Dominion*.

## INDIA AND SIAM

### Missionary Opportunities in 1938

In spite of modern trends in India, temple goldsmiths have as much to do as their predecessors had in the day of Paul. If you are inclined to forget the hold of Hinduism on present-day life in India, note that last year at Tirupathi, the most sacred shrine in South India of the god Vishnu, goldsmiths were asked to send in designs for a new crown for the image of the god. The image is large, perhaps three times as large as an ordinary man. The crown is to be 43 inches in circumference, where it is set on the head of the image; and will be about 30 inches high, all of solid gold. In this crown 2,400 diamonds, 2,400 emeralds, 3,900 rubies and many hundreds of other gems from the treasury of the temple are being set. All these are gifts from faithful Hindus who have come as pilgrims to this temple.

Keep in mind also that every devout Mohammedan expects

once in his life to journey to Mecca. One very holy man of India is taking ten years to it. He is a saint called Shah Subhan, often known as the "King of the Strivers after Happiness." Shah Subhan started from Allahabad some time in 1933. He is journeying on foot, and every five paces he stops and recites prayers, which take two minutes to repeat, thanking God for having permitted him to undertake this pilgrimage. If he is still alive he must be near Baghdad. Thence by way of Damascus and Jerusalem he will journey on to Mecca, some 5,000 miles in all, saying those prayers every five paces.

Shall we say that missions are no longer needed in India?

—*Dnyanodaya*.

### India's Tanners and Conversion

Twenty-three per cent of the world's buffaloes are supplied by the Bombay Presidency, and the export from India to England of chrome leather rose from 30,000 square feet in 1931 to nearly 9,500,000 square feet in 1936. Similarly the export of dressed leather increased from 2,000 square feet in 1930 to almost 4,000,000 square feet in 1936. In the Bombay Presidency alone nearly two million people are engaged in the leather industry and almost all of them belong to the Depressed Classes. Conditions in their villages are appalling.

On the same day that an industrial conference made these revelations, the village tanners had a conference, and their president observed: "I do not believe in Dr. Ambedkar's conversion move, knowing as I do that this will not remedy the evil of untouchability nor raise the social status of Harijans irrespective of what new faith they embrace. On this question, we ourselves earnestly hope that every Christian worker in India will make very clear that any so-called 'conversion move' that aims mainly at 'social status' is no 'conversion' at all in the truly Christian sense; and, indeed, we

believe Dr. Ambedkar has himself made this very plain. *Heart conversion* most certainly will remedy the evil of untouchability; it is the only thing that will."

—*Dnyanodaya*.

### Indian Young Women's Secretary

The United Presbyterian India Mission presents its first native young women's secretary, and here is her first report:

"In our Punjab church we have five presbyterials and in four of these there are young women's societies. In each presbyterial there are other societies such as the Junior and Senior organizations. The missionary societies help in the evangelistic work in every way, some by going out and telling the Word, some by prayer and some by giving money.

"But my wish at this time is to tell something about our young women's societies. There are 214 members in the six societies. These members not only try to do evangelistic work but also temperance work. They give out temperance literature, and by dramas and meetings, place the temperance message before the people. In all these things, by the grace of God, we are making progress. We do our work wholeheartedly and do it all with God's help and for Him.

"Finally, I would ask you to please remember our societies in your prayers that we might grow daily in numbers and make progress in our work."

### Students' Prayer Service

The *Intercollegian and Far Horizons* tells how the annual Day of Prayer was observed by students at Lucknow: "Early in the morning the students proceeded to a grove beside the river. After a period of devotions the students divided into groups to discuss the findings of the Rangoon Quadrennial Conference; then a morning service and a picnic lunch. They went to their colleges for the afternoon siesta, and in the eve-

ning together again for a united service in a local church.

At other centers of India the Day of Prayer was used as an opportunity of celebrating also the Jubilee of the Indian S. C. M. and the service was modeled on the jubilee service at Rangoon. After a procession, 25 earthen lamps and candles representing the years 1912-1937 were lighted; then they were re-lighted as a sign of consecration of the next twenty-five years. Prayers and responsive readings of Biblical passages followed, then intercessions for the work of the S. C. M. in India. The service closed with a hymn that symbolized the evangelistic task of the Student Christian Movement.

### Village Improvement

The young Maharajah of Gwalior, whose state is 28,000 square miles in extent, with a human population of 3,500,000 and a cattle population of 4,000,000, decided to do some rural uplift work, and set aside \$3,500,000 for the purpose. He invited Col. Brayne, British official who has done much to improve village life in the Punjab, and others including Sam Higginbottom to advise him. There are now thousands of villages where there is nothing to offend eye or nose, and where the health of the villagers is thereby improved. Garbage and wastes are collected and carried to the fields, where it is demonstrated that cleanliness is profitable financially, since the crops are from 50 to 100% better. The whole state is working with enthusiasm to carry out the program as drawn up.

—Sam Higginbottom.

### Proving His Gratitude

Velugu Kotiah is a Sudra preacher of South India, and is one of the staunchest Christian converts of recent years. He is a fearless and eloquent evangelist, though illiterate. Two years ago, he encountered a severe testing, since his harvest failed and three of his cattle died. About this time, two Brahmins offered him an assured sal-

ary of \$8 a month if he would renounce Christianity and preach Hinduism instead. This Kotiah refused to do. Then a gift came to him from a friend in America, and to show his gratitude, he resolved to win one person to Christ at once. Shortly after that a shepherd from his village was baptized.

—Watchman-Examiner.

### Children Help China

"Criminal Tribes" children at the Sholapur Settlement have sent 25 rupees to the Red Cross to help China's suffering children in the war with Japan. This contribution is the result of gifts of grain in the Sunday Schools from both Christian and non-Christian children, and was presented on "White Gift Sunday."

The remaining Sunday collections were set apart to help 150 of the poorest children in the Settlement, and provided needed clothing for them.

—Dnyanodaya.

### Bengal's Boarding Schools

According to the last census, the total number of Indian Christians in Bengal is approximately 132,000. Of these about 26,000 live in towns and 106,000 in the country. There are 43 towns of various sizes in Bengal. About 14,000 Indian Christians are permanent residents of Calcutta and Howrah, while the rest of the Indian Christian urban population, numbering approximately 12,000, live in 41 towns. These 106,000 rural Indian Christians are scattered in 27 districts of Bengal. They live either in single families, or in very small groups in predominantly non-Christian communities. It follows that Christian children must either be educated in non-Christian schools, or go without education. This explains the low percentage of literacy in Assam, Madras, United Provinces and Behar.

Missionary schools of primary grade have not proved successful in certain districts of Bengal, because pupils from the poorer homes are not permitted to study continuously, as they

must contribute toward the maintenance of the family, with the result that what is learned is soon forgotten. However, those who are able to continue in school soon earn more than they could have done without an education.

—Baptist Missionary Review.

### Christian Wanted

Miraj Hospital is one of the best in Bombay Presidency for the treatment of cancer, if not the best. The Charles Edward Vail Cancer Clinic, named in memory of the physician who served there for so many years, has treated more than 100 cancer patients, and there is always a waiting list.

The service and influence of this, the only Christian medical school for men in India, reach out far beyond its own region. The chief of a native state in Gujarat wrote and asked for a Miraj man to run a dispensary for him. "I want a Christian," he stipulated, "for only a Christian has the true spirit of service." Former students of Miraj are at work in Arabia and Iran, as well as in India.

—Presbyterian Board News.

### For Chinese in Bangkok

There are about 125 members in the Cantonese Church of Christ in Siam in Bangkok; 91 active members and an average attendance of 85 at Sunday services. Last year four adults were baptized, two members were received by letter and four by reaffirmation of faith. Two infants were baptized. The Sunday School has an average attendance of 60. A Young People's Society was organized a few years ago, and every Saturday they play games in the church compound. The same evening they have a Bible study class, followed by a religious service and then training in public speaking.

This year, this Cantonese group started family prayer meetings, dividing the city into districts. This kind of work is of great value, as families invite their

neighbors to the service; also, it strengthens the interest in families where only one member is a Christian.

The Church conducts a school for the children of the neighborhood—most of them very poor. There are now 180 enrolled, with four Chinese and four Siamese teachers. Bible classes are held each afternoon at the close of school. A textbook is used which will take each child through the whole Bible in six years. Another piece of work connected with the church is a clinic on three afternoons a week, conducted by a Christian doctor, a member of the church. Patients treated last year numbered 1,160. Most of this work is for the very poor, but they are expected to pay a little, if possible. The church hopes eventually to have a hospital.

—*Siam Outlook.*

### Self-Governing Lepers

Partly because of limited funds, leper homes in all mission fields have had to grapple with the problem of inadequate staffs. The one at Chiangmai has found the solution in self-government, patterned after Siamese village government. This Home is divided into three distinct groups. Over each group is placed a headman and his assistant, who are responsible for the behavior of those under their direct charge. A chief headman or mayor elected by them is directly responsible to the management and must answer for the efficient handling of all internal affairs.

A department of morals and behavior functions under the oversight of the Christian elders. A sanitary squad of eight men and four women, cares for the sick, gives the semi-weekly injections of chaulmoogra oil and is responsible for the cleanliness of the institution. Homeguards, composed of twenty-seven uniformed men keep order among the more than four hundred inmates and insure protection from outsiders. A court made up of the chief headman, the minor headmen and the elders, tries all minor offences, settles

disputes and imposes penalties.

A labor bureau has charge of all the work, each activity under the supervision of a skilled workman, trained in the institution. Each patient is assigned work according to his strength and ability.

This plan has revealed the fact that many of the patients are thoroughly dependable. Contentment and a feeling of responsibility is fostered, because the status is changed from outcast to citizen.

—*Siam Outlook.*

## CHINA

### War's By-Product

One of the most important sequences of the Japanese invasion of China is the westward trek of China's social, educational and political leaders, the significance of which is just beginning to be realized. This is indeed history in the making. Cultural and educational influences that have for centuries been confined to coast cities, or eastern areas, are suddenly planted in virgin soil; isolated provinces are being brought into the stream of modern life; trade routes over deserts or mountains are supplanted by air routes or new railroads. Thus, China's back door suddenly becomes a front door; or shall we say that in future China will have no back door? Her isolation and seclusion seems to be gone forever.

The Province of Szechwan is twice as large as the areas of England, Germany, France and Italy combined. It now has a population of 48,000,000, but, with improvements in methods of agriculture and irrigation and with the development of other untapped resources, it could sustain a much larger population. Then there are the other half-dozen provinces — Yunnan, Kwangsi, Kweichow, Kansu and Sinkiang — which the Chinese believe they can hold even if all the rest of the provinces should be subjugated. China's progressive leaders and her cultural institutions are to a large extent being concentrated in these interior provinces.

### In Seventeen Air Raids

Rev. R. W. Porteous, of the C. I. M., Nanchang, writes that the Coleman Bible Institute was able to open on schedule time in the new memorial buildings, although seventeen air raids have passed over them. He writes: "I think it would be quite safe to say that hundreds have been brought to a definite decision for Christ at the daily services in the Gospel Hall, the larger proportion being among wounded soldiers. Recently, Mr. Wang and I had the joy of baptizing seven of them. They were leaving shortly to rejoin their divisions. One of them remarked, 'I have lots of pocket money now that I have given up gambling. If I am spared to return I will surely come to visit you—if not, we will meet in heaven!' We are now working in five of the military hospitals, which we visit regularly each week."

From Kiang comes news of exceptional opportunities for presenting the Gospel among students and soldiers, which abound everywhere during these war times. After the preaching service there has been inaugurated an "appointment hour" at four each afternoon. Every day, groups of soldiers come to this enquirers' class. They are a special lot, all being officers, sent to enlist and train new men and take them back to the front; therefore, they are in a position to influence many others.

### Mutual Aid Groups

The Foreign Missions Conference of North America reports the way family loyalty is seen in Chinese efforts to meet their relief problem. One method that has helped greatly to steady and maintain the usual life of the suffering villagers, and prevent them from "taking to the road" has been that of organizing mutual aid groups and providing them with small loans. This enables many farmers to sow their wheat fields. It will employ carriers from market to market, and barrowmen who push coal from mine to consumer. It will help keep farm

carts and burden animals busy, to revive the household industries of spinning and weaving and to continue the many other activities of ordinary village life that usually help to feed, clothe and shelter the peasant in his home surroundings, and prevent his becoming a wanderer or a pauper.

### One Bandit Less

The *Outlook of Missions* tells the following story: "A Chinese bandit was brought into the hospital at Wuhu after a raid. No one who saw his cruel face had any doubt as to which side of the fray he had been on. While we cleansed his frightful wound, we discussed the man. 'He won't live, so there will be one bandit less in the Yangtze valley, and a good thing, too.' Yet it was our duty to save life, and after weeks we saw with amazement that the man was going to recover. No flicker of pleasure responded to our congratulations, so we said: 'Aren't you glad you are going to get well?' The reply was an unqualified 'No.'

"Thinking he must have misunderstood, we had one of the Chinese nurses ask him again, 'Wouldn't you rather be well than die?' But again he gave us an emphatic 'No!' Puzzled, we pushed the inquiry further. 'Why would you rather die?' And he answered very simply, 'Because I have sinned.'

"It was quite obvious that he had sinned, and grievously. Had we any help for such as he? We had! 'You have heard while you have been here in the ward,' we reminded him, 'about the heavenly Father who loves us earth-people and sent His Son to us. Don't you know, because He loves us earth-people so much, He has thought out a method about sin? His Son came to give us that method, and so you don't have to carry the burden of your sins with you all your life. You are sorry for your sins, and God is willing to forgive them. Don't you know that?' No, he had never heard of it.

"We sent for our wise Chinese pastor, who sat beside this unhappy man and patiently ex-

plained all this until slowly the truth dawned on him; and then, a light came into his face until the hard, bitter look was gone, and we knew that there was one less bandit in the Yangtze Valley."

### Agricultural Experiments

Long-range agricultural experiments are under way at the Oberlin-in-Shansi Memorial School at Taiku, North China. These are important in the prevention of famine and the improvement of the food supply. These experiments, begun six or seven years ago, have been handicapped by war conditions, but it is hoped to complete the experiments this year in spite of a limited personnel.

Oberlin-in-Shansi is a sister school of Oberlin College, Ohio, and is conducted in cooperation with the American Board of Commissioners for Foreign Missions of the Congregational and Christian Churches. Its principal was formerly Dr. H. H. Kung, now Premier of China and brother-in-law of Madame Chiang Kai-shek. —*Bulletin*.

### Missionary Tomatoes

Mr. Frank Dickinson, Canadian missionary in West China, in talking with a prominent producer of tomato seed in Ontario, mentioned the contribution that tomatoes would make to the diet of the people in West China, who number more than 100,000,000. The seed-growing expert accepted this as a challenge to his skill, and offered to share seed for experimental purposes.

Father and son, both specialists in the production of a number of varieties of tomato seeds, have agreed to supply annually the best products of their technique for trial and experimentation at the West China Union University, Chengtu, Szechuan.

Mr. Dickinson feels sure that this kind of sharing will not only give gradually to millions of Chinese in the heart of Szechuan a splendid supplementary addition to their meagre diet, but soul satisfaction to the givers.

—*United Church Record*.

### JAPAN-CHOSEN

#### Satan Released, Says Kagawa

Again, we hear from this Japanese Christian:

"In the Orient it is very dark. We feel like we were back at the beginning of the fourth century of the Christian Era. Satan has been released again, and the world is swayed by his power rather than by the Spirit of the Lord. But somehow we have great hope in Jesus Christ. Today young men are willing to listen to the gospel, as are also farmers and the laboring classes. Japan feels her isolation and is very lonesome. But the Spirit of Christ can remedy this, so we must preach the gospel without fear. Missionaries are welcomed; and if they preach the gospel of the Love of God, no hindrance will be put in their way."

—*World Call*.

### Drugs as a Weapon

Muriel Lester, writing for the *Christian Century*, says that when the new Peace Preservation Council was set up in the Japanese-occupied territory last August, it was announced that the Nanking law no longer applied. The drug habit reassumed its tyranny. Anti-narcotic hospital work was stopped. In Peiping, the trade is in charge of Koreans, under Japanese protection. Death is the penalty for any Chinese trafficker that is discovered, and the difference between the furtive expression of Chinese traders, and the self-assurance of all Korean dealers is very marked.

Miss Lester also reports that the Japanese in Peiping are opening small clinics, with well illumined street signs to guide passers-by from the main roads to their doors on side streets. They advertise in the papers the various diseases which they cure. The procedure in many of them seems to be that each person on entering is given a cursory examination by an unqualified doctor or dispenser who registers him as suffering from some specific diseases; then he is allowed to buy as much heroin or morphine as he likes.

## MISCELLANEOUS

### Why Not Attend Church?

Eight reasons for the failure of people to attend Church have been authenticated by the Advertising Club of the Lutheran Church in the Mansion at Flushing, N. Y. The group made an extensive survey of the North Shore of the Queens area which might well reflect attitudes of the unchurched throughout the nation.

Here is a tabulation of the replies:

(1) Twenty-three per cent wanted Sunday for themselves and their families.

(2) Twenty-one per cent did not go to Church because of the unfriendly or insincere people they found.

(3) Nineteen per cent stayed away because the Church was always asking for money.

(4) Fifteen per cent stayed away because the sermons were uninteresting.

(5) Nine per cent had individual reasons, no two of which were alike.

(6) Five per cent did not go because they never experienced any spiritual help.

(7) Four per cent stayed away because no one had ever invited them.

(8) Four per cent remained away because the minister was always telling people to be good.

### "Building a Christian World"

The International Council of Religious Education has had a special committee at work developing programs for radio broadcasts. The whole matter has been very carefully studied, the members of the committee have interviewed many people connected with broadcasting, and the script which they have prepared has been examined by a number of competent critics. The result is a series of six programs on the theme "Building Together a Christian World." These are available for use over local stations by responsible religious organizations. Such organizations are free to make necessary adaptations to local situations, but no major change

in content or point of view without consulting the Director of Radio Education of the International Council. A set of these programs will be supplied without cost to any organization which definitely plans to broadcast them. They may be secured through the office of the Division of Christian Education of the Board of Home Missions, 14 Beacon Street, Boston.

—*Advance.*

### Causes of Religious Decline

A Council of 24 members, representing the principal Protestant churches of England, expects to look into such questions as: "Why does the church fail to attract the younger generation?" "What is the cause of the almost incredible disappearance of knowledge of the Bible?" and "What can be done by the churches to relate the Church to every day life?"

This Council will then seek for a formula to revive an interest in religion.

The same problem claimed the attention of the "All-New England Conference on the Rural Church," meeting in Keene, N. H., in May, when Carl C. Zimmerman, Harvard Professor of Sociology, stated that the masses of the people are in the quandary of Cæsar vs. Jehovah, and blamed present tax policies for declining church allegiance. He said, in part:

"The central problem of the relation of the Church to the family is whether it can keep the rôle of the moral guardian, while the state increasingly adds to its rôle as economic guardian. . . .

"If the governments are going to be responsible for the family economy they are going to claim most of the allegiance of the people. An overtaxed or a relief citizenry neither have the funds nor the inner motivating gratitude to build up or preserve strong churches. State relief means state religion. When Cæsar becomes the source of maintenance he also wants the praise formerly accorded Jehovah."

—*Religious News Service.*

### For Every Man

It is interesting to know that seventeen new languages were added to the list of Bible translations during 1937, making a total of 1,000 languages in which the Bible can now be read. Forty years of work by Presbyterian missionaries, working among the 600,000 people in the French Cameroun, culminated in the completed manuscript for the Bulu Old Testament. Rev. E. B. Stilz, of the Southern Methodist Mission in the Belgian Congo, completed a translation of the New Testament in the Otetela language, the first complete New Testament for these people.

A revision of St. Luke for Quechua Indians in Ecuador has been completed; while the Samareno Bible, in a Philippine dialect, was published last year and met with a hearty reception. Translation of a revised Turkish Bible is ready for the printer.

### Mohammedan View of Christianity

The *Moslem World* quotes a Mohammedan's tribute to Christianity:

"I can definitely say that Christianity is stronger than it has ever been in history. I am surprised at the number of people, both pagan and otherwise, who feel that Christian ethics constitute the only answer to the present world-chaos.

"We Moslems have a secret feeling that the collapse of the present world order is the greatest verdict in favor of Christianity, for world civilization is still largely pagan. It is the pagan elements in your civilization that are working havoc. Where real Christianity has penetrated there has been steady progress. We are honest enough to recognize that. Never believe this nonsense that fills one of our papers, condemning your religion. It is only a means to strengthen our group-consciousness by assuming a superiority complex. In a great many cases we are continually borrowing from you — your thoughts, your method, your outlook."

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**The Christian Message in a Non-Christian World.** By H. Kraemer. Foreword by the Archbishop of York. 8vo. 455 pp. \$3.00. Published for the International Missionary Council by Harper & Brothers, New York. 1938.

Dr. Kraemer is a member of the Dutch Church, a former missionary in Netherlands East Indies, a missionary statesman, and now a professor of the History of Religions in the University of Leiden. He has given us here an unusual treatise on one of the most important subjects that is to be discussed at the coming Madras Conference of the International Missionary Council. Without a true Christian message to non-Christians, the missionary work of the Church must be fruitless; and yet too many who go out as missionaries seem to have no clear knowledge of the vital Christian message of salvation that Jesus Christ authorized His Church to proclaim. Many emphasize only the importance of the fruits of Christian life, but neglect the essential elements of faith and full surrender.

Dr. Kraemer goes back to Apostolic conceptions as he deals with the evangelistic message, the method of approach and its application to non-Christians. The message is essentially the same for all classes and conditions of men, at home and abroad—a message of God's love and His offer of eternal life through acceptance of Jesus Christ as the Son of God and only Saviour, through His sacrifice on the Cross. The method of approach may be different in New York and in Central Africa, to Moslems and to spirit worshippers; but the evidence of the power of the Gospel in life

must always be the same—a new relation to God and a new attitude toward men. Unfortunately, too often an old church becomes a corrupt church and a weak church.

In dealing with this great theme, Dr. Kraemer first looks at the present world situation—the widespread secularism and the new political, social and spiritual revolutions; he notes the effect of the meeting of East and West. Not only is there a crisis in the world because of revolutions, but there is a crisis in the Church because of obscured vision, weakened faith and attention diverted from the main issues and Source of power. These conditions have brought about a new crisis in the missionary work of the Church. The early pioneer stage has passed, and young churches have been founded; today, these churches must be strengthened and kept true to the original purpose and plan of the Founder. They must be loyal to Christ, must show evidence of His life and power and must be sacrificially and aggressively missionary, or they will die.

Dr. Kraemer bases his statement of the Christian faith on the Bible as the revelation from God, and on Jesus Christ as the incarnation of God. He sees Christianity, not as *one* of the world's religions, but as the one clear revelation sent from God, in contrast to human attempts to understand and approach God. In this connection the author states the positions of Barth and Brunner, and looks into various non-Christian religions. He describes, too, the changes that have taken place in non-Christian lands and their response to

the influence of Christ and western culture.

As to the missionary approach to non-Christians of different lands, Dr. Kraemer recognizes the importance of the personality of the missionary, a clear understanding of non-Christian character and thought, as well as a vital relation to Christ and a knowledge of the Gospel He came to proclaim.

In conclusion, the author gives his conception of the true nature of the Church as a living organism based on intelligent faith in Christ, rather than an organization based on western theological concepts. He re-emphasizes the need for a clear Gospel message and for active, continued evangelism. He considers the present missionary outlook cloudy but hopeful. The Christian mission in the non-Christian world must be accomplished in the present complicated conditions with all the means that human intelligence, ingenuity and devotion put at our disposal. The underlying fire, however, without which all our endeavors are nothing and all our missionary enthusiasm is powerless, is only kindled by faith and prayer born of Divine Love that burns in the Heart of the universe, and which became incarnated in Jesus Christ, our Lord.

**Paul, a Christian Financier.** By Herbert E. Blair. Christian Literature Society, Seoul, Korea. 63 pp. \$50. United Stewardship Council, 156 Fifth Ave., New York City. 1937.

Out of many years of practical experience on the foreign field, promoting systematic giving and putting Church finances on a Scriptural as well as a business basis, has come this little study of the Apostle

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



Paul as a pioneer in Church and missionary finance.

Mr. Blair has been a missionary of the Presbyterian Church in the U. S. A. in Korea for thirty-four years. His leadership in the work of promoting Christian finance has been recognized by the Korean Church and year after year he has been continued in the official position of developing a Scriptural system of Church and personal finance and stewardship. This booklet develops the proposition that the Apostle Paul was God's chosen instrument to inaugurate a system of Christian finance and stewardship to supersede and to be an advance upon the Levitical tithing system of Judaism and that the basis of Paul's system is both implied and explicitly stated in the inspired instructions of 1 Corinthians 16: 2.

The Apostle Paul met conditions in his foreign mission enterprise that required the development of a system of self-support for local churches as well as for the support of evangelistic itineration and contributions for the relief of the poor. He brings in a new note in his elaboration of the thesis that in raising funds for "the saints" Paul was not merely helping the poor in Jerusalem who were suffering, presumably from a famine already nine years past, but was in reality conducting a carefully audited and supervised international financial campaign for the furtherance of the Gospel work.

Among other practical suggestions the author points out the possible Scriptural basis for the use of a "three years average" income in making up an estimate of the individual's responsibility in systematic stewardship giving, and its value in circumstances where there is wide fluctuation of incomes due to local conditions.

He urges the extension of interdenominational, international promotion of the stewardship idea by the various Stewardship Councils and the World Stewardship Union, and suggests that

Mission Boards join definitely in the promotion of stewardship plans on the various fields in which they have work. Individuals are already doing this in several countries but there is need of coordinated effort and cooperation. He suggests also that the International Missionary Council might well take the lead in developing a stewardship and systematic benevolence program for the benefit of the younger national church groups. Instruction in these inspired, authoritative, Pauline principles of individual giving and church finance would benefit the churches in every land and promote self-support in fields where the national churches are still weak and in financial difficulties.

This book, arising as it does from intimate experience with problems of stewardship and church finance in a young church on the foreign field, should be read by all who are interested in stewardship, church support and missionary administration.

WALTER C. ERDMAN.

**The Missionary Education of Adults.**  
By John Leslie Lobingier. 182 pp.  
\$1.00. Missionary Education Movement, New York. 1938.

In every church there are those who have a genuine concern for humanity, whether in China, Chicago or Chile. The interest of another group is "in inverse ratio to the square of the distance"; their religion is looked upon as a personal possession — something to enjoy rather than to spread. Thus the author, one of the Board of Managers of the Missionary Education Movement, states the divergent viewpoints.

In the ten chapters of this book he not only shows the importance of impressing the latter class of church members with a "sense of missions", and points out how missions are bound up with world affairs, but he outlines methods for stirring Christians to greater interest. Every leader of a mission study class will find this book of practical value.

H. H. F.

**City and Church in Transition.** By Murray H. Leiffer. 8vo. 301 pages. \$2.50. Willett, Clark and Company, Chicago. 1938.

Professor Leiffer's book is based upon certain case studies of medium sized cities (called a mediopolis) ranging in population from 50,000 to 150,000. The author's most notable service is in describing the pattern of the mediopolis and its variants. He properly places emphasis on the commercial city as the typical American city.

Prof. Leiffer's treatment of the industrial city and the industrial suburb is admirable. He points out that both have been influenced in their economic and cultural life by the near-by metropolis. Moreover "the industrial suburbs of the nation will be found chiefly in the vicinity of such cities as Boston, New York, Philadelphia, Pittsburgh, Cleveland, Detroit, Chicago and Los Angeles."

We feel that the analysis of the residential suburbs is not as comprehensive in its scope as his study of other variants of the mediopolis. His statement that "relatively few come direct to the suburb from the hinterland" is not true of New York city's many suburbs nor is his statement that "a residential suburb never springs suddenly into being," true of Long Island. His generalization regarding the child population of the suburbs and the relative size of Sunday schools in the old city and in the suburbs has many exceptions.

Professor Leiffer's analysis of "resort cities" and the dilemma of the church is especially penetrating. He says: "It is not surprising that in such a setting the Church is confronted by almost insuperable obstacles in its effort to develop a Christian community. The institutions of religion, always influenced by the way in which people earn their living, are more affected by the economic life of the resort city than by that of any other urban center."

The author makes abundantly clear that "Every factor shaping the life of man also influences his church. The dominance of

manufacturing in the suburbs ties the church closely to the whole industrial process. Where wages are low, social institutions, the church included, suffer. When unemployment stalks the streets additional problems are laid on the church's doorstep, while its ability to meet these increased demands is restricted by shortage of funds. . . . The intensity and strain resulting from high-speed industrial production, the feeling of economic insecurity which hovers over nearly every wage earner, the omnipresent, smoke-belching factory, produce in people social and psychic reactions of which the church must be cognizant."

In his prophecy regarding the future significance of the metropolis, Professor Leiffer appears to lose sight of the intimate relation between industrial suburbs and residential suburbs that constitute a considerable proportion of these cities and of great metropolitan communities. The growth in the population of cities from 50,000 to 100,000 for the last census decade was 20.5%, if located within metropolitan districts, while only 11% if located outside these districts.

**CITY AND CHURCH IN TRANSITION** should be read by adult students of the background of American history, by specialists in church administration, Home Mission executives who are endeavoring to equalize religious privilege in America, and by pastors and students of the world mission of the Church. Part Two will be of particular interest to ministers who are in search of new techniques.

CHARLES HATCH SEARS.

**The Chaos of Cults.** By J. K. Van Baalen. 8 vo. 227 pages. \$2.00. Wm. B. Erdmans Pub. Co. Grand Rapids, Mich. 1938.

Many Christians are confused today because of the various cults that have arisen to interpret or apply Christian teaching, or to dispute the claims of Christ and the teachings of the Bible. There is some good, some truth, in all of these cults—often some truth that Christians have

neglected to see, emphasize or apply. But most, if not all, of them are false philosophies and mislead their devotees in some important respects. Mr. Van Baalen has performed a real service in his careful review of ten different modern cults, more or less related to Christian teachings. These cults include Spiritism, theosophy, Christian Science, Unity, Baha'ism, Mormonism, Seventh Day Adventism, Russellism, "Buchmanism," and Unitarianism with Modernism. These are not by any means all in the same class, except that they differ in some more or less important respects from what is generally accepted as "orthodox" Christianity.

The author bases his own estimate of each cult on its harmony with the teachings and spirit of Christ as revealed in the New Testament. He has evidently read widely and gives an excellent selected bibliography, including books on both sides of each subject. He endeavors to be intelligent and fair in his presentations, giving the history of each movement, and describing its strong points and its errors in teaching and the results. Here is a book that ministers and teachers should read in order to guide and guard those who are in danger of being led astray.

"Unity," for example, appeals to many because of its emphasis on health, happiness, peace and love. Mr. Van Baalen shows its relation to mesmerism, Christian Science and "New Thought." Unity emphasizes certain phases of truth—such as avoidance of anxiety and fear. But Unity seeks to spiritualize everything and fails to face facts. Jesus is called "the Supreme Ego" that rises in the subconscious mind as a Star in the East (or occult realism) and grows in our consciousness—as the Wise Men came nearer their goal—until the soul receives this "Supreme Ego." Galilee is said to "represent the life activity or soul energy of man acting in conjunction with substance." God is pantheistically conceived and Jesus, the man, is separated from Christ,

the spirit. Unity denies sin, sickness and death and teaches that "in his true estate man is the Christ, the Head of the body."

Most of the cults either are naturalistic and deny the superhuman (supernatural)—as in Mormonism—; or they hold that everything is spiritual—as in Christian Science. Mr. Van Baalen emphasizes the need of a world-wide revival in evangelical Christianity as the best antidote to error in faith and life. He calls for clear-cut, sound, expository teaching of Biblical truth, producing a sense of sin and acceptance of Jesus Christ as Lord and Saviour. This is a day when many are turning aside to fables and will not endure sound doctrine. Many false teachers and philosophies are abroad and deceive, if possible, the very elect. This book should help many to avoid the pitfalls that lie in the path of those who depart from the clear teaching of Christ and the Bible.

**Educational Missions at Work.** Edited by H. P. Thompson. 128 pp. Illus. 186d. S. P. G. London. 1938.

This brief sketch of the educational work of the Society for the Propagation of the Gospel in India, Burma and Malaya, South Africa and the Far East shows conditions under which Christian education is being given and the problems and difficulties that must be faced, illustrated by descriptions of a few typical schools. The nine chapters make it clear that it has been the educational work of the Christian Church that has kept civilization alive; and that in these turbulent times it is the privilege of Christian schools to make this civilization a blessing to the world.

H. H. F.

**The House on the Island.** By Grace Pettman. 181 pp. 1s. 6d. Pickering & Inglis, London. 1937.

A wholesome story for girls of 'teen age, recounting the experiences in an English boarding school of a girl unfamiliar with school routine, but who knew the Great Teacher, and made her influence felt. A touch of mystery holds the reader's attention.

## New Books

- The Church Takes Root in India.** Basil Matthews. 197 pp. \$1.00. Friendship Press. New York. 1938.
- Who Is the Holy Spirit?** Henry W. Frost. 124 pp. \$1.25. Fleming H. Revell. New York. 1938.
- Seeing Prophecy Fulfilled in Palestine.** George T. B. Davis. 127 pp. 1s. Pickering & Inglis. London. 1938.
- Business Men of the Bible.** James C. Muir. 110 pp. National Publishing Co. Philadelphia. 1938.
- S. J. W. Clark.** Roland Allen. 170 pp. 2s. 6d. World Dominion Press. London. 1938.
- Impending Great Events.** John Ritchie. 192 pp. 2s. 6d. Pickering & Inglis. London. 1938.
- Outline History of the Christian Church.** Dorothea J. Stephen. 92 pp. Madras. S. P. C. K.
- The American Christian Missionary Society and the Disciples of Christ.** Grant K. Lewis. 216 pp. \$1.50. Christian Board of Publication. St. Louis. 1937.
- The Sixth Decade of the Woman's Board of Foreign Missions.** S. T. Winkel. 111 pp. 40 cents. Woman's Board, 1937. Reformed Church in America. New York City. 1938.
- Japan Over Asia.** W. H. Chamberlain. 395 pp. \$3.50. Little, Brown. Boston. 1938.
- Japan Defies the World.** J. A. N. Scherer. 311 pp. \$2.50. Bobbs Merrill. Indianapolis. 1937.
- Chinese Women.** Florence Ayscough. 324 pp. 12s. 6d. Cape. London. 1938.
- Thirty Years in China.** Story of the Augustana Synod as Told by Missionaries. Edited by G. Carlberg. 230 pp. \$1.50. Board of Foreign Missions. Augustana Synod. St. Peter, Minn. 1937.
- With Christ in Indo-China.** E. F. Irwin. 164 pp. \$1.00. Christian Publications, Inc. Harrisburg, Pa. 1937.
- Inside India.** Halide Edib. 378 pp. 10s. 6d. Allen & Unwin. London. 1938.
- Christ's Way to India's Heart.** J. Wascom Pickett. 117 pp. 2s. United Society for Christian Literature. London. 1937.
- Better Villages.** F. L. Brayne. 304 pp. 3s. Oxford University Press. London. 1938.
- Moving Millions.** Introduction by Robert E. Speer. \$1.00. Central Committee on United Study of Foreign Missions. 1938.
- The Challenge of the Northwest Frontier (India).** C. F. Andrews. 208 pp. 3s. 6d. Allen & Unwin. London. 1937.
- Tibet and Her Neighbors.** E. T. Williams. 40 pp. 50 cents. University of California Press. Berkeley. 1937.
- The Heart of the Levant.** J. McKee Adams. 163 pp. 40 cents. Southern Baptist Foreign Mission Board. Richmond, Va.
- The Process of Change in the Ottoman Empire.** Wilbur W. White. 315 pp. \$3.50. Cambridge University Press. London. 1937.
- Congo, Past and Present.** Alfred R. Stonelake. 202 pp. \$1.25. World Dominion Press. New York. 1937.
- Children of the Veld: Bantu Vignettes.** Robert H. W. Shepherd. 194 pp. 6s. James Clarke. London. 1937.
- Religion in Central America.** Kenneth G. Grubb. 146 pp. 5s. World Dominion Press. London. 1937.
- The Romantic Isles.** John Levo. 88 pp. 1s. S. P. G. London. 1938.
- On Both Sides of the Equator.** F. Braun and C. V. Sheatsley. 284 pp. \$1.00. Lutheran Book Concern. Columbus, O. 1937.
- World Chaos or World Christianity.** Henry Smith Leiper. 181 pp. \$1.50. Willett, Clark. Chicago. 1937.
- Missionaries' Who's Who.** (Bilingual.) 578 pp. National Christian Council. Tokyo, Japan. 1938.
- Adventures in the Campaign for Literacy in India and Africa.** F. C. Laubach. 22 pp. World Literacy Committee, 156 Fifth Ave., New York. 1937.
- Religious Education in the Methodist Church of Mexico.** 100 pp. Free on application. Joint Committee of Religious Education, 740 Rush St., Chicago. 1937.
- Devotees of Christ: Some Women Pioneers of the Indian Church.** D. S. Batley. 147 pp. 2s. Church of England Zenana Missionary Society. London. 1938.
- The Cost of Reunion.** Edwin James Palmer. 22 pp. 4d. Student Christian Movement. London. 1937.
- Toward a World Christian Fellowship.** K. S. Latourette. 64 pp. 50 cents. Association Press. New York. 1938.
- Missions and Unity.** W. J. Noble. 23 pp. 4d. World's Evangelical Alliance. London. 1938.
- The Secret of the African.** E. W. Smith. 142 pp. 2s. 6d. United Society for Christian Literature. London. 1938.
- The National Faith of Japan.** D. C. Holton. 329 pp. 15s. Kegan Paul. London. 1938.
- The Nestorian Documents and Relics in China.** P. Y. Saeki. 645 pp. 40s. Toho Bunkwa Gakuin. Tokyo. 1937.
- Revolutionary Religion: Christianity, Fascism and Communism.** 192 pp. 5s. Student Christian Movement Press. London. 1938.
- The Christian Understanding of Man.** T. J. Jessop. 268 pp. 8s. 6d. Allen & Unwin. London. 1938.
- The Kingdom of God and History.** H. G. Wood. 216 pp. 7s. 6d. Allen & Unwin. London. 1938.
- Church and Community.** K. S. Latourette. 259 pp. 8s. 6d. Allen & Unwin. London. 1938.
- The Universal Church and the World of Nations.** Marquess of Lothian. 325 pp. 8s. 6d. Allen & Unwin. London. 1938.
- The Industrialization of the African: Memorandum Prepared by Thirty Persons with expert knowledge of African Affairs.** 22 pp. 6d. Anti-Slavery and Aborigines Protection Society. London. 1937.
- The Thousand Years of Uncertainty.** By K. S. Latourette. 492 pp. \$3.50. Harper Bros. 1938.
- City and Church in Transition.** By Murray H. Leiffer. 302 pp. \$2.50. Willett Clark & Co., Chicago. 1938.
- My Community, My Church and Me.** By Wilbur C. Hallenbeck. 62 pp. 35 cents. Friendship Press, New York. 1938.
- City Shadows.** By Robert W. Searle. 165 pp. \$1.00. Friendship Press, New York. 1938.
- Devotees of Christ.** By D. S. Batley. 147 pp. 2s. Church of England Zenana Missionary Society, London.
- Dinabandhu.** By Ruth Isabel Seabury. 182 pp. \$1.00. Friendship Press, New York. 1938.
- Francisco Fulgencio Soren.** By L. M. Brachter. 224 pp. \$1.25. Broadman Press, Nashville. 1938.
- Following in His Train.** By Ethlene B. Cox. 217 pp. 60 cents. Broadman Press, Nashville.
- World Treasure Trails. Vol. II. India.** By Ethel E. Ward. 127 pp. \$1.00. Women's Missionary Society, Free Methodist Church, Winona Lake, Indiana. 1938.
- To Be Continued.** By L. B. Thomas. 66 pp. 25 cents. Broadman Press, Nashville, Tenn. 1938.
- The Living Word.** The Church Missionary Society's Review for 1937-38. 56 pp. 6d. C. M. S. London.
- Steps Toward the World Council.** By Charles S. McFarland. 128 pp. \$1.25. Fleming H. Revell, New York. 1938.
- Victory Through Youth.** By Luther J. Holcomb. 83 pp. 25 cents. Broadman Press. Nashville. 1938.
- Voices of Twelve Hebrew Prophets.** By G. Campbell Morgan. 60 pp. 2s. 6d. Pickering & Inglis. London. 1938.
- Seventy Less Known Bible Stories.** By George Goodman. 331 pp. 3s. Pickering & Inglis, London. 1938.
- The Approaching Advent of Christ.** By Alexander Reese. 327 pp. 6s. Marshall, Morgan & Scott, London.

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