

# THE MISSIONARY REVIEW **WORLD**

---

---

**What Is New in Home Missions?**

*Mark A. Dawber*

**Experiences Among Ozark Mountaineers**

*Paul A. Wobus*

**The South's Number One Problem**

*Archie C. Smith*

**Berea's Work for Mountaineers**

*William J. Hutchins*

**New Frontiers in Home Missions**

*Edward D. Kohlstedt*

**American Indians' Work for Indians**

*G. E. E. Lindquist*

**A Christian Philosophy for Rural Work**

*Frank W. Price*

*25 Cents a Copy*

*\$2.50 a Year*

## Dates to Remember

- June 7-13** — Annual Conference, Church of the Brethren, Anderson, Ind.
- June 8** — General Synod of the Reformed Church in America, New York, N. Y.
- June 9-16** — Annual Meeting, Foreign Missions Conference. Swarthmore, Pa.
- June 16-24** — Winona Summer School of Missions, Winona Lake, Ind. Courses include Bible, Mission Text-books and addresses by missionaries. Write to Mrs. C. E. Ahrensfield, 431 S. East Ave., Oak Park, Ill.
- June 20-25** — Northern Baptist Convention, Los Angeles, Calif.
- June 21-25** — Sunday School and B. Y. P. U. Congress of the National Baptist Convention, U. S. A., (Inc.), Tulsa, Okla.
- June 24-July 1** — Eagles Mere Conference of Missions. Chairman, Mrs. Earl Breeding, 24 Rugby Lane, Scarsdale, N. Y.
- July 3-10** — Northfield Missionary Conference for Women and Girls. East Northfield, Mass. For information, address Mrs. Warren C. Taylor, 38 Union Ave., Schenectady, N. Y.
- July 6-11** — International Christian Endeavor Convention, Cleveland, Ohio.
- July 11-August 16** — Winona Lake School of Theology. Winona Lake, Ind. Dean, Dr. J. A. Huffman, 302 Morton Blvd., Marion, Ind.
- July 22-28** — Baptist World Congress. Atlanta, Ga.
- July 24-August 2** — World Conference of Christian Youth, Amsterdam, Holland.
- Aug. 5-10** — Ninth Quadrennial Convention of the Woman's Home and Foreign Missionary Society of African Methodist Episcopal Zion Church, Detroit, Mich.
- August 13-20** — Geneva Summer School of Missions, Lake Geneva, Wis. For information write to Mrs. Paul H. Wezeman, 1177 S. Humphrey Ave., Oak Park, Ill.

## Personal Items

Dr. Francis S. Hutchins, of the Yale-in-China Mission School at Changsha, has been elected President of Berea College, Kentucky, to succeed his father, Dr. William J. Hutchins, who is resigning after nineteen years of service.

Dr. Francis Hutchins is 38 years of age. He was born in Brooklyn, N. Y., educated at Oberlin and Yale and went out fourteen years ago to work in the Yale Mission. His brother, Dr. Robert M. Hutchins, is President of the University of Chicago.

\* \* \*

The Rev. Llewellyn K. Anderson, Ph.D., recently a Presbyterian missionary in West Africa, has been

elected one of the secretaries of the Board of Foreign Missions of the Presbyterian Church, U. S. A., to take the place of Dr. Webster E. Browning who has been honorably retired. Dr. Anderson is a Canadian by birth, a graduate of McGill University, Montreal, and of Princeton Theological Seminary. He went to Cameroon, West Africa, in 1926. On June 1, he will take up his official duties as Secretary but first expects to visit the South American fields this summer and autumn since he is to have responsibility for the Latin America and Africa portfolios.

\* \* \*

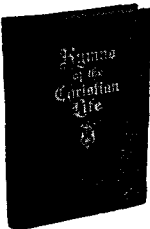
Dr. Everett B. King, pastor of the Hemphill Church, Fort Worth, Texas, has been elected Secretary of the Board of National Missions of the Presbyterian Church, U. S. A. He has been assigned to responsibility for Sunday school missions and Alaska, to take the place of Dr. John M. Somerndike, recently deceased. Dr. King is a native of Texas and was educated at the University of Texas, Trinity University, and the Presbyterian Theological Seminary at Chicago.

\* \* \*

Dr. Albert Schweitzer founded his hospital in Africa twenty-five years ago. On the 25th anniversary the children of the Mission presented him with a beautiful piece of furniture, made by themselves. One of them made a presentation speech to "our dear, grand docteur." Dr. Schweitzer refused an electric organ because of the difficulty of keeping the complicated machinery in order in that climate. Instead, he was given the price of an X-ray for the hospital.

\* \* \*

Dr. Walter Spiegel, member of the Confessional Church in Germany, a



## Hymns of the Christian Life

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

504 Songs      Responsive Readings  
 Topical Index      Gold Embossed

Published in round notes and Roxite cloth edition only at \$65.00 per 100--an especially low price. Single copy, 85c postpaid.

Write today for returnable sample copy

**CHRISTIAN PUBLICATIONS, Inc.**  
 1502 NORTH THIRD STREET  
 HARRISBURG, PA.

## THE PRESBYTERIAN

- ♦ The only weekly in the Presbyterian Church.
- ♦ Its message is based upon the Revealed Word of God.
- ♦ Goes into every state in the Union, U. S. possessions and many foreign countries.

Subscription rate - \$2.50

Ministerial rate - - \$2.00

50c. extra--Canadian postage  
 \$1.50 extra-- Foreign postage

## THE PRESBYTERIAN

1217 Market Street  
 Philadelphia, Pa.

theologian and professor for 20 years, has been appointed to the Faculty of the Graduate School of Applied Religion in Cincinnati, Ohio. Dr. Spiegel shared for a time the fate of Martin Niemöller in a concentration camp, and was recently "shipped" to Switzerland.

\* \* \*

Dean Alfredo Gonzalez, of Central Philippine College, has written a book entitled "The Call of the Heights," virile and unmistakably religious in its appeal. The book has just been selected by the Philippine Government, Department of Education, as the text for character instruction in the public schools of the Islands.

\* \* \*

Rev. Myron Terry, of the Christian Literature Society in Shanghai, is spending some months in Kunming, Yunnan, superintending the erection of a small building and getting a new branch of the Christian Literature Society started.

\* \* \*

Rev. George W. Shepherd, of Aurburndale, Mass., went to China 18 years ago as a Congregational missionary. Ten years later, the National Council of China detailed him to assist Generalissimo and Madame Chiang in their "New Life Movement," fighting superstition and political corruption, promoting education and public health. Along came the war and the Movement's energies were diverted to relief. Mr. Shepherd is now in the United States, ostensibly on furlough, but using his time to raise funds for the "Church Committee for China Relief."

(Concluded on page 273.)

## THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

VOL. LXII JUNE, 1939 No. 6

Publication and Business Office—  
Third and Reily Sts., Harrisburg, Pa.  
Editorial and Executive Office—  
156 Fifth Avenue, New York City.  
Entered as second-class matter at  
Post Office, Harrisburg, Pa., under  
Act of March 3, 1879.

25 cents a copy—\$2.50 a year.  
Foreign Postage, 50 cents a year.  
Published monthly, except August.  
All rights reserved. Copyright 1939.  
British agents—Marshall, Morgan  
and Scott, 12 Paternoster Buildings,  
London, E. C. 1 shilling per copy,  
10 shillings a year.

### MISSIONARY REVIEW PUB- LISHING CO., INC.

#### BOARD OF DIRECTORS

ROBERT E. SPEER, *President*  
A. L. WARNSHUIS, *Vice-President*  
WALTER MCDUGALL, *Treasurer*  
DELANVAN L. PIERSON, *Secretary*  
PAUL J. BRASTED  
SAMUEL MCCREA CAVERT  
D. J. FANT  
MRS. ORRIN R. JUDD  
WM. B. LIPPHARD  
ERIC M. NORTH  
SAMUEL M. ZWEMER

## Editorial Chat

This is our Home Mission Number. The field is so large and varied and we have so recently devoted special numbers to the City (June, 1938), Rural Problems, The Negro, Orientals and Spanish-Speaking Americans, that some of these important topics are not treated here. Other articles that have appeared in recent issues deal with

A Cathedral on Wheels (April, 1938)  
Migrant Workers (April, 1938)  
The Whole Community (July, 1938)  
American Indians (February, 1939)  
Missions in Alaska (April, 1939)  
Problems of a Midwest City (September, 1938)

Other articles on Home Missions will appear later.

If you are leaving your present mailing address for the summer, kindly send word as soon as possible with the address to which you wish to have your copy of THE REVIEW forwarded. Please mention dates of your absence from home and mail to Subscription Department, MISSIONARY REVIEW OF THE WORLD, 3rd & Reily Sts., Harrisburg, Pa. There will be no August number of THE REVIEW printed.

Among the comments on THE REVIEW received recently from readers are the following:

"I used THE REVIEW a great deal with my recent review of 'The American City and Its Church,' and found it exceedingly helpful to make the mission study book more interesting.

I have taken the magazine for years and would feel quite lost without it."

MISS SARA L. HAMILTON.  
*Long Beach, Calif.*

\* \* \*

"We always enjoy greatly reading THE MISSIONARY REVIEW. I wish every minister could take it."

REV. FREDERICK G. COAN.  
*Claremont, Calif.*

\* \* \*

"Your magazine fills a place which no other missionary magazine quite fills."

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

\* \* \*

### A CORRECTION

Rev. E. E. Elder, the author of the article in our December (1938) number: "What is the Koran?" is a member of the United Presbyterian Mission in Cairo, Egypt, from Meshed, Persia. The Rev. John Elder, of Hamadan, Iran, is a missionary of the Presbyterian Church, U. S. A.

## Obituary Notes

Dr. Dan B. Brummitt, editor of the Central and Northwestern editions of *The Christian Advocate*, died April 5 in Kansas City, almost on the eve of the uniting conference. Dr. Brummitt was an outstanding religious editor of our time, and ardently upheld Christian democracy in journalism. Few knew that the weekly column of wit and wisdom, filled with the spirit of Christ, and signed "Justus Timberline," was written by the editor.

\* \* \*

Rev. John A. Silsby, retired Presbyterian missionary to East China, died in Hayward, California, March 4. In 1890 he became principal of Lowrie Institute for Boys, the oldest school in Shanghai and one of the oldest in China.

\* \* \*

Mr. Frank A. Horne, Vice-President of the Board of Foreign Missions of the Methodist Church for twenty-two years and chairman of the Methodist Book Committee, died March 22 at the age of seventy. He had been a member of six consecutive General Conferences since 1916 and a member of the Board of Foreign Missions since 1906.

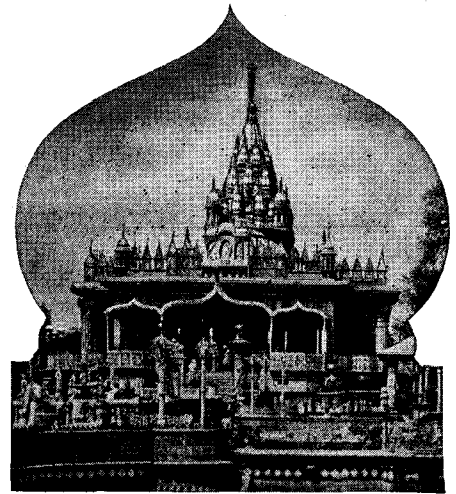
## Personal Items

(Concluded from 2d cover.)

In the war zone, missionaries and New Life workers give first aid to victims of Japanese guns and brutality. Then refugees get clothing, food and transportation away from danger zones. Refugees must find new farms, jobs, homes. Even in "free China" there is the perennial problem of famine.—*Newsweek*.

[ 273 ]

## WHEN THE CALL LEADS . . . "EAST OF SUEZ"



The Jain Temple, Calcutta

## FOR OVER 100 YEARS THE WAY HAS BEEN

# P & O

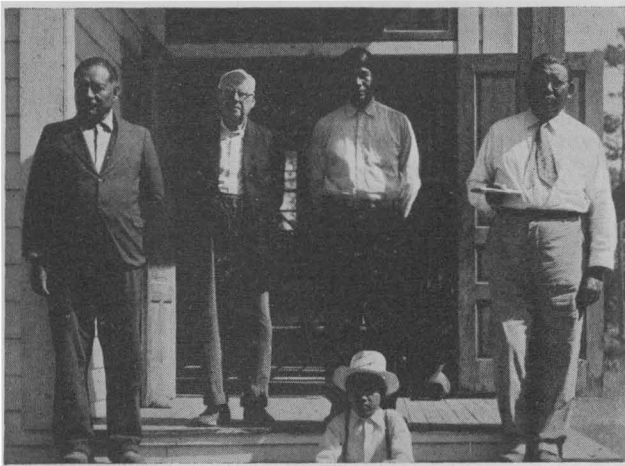
Let the comfort of modern liners and the security of British seamanship enhance your voyage. Whenever you are called to the other side of the world, choose this traditional route. Cross to England by a modern transatlantic liner and then embark in a great liner of the P & O and British India fleets, led by the new 23,500-ton Strathallan, Strathmore, and Stratheden carrying First and Tourist Classes. Air-conditioned dining saloons in First Class, hot and cold running water throughout, built-in out-door swimming pools, children's play-rooms! Regular service to Egypt, Sudan, Iranian Gulf, India, Burma, Ceylon, Straits Settlements, China, Japan, Australia, East and South Africa, Mauritius. Special reductions and generous baggage allowance for missionaries.

Convenient through bookings can be arranged by your travel agent. Or apply at 25 Broadway, 638 Fifth Ave., N. Y. . . . or any office of

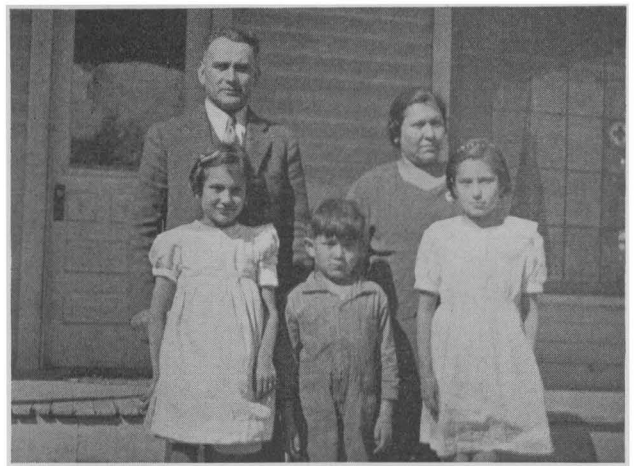
**CUNARD WHITE STAR**  
General Agents for  
**PENINSULAR AND ORIENTAL  
AND BRITISH INDIA STEAM  
NAVIGATION COMPANIES**



PRESIDENT B. D. WEEKS AND MRS. ROBERTA CAMPBELL, WITH INDIAN STUDENTS OF BACONE COLLEGE (Baptist)



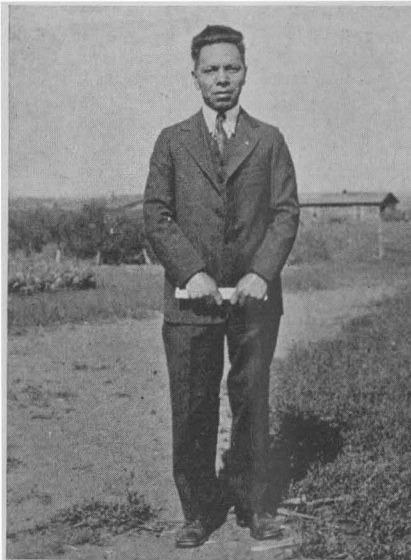
INDIAN PILLARS OF ST. PETER'S CHURCH (Congregational), ELTON, LOUISIANA



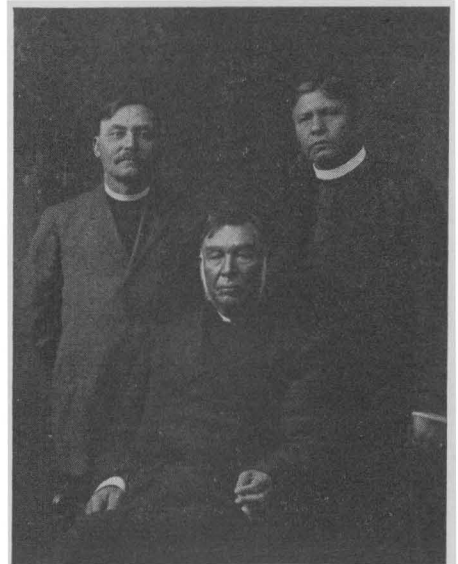
REV. AND MRS. W. DAVID OWL, SENECA, N. Y. MR. OWL IS THE INDIAN PASTOR ON THE RESERVATION



REV. AND MRS. SILAS, OJIBWAY TRIBE



REV. ROBT. PAUL CHAAT (Reformed Church)



THREE INDIAN RECTORS IN SOUTH DAKOTA

SOME AMERICAN INDIAN CHRISTIAN LEADERS (see page 299)

# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

JUNE, 1939

NUMBER 6

## Topics of the Times

### RELIGION IN THE WORLD TOMORROW

The New York World's Fair, which opened on Sunday, April 30, is an impressive spectacle. It covers 1,216 acres, or nearly two square miles, on the Flushing Meadows—former marsh land commonly called "Corona Dumps." The reclaiming of the land, planting thousands of trees, constructing roads, lagoons and fountains, and erecting buildings, has cost nearly \$160,000,000. The exhibits include many interests related to art and education, transportation, housing, manufactures and inventions, various national, state and foreign buildings, as well as areas devoted to amusements, sports and restaurants.

The Fair is being visited daily by from 100,000 to 300,000 persons who are expected to spend from two to twenty-five dollars each (from May to November), making a total of perhaps \$500,000,000 to be spent during the season. The Fair thus provides much that is of interest and value. Most people can find there what they are most interested to see—beautiful flowers and foliage, human nature of all sorts and conditions, the wonders of modern science and industry, the beauties of music and art, amusements for every taste—high and low.

It is in the realm of religion that the Fair is lacking. If the "World of Tomorrow" can offer nothing more than is here provided there is no outlook for more than a very vague worship of some "unknown God" and a faint hope for the promotion of peace, brotherly kindness and social service. The Jews have a Hebrew Temple and a Palestine exhibit; Christian Science is represented by a building with a reading room and literature; the Y. M. C. A. building includes a restroom and restaurant; there is a "Temple of Religion," where music and pageants are presented. The atmosphere is restful and dignified. Distinctly

Gospel messages are not excluded. A very definite Christian note in the "World of Tomorrow" is sounded in a small concession paid for by the "Gideons," where they can exhibit Bibles and literature relating their work of Bible distribution in hotels and elsewhere. Other attempts to secure space for the presentation of Christian activities and achievements have failed to produce results. The message and work of Jesus Christ, as the revelation of God and His Way of Life for the "World of Tomorrow," are not exhibited there, even as they have not been at other national expositions. The Fair is devoted to the humanistic ideals, to the strictly material and temporal hopes and achievements, rather than to things that relate to God, to spiritual ideals and Eternal Life.

This is, perhaps, not surprising. Men today do not agree in their conception of God and His Way of Life. Any attempt to present Christ, and all for which He stands, unfortunately often provokes controversy. But there are naturally many who would present what they believe to be the vital truths and most dynamic forces in the world of today and for the World of Tomorrow. The Temple of Religion has been severely criticized as a weak attempt to recognize an "unknown God" to whom, in some way, men may have some responsibility. Dr. George W. Arms, a pastor in Brooklyn, New York, calls the Temple of Religion "the devil's smokescreen to hide from the people the Cross of Jesus Christ and the true issues at stake in the foundation of democracy, and to blind them with a false sense of security."

No doubt this is an extreme view, but is it not true that in this presentation of the "World of Tomorrow" there is no recognition of the God who has created the wonderful world in which we live, has loved the world of mankind enough to give Himself that men might have life, and to whom the world of yesterday and today owes everything

worth knowing, doing or possessing? After all the American nation was established by men who believed in God and who desired a home where they could worship Him and could live in the way that Jesus Christ made possible. The Bible, as the Word of God, the Sabbath as the Lord's Day and Christ as the Son of God and Saviour, cannot safely be ignored in the "World of Tomorrow."

What can be done to make up in some degree for what is lacking in Christian emphasis in the World's Fair? At the Columbian Exposition in Chicago in 1893, the most potent Christian influence was the series of great evangelistic meetings conducted by Dwight L. Moody, where there were addresses day and night by outstanding Christian teachers from many lands. In these meetings it is estimated a million people heard the Gospel and thousands of them were won to Christ. In New York City and its suburbs there is a similar opportunity. There is no limit to the personal work that may be done among visitors to the Fair. Gospels and other literature may be given out to the crowds in hotels, in subways and at the entrances to the grounds. Parents can interpret the exhibits to children from a Christian point of view. The Calvary Baptist Church of New York and other churches are kept open all day and some are holding special services where the Gospel of Jesus Christ will be presented. In all this there is the ministry of prayer in which all Christians can engage day and night. Christ-like lives and friendly service by those who confess His name will mean much more to visitors to the Fair than any material exhibits could possibly mean. A truly Christian exhibit, presenting the results of Christian teaching and work in America and in all other lands would be a convincing evidence that, if the world is to advance today and tomorrow, men must accept God as He is revealed in Jesus Christ and must follow His Way of sacrificial love and eternal life, if they are to live joyously and victoriously.

### AMERICAN METHODISTS AND THEIR MISSIONS

The union of the three Methodist Churches in the United States—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, as finally completed at Kansas City, brings together into one organic body the largest number of Protestants in any one Church. The total membership of this united church is approximately 8,000,000, distributed all over the United States and all over the world, from Alaska in the North to Chile in the South, and from East to West around the globe. It will be called "The Methodist Church."

This union takes place in America, as a similar

union was effected in Great Britain, two hundred years after John Wesley began his work that resulted in Methodism. There are still several Methodist churches outside the union—the Free Methodist, Wesleyan Methodist, the African M. E., the African M. E. Zion, and the Colored Methodist Episcopal, numbering in all about 1,600,000 more American Methodists.

This large body of Christians, now organically united into one Methodist Church, can accomplish great things for the Kingdom of God, under wise, consecrated leadership, if they are truly motivated, instructed and empowered by the ideals and spirit of Christ. As Dr. John R. Mott, a prominent Methodist, said at Kansas City: "We have united to accomplish together things that we cannot do separately. We must not be satisfied with past achievements or with the present situation. An increase in our aggressive missionary work is one of the tasks which we must now undertake with new vigor."

The new Methodist Church has been divided territorially into seven sections or "Jurisdictions"—the Northern, North Central, Western, South Central, Central, South Eastern and Foreign—with thirty-six bishops, located at different centers. There are also seven missionary Bishops appointed by the Central Conference.

The Uniting Conference took a strong stand against intoxicants and war and adopted the excellent "Social Creed" of the Methodist Church, South. The educational work will be conducted under a single board with two divisions, one caring for institutions and the other directing religious education in local churches. The conference was unable to settle the question of a church periodical—whether it is to be one great national paper or several jurisdictional papers with one purpose and plan and under one general editor. A commission was appointed to study the question and report.

The missionary work of these three uniting churches, which have formerly been conducted under a number of boards—Home and Foreign, General and Women's—will henceforth be under one General Board that will have charge of missionary policy and program; the details of administration, the choice of fields, the selection of personnel and the administration of funds, will be in charge of three administrative divisions—Foreign Missions, Home Missions and Church Extension, and Woman's Work—each with its own executive secretaries. The General Board will consist of twenty-four men and twenty-four women, with the bishops.

The missionary work of the new Methodist Church will be world-wide, with 1,400 foreign missionaries, 13,500 on their native staff, communicants in eleven foreign countries numbering

over 270,000 and total annual budgets of \$3,000,000. The Methodist Episcopal Church has had the largest work, conducted in forty-two mission areas; the Methodist, South, has worked in nine of the same areas and Methodist Protestants in three of these fields. Many of the Methodist mission churches are already united where they have work in the same areas.

The first General Conference of the Methodist Church is set for April, 1940. Ecumenical or world-wide Methodism is explained by Bishop Frederick D. Leete as follows:

"The purposes of the ecumenical Methodist Church are three. One is to catholicize and fraternalize Methodists everywhere by correspondence, visitation, and world meetings, bringing far-flung organizations of the same faith nearer to the fact as well as to the concept and ideal of unity. Another is to encourage and report on the Methodist mission and its achievements, extending its mutual evangelistic and reformatory movements which minister to all human needs. The third is to assist and advance the total Christian program attempted by all Christian bodies in the name and spirit of Christ.

"The world alliance of Methodist churches has two branches. The Western branch represents the Methodist denominations of the Americas and of the Orient. The Eastern represents Methodist bodies of the British Empire in various parts of the world and of the countries of continental Europe."

### CHINA'S VICTORIES OF PEACE

The progress made in great slow-moving, conservative China since the founding of the Republic in 1911, is unparalleled in history. This is especially remarkable when we consider the immense extent of the territory (ten times the size of Japan proper); the huge population (over ten times that of the British Isles); the former lack of political, linguistic and cultural unity in its eighteen provinces; the scarcity of newspapers, railroads and other means of communication; the prevalence of graft among officials and the poverty of the masses. All this and more was true thirty years ago.

Since the Boxer Rebellion, and especially in the past fifteen years, new China has become united under one central government; graft has been displaced by patriotism; warlords and bandits have given place to intelligent and trained officials and an organized national army; economic reconstruction has made great strides; railroads and good highways have been built across the country linking all important cities; motor bus service has taken the place of the wheelbarrow and mule-litter; public airplane lines have been extended, mak-

ing possible journeys in a day that formerly took a month; the telephone, telegraph and radio have practically obliterated distance and have united the country; the promotion of literacy by the phonetic method and the increase of general modern education have set new standards of life and thought; newspapers and other literature have linked China to the outside world and have helped to break down barriers; many foolish and harmful taxes have been abolished and public revenues have been used to meet public need rather than to fill private purses; before the Japanese invasion the external credit of China increased with growing export and import trade; mines and other natural resources have been developed where formerly important areas were reserved for burial grounds of ancestors; the stabilizing of the currency with a new coinage system and banking reforms have improved the financial structure of the country; the New Life Movement, fostered by Generalissimo and Madame Chiang Kai-shek, has spread new ideas for public and private life; the new leaders in the government have proved themselves patriotic, courageous, intelligent, high-minded, strong and unselfish—and many of them are Christians.

All this was being accomplished and was on the way for more complete fulfilment when the Japanese military party (in 1937) undertook to "come to the rescue of Chinese," to make their neighbor "more friendly," to "put down communism" and extend Japanese civilization and control!

The Japanese have done what a century had not accomplished in unifying China. The unmistakable evidences of Christianity, as seen in the lives of the Christian missionaries, have abolished the anti-Christian spirit in China.

The judgment of many intelligent observers is that China today, in the midst of her tribulations, offers the greatest opportunity for Christian advance anywhere in the world, while Japan is probably one of the most difficult fields for sowing and reaping spiritual harvests. The reasons are not hard to discover. The Chinese realize more and more the uncertainty of this life and the passing values of material possessions. In their distress and extremity they turn to God, as their only hope. He is manifested to them in the lives and sacrificial service of missionaries and Chinese followers of Christ. God is proving to be a very present help in trouble and Jesus Christ is a true friend and Saviour. The Chinese leaders also set an example of Christian faith and courage that appeals to the people. Idols and false gods are recognized as powerless. The one hope for humanity is in the one True God, as revealed in Christ; the God of love, of righteousness and of power.

The Japanese on the other hand are turning

more to temporal power, and put their faith and hope in material things, in armaments and armies, in stern discipline and a human program. Their national leaders turn back to the Sun Goddess, to national heroes, to Shinto Shrines and emperor worship. National ambition, laws and standards take precedence over the eternal laws of God and His standards of truth, righteousness and love as revealed in Jesus Christ.

### WITNESSING TO PILGRIMS IN INDIA

In India, says Dr. E. Stanley Jones, a time of a greater Christian harvest seems to be coming. Old superstitions and prejudices are gradually breaking down, and thinking Indians are more and more seeking truth and liberty, such as can be found only in Christ. On the other hand, national ambition, economic needs, and intellectual contacts with other nations, lead many to emphasize political power, materialism, and skepticism. The Christians in India are awake to the situation and are emphasizing evangelism, not only among depressed classes, but among pilgrims, students and caste Hindus.

A special retreat and conference, held at Benares, in April, brought together Christian workers from different centers to consider work among Hindu pilgrims, Sadhus and Sanyasies. The evangelists came from Puri, where the temple of Janannath draws thousands of pilgrims to worship; from Calcutta, Patna, Behar, Ayodhya (birthplace of Sita and Ram) and from Itarsi, Muttra, Brindaban and Benares. These representatives met for prayer and conference and to report on methods and results in their work. An organization was formed to promote work among the pilgrims. Jesus Christ, where faithfully presented by teaching and life, appeals strongly to Hindus, even if they are not ready to break away from their old religions. The following points were emphasized in the discussions:

1. Hinduism should be studied so as to develop understanding and to equip the messenger to preach the Gospel.

2. The truth and sufficiency of Christ and His teaching should be stressed and exemplified more than the weakness and deficiencies of Hinduism. A "full and positive Gospel of the Living Christ" is the need of the hour.

3. Only simple, sincere and practical consecrated Christianity of the apostolic type is effective to meet the vital needs of Hindus.

4. Collective witness and cooperative Christian work is necessary to offset the influences of the united forces of Hinduism.

5. The guidance and power of the Spirit of God

is the convincing evidence of the Living Christ as the Saviour of men.

Spirit-filled missionaries in every land agree in their testimony that, while methods of missionary work may vary in different lands and under differing conditions, the one essential is a true presentation of Christ by consecrated witness.

### VELLORE MEDICAL COLLEGE, INDIA

Dr. William Decker, a Baptist missionary, formerly in China, who has recently seen the Vellore Medical School in action, reports:

"I saw Dr. Ida Scudder's hospital, the industrial work, as well as a new departure in agricultural missions which is a most promising venture. Perhaps outstanding, however, was two or three hours with a roadside medical unit doing dispensary work, and making injections for leprosy—from an ambulance drawn up at the roadside."

Dr. Scudder and her staff have treated as many as a thousand lepers in one day in these roadside clinics. Vellore combines a medical college, a nurses training school, and X-ray and radium department, an out-patient clinic, four roadside clinics and Gudiyattam Hospital; a maternity hospital, a children's hospital, and an operating theater. The hospital has 250 beds. All these are operated on annual gifts of about \$48,000, of which America contributes \$25,000. Does any institution in the United States operate as many departments—medical, surgery, pathology, bacteriology, anatomy, biology, eye, ear, nose and throat, maternity, ante-natal clinic and gynecology—treating in one year 3,398 in-patients, 44,484 out-patients, 20,060 roadside patients and 1,321 in the maternity ward—at such a small expense?

The decree has now gone forth that, by 1942 at the latest, the school must be raised to a college standard of M. B. B. S. which is equivalent to an American M.D. That will require an endowment of \$700,000 to support ten more doctors, and provide for medical research, public health work and medicine; also \$300,000 is needed for extra buildings and equipment. Here is a great opportunity to strengthen this great interdenominational hospital, medical college and nurses training school in South India.

\* \* \*

Dr. Scudder expects to be in America next year, after completing her forty years of service in India. The program of Jesus Christ given in the doctor's Gospel (Luke 4: 22) is being carried out today at Vellore. Dr. Scudder asks Christians to pray that this great work into which she and other American, British and Indian women have put their lives, may be continued.

---

Miss Hilda Olson, of Rockport, Massachusetts, is the American Treasurer of the Vellore Medical College.



# What Is New in Home Missions?

By the REV. MARK. A. DAWBER, New York  
*Executive Secretary of the Home Missions Council*

**H**OW many, many times I have been asked this question during the past years, and now I am requested to write an article on the subject! The answer in a word is that there is nothing that is basically new in Home Missions. To make the Gospel available to the disadvantaged people or to those who, for various reasons, have not been reached with the ministry of the Church, is still the primary task of the Home Missions enterprise.

But in another sense, everything is new. The question raised is symbolic of the age in which we live; it anticipates change, it suggests that the thinking person is conscious that something is happening to human life in America, and that new demands are being made upon institutions, such as Home Missions, that are engaged in the task of ministering to people who, because of changing situations, are unable to support a church, or who are no longer accessible to the religious ministry of the normal established church in more settled communities.

## Old Americans and Old Frontiers

Home Missions was the child of the frontier. That thrilling episode of American history that records the daring and heroism of the early pioneers, who crossed the Rockies and blazed the trail into what was then the American wilderness, was also the record of the first organized Home Mission work. This frontier is no longer with us in the sense in which it obtained a hundred years ago. There are still geographical frontiers, but they are not the challenge to the population movements such as obtained in the days of the early Home Mission era.

But the frontier ideal has always dominated the Home Mission enterprise. People seeking new opportunities to secure their democratic heritage as American citizens, ever pressing on to what would provide a better opportunity to earn a livelihood, build a home and bring up a family—these ever made their appeal to the Home Mission agencies.

A century has passed and many old frontier communities have become established centers of culture and religion. They no longer need the ministrations of Home Missions but have become

strong centers of support for the Christian cause. Others have passed through the settling down process and, due to the disintegrating forces of land erosion, land speculation and exploitation, the people again need missionary aid.

Many descendants of the early settlers, who became farm tenants in the agricultural depression immediately following the World War, are now being displaced by the all-purpose tractor and large-scale agriculture. An outstanding illustration is that of a Mississippi Delta planter who formerly had 160 tenant farmers. He purchased 22 tractors and now he needs to employ only 30 families to work by the day.

## Family Life and Migrant Workers

Thousands of American families must now travel to find employment. The family continues to sleep as a unit, to consume as a unit, but it no longer is able to produce wealth as a unit from its own property. Because the family has lost this basis of productive property the American family, as a fundamental natural productive unit, is well-nigh destroyed. Food, clothing and shelter, the basic essentials for living and the sources from whence they come, are now gathered up into huge interlocking hands of incorporated commercial owners and distributors. With this centralization and industrialization of food, clothing and shelter, the last vestiges of American freedom and security are wiped out. For many of these people there is no available land upon which to build and own better homes; there is no land for the production and consumption at home—the only efficient and conserving land economy. This is something new in our American life and brings with it new problems for Home Missions.

This situation raises some interesting and perplexing questions. What is happening to this land of opportunity, democracy, freedom and security? What is happening to the millions of acres of homestead land? What is happening to this land where it was once possible for the poorest to build homes for their children? We are being reduced to slavish workers in the homes and fields that once we owned. This process of dispossession is having a serious effect upon thousands of American citizens.

Others have accepted a wage in place of ownership, a tenant shack for a home, a city street for a few acres of land; some have substituted the faint promise of a quick fortune for a permanent home and a family on a few acres that would, under careful management, have provided security. This transition from the farm family to the urban tenement industrialist is creating new problems for the church that place a heavy responsibility upon Home Mission agencies.

There is nothing new to America in a migrant population. Always we have had them. But our distinctive migrant groups today present some new and difficult problems.

Twenty-five years ago the migrants were drawn in the main from a few of the racial groups, particularly the Mexicans, Italians and Filipinos. Now the majority of these groups are the descendants of the older American families. They are to be found in various sections of the country, but the bulk of this migrant group is on the Pacific Coast.

A ten-year depression, together with droughts and dust-bowl conditions, has created a new exodus of impoverished farm people who have continued to press their way to the Pacific Coast. They have swamped California and are making that state aware of their existence in a way that the Mexican and Oriental farm laborers could never do. The state is struggling desperately with the problem, seeking to prevent any further inroads of these people from Arkansas and Oklahoma. But this alone does not solve the problem. It is easy for people who are remote from the scene of this human tragedy to indulge in moral criticism, but it is not easy for a state, already burdened with relief, to accept a sudden inrush of 100,000 needy people. Driven off the cotton lands by the tractor, driven off the wheat lands by the drought and the combine, drawn by the strange tide which pulls the white race westward, the impoverished people have been pouring into the West, dogged by disease and hunger, too proud to accept charity, willing to work for any wages. The result is a condition that calls for action by the Nation, State and the Church. The Church, through the Council of Women for Home Missions, with very limited finances, is struggling to grapple with a herculean task. The size and the character of this migrant group present many new problems for Home Missions.

### **New Distressed Areas**

With the coming of new materials, new techniques, mass production and the machine, there has developed a new type of distress. Towns and villages, and some cities, have been seriously affected by the recent innovations of science and labor-saving devices. Furthermore, the movement

of certain types of industry from the North to the South, in order to take advantage of cheap labor, has had an adverse effect on many towns.

Communities that for years have sustained a self-supporting church with a full-time ministry are now obliged to seek aid from their denominational mission board. The demands now made upon these agencies are far beyond their ability or finances; they can help only a small number of the churches in these areas of recent distress. The fact that many members of these churches are receiving aid from federal and state relief agencies does not help very much. The consciousness that they are the recipients of relief has sapped the morale of many of these people, and as a result their religious need is greater than ever. This also is new in Home Missions.

### **The Southern Highlands**

There is great danger that the emphasis upon the plight of the sharecroppers and the low-wage industrial workers will overshadow the equally great needs of other groups, such as the millions who live in the Southern Highlands. The conditions of the sharecropper, the industrial worker and the migrant, have been publicized, but not so the Southern Highlanders. Fiction and romance have been written about these people (and there is much to be written), but the sociological story has not been told. The romantic story of the Anglo-Saxon rugged mountaineer with his quaint language and colonial customs has obscured the poverty of the coves, the mountain farms, and the thin soil of the plateaus.

Drastic changes are taking place among these people. As recently as fifty years ago the Highlander with his log cabin, his rifle and his spinning wheel was on a par as to standard of living with the other pioneers of the prairie cabin, the log hut, or sod house. The wooded hillsides furnished timber and game. Now the timber is gone and the game with it; also, it should be said, the meagre income is gone that was once provided. The mountaineers have multiplied so that they have been compelled to cultivate the steep mountain sides in a desperate effort to make a living.

The following summary of conditions will help us to understand the modern needs of these people. (The teachers of some 13,232 children in mountain schools supplied the information.) Children needing clothing, 38%; shoes 32%; milk 27%; soap 42%; hot lunches 45%; school supplies 26%; library books 80%. Any consideration of the changing needs and demands in Home Missions must take cognizance of the Southern Highlands. Dr. Odum of the University of North Carolina has well said that these "retarded frontiers" will have to pass through several stages of development, not only in improved economic conditions,

but development as it applies to the human element. Moreover, we are dealing with a very different type of mountain youth today than we were twenty-five years ago. They too are creating new demands upon State and school and Church.

The depression years have also brought great changes among the people of other countries, groups who have anticipated coming to America, and among the immigrants who have come to this country in recent years. Immediately following the World War a different attitude developed toward these foreign countries. No longer was America to remain the "open door" to the peoples of the world. Before the World War, European immigration to the United States reached a high peak and as many as 1,285,000 immigrant aliens were received in a single year. The revised immigration law of 1921 limited the number of aliens coming to this country in a single year to 3% of a given nationality already in the country. This reduced the number to 358,000 in a year. In 1924 the immigration act was again revised to limit the quotas to 2% of the resident population of any nationality, based upon the earlier census of 1890 as against 1920.

It is hardly necessary to say that this restriction has wide implications for Home Missions. Add to it the further fact that, in many cases, more of some nationalities were leaving America for their native land than were coming in under the new restrictions, and it is readily seen that the Home Missions program to these groups would undergo drastic changes. These adjustments are now in process—consolidation of foreign language churches, the assimilation of the second and third generation by the English-speaking church, experiments with interdenominational work among these groups—these and other movements mark the changes that must be made by the mission boards in their ministry to New Americans.

The various programs of rehabilitation, resettlement and rehousing of depressed and disad-

vantaged groups in America during the days of the "New Deal" administration have also created new problems for the home mission agencies.

The resettlement projects, like Arthurdale and Cumberland Homesteads, present an opportunity for religious work. Here some 250 families are reestablished on what amounts to subsistence levels of living. The people will have little cash with which to support a church, so that the mission boards are under pressure to provide a ministry. This is also true of many of the rehousing projects in the cities where slum clearance has taken place. It is well-nigh impossible to reach these people with the established churches in nearby territory. The approach must be made on an interdenominational basis, so that agencies like the Home Missions Council have an important function to perform in arranging the program and providing a Christian ministry to such communities.

By its very nature the Church finds these changes more difficult than most other institutions. It is identified with values that are timeless, and these values are often conceived of as not being affected by these matter-of-fact changes in our human and material universe. Rooted in the past and sanctified by age, the Church finds change necessarily a painful process. Yet those who really love Christ and the Church, and are alive to the facts that confront us in modern life, will gladly sacrifice the outmoded in order that the Kingdom of God may be advanced. A living Church is one that will make the adjustment in its program and equipment in order to fit it for the ministry to which it is called at a given time. The home mission agencies are alive to these changes that are taking place. They are far ahead of their general ecclesiastical bodies in their insight into these problems and in their willingness to make the necessary adjustments. They are hindered only by the lack of moral and financial support.

### AS PROF. EINSTEIN NOW SEES THE CHURCH

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they, too, were mute.

"*Only the Church stood squarely* across the path of Hitler's campaign for suppressing the truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

ALBERT EINSTEIN; quoted in *The Living Church*.

# Experiences Among Ozark Mountaineers

By PAUL A. WOBUS, Manchester, Missouri  
*Director of Mountain Work in the Ozarks*

“YOU ought to go to Vichy if you’re looking for a spiritually-neglected place,” said a friend when he heard that I had been delegated to find an opening in the Ozarks for work to be sponsored by what was then the Evangelical Synod. “It seems to be quite a center, judging from the number of people who gather there for the Saturday night when the fiddlers sway to



DIFFICULTIES OF CHURCH GOING IN SHANNON COUNTY

their tunes for the old-time square dances. During my two weeks’ vacation there I found that the village church has been closed for some time.”

“You ought to go to Lesterville,” said an Ozarkian. “Yes, I know they have a church there, but it does not serve the community. It is practically dead.”

“You ought to go to Antioch,” said a druggist in an Ozark county seat. “It’s the very place for the work you have in mind. Two churches at Antioch, both defunct; one at Gill and a fourth at Stone Hill, in the same state. Unite these four into one strong church at a logical center. Antioch is ready for you—the people are tired of divisive sectarianism.”

“You ought to go to Short Bend,” said a man on the road. “No church there at all; virgin territory. No opposition—no prejudices.”

I went to all four points—and many others. I had been asked to select any area where no other church was effectively serving. “Of course,” added the genial chairman of the committee, “you need not go all the way down to the Arkansas line. More than likely you’ll find a field nearer to your home on the outskirts of St. Louis.”

My observations revealed several typical Ozark church situations.

Vichy is truly a center. It boasts a population of 210, which, in the sparsely settled rural sections of the Ozarks, is not small. I happened to come to this town on a Friday, and found there a large gathering of some kind. Inquiry brought out that the banker was a member of the official board of the church which was still intact. He said that he was interested in having an active church. The town needed it and he would give his support.

“May we use the building for services tomorrow night and Sunday morning?” I asked.

“Why—er—that is, the time is so short. The house needs cleaning up, there is no oil in the lamps, and a window pane is out. And [this was the real hitch] we’d have to see the district superintendent about it. What denomination did you say you are connected with?”

We were face to face with one of those tragic cases, where a dead organization is an obstacle in the way of any live effort. Cobwebs and dust yield readily to an energetic arm; window panes can be replaced; but ecclesiastical machinery, always cumbersome, may block the path to progress. In rural areas this is felt even more than in cities.

\* \* \*

Lesterville’s sole church organization was functioning after a fashion. Of the strict immersionist type, it had about fifty members, six or eight of whom were said to be active. The pastor, a man of more than average ability, came once a month from another church 121 miles south, over roads which a decade and a half ago were none too good.

It was not difficult to get a good attendance for the monthly services we conducted at Lesterville.

Of much help was a devout Presbyterian, whose family belonged to the local church, he himself could not feel at home in its atmosphere of exclusiveness. He dreamed with us of a community church where people of all creeds could worship our common Master, Christ. The postmistress, also a member of the church, rendered friendly help.

Not many months elapsed before the seemingly defunct organization took on a new lease on life. Giving them credit for being sincere in their efforts, and consistent with our ideals of a united Christendom, we slackened our own pace lest we divide the community. When we ceased to be aggressive the ardor of the local church rapidly cooled.

After some years of this sort of procedure, the immersionists had thawed out to such a degree that we withdrew altogether. The local church made some gains, increased its active membership, and improved the property, which originally had been intended as a community building. We did not feel inclined to open a dispute over its possession, but a number of people, among them some of the very best citizens, did not, and perhaps never will, affiliate with a church of this type. Their dream of a community church is unrealized because they want to be generous with those of their friends and neighbors whose church life makes them narrow-minded. There are many Lestervilles in the Ozarks!

\* \* \*

Rather against our own judgment, but in response to a very definite call, we entered the Antioch-Stone Hill neighborhood. The four churches of that locality belonged to two sects. The natives asked us to merge the two of one kind which still had some life in them. The other two seemed beyond the possibility of revival, even to the preacher who had hastily organized them, yet the old organization had some adherents whose tenacity was worthy of a noble cause.

\* \* \*

At Short Bend, where we held a number of services as we were forming contacts throughout this section of the Ozarks, there was no débris of any existing organization to clear away. An obstacle was the cityward exodus on the part of those whose enthusiasm welded the community together. There was also a misconception of the community church.

We had held two services in the schoolhouse at Short Bend and then somebody spoke of building a church. The entire group seemed to fall in line and, being very new in the Ozark work at that time, we hailed this suggestion with delight. Many Ozarkians speak of a union church, meaning one which the entire community helps to build

and which then is open to anyone and everyone who cares to use it. We had early come to know of several such churches, but they were standing idle most of the time for want of an organization or a responsible group to make sure of a definite, continuous program of worship, service and study. Short Bend still does not have a church, but all



THE SHANNONDALE COMMUNITY HOUSE

manner of sects have put forth spasmodic efforts there.

\* \* \*

Eminence, a county seat town, is an example of yet another type of sectarian sniping. At one time there had been four church organizations—two of them of the immersionist persuasion. These four used the union church building in a peaceful way—one Sunday every month for each. In time one of the immersionist churches, and one of the other kind, died. The other two were of about equal strength. Voices were raised in favor of a community church, but we were unable to enter this field.

Then there came to the non-immersionist group a young minister with a determination to climb. He won the ecclesiastical approval he courted by whipping up the enthusiasm of his congregation to the point of erecting their own church building. His friends predicted that with such "success" to his "credit" he would rise high among the clergy of the land. They prophesied that he would be called to the pulpit of a large city church. He did not get such a call before he had widened the breach in this little Ozark town which now has two church buildings where one would suffice.

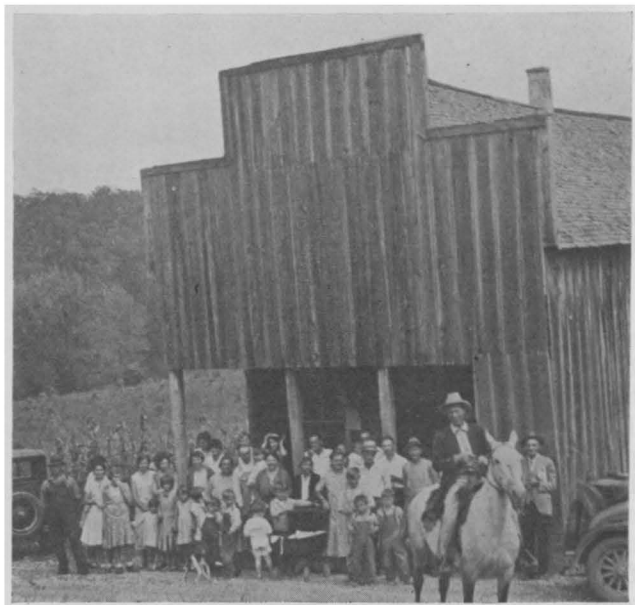
\* \* \*

The Ozarkian is by nature deeply religious. He is the descendant of a people who not only were well-grounded on the Bible but who reserved for themselves the right to interpret it. Jealously guarding their liberty, they freely grant it to others. A relatively small percentage are members of a church and these are scattered among many sects. Our difficulty lies not, with those

outside the Church, but with those church members who fail to act like Christians.

We must also remember that overchurcing is really underchurcing and leads to spiritual depression. It is easy to effect a new organization and to erect another church building—lumber being cheap. There is a smug satisfaction in clinging tenaciously to a creed and in thinking that all that religion means is to defend it with great zeal.

This sectarian zeal has wrought untold havoc in the Ozarks. As soon as one responsible group undertakes an adequate ministry, an astonishingly large number of self-appointed preachers comes forth to complicate the work. "There is a preacher behind every stump," in the picturesque language of an Ozarkian. If somebody would hold



AT A COMMUNITY GATHERING IN THE OZARKS

the preachers in check, we would feel competent to deal with the laity!

Villages and small towns are the worst sufferers from over-churcing in the Ozarks. Hamlets and the open country have fewer churches for their population.

What is it, then, that we set out to accomplish in our ministry to the Ozarks? Briefly this, to bring the Gospel of God's redemptive love to all, regardless of man-made barriers and creedal divisions. We seek to unite in indigenous churches those who already profess faith in the Lord Jesus Christ and to win others to Him. We aim to minister to those who have hitherto been passed by, and to lift the natives out of their tendency toward an ingrown religion; we want to give them a consciousness of and a share in, the communion of saints; we would like to make the Church the institution from which radiate wholesome influences on all of life, by cooperating with

agencies trained and equipped for guiding the physical, cultural, social, economic and religious development of the region.

\* \* \*

After several years of orientation and reconnoitering we began to concentrate at Stone Hill, Bixby, and in northern Shannon County, Missouri.

At Stone Hill we did succeed in merging two decadent churches. Some years later, in response to desire of the people, a community church was organized. The wounds caused by old-time divisive sectarianism have by no means been healed; the preachers of other sects do not always refrain from interference with the good work that is being done; but we go on, preaching and teaching the unifying power of Christian love. One handicap is that the denomination which relinquished the field to us fifteen years ago still owns the church building and makes an effort now and then to come back. The Sunday school has gone on uninterruptedly for 61 years.

\* \* \*

At Bixby we entered a field in which no religious work had ever been done until our native Ozarkian evangelist, the Rev. Zenith F. Yount, preached the first sermon there. One month later, when I accompanied him to Bixby for what I thought would be the second sermon, a man said to us, "This will be the third service here. Brother Clark slipped in ahead of you, but the place is yours anyway by squatter's rights."

A church was organized after a revival which resulted in a most amazing transformation of what was once known as the toughest little spot in the Ozarks. The work is going forward in spite of occasional inroads by various types of "Holiness groups" who like to meet at just the time of Pastor Yount's bi-monthly appointments. When they asked for the use of the building—which is a remodeled store, purchased from funds raised by the sale of used clothing—a real problem arose. Some of the church members were quick to refuse, while others felt that they should be hospitable. Showers of rain one Sunday settled the question—nobody had the heart to turn anyone out. Such revivals stir up great enthusiasm for the time, but after it dies down our work continues as before. At Bixby the Sunday school carries on under native leadership.

\* \* \*

In Shannon County, south of Salem, Missouri, we discovered a large area in which no church of any kind was functioning. It is one of the most rugged sections of the Ozarks, with narrow valleys along the many streams. The population is sparse, and there were but few people to count on at the start. The community lacked cohesion, yet

a united church came as the natural result of one of the greatest revivals ever held in the Ozarks, conducted by Pastor Yount. Since we wanted to serve an extensive parish, the welding together of a number of rural school districts, we worked towards the purchase of a tract on the main highway running through the center of the county from north to south, and named it Shannondale. In 1932 a community house was built of native stone. The Rev. Vincent W. Bucher, who had endeared himself to the people of this region as a teacher in Vacation Church Schools, became resident pastor of Shannondale in 1934. Last year the thank-offering of the women of the Evangelical and Reformed Church was used for the erection of a modern manse for the Bucher family.

A group of natives, under the guidance of Mr. Bucher, formed the Shannondale Cooperative Association and operate a store in a building they erected on the same tract. A Folk School, held for three weeks, each year, seeks to enrich life. Weekly recreation and play nights, with also some opportunity for study, are very popular. Besides holding church school and services at the center, Mr. Bucher preaches at a number of isolated schoolhouses.

More and more calls are coming in from other communities for a united church. The Ozarkian, keen and alert student of life, is giving this type his approval. We believe that by helping the



GOING TO CHURCH IN THE OZARK MOUNTAINS

Ozarks to make a contribution to the spirituality of the world, the efforts of the Evangelical and Reformed Church are bearing rich fruit.

## The World Needs the Church

*The Commentator* has this to say about the nations and the Church:

Many of us have vague ideas of religion. We care little for creeds and ceremonies. We leave the churches to the clergy and spend our time elsewhere. Some of us, however, have been startled out of our indifference. We are not as sure as we used to be that a world without churches is the world in which we want to live. We feel a need, and wonder whether churches might not meet this need.

What arouses us is a contrast. In some countries churches are respected. In other countries churches are humiliated. Whatever may be our beliefs or unbeliefs, we know which kind of country we prefer. Millions are eager to enter countries where churches are active. Millions are eager to escape from countries where churches are suppressed. . . . After three centuries of experience, this nation still believes in churches. They may differ widely from one another in faiths and forms of worship. But, jointly and severally, they justify their existence.

In the fight for democracy against dictatorship throughout the world, churches and synagogues are in the forefront of the hottest battle. They stand for freedom of conscience without which

no freedom is secure. Close the Bible, and what becomes of a free press? Silence the pulpit, and what is left of free speech?

The value of a church to society—the sermons, the sacraments, the music, the missions, the hospitalities and the pastoral services of the clergy behind the scenes—is to be measured by a twofold standard. A church does good: a church prevents evil. Churches remind us of the weak who are apt to be trampled under foot, of the sufferers who yearn for sympathy, of the bereaved who cry out for consolation, of strangers against whom prejudice is apt to be fomented, of failures in life who want to make a fresh start. . . .

Children within a church form friendships with other children, similarly situated, and are less liable to drift into the no-man's-land where juvenile delinquency is a danger. . . .

They who condemn churches as obsolete, condemn themselves. For churches are not only divine. They are human. They are what men and women enable them to be.

This Year of Grace, 1939, challenges civilization. To uphold civilization is the urgent task. It is not wholly a matter for surprise that churches should be appraised afresh as an ally of society in its hour of grave uncertainty.

# The South's Number One Problem

*The Tenant Farmer — Whence and Whither?*

By the REV. ARCHIE C. SMITH, De Queen, Arkansas

**I**N THE fertile river valleys of the Southland is found some of the best alluvial land in the world. The God of nature has there provided man with the means of producing abundant harvests. Yet it is here, in this land of plenty, that we find conditions which challenge the social, educational and religious institutions of North America. For it is here that we encounter the South's number one economic problem, the share-cropper, or more correctly the tenant farmer. As Christians focus their attention upon this problem it is important to look at the underlying causes as well as at the results.

Too frequently have the efforts of Christian forces proven futile because they have approached a solution without understanding the economic and social background. An historical inquiry as to the South's "Number One Problem" shows the condition of the tenant farmer to be largely determined by social and economic factors as well as by the use of unchristian ethics on the part of both the tenant farmer and the landlord.

The history of the tenant farmer reaches back into the early history of the South. The great waves of settlers who came from the eastern seaboard were of two sorts, the wealthy planter who settled on large tracts of land in the river valleys, and the poorer farmer who settled on the less fertile farms in the hills. The romantic pictures of plantation life in the South before the War are not a true graph of its social structure. Every river bottom plantation operated with slave labor, was matched by numerous dirt farmers who lived and labored in the hills.

The Civil War brought about the emancipation of the slave but it wrought little change in the social structure of the South. The hill farmer continued his way earning a living from his few acres. He chose one of his sons as his successor on the farm and equipped the others for the trades or professions. The planter and his former slaves succeeded in effecting an adjustment that enabled the fertile river valleys to continue to produce a major portion of the world's supply of cotton. To supplant the old system of slavery a new system was evolved which was to become known as the sharecropper plan. The Negro "freed-man"

possessed little or no capital, no land and no tools with which to farm. Legal emancipation was not enough to enable him to establish himself on a self-supporting basis. With only his bare hands and a willingness to work at the only trade he knew, the Negro turned to the planter for employment.

On the other hand the planter possessed large tracts of land the cultivation of which required a tremendous amount of manual labor. Out of their mutual need was born the sharecropper system in which the planter agreed to rent a certain number of acres of farm land in return for a share of the crop at harvest. The planter also supplied a house, seed, garden patch, farm animals, and money for food during the time of growing and harvesting the crop. This money with interest was charged to the tenant's account and deducted from his share of the proceeds from the sale of the year's harvest.

Under this arrangement the rent usually required half the year's crop. This system has remained virtually unchanged until today. Its greatest weakness is that at best it furnishes to the average tenant but a mere living. Any emergency that may arise from sickness or crop failure will often throw the tenant in debt so deep that he is always in arrears to the landlord.

In this way the tenant was virtually bound to the land. His only escape has been to go to another planter, with whom he eventually found himself in the same predicament. The development of the industries of the North and East brought an avenue of escape. Labor agents came South and thousands of Negro tenants went with them to the North, thus escaping from their debt burdened status in the farm tenant system.

## The Hill Farmer's Troubles

Meanwhile things were happening to the hill farmer. Unscientific farming led to the erosion and the depletion of the fertility of his land. Year after year decreases in his crop yields lowered his status in the economic scale of the South's agricultural system. His tribe was increasing with each generation and, with his decreasing income, he was finding it impossible to maintain his posi-



tion in the social order. He was no longer able to educate his sons for the trades and professions therefore his already overburdened acres were called on to support even greater numbers. Lacking capital to move to more fertile land his only recourse was to remain on and eke out an existence of a sort. With his economic strength vanishing he naturally began to deteriorate socially. The triune ravages of the South, hookworm, malaria and pellagra, were exacting their toll from his physical body, leaving him without energy.

The one-room public school was doing its best to provide an education but it seldom did more than to teach him to read and write and lead him to feel that he had all the educational world had to offer. His reaction to conditions beyond the realm of his understanding grew to be one of stupid suspicion. His personality, locked in the vaults of superstition and ignorance, became a dwarfed and distorted image of his forbears.

### Religious Decadence

In his religious life we find the same pitiful story of decadence. The clergy were recruited from his own ranks and made the transition from the laity to the ministry by the simple expedient of swapping the plow and the furrow for the Bible and the pulpit. About all this type of ministry has had to offer its parishioners is a very narrow and limited conception of the broad principles of Christianity. The tenant farmer's faith came to consist of an extreme denominational consciousness; it was decidedly negative in character, possessing little of the vital qualities of true Christianity. As a rule the average minister rose or fell in the estimation of his congregation with his ability to vanquish his denominational foes in an ecclesiastical debate. Sometimes these theological arguments grew so tempestuous that the police had to be called to enforce the peace.

As generations came and went the stronger sons succeeded in escaping from the farm, leaving the weaker to usher in a new generation a little further down on the social scale. Like his impoverished acres the tenant farmer's character has been depleted in moral, spiritual, intellectual and physical strength. The chief characteristic that remains from his pioneering forbears is a fierce pride; but unlike his forbears he has little justification in his character for such a pride.

With the planters of the South looking for labor to replace Negro tenants who had gone North, came an opportunity for the poor white man to escape from his impoverished land. He therefore sold his holdings for whatever they would bring and with this limited capital moved to the plantations to take the place of the departed Negro. This was a terrible mistake. He was ill suited

by every trait of temperament and personality to enter into an economy which called for the closest cooperation between planter and tenant. He rebelled against the close supervision exercised by the planter and friction was inevitable.

Owing to the inherent weakness of the farm tenant system (tenant indebtedness) the worker's meager capital was soon exhausted and his economic existence came to depend wholly upon his employer. Unfortunately for many tenants this attitude was none too favorable. Frequently the tenant was fractious and the planter soon tired of the strife that was continuously creeping into their relationships. Since many tenants were unreliable the planter learned to regard them as a bad economic risk. Under such conditions planters felt justified in getting rid of them as soon as possible. They passed from plantation to plantation until finally no one would have them. Thus hundreds of white tenant families found themselves thrown on their own pitifully inadequate resources. They usually found some abandoned house and eked out an existence as best they could, doing odd jobs. Other white tenants however succeeded in making the adjustment to the system, until the depression made their position insecure.

A new factor, in the way of farm management, entered the field. Insurance companies were forced to take over and operate many plantations to protect investments in southern farm lands and established corporations for the purpose of carrying on farming operations. These business organizations soon realized the economic weakness of the tenant farmer and the mule and sup- planted them with the tractor and wage hand. Thus many more tenants passed out of the farm tenant system.

### The Negro Tenant

The position of the Negro tenant was also threatened. Transition from the "share" method to a daily wage was disastrous to both the Negro and white tenant. Neither was able, by training or ability, to manage his own economic affairs. They were forced to establish an entirely new basis of economic existence on a low wage scale. The only time the cultivation of cotton demands a great deal of manual labor is during the hoeing and harvest seasons. But these Negroes simply do not possess the economic sagacity to be able to manage a small seasonal income so that it will cover the needs of an entire year. Thus many more tenant families were added to the homeless and unemployed.

With the arrival of the cotton control program many more will be forced into this group. The planter has been forced to reduce his acreage planted to cotton. If he is forced to reduce his

acreage one-third it is only a matter of simple fractions to make him realize that he can get along with two-thirds of his tenants. Thus the farmless group is threatened with a large increase in its numbers.

There is yet another Damoclesian sword hanging over the head of the hapless farm tenant. The rules under which the government subsidizes its soil conservation program require that the rent paid the planter for acres planted with soil conservation crops shall be shared with the tenant. Here is an opportunity for the planter to profit by exchanging the rent system for the daily wage. If he is not renting the land to the farm tenant, but merely working him by the day, he will receive the entire subsidy check. In the writer's experience he has known of no planters resorting to this unjust means of augmenting their income, but it is a possibility that must be considered by the farm tenant.

### The Situation Today

As the situation is today the Southern tenant farmer falls into two classes; the farmless tenant, who in reality is no longer a sharecropper but is generally regarded as such; and the tenant farmer who has succeeded in remaining in the "system." It is imperative that the former receive attention at once. One cannot but be shocked at the thought of helpless people sitting beside the road with no place to go. Here are step-children of an economy which is rapidly changing and, in its change, can find no place for its unwanted wards. Very little is being done to meet the needs of this group. A few have found refuge in the Farm Security Administration, a federal agency, which is carrying out a national program of rural rehabilitation. Others have been brave enough to endeavor to homestead lands in the poorly drained swamp areas. They cannot hope for much success for they are without capital to carry them through the lean years before their newly acquired acres can be brought to production. If their venture is successful this outlet will serve only a small proportion of those in need. Some are finding a refuge in the homes of relatives who have succeeded in retaining their position as tenants on the plantations still using the share-cropping system.

The most immediate and urgent need in the whole Southern tenant farmer problem is to find a means of economic existence for those who are in the army of farmless tenants. Other than the limited amount of work being done by the Farm Security Administration, and a single project being conducted by a group of socially minded American Christians, there have been no constructive efforts made toward the remedying of this situation of homeless people. One state held

a conference on the problem, but little was accomplished other than the realization of the immensity of the difficulty.

Once this primary need has been met the next step must be to establish and carry out a South-wide program of human rehabilitation which will restore in the individuals of the farm tenant group the material and spiritual ability to fend for themselves in the rapidly changing economy of the South. No such program has been formulated, but a hint as to its character may be found in the success of the various social and educational agencies laboring in areas inhabited by large numbers of tenants. In the regular course of their duties they have touched the life of the individual tenant and have brought about some very encouraging results. The Agricultural Extension Service has brought to the mind of the farmer a knowledge of scientific farming and to his wife the advantages of a good home and home environment. The Public Health Service is teaching them the rudiments of simple hygiene and the value of diet in health. The displacing of the one-room school by the consolidated school has wrought a wonderful change in the social and educational outlook of their children. The children of the average tenant farmer today have a much broader and more intelligent view of life than their parents. If the more promising of these children could secure the advantages of a higher education they could extricate themselves from the toils of the sharecropping system and in a generation or two would become normal Americans. As it is they know that college is for them in the realm of the improbable, if not impossible. With this barren outlook before them they marry at an early age, start to farming on shares, bring a large family into the world, go in debt and remain so until death settles the account with the landlord.

While the work of reclamation, wrought by these social agencies, is merely a dent in the surface, the success of their limited operations shows that the Southern tenant farmer is able to make a response to efforts in his behalf.

### The Christian Aspects

What are the Christian aspects of the situation? Unfortunately they are few for little Christianity has been exercised by the principals involved. The religious and moral life of the tenant farmer is only a dim shadow of the Christ-inspired life. Gradually through the generations, the farmer has come to look upon the Bible as containing proof texts for his denominational position rather than as a rule of faith and life. But the planter has had many of his generous impulses shattered by treachery and unreliability on the part of some of his tenants. The Christian forces working in their midst have failed to realize that the tenant

farmer needs to have evidences of their missionary interest.

None of the Home Mission authorities of the more prominent churches of the South have thus far come to look upon the farm tenant group as one which needs a well planned program of missionary effort in their behalf. Only here and there in an isolated case does one find such a missionary project. The experience gained from these activities teach us that the tenant is not only the South's number one economic and social problem, but that this group also represents Southern Christianity's number one spiritual problem. Efforts are being made by the State to effect the economic and social rehabilitation of the tenant farmer, and it is essential that the Church undergird this work with a well-planned program of Christian activity. It is a tremendous task which will require the wholehearted effort of every home mission agency in the Church.

First of all effective work in this field will require a ministry that is "wise as serpents and harmless as doves." Men of ability must be willing to devote their ministry to sacrifice on the altar of Christian service. The minister will be called upon to work with people who will question his motives. His every move will be subject to scrutiny to see if there is some flaw in his character. In his presence the tenant farmers will express appreciation for his services, but to each other they will be apt to speak of him with scorn and will ridicule his ministry. The minister to the tenant farmer must be a man of preaching ability. It is no easy task to preach acceptably to those who require the simplest of thoughts couched in the simplest of language. The people instinctively resent anything they do not understand.

If organized Christianity ever recognizes the challenge presented to it in the Southern tenant farmer and decides on some program of missionary activity, there must be adequate financial backing. In order that his work may have an air of permanence the missionary must have a building in which to carry out a program of Christian activity. There is little permanence about a brush arbor and an abandoned one-room school house, such as are the abode of itinerant preachers who too often exploit the people rather than render a religious service. Anyone utilizing such places as houses of worship is classed in the itinerant group for which the tenant farmer has little respect. If the missionary's work is to be at all successful it must be housed in a respectable building; then the tenant farmer, who is naturally a church goer, will fill it to capacity.

A good program of religious education will enable the tenant farmer to apply moral and spiritual truth to the social and economic problems of his life. Those who have labored among tenant

farmers find that it is virtually impossible to effect any radical change in the outlook of the older generation. The young people, however, readily respond to influences which are brought to bear on their lives. If they can be reached before their environment has warped their conception of life, they will make as much progress as any group of average young Americans.

The promotion of a missionary project for a community of tenant farmers in southeast Arkansas has shown the writer that the task of effecting the spiritual rehabilitation of the tenant farmer will be a long hard struggle, filled with bitter experiences. The work began in an abandoned one-room school house. The tenants possessed no means with which to erect a church building and refused to believe that funds could be secured. During the period of raising funds from outside sources, the purchasing of materials and the erection of the building, every conceivable obstacle was thrown in the way of the project by the tenants themselves. The pastor's character was assailed and his motives questioned at every turn; it was not until after four years of sometimes heart-breaking service that his ministry was vindicated in their sight. By the exercising of patience and understanding, refusing to allow himself the luxury of righteous indignation, he finally won their confidence and the tenant farmers with their families became loyal friends. When the church building was a reality large crowds began to attend the services and the light of the Gospel was shed over the community. A sound program of religious education was adopted and Christian influences began to be revealed in daily lives. This work was correlated with the program of the social agencies in the community and the program of rehabilitation there, today, is well balanced and wholesome.

Under the inspiration of this church and its activities, several young men and women, who had dropped out of school, have been induced to resume their high school studies and one young man is in college today, literally lifting himself by his own efforts toward a higher education. The social life has undergone a gradual change. The weekly community dance, which generally ended in a drunken brawl, has disappeared and the general moral tone of the community life has taken on an entirely different hue. Truly the power of this church is being felt in the economic, social and religious life of this community and is pointing the way to higher and nobler conceptions. We believe that some day the social agencies of America will find a solution to the social and economic problems of the sharecropper. When that day comes the church in a community will be able to lend its help toward making that solution effective.

# Berea's Work for Mountaineers

*Some Impressions Gathered from Revisiting the College After Thirty-five Years*

By DELAVAN L. PIERSON

THE true value of every factory or institution is to be judged by its products. In America the name of Berea has become synonymous with effective, practical Christian education. Here good raw material is received in the form of boys and girls from the Southern Mountains and is shaped into strong, intelligent, useful Christian citizens. Many other schools and colleges are endeavoring to do the same kind of work but most of them with much less evidence of success. They would like to know Berea's secret in order that they too may achieve as satisfactory results; but they are, in too many cases, handicapped by tradition, by too much money, by indulgent parents, or perhaps even by a lack of the highest ideals, and true sacrificial service on the part of faculty and trustees.

One reason why Berea is a truly great institution is because it is not so handicapped. The college is rather enriched by tradition, by its ideals, by the necessity for economy and hard work, by the quality of the student body, and by the character and spirit of its faculty and trustees. Berea has a high aim and a noble history and seeks to be true to them today. This unique college, which has today 1700 students, has grown out of a district school, with a very few pupils, which was opened at Berea, Kentucky, by John G. Fee in 1855.

The equipment has grown from a small frame building until it now comprises a large and beautiful campus and forest of 6,284 acres and many fine buildings with all the necessary equipment for physical, industrial, intellectual and spiritual education. In the early days Berea sought to promote understanding between the white and Negro races by co-education, but when the Kentucky Legislature made this illegal, the college turned its attention wholly to the neglected and underprivileged mountaineers of the South. Now 90 per cent of the students must be from the mountains; no more than 10 per cent can be received from outside this region, although many apply. The product of Berea has made the college famous, for many of its former students have become honored teachers, lawyers, physicians, Christian preachers, legislators, business men and home-makers in their own mountain communities

and in other parts of the nation and in foreign lands. A new era has been ushered into the mountains of the South by what Berea has taught and done. At comparatively small expense, the college has shown how to accomplish wonders in practical education by new methods of farming and stock raising, by courses in home-making, nursing and child training, by modern business methods, by industries such as baking, weaving, printing, and furniture making. Students not only help to earn their way by these industries but they are taught the dignity of labor and learn to be experts in one or more of these lines. Their products are works of art with high commercial value. Each student is required to pay or earn \$150.00 a year to cover his or her expenses for room and board, but most of them are able to earn a large part of these expenses by work in the industries, on the farm or elsewhere. The results are seen in the wide-awake, industrious, fine spirited student body.

What are some of the secrets of Berea's success in making strong, self-reliant men and women out of the comparatively raw, untrained and underprivileged boys and girls of the mountains?

*First.* Berea gives hope to the students. Many of them come from homes where poverty has brought discouragement, where the "upright" mountain farms offer little possibility for earning a livelihood to support a growing family of children; where poor roads and lack of schools give little opportunity for economic or intellectual progress; where churches cannot support a trained minister. Berea teaches these boys and girls to look forward not back; to be dissatisfied with past achievements and with things as they are; to look ahead hopefully to something better—in education, in the economic situation, in Christian service, and in life as a whole. They learn to look forward to something better than the old cabins such as are common in the mountains and are inspired and taught to build new homes that cost little; they learn how to make these attractive and clean through the science of home-making. Berea students are given a vision of life that is truly worth living here and that looks forward to the Life beyond.

*Second.* Berea gives its students courage and

inspires them with ambition and energy to do the seemingly impossible. They are taught never to be discouraged by handicaps; not to complain because of what they lack but to use thankfully and effectively what they have. They are taught never to accept defeat in any ambition that is high and useful and to realize that nothing good is impossible to those who have faith, courage and perseverance. There are multitudes of examples in Berea's history from the days of John G. Fee to those of William J. Hutchins.

*Third.* Berea teaches its students the value and joy of unselfish service. They are not encouraged to come to Berea merely for what they can do for themselves but because there they can prepare better to serve their fellow men. This is the spirit of the college from the president down to the first year student—and it makes them unusually cheerful and attractive. Ability to earn money, or to achieve fame or personal comfort, is not the goal set before them; it is the ideal of making their homes, their community and the world a better place in which to live. It is the same ambition that actuated Sir Wilfred Grenfell of Labrador and Dwight L. Moody of Northfield in their life service. Godlike love is the ideal and motive that sets the standard of service.

*Fourth.* Berea teaches its students to look to God their Heavenly Father for power to attain these ideals. Youth must not only look forward hopefully and within courageously as they take stock of their assets, but they must look around lovingly to meet the needs of others and they must look up to receive the guidance and strength of God. Berea is assured that this higher source of help is provided in Jesus Christ and the Bible. Students are not expected to fight the battle of life alone. Prayer, Bible study, church services and student organizations are used to promote spiritual life. These growing young people learn what many great men and women have learned—that true success is attained by putting God first and others second; and that putting self first and God second courts failure.

\* \* \*

### As President Hutchins Looks at Berea

(Excerpts from an address by President William J. Hutchins, given before the Rural Life Association of Lexington, Kentucky, and printed in their periodical.)

Berea College is now eighty-four years old. Many efforts have been made to label or to classify Berea. It teaches cultural subjects, but it is not a "cultural" school; it teaches agriculture, but it is not an "agricultural" school; it teaches the industries, but it is not an "industrial" school.

Quite separate, whether from the vocational or

strictly "cultural" work, is the labor system, a dominant emphasis of the institution. Each dormitory student labors ten hours a week or more and for this he is paid in labor credits which are available toward the payment of college bills. The purpose of the labor system is to make it possible for a student who otherwise would not be able to procure an adequate education to win the special advantages of Berea. In no one of our campus schools do we charge tuition.

A student may labor in the dairy, on the farm, in the garden, in the broom industry, in the bakery, in the laundry, in the heat and power plant, in the several weaving industries, in some janitor service, in Boone Tavern, in one of the offices of the institution. Work for which a student receives educational credit, yields him no money; labor which yields him financial credit, gives him no educational credit. Much of the labor is highly educational. A student janitor in one of our buildings, a man recently from the mountains, remarked the other day, "Me and cobwebs are not congenial any more." No registrar's card can capture that type of education; but that is education.

Some years ago we, at Berea College, sponsored a County Achievement contest. This contest, originating in the mind of our one time secretary, Mr. Marshall Vaughn, which may be tried in various sections. Judge Bingham offered \$5,000 in prizes, to be divided between the two counties which should win the largest number of points in a County Contest. Nine counties participated. If any man in a county put screens on his house, built a toilet, or painted his house; if any man cooperated in mending the steps of the church house, or in painting a schoolhouse, he did not win a prize himself, but he helped his county win a prize. The friendly emulation of mountain counties in a revamping, redeeming enterprise means a great advance. A man who has once caught a vision of his county with decent roads, and schools, and churches, and toilets, a man who has worked with fellow citizens for a Cause, is not going to be satisfied with shabbiness and squalor and walrus-like isolation. The County Achievement Contest proved that there are forces in our mountain communities that lead our people toward a high and holy civilization.

A second emphasis of Berea College is the Home. We rest in the belief long ago expressed by Francis Peabody that "the home holds the key to the salvation of the state."

We went into the mountains and found a typical house of the poorer sort; it had no windows in the sides or in the lean-to; it had no foundations; the hens and hogs of earth, and the winds of heaven, could find their way beneath it. This house we bought, took down, and moved in sections so

that we could place it in a quiet but central site upon our campus. Next to this house we erected, with the aid of our own construction department, and under the guidance of our Home Economics Department, a "contrast house," the material costing us only \$650. The result is a house into which I should be proud to have any one of our alumni live with his bride. Within a little more than a year we sold more than eighty-five blueprints of this house.

Aside from the class and laboratory work done in our Home Economics building, there are five country or "practice homes." In each of these is an expert teacher of Home Economics, who lives with her girls, eats with them three times a day, guides them as they fashion their menus and their meals, as they keep their food expenses within two dollars and sixty-five cents a week for each person. In one of these country homes is a baby. I had supposed that the girls would kill the baby with love, but I learned better. One day a visitor from Boone Tavern came to see the baby. It was at a time of influenza. A modest mountain girl came to the door, and asked the visitor, "Have you a cold?" "No." "Then I will see if the baby is asleep." In other words, if you haven't had a cold, and if the baby is not asleep, then you may see the baby. That is education.

\* \* \*

There is a new and strange shop on the Berea campus. A man ninety years old, but shrewd and keen, came to tell me of the futility of a college education. He said that college men broke down in the time of depression; that a college man did not know even how to change a fuse in his own house if he used electricity. He went on to say that every American ought to be able to till his own ground, and to build his own house. Finally he gave us money enough to pay for the part salary of a high class "Jack of all Trades," and to build a shop, in which five girls this past year made their own looms, and in which an average of 150 boys worked each week. Here the boys may study the framing of a house, the wiring of a house, the plumbing of a house, and so on.

The Council on Economic Conditions of the South report that 4,000,000 Southern families should be rehoused. This is one-half of all the families in the South. And yet, "The home holds the key to the salvation of the state."

A third emphasis of Berea College is health. We have a hospital with fifty beds and a contagious ward with 75 beds. Four doctors, two dentists, four trained nurses, a dietitian and a technician are members of the staff. On the ground at one time we have approximately fifty student nurses. All join with the Department of Physical Education, with its gymnasium for men

and women, in a health program, supervised by Dr. Joel E. Goldthwait, of Boston.

Each autumn twenty or twenty-five doctors examine our students; after the examination a silhouette is taken of each student. A girl looks at her silhouette and says: "That isn't my picture, is it?" "Yes, that's your photograph." As a result the girl changes her posture almost as quickly as she changes the way she dresses her hair. Thus a better physical breed of men and women are going back into the mountains, whence 90% of our 2,000 students come.

A fourth emphasis at Berea is the Ancient Simplicities and the Fine Arts. Some students have not money enough to pay for stamps to send letters home. We are doing our best to inculcate a democracy which makes it possible for the boy, who on Sunday presses his blue jeans, to go to church and not be embarrassed by the boy next to him, with white collar and better clothes. At the same time there is emphasis on the Fine Arts. Music and art, we insist, are not the monopoly of the financially elect. "All of God's children have wings." Through the window of our "House of the People," we seek to prove to our students that the mountains are beautiful, and that mountain life is potentially beautiful.

The fifth emphasis of Berea is religion. While we grant that there is no such thing as compulsory religion, we insist that our students shall be exposed to the noblest thoughts which men have cherished, whether they be thoughts concerning mathematics, political science or religion.

We do our best to build a golden bridge by which a student may pass from an impossible theology, and an erroneous Biblical interpretation, to thoughts and convictions about God and Christ which will enable him to fight fearlessly and win in the arena of modern life.

We do not expect our mountain people to be rich, nor shall we lightly endure their hideous destitution. If we Americans have a modicum of communal character and good will, such destitution is absolutely needless.

We who serve the mountains are trying to teach the boys and girls that they can play without perverting the most sacred instincts of mankind, that they can hear the golden trumpets sound while great sacrifices are being offered; that they may live a life of external hardship, and at the same time find their way, straight and clean, to the perennial sources of joy which are not destroyed by the ravages of time and circumstance. We are trying to teach the boys and girls how to take their share, their full share, in the economic and spiritual redemption of the South and in the cosmic redemption of which the great dreamers have dreamed and for which the prophets and apostles and martyrs have died.

# A Challenge for Advance in Mexico

By REV. W. A. ROSS, D.D.

CAPTAIN JIMENEZ, an officer in the medical department of the aviation corps of the Mexican Government, a Protestant and one of my former students, was remarking on the tendency in the government toward a more liberal attitude to religion and a more spiritual philosophy. This tendency is more marked in some sections than in others. It is a challenge to the evangelical forces to take advantage of the present situation, and at the same time a call from Christ to present His claims upon all. The times and conditions are favorable.

We do not mean that all is friendliness toward the Gospel, or that there are no forces of evil, no radical elements opposed to religion, no hearts in Mexico that have no room for Christ. We refer to conditions in general.

At the Congress of the American Republics in Peru, the dominant note was friendliness. The "good neighbor" policy is bearing fruit. It is in this atmosphere we are working in Mexico but there come at times breaks in the friendly trend.

Three or four years ago the church in Cuernavaca was closed for some months and the State government was making plans to take it as a cultural center. It was saved, and in recent years we have not been in the least molested. Later there was a heavy tax put on all ministers of religion. In some cases it amounted to more than half the salary. That also has been removed, and the ministers go about their duties as freely and openly and actively as in the United States. In another capital city about four years ago the largest Protestant church was taken over by a semi-official labor group and used as headquarters until recently when it was turned back to the people for religious services.

The liberal elements have always been favorable to the Protestant cause. Juarez said eighty years ago: "We need the Protestants in Mexico." And liberal-minded men of affairs in all walks of life have often expressed similar sentiments. Their knowledge of history teaches them that in countries where the Protestant faith predominates there is liberty, progress, and a larger degree of happiness. There is also the missionary work that is being done before their own eyes. The work of the hospitals where the doctors and nurses

have ministered in the Name of Christ to the sick, has completely changed the attitude of the people toward Protestant work. The schools during the years they were being carried on, created a friendliness and called forth cordial support and elicited warm praise from all classes of the people.

## A Nation in the Making

Mexico prides herself on being one of the first, if not the first, of the modern States to begin the struggle for a larger freedom, and that was less than thirty years ago. As a nation that is being made over, she is very young. The people are formulating new policies, they are working out new systems of statecraft, they are facing the dawn. They are very sensitive to the political, economic, social and cultural conditions of the present-day neighborhood world and are receiving ideas and patterns of behavior which are stirring and moulding the minds and confusing or directing the thoughts of multitudes. These new currents are uprooting the foundations of their former simpler life, are affecting not only the outer forms, but also the inner contents and are shaping the framework of a new civilization.

There is a tenacity in the old conditions and conceptions of life which do not yield easily, and there is much that should not yield, but no one can deny that this new structure moves with irresistible force. The danger is that the good will go with the bad, and that sinister elements will come in. There is danger that, as they are progressing through outer forms and organizations and are mastering the material, they will not learn self-mastery or will not give a place for God who controls and masters life.

Here is the opportunity for the Evangelicals. Just at a time when a nation is casting off the old faith there is the opportunity to press the claims of the new; when hearts are open to the new it is a challenge to present Christ whose coming makes all things new.

A good number of those who have pretended to be the saviors of the people and guardians of their interests during the years of revolution have been selfish and unscrupulous men. This accompanies all revolutionary movements. We must also remember that the efforts made to uplift the masses of the people take the form of material uplift. This is needed and when rightly and wisely

\* Reprinted from *The Christian Observer*.

guided has its value; we can rejoice in everything that is done to help in any way.

But during the whole of the revolutionary period there have been men and women who not only have given themselves unselfishly for the material welfare, but also have sought to bring to the masses larger cultural opportunities in the things of the mind and the heart. There have been enough of these to give continuity to the movement and under their leadership it has gone forward.

Twenty-five years ago some of the men at the head of the then very young revolutionary party outlined their plans for making available to the masses a larger portion of the resources and products of the country, for the education of all the people and for the enlargement of their intellectual and spiritual outlook on life. As we have watched the progress throughout the years, in spite of many things to oppose and many unworthy elements which have crept in, we have observed that they have, generally speaking, held true to these ideals. At the heart of their programs there has been an earnest desire to help the people and to lift them up. With some, as in the case of President Cardenas, it is a life passion. There are now, and have been from the beginning, men of like mind. One young thirty-five-year-old governor put on a vigorous anti-alcoholic campaign, and is giving especial attention to the education of all children of school age.

This earnest desire on the part of the present rulers to help the submerged of Mexico may help us to understand better some of their acts. In the exchange of notes between our State Department at Washington and the Foreign Relations Department of Mexico, Secretary Hull called attention to the apparent, if not real, weakening of a sense of moral obligations. One cannot justify a breakdown in national honor and a weakening of a sense of national obligations, but one can find perhaps an explanation for some of the things done by the Mexican Government in the passion of the leaders for the sharing of the masses of the people in the resources and products of the country.

Many in the Government, from President Cardenas down, have indicated their appreciation of a feeling of obligation to the Protestant cause for what they are doing and have looked upon them in many cases as allies. We were one day discussing with the Under-Secretary of Education the rural school system and the plan of the Government for the training of rural teachers. Mr. Saenz said that they could give the intellectual, technical and practical training to the teachers, but that when they were sent out to the rural communities to teach, too many of them broke morally, adding that here is a great field of service for the Protestant Church.

### The Religious Qualities of the Mexican People

The Mexican people are breaking away from the dominant religion of the country, but this does not mean that they are irreligious or are losing their inherent religious qualities. Jose Vasconcelos, one-time Secretary of Education, speaking for his own people said: "We are Indian blood and soul; the language and civilization are Spanish"; and the Indian is by nature religious. His religion as a pagan before the conquest with its priesthood, its religious communities, its penances and a host of deities, was the center of his life. His religion as a Roman Catholic, with its very similar priesthood, with its pilgrimages and the attendant community life, its penances, its multitude of images and saints, was until recently, and still is for many, the center of life. Those who have come into the Protestant faith with its ministry, sacraments and ordinances of New Testament type, with its fellowship with Christ and with those who love Him, with its repentance from sin and pardon in Christ, with the free access of all believers to God our Father through the merits of His Son our Saviour, find joy and peace in this life of faith.

There are many inherent qualities in the Mexican people, brought in through the Indian strain and fostered by the dominance of the Roman Catholic faith for centuries, which when captured by Christ go to make up well-rounded Christian characters. Their patient and sympathetic natures when touched by Christ become genuine Christian virtues. Their fidelity and endurance, revealed in the hundreds who have died rather than deny their faith, are qualities which add much to the building up of stability in the family, church, community and national life. Their mysticism and contemplativeness have full play as they meditate on Christ in the night watches. Their social nature and spirit of comradeship, when the Spirit of God purifies and elevates, make the communion of the saints a high privilege.

Much of the old order is going and the new philosophies of life, the economic and social theories which have all the characteristics of religion along with nationalism, also elevated to a religious passion, are seeking entrance into Mexico.

Here again lies the peril for Mexico; here again lies the opportunity for the Evangelical Church. The Church itself must recapture the vision that God in Christ meant the Christian community to be a fellowship of believers, rooted in God and His divine redemptive order and therefore committed to the service and salvation of the world. Then going out in His Name the Church must capture for Christ those religious qualities in the Mexican people which make them His joyous and consecrated servants.



# New Frontiers in Home Missions

By the REV. EDWARD DELOR KOHLSTEDT, D.D.,  
Philadelphia

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

**B**ASIC backgrounds and ideals are fateful factors in the unfolding life and destiny of men and nations. Material and moral assets, undergirded by a consciousness of the reality of spiritual values, determine the character and quality of their economic, civic and social activities. No nation can hope to endure the tests of time without at least three imperatives to perpetuity: an adequate foundation of race; a high standard of private and public morals; and a spirit of fidelity to tested and well-established institutions.

## Expanding Frontiers

The geographical growth of the United States of America constitutes an amazing chapter in the story of nations. Our early American colonies only fringed the Atlantic seaboard. When this New World Republic was launched upon its notable career in 1789, the Mississippi River had become its western boundary. Later a sixty-year series of rapidly receding western frontiers established the territorial unity of the United States between the Atlantic and Pacific Oceans, the Gulf of Mexico and Dominion of Canada. The years 1867 and 1898, respectively, witnessed the purchase of Alaska and the voluntary annexation of Hawaii. Shortly after, acquisition of the Philippines, Puerto Rico, a number of other islands that dot the seas, and a permanent lease on the Panama Canal Zone completed the composite area which embraces Uncle Sam's present political domain.

Our governmental superstructure rests upon foundations furnished by organized Christianity. The first representative assembly in this Western Hemisphere was housed in a Christian church at old Jamestown, Virginia, where a monument now marks that historic spot. When the Plymouth colonists were threatened with starvation, the day designated for fasting and prayer was suddenly transformed into a time of feasting and rejoicing, hence Governor William Bradford proclaimed the observance of America's first general Thanksgiving Day on February 22, 1631. At his first inauguration as President of the United

States on April 30, 1789, George Washington was visited by a special delegation from the recently organized Methodist Episcopal Church (Baltimore Christmas Conference, 1784), the first in the history of our country to bestow an official blessing upon the Chief Executive and other administrative officers of America's infant republic. On October 3, 1789, President George Washington's first national Thanksgiving Day Proclamation pledged this nation's gratitude and loyalty to God: "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor." The coin of the realm still bears this suggestive inscription: "*In God we trust.*"

American missionary history stirs the souls of those who trace the trails and sense the spirit of the hardy pioneers and heroic "circuit riders," patriots and preachers, whose joint services to God and country were so effective during the formative period of our national life. The most substantial achievements which have blessed this world were conceived in the hearts and fostered by the faith of missionary-minded men and women. We are indebted to their initiative, daring and self-sacrifice for humanity's material, social and spiritual progress. Challenged by the spirit of adventure, stimulated by the desire to serve, and responsive to an inner spiritual urge, they were able, out of a forbidding wilderness hitherto untrod by the feet of white men, to wrest a civilization that was dominated by a Christian purpose. A dynamic conscience characterized the colonization of America. The United States is "a nation that was born Christian."

## Is America Becoming Pagan?

What has happened during the century and a half of our national life, so startling in its implications that a level-headed leader and seasoned Christian statesman like William Adams Brown is prompted to voice the fear that "America is actually in danger of becoming progressively pagan"? Constantly changing conditions, shifting economic and social situations; the influx of mil-

lions of people from all parts of the world, with their own continental traditions, prejudices and racial animosities; the propagation of pagan philosophies of life; and the development of crime cultures of appalling proportions — these all threaten the foundations of our governmental superstructure and tax the resources of Christianity. America's slump in ethical ideals is evidenced by: the unsavory revelations of our United States Senate Committee hearings, in the field of finance; the subtle trickery of dress-suit racketeers as well as the brazen effrontery of machine-gun gangsters; the perversion of public office to propaganda methods that clash with the genuine principles of constructive statesmanship; exploitation of the masses, for the sake of a selfish surplus and the satisfaction of corporate greed; rancor-breeding racial discriminations, that countenance economic and social injustice. These and kindred developments undermine sacred institutions, hinder human welfare, and challenge the Christian constituency of this country with a far more intricate and exacting task than that of our pioneer fathers.

An unwholesome industrial and social system that breeds iniquities and hardships; ignores racial discriminations and persecutions; tolerates slum and dumping-ground residence areas; barterers with beer barons and liquor lords for the privileges of physical and moral debauchery; winks at broadcasts and cinemas that deliberately distort ideals and magnify the worst features of American life, at home and abroad; and cheapens itself by acknowledging the validity of alien divorce laws that ridicule the sanctity of marriage and disrupt home life — these conditions deeply concern an awakened national conscience. The largest military budget in the history of the United States; crime and relief bills that require many billions to finance; fifty per cent of our population and a minimum of 15,000,000 of our children and young people under twenty-five years of age unrelated to the Church of Christ so that even a United States Senator voices the plea, "Save the youth of the land or America is lost" — all these stir our souls; indifference or silence on the part of Christian leaders would be treason to both the Cross and the Flag.

### Social and Religious Frontiers

The totality of human welfare is Christianity's central concern. In the technical sense, geographical frontiers gradually fade from the national scene, but modern home missionary agencies must reckon with functional frontiers of even greater urgency. In America, as elsewhere, vast areas of under-privileged rural and urban life demand conscientious consideration and action on the part of both Church and State. A passion for the

prime importance of personal salvation should not be content with anything short of collective comfort as well as individual security. The spectacle of absurd extremes between plenty and poverty, surfeit and starvation in the richest country on earth, is an anomaly which has no place in a professedly Christian commonwealth. This must be corrected and its recurrence made impossible or the manhood of tomorrow may curse the present generation for its stupidity. Significant trends in the current life of our day challenge the Church of Christ to arouse itself; to enlarge its vision, expand its horizon, revamp its program, and re-fire the zeal of evangelical Christianity so strangely tempted, during these fateful days, to yield to the spirit of smug complacency and a false sense of security. As Dr. H. E. Woolever wisely insists, "The Church of Christ must press her spiritual ideals more effectively to the fore in legislative halls and public life, or the increasing forces of greed and materialism will smother the economic and social rights of the masses." In this or any other country, human happiness and national welfare can become a full reality only when those entrusted with governmental and social responsibilities are dominated by spiritual incentives; when our national superstructure is buttressed by the fundamental doctrines of Christianity: the Fatherhood of God; the Saviourhood of Christ; the Brotherhood of Man; the infinite value of human life, regardless of racial antecedents or backgrounds.

The Social Creed of the Churches, endorsed by the Home Missions Council and the Federal Council of the Churches of Christ in America (to which nearly all of our major Christian communions sustain constituent relationships) embraces the following clearly defined declarations:

- (1) Equal rights and justice for all men, in all stations of life.
- (2) Family protection by the single standard of purity, regulation of marriage, and proper housing.
- (3) Adequate physical and moral safeguards for women toilers.
- (4) An unhampered development opportunity for every child, and the abolition of child labor.
- (5) The right of employees and employers alike to organize, adequate means of arbitration and conciliation during industrial disputes.
- (6) Application of Christian principles to the acquisition and use of property.

Calvin Coolidge well said: "I do not know of any adequate support for our form of government, except that which comes from religion. The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they greatly increase the power for good, likewise

increase the power for evil. Intellectual growth, unaccompanied by moral and spiritual growth, will only add to our confusion."

Bishop Edwin Holt Hughes of the Methodist Church emphasizes individual and social gospel mutualities, as follows:

Any contest between the two seems to be a quarrel between the inner and outer life. Despite its individualistic emphases, the Wesleyan movement made most efficient beginnings in social reforms that later shone so beautifully in the expressions of Christian life. Wesley met the standards of his own social gospel, did not dwell in elegance, shared all he had, died poor. While the Church has not usually protested where the main question demanded economic expertness rather than moral judgment, she has spoken with boldness on starvation wages, child labor, the liquor problem, the gambling evil, personal purity, divorce, etc. Earnest men who plead that Christ is the ruler of the market place, that His spirit and principles should be applied to industrial life, should not be classified as Soviets, Socialists or Communists. This whole task of creating a redeemed society calls for both regeneration and education.

### The Current Challenge

Modern social situations in the United States of America, new areas of activity created by changing conditions and modified modes of living, must be met and served by Home Missions with an adequate program adapted to the demands of these times. It is a far cry from the comparative simplicity of pioneer life to the confusing complexities of America's twentieth-century communities; from the program of a missionary movement across expanding geographical frontiers, to the intricate and intensive task of providing an adequate Christian ministry to modern communities, threatened by destructive forces and frequently abetted by "spiritual wickedness in high places." Home Missions must continue an unflinching commitment to the supreme purpose of bringing the constructive and life-enriching services of the Gospel of Christ, not only to the so-called under-privileged areas of humanity, but also to any and all rural and urban communities which, for whatever reason, would not otherwise benefit by them. It is the task of the Home Mission enterprise to serve isolated villages of religiously and socially forgotten men, women and children; to spiritualize sparsely settled rural regions, pocketed mountain communities, and congested city centers; to brother bilingual Eskimo, Indian, Latin American, Migrant, Negro, Oriental, and polyglot peoples from every part of the planet now resident in and potential citizens of this country. The Christian attitude toward, interest in, love for and ministry to these national and family racial groups who have come here from everywhither, to make this their home, their flag, their country, is bound to determine both the character and the quality of future American citizenship. In order to be effective and fruitful such

service calls for a sound sociological basis for missionary method and procedure, buttressed by a valid humanitarian as well as genuine evangelistic urge. A composite task requires a composite program.

The major task of Home Missions has always been to meet the demands of expanding geographical and functional frontiers, with their changing economic and social situations; to aid in the establishment of churches and the maintenance of missionaries; to explore and seek the solution of community problems that have been created by exploitation, poverty, ignorance, intolerance, disease and death. Modern Home Missions must reckon with the basic needs of human hearts and minister to those who, menaced by forces which are destructive to all that makes life worth while, find their unaided strength unequal to the struggle for moral and spiritual victory. It is not enough to tarry at the foot of the precipice, waiting with stretchers to catch the falling victims of sin and selfishness; Home Missions must major in preventive rather than curative policies and programs in order to lift the whole of life to loftier levels.

### America's Salvation

Freedom of worship, lawful liberty, equality of economic and social opportunity, and the sacredness of personality were the objectives of the Pilgrim Fathers who laid the foundations of this New World Republic. Their ideals were crystallized in the Constitution of the United States of America, the separation of Church and State, the Emancipation Proclamation; they developed a sturdy type of character which became the pride of American citizenship, until the finer sensibilities of our people became blunted by sordid social, commercial and political ambitions, when license and lawlessness began to displace liberty and law. America's material, scientific and social achievements have been phenomenal, unsurpassed by other nations, but her current spiritual situation is a cause for grave concern on the part of thoughtful Christian statesmen. Dr. Mark A. Dawber, Secretary of the Home Missions Council of America, warns us that

When wealth becomes an end in itself; when education leads to a deification of the intellect; when industry develops into a selfish struggle between capital and labor; when statesmen degenerate into petty politicians; and when social life takes on the characteristics of the jungle, the soul of the nation is lost. When lawmakers lose their spiritual ideals and sense of God; when the Lord's Day is commercialized and secularized; when moral standards are lowered and a materialistic order becomes the major motive of men, the supremacy of God is ignored and government, education, industry and society, as well as religion itself are in peril.

The Christian Church and her Home Missions agencies must save the soul and enrich the inner

life of America. A truly Christian democracy, according to our most seasoned statesmen, is the only constructive procedure in society, economics, education and government that ultimately can survive. America's greatest possible contribution toward world welfare, hence the most urgent responsibility of Home Missions, is a reestablishment of America's basic ideals of liberty and law, buttressed by a functioning faith in the God of our Fathers. Experience has demonstrated that this is best for the physical, moral, social and spiritual good of mankind. Present problems appear to be new and intricate, owing to the complexities of our modern life but, in the last analy-

sis, it is the same historic and heroic warfare against the world, the flesh and the devil. Now, as then, we wrestle not only with flesh and blood, but with principalities and powers. Home Missions faces an exceedingly exacting task in the new frontiers which now tax the mental, material and spiritual resources of organized Christianity. Shall we join Wycoff of Yale '84, in the following prayer:

Fronting my task, these things I ask:  
To be true, this whole day through;  
To be content with honest work,  
Fearing only, lest I shirk;  
To see, and know, and do what's right;  
To come, unsullied, home at night.

## A Roman Catholic Challenges Rome

By EULA KENNEDY LONG

FROM earliest days until now, ignorance of the Bible has been widespread and notorious in Brazil.

It was only a few months ago that a student in Brazil said to a missionary who had given him a Bible: "You do not know how grateful I am for this. All my life I have wanted a copy of the Bible; but this is the first time I have seen or touched one." Missionaries could tell of having searched the bookstores in some large cities of Brazil, without finding one copy of the Bible for sale — unless, perchance, there might be one or two of ancient pulpit size, offered at the prohibitive price of the salary of a workman for one month.

The Roman Catholic Church, which has been dominant in Brazil for four hundred years, has made no practical attempt to provide the Scriptures or any portions for the people and many priests have forbidden the reading of what it calls the "Protestant" Bible, on the grounds that it is heretical. This is in spite of the fact that translations have been made by their own priests.

Over a year ago, Evangelical (Protestant) church papers reprinted, with unfeigned joy, an editorial by a Roman Catholic priest, in which he voiced deep concern about this widespread ignorance of God's Word. After relating experiences in three hundred cities of Brazil, Father Humberto Rohden wrote:

"Everywhere I found a profound and shameful ignorance of the Divine Revelation. . . . It has reached such an extreme among us that Biblical and Protestant are considered synonymous. . . . Ignorance of the sacred text is an open door to the most horrible religious fetishism, to the detestable superstition that exists among our people. . . . The Protestants accuse us of forbidding the

people to read the Bible. The accusation is not correct, stated thus bluntly. We do not prohibit the reading of the Bible (the Catholic version, be it understood); but its almost general neglect, and the little attention given to teaching Catholics the supreme beauties of Divine Revelation, are practically equivalent to prohibition. . . . How can Catholic Action prosper when Catholics do not know the soul of the movement; when Jesus continues ignored or unknown—the unknown God of whom Paul preached to the Athenians?"

It is a cause for rejoicing that concern is felt over such a situation. Then came the good news—welcome to all sincere Christians, whether Roman Catholics or Protestants—that Father Rohden had completed a remarkably fine translation of the New Testament, issued under ecclesiastical *Imprimatur*. It is a mere coincidence, perhaps, but one is struck by the fact that this new launching of God's Word, under Church sanction, came in the same year that the English-speaking peoples celebrated the fourth centenary of the translation of the Bible into the language of the English people.

The significance of this translation by a Roman Catholic priest cannot be overestimated when one remembers that Brazil is a great Roman Catholic country, and the nation of greatest size, population and potentialities in South America. The value of the achievement will be practically lost, however, if Father Rohden's New Testament is not printed in a popular edition, put on sale at secular bookstores, and its careful reading insistently recommended by the priests.

Will Rome accept the challenge of one of her own priests? If so, then Father Rohden's work of love and courage will prove to be, as he says, "the breath of a promising spiritual springtime."

# What American Indians Are Doing to Evangelize Their Own People

By G. E. E. LINDQUIST, Lawrence, Kansas  
*Missionary-at-Large to the North American Indians*

“EVERY race in the end must be elevated by its own educated leadership,” said a wise leader of his people. He would have been wiser had he said “*Christian* leadership,” for in the final analysis any elevation worthy of the name must be inspired and permeated by the Christian motive. The Indian race is no exception to this dictum. Historically, the most successful missions are those in which Indians have actively participated in the evangelization of their own people. This is true in both Americas, north as well as south of the Rio Grande.

As the North American tribes pass in review, certain notable names are associated with them, not as warriors and statesmen only but rather as evangelists of the Cross of Christ, messengers of the Good News to those “sitting in darkness and the shadow of death.”

One calls to mind among the Cherokees, for example, such a spiritual leader in the person of Elias Boudinot, associated with Samuel A. Worcester in translating the Scriptures and numerous hymns, still used by present-day tribesmen; Frank H. Wright, Choctaw evangelist and singer, whose ministry was by no means limited to his own people; Joseph Islands, apostle to the Creeks; Frank Mt. Pleasant, for over forty years among his own Tuscaroras; James Hayes, a prophetic voice among the Nez Percés, probably the first Indian of the Northwest to be honored by the Doctor of Divinity degree; Artemas Ehnamani, first native pastor to the Sioux, with the third generation in his line serving at present; Charles Wright and Mark Hart among the Chippewas, who received much of their early training under Bishop Whipple; Philip Deloria among the Dakotas, a disciple of the beloved Bishop Hare; Isaac McCoy, a name-sake of the great Baptist missionary; Lucius Aitsan among the Kiowas, a convert under Isabelle Crawford’s ministry to the blanket Indians in western Oklahoma; Horace Williams among the Pima, who received his inspiration for evangelizing from Charles H. Cook, pioneer missionary to the Southwest; Sherman Coolidge, an Arapahoe, who also ministered to other needy tribes.

These are only a few of those who have labored to bring the Gospel to their own people, either by means of the translated word or as interpreters of the Message. They have all entered into their reward but their good deeds follow them. Much of the work of Indian evangelization today is carried on by native leaders. This does not mean that the number of Indian pastors and evangelists exceeds that of white missionaries, but when we include interpreters, catechists, helpers and lay Indian leaders, young and old—in Sunday schools, women’s societies, young people’s organizations, such as Christian Endeavor, B. Y. P. U., Epworth League, Y. M. and Y. W. C. A., St. Andrew’s Brotherhood, Girls’ Friendly Society, D. V. B. S., etc.—the total figure is impressive.

True, there are Indian communities today, an increasing number of them, where English is practically the only language spoken, whether on the street, shop, school or church. Here the native tongue is used only on special occasions when old people are present, for example, at a tribal council or a funeral. On a recent field trip the writer visited the Yumas where this holds true. However, among the neighboring Cocopahs, who drifted across the border from Mexico several decades ago, the white missionary must still use an interpreter at all services. To the north, among the Mojaves, there is a native pastor ministering to his own people both at Needles, California, and at Parker, Arizona. In a majority of services English is the accepted medium of expression although the pastor is a member of the tribe and uses his mother tongue freely.

One should not, however, draw the conclusion that the work of Indian evangelization is no longer dependent on the translated Word. Great has been the contribution of those who have devoted years of labor in translating the Christian Scriptures into Indian languages. The story of the Cherokee Bible, using Sequoyah’s famous alphabet, reads like a romance; so also that of the Sioux (Dakota) and the Chippewa (Ojibway). Who can read of Dr. Rudolphe Petter’s painstaking efforts in making the Bible available to the Cheyennes without unbounded admiration. In

addition to these, the Scriptures, either in whole or in part, may be found in the following: Choc-taw, Muskokee (Creek), Shawnee, Arapahoe, Winnebago, Nez Percés, Seneca, Delaware, Tewa (Pueblo), and is some of the Canadian Indian languages, such as the Cree, Miconac, Tinne and Maliseet. More recently some books of the Bible have been put into print in the Navajo tongue, as well as in the Hopi and Apache.

### The Navajoes

Since the Navajoes constitute the largest tribe numerically in the United States and since these people have often been referred to as "the last stronghold of paganism" it is reasonable to suppose that the translated Word will have an important place in their evangelization for years to come. But what is of even greater importance to the Navajo is the development of an indigenous church, under Indian leaders. Twenty years ago, following a field survey, the writer urged that "at every mission station a small group of promising native leaders should be trained for missionary service in the future." Wherever these conditions have been met certain encouraging results in the work of evangelization have followed. But alas, after fifty years of missionary effort among these people, one can count on the fingers of one hand the number of full-time Indian Christian leaders.

The Hopis, a sedentary and agricultural people, who unfortunately are widely advertised because of their annual snake dances now rapidly becoming commercialized, have had (until the recent passing of Pliny Adams) three native workers—at Polacca, Toreva and Moencopi. Only those who have first-hand knowledge of how the minds of these people "have been shackled by pantheism and idolatry," and how "within our own day men have lived and died in Hopiland without knowing that there is a redeeming Christ"—only those can understand what the lone workers must face as they seek to bring the Gospel of the Cross to their fellow tribesmen.

### The Senecas and Cherokees

On a recent trip to the Tonawanda Senecas in New York the writer renewed acquaintance with Peter Doctor, an Indian elder who for nearly twenty-five years has kept the fires going in the little Presbyterian Church, situated in the heart of the pagan district, in the hope of evangelizing that element. During all these years he has preached the Gospel faithfully and has made prohibition speeches around the country. He is still waiting for the Presbytery to appoint a successor to the late Mr. Tripp.

On the near-by Cattaraugus Reservation, Rev. David Owl, a Cherokee, has for twelve years led the Seneca people into the truths of the Christian

faith. One of the high spots of the church year are the evangelistic services, usually held in January and conducted by the deacons, more often than not in the homes, but sometimes in the church. The neighboring Tuscaroras as well as the Tonawandas frequently join in these meetings. It is the testimony of the leaders that the church work receives a spiritual lift from these services which is felt throughout the entire year.

Among the Chippewas, especially those in Michigan, the annual camp meetings are looked forward to as the big event of the year. Whether the camp meeting, as conducted by these people, is an outgrowth of the old Indian councils which were called by the chiefs, or whether they hark back to early day Methodism, is a mooted question. The point to be noted here is that the Indians feel instinctively that they are indigenous and belong to them. Ever since the days of Rev. Peter Marksman (the name of Marksman is writ large in the missionary history of the Chippewas), brought into the Christian life by Rev. John Clark of the Oneida Mission some time about 1840, the Ojibway Camp Meetings have been largely conducted by native Christians in which their own hymns and Scriptures loom large. The writer has often heard the Indian preachers exhorting their people, sometimes far into the night. When the sinners and backsliders come to the front, the exhortation gives way to united prayer on the part of the faithful who are on their knees. When the penitent has "come through" there is exuberant singing as they rise to their feet in glad acclaim. One of the exhorters who has recently gone to his reward, James Keshick, rarely missed a camp meeting; he also served as local preacher at Han-nahville community for many years.

### The Oklahoma Indians

Oklahoma Indians, especially the so-called blanket tribes, still observe annual camp meetings, generally held in August or September, with duly appointed committees in charge and careful preparations made, sometimes months in advance in order that such necessary items as food, equipment and shelter may be in readiness. A large meeting tent, capable of holding hundreds of worshipers, is provided. Formerly a majority of the attendants sat on the ground or on a piece of canvas spread for the occasion. Now practically all prefer camp chairs or benches, some of the non-Christians choosing the cushioned seats from near-by automobiles. Often as many as five or six tribes gather for this annual event and a colorful assembly and picturesque congregation presents itself. Beginning with a sunrise prayer meeting, called by the camp-crier, these people are rarely satisfied with less than four services a day. They believe in and practice prayer, song

and testimony. The climax comes when after the exhortation by Indian leaders — in the old days Nahwats, Poafpybitty, Saneco and Wautan—at present by such younger recruits as George Hunt, Robert Chaat, White Parker, James Ottipoby and Robert Atchavit, when “the net is cast” and the converts and backsliders are brought in. The closing Sunday often witnesses baptisms, restorations and new members added to the church rolls.

Among the Sioux there are annual convocations and mission meetings. The latter, known as Ptaya Owohdake, have been held each autumn since 1874 by the Congregational and Presbyterian Indian churches of which there are 24 and 30, respectively. They are manned by Indian pastors, and the states of Nebraska, North and South Dakota and Montana are represented. While these do not have the distinctive revival emphasis of the usual camp meeting, they constitute a very significant link in the work of evangelization among the Dakotas. Here, among other items, may be heard thrilling reports from the “Wotanin Waste,” the Indian women’s missionary societies, recounting their efforts to raise funds to send the Gospel to needy groups. Here such present-day leaders as Truby Iron Mocassin, Thomas Blueyes, Clayton Hold, Philip Frazier, Homer Redlightning, George Firecloud and Wallace Runningeagle sound the Gospel trumpet.

### The Dakotas and Chippewas

In the Protestant Episcopal groups the annual meetings are called convocations. Last year the 67th annual gathering was held at Pine Ridge Agency, South Dakota. A missionary who was present writes: “The Dakotas crowded the separate meetings for men, women and young people and demonstrated the depth of their religion with their interest and seriousness of purpose. Each group, from our grasshopper and drought-stricken prairies, came with larger gifts of money for the promotion of Christ’s work than they had brought the year before. Everywhere the keynote of the convocation ‘Forward with Christ and my Brother’ was sounded.” Here the Indian clergy, represented by such trusted leaders as Paul Chekpa, Vine Deloria, Dallas Shaw and the Rouillard brothers, voice the preeminent thoughts and aspirations of the assembled hundreds in worship, as expressed in faith in God, love for their fellow men and courage for the future.

The Minnesota Chippewas also stress such annual gatherings as the summer convocation when practically every locality and mission station is represented, Rev. W. K. Boyle, archdeacon and native leader, being the forceful present-day leader. On the Pacific Coast Region of the Northwest the Nez Perces, Umatillas, Makahs, Spokanes and the Shoshones have for years conducted an-

nual camp meetings and evangelistic services at Talmaks, Idaho, usually around Independence Day, under the aegis of such native leaders as Mark Arthur, James Dickson, Joseph Cook and Harry Moffett.

In the old Indian Territory (now eastern Oklahoma) where dwell the Five Civilized Tribes, one naturally expects to find Indian workers dedicated to the cause of evangelization of their own people. Notable names are connected with their past missionary history, but not all are written in the past tense. Such institutions as Bacone College, Dwight, Old Goodland, Oklahoma Presbyterian College, Oklahoma Baptist University and the American Indian Institute have all had a part in preparing and sending forth many of the present generation of Christian leaders, lay and clerical. Among the Cherokees the list includes such preachers as Richard Glory, John Acorn and Jim Pickup, with Aaron Hancock, Johnson Bobb, Oscar Gardner and Grady James among the Choctaws; Sam Hawkins and Mose Wesley with the Chickasaws and Ben Haikey, John Smith and William King among the Creeks and Seminoles. The last-mentioned, together with his wife, has carried on work among the Florida Seminoles near Lake Okeechobee for a number of years, the support of which comes from the Muskogee-Creek Baptist Indian Association.

While the primary objective of all Indian missionary work is to make known Christ and His Gospel, to do this most effectively the ultimate aim is to develop and use Indian leadership. A trusted missionary of long experience once said, “The constant testimony of the Indian preacher to Christian teaching and Christian things, just because it is from an Indian, is worth more than any amount of preaching from a white man.” Other things being equal, the white missionary should work himself out of a job. He must not hesitate to give responsibility to those most immediately concerned, the Indians themselves, despite possible mistakes and failures. He must be willing to trust God with the souls of people, whether they be clothed with red skins or not.

In the above somewhat cursory review it must be kept in mind that Indian participation is still somewhat sporadic and far from being sufficient or satisfactory. Great pressure is being brought to bear on Indian youth to enter other secular callings, especially from Governmental agencies and notably so in recent years. Progress in raising up qualified Indian Christian leaders will continue to be slow unless missionaries with greater earnestness continue to recruit, train and release an increasingly large number of Indian workers for the evangelization of their own people. (*See Frontispiece.*)

# Pioneering Days in Appalachia

By ELLEN H. BERGREN, Kermit Mission,  
Cassard, Virginia

**A**FTER completing my course in the Moody Bible Institute, and spending two years in Albany as pastor's assistant, I learned of the great need in the mountains of the South and offered myself for service there. My best expectation for a future home in the Appalachian Mountains was possibly a log hut, or a dug-out. I knew that I was apt to find myself in a place where starvation and violence would be my lot. After much struggle I finally arrived in Bristol, Tennessee.

I asked for a needy field, no matter how hard. In a few days, Rev. J. H. Little of Bristol took his daughter, a singer, and myself to Appalachia, Virginia. On the way, near Big Stone Gap three miles from Appalachia, the conductor aroused a drunken man whose destination was Big Stone Gap with the words,

"Wake up! Where are you going?"

"I'm going to hell," the man drawled out.

"Well," said the conductor, "pay me ten cents more and get off at Appalachia."

Mr. Little turned to me and said, "Is that tough enough to suit you?" Such was my first introduction to my new home!

During the following ten days, while Mr. Little held meetings, Miss Little and I did personal work in a little church, built by a former Christian superintendent in a near-by mine. After his death the services were discontinued and the House of God became a loafing place and gambling joint. The floor was carpeted with torn-up cards and the windows were broken.

First we gave this place a good scrubbing, many children and young folks helping to carry water, sweep down cobwebs, and clean the few panes of glass remaining in the windows. Mr. and Miss Little and I had rooms in the primitive hotel, which was kept by my future benefactors, the Hales. In the lobby was a wooden sink, with a bucket and dipper, for drinking and washing purposes. Miss Little and I washed there, and, as the roller towel had been much used, we used our handkerchiefs to wipe our hands. Mr. Little facetiously remarked, "Well, ladies; hundreds have wiped their hands on this towel and you are the first ones to complain."

The meetings were well attended, but the people did not seem to feel their need of salvation. The thought of "furrin" folks coming with new methods was something strange. To the mountaineers preaching consisted in the loud singsong exhortation of the so-called "Hard Shell" mountain preacher. And women! They had never heard of such a thing as women taking part in a meeting. By way of introduction we visited every home and gathered the children for a summer school. Rich indeed were the experiences encountered. We spoke to the parents about sending their children but one grandmother let us know in no uncertain terms that she was not going to let her grandson be injured by "book larnin." Her only son was in the penitentiary at Richmond, and "If he had never known how to write enough to forge a check," she said, he would be at home right now helping her. She was going to see that his son escaped such a calamity.

Is it any wonder that ignorance prevailed, when the "Hard Shell" preachers fight it? One man used this argument against learning:

"We'll say, here are two barrels; one is empty and the other is jammed full of books. When the Lord wants to get in one of them barrels, and I *axe* you which one can He get into."

The people will see the impossibility of the Lord getting into a heart that is full of learning. Sunday schools seem to them a thing of Satan, and to be preached against at every turn. It is a wonder that we had as many children in our Sunday schools those early days, as well as older ones who flocked to our meetings.

Many of the Primitive Baptists, or "Soft Shells," declare that they are not opposed to Sunday schools, but one of them remarked: "The young uns might just as well be in Sunday school as in any other deviltry." The difference in "Hard" and "Soft Shells" (or Primitives) is that the "Hard Shells" believe that only the "elect" are saved, and God will see to them without any interference from preachers. The sinner who is not "elect" cannot be saved, so that the preachers have no message for them. The Primitives believe that salvation is for all who will accept. Many have real revivals where people are saved. The



"Hard Shells" class believe in dreams and visions, as giving their call to the ministry of which many ludicrous instances are told. One preacher tells how he heard three distinct "calls from heaven" when he was going home from a meeting. He located the very place where each call was heard, with the words repeated three times:

"Lige, you go and preach the Gospel."

Three young pranksters still laugh at their climbing up trees and calling out the "heavenly



MISS BERGREN (at left) AND FELLOW-WORKERS  
TWENTY YEARS AGO

command" to the future prophet as he passed their hiding places. No one ever informed him as to the truth.

These preachers are not required to know how to read, or how to preach. Their belief is that the Lord will tell them what He wants them to speak. One of them remarked to a preacher who prepared his sermons, "Now brother, you are wrong preparing your text; the devil will look over your shoulder and read it too, and then go to your congregation and lock their hearts agin it; so it does them no good. When I preach, neither me nor the devil knows what I am going to say."

This ignorance still prevails in this class of preachers, who believe that a little whiskey helps them to preach with "spirit" and power, but there are, thank God, many true servants of Christ in the mountains, who are preaching the Word, so that many are saved under their ministry. There are also many true men of prayer among these people. One who prayed that God would remove a still from his neighborhood, and that very night a cloudburst drove a mighty wave against it and tore it down. God has not left the beautiful Southern mountains without His witness, even though its ministers present the Gospel in ways peculiar to those who are accustomed to decorum in the House of God.

The mountain people readily recognize a preacher with wrong doctrine. A "no hell" preacher will not be received in any church, if they know him as such; nor will they admit Mor-

mons and others who do not believe in the Word of God. They fear any deviation from the simple life. In some parts of the mountains are stretches of country sparsely settled, where there are no churches or schools. In one isolated section lived an old woman who had been to church but once as a child, and had not heard—or at least did not remember that she ever heard the Gospel story. This woman told the missionary that she had not seen a preacher for thirty years. She had a Bible once, but lost it when she moved to Troublesome Bend. She could not read, but the book had been good to put under the pillow in sickness. She wished she had another. The missionary told her the story of the Lord Jesus, and when he came to His suffering and death, tears came to her eyes and she said,

"I reckon 'tain't true—let's hope it ain't."

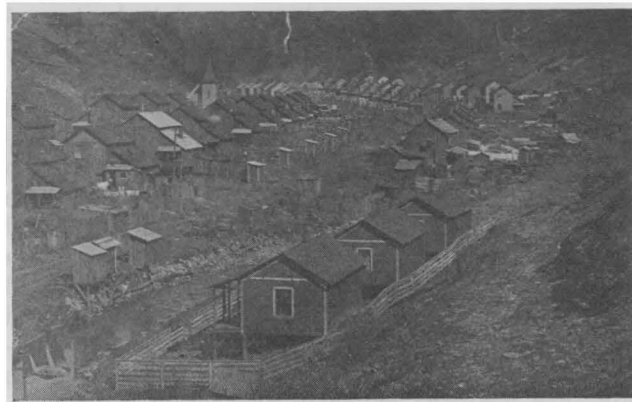
When he finished with the resurrection story and the Great Commission to His disciples this darkened soul believed and walked miles to her scattered neighbors to tell them the story. She said:

"How could I know all this and keep still?"

When the missionary returned to Troublesome Bend, she had gone to be with her Lord but her faithful witnessing had turned many to the Lord.

### Alone in Appalachia

After one month of school, Miss Little returned home. We had about twenty children who wanted the school to continue, but a county school was to begin August 1st, so I decided to give my time to



A MINING CAMP IN THE APPALACHIANS

visiting and meetings. The old church had a bell, and I announced a meeting for each afternoon. Night services were only possible when people brought lamps or lanterns. I invited the women out for afternoons and rang that bell, whose jerky tongue seemed to say, "Come and hear me talk! Come and hear me talk!" The women came, and professed conversion. Alas, they were only *my* converts, but I did personal work with the zeal of a Moody Institute student. When the newness of

my meetings had worn off, the women lost their curiosity and the attendance waned.

One day, I noticed a woman who hardly took her eyes off me during the meeting. But afterwards when I asked if she would accept the Lord as her Saviour, she shook her head and said,

"No, but I want the pattern of that thar dress you got on."

Only the Lord knows the many mistakes I made during those early days. As there was no organ, I used a guitar as accompaniment to our singing. I know now that it was a hindrance, as guitars, banjos and fiddles were considered Satan's tools, being used by Negroes for dances. Never had they heard of hymns being played on either. When my organ came, it was a wonder to all and the guitar was not used for years.

After I had been in Appalachia about three months, Mrs. Charles Hale was sent home from a tuberculosis sanitarium to die, and her husband asked me to come and care for her and their little ones. I could not believe that she had tuberculosis but she said,

"Yes, I have it; I am going to die and I want to be with my children to the end."

I began to pray that God would reward this family with the life of the mother and as I nursed her and cared for the little girls, I saw strength return. God lengthened her life until her children were grown, when she died of sunstroke.

As I needed all the time for my work, I rented an old storehouse, and the owners dug in the mountainside eight feet for a living room which he divided into a tiny kitchen and bedroom. I found a broken stove with one leg, and supplied bricks for the others. The bedroom had a cot, some chairs and a small table. No one could feel richer than I, and no one could be happier. Little by little the walls of my home were covered with pretty wallpaper and the floor with mountain rugs. My tiny kitchen acquired a small sink and table combined. The seats in the chapel were a combination of benches and school desks, and made so that a board at the back of each seat could be raised, forming a long table for school purposes. I had two large closed-in benches with immense drawers, wherein to bestow my goods, clothing and other things which came from friends of the work and which were sent for the poorer people and the children, as well as for myself—things both to eat and to wear.

As the public school only lasted three months, the need of schooling was sad. This little chapel stood upon a hillside, the front being high above the road, while my floor in the dugout was on the ground. As cold weather came on, the pigs came from the village and slept under the chapel. Their noise and stench could not be endured, so

the Lord sent two yellow dogs who drove away the pigs and were fine protectors against other intruders.

When my first helper came she remarked, when she was ushered into my first home in the mountains: "Oh, how lovely! I thought you lived in a shack, and here is a chapel with four large windows and a glass door."

Miss Church was very happy with me, and a truer friend and helper I could not ask. This chapel, seating fifty persons, was often packed to overflowing. Many ministers came here to preach and true conversions were witnessed in this room. I learned a great lesson—not to try to force anyone to be saved, but to let the Spirit of God work. Many of the children professed to accept the Lord as their personal Saviour and even the smaller ones took part in our early morning devotions by praying and testifying. Only the older children could read, and very few had books, so teaching was a problem. Our "reader" was the New Testament. It was a time of rich reward to see the development of their minds. Bible stories were part of their daily lessons. As I told the story, they were to tell what lesson they could get from it for themselves. One girl, in telling the story of Jacob and Rachel, said, "This lesson teaches us to always ask the Lord for sweethearts."

The following story of the loaves and fishes is as it was retold by a boy:

"One day a little boy went fishing and his mother had put up a little lunch for him. He saw a big crowd on the hillside and he heard Jesus speak. After a while, Jesus asked if they had anything to eat, but they hadn't. So the little boy brought his little lunch to Jesus. Jesus looked at it and said, 'There is mighty little of it, but I will use it.' He broke the bread and little fishes, and there was plenty for all. This lesson teaches that, if we give what we have to Jesus, He will let it feed many thousand."

The story of the triumphal entry was quaintly written: "One day Jesus came from heaven to Jerusalem, on a borrowed mule, to be king. The people didn't like Him, but the children did for they put flowers on the road for the mule to walk on, and sang a pretty song to Jesus. The other people got mad and said, 'Did you hear that?' 'Yes.' 'Well, make them stop that noise.' 'No, I won't. If they would hush, the stones would holler.' This teaches us that we should sing, no matter who gets mad."

The story of the flood was told as follows: "God made Noah make a big boat to hold all the animals and people, but only eight people were saved. The others drowned because they would not listen, as the animals did. This teaches that we should listen to good people always."

At the end of the six months, I offered a reward for the most Bible stories they could repeat. One girl handed in forty from the Old and New Testaments.

Reciting verses was first on the program every morning. In six months the older children memorized fourteen chapters of the Bible and fifteen Psalms, beside a verse each morning at roll-call. I have the privilege now of teaching their children in the Appalachia Daily Vacation Bible School; in some cases, I have their grandchildren.

During the first year I was entirely alone and it was a year rich in experiences. The customs were new and strange, but when one becomes used to them, they no longer seem so quaint. In calling one day on an old lady, she asked first of all where I was from.

"Albany, N. Y.," I answered.

"That's a right smart piece, ain't it? Come by train?"

"Yes."

"How old are you?"

I gave some answer.

"Well, have you store teeth?"

"No."

"Make your own dress?"

"No."

"How much did it cost. Are you married?"

"No."

"Never been married?"

"No."

"Got any children?"

"No, I am not married."

"Well, too bad, but you can be yet, I reckon. You are not so old looking."

I asked if she was a Christian.

"Law yes, honey, I was baptized a right smart while ago."

Then she asked me about my religious faith, and said she heard someone say I belonged to the Roman Catholics. When I denied this, she seemed to draw the conclusion that I belonged to some other strange cult. But when I told her that I believed the Bible from cover to cover, this seemed to satisfy her. Later, we became fast friends—a friendship which lasted until her death.

The first weeks in Appalachia will never be forgotten. Every Saturday night there were shootings or stabbings, and for several Saturday nights in succession someone was killed. A man was shot one Sunday morning while we were having Sunday school, and someone called out, "Silas is killed." Everyone in the church ran out, leaving me entirely alone.

The surrounding mining camps were much upon my heart as few had any Sunday school or religious service of any kind. Within a radius of ten miles there were only three camps in which the

mining companies had built churches. In one camp, one mile from Appalachia, we started a Sunday school in an unfinished house and the first year I had services in three places—Imboden, Preacher Creek, and Appalachia, making a walk of six miles every Sunday.

After two years, I thought that some people in Appalachia could carry on the Sunday school with the help of preachers, so I decided to move to a near-by community within walking distance, and open a school. I moved to what is now Andover,



MY FIRST EASTER IN APPALACHIA

rented a house and taught classes that met in the largest room. It was rather crowded, with thirty children, but with the help of Miss Church, we got along by letting the children recite in the dining room. These dear children were religiously inclined, and it was not long till all with two exceptions, accepted the Lord. One morning, after our usual song and Bible period, I asked (feeling a strong working of the Spirit):

"Children, shall we take up our arithmetic?"

"No ma'am," all answered.

"Well, what shall we do then?"

"Let us pray," was the almost unanimous response.

Then those dear children began to pray for a revival, which shortly came. God sent His true servant, a rather unique old man, Mr. Bassett,

who went wherever God sent him. During that meeting, every home was touched, and I have yet to see a place so stirred, in answer to the children's prayers.

From Andover, I moved to Blackwood, a mining camp six miles away. By this time, three other workers had come and they stayed at Andover until I could leave Blackwood in the hands of Miss Jennie Henry. Workers were also located at other mining camps—Stonega, Osaka, Roda, West Norton, Sutherland, Roaring Fork, Pardee, Inman, Imboden and Upper Imboden. As the camps opened for us, we had students come from Nyack Institute and Moody Bible Institute, until we have had over one hundred workers at different times. Some were there only during vacation but others remained longer, and some are still in Virginia, though not in the camps. Miss Collins has lived in one camp, Roda, for more than thirty years.

After Miss Henry came to Blackwood I returned to Appalachia, where a new mission was being built. We moved into the unfinished rooms and different preachers came to hold services in the chapel, part of which was completed.

It would read like a fairy tale, should I tell of the many evidences of the Lord's care. Friends sent things to us, so that we never really lacked, though at times our faith was tested.

While living in Preacher Creek, Miss Church had typhoid fever, and the friends there were untiring in their assistance. We seldom had to cook a meal, as everything was sent in already cooked. Our workers took turns in helping to nurse her, and it taxed everyone's strength, as she was bed-fast seventy-two days. It proved to us the untiring devotion of workers and people.

Preacher Creek was, in someways, different from the other places where I have lived. The revival there touched every home and made us all seem like a large loving family. All came to church and there seemed to be no division among the people—all lived in harmony and love. Three orphan children came to live in my home. One little darling girl, Milford, would often beg me to adopt her, though she scarcely knew the meaning of the word.

"Why Milford," I would say, "your father and mother could not do without you."

"Oh, yes," she said, "they have Gertrude, and Maggie, and Edith, and two dead. They have enough."

"Well," I replied, "you have two dead you say, so you can't be spared."

"Oh," she said, "they were little boys. Mama never had much luck with boys."

She lived with me a long while and the dear memory lingers. She is now mother of a large family, to whom she tells about the time she lived

with me. Her mother gave me daily the choicest milk, called "strippings," and when I told her not to, she said, "The children like the plain milk without the cream, and since I give you milk and butter, we never have to hunt our cow—she always comes home." Cow-hunting was the most hopeless task we could imagine. All the mountains around us were pastures, and no one knew which way a cow would roam. I don't wonder that the Holy Spirit recorded Saul's mules lost and found, as it was really a daily miracle to me that the children found the cows. Some cows would respond to the call, "Sook, heifer," but many would not stir.

In those early days, an amusing incident occurred in the mining camp where Miss McPheeters worked. She was a teacher who assisted (unremunerated) the public school teacher. While I was visiting her one day, a young minister asked us to be witnesses to a marriage ceremony. The young man came in with a red bandana tied around his neck, and on his head a hat which did not fit. The bride, who had not thought much about a wedding outfit, was a shy girl about eighteen or twenty. The minister placed a chair in front of him in place of a marriage stool, and the groom thought this an invitation to sit down. When asked if he wanted a ring ceremony, the young man was at a loss and, turning to a boy with him who wore a large gaudy ring, said, "Here, Sam, loan me your ring for a minute. I'll give it right back."

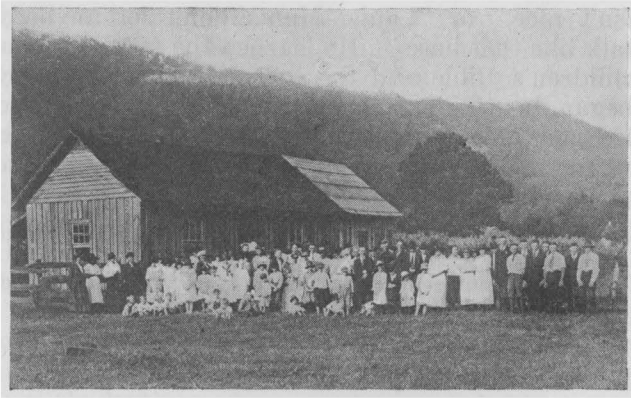
When the minister asked: "John, will you take this woman to be your wedded wife?" he answered lustily, "You bet." The minister turned to the bride with a similar question but she could not speak, and said, "Uh huh."

After the ceremony was over, the groom caught hold of his wife's hand and started for the door when the boy with the ring said, "pay the preacher." The groom turned and asked, "How much do you charge?" When told that he could give what he wished, according to how much he thought of his wife, the groom smiled and said, "I sure do think a heap of her. Here is a quarter"—with the air of a millionaire.

As time passed, our number of workers grew until several camps were occupied and this work was called "The Appalachia Mining Camp Mission." We had no demands for reports which, personally, I had found superficial in my former work. But at our monthly workers' meetings, a secretary wrote down testimonies as to how the Lord had led and blessed—each one—also the trials and failures. These records are kept as reminders of God's faithfulness.

An Archdeacon of the Episcopal Church in Big Stone Gap, Dr. Lloyd, a fine Christian and a

true missionary, invited our band of workers to his home. He had a wonderful ancestry of foreign missionaries, and his son was a missionary in Japan. He assisted us in every way that he could. He had already begun to place Episcopal deaconesses in a few needy places, but when he saw that the church dress was a hindrance, he



THE FIRST SUNDAY SCHOOL AT KERMIT

urged them to use ordinary clothing, which he did also, except in his own church. In this way he won the love and esteem of all.

Dr. and Mrs. Lloyd gave us a delightful time of fellowship. When he asked me how we were supported, I told him that I asked of each mine superintendent for a rent-free house, electric lights and coal, but for salary the workers trusted the Lord, who always supplied our needs in wonderful ways. "How can you maintain love and harmony among them all on this basis?" he asked. It never had occurred to me to look for trouble along this line and I said, "Why, the ones who come here are willing to put up with some difficulties as their invitation to the work includes hardships, poverty, dirt, misunderstandings, and the winning of souls. In not one case has the applicant been discouraged."

In all the years the Mining Camp Mission existed, there was little trouble among the workers. Of course, at times there were disagreements, but our workers were most untiring and never once was a reprimand necessary for neglect of duty; instead, necessary lines were drawn to prevent their overdoing.

Nursing was necessary and many nights were spent by sick beds. There is a mountain custom, whenever anyone dies, for neighbors to sit up with the dead all night; in some cases they sing hymns. One of the few laws enforced was that, when tired out with the living, the workers must let the people of the place "wake" with the dead.

As new mining camps opened for workers, our family increased until fourteen camps were manned. From these our workers gathered

monthly for conference and prayer so that we often had thirty at our table for two days as they could not return the same day on our little interstate train. These were times of rich blessings and refreshment.

The reports, which are very rich in experiences, show how wonderfully the Lord fulfils His promises. Some testimonies were quaint and mirthful, showing the crude initiation into the strange ways of camp life. Some workers learned quickly the ways of our people but even at that there were some misunderstandings and mistakes.

Once I was asked to take a little girl eight years old. I went up to Roda Camp to see her and decided to adopt this little darling and gave her my mother's name, Elsa. After six months another little girl was added to our family. She was one of our Sunday school scholars, and after the funeral of her step-mother, the motherless little one, Olive, ran up to the Mission and her father finally gave her to me. Two years later, I also adopted her little sister so that my home was blessed with three little girls. They were dearly loved by all our workers. All three grew to sweet womanhood, and married: It pays to invest in children, and if my health allowed, I would gladly open my home for more of God's little ones.

One day in school, the children were told to write the full names of their parents. Little Olive wrote, "My mama's name is Miss Ellen Bergren, and my papa's name is Mr. James Skidmore." It never occurred to her that anything could be wrong with it. The teacher, who was also one of our Sunday school teachers, handed me the slip laughing.

Another time, during presidential election, all the children were having a mock election. When Olive's name was not among them, she was asked



THE KERMIT CHURCH AND "PARSONAGE"

why she did not vote. "Well," she said, "I am what mama is."

"Well, what is that?"

"I can't spell it but she is a perditionist (meaning prohibitionist)." The other children thought that must be all right if Olive's mother was that.

A child asked Elsa one day where her father

was. She answered that she did not need any father.

"Well," insisted the child, "who gets the 'vittles' for you?"

"Oh," said Elsa, "we just pray and God sends us all we need. We don't need any daddy."

As this was a new way of support to this child, she wanted to know more about it. So Elsa, having witnessed the almost numberless answers to prayers both for food and clothing, spread the truth among her schoolmates about a life of dependence on God.

There was nothing too hard for these children, and I often feared that their faith would have a severe test. But today, I cannot remember more than once when the waiting for an answer seemed to be so long that they would ask, "Why don't God answer? We have asked Him." They were told that God sometimes answers in the negative.

Out of their small weekly allowance the children tithed faithfully. It was made a rule that each unkind word was to cost the speaker a penny. This started a turn for the better as it put an end to petty quarreling.

One day Olive came to me very much wrought up, and said, "Mama, I've got to lose some money. I have to tell Elsa a few things." She told me the trouble and that was the last I heard of it. Perhaps she did not feel that the few words she would say would be worth the loss of her pennies.

When little Faith was five years old, she began to go to the chapel part of the Mission, and conduct services alone. It was touching to listen as she prayed, gave out hymns, and sang lustily to an improvised accompaniment of her own. Her keen musical ear would not allow any discord, and at six she had made up several compositions entirely herself. The older girls taught her some easy tunes and to these she put her own words. One, which she was always asked to play for visitors, ran like this:

Jesus comes; Jesus goes.  
When He comes He stays a little while;  
When He comes, He goes.

One day a little girl of six was left on our front porch and was told to stay there until someone came. When we found her there, she said that she had come to stay with Miss Bergren. She was a robust little one and said that she could work well, and that at Elly's she did "every lick of work." I asked why Elly did not work and she answered, "Oh, she was sick and lazy till she died." We tried to find out who Elly was, but no one knew; we only learned that Jim brought the child to us and told her to stay. We could not find out who either Jim or Elly were. So the child remained. All she knew was that her own name was Nancy.

A little later a little boy was brought to the Mission. Next day he came down with the measles, and Nancy caught them too. Everything in the Mission was new and strange to Louis. He had never heard the name of Jesus except in swearing, and our Mission was like a new world to him. The little girls were his teachers, and we could often hear them say, "Louis, you must not say that, it isn't nice," or "Louis, Mama don't let anybody talk like that here." He learned the stories in the children's Bible and the little missionaries truly began in virgin soil. Louis loved to sing and learned quickly. Like Faith, he used his own words and tunes, and as he sat in a swing on the porch he would sing with all his might:

Jesus is good, He wants all the people to come to Him  
and be good.

The people don't want to come; no they want to be bad,  
poor little Jesus.

The children often played Sunday school, and Louis liked to be preacher.

Other children were brought to the Mission, but with the work of the mining camps and incoming workers to place, we could not keep them all. For a time we had seven and a worker volunteered to be their teacher.

In my earliest years in Appalachia, I had many opportunities to visit other communities and assist in meetings. With a little baby organ (a great wonder to many) I led the singing, and many were helped to trust in God for their salvation, rather than trust in good deeds, good feelings, in something imaginary, such as a vision of light or hearing some voice, or in emotion created by a song. These are often accepted as tokens of the New Birth, without the person knowing anything of God's promises and the way of life in Christ. The greater number of backslidings can be traced to the lack of knowledge of the Bible.

The first mission building soon became too small for our large family, so, little by little, the addition of rooms began. The last was built when it seemed best to put the growing work in the care of stronger hands.

Everything was clear to both parties. The understanding was that these four rooms were to be built for me, as the first money of \$500 was given for a rent-free home, so the givers would still wish to have it so. They would not hear to any other arrangement, and the gentleman with whom I dealt said that there would be no trouble. So we began building the rooms, but, alas, when we were half finished a letter came from his headquarters that I must sign over the whole without any clause as to my reservation of rooms. The readjustments came as a remarkable answer to prayer so that the work then continued until regular ministers and nurses were stationed in

the mining camps. The spiritual workers left the field and so-called trained social workers replaced the Gospel with classes for domestic science, nursing, and other good projects that are still not up to the highest standard of a missionary who seeks to lead souls to God.

When it seemed wise to leave the Mining Camp work we moved to Kermit, Virginia, where we built a house and chapel used for school and church work. Since a county school has been built here, the chapel is used for church services only. It was a needy place, seven miles from any other churches and schools to which no one could walk on the impossible clay roads in the winter. It was sad to leave so many wonderful friends behind in Appalachia but as churches of three denominations were there it seemed right to go where there were none.

The first years here were constructive in the beginnings of many kinds of classes for grown-ups as well as children. A tabernacle was built in a shady place where services were held in summer, and little rustic cabins were built for classes. In all the schools conducted by our workers the Bible has a large place, and hundreds of verses have been committed to memory by the children. There were very few Sundays when we did not have from one to three preaching services—morning, after Sunday school, afternoon and at night.

An unknown preacher, who had had a marvelous success in his last revival in a neighboring community, came to hold revival services in Kermit and filled the church to overflowing every night. He swayed the people with a hypnotic power, and all our folks were converted over again. Then he wanted to build a church, but as long as he could have the church free, the people decided not to build. For six months or more, they followed him wherever he preached, going in trucks to distant places. Religiously, Kermit was ruined. No one knows the anguish we endured during this time. It seemed that everybody was running after the man except a few who did not believe in him or his ways.

The large crowds had caused much damage to the church building which had settled over six inches so that every window was tilting. Our pipeless furnace had to be cut off several inches as the register projected above the floor. The

lamps were ruined, chairs were broken, and all was in a pitiable condition. It seemed impossible to bring back the former life.

One day, in late summer, I stood on our front porch. I was tired and worried, and my heart cried out: "O God, take me away from here. I can't do any more here, my people love excitement more than reality, and some other place needs us more." An answer came so real as to be nearly audible: "Child, do you want to leave now? I have none to stand in The Gap for me. They have not gone back on you but on Me. Will you still go away?"

I fell down on my knees, crying out, "O my Lord, if you wish me to stay here, I will never again ask to be moved. I am ready to stand in The Gap if it is Thy will, as long as I live."

As a shower refreshes the parched earth, so like a miracle God began to move. The preacher got in trouble with a member of his former followers, and the church in an adjoining community asked him to resign. A shame-faced people came back to Kermit church, and in a most miraculous way, things began to be normal again.

About two years after this experience, when some had forgotten that this preacher was still abroad, reports came that he was in jail. One day there was a knock on the door and there stood the same man. I cried to God for wisdom to handle the situation. Then I told him plainly that he had stirred up confusion, and scattered our people to such an extent that some were worse than ever before. He wanted to gather the people in Kermit, so as to draw the members from Cowan's Branch (the church in the next community where they asked him to resign). But since his motives were wrong I could not allow him to preach anymore.

I have only touched the borders of the years. A veil has been drawn over many sad experiences, and I have touched only a few of the many which have been true miracles. May the work go on and on in different ways and places, doing the true service through many of our missionaries who are claiming the promise that they will bring forth fruit even in old age. May the Lord who has done so much for this work in these thirty-six years still carry on the work after He has called us Home.

# A Christian Philosophy for Rural Work\*

By FRANK W. PRICE, Nanking, China

*Head of Department of the Rural Church,  
Nanking Theological Seminary*

A PHILOSOPHY of Christian rural work is now needed. Interest in rural reconstruction and the betterment of rural life is rising like a mighty tide all over the world. The Christian Church is aware of its opportunity and responsibility in meeting the needs of the "rural billion," especially in less privileged lands. Government and social agencies are promoting large-scale programs. What should the Church do that will be unique and fruitful?

Many Christian missionary institutions are adding departments of rural service and are beginning new rural experiments. Small groups of Christians are answering calls of need from rural areas. Special types of training are given to those preparing for rural service. In some countries governments are looking to Christian organizations for special assistance. Agricultural missions and the rural church are an essential part of the world Christian movement. Christian individuals and groups must have a clear vision of aims, definite guiding principles, a firm underlying philosophy of Christian rural service, and a faith in their cause, if the Christian Church is to make any distinctive contribution to the remaking of village life in harmony with Christ's ideals in the twentieth century.

Ten guiding principles must be vital elements of this philosophy. These may stimulate thought among Christian rural workers, especially in the lands of the younger churches.

1. *We should be openly Christian.* Christians or groups of Christians engaging in rural service should be openly and fearlessly Christian. As Christians we have a distinctive faith and mission and our work should reveal a distinctive spirit of a fellowship and a unique power because of their allegiance to Christ and His cause. We should not hesitate to express our Christian purpose, to seek opportunities for witnessing to our faith and experience, and to work unreservedly for the building up of a Christian fellowship in the community.

2. *We should help to meet rural needs.* The Christian group should be seriously concerned with the needs of individuals, of families, and of

villages in the rural community. Governments are meeting some of these needs; non-Christian agencies are meeting others. But unmet needs are legion. The Christian group should study its community, select the greatest needs, and do what it can to meet them through promotion of good causes, pioneering in new fields, holding up Christian aims and ideals in social change, or through the leadership which the church contributes. It should seek, above all, to meet the deeper moral and spiritual needs of individuals and in society.

3. We must see the rural man or woman as a complete personality; we must see village life as a whole. In the words of the Jerusalem declaration: "Man is a unity, and his spiritual life is indivisibly rooted in all his conditions, physical, mental and social." The Christian Church should reach men, women and children and seek to influence them in all their family and social relations. We want to make better citizens, citizens of the community and of the nation, Christian citizens. The various aspects of rural service must be integrated so that the whole life of the community is improved. Rural Christian leaders should see more clearly the relation between the many factors in rural betterment—health improvement, higher standards of living, richer intellectual life, better community organization, the development of stronger character and more unselfish leadership, and more vital Christian experience, because they see each person as a whole and rural life as a whole. Our task is to arouse the desire and the will for a better life, and to show the way to wholeness of life—in the Christian sense, salvation.

4. We should attempt a limited program of high quality. The program which a Christian group or a church in a rural community should attempt will be determined by the leadership and membership available; by the method of organization and financial resources, by the opportunities presented for service, and by the faith and spirit of the group. The aim should be to work intensively rather than extensively. It is better to become intimately acquainted with one small rural community of fifty to a hundred villages and to do a fruitful and lasting work than to spread in a

\* From a paper issued by the Agricultural Missions Foundation, Inc., 156 Fifth Avenue, New York.



superficial way over many hundreds or thousands of villages. Good, intensive work, done intelligently and effectively, will be in the end the best kind of extensive work. We should aim at quality rather than quantity of service. We must resist the temptation to promote the kind of work that can be "shown off" to visitors. We must see the value of little things well done and of unpretentious service with results that may not be immediately apparent but that are of lasting value. No matter how limited the area of work or how simple the program, we should combine scientific knowledge, the best educational methods, and Christian devotion and sacrifice in realizing our aim of essentially good and permanent work.

5. We should go into the villages and live among the people. Christian rural workers should continually go among the people and not wait for them to come to the workers and their institutions. Christian work in a rural community must be deeply rooted in homes and village groups. The central institution, service center or church building may be a meeting place, training school or house of worship, but it should draw people out of their homes and villages only to send them back to serve and to transform their homes and their communities. We must go "deep into the villages" (to use the Chinese phrase); spend days and nights in the villages, live among the rural people, share their joys and their sorrows, sacrifice and endure with them. The ordinary rural worker will not do this, or he will attempt it for a short period and then want to return to the more comfortable life of the market-town, the county seat or the metropolitan center. The constant temptation is to do rural work from an office or by occasional trips into the villages. Followers of Christ, our Master, should be willing not only to go among the rural people but to stay among them. If we can do this, we shall have an assured place in the remaking of rural life.

6. We should stress personal relationships and small group organizations. What is the Christian approach to the villages? First of all, through genuine friendship; then through unselfish forms of service, and finally but exceedingly important, through the organization of small, voluntary, co-operating groups. These groups should aim to meet some definite need of the group itself or of community life. They should be self-helping and self-directing from the beginning with such intimate and expert counsel and training from the outside as may be available. They should not be mere formal organizations but should be warm with the spirit of friendship and should give a broader and deeper meaning to those personal relationships in family and social life which are essential to the preservation of rural society.

7. We should make large use of local resources. The ordinary Christian institution or group cannot command the financial resources which governments and some non-official agencies can command. The Christian group must make large use of local resources and develop local initiative and leadership as much as possible. The village people themselves must have a large and growing part in the working out of local programs. Any help from outside should be used to stimulate and encourage local planning and effort. Only thus can the rural church hope to become rooted in the rural community.

8. We should cooperate as much as possible with other agencies and groups. Churches and all Christian groups should cooperate in every way possible with government and other agencies working for rural welfare, but must not sacrifice or compromise their Christian faith and principles. Following the inspiring example of Bishop Grundtvig of Denmark, the Church should help the government to "revive the national spirit" by teaching Christian ideals of patriotism and by building up the morale of the people. Where other organizations in the community are meeting a need, we may cooperate or support their work; where a vital need is not being met, we may help to arouse government attention or community interest and to organize the people to help themselves; frequently we may introduce outside agencies and institutions for rural betterment to the local community or bring groups in the community in touch with outside agencies which might assist them. We should do all in our power to develop a community spirit, and community cooperation. At the same time, we must stand upon *Christian* ground and never deny our Christian purpose and principles.

9. We should constantly stress the moral basis of rural reconstruction which is hindered by powerful forces of selfishness and greed. The Christian group should be united and daring in its opposition to all evils which it sees in individual and community life. It should openly proclaim Christian teachings in the face of any wrong and injustice even though such a stand may cost persecution and suffering. It should strive continually to strengthen and to organize effectively public opinion and common effort against community evils and against all forces in and out of the community which are hindering the fullest development of community life. It should preserve and strengthen the best traditions and customs in the villages and build upon the worthy spiritual elements in the cultural inheritance of the people. It should call the rural communities to moral and spiritual life and ideals as well as to material advance and, through the teaching and the power of

Christ, seek to regenerate as well as to reconstruct the lives of rural peoples.

10. We should build up the church, which is the permanent expression of the Christian faith and spirit in rural rebuilding. Hence we seek to bring together in group worship, group study, group fellowship and group service, all Christians and all seekers for Christian truth in the rural community. The guiding, teaching and building up of such a group becomes an essential task in Christian rural work. It is not enough to live and to serve as Christians in rural communities; we must also find and win comrades in the Christian faith and life and bind these together into a strong brotherhood. Ministers and lay workers must be found and trained to serve in such a church. A church-centered program, broadly conceived and wisely carried out, will not divide the rural neighborhood but will help to unite it, and will con-

tribute something vital and unique to all the rural reconstruction in the community.

We look forward to the day when there will be in every rural community throughout the world a strong rural Christian Church, deeply rooted in rural culture, serving community needs and transforming community life, united in prayer and in fellowship, teaching a real love of country and releasing the spiritual possibilities of the villages, indigenous but also vitally connected with the Church of Christ—historic and universal. In a fellowship of rural churches around the world, a fellowship of Christian farmers and their families, a brotherhood of men and women who are helping to feed and to clothe the world and who worship God and serve His Son, the Galilean Carpenter-Farmer, lies one of the greatest hopes of world peace. We must build up the rural church in all lands, among all peoples.

## The New Urgency in the Congo<sup>\*</sup>

By REV. MOTTE MARTIN

**D**R. JOHN R. MOTT, after personal investigation, has declared that a dollar goes further and accomplishes more in Africa than in any other field which he has visited—and he has visited them all! Of all the fields I know, there is none more seriously menaced and which so urgently demands your sacrificial interest and prayers as the Congo!

The Southern Presbyterian mission during the first five years of this last decade (1928-1932) received into the communion 9,455 carefully instructed and probation-tested converts—but during the last five years (1933-1937) received 19,205 communicants! Note the astounding rate of increase—and know that we have over 35,000 now under preparation, already enrolled in the catechumen classes, also being tested. Open doors wide open—thronged with needy supplicants begging to be taught! Over 2,000 preaching points daily trying to tell of the Way, the Truth and the Life—with yet hundreds of other villages and groups still on our waiting list begging and pleading for teachers.

In addition to direct evangelistic work, we are cooperating with the Colonial Government in their nine-year educational program which permits us to use the Bible throughout. The average attend-

ance of those thus studying our Bible is about 40,000 pupils! Hundreds and hundreds of our converts are coming out of these schools yearly, and as we wish to have a “self-supporting, self-governing, and self-propagating Church,” this is our hope for deacons and elders and pastors, for all such must be intelligent and have clerical ability to qualify.

The theological seminary at Mutoto is the largest in the Southern Presbyterian Church, with the students all married, thus giving the wives an opportunity for special training, and through required plantations and gardens able to be largely self-supporting. All must teach the village (or “bush”) schools; they must speak some French to pass government inspection; they must know how to lead and instruct their congregations in singing; they must be adepts as soul-winners; as well as able expositors of God’s Holy Word. All applicants must have had their station (high school) diploma of nine years schooling as a prerequisite for entrance!

The mission’s medical work is also indispensable, in that it breaks up inherited superstitions of the Voodoo and of animism; it continually wins the loyalty of entire villages; and affords countless opportunities for personal soul-winning. The five hospitals have over 300,000 native visits

\* Reprinted from *The Christian Observer*.

yearly; they perform hundreds of operations; care for all epidemics and scourges; besides caring for over 2,000 lepers. The health of the missionaries and of our thousands of workers is dependent upon them and answered prayers; and neither priest nor pauper ever calls upon them in vain.

The mission is now attempting to minister to over 45,000 communicants, all of whom were not only received into the church after long instruction and probation, but are statedly tested and approved at each communion season, as to whether they are "doers of the doctrine." Using the old Scotch "token" system, we give a ticket only to those whose lives are dedicated and obedient to Him.

"How then," you may ask with others, "can it be true that our mission is seriously menaced, as was stated in the opening paragraph of this letter?" The answer is that the mission is both under-staffed and under-financed! The average age of the present missionary group is past fifty, without any younger men being trained to take our places, and with an actual decrease in numbers. More pertinently, the mission has succeeded and expanded, so that at least twenty more workers are needed to maintain the previous degree of efficiency. Among other extensions the mission has been forced to open up two more stations (there are seven now), thus withdrawing missionaries from already over-worked stations to man the new ones. The scattered village groups which we control have increased from 1,100 (1928) to over 2,000 now, and we must visit and care for these regularly. Every department of our work has been enlarged, improved, extended, increased in our attempt to hold our own; so that each missionary has far more tasks than either his health, or the good of the work, can justify.

As to financial support—the peril is even more grave, but I trust not more hopeless! The facts speak for themselves, for we have less than one-half of our previous budget, and just a little more than one-third. The actual figures in Belgian francs, the currency of Congo, are as follows: Before the depression the American Church gave us \$65,212 which dropped to \$25,000 during the depression. Simultaneously, the exchange rate fell from thirty-five and one-half francs per dollar to twenty and one-half francs, so that the actual amount in francs dropped from 2,315,026 francs before the depression to 512,500 francs—less than one-fourth of what we needed! This lowest figure has been raised little by little until, with the addition of two new stations, we now receive francs 861,097 (\$29,693 at 29 francs to the dollar). If your church budget, or your business, or house-keeping budget, were suddenly to be cut down to one-third, how would you get along, especially

if you had to care for large expansion and increased needs?

Belgium has launched a new educational program for the Congo, which provides for nine years of education, but sub-divided into three-year periods. For the first three-year period, the law looks forward to the establishing of little chapel-schools in every small community or tribal group, and the law further provides that any cult or confession, whose teachers are qualified to teach the first three-year part of their curriculum, shall have the full protection of their laws; and furthermore, that the people of that group or village shall be protected in their choice of such religious teacher. Even previous to the promulgation of this law, every station had scores and hundreds of such villages on their "waiting lists," for whom we had no money in our budget nor prepared "preacher-teachers" well enough trained for such positions.

The priests and nuns, who are now encountered everywhere, have made the situation far more acute still, for on arriving in a village where no Protestant work is manifest, they call the village head men, demanding in the name of the law that all the children be turned over to them for instruction. The people, loyal to us whom they have learned to love, protest that they are Protestants, and that they are looking to us and our Church for instruction. So the priest departs, threatening that when he returns some weeks hence to find that no Protestant teacher has been installed, he will establish his own school and chapel, or else indict the chief for lying and obstructing the colonial program by leaving his children uneducated. Alarmed, distressed, the chief and his people, scorning inconvenience or season, rush into the mission station demanding the teacher for whom they have awaited so long. Alas and alas! Our little remnant of a budget has already been stretched beyond the breaking point, we can do nothing. So the priest enters, propaganda begins against the heretic foreigners, gifts and school supplies are lavishly given, and even threats and blows and unbelievable ruthlessness are employed to prevent the people from visiting us or hearing the Gospel message.

Nevertheless, the people are remaining loyal to the Evangelical mission, and many are enduring great sacrifice and poverty and suffering in those places where we do not desert them. But in the rapidly growing number of those villages which we cannot "occupy," the priests are locking and barring the doors against us and religious freedom, so that in areas dominated by the priests for ten years, the children have even hooted the passing missionary, an almost unheard of rudeness for the native Congolese. My conviction is that if our Church does not awaken and soon, God will not hold open the doors another ten years.

# Effective Ways of Working

## Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

### Do Personal Work

A state Communist leader once came to talk to a group who at the time included members of the national staff of a Missions and Christian Education Board.

I remember clearly his statement that a member of the party in good standing, working full time at a job, was required to give four full evenings a week to Communist activities, meetings, propaganda, or other work for the party.

At the time it struck me that if Christian church membership involved that, our active membership would hardly be worth counting. And yet—would it not be a minority as effective in its contagion as Communism? More so, because of its spiritual life, light and reality!

There are people who are giving such service for Christ's cause. If we note some of them, it may help suggest some avenues of personal service for ourselves — personal missionary service.

North of Sault Ste. Marie, Ontario, Canada, runs a gravelled road due north. Twenty-five miles out it ends. From there to Hudson Bay there is nothing. It is still pioneer country up there. The "bush," which has grown up after logging, is forest again and here and there is a little log cabin. Small farms are being cleared. Russian, Finn, French, English stock—they are pushing the wilderness back. Along that road every Thursday evening, while the road is not blocked with snow, there goes the circuit pastor and his wife, to hold a service for all who will come to the tiny chapel in a little settlement. It is the only contact

with Christian teaching and fellowship those people have. With the pastor and his wife, go several other members of a town congregation to "help with the singing," to give an increased sense of fellowship, to make a hard trip easier.

*There are services within reach of most of us, where our presence might mean the difference between success and failure. Search out one such piece of Christian work and give an evening a week to it. It will increase your worth to your own church. It will encourage your worker-in-charge. It will carry forward the missionary task of your church.*

\* \* \*

Over in Boston lives a missionary woman, retired from India. She is hard of hearing and the possibilities of active service seemed at an end. Yet she pluckily undertook to learn to write Braille. With painstaking care she has worked at translating into the familiar Hindi of the field of her labors, stories being used in Christian education. Then with meticulous care she has pricked into the raised dots the story or the Bible passage or message for the blind to read. Hindi Braille! Her days of service over? Retired? She is opening the eyes of the blind as surely as she did in the days of her medical service in India.

*There are services you can render in preparing materials for use in mission fields at home and abroad. There is that ever-present implement—the needle. There is the hammer and the paint brush and the saw. There are books to be collected, magazines to be gathered for use in prisons. And by the way, if a*

*magazine is not suitable for a boy in reform school, is it suitable on your own library table?*

\* \* \*

In one of our smaller cities lives a young woman with a love of music and ability as a director of singing. The paid music leadership of her own church leaves no room for her to use that ability, but she does not find that any excuse for leaving her talent unused. She found that a group of children in a mission church in the same city were eager for a children's choir and one evening a week finds her busy training her sweet-voiced group. Sunday evenings they form the choir for the service of the church. Anyone who has had much to do with a choir knows the number of hours she must put in outside of times of actual contact with the children; planning their work, choosing music suitable for various occasions, solving problems. She is doing far more than training a children's choir. She is leading a group of underprivileged children along a path of beauty; she is enlisting and developing their abilities for Christian service, she is giving them a warm, vital contact with her own Christian personality.

*There are children from coast to coast, from northern border to south, who are crying out for Christian leadership. Children in city, in village, in country and mountains, needing a contact, if only once a week, to guide their activities along worthwhile lines and to give them definite contact with Christian personality. You can render vital service if you are willing to give an evening or two a week to it.*

What, you say, has local church work to do with missions? Who said local church work? Whenever you step out of *your own local church* environment, to go to the aid of a group not able to provide its own leadership, you are in a sense engaging in missionary activity. We have left too much home missions work to the overworked members of our home missions staffs. Too many of us fail to see, that beyond our financial support of home and foreign missions which provides the continuity of work and workers, we still owe the gift that is more difficult to make—the gift of our own time and talents in direct personal service. When we render such service, we grow in understanding and in power. We speak with authority as we seek to enlist the members of our local church in a deep concern for the work of the church at home and abroad.

Our cause is not to be compared with the Communist cause. Shall we, then, give it a lesser devotion?

### **Give Full Measure — Running Over!**

A visitor to a Christian Center in Ohio, where children of migrant onion-field workers were being kept and cared for during the day, found three young women doing a tremendous piece of work. Faced with appalling need on every side they were reaching out to the full limit of their time and strength to bring health and Christian teaching—the touch of it that was possible—to as many children as they could in the weeks during which the Center was maintained.

Children, utterly worn out with the attempt to sleep on hard boards in bare shacks with no netting to keep out the hordes of mosquitoes, were put to bed under mosquito-netting on a mat in the grass, and were allowed to sleep as long as they would. Children suffering from the ailments that come from lack of food, no milk, and few of the nutritive elements needed, were served a hot lunch at noon.

To feed these children at the Center one nourishing lunch a day, the churches of the county—one church each week—undertook to collect what was needed.

But at this point came a failure which, to the visitor, seemed rather embittering. In spite of all the wealth and all the powerful modern automobiles owned in those churches, not one person could be found willing to deliver those supplies to the Center. After a week of exhausting work, heartbreaking in some of its revelations, those three girls had to collect and carry to the Center, unload and store away, all the food supplies for the following week.

Can you not imagine the women of those churches saying as too many of us say on similar occasions, "We've collected the things needed. It seems that the least they can do is to come after them!" It would have been a little thing to those church people, taking long drives to cool off in the hot summer evenings, to load the car and drive in the direction of the Center. A heavy burden they put upon those tired workers by their failure to do so.

Many of us will be involved in projects of one sort and another, collecting that which we would share, and getting it to those with whom it is to be shared. In planning such enterprises, let us remember that full measure—running over—involves finishing up the project ourselves, not leaving part of it to weary workers who are glad to have our gifts to distribute but whose joy would be the greater to have full measure of help.

### **Creating Public Opinion**

At a recent conference on missionary education in Chicago, one woman got up and told about an experience a friend of hers had. The friend, a lover of music, had invited one of the most famous singers of today, a Negro woman, to be her guest at dinner in her apartment in a northern city. The other occupants of the apartment house had combined to force the agent to refuse to re-lease her the apartment. The friend had to

move out. The woman telling about it, said that she and her family were utterly ashamed of belonging to a community which could do such a thing. She spoke very feelingly about the sense of contrition which comes to one in the face of circumstances like that.

First, let us rejoice in the growing number of people who have a deep sense of shame and contrition at the possibility of such action.

Second, let us see what we can do about it. There is a deeper problem than that of bringing public opinion to bear upon the agent and the dwellers in that apartment house. The editor of these pages was aching to ask in that conference, how many persons there present had ever entertained a Negro person as a guest in their homes.

For after all, there lies the root of that particular trouble. To entertain a Negro guest was such an unusual thing in that community that when an apartment house dweller attempted it, she had to give up her apartment. The next step for all those who feel contrition, is to make the entertaining of Negro guests such a common observance in their neighborhood that it will cease to draw attention and to cause unfavorable comment.

There are few of us who can make our voices heard in breaking down racial prejudice. But as has been the case since time began, *What you do speaks louder than what you say.*

Why not plan during this next year to take a person of an unaccepted racial minority in your community to at least one of your missionary meetings as a guest. That is one of the easiest steps, for there at least you find some persons theoretically if not in actual practice believing in racial equality.

Why not have as a dinner guest at least once, the most interesting person of another race whom you can secure. Make it a real occasion. Invite your guest because of a common interest, or because of some accomplishment along lines in-

teresting to some member of your family, or because the one invited is a stranger in this country, or because you are working together on a committee and want to spend the evening working together. The invitation must rise out of a real desire to have that person in the midst of your family and must be a happy experience for all involved.

Why not have as your house guest at summer camp someone of another race? Students in this country might find that a real experience. A boy interested in the same hobby as your son's might bring more than pleasure in doing things together.

Why not help your young people to take with them to summer conference as a member of their own group, some young person of another race or nation whose own church will not be sending a group and who would be lonely going just as an individual?

It is through the doing of these things that you are really creating public opinion. To make the desirable so common in actual experience that it will be "the thing to do," will be more effective in creating a friendly world than any amount of mere talking about it.

### Best Use of Question Periods

Who has not been at some meeting or other upon whose program appears "Address, by So-and-So" followed immediately below by that fatal line, "Discussion." The presiding officer rises, bright-faced, and turning on her charm like a lamp, proposes, "Now I am sure we all have many questions we want to ask Miss Jones." Dead silence. "I have one myself," says the officer smiling. One wonders how much of the period of the address she spent in trying to formulate it! Miss Jones answers it with enthusiasm. Dead silence again.

The "Discussion" on this program was a flat failure. It couldn't have been worse. Yet that is exactly what happens ninety-nine times out of a hundred when questions are called

for following an address. Can we do anything about it?

We certainly can. In the first place we can recognize the fact that most subjects presented by most speakers do *not* stimulate discussion. Unless we are sure that discussion will be stimulated, we should not plan for it or announce it. It is often a lazy idea on our part, for by it we have avoided having to build up the program in line with the speaker's theme. First then, do not plan for discussion unless you are sure it will be spontaneous and valuable.

In the second place, there is the subject or address or speaker which should stimulate discussion under ordinary circumstances. Plan for discussion in that case and announce it. But be alert. If the speaker fails to stimulate discussion, if the address has a tone such that its message will be lost if followed by discussion, if circumstances prove such that the audience cannot enjoy spontaneous discussion, if the majority will not want discussion although a few are eager for it, rise gracefully to the occasion with a statement which reverses the proposed program arrangement. For instance, "We had planned for discussion, but I think we all agree that we should prefer to close on the note Miss Jones has sounded. Some of us will want to talk to her further, quite informally after our meeting." Or, "Miss Jones has answered in a remarkable way the questions we had thought of asking. Suppose we just omit the discussion period and have an informal chat with her after we close." Second, then, be alert to eliminate a discussion or question period you had planned but which you come to feel will not be wise or effective.

In the third place, develop a technique for drawing questions. An interdenominational conference of children's workers, where each was a stranger to the other, had a most lively question period. At the outset of the presentation the group listening was asked to keep paper and pencil in hand and to jot down

during the address, questions, small or great which occurred to them. These were collected at the close and given to the speaker. As they were answered by her, other questions began to be hastily written and passed forward. The question period had to be brought forcibly to a close. Another method is privately to ask several clear-thinkers among the listeners to jot down questions during the address or presentation, and to be ready to ask them. It stimulates attentive listening to do this and if the group is merely shy about starting questions a number of questions like this to begin with often sets things off to a good start. Still another and very good way is to have, either in the preceding open meeting or in the officer's meeting a pre-discussion of the speaker's theme. Some definite things the group would like to find out may be determined and thus questions prepared. Or for those who read a great deal, stimulating questions regarding the point of view of some author who writes on the subject may be proposed. Avoid like poison the trite and banal question. There is nothing sends a speaker into a fatal "spin" more easily than a question like, "Do they eat with their fingers?" after she has presented a picture of the terrific problems faced by the women of India in emerging from centuries of ignorance, superstition and binding custom. Third then, where discussion is legitimately planned, decide definitely on the way in which questions are to rise and make some suggestion as to the type of questions which will be helpful. Bring questions or discussions to a prompt close when time is up or when desire for further questioning seems about to lag. It is a good principle in question periods, as in recreation, to stop short just before people are ready to quit.

Question and discussion periods rightly used are excellent. You can become more expert in using them helpfully if you study the reasons for your success or failure and try again.

## BULLETIN

# Council of Women for Home Missions

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

### TAMBARAM SPEAKS FOR HOME MISSIONS

BY REV. HILDA L. IVES

The third International Missionary Council which met at Tambaram, India, in December, 1938, made history. For the first time in the record of ecumenical religious councils the majority of the appointed delegates were representatives of the colored races. To be exact, there were eight more colored delegates than there were white delegates. This fact has far-reaching implications for the missionary cause. In the first place, it means that the Christian Church is now so deeply rooted throughout the world that it has taken on the semblance in color and in dignity of the family of nations as God created them. God is an artist. With the dawning of a new morn He paints His skies with iridescent hues. With the flaming rays of His dying sun, He sets His heavens aglow with glorious color. Such a God would naturally create His children, His family of nations, a colorful people. His Church is a colorful church, beautiful in the warm shades of brown, yellow, black and red, with enough white to make a perfect harmonious whole. This was shown to all Christian leaders who saw the Universal Church assembled in the beautiful new auditorium of the Madras Christian College at Tambaram. The Ecumenical Church which represents Christendom fairly in the future will consist of inspired harmonious leaders blended into a colorful unity of faith.

In the second place, the predominance of colored Christians means that at any time there is unanimity of opinion upon the resolutions of findings presented

for action to an ecumenical conference, those delegates hold in their hands the deciding votes that can establish their interpretations of spiritual truth and that can express their spiritual ideals in Christ. I do not know that there was any time at Tambaram when the colored delegates as a whole were in opposition to the white delegates or when the representatives of the younger churches were in disagreement with the delegates of the older churches. But if acute differences had existed, victory was always possible for the younger churches. Such deciding power will be increasingly in the hands of the colored races in the years to come.

In the third place, this worldwide establishment of the Christian Church means that the term "home missions" has new connotations for all Christians. The work of the Christian Church can no longer be divided into "foreign missions" and "home missions," with the meaning that has existed in the past. *Every* country now has its strong indigenous Christian Church. *Every* country now has its home missions, consisting of all areas where Jesus Christ is not known. From the discussions at Tambaram, it was brought out that all churches are now considering the sending of Christian leaders to other lands as foreign missionaries. It was suggested that India might well send from her Indian Christian Church foreign missionaries to Africa, even as it was suggested that America might consider the appointment of a fine Negro Christian missionary to India. Such suggestions have tremendous import in the revaluation of the whole missionary cause. Tambaram asserted again and again in its findings

that the pulse of the Christian Church is to be found in the throbbing life of its evangelistic fervor. Here is the test of the reality of the Christian religion. Any church or any individual Christian who lacks missionary zeal is as a burnt-out coal on the altar of the Living God, for a transforming religious experience brings the propulsive love and power of the Living Christ and with this inflow of the Holy Spirit comes a sense of Divine Mission. In the words of the Tambaram findings, "There is a sure indication that evangelism is not due merely to the zeal of Christian people, but rather is the outcome of a Divine initiative. The task can never be achieved without sacrifice. Churches as well as individuals are summoned to die unto themselves and unto their own particular interests that the world may be saved. Worship must lead to witness and spiritual growth to self-giving." These words can well be a stimulus to the work of home missions.

Tambaram laid an emphasis, as did the ecumenical conference at Jerusalem, upon the strategic importance of the Rural Church in the stabilization of a chaotic world. This means, of course, the strategic importance of home missions in every nation. Tambaram emphasized the need of experts and specialists for all the different phases of village life where human needs are the most pressing. This need was expressed in the findings in the following words, "Increasing the fruitfulness of the land, raising the level of literacy and intelligence, providing wholesome recreation, turning slums from homes, rescuing people from financial exploitation or trying to prevent such sin, directing the energies and the social instincts

of youth into channels of wholesomeness and service—all these are the blessed touch of the hand of Christ when done by men and women filled with the love of Christ and equipped with special knowledge for the task. . . . Wherever possible the Church should cooperate with governmental agencies contributing her Christian spirit, her trained workers, her volunteer assistance and her deep interest to lift the level of the community's way of life."

In conclusion, I would say that the message from Tambaram to home missions is that home missions are thrilling opportunities for service and for evangelization within national boundaries. Foreign missions are the thrilling opportunities for service and for evangelization within international boundaries. Interest in both home and foreign missions will exist in the same person if he is a true follower of the Master. Home missions gives a Christian an opportunity for more direct practical concern and service to needy parts of his own nation, for a more intimate knowledge of many groups of underprivileged people and for a definite part in the development of a constructive, vital program for the building of the Kingdom of God. The needs of the home mission fields, close at hand and sacrificially met, can open the heart to the needs of far-distant lands. Home missions is a spiritual and necessary preparation for foreign missions. "Such movements are the urge of the Spirit to the Church to fulfil its great commission, relying not merely upon human resources, but upon the power of God. . . . The Church's message to the world is the Lord Jesus Christ Himself in all His manifold grace and power."

## YOUTHFUL BUILDERS OF THE KINGDOM

### The Seed

It was Jesus' faith that, if you get into the world a seed of the Kingdom, a nucleus of persons who exhibit the blessed life, who are dedicated to expanding goodness, who rely implicitly on love and sympathy, who try in meek patience the slow method that

is right, who still feel the clasping hands of love even when they go through pain and trial and loss, this seed-spirit will spread, this nucleus will enlarge and create a society.

This excerpt from "Inner Life" by Rufus M. Jones appeared on the cover of the program of the Metropolitan Christian Youth Conference held in New York City on March 3, 4, and 5, 1939.

The committee of ten young people headed by the general chairman, Mr. Oliver Powell of the Metropolitan Christian Youth Council sought in their arduous planning for this conference to spread this "seed-spirit" among the youth of the Metropolitan area. Their months of thoughtful, prayerful endeavor resulted in a well-balanced program.

The conference speakers were Dr. Harry Emerson Fosdick, minister host to the delegates, Rev. Abraham J. Muste of the Labor Temple, Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, and Mr. Oliver Powell. Anyone doubting that youth is interested in a pulpit message need only to have witnessed the rapt attention given these conference speakers to be convinced that youth will give ear to a message of worth.

One of the outstanding moments in the services of worship was that in which the words of "The Prophet" were read.

And an old priest said, "Speak to us of religion." And he said: "Have I spoken this day of aught else?"

Is not religion all deeds and all reflections, and that which is neither deed nor reflection, but a wonder and surprise ever springing in the soul, even while the hands hew the stone or tend the loom?

Who can separate his faith from his actions, or his belief from his occupation?

Who can spread his hours before him, saying, "This for God and this for myself; this for my soul, and this for my body? . . ."

He to whom worshipping is a window to open but also to shut, has not yet visited the house of his soul whose windows are from dawn to dawn.

Your daily life is your temple and your religion.

Whenever you enter into it take with you your all.

Space does not permit a full quotation of this beautiful mes-

sage of the mystic, Kahlil Gibran, but the period of directed prayer which followed its reading was one of the high moments of the conference.

The commission group meetings were held at Riverside Church, and in Hamilton and Business Halls at Columbia University. The unique feature of these commission groups was the setting up of booths to resemble the World's Fair, called "The World's Fair of Social Challenges." In these booths were displayed the contributions of various racial groups and resource materials on outstanding social questions.

The subjects covered were: Peace, Economic Problems, Race Relations, Jewish-Christian Relations, Housing, Unemployment, Home and Marriage, Leisure Time, Labor Problems and World Christianity.

Some dealt with personal religion, as, for instance questions such as these:

Is religion personal or social, or is religion personal and social?

Can I save myself without saving others?

Can I be religious and not go to church?

What would happen if young people really believed in Jesus?

Does God have a purpose for every life? If so, does the individual have a definite part to play in carrying out that purpose or does he just find for himself something to do in advancing the purpose?

These young people faced honestly and frankly these and many other problems that confront youth today.

Naturally there was a diversity of opinion, and both conservative and progressive points of view were presented. Our young people live in a world in which they themselves must choose what they shall believe concerning the essential facts of life and only as they *think* for themselves can they grow into men and women of principle and stable Christian character.

Earnestness of purpose and youthful enthusiasms characterized all sessions of this gathering of youth and one could not but feel that these youthful builders of God's Kingdom had come a little nearer Christ's dream for the world



# A Story for the Children

## KEEP OFF THE GRASS

BY VIOLET WOOD

Norman was burning up. His clothes stuck to him. It was the hottest day of 1875. None of the gang were around for they had all gone swimming in the East River where his mother wouldn't let him go.

All along the road, carts and horses were tied to hitching posts or were moving fretfully through the narrow city streets. Up on the fire escapes of crowded tenement blocks babies lay in cradles made out of old orange boxes. Many of them cried incessantly.

Norman felt like crying, too. He had never disobeyed his mother, but the impulse to go with the gang was strong. He had only a vague idea where the East River was. Street after street he crossed in the blazing sun, with the horses and carriages ambling in every direction. After much walking he came to a park. The cool, green grass stretched all around. The sight of it thrilled him. Although it was carefully foot wired and bore signs warning, "Keep off the grass," Norman jumped the small fence, picked out a choice spot beneath a shady maple tree and lay down.

The lovely tree swayed, causing a slight breeze and making the sunlight fall in patterns upon him. He lay thinking, "I'm going to bring mama and papa and the baby here." Reverently he felt the grass. Although parched and dry, it was delightfully cool to the hands of this little boy who knew the feel of cement sidewalks better.

"Come on, get up out of there!"

Norman started up, his heart beating wildly as he looked at a policeman towering above him.

"Get a move on, you!"

Norman was too frightened to move.

"Why don't you pick on somebody your size, brother?" Both

Norman and the policeman turned round to look at a young man who had come over to them.

"And who may you be?" bel-  
lowed the policeman.

"George H. Williams of the *New York Times*."

"A smart alec reporter, huh?"

"Look here, officer, I don't intend to get into a brawl. I'd just like to ask you a civil question. How many times a day do you kick little boys like this one out of the city parks?"

The policeman pushed back his hat, the better to see the reporter. What he saw evidently pleased him for he changed his surly tone. "More than I care to think of, young fellow. I know that there's no place for these kids in New York City to play but in the gutters. But what can I do? If I let this kid stay here, tomorrow there'd be hundreds tramping around here and what would become of the park?"

Mr. Williams turned to Norman who had been crouched down between the two men, wondering whether he should run or stay. "How would you like to spend some of your summer days on a ferry boat, sailing up and down the Hudson River?"

Norman looked at the reporter. "You're making fun of me, mister. I ain't never been on a boat in my life."

"No," said the reporter, "I'm not kidding you." He whipped out a notebook. "What's your name? Where do you live?" He wrote down what Norman haltingly told him.

"Who do you think you are, a millionaire? Getting ferry boats for kids—don't make me laugh!" The policeman swung his stick.

"Just watch the pages of the *New York Times*, brother," answered the reporter. To Norman he said, "And you, sonny, I'll be round to see you real soon."

When Norman got home, and told his adventure to the gang,

the boys all laughed and told him to forget it. They said that all reporters were crazy. As the long summer days passed, Norman still dreamed of sailing in a boat up and down the Hudson River.

One afternoon he was sitting on the curbstone outside of his tenement under the shade of the elevated trains when he noticed a man evidently looking for someone as he consulted the house numbers. The boy's heart skipped a beat. It was Mr. Williams. Norman rushed over to greet the reporter. He was so excited he scarcely heard right. He was to have a gang of boys at Battery Marsh on Saturday.

Saturday came too slowly, but then Norman, his friends and hundreds of newspaper boys from all over New York City went sailing on the ferry boat. Best of all, was the news that for the rest of the summer they could spend the long, hot days on the boat.

Mr. Williams had told Norman's story in the newspaper, as well as that of other little boys whom he had seen compelled to "Keep off the grass." People had sent in money to hire a ferry boat to take the children sailing every morning and bring them back at night. The idea seemed so wonderful that one of the big New York churches took it up and for many years made this one of their home missionary tasks.

## Making Use of This Story

"Keep off the grass" is the true story of the beginning of The Floating Hospital of St. John's Guild that still carries on the work.

Many children have no idea as to what "home missions" are. See how many aspects of work among underprivileged children in metropolitan and rural sections the child knows. Tell of your denomination's work in various fields.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## NORTH AMERICA

### One Hundred Year Split Ended

The three great divisions of Methodism are closing the books on more than a century of schism to form the largest Protestant group in the United States. The union will give the Methodist Church nearly 8,000,000 members, 50,000 churches and \$800,000,000 worth of property. The Articles of Religion will be those historically held in common by the three uniting bodies. Two differences had led to the split: the Negro question divided North and South in 1844, and lay representation in church affairs in 1828.

The publishing interests of the unified Methodist Church are to be under a Board of Publication, which replaces the book committee of the Southern church and the board of the Northern.

One weekly paper, with regional editions, to be called *The Methodist*, will serve the entire Church. Editors will be drawn from the staffs of papers which the new publication displaces.

### Church Education

The 19th Social Work Conference of the Episcopal Church, which meets in Buffalo, June 16 and 17, will have a wider appeal than in the past. It is to be a conference for all who are interested in education, as is evident from the list of topics to be discussed: Family life and its material foundations; its legal and social status; its spiritual patterns. Youth problems; youth consultation service; youth's interest in social education and social action. Preparation for family life; mental hygiene of infancy and childhood; adolescence and education for family

life; the Church and marriage. Family participation in community activities. Education for world citizenship. Old age and its place in family life.

It is a common mistake to assume that Christian education is for children only. The whole work cannot be done by the Church School, so that a program must be developed which will include men and women, as well as the youth. An adequate program is necessary in order to make the Church ineffective.

—*The Church in Action.*

### Bibles from the Dumps

Not all hotel managers like to have Bibles in their rooms. For example, when a hotel in western Canada changed ownership the new proprietor had all the Gideon Bibles thrown out on the dump. Later, a poor girl went to the dump hoping to find something of value that she could sell. Noticing the books, she picked up one and took it home. Through reading it she found Christ, and this led to the formation of a Sunday school class, whose members also went to the dump and provided themselves with Bibles, so that not one copy was left unappropriated.

—*S. S. Times.*

### Moody Auditorium Replaced

The historic Moody Bible Institute Church in Chicago was closed on May 6 on account of the widening of the street on which it opens. This landmark, scarred by use and age, has been replaced by its successor one block to the north, called the "Torrey-Gray Auditorium." Following the great fire of 1871 the first story of the old structure was erected, thousands of Sunday school children contributing

five cents each for bricks in the edifice. The upper part was paid for by royalties on the Moody-Sankey song books sold in Great Britain—money which the evangelists would not accept for their personal use. The ministry of this good-will gift has extended over more than seventy years. When the Chicago Avenue Church organization moved one mile to the north, the Moody Bible Institute purchased the old building and has since used it for classes and conferences.

### Another Survey on Beliefs

The *Survey Graphic* for April published the results of a study made by Prof. James H. Leuba of Bryn Mawr, in which he sought to find out the proportion of Americans who believe in God and a future life. Sixty-four per cent of the prominent bankers believe in God, but only half that many writers do. Figures for a belief in immortality were somewhat higher than for a belief in God. About 25 per cent had not made up their minds about immortality while only 7 per cent were undecided about the existence of God. Among men of science the proportions of doubters in immortality was also much greater than that of doubters in the existence of God.

—*The Churchman.*

### Home Missions' Outreach

Dr. Antonio Mangano, an Italian Baptist minister in Brooklyn, makes this comment on home missions: "Soon after evangelical churches commenced work among Italians in America, the effects were seen in Italy. The first missionary pastors were converts who came from Italy, but by their labors America soon began to repay Italy.

Here and there an Italian converted in America returned to Italy and did not hide his light under a bushel, but faithfully proclaimed his new-found faith in Jesus as his Saviour. Sometimes these humble messengers were ostracized and persecuted until they returned to America. In other places their townspeople listened, first with curiosity to the American religion, and later with such interest that many were converted. A peasant of Calitri was converted at the Baptist mission in Hartford, Connecticut, and became an earnest Christian. When he returned to his family in the little hilltown of southern Italy, he labored tirelessly to bring his townsmen to Christ, with the result that a church was formed with a membership of 50 which has since grown to several hundred."

—*Watchman-Examiner.*

### First Spanish Baptist Church, New York City

There were about twenty children present, most of whom had never prayed in public before. We had a worship service, and then I told them why we were assembled and asked all who wished to lead in prayer to do so. The children ranged in age from 5-14 years. All those present led in prayer, and for so many it was the first time in their lives, and so I was immensely proud of them. There was no waiting because one little boy led in prayer every time no one else spoke up. He is seven years of age, and I was surprised at his religious experience. He came very near crying many times while he led in the five prayers he offered that day, one of them being of about twenty minutes' duration. He wanted to pray for everyone he knew, because it was the Day of Prayer. He prayed for grandmothers and asked a blessing on all the bad people and the gang of boys who beat him up.

—*Selected.*

### Pack Horse Library

Just what is a pack horse library? An expressed wish for reading material in the Kentucky

mountains supplied the idea for an experiment, and in 1934 an Emergency Relief Administrator with a vision collected a stack of old, nondescript books, magazines, and pamphlets, the latter dealing mostly with religious topics, hired an enthusiastic young mountain woman, who owned a white mule of dubious age and a pair of saddlebags. With these bags crammed with miscellaneous literature, through creek bottoms, cane patches, and over abandoned trails she rode, stopping at every mountain home to urge all who could read to read what she was giving them. Often she read aloud to whole families, most of whom were illiterate.

The Kentucky mountaineers grasped and clung to this pack horse service, which grew at such a rate that today it is entirely out of hand—through lack of books. One by one, pack-horse library carriers were added, until, at the present time, women ride horseback and walk an average of 26,182 miles monthly to deliver 39,293 books to 36,293 Kentucky mountain families anxious to learn, and to know the doings of the world outside. These libraries extend over certain backwoods regions of thirty-one counties.

The Federal Government pays the carriers — all from relief rolls — a small wage. Once a week they hold conferences at their centers, clip continued stories from old magazines and bind them into a unit; and fasten Sunday school lesson papers in cardboard covers, with a religious picture on the outside.

The "bookwomen," however, are not without rebuff. One was met on a mountain side by an irate father who said he "wanted no more sech goin's on." Said he: "I cain't get my gal to do nothin' but read. My cornfield needs hoein'"; and he declared angrily, "sittin' in a corner with her nose in a book h'aint gonna get them weeds out!"

—*Bible Society Record.*

### Stewardship Promotion Plan

A nation-wide program of stewardship education is pro-

posed for the year 1939-40 in the booklet "A Venture of Faith," recently published by the National Committee for Religion and Welfare Recovery. Among the objectives are:

To educate the American public in the underlying principles of stewardship through conventions, regional conferences, national magazines, the daily press, motion pictures, radio and other educational media.

To broaden the base of giving by enlisting as nearly as practicable, "every citizen as a steward of life and property for the welfare of mankind."

To develop more business-like methods of systematic giving, proportionate to incomes.

To lift the present level of giving from 2.033 per cent to the unprecedented figure of 3 per cent of income, and as far as practicable toward the biblical tithe and the 15 per cent which the government exempts from income tax if given privately for public welfare.

To educate the public on the importance of "More and Better Wills," including annual review of wills with due consideration of our personal indebtedness to religious, educational, character-building and welfare institutions.

To seek the religious, social and moral welfare of the donor as more important than the material value of the dollar.

### In the Indian Field

A glance at the year's work among the Indians indicates progress both in extending evangelization and in strengthening the groups of converts in forty-seven different tribes. There has been an increase in the number of accessions on profession of faith. However, there have been obstacles to Christianizing efforts, such as violations of the law against the sale and use of liquor; converts who have earnestly tried to withstand temptation have been enticed by unscrupulous white men engaged in the traffic. Among the Sioux Indians, sales of *peyote*, unrestricted by the government, have been promoted. A bill introduced in Congress to prohibit the traffic of this drug among the Indians was not reported out of the committee because of the influences which were marshalled against it.

In certain reservations, Indians have been encouraged to revive their ancient cultures—so-called — which involve pagan

practices. The encouraging fact is that many of the Indians are opposed to the return of these primitive rites. It should be recorded that recently the government has issued an order prohibiting Indian dances for commercial ends. All the Christian, and most of the progressive Indians are in hearty accord with this order.

—*Presbyterian Board of National Missions.*

### Mexicans in Texas

Evangelization of the Mexicans in Texas is important because there are almost a million of them who are ignorant of the Gospel. Southern Baptists are grappling with the problem, and have marked out two lines of approach, the first being evangelism. To this end, six evangelistic conferences were held in January and February in various parts of the state. The second will be emphasis on stewardship and tithing; teaching the fundamentals on which any Christian forward movement must be built.

Efforts will be made also to have an every-member canvass in every Mexican church early in the year. Goals will be suggested as a minimum for each church. The First Mexican Baptist Church of San Antonio has voted a 33 $\frac{1}{3}$ % increase in their budget for the present year, and plans to make missions a definite part of its program.

—*Southern Baptist Home Missions.*

### A Growing Parish

Not much has been heard recently of the government's Matanuska Valley project, but *Monday Morning* reports that the federated church at Palmer (in this valley) now has its own building, a membership of nearly 75 and an average Sunday school attendance of 112. This church, under Rev. Bert Bingle, has withstood a number of reverses in its three years of existence.

Since the construction men and clerical forces required in the beginning have now withdrawn, the church membership is made up almost entirely of

farmers; but Palmer Church also serves the coal miners to the north, the many gold miners high in the mountains and isolated communities along the railroad, including the Eklutna Vocational School to the south and fishing stations on Cook Inlet.

### "The Vanishing Indian"

This common phrase does not hold up under scrutiny. When the Pima Indians held their annual camp meeting in Arizona, fifteen acres of desert were covered with wagons, horses, tents, and hundreds of children, young people and white-haired Indians, assembled for one of the largest evangelistic meetings ever held by Indians. There was continuous activity from sunrise until ten at night. Choirs from a dozen villages, in training for months, took part in services conducted by Indian ministers.

—*Monday Morning.*

### Anti-Semitism in U. S.

Dr. Alvin Johnson, director of the New School for Social Research, New York City, confirms the estimate that there are 800 distinctly anti-Jewish organizations in the United States, claiming 6,000,000 adherents. Some of these organizations are nationwide in their operation, some are regional; a few require payment of dues, and sell anti-Semitic literature. The most important are: the Silver Shirts, Defenders of the Christian Faith, Industrial Defense Association, American Nationalist Confederation, James True Associates, Knights of the White Camellia, and the German-American Bund.

Dr. Johnson classifies their propaganda appeal something like this: for the average timorous person, identification of Jews with "Reds"; for the society dame, the fake letter of Franklin; for the anti-New Dealer, list of government jobs held by Jews; and for the small business man, assertion that corporations are controlled by Jews; nothing for the parlor anti-Semitic who hates the Jew on his own. Women, as a rule,

says Dr. Johnson, are not anti-Semitic.

### Palestine at the "Golden Gate"

An interesting exhibit at the San Francisco World's Fair is a "Holy Land Garden," containing more than a hundred trees, shrubs and plants mentioned in the Bible: olives from Mount Olivet, Lebanon and Galilee; date palms, acacias, plane trees and pomegranates—the Eastern symbol of life and fertility. There will be almonds, fig trees and "bitter herbs," the latter mentioned to Moses (Exodus 12:8) in connection with the Passover. Fragrant, pungent, spicy plants with Biblical background will be here—hyssop, thyme, rosemary, lavender, anise, cummin, rue, cassia, mustard, leeks, onions, garlic. The carob, which is identified as "the husks that the swine did eat," will also find place in the Garden.

Barley, wheat, flax and rice—the *papyrus antiquorum*, or bulrush, that sheltered Moses in his watery cradle, the *arundo donax*, "the measuring reed" of Holy Writ, camphire, coriander, lilies, myrtle, and finally Christ's Thorn (*Paliurus aculeatus*), and many another growing thing with definite line of identification back to Biblical times and scenes, will be installed on Treasure Island.

Interpretations will be given of the ancient uses of the plants in the Garden.

—*Sunday School Times.*

### The Gospel at Golden Gate Exposition

The Christian Business Men's Committee of San Francisco has planned an aggressive soul-saving program for the World's Fair. Eight thousand square feet of outside space in a choice, central location has been purchased, and an auditorium seating 250 people has been erected. In addition to services in the auditorium, thousands of Bible portions and tracts are being distributed.

Tom M. Olson, a well-known Bible teacher and personal worker with wide exposition experience, has been procured as

the manager of the project. "Sermons from Science" will be presented by Irwin A. Moon, who has had an unusual ministry for Christ during the past few years. His messages and equipment will captivate and arouse the curiosity of the unsaved. Three messages daily present the first century Gospel to this twentieth century.

### Tithe Reindeer and Walrus?

Rev. Fred Klereköper, a Presbyterian missionary to the Eskimos at Point Barrow, Alaska, has not as yet reached a solution of this problem, but the church members of that community (which includes almost all the natives) have all agreed to tithe for the support of their church. There is almost no cash at all in the community. When an Eskimo wants a sack of flour or a pound of coffee, he takes a fox or a polar bear skin from his reserve and makes for the trading post. He does not receive cash. When there is a surplus after he has completed his purchases, he is given credit on paper.

So, if an Eskimo has a walrus and ten seals, what will be his gift? What could the church do with the meat? The community reindeer herd contains some 12,000 of the animals, and how could one manage to use 1,200 reindeer?

—*Presbyterian News.*

## LATIN AMERICA

### Radio Sermons in Puerto Rico

Radio station WPRA in Mayaguez, P. R., has granted its facilities for one hour every Sunday to Rev. Antonio Pagan, pastor of one of the Presbyterian churches in the city. Results have been far-reaching. The Sunday sermon is heard in Central, South and North America, as well as in the Island. Mr. Pagan does not claim to be a good preacher, "but," says he, "I receive many letters every week thanking me for the sermon." Many of these sermons are prepared especially for those who write of their spiritual needs. A sermon on "Put Your House in Order" answered the

request of the wife of an unfaithful drifter; another woman who had lost her son asked for a sermon on death. The church is always filled to capacity.

Mr. Pagan takes great pleasure in the church organ, which he practically built himself. He would appreciate having victrola records of religious music.

### Unappropriated Cuba

In northeast Cuba is a tract of some 13,000 acres, known as *Realengo 18*, meaning "unappropriated." This area which includes both mountains and valleys is inhabited by 2,500 families, very industrious folk in spite of their uncertainty of tenure. In 1934, the Gospel reached the southern part of *Realengo 18* through Senora del Valle; and another section heard the Good News through some Haitian Christians harvesting coffee there. One of the first converts was a peddler of pins, who goes about and at each house leaves a copy of one of the Gospels. This man has held preaching services in many of the homes of the district. Few families of *Realengo 18* are without at least a portion of the Bible and many have accepted Christ. There are now three regular preaching places and one Sunday school. In March last year, the believers started a fund for a church, school and parsonage. The first offering amounted to more than \$60. A friend of the work in Homer, New York, added \$60 and a house was purchased.

The peddler preacher made his rounds on a horse, and when it died the group of Christians raised a fund to buy another. They have a vision of one day being able to support their preacher, so that he can devote all his time to the work of the church. They also have another idea; Friday has been selected as "missionary day," when every Christian is expected to call on some one not yet a believer. —*Missions.*

### Converts in Haiti

The Haitian Gospel Mission reports the baptism of forty-six

converts in the ocean at Port-de-Paix. A member of the Mission writes that it was necessary to call three meetings in one week recently, to examine individually fifty candidates for baptism. Not only the testimony of the converts was heard, but that of their neighbors who knew at first hand about their changed life. Twenty-two of these converts came from a distant part of the Island. They traveled all night, some on donkeys and some on foot. One was a well-known witch doctor, who, soon after his conversion, presented the Mission with a piece of ground in his village on which to build a chapel. His wife and daughter were baptized with him.

### Women's Service League—Chile

*Manana* (tomorrow will do) may be the motto of some Latin Americans, but this does not go for the evangelical women of Valparaiso, Chile, who have organized a "League for Service." Not only do they work in groups, knitting or sewing for the poor; they visit jails, orphanages, asylums, hospitals and homes—in fact few chances are lost to be of service somewhere. One member took into her own home the small child of a woman who must go to the hospital; another prevented the marriage of a girl of 14 to an old man; others clear up homes too filthy to live in, take sick children to the public health clinic, and teach mothers the rudiments of health and sanitation.

### Good News from Brazil

An interesting and heartening piece of news, coming through the evangelical papers of Brazil, says that in Ceara, the leading state in the north of Brazil, reading of the Gospels has been adopted for public schools. Christians everywhere, knowing what ignorance of the Bible has prevailed in Brazil, will share the joy felt in evangelical circles of that country. The editor of the *Expositor Cristão*, official Methodist organ, writes: "This marks a gigantic stride in the

path of the re-Christianization of Brazil."

### Bible Sunday in Brazil

Half a century ago Bible Sunday, as it is known today, had not been instituted. H. C. Tucker, writing in the *World Outlook*, traces the development of Bible distribution in Brazil during the past fifty years. The population in 1888 was approximately 15,000,000, of which 85 per cent were illiterate. There were only a few miles of railroad, travel and communication being by mule, oxcart, canoe and on foot. Brazilians not only had no Bibles, but were told that the Bible was not a book for the common people. Many priests did not possess copies in Portuguese, some not even in Latin.

But on Bible Sunday, 1938, the population of Brazil stood at 47,000,000 and illiteracy had been reduced by one-third. Means of communication had been greatly extended; even air lines connect centers in many directions. Educational facilities, cultural influences and measures of health and hygiene are spreading out into rural areas. During the half century, the American Bible Society reports the annual distribution of Bibles, Testaments and Scripture portions has increased from 7,286 to 221,034 copies, while the British and Foreign Bible Society report a similar increase. Probably not less than 8,000,000 copies of the Bible have been placed in the hands of Brazilians in the half century. This would be about one copy to every six people.

It is significant that Bible Sunday, 1938, records a marked change in the Roman Catholic attitude toward the popular use of the Bible, particularly the New Testament. At least four attempts with ecclesiastical approval have been made in recent years by priests of this church to translate, popularize and stimulate interest in the reading of the Gospels and the entire New Testament. An increasing volume of the Scriptures and Biblical literature is going out from the nine-story Bible House,

standing in a new and rapidly developing central business section of Rio de Janeiro.

### The Church in Colombia

The establishment of a "self-supporting, self-governing, self-propagating" church in Colombia is a slow process, for poverty and ignorance abound and converts often face bitter persecution. However, the beginnings of an indigenous church are evident.

Some years ago a land owner in the interior heard the Gospel and accepted Christ. Through his testimony, and faithful efforts of missionaries, not to say hardship and sacrifice, a group of believers was organized in 1935 and a board of five men placed in charge. A recent visitor to the district was impressed by what he saw. Alone, or two-by-two, these Christians go out to preach Christ, while those at home look after their small farms. The church has twice been enlarged, but even so there is not room for all who wish to attend. Another group has been organized a day's journey away, and nine have been baptized. Schools have been opened in both places, with native teachers' and young men and women are being prepared for the Bible Institute, and later for service.

## EUROPE

### Youth Movement in England

Young people and their interests are coming to the front in Great Britain. This was manifest in the Youth Assembly in London early in the year. The Methodist Youth Service Council is not only taking part in the public inquiry as to youth conditions, but has had a special interest in the First National Parliament of Youth, held March 24-27, a parliament composed of fourteen national youth organizations.

Among the supporters of the Youth Movement in Great Britain are the Archbishop of Canterbury, the Archbishop of York, the President of the Methodist Conference and other leaders.

### Conference of Evangelical Students

Cambridge University, more than any other in England, has been associated with evangelical movements and tradition. It is therefore appropriate that the International Conference of Evangelical Students should be held there (June 27 to July 3). It was there that Erasmus introduced the study of the Greek Testament to those who became leaders and martyrs in the English Revolution, Latimer, Ridley and Cranmer. It includes among its alumni Oliver Cromwell and John Milton.

Speakers at this conference will come from several parts of Europe. The general theme will be "Christ, Our Freedom." It is open to undergraduate and post-graduate students, and university faculty members.

### One Thousandth Anniversary

*The Mission Field*, the monthly magazine of the Society for the Propagation of the Gospel in Foreign Parts issued in April, 1939, its 1,000th number of this excellent magazine. The first number was issued eighty-two years ago and it has since been making known the needs of people of non-Christian lands for the Gospel and the progress made especially through the work of the S. P. G. The periodical was begun by Earnest Hawkins in 1856 but the Society was organized in 1701 and the 239th anniversary was celebrated in London this year. Its work is being carried on in Japan, Korea, China, British Malaya, Siam, India, Burma, Australasia, Africa, Central and South America, the West Indies, Canada and Europe.

### England Bans Stage Profanity

A play that was shown 168 times in New York was not allowed to finish the first performance in Chester, England, on account of its profanity. The theater manager rang the curtain down in the middle of the first act, and the orchestra struck up "God Save the King." Actors and producers were

called before the constable to answer the charge of allowing such profanity on the stage.

On the same day on which this incident occurred a court in Montreal, Canada, sentenced the author of a play called "The Deluge" to two months' imprisonment and a fine of \$250 on a charge of blasphemous libel, because the play "offended God and religion." One actor was also sentenced to serve time in jail, while six others received suspended sentences.

—*World Outlook.*

### Scandinavian Teachers Abjure War

More than 130 representatives of Danish, Swedish, Norwegian and Finnish teachers' organizations, assembled for a conference in Finland, have adapted a statement on war which makes scant compromise with the trend toward increased armaments for defense. These teachers say: "In line with the growing war psychosis there is observable also in Scandinavian countries an effort to adapt the schools to the system of military defense. We consider all such actions, whether involving outright military training, or education and preparation for the defense of the population, as tending to becloud the spiritual life of the child, and to counteract the spirit of confidence in the love of humanity that the school endeavors to inculcate in the young. We are obliged, therefore, to register our determined opposition to such a violation of the school's rights — irrespective of the exceptional difficulties of the times — to carry on its educational activity in accordance with its own aims, which are to develop human beings sensitive to life's highest values and prepared to promote the development of concord and good-will in the world."

### Pastor Niemöller

*Revelation* claims to be the first to publish the real reason for the imprisonment of Pastor Niemöller, despite the fact that the court declared him innocent. Niemöller still steadfastly main-

tains that he is bound to preach and declare that a man is saved by the blood of Jesus Christ and not by Aryan blood, that the exclusion of converted Jews from the full privileges of Christian life is unchristian, that the Church of Christ must be ruled by God's Word alone, and not by the government, that the denial of justice is the mark of an unchristian state, that political movements cannot be regarded as Divine revelations nor their leaders be venerated as messengers of God.

### Jews in Warsaw

For several years the Church Mission to the Jews in Warsaw has held evening classes in the English language, which brings numbers of the younger element of Polish Jewry to the Mission House.

Attendance during the past winter has greatly increased, and if premises and staff could be enlarged would be still greater. These classes serve as a means of breaking down the age-long prejudice of Jews against Christianity in general and missionaries in particular. The classes are uncompromisingly evangelistic, yet this fact does not diminish the attendance. Once a week the gathering combines evangelistic and social activities; and while perhaps forty will occupy themselves with the games and reading matter, a hundred or so will listen to the Christian address, lasting about an hour. Willingness to listen does not imply acceptance of the Gospel, but *does* indicate open-mindedness. About twenty young Jews are sufficiently interested in the Bible to meet every week to study it, both the Old and New Testament.

### The P. T. L. in Paris

French workers of the Pocket Testament League, not sure how long they may be free to spread the Word of God, have placed more than 1,200 posters on Paris walls, near every one of the 38 Parisian cemeteries, and in 72 villages and towns. These post-

ers, in very simple words, try to persuade the reader to buy, and read a New Testament or Bible. Posters were also sold for distribution in Tunisia, Belgium, Switzerland, Great Britain and Canada.

In answer to prayer, permission was given to open a stall at a market for second-hand things, realistically called "The Flea Market." Astonishment was plain on the faces of passers-by, one of whom exclaimed: "What! Such books at the Flea Market!" Two young business men devote their only leisure half day on Saturday to sell the books. On one Saturday they sold 44 Testaments in eleven languages.

### No More Jewish Converts

The Evangelical Church of Thuringia is one of those most completely under Nazi dominance. This church has recently issued an order by which baptized Jews can no longer be members of the regional church; and by which the ministrations of the church can no longer be rendered to them. Since this order was issued, the example of the Church of Thuringia is being followed by the regional churches of Saxony, Mecklenburg and Anhalt. In complying with these new laws, the churches mentioned have given up the right to make converts to Christianity. —*Kulturkampf.*

### Russian Bible Fund

About ten years ago, the Soviet Government gave permission to a group of Russian Christians to publish 50,000 Bibles and 50,000 New Testaments. An appeal was sent out for funds, a committee of Christian leaders was organized and contributions began to come in. Soon 5,000 New Testaments were published and distributed; the printing of 25,000 complete Bibles got under way. Then the Soviet authorities discovered what those 5,000 Testaments were doing. Immediately they stopped the printing of the 25,000 Bibles and cancelled the permission previously granted.

Although the collection of

funds had to cease, there was, however, a balance of \$7,000 in the bank. The Committee then decided, since there are millions of Russians outside of Russia and they, too, are hungry for the Gospel, to distribute these copies along the borders of Russia. With the cooperation of Christians in seven countries, 4,000 Bibles, 45,000 New Testaments and 7,000 Bible portions have thus been distributed. Recently, the \$7,000 was reduced to \$17.71, and this was handed over to the "Russian Missionary Service" which will add the distribution of Bibles to its other large activities. —*S. S. Times*.

## AFRICA

### Potential Leader in Egypt

Two or three years ago a young Mohammedan was attending an Islamic school in preparation to become a sheikh. Instead, he is today a baptized Christian, and gives promise of becoming a leader among Egyptian Christians. While this young Madbooli was at the Islamic school, a friend asked him to join in a study of the New Testament, which he did, and was so interested he went to a neighboring village to ask some missionaries for other parts of the Bible. Not only was his request granted, he was introduced to the local evangelist, with whom he spent many subsequent hours discussing the Bible and having his difficulties explained. He also gathered up a group of young men from his own village to join in this study.

Of course, his interest did not escape the notice of his Mohammedan associates, and he had to put up with the usual annoyances. His father thought to end the matter by bringing a sheikh to "talk Madbooli out of this nonsense." But Madbooli was not to be moved, whereup his father refused to support him, so he set out for Cairo to earn his living. He secured a job as a basket maker, but when his employer found he was a Christian he promptly discharged him, and refused to pay him what was due. This time he went to Shebeen Hospital,

found a job as sweeper and cleaner, and after a few months was employed as a nurse in the men's ward. —*Life of Faith*.

### D. V. B. S. in Egypt

*The Women's Missionary Magazine* reports an increase in the number of Daily Vacation Bible Schools in Egypt. Also, 500 more children were reached. Out of the total number of 2,839 pupils, 760 were Moslems. Mr. Aigaban, director of this work, visited all of the 43 such schools conducted by students of Assiut College, and a number of other schools as well. Some could only be reached on donkeys. He says: "It was very wonderful to hear boys giving Bible stories and Golden Texts. Not only this, but to hear Moslem boys and girls giving Bible stories." The most popular hand work was crayon coloring of Bible verses. Many times children hid the bell, so that lessons would last longer. One of the best schools in Upper Egypt was conducted by a Moslem boy named Yusef Mohammed Suliman. It is the third year that he has had a school. This volunteer in Kom Ghareb worked all summer both morning and afternoon. He declared that he himself got most benefit from the school.

### Revival Comes to Mompono

The "Regions Beyond Missionary Union" was discouraged when one African teacher after another proved unfaithful to his trust; but continuance in prayer resulted in enlisting forty keen-minded boys in a training class, to go out later to the surrounding villages. The number grew to sixty, and when all these go out there will be a Christian evangelist for every village of importance in this district. About this time, the missionaries felt an awakening around them. Open-air workers reported a new interest; natives employed by traders at the State Post were asking for their own evangelist, and this spirit was not limited to the vicinity of Mompono. Five witch doctors yielded their hearts to Christ, and missionaries

were busy far into the night examining those who sought baptism. —*Life of Faith*.

### African "Keswick"

A convention for African Christians has for some years been held in Kenya. It was organized by missionaries for the spiritual renewal of African teachers and pastors. There has been rapid growth in interest until in 1938 some 200 Africans and a dozen Europeans gathered from all parts of the Colony, some also from Ruanda, Uganda and Tanganyika. As a direct result of that convention there have been many cases of a breaking of the power of sin.

During the 1938 Convention the question arose as to whether the time was not now ripe for the formation of a Convention, not only for pastors and teachers, but also African Christians generally. The matter was brought before the committee of Kenya "Keswick," and as a result a committee was appointed to arrange, together with African leaders of the Church, for the organization of the African Convention, under the title "Kenya Keswick."

—*Life of Faith*.

### Christian Center in Tanganyika

It is obviously difficult for a Christian African boy who goes to work away from home to keep his balance and resist temptation. Realizing this, some years ago a number of African Christians from different parts of Tanganyika launched a scheme, under the leadership of Europeans, to provide a home and Christian fellowship for such boys. As if in answer to prayer, a well-to-do African business man who had been interested in the project willed his home, the newest and best house in the community, to be used for this purpose. The house provides accommodation for a large recreation room, a reading and waiting room, and one for meetings, as well as a small chapel which gives opportunity for quiet and prayer. In connection with the



club is a hostel where rooms are let to African Christians.

—*Life of Faith.*

### A Great Conference

The largest missionary conference South Africa has ever known brought together this year at Bloemfontein over 1,000 ministers and laymen of Dutch Reformed churches. The 150 mission congregations were each represented by a European missionary, and 400 European congregations were also represented. Since 1877 the church's missionaries have increased from twenty-two to over three hundred. During the South African war, 85 young men from the military camps decided to give their lives to mission work. It was 47 years ago that Rev. A. Louw trekked by ox-wagon to Mashonaland, and in that center today his church numbers 5,000 members, with 22,000 young people under instruction. The Dutch Reformed Church has missions in all parts of the Union of South Africa, in Rhodesia, in Nyasaland, and in the Sudan. It is expected that, as a result of this conference, every congregation will be directed to carry on missionary work in its own area. —*S. S. Times.*

### Congoland After Fifty Years

Dr. Holman Bentley, English Baptist, was the pioneer of Protestant missions in the Congo. A native boy, Niemvo, helped him reduce the Congo language to writing, to make a grammar and dictionary and translate the Scriptures. Fifty years ago in February, Niemvo was baptized the first native Christian in Congo; today, there are 250,000 Protestant church members and a constituency of a million.

*The International Review of Missions* makes this comment:

Righteousness is beginning to flow as a mighty stream through the life of the community. Formerly no one dared begin to protest against abuses but, with the revival, fear of man was subdued. A new breath has blown through village life, clearing away the old, polluted air. Never has the liberality of our people been so manifested. Large sums of money have been raised over and above the statu-

tory church collections and, after paying the allowances of over a hundred village pastors and teachers, maintained wholly by the indigenous church, the church sent a gift of five thousand francs toward the deficit of the Baptist Missionary Society and two thousand francs to its largest substation for church building.

### The Bible for Cape Verdians

On the Cape Verde Islands, off the west coast of Africa, at least eighty out of every hundred persons can read and write; and faith runs high among the missionaries there that Scripture distribution will have far-reaching results. Their plan, they tell us, is to place a portion of the Bible in every home. These people are poor, but they have a real hunger for the Gospel, and will make almost any sacrifice to secure a copy. Proof of this hunger is seen in the following literal translation of a letter received from one of the islanders:

"I come very respectfully to ask you this special favor about your religion. For a long time I have lived without belief or fear of God. Since the first time I heard your words concerning the Gospel I have felt a strange fear of God and a grand pleasure has been in me as I come to this true pathway which I do not know profoundly. Therefore I come by this letter to ask you to loan to me a copy of that book which I have heard you speak about, the book which is to guide me into *O Caminho da Salvacao*, (The Way of Salvation)."

—*The Word of Life.*

### Regions Beyond Missionary Union

It is 60 years since the first missionary went from the East London Training Institute to Central Africa, in territory now known as the Belgian Congo. The Mission at that time was called the Livingstone Inland Mission. In 1884, it was decided to hand over the direction of this Mission, with its seven well-equipped stations to the American Baptists. They, however, were not able to penetrate as far inland as had been hoped, and an expeditionary force pushed up the Congo River, un-

til they found a friendly chief at Bonginda. Here they settled, 1,200 miles from the coast, and established the Congo Balolo Mission. Eventually, the Regions Beyond Missionary Union grew out of this work, and today it controls work in two fields; in the Congo and in the Bihar province of North India, where there are seven stations. In the Congo, there are 20,000 church members, and at least 20,000 more have been won and are now in "the Church Triumphant." —*The Christian.*

### Fetish Bonfires Multiply

Public burnings of fetishes are becoming more common in the Belgian Congo; accompanied by public profession of faith in Christ. At Rethi more than fifty families have given up their spirit paraphernalia. A blind evangelist, Paulo, preaches with power and he can quote many passages from the Bible from memory. To the African, the amazing thing is that one so despised as a blind man should go about helping others.—*Life of Faith.*

### WESTERN ASIA

#### Ten Years to Graduate

Draw your own inference from the fact that when nurses' training was undertaken at Kennedy Memorial Hospital in Tripoli, Syria, ten years ago, the only promising students were girls who had been cared for in Near East Relief Orphanages, and had had a measure of training in orderliness and regard for the welfare of others — qualities lacking in most of the others. It has taken ten years for the first group of girls to carry their training through to successful completion. There were four girls in this first class to be graduated.

—*Monday Morning.*

#### Long Range Christian Service

The American Mission in Syria has set a goal for a new type of missionary work; e.g., to reconstruct village life on the principles of the Kingdom of God as taught in the New Tes-

tament. Briefly, the following factors enter into the problem: To follow the example of Christ with a correlated program to redeem both individual and group life; by *living* the Gospel before preaching it, and by cooperative self-help as proclaimed by Jesus. No program is to be "put over," but built around the needs recognized by the villagers themselves. Full cooperation is sought with every department of the American Mission, with other missions and with all national and government agencies.

It is recognized that changing the lives, thinking, attitudes and customs of a conservative village community is a long and difficult task, that immediate results must not be expected.

—*Agricultural Mission Notes.*

## INDIA AND SIAM

### The Great Mela

Once in twelve years the greatest of all religious festivals is held at Hardwar, in April, where the sacred river Ganges emerges from the mountains. At that time the population swells from a few thousand to about a million, most of whom are illiterate. For this reason, an announcer told people who wanted tickets to this or that place to go to a spot where they saw a picture of an elephant, a snake, scissors, a wheel and so on.

Priests prepare for the worship of the river by lighting wicks in little cups of oil. Worshipers pass their hands through the flame, then draw their hands across their faces, perhaps touching lips, eyes and ears in order to be cleansed from evil they have spoken, seen or heard. It is at such times that evangelists are busy with tracts and Gospel portions, and it is not difficult to dispose of them.

A writer in the *Woman's Missionary Friend* describes some of the sights that make one sad—make one long to have them know Him who said: "Come unto me." One was a man who had held his arm upraised so long he could not take it down;

a filthy priest leading a tiny bull with a crooked mouth and women stroking its ears in worship; women picking up dust that feet of naked priests had trodden, and putting it on their faces—some of it tied up to take home. However, many were enlightened enough to refrain from these things. Some were seen to dip their hands in the river, let the water trickle through their fingers, while their faces were upturned toward the sky. Behind all this, unquestionably, is the search for God.

### Caste and Christianity

H. C. Mookerjee, Ph.D., writing in *The Indian Witness*, has this to say about the bearing of Christianity upon the caste system:

We are all aware that the Indian Christian community contains within itself men and women coming from nearly all the Indian races, tribes, castes and strata of society. Blue blooded Brahmins and Syads, high castes and scheduled castes, landowners and tenants, capitalists and laborers, farmers and landless cultivators, rich and poor jostle one another within the Christian fold.

All over India, Christianity has supplied leadership in the revolt against the rigors of the caste system, and specially against untouchability which is a manifestation of the caste feeling in its most objectionable form. The acceptance of our faith has enabled thousands of untouchables to shake off for all time to come the disgrace wrongly attached to their birth, and to rise in the social scale. The difference between their position before and after conversion must have made these men realize very keenly the disabilities under which they had been laboring in their pre-conversion days. The improvement in their social status, always reflected in their behavior, has tended to encourage further conversions among non-Christian members of the group to which they had belonged. In the past, Hindu society had refused them all chances of education, and all prospect of social advancement. Christian missionaries offered both.

### India's Mission to China

At a meeting of the Central Methodist Conference in January, Bishop Ralph A. Ward, of Chengtu, West China, was present and addressed the audience on conditions in China. Members of the Conference were so deeply stirred by the situation,

and so eager to assist their neighbor in her suffering that they responded heartily to the Bishop's suggestion that two representatives of the Methodist Episcopal Church in India and Burma be sent with him to China on a mission of fellowship and help. As soon as arrangements could be made, the two men appointed left by motor bus over the newly opened road from Burma into Yunnan and further north in West China. At Kunming they boarded a plane for Chengtu. These representatives from India have addressed many audiences, chiefly students, seeking to aid by evangelistic messages and Christian sympathy.

—*The Indian Witness.*

### A Burmese Woman Leader

Dr. Daw Saw Sa, F.R.C.S., D.P.H., of Rangoon, who has the distinction of being the first Burmese woman physician, is the first and only woman senator under the new constitution, which on April 1, 1937, made Burma a Crown Colony in the British Commonwealth of nations. In 1932 the Rangoon Government conferred unique honors upon her by making her a member of the Rangoon Corporation, the first time in the political history of Burma that a Burmese woman was admitted as a member of either Corporation or the Legislative Council. Dr. Daw Saw Sa has long been interested in politics, particularly the section relating to physical, moral and mental development of women and children; and is a member of various societies and institutions, besides having her own nursing home and clinic modeled on the most scientific ones in America.

—*Missions.*

### Building the Church in Siam

The Church of Christ in Siam is urging a Five-Year Plan of Evangelism, and is asking each congregation to form a prayer group for special intercession. A committee was appointed at the last meeting of the General Council to consider the possibility of a Bible Correspondence

Course being worked out that could be used throughout the whole Church, especially which they serve.

A Bureau of Evangelistic and Church Work has been formed to encourage all Christians to take responsibility for this plan. It is hoped that eight Siamese will enter the Union Theological School in Manila; two men have already taken this course.

Another need is for an ordained man and his wife for rural work, since the majority of the Siamese are rural folk. There is also need for more work among the Chinese in Siam, because of their numbers, and the influential place they hold in the business life of the country.

### Chinese Evangelists in Siam

Some of the evangelists who have been driven out of China have gone to Siam, and are putting new life into Christians there. They have conducted meetings through interpreters, which have led to the formation of bands for Bible study and prayer. Dr. Song, an evangelist educated in the United States, has succeeded in arousing many of the Siamese to a realization of their need and responsibility. In spite of the fact that the Siamese have their own national church, there has been a tendency to lean too much on the missionary for the initiative.

## CHINA

### Redeeming the Time

Evangelism, teaching and healing—the ministry of the Christian Church—never more needed in China, was never more active than now, in spite of terror, bloodshed, destitution and destruction. Whole populations often flee from cities and with them the Church, to find themselves in some remote area where, perhaps, their presence brings the first Christian message. “New circumstances teach us new duties,” say the missionaries, who find themselves guarding the gates of mission compounds, taking in foundling babies, preventing cholera, escorting coolies to market past

the Japanese sentries, helping the government care for its wounded, and conveying money to stranded communities where the local mission staff is cut off from outside contacts.

—*The Church in Action.*

### Statement from Chiang Kai-shek

The following formal statement was issued by Chiang Kai-shek a few weeks ago, and is of special significance:

At this hour of our national crisis, we, the Chinese people, are profoundly moved by the earnest increase in the many concrete expressions of sympathy which have been continuously coming to us for over 19 months from our friends in other parts of the world.

Christians have left no stone unturned to show their growing interest in the material as well as the spiritual welfare of our suffering people. Missionaries, in particular, have never hesitated to make even the greatest personal sacrifices to heal the wounded and succor the distressed.

I welcome this opportunity, therefore, to reiterate the previously expressed appreciation of myself and my countrymen for the unqualified endorsement of the righteousness of our resistance that has come to us so spontaneously, and in such unstinted measure from the Christian world.

I believe that those of our people who will survive the terrible holocausts which have involved us all in so much loss of life, and human suffering will emerge victorious in spirit, and more confirmed than ever in the faith that right will always triumph over might, whether in personal, national or international relations.

### “Count Your Blessings”

Mrs. T. D. Stevenson, daughter of Charles Ernest Scott, and Presbyterian missionary in Canton, at Hackett Medical Center, is able to find cause for thankfulness. Writing home in February, she says:

There are really so many things to be thankful for that I do not know where to begin. The biggest item, of course, is that we're reunited as a family, and that we're all safe and well; that we have so many children on the compound this year so that our small son isn't lonely; that we happened to have our car (which has been Hackett's only link with the rest of the city, and has been invaluable for bringing patients who could not get here otherwise, taking the servants to market, fetching coal or wood, fetching our milk or letters or almost anything); that our new hospital was

finished just in time to accommodate all these poor bombed and bayoneted victims; that our staff was spunky enough to stay; and just now—that furlough is coming in five months.

### It's a World Movement

Japan's military campaign in China is destroying China's institutions of higher education, because they do not produce citizens that are friendly to Japan's imperial ambitions. In the midst of Japan's bombing of Hunan University that institution organized a Student Christian Association, and one of their first acts was to write the Christian students of Japan saying that they of Hunan University were deeply aware of their membership, through the World's Student Christian Federation, in a world-wide fellowship of Christian students, and especially conscious of their common participation in that fellowship with Christian students of Japan. They called Christian students of Japan, China and other countries to go in united prayer to a common Father with the plea that His and not their will be done—that peace based on justice come to their nations.

—*Intercollegian and Far Horizons.*

### Universities on the March

Chinese educators have coined the phrase “Universities on the March,” to describe the condition of China's higher institutions of learning after fighting changed the educational map of China. Fifty-four of China's 114 colleges and universities have been destroyed by bombs or incendiarism; and 82 have been compelled to move just one jump ahead of oncoming Japanese invaders. To move some of these involved treks of from 500 to 1,000 miles, most of the journey in small boats and on foot. As much as possible of equipment was carried along.

An educational map of China today would show a number of new universities and colleges in Kwangsi, Kweichow, Yunnan, Szechuan and Shensi—provinces which before the war had no governmental supported univer-

sities—all established by students and faculties.

—*Dayton News.*

### In the New Capital

To most people, Chungking, if it means anything, means a small town in a backward part of China. As a matter of fact, it is a city whose population before the war was 400,000; since the transfer of the capital, the population has jumped to 800,000, and is steadily mounting. It is far up the Yangtze River, beyond the reach of Japanese armies and battleships; however, it expects bombing planes any day. It is a commentary on modern civilization that practically every house has its dug out, as much a necessity as a kitchen. Three anti-aircraft guns are placed within a hundred yards of the home of the Methodist High School principal, a school with an enrolment of about 1,000 boys. Sometimes the buildings are used by the Government for official conferences, and at such times the school is more like a military camp, every entrance guarded by riflemen with fingers on gun triggers.

### In South Shensi

The task of evangelizing South Shensi is divided among the Norwegian Alliance Mission, the Lutheran Free Church of Norway and the China Inland Mission, the latter having fifteen counties under its supervision. Five methods of reaching the people are employed, and of these street preaching has proved the most fruitful. Probably fifty per cent of the converts have been won by this means.

Village evangelism is another method. It is found that one faithful Christian family can be most effective in winning others. City witnessing includes prison visitation, distribution of tracts and open air preaching. Evangelistic bands have been organized to visit unoccupied towns. This presents difficulties, inasmuch as roads and communication facilities are poor in the mountainous, brigand-infested

regions. However, there has been a measure of success, even though workers are somewhat apathetic toward these sparsely populated areas. Finally, there are the tent missions, chiefly in market towns.

The South Shensi Mission seeks to create in the Chinese a sense of responsibility toward all unevangelized districts. To this end, a prayer cycle suggests items for special intercession.

—*China's Millions.*

### How Shall We Pray?

Dr. and Mrs. John R. Mott formulated a statement for the guidance of their own prayer life, early in the conflict between China and Japan. Here it is:

1. We should pray for both China and Japan—for their rulers, their peoples, and, very especially, for all their Christians; for the ending of the war, and for a just and enduring peace. Not to pray indicates that we believe that human wisdom, devisings, combinations and power alone will suffice to effect these things; whereas, to pray indicates that we believe that superhuman wisdom, love and power are absolutely essential to the achievement of this wonder work. We should become alarmed if we find that in our secret prayer life this tragic need does not have a large place; because we are what we are in the dark where God only sees us, and by which He judges us.

2. We should do all in our power to relieve human suffering. The volume of unrelieved suffering in areas affected by this war in the Far East is even greater than at any one time in the World War. Notwithstanding this alarming fact, it is tragic that, as yet, the efforts put forth by the Christians and others in America to meet this overwhelming and indescribable need are relatively negligible. Our sympathy and sacrificial action in such a situation are a true test of our Christ-likeness.

3. We should, with true penitence, acknowledge the sins of our own country against both China and Japan, and bring forth fruits meet for repentance. This will be difficult. It will involve real self-denying effort and, it may be, very prolonged effort.

4. Let our Government know unmistakably that the Christian forces will be solidly behind them as they put forth their full influence to secure a just settlement.

### Conversation from the Front

French priest to Japanese aviation officer: "When you enter new territory, would you be willing to instruct your men not

to drop bombs near Christian churches?"

Japanese officer: "Certainly. Glad to cooperate. Let me see your mission maps and I will have our maps marked accordingly. (Moment of silence while officer studies map.) Why, you have churches everywhere. We could not bomb anything without hitting one. How many have you, anyway?"

Priest: "Thirteen hundred, and Protestants have 300 in the same area."

Officer: "I wish I knew what it is that keeps you Christians working in such places as this."

The power of the Gospel is well illustrated by the following story from Nanking. Bibles and Testaments were being distributed among Japanese soldiers who had a habit of looking in on church services. For the most part, these soldiers accepted the copies readily. Later, a Japanese officer came to a member of the Church Council and urged that no Bibles be given to his soldiers. No regard was paid to the request, and the officer came again and again, ordering finally that distribution of Bibles must be stopped at once for said he, "the New Testament talks of peace, and the chief business of our soldiers is war." The Bibles had been passed around in the barracks, read by many, with the result that they did not wish to fight.

### Shanghai's 5,000 Jews

If Shanghai is the world's most cosmopolitan city, this can indeed be said of its Jewish community of 5,000. Here Jews from every country of the world, speaking a score of languages, live, do business, and thrive in general, despite the frightfulness of the Sino-Japanese war. Perhaps nowhere else have they contributed so much to the growth of a great city, and perhaps nowhere else is this service so little recognized, the reason being that emphasis there has been laid on nationality, not race or religion; that is, the British Jew is considered a Briton, the Russian Jew a Russian, and so on.

An interesting aspect of Jewish life in Shanghai is the newness of the Jewish community in contrast with the antiquity of China. Only for little more than a century have the Western nations carried on organized trade with China, and for decades the trade was restricted to Canton. The opening of the treaty ports, of which Shanghai was one, the building up of foreign communities, and the arrival of Jewish traders with their non-Jewish colleagues, have occurred during the lifetime of many now living. Shanghai's senior Jewish resident has lived in the city sixty-nine years; her sister, born sixty-six years ago, was the first Jewish native of the port.

—*International Committee on Christian Approach to the Jews.*

### The Opium Campaign

Much has been written about Japan's campaign to subdue the Chinese through opium, and the truth of the matter has been both affirmed and denied. Dr. M. S. Bates, an American missionary educator, has written "An Open Letter on the Narcotic Problem" which has appeared in two leading Chinese papers. Dr. Bates says: "Fifty thousand people—one eighth of the population of Nanking—are being slowly poisoned today by heroin, supplied by Japanese-controlled drug rings. Every month a minimum of \$5,000,000 are being squeezed from the impoverished Chinese in the region by dope traffickers, belonging to or allied with, the Japanese Army." Four groups are named as closely connected with this traffic:

1. The Special Service Section of the Japanese Army.
2. The puppet administration of Nanking.
3. "Independent" Japanese and Korean drug runners.
4. Japanese business firms.

Dr. Bates points out that a shorter-sighted greed cannot be imagined than that of destroying a people on whom they must depend for building up the kind of nation they expect to use in

their future program; and that furthermore, if they want the support of the better class of Chinese the first step toward securing it would be the instant stopping of this flood of narcotics.

### Importance of Hongkong

The British colony in Hongkong holds a strategic position not only politically, but spiritually. The city is at the threshold of the greatest mission field on earth; a land of 450,000,000 people of whom very few have understood, or even heard the Gospel; among the Europeans, only a few acknowledge Christ as Master. In view of this spiritual need, the coming of the evangelist, Mr. Edwin Orr, last October was prayerfully anticipated.

Two of the largest churches in Hongkong were secured for the English services, and there were 250 to 300 people present at every meeting—which is to be regarded as wonderful, as colonials are notoriously "tough." Mr. Orr began with the Christians, devoting the first four nights to the need, the method and the conditions for revival. The succeeding nights were given to the proclaiming of the Good News of God's grace to sinners. In the first part of each address Mr. Orr told of his experiences in different lands in proving the faithfulness of God, and how He answers prayer. The evangelistic appeals resulted in conversions—some of them in the King's uniform.

During the past two years, Hongkong has become a place of refuge for thousands of people, among them many Christians.

—*Life of Faith.*

### Working on the Frontier

A missionary remarked that he never saw a smile or heard joyful song in his field in India until people began to find Christ; now many both smile and sing. At first, the minor key in every phase of life was almost more than he could stand. In the *Evangelical Christian* is the testimony that the condition is true

in Mongolia. One young man said to a missionary, "I can tell a Christian now when I meet him on the street. I asked one man whom I met yesterday if he wasn't a Christian; he smiled and said, 'Yes, but how did you know?' I told him that I could see the evidence in his face."

The writer is at work in Hailar, a city 550 miles from Harbin, where few have learned of salvation through Christ. Next door to the little chapel is a tin shop where a young Christian makes kettles and stove pipes. The partition is of paper, and the young tinner became a Christian by what he heard through the partition. He hammers away loudly most of the day and night, but never while services are in progress. He has learned several Gospel hymns, and sings these lustily as he works.

Hailar is notorious for gambling, opium dens, and other wickedness, having, most likely, the lowest percentage of Christians of any other provincial city in Manchukuo. But many of the people are responsive to the Gospel.

### Work in Tribal District

The China Inland Mission finds a broad field for its ministry in Yunnan. The capital of the province, Kuming, is at an altitude of 6,000 feet. Wuting, fifty miles northwest, is in a small plain. These two towns are inhabited mostly by Chinese, but in the surrounding hills are thousands of Miao, Nosu, Lisu, and other tribes. Several missionaries devote their whole time to these tribes with encouraging results. A little village 7,000 feet high is the center of work among the Miao, and the average attendance at Sunday service is from two to three hundred. Next to the chapel is a little room about eight by ten feet, which has been opened as a reading room and "place for discussing the doctrine." Bibles and Testaments are on display and many copies have been sold.

A new avenue of service has been opened among school boys in the city of Wuting. In re-

sponse to a request, the mission offers instruction in English on condition that the Scriptures be used as a textbook. The class has an average attendance of twenty, and meets twice a week.

—*China's Millions.*

## JAPAN-CHOSEN

### "Business As Usual"

T. T. Brumbaugh has recently returned to Japan after an absence of nearly two years, and reports in the *Christian Century*, that an observer would see nothing out of the ordinary. Japanese passengers, bound for home, had little to say about the conflict in China. In religious circles little difference was noted. Ostensibly, Christians are loyal to their government, regardless of its leadership; prayers are offered for the preservation of the empire and the success of the army. They urge that evangelization follow the wake of the imperial army, apparently not considering whether conquest and missionary endeavor are compatible. But with all this, the Christian groups are oases of brotherly love.

There has been a falling off in baptisms and even in Sunday school enrolments during the past few years, but attendance at divine services seems not to have been affected except, possibly, for the better. Christianity is fundamentally contrary to the spirit of the age in this and other lands. Yet, deep down, most Japanese rejoice that "the love of God is broader than the measure of man's mind."

### Christian Achievements

In his *Fellowship Bulletin*, Toyohiko Kagawa says that, whereas he was discouraged two years ago, he now sees a brighter side and points to the following achievements of the Christian movement in Japan. He gives first place to personal piety. Religion was not taken seriously until the missionaries came. The second is purity in home and society, taught by the Christians. Forty years ago the divorce rate was 32 per cent; in 1936, it was

8.4 per cent. Eight years ago, licensed prostitutes numbered 52,000; today, there are 45,000.

Again, there is respect for labor. Manual labor was once for the outcast, but the position of laborers has been elevated. Another advance is a spirit of peace. The Japanese have never been averse to war, but the present war, they say, is a war for peace! It is at least a step in advance that they must find an excuse for war. Finally, there is the spirit of service, introduced by Protestant missionaries. Even the "Tendai Shu," a Buddhist sect, has ordered every temple to carry on at least one piece of social service.

### Control of Religious Bodies

A bill to control religious organizations is awaiting final action, and seems likely to be passed. The bill provides that no religious body can be established without the approval of the Minister of Education. In applying for approval, the doctrine of the group must be submitted, as well as a statement covering its entire set-up, range of activities, etc. Any later alteration must have the government's approval. Churches and pastors who violate the law are subject to fine or imprisonment.

The present bill does not propose to deal with religion, *per se*, but with religious organizations. In this it differs from previous efforts to regulate religion which were open to the charge of violating the constitutional provision, guaranteeing religious freedom.

Inasmuch as Christianity hitherto has had no legal status, all Christian communions and local churches must take steps to conform with the provisions of this law within two years after its passage. Japanese Christians feel that, on the whole, the bill is an advance for Christianity.

—*The Living Church.*

### Salvation Army Literature

Commissioner Yamamuro, Salvation Army publicist and author, has published over sixty

volumes, besides tracts in great number, of which more than 4,000,000 copies have been sold. His most famous work is "The Common People's Gospel," a simple but comprehensive manual of the Christian faith. More than 400,000 copies have been issued, and the annual sale still averages 10,000. A Braille edition and a Korean translation have also appeared.

Hundreds of Japanese owe their conversion to the reading of this book—students, business men, and men of all classes. Gamblers, drunkards, liquor-dealers, criminals of all sorts owe to it their new life in Christ. A restaurant keeper of loose morals studies it for a week and then in prayer receives forgiveness of sins. Such was the change in his life that when he was later elected mayor of his town, no one called him by his own name, but "Christ's mayor." To many of the dying this book has brought hope in last hours.

—*Sunday School Times.*

### Missionary's Life Has Variety

Miss Virginia Mackenzie, of the Presbyterian Mission in Japan, has a new undertaking—all in the day's work—teaching English manners to a group of eleven policemen, plain clothes men in charge of investigating the foreigners that pass through the city. They are a kindly group, anxious to do things pleasantly and correctly. On an average day they examine 160 non-Japanese travelers, most of them either English-speaking, or able to use English. It is readily seen how mistakes, or lack of politeness, even though unintentional, can make for all sorts of misunderstandings; and how important to have misunderstandings as few as possible, so that this effort becomes a venture in international friendship.

### Japanese-Korean Church Union Discussed

One of the mottoes of the day is "Japan-Chosen: one body," and its use is having the effect of creating a willingness of the two Christian groups to unite.

The Japanese and Korean Y. M. C. A.'s have already united. At least the Korean churches in Japan proper are likely to unite with the Japanese Church; in the Methodist Church committees have been appointed to draw up plans and union evangelistic services are being held. The gap of racial feeling will be hard to bridge, and it is yet to be seen how much actual union will result from the tendency to cooperate; yet the tide seems to be toward a coalition.

### Koreans in Tokyo

The past year has seen the withdrawal of Chosen from all international organizations. Every effort is being made to preserve the evangelical Christian character of the Y. M. and Y. W. C. A., W. C. T. U., and other groups under Japanese direction.

Some 500 buildings prepared for the Olympic Games that were to have been held in Tokyo have been bought by Koreans, and are now filled mostly by low-wage factory workers. A young Christian graduate was so appalled by the neglected children that he started on Sundays to tell them stories of Jesus. At first the parents objected, but soon appreciated the lessons in cleanliness and truth, so that some 120 gathered in a vacant lot each Sunday until snow and cold made it impossible. Then six student helpers were enlisted; paper, pencils and lesson helps were secured and classes were started in both Korean and Japanese.

—Mrs. H. H. Underwood.

### Buddha or Christ?

Mr. Kim is a Korean who had spent long years in patient pursuit of the Buddhist goal; then at last he found Jesus Christ, and put the same devotion into his new faith as he had applied to the old. A writer in *Korean Echoes* tells of a conversation with Mr. Kim, when he asked him what, in his experience, was the difference between Buddhism and Christianity. His answer showed that he had given much

thought to this question. "All that Buddha offered," said he, "I found in greater measure in Christ." Admitting that some of Korea's best national traits were the outgrowth of Buddhism, he summed up his double experience in two religions with a series of contrasts:

"Buddha is a lover of solitude; Christ seeks us in life's thoroughfares."

"Buddha sits imperturbably as races go by; Christ agonized on the Cross that new life might be open to men."

"Buddha offers release from life and its ills; Christ offers more abundant life, in spite of its ills."

"Buddha calls to meditation; Christ calls to the service of God and fellow men."

### ISLANDS OF THE PACIFIC

#### Igorots Ordained

The Igorot tribe in the Philippine mountains is barely two generations removed from head-hunting, and to large extent the most primitive superstitions still dominate their lives. It is necessary to remember this in order to properly evaluate a recent event. After several years of training and experience in evangelism, three young Igorots have been ordained to the ministry in the cathedral at Manila. Hopes for a native-born ministry for these people have long been cherished, but the mission staff has been inadequate in numbers to train the younger generation.

#### Papuan Christmas

An unusual celebration of Christmas took place in Papua, when five hundred Papuan men and women gathered on the very hill where James Chalmers was martyred half a century ago to sing Christmas carols and put on a pageant. The first time they came to a Christmas celebration at this hill they were armed to the teeth; but now some of the world's most backward people, who could neither read nor write, were able to recite long passages of Scripture and sing Christmas hymns. Children on hands and knees represented a flock of sheep and a shepherd whose only idea of his occupation came from a pic-

ture book. In the manger a black Papuan baby gurgled.

—S. S. Times.

### Natives As Museum Exhibits

The Netherlands Committee for International Nature Protection at its annual meeting in Amsterdam, Holland, considered the problem of protecting the primitive people in New Guinea. The recent opening up of Dutch New Guinea has proceeded so rapidly that it was felt that necessary measures must be taken without delay for the protection of the inhabitants. With no advance preparation, ideas most modern are suddenly thrust upon people most primitive.

Two opposing opinions were disclosed at this meeting of the Committee: one in favor of preserving a group of primitive people in their "stone age" culture, shutting them off in a large reserve from all foreign influences, including missions. In the interest of science, a strictly limited contact would be allowed. On the other hand, a group held that the authorities had no right to deny to any people the right of making progress, and to condemn them to remain savages and "museum-objects" for ever. The danger, it was argued, is not so much in civilization itself as in abruptness of contact with it. As for missions, it was agreed that their tribal religion should not be taken away from these people without offering them a better one in its place.

—Aboriginees' Friend.

### MISCELLANEOUS

#### American Tract Society

Since 1825, the American Tract Society has been issuing tracts, pamphlets, periodicals and hymn books in many languages, and has been sending colporteurs to distribute them among neglected peoples of all lands since 1840. Neglected areas of our own country are dependent upon this Society for literature and colporteur service. Its Spanish periodical has a weekly circulation of 19,000; its Polish periodical reaches 4,000 homes.

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**The History of Christianity in America.** By Frank Grenville Beardsley, Ph.D. 8vo. American Tract Society, New York. 1939.

Here is a great book. To call it history is hardly to do it justice. It is that, but it is no mere dry factual statement of events with dates and places and names; rather it is an interesting narrative, told in lucid and charming style, of the development of religion and the Christian church in America.

Beginning with the Puritans and the Pilgrims, the author weaves his way through the thrilling experiences that were so characteristic of men and religious movements in the settlement of the new world. The founding of New England, the chartering of the colonies and the instigation of citizenship were all an integral part of the religious enterprise. No one can understand America, democracy, or the American way of life who is not familiar with the story of the struggle to establish Christianity and freedom of religion on this continent.

The rise and growth of the Protestant denominations is carefully but interestingly portrayed. The development of the sects, the history of the great revivals and their influence upon American life, as also the various allied movements and organizations—such as Boy Scouts, L. A. Y. M. E. N.'s Missionary Movements, the Gideons, Y. M. C. A. and Y. W. C. A., Knights of Columbus, Jewish Associations, the Salvation Army, to say nothing of the Ku Klux Klan—all have their niche in this religious gallery of fame.

It is a great book that should be read by every preacher. He will come from the reading of it with a better appreciation of his

own denomination as he sees it cast against the background of all the other denominations, as they have struggled together or with each other to establish religious opportunity in the life of America.

MARK A. DAWBER.

**Homeland Harvest.** By Arthur H. Limouze. 211 pp. Index and bibliography. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1939.

Some pioneers went West for the purpose of establishing homes for themselves; others were drawn by a lust for gold; others went in the spirit of adventure or to establish the United States control over new territory. But the greatest contribution to the progress of Christian civilization in America was doubtless made by the missionaries who went with the distinct purpose to make friends with the Indians and settlers and to win them to Christ and His Way of Life. Without their prayers, their faith, courage, vision and labors of love new territory might have been conquered economically but the people would have been generally lawless and godless.

Dr. Limouze has written the interesting and inspiring story of what home missions have done for America—in establishing churches and schools, in giving examples of Christian homes, in helping to promote social welfare, and good government. He draws his illustrations from work with Indians and Orientals, the Negroes, mountaineers, and others. He reports results and shows the cost; he pictures present-day problems, difficulties, the trends and the need for continuing and strengthening home mission work, all forces cooperating. It is a book for pastors

and church people or for any who are honest and desire the best for America—the best is Christ and all for which He stands. The stories of many who have been led into larger life and service add to the interest and effectiveness of the volume. The book is a challenge to the Church. It is also a kaleidoscopic view of home missions, showing its beauties, but it deals with so many phases, personalities and elements that the pictures of various types of work are not clear. The bibliography contains some books of doubtful value from a Christian viewpoint and omits some of real value—particularly biographies and stories of pioneering.

**Evangelism for the World Today.** As Interpreted by Christian Leaders Throughout the World. Edited by John R. Mott. 8vo. 295 pp. Harper & Brothers, New York. 1939.

The primary aim and the central task of the Christian Church is to "preach the Gospel to every creature" and to persuade all men to receive and obey Jesus Christ as their Saviour and Lord.

Partly in preparation for the recent Ecumenical Missionary Conference at Madras, Dr. John R. Mott invited some 125 religious leaders throughout the world to answer three questions on the meaning of evangelism. Their replies, or the most relevant portions, have been made available in this attractive volume.

In his foreword, Dr. Mott arrests attention immediately by declaring that "nothing in the religious realm is more evident than the world-wide interest in evangelism, the world-wide concern regarding the need that



only evangelism can meet, and the world-wide manifestations of evangelistic action."

The attempt to define evangelism brought forth a variety of conviction and expression. Many emphasize the presentation of the Gospel, the Word or the Christ to individual man to the end that he may respond in trust and obedience to Him as a Saviour and in the commitment of his whole life to doing God's will. Others emphasize the presentation of the Gospel through example and deed, and would include in evangelism any service that interpreted God's mercy and love to man. Dr. Johannes Warneck of the Rheinisch Missionary Society, frankly declares that "evangelism is not merely an enlightenment. One cannot send away darkness first and then bring light. . . . And it does not promise cultural blessings. It is not our task to make earthly living conditions more favorable. . . . The mission has no social mission. Social uplift is according to our experience not a good preparation for the Gospel."

On the other extreme we find Dr. J. Leighton Stuart, President of Yenching University, Peiping, calling attention to one aspect of evangelism out of his own experience. "This," says he, "is the witness of institutions, educational, medical and otherwise, in their corporate capacity. . . . The right attitude to current social, economical and political issues, and with the quality of life which wins the admiration of the Chinese public, . . . is a form of evangelism."

Probably the definition that gathers up the essentials of evangelism on the part of most is expressed in the words of Dr. William Temple, Archbishop of York: "To evangelize is to present Jesus Christ in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church."

In some instances, the meaning of evangelism was confused with the various methods employed in the interpretation of

the message. Some also seemed to confuse the spirit of evangelism with its essential content.

In the section dealing with the "relevance of evangelism," the views of contributors were naturally colored by the environment in which they lived and the characteristics of race, custom or religion of the people whom they sought to evangelize or Christianize.

Dr. Charles R. Erdman, President of the Board of Foreign Missions of the Presbyterian Church, U. S. A., declared: "In these days the aspects of the Christian Gospel which are most needed (and most neglected) are those which are regarded as supernatural and which have been communicated by definite revelation. The great truths of the Incarnation and the Deity of Christ, of His atoning work, of His regenerating power and of His infallible teaching are of the very essence of the Gospel."

On the other hand, Dr. Douglas Horton, General Secretary of the Congregational and Christian churches said: "It seems to me that the psychological and sociological aspects of the Gospel are the most relevant in our time."

Others, while pointing out that the basic needs of men do not change, say that present world conditions call for stressing the Christian message of hope, the giving of Christian guidance to intellectuals and business and professional men, and for the presentation of Christ as the Prince of Peace.

In the section on the "Fruitfulness of Evangelism," emphasis is laid on sending forth men and women who are "truly converted and deeply Spirit-filled," on the "preaching of the Gospel in the power of the Holy Ghost," a clear and intelligent grasp of the great essentials of evangelical Christianity, a life that hides behind Christ when He is presented as Saviour and Lord and yet which is so Christian and vital and genuine that it cannot be hidden; a presentation that not only secures a decision, but an honest and intelligent desire to obey Christ, and that God's

will shall be done in every area of life.

Every missionary should be equipped in life and message to win men to a saving knowledge of Jesus Christ. To win converts, however, is not enough; they must be gathered into a fellowship, a Christian brotherhood and there learn how to be witnesses and winners of souls. As one said: "The most abiding evangelism is that which is the expression of the life of the local church."

It is pointed out that some mission schools report few students won to Christ; other methods are ineffective; even direct methods of evangelistic work are ineffective unless the messenger is on fire with love for souls, has a saving and positive message, gives it in the power of the Holy Spirit, and with tact, love and patience. Christ must be given His opportunity to win each person to Himself.

This volume may be used of God to put evangelism in its place of primacy in the missionary enterprise, and to inspire Christian workers everywhere, through the faithful presentation of Him who is the only Redeemer of mankind, to seek and to save those that are lost.

FRANCIS SHUNK DOWNS.

**Christian Home Making.** Edited by Mrs. Robert E. Speer and Miss Constance Hallock. A joint statement prepared for the Madras Conference of the International Missionary Council. 141 pp. \$1.50.

This small but important book amplifies somewhat the report of the Committee on the Christian Home which was prepared for presentation at the recent meeting of the International Missionary Council at Madras. The central theme of the book is—

To see the human home in the light of this fierce flame of perfection, to see where and how the leaven of Christ, working in our common life, has lifted us from one level to another, and to face these infinite resources of power that can enable us to go on steadfastly to higher and higher levels.

Written in careful collaboration by outstanding missionary workers at home and abroad, the book presents the Essence of the

Christian Home, the Requisite Training for Christian Home Making, and studies of homes in America, Africa, India, China, Japan, Brazil and Moslem lands. In many instances and with vivid illustrations, non-Christian homes are described and contrasted with "the new things of today" which are brought by the knowledge of Christ. The changing status of women, the influence of missionary homes, the effect of Christian education and many other influences are carefully considered. Individuals and groups will find this book offers an unusual basis for the study of that most important subject—Christian Home Making.

MARY SCHAUFFLER PLATT.

**Yesterdays in Persia and Kurdistan.**  
By Frederick G. Coan. 284 pp.  
\$2.50. Saunders Studio Press,  
Claremont, California.

In the preface Dr. Coan explains that his object is "to give an account of the human and romantic aspects of the missionary's life, to outline the experience of a life of service and a kind that, with a change of time, has become almost unique, and, above all, to present that side of the missionary's life that will especially interest the young." This purpose the author has fulfilled with a great degree of success. Certainly few modern volumes of fiction or travel describe such rough and ready existence and such hairbreadth escapes.

The early chapters are especially valuable to the student of missionary activity in the Near East. Here Dr. Coan tells of the twenty-five years of pioneer service begun by his parents in 1851. The succeeding chapters deal chronologically with Dr. Coan's own colorful forty years among the Assyrians and mingling with the Kurds between Mosul, Tabriz, and the Turkish frontier. Those who have had the pleasure of knowing this veteran missionary campaigner will read of his experiences with interest. One could wish, however, that the occasional references to modern Iran had been omitted so that the story would depict

more consistently the colorful days when Dr. Coan resided in the Near East. There might have been added a more complete and accurate statement of the present situation. In his excellent foreword Dr. Speer very properly calls attention to the fact that modern Iran is very different from Persia forty or fifty years ago.

The reader must be cautioned not to accept this as a report of present-day missionary activity in Iran and Kurdistan. The last chapter unfortunately gives the impression that the closing of the Urumia Station was an immediate result of the World War. No mention is made of the post-war reconstruction of Urumia Station. We should remember that the Imperial Government of Iran paid the Presbyterian Board of Foreign Missions its asking price for the property in Urumia and has allowed the mission to continue employing native evangelists all through the Urumia plain since that date.

Dr. Coan's stories of hair-raising adventures of early missionaries make exciting reading and give further evidence of the courage and abiding faith of these pioneers. The maps in the end papers and the illustrations are helpful but there is need for an index and a glossary explaining the Near Eastern terms and phrases used throughout.

HERRICK B. YOUNG.

**The Church Faces the World.** Edited by Samuel McCrea Cavert. 133 pp.  
\$1.50. Round Table Press. New York. 1939.

This small but important book was prepared for the International Missionary Council in Madras, India, last December. A commission of American Christians had been appointed to study the relation of the Church to the changing social and economic order, and the results of the study are summarized in the present volume. The varied phases of the subject are discussed in ten chapters, by John C. Bennett, H. Richard Niebuhr, Samuel McCrea Cavert (who, in addition, edited the volume and contributed the Introduction), John H. Reisner,

F. Ernest Johnson, L. Foster Wood, A. J. Muste, Benson Y. Landis, Allan Knight Chalmers, and Luman J. Shafer. The chapters are too short for adequate treatments of their weighty themes, each one of which might well require a separate volume. But the high competence of the writers and their skill in the condensed presentation of their subjects have given us a readable and very important contribution to the literature of one of the great problems of the modern Church.

ARTHUR J. BROWN.

**Art of Conducting Public Worship.**  
By Albert W. Palmer, D.D., LL.D.  
207 pp. \$2.50. Macmillan, New York. 1939.

This is a book of deep interest to all ministers of non-Liturgical churches, as well as to laymen who have the responsibility of conducting devotional meetings and public services of worship. As President of Chicago Theological Seminary after years of experience as a pastor in Oakland California, Central Union Church, Honolulu, and First Congregational Church of Oak Park, Ill. Dr. Palmer can speak with authority and he writes with enthusiasm and in a very practical way. He deals with the weaknesses and failures in much public worship and clearly points out the causes. He treats the historical background of Christian worship and the primary significance of it, showing what must happen if it is to remain worthy of the name. There is a chapter on the architectural setting for worship, which alone is worth the price of the book to any who are renovating, remodeling or building new church edifices. There are suggested patterns of worship services, and for special occasions. The two parts of the appendix are most helpful. "A" has a check list by which one may grade his own efforts in conducting public worship, and another check list for rating the use of music in such services. "B" is an annotated book list, for those who wish to enhance their skill in this art.

R. C. WILLIAMSON.

## Reading List on Home Missions

### GENERAL AND HISTORICAL

- Christian Youth in Action.** Frank W. Herriott. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1935.
- God and the Census.** Robert N. McLean. 50 cents cloth; 25 cents paper. Friendship Press. New York. 1931.
- Homeland Harvest.** Arthur H. Limouze. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1939.
- They Came Seeking.** Coe S. Hayne. \$1.00. Judson Press. Philadelphia. 1935.
- Toward a Christian America.** Hermann N. Morse. \$1.00. Friendship Press. New York. 1935.
- American Saga: The History of Literature of the American Dream of a Better Life.** Marjorie Barstow Greenbie. \$4.00. Whittlesey House. New York. 1939.
- Daniel Boone and the Wilderness Road.** H. A. B. Bruce. \$1.75. Macmillan. New York. 1910.
- Epic of America, The.** James Tru-slow Adams. \$1.29. Blue Ribbon Books, Inc. New York. 1936.
- Frontier Spirit in American Christianity, The.** Peter G. Mode. Macmillan. New York. 1923.
- March of Faith, The: The Story of Religion in America Since 1865.** William E. Garrison. \$2.50. Harper & Bros. New York. 1933.
- Right Here at Home.** Frank S. Mead. \$1.00. Friendship Press. New York. 1939.
- Story of Missions, The.** Edwin E. White. \$1.00. Friendship Press. New York. 1926.
- Wagons West: A Story of the Oregon Trail.** Elizabeth Page. Farrar & Rinehart. New York. 1930.
- We Must March.** Honore Willsie Morrow. A. L. Burt Co. New York. 1927.

### PRESENT-DAY PROBLEMS

- Alien Americans: A Study of Race Relations.** Bertram J. O. Schrieke. \$21.50. Viking Press. New York.
- Christian Faith and Economic Change.** Halford E. Luccock. \$2.00. Abingdon Press. New York. 1936.
- Christianity and Industry in America.** Alva W. Taylor. Friendship Press. New York. 1933.
- Pioneering on Social Frontiers.** Graham Taylor. \$4.00. University of Chicago Press. Chicago. 1930.
- Protestant Churches and the Industrial Crisis.** E. B. Chaffee. Macmillan. New York. 1933.
- How Fare American Youth?** Homer P. Rainey and others. Report to

American Youth Commission of the American Council on Education. \$1.50. D. Appleton-Century Co. New York. 1937.

**They Starve That We May Eat.** Edith E. Lowry. 35 cents. Friendship Press. New York. 1937.

**Races and Ethnic Groups in American Life.** T. J. Woolfer. McGraw-Hill Book Co. New York. 1932.

### THE CITY

**City and Church in Transition.** Murray H. Leiffer. \$2.50. Willett, Clark & Co. Chicago. 1938.

**Urban Scene.** Marguerite Harmon Bro. 25 cents paper. Illustrated. Friendship Press. New York. 1938.

**City Man.** Charles Hatch Sears. Special paper edition, 75 cents. Friendship Press. New York. 1938.

**City Shadows.** Robert W. Searle. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1938.

### RURAL LIFE

**Christ of the Countryside.** Malcolm Dana. \$1.00. Cokesbury Press. Nashville. 1937.

**Christian Enterprise Among Rural People, The.** Kenyon L. Butterfield. \$1.50. Cokesbury Press. Nashville. 1928.

**Rebuilding Rural America.** Mark A. Dawber. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1937.

**America Begins Again.** Katherine Glover. Illus. \$2.75. Whittlesey House. New York. 1939.

### THE NEGRO AND THE AMERICAN INDIAN

**American Race Problems: A Study of the Negro.** Edward B. Reuter. 2nd. rev. ed. \$3.00. Thomas Y. Crowell Co. New York. 1938.

**Twelve Negro Americans.** Mary Jenness. \$1.00. Friendship Press. New York. 1937.

**Brown America.** Edwin R. Embree. \$1.25. Special Friendship Press Edition. New York. 1937.

**Story of the American Negro, The.** Ina Corinne Brown. \$1.00 cloth, 60 cents paper. Friendship Press. New York. 1937.

**American Indian and Christian Mis-sions, The.** George W. Hinman. \$1.50. Revell. New York.

**Story of the Red Man, The.** Flora W. Seymour. \$5.00. Longmans, Green & Co. New York. 1929.

**Cry Dance.** Coe Hayne. \$2.00 (Fic-tion). Harper & Bros. New York. 1939.

**Facing the Future in Indian Missions.** Lewis Meriam and George W. Hinman. \$1.00. Friendship Press. New York. 1932.

**Indian Americans.** Winifred Hulbert. Friendship Press. New York. 1932.

**The Red Man in the United States.** By G. E. E. Lindquist. \$3.50. Doubleday, Doran. New York. 1923.

### MEXICANS AND ORIENTALS IN AMERICA

**Mexican in the United States, The.** E. S. Bogardus. \$1.60 cloth; \$1.25 paper. University of Southern California Press. Berkeley. 1934.

**Orientals in American Life.** Albert W. Palmer. \$1.00 cloth; 60 cents paper. Friendship Press. 1934.

### ALASKA AND THE WEST

**The Story of Alaska.** Clarence L. Andrews. Enlarged edition, \$4.00. Caxton Printers. Caldwell, Idaho. 1938.

**Sheldon Jackson.** Robert Laird Stewart. Revell. New York. 1908.

**Alaskan Adventures.** L. Wirt. \$1.50. Revell. New York. 1937.

**Henry Harmon Spalding: Pioneer of Old Oregon.** Clifford Merrill Drury. \$3.00. Caxton Printers. Caldwell, Idaho. 1936.

**Marcus Whitman.** Clifford Merrill Drury. \$5.00. Caxton Printers. Caldwell, Idaho. 1937.

**Vanguard of the Caravans: A Life Story of John Mason Peck.** Coe Hayne. \$1.00. Judson Press. Philadelphia. 1931.

### AMERICAN CHURCH AND THE CHRISTIAN MESSAGE

**Christianity—and Our World.** John C. Bennett. 50 cents. Association Press. New York. 1936.

**Church and State in Contemporary America.** Williams Adams Brown. \$2.75. Scribner's. New York. 1936.

**Church Looks Ahead, The.** American Protestant Christianity: an Analysis and Forecast. Charles E. Schofield, Ed. \$3.00. Macmillan. New York. 1933.

**Church Unity Movements in the United States.** H. Paul Douglass. Institute of Social and Religious Research. New York. 1934.

**Evangelism in a Changing World.** Ambrose M. Bailey. \$1.50. Round Table Press. New York. 1936.

**U. S. Looks at Its Churches, The.** C. Luther Fry. Institute of Social and Religious Research. New York. 1930.

### PROGRAMS AND POLICIES OF HOME MISSIONS

**Christian Mission in America, The.** Hugh T. Kerr. \$1.00. Friendship Press. New York. 1933.

**Home Missions Today and Tomorrow: A Review and a Forecast.** Hermann N. Morse, Ed. 75 cents paper. Home Missions Council. New York. 1934.

**What Next in Home Missions?** William P. Shriver. 50 cents. Friendship Press. New York. 1928.

# The Upper Room

July-August-September



© HOUSE OF ART, N. Y.

ARTIST: ERNST ZIMMERMANN

CHRIST AND THE FISHERMEN

## WILL THE FAMILY ALTAR RETURN?

The increased use of a daily devotional guide among Protestants of all faiths gives hope and encouragement for the return of the family altar. By far, the largest circulated of these devotional guides is

### THE UPPER ROOM

The World's Leading Devotional Periodical  
Read Daily in a Million Homes

Are the homes represented in **your** church using it? The issue for July, August, and September is now ready for distribution. Place an order today for as many copies as you need. Use our consignment plan. Ten or more copies, shipped to one address, to be sold at five cents per copy, with the privilege of returning unsold copies at our expense. Yearly subscriptions, 30 cents postpaid; foreign, 40 cents. Send all orders to

THE UPPER ROOM  
Doctors' Building, Nashville, Tennessee