RELIGIOUS TRENDS OF TODAY

J. C. MCPHEETERS
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by

Rev. J. C. McPheeters

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San Francisco


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JULIAN C. MCPHEETERS
FOREWORD

In the Religious Trends of Today, we find receding tides and lowering storm clouds heralding their angry threats of destruction with their forked lightning and deafening claps of thunder. But we also find the incoming tides and rents in the clouds through which shines the Day Star of hope for a confused and troubled world in its mad rush toward chaos and ruin.

While the hands on the clock of human progress are threatened to be turned backward for a thousand years, it is encouraging to know that there is a “balm in gilead” and that there is a “physician” whose healing touch is sufficient for such a perplexed and baffled world as we confront today.

Amid all of the shifting and changing scenes of time which have brought us to our modern world, Jesus Christ has lost none of the efficacy of His saving power. The Religious Trends of Today reveal the fact that the gospel of Christ still remains “the power of God unto salvation unto everyone that believeth.”

J. C. McPHEETERS.
San Francisco, California.
CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Persecutions</td>
<td>5</td>
</tr>
<tr>
<td>2. Atheism</td>
<td>12</td>
</tr>
<tr>
<td>3. Communism</td>
<td>18</td>
</tr>
<tr>
<td>4. Receding Tides</td>
<td>22</td>
</tr>
<tr>
<td>5. Pacifism—Capitalism</td>
<td>30</td>
</tr>
<tr>
<td>6. Vexing Problems</td>
<td>36</td>
</tr>
<tr>
<td>7. Meeting The World Crisis</td>
<td>43</td>
</tr>
<tr>
<td>8. Evangelism</td>
<td>49</td>
</tr>
</tbody>
</table>
CHAPTER I

PERSECUTIONS

Religious persecutions prevail in many parts of the world. The anti-Semitism movement has continued to spread. Germany has been the hub of this movement. The persecution against the Jews has in many respects been even worse in Poland, but the attention of the world has been focalized on the movement in Germany more so than in Poland. Of the 600,000 Jews in Germany, 120,000 have left the country since 1933. There are two million persons in Germany having only slight strains of Jewish blood, who are branded as non-Aryan, and are placed under the same ban as those having the pure strain of Jewish blood. There are 1,400 Jewish communities, and of these, 276 are entirely dependent upon relief. Twenty-five thousand of the Jews banished from Germany have fled to France. Of this number more than 800 were one time professors in various universities of Germany.

The present persecution of the Jews throughout many parts of the world is well nigh unbelievable. Some of the extreme measures taken against the Jews are reflected in the fact that the words of Handel's oratorio, "Judas Maccabeus" which deals with the heroic days of Jewish history, must be discontinued from usage in Germany. The German poet, Heimann Burte, has composed new words for the music bearing the title: First Fruits
“Hero and Peace.” The new words deal with the sorrows and the rehabilitation of the German people in the post-war period.

The Nazis of Germany object to the record in the Bible that Moses received the Ten Commandments. Their objections are on the ground that teachers do not know how to explain to their pupils why God should have chosen the Jew, Moses, to receive His commandments.

The Jewish persecution has resulted in a large immigration of the Jews to Palestine. This immigration has brought about a bitter struggle between the Jews and the Arabs which has resulted in the restriction of Jewish immigration by Government rules. In 1935 the Jews were pouring into Palestine at the rate of 2,300 a month. For the quarter ending June the 31st, 1937, only 620 emigrant certificates were issued to Jews.

In October, 1937, the British Government took drastic action against the instigators of the terrorism that had been reigning in the Holy Land for more than a year. All members of the Arab High Committee who could be found were arrested and deported. By a special order of the government, the Grand Mufti of Jerusalem, who is the head of the Mohammedan religion in Palestine, was deprived of the Presidency of the Moslem Supreme Counsel. In the loss of his office by government order, the Grand Mufti lost control of $300,000 a year, which is the income of the religious state. An article in the December, 1937 issue of Revelation, speaking of the action of the English government in dealing with members of the Arab High
Committee, says: "This is one of the most important moves of Palestine politics of the last twenty years, and it may bring the remaining Arabs to their senses, and to cooperation with the Jews. At the last moment before going to press we add this sentence to report that the Mufti escaped from the mosque area, disguised as a peasant, leaving Gaza in a small sailing vessel, gained the coast of Syria, where the French conducted him to Damascus. He is now the most dangerous leader of anti-Semitism outside of Palestine. It is thought the French will not tolerate his actions against the British, and he will probably flee to Irak, where he will be more free to stir up trouble among the Arabs against the Jews."

Along with the restriction of the number of emigrants now admitted to Palestine, there is still another restriction which requires that a Jew must bring with him a minimum of $5,000 to Palestine. During 1936, 6,209 of this class of Jews entered the country.

Grave fears are now entertained that the anti-Semitic movement in Germany will spread to Italy. These fears have been confirmed by an editorial in Mussolini's paper, "Il Popolo d'Italia," which issued a statement to the effect that the Jews in Italy would soon have to choose between their Jewishness and their Italianism. The Jews in Italy are being forced to abandon all participation in the Zionist movement.

The anti-Semitic movement has already spread to Russia. In the early days of the Communist regime in Russia anti-Semitism...
was vigorously suppressed. The Communistic regime was founded with the thought and the teaching that all races were equal. This ideal of Communism in the early days of her reign in Russia has been abandoned. The Executive Committee of the World Zionist Congress at Zurich has given a report of the Jewish situation throughout Russia, in which it says: “In the last few years it became increasingly difficult to keep the Zionist movement in Russia alive as a national organization. Continuous persecutions split the organization into its component factions, and destroyed the basis of its existence. Arrests of Zionists still occur. Hundreds of Zionists are still kept in exile, and in concentration camps of the Soviet Union. Not even in exile does this persecution stop. Arrests in the places of exile are an every-day occurrence. Many arrested Zionists are being sent by the secret political police to concentration camps for periods varying from three to five years. The position of the exiles and the prisoners is growing steadily worse. Mental anguish is increased by the strict prohibition of emigration to Palestine. Only three persons out of many hundreds kept in prison camps in Russia were allowed, after many efforts on their behalf, to go to Palestine.”

The “Great Purge” which has been going on in the ranks of the Russian leaders has been largely along anti-Semitic lines. It is reported that of the one hundred prominent Russian leaders who have been “liquidated” within recent months, more than seventy percent have been Jewish.

The persecution of Jewish people stands today as one of the outstanding testimonies
to the fulfillment of prophecy. They have maintained their identity despite their dispersion throughout the world, amid all nations and races. No other race in the history of mankind has maintained such an identity over a period of many centuries. Every other race, when submerged amid another people has lost its identity after the third generation. The gathering of the Jews into Palestine in recent years is undoubtedly a fulfillment of prophecy. While the world has been through a terrible depression, the little land of Palestine has been enjoying an era of prosperity, due to the large migration, of Jews into the land. The return of the Jews to Palestine has so stimulated business activities that it has become one of the most prosperous sections of the world. One of the most outstanding events which came out of the World War was the provision which was made for the Jews in Palestine, under the protectorate of Great Britain. Both the world-wide dispersion of the Jews and their regathering in the land of Palestine before the return of the Lord are significant events, clearly set forth in the prophecies.

The opposition to the orthodox Christian faith has greatly affected the enrollment of theological students in German universities. Within a period of five years the enrollment of Protestant theological students in all German universities has dropped from 7,000 to 4,113.

A number of Christian ministers have been imprisoned in Germany for a violation of the pagan demands of the Nazis. The Rev. Walter Niemoeller, Brother of the opposition leader, is one of the latest names to be added
to the list of imprisoned pastors. After preaching three times on a recent Sunday to overflowing congregations in Berlin, Mr. Niemoeller was arrested, and taken to join the forty-four pastors already in jail.

A problem has arisen in Japan and Korea for the Christian Church, where the Japanese government has demanded that tribute be paid to the national deities at Shinto shrines on the part of all school children, including those who attend the Christian mission schools. The Japanese government contends that the requirement is only an act of patriotism, while certain missionaries have interpreted it to be a worship of pagan gods. The situation presents one of the most acute problems fronting the Christian Church in these lands.

"Is religion drying up?" is the question asked by the editor of Zion's Herald (Boston). In answering the question the editor says, "It is safe to say this much, that in its organized form and among its professed followers, religion in its Jewish, Roman Catholic and Protestant expression has lost in recent years much of its vitality and assurance. Something is wrong."

The closing of churches in many parts of the world, both through persecution and spiritual lethargy, has increased to the point that some church statisticians estimated that at the end of 1937, one-sixth of the globe was entirely unchurched. The closing of churches in recent years in the path of the onward march of pagan forces is revealed in a survey made by the Presbyterians of the metropolitan area of New York over a ten-year period. It was discovered that during
the ten-year period there had been a decline of $2,300,000 in giving, a distinct loss in Sunday schools, and that 61 Presbyterian Churches had closed their doors. This discovery has led the Presbyteries to unanimously advocate out-door preaching in order to reach the seven million unchurched people in the nation’s greatest metropolis.

Not since the days of the opposition of the Roman empire has the Christian Church faced such tremendous opposing forces as at the present time. The devil is marshalling the forces of evil for the destruction of the Christian Church upon a gigantic scale. These tremendous forces which today threaten the destruction of the Church cannot be met except in the same manner in which the Christians of the first century met the opposition of the pagan world. The first century Christians met the opposition in the power of the Holy Spirit. Christianity today needs the revitalizing power of Pentecost. This power in the Church has never failed in the presence of all manner of opposition. The Church must have a new undergirding of prayer, and a fresh anointing of the Holy Spirit if it is to meet the forces that oppose her today. Religious persecution, militant atheism and paganism in all of its forms will continue to spread throughout the world unless the Church witnesses a mighty awakening, and goes forth renewed and revitalized in the power of the Holy Spirit to check the onrushing hordes of evil. The world's greatest need at this time is a great revival akin to that which began in the Upper Room on the Day of Pentecost.
CHAPTER II

ATHEISM

The activities of the atheistic movements of the world are strong and vigorous. The news despatches have indicated that these activities are in evidence on a large scale.

Russia is regarded as the center of the world's atheistic activities since the coming of the reign of communism to that country. The world looks with interest on the developments of the atheistic movement in Russia, because such developments are world wide in influence.

The Russian atheists have erected a monument to Judas Iscariot at Kassen on the Volga. The giant figure stands with clenched hands, in an attitude of defiance at God and heaven. A speaker at the unveiling told that there was a debate of some length among the authorities as to whether the monument should be to Lucifer, Cain, or Judas. The decision finally went in favor of Judas, because he betrayed Jesus Christ.

For the first time in history anti-God postage stamps are now being issued by a major government of the world. The Russian government is issuing these anti-God stamps in five, ten, fifteen and fifty kopeks. It is expected that large returns will be realized from the sale of these stamps to collectors abroad.

The atheistic societies of Russia are capitalizing the Lenten season for the purpose of anti-God propaganda. In the month of March, 1937, these societies utilized two thousand...
The Swiss Protestant press service reported a recent speech of Joseph Stalin, Secretary General of the Communist Party, in which he said: “We consider all religion as our worst enemy. The struggle against religion must be carried on relentlessly. There can be no compromise with religion, whose aims are basically opposed to ours. The final stage will be reached when religion will only exist as a thing of past history. This is our goal.”

The Communists have adopted the Sunday school as a method of spreading their propaganda. The Catechism used in the 124 Communist Sunday schools of Great Britain includes the question: “What is God?” “God is a word used to designate an imaginary being, which people of themselves have devised.”

The Communists have also adopted special seminaries for the training of missionaries for both home and foreign propaganda. A corps of missionaries are being trained by the Godless Movement in Russia in special seminaries for the purpose of breaking down religious convictions among the Russian people. They will later turn to foreign lands with their propaganda.

The atheistic movement in Russia has given impetus to the movement in every country of the world. While operating in many countries the atheistic forces have in recent years centered in a large measure upon the United States. The atheists are bold to make large claims for their movement in the United States at the present time. The President of the Association for the Advancement
of Atheism claims there are forty million atheists in the United States.

According to a survey of nine leading universities, made by James Leuba, professor of Psychology at Bryn Mawr, one-third of the students deny the existence of a personal God, and disbelieve in personal immortality.

The American Association for the Advancement of Atheism is offering a series of prizes to high school pupils for the best essays on the subject: "The Folly and Futility of Christianity." This association is attempting to give wide publicity to these prizes.

The friends of Robert G. Ingersoll, the noted atheist, are heading a movement for the erection of a large monument in his memory. The movement has developed sufficiently to introduce a resolution in the United States Congress (H. J. R., 285) requesting a gift from the Government as an expression of the people of the United States sufficient for the purchase of a site for the erection of the monument. In the midst of this array of propaganda there came the voice of Dr. Robert A. Milliken, noted physicist, who is a Noble prize winner, in opposition to the atheistic movement. Dr. Milliken had an article in the June, 1937, issue of *The Commentator* bearing the title: "I Believe in God," in which he said: "It pains me as much as Lord Kelvin said it did him to hear crudely atheistic views expressed by men who have never known the deepest meaning of life."

An encouraging report comes through the *Baltimore Sun* concerning some retrenchments of atheism in Russia. A correspondent of the *Baltimore Sun*, who has made a recent survey of religious conditions in Russia, re-

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ports that the Anti-Religious Movement is disintegrating, despite the tremendous efforts to crush religion. The head of the Militant Godless League, states that probably thirty million, which is one-half of the country's adults, are still believers. The official membership of the Militant Godless League has fallen from five to two million during the past four years.

Dr. A. C. Gaebelein, editor of Our Hope (New York), believes that the Red propaganda in the United States presents one of the country's gravest dangers, and is one of the reasons why the country should maintain a strong military defense. Dr. Gaebelein says: "It is therefore not a mistake when the present government asks for one thousand million dollars for defense, to be spent on the army and navy. America does not need to fear so much an attack from the outside, though that is not impossible. We have enemies within our borders. They are in the Red termites."

The atheists have waged a strong campaign to break down the laws in a number of our states, which permit the reading of the Bible in the public schools. The Supreme Court of the United States has answered the Free Thinkers of America, who endeavored to prevent the Bible from being read in the public schools. The court said: "When a principal or teacher reads a Bible passage without comment he does not violate either the State or Federal constitution."

An article of unusual interest, bearing the title: "Atheists are Right," appeared in the December, 1937, issue of Revelation, by Donald G. Barnhouse, the editor. The title sounds
strange in a religious magazine. Dr. Barnhouse refers in his article to an atheistic tract which portrays the sins of such Old Testament characters as Abraham, Jacob, Moses and David, by pointing out that a just God would not tolerate such sins. Concerning this claim of the atheists, Dr. Barnhouse says: "The atheists claim that it is not moral to forgive sinners without punishing the sin. God makes the same claim. He will by no means clear the guilty. Every sin that has ever been committed must be punished by God. The atheists think that the men of the Old Testament, Abraham, Jacob, David and the rest of them, deserve a quite different fate from that which they received. If God is holy and these men were sinners, they should have been separated from God for ever.

"For a God, such as the Bible represents him to be, must both love and hate. God is love of the sinner, and God is hate of sin. The atheists are right in reminding us that we must not forget that God is hate of the sinner's sin. That teaching is more needed today, perhaps than any other. God is hate. God hates sin. When the atheists found a God who seemingly did not punish sin, they claimed that they had found a proof that there could be no such God. A good God must punish sin.

"The atheists are right. All of these men deserve to go to hell. Instead we find that they went to heaven. How could this be possible? It was because God saw a way whereby their sins could be punished, and yet themselves go free.

"And That Way Was Found in Jesus
Christ. There at the cross God took sin away from the sinner, put it upon his Son, and punished him to the full for those sins. Thus it was proved true that God is just and holy, and loving at the same time. That lesson can never be learned except at the cross of Jesus Christ. The atheists stopped with the Old Testament, and so missed the point.”

The most effective answer to atheism is the cross of Jesus Christ. The faithful proclamation of the cross throughout the world, is the only effective answer to the widespread atheistic movement of the present day. The Church of God should gird herself anew for this great crusade. The battle of the ages confronts the people of God. The people who love the Lord should everywhere awaken to an active enlistment in this crusade, looking to a world-wide revival.
CHAPTER III.

COMMUNISM.

F. Britten Austin, well known writer and historian, in summarizing the Communist movement throughout the world, in an article in the October, 1937, issue of the Commentator, says that America is today the focal point for the world-wide movement of Communism for revolution. In speaking of the present efforts of the Communists in the United States, Mr. Austin says: "All over the world—excepting in the United States—the red tide has ebbed enormously since the high water mark in the early nineteen twenties, and it is still ebbing. In America the tide started later, and, here alone in the world, it is still rising."

Mr. Austin points out that the two major attacks of the Communists for world revolution outside of Russia have been England and the United States. Following the World War, England was considered the most vulnerable; therefore the Communists centered their campaign on England which came to a climax in the British general strike in 1926. Since the abortive strike of 1926, the Communist attack has been on the decline in England. During the days of prosperity following the World War in the United States, from 1920 to 1929, the Reds did not look upon our country as a fertile field for revolution. The standards of living for the working classes of people were too high to permit the stirring up of discontent to the point where it might shape itself into the form of a revolution. It

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was for this reason that the Reds contented themselves with focalizing their attack first in England, and secondly in Germany, China and India. The Communist movement assumed such proportions in Germany that in 1933 Communists polled nearly five million votes. The collapse of the Communist movement in that country with the rise of Hitler to the Nazi dictatorship is well known to the entire world. When the big Red drive encountered a collapse in England, the major field of attack was then centered in the United States.

Concerning this focalized attack on the United States, Mr. Austin says:* "For the past five years, the Red attack has been switched away from Great Britain, and into the United States." The coming of the great depression in the United States, following the years of prosperity created fertile soil for Red propaganda. The impact of the Communist thrust into America is well known to every careful observing American citizen. This impact is reflected in striking statements recently made in a number of labor journals:

The San Francisco Longshoreman, under date of August 25, 1937, says: "For two years you men have been constantly hearing at your meetings the terms 'disrupters' and 'vigilantes.' What does the term 'disrupter' mean as used by the chairman of your meetings? It means only one thing, that the disrupter is in agreement with some particular program endorsed by the Communist party. First of all any man who thinks must agree that the Communist party members have been in complete control of this local for the

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past two years. That is minority rule at its worst. We know, and the readers know, that there are not 200 men in this local who vote the Communist party ticket. Yet they yell rule by majority when they put over something that is objected to by a minority.”

The Teamster’s Bulletin, San Francisco, under date of September 7, 1937, says: “The Communist program of boring from within is not the joke that some seem to think, and is nowhere more evident than in the current situation.

“The whole economic structure of the bona-fide labor movement is threatened. The democratic right of American workers to handle their own affairs are being threatened by autocratic dictators who seek to dominate by a minority rule.” The Teamster’s Bulletin, under date of September 10, 1937, speaks of Communist activities in San Francisco as follows: “They were not concerned with the grave harm they wrought to the city’s business and to the city’s labor movements when they called hundreds of illegitimate and unauthorized strikes. These ‘tricky’ strikes are typical tactics employed by Communists in their warfare against our people.”

“The Carpenter,” official organ of the United Brotherhood of Carpenters and Joiners of America, in the issue of August, 1937, says: “Vast forces of workers are rallying to the teachings of Soviet Russia with the aim of creating a great American popular front. . . . The present labor troubles in the United States soon will develop into even larger fights, and the radicalization of the masses is gathering speed.”
The *Republic* gives a summary of the increase of communism on the Pacific Coast during 1937, and quotes the following figures: "A 76.8 percent gain has been made in San Francisco; 88.9 percent gain in Los Angeles; 53.2 percent in the East bay; 35 percent in San Bernardino; 50 percent in Sacramento; and 60 percent in Sonora."

F. Britten Austin, in the conclusion of his article already referred to, bearing the title, "They Want Revolution," says:* "The cause of world revolution is at a desperate crisis. Appalling to all revolutionists (they don’t dare openly talk of it) is what is happening in Russia, since 1917, their precious citadel. Sardonically and cunningly, Stalin—while still hypocritically pronouncing the formula of Bolshevism—is killing off Bolshevism in the persons of all its chief exponents. . . . .

"The next step, which may not be far distant, will perhaps be the official repudiation of militant Communism. The Komintern has lately taken a very back seat. Stalin is puissantly building (unless he is assassinated) a personal Czardom in a nationalist Russia, the ultimate horror to all good Communists.

“But a Marxist America—after the rest of the world has abjured the mirage of Communism!—would spectacularly retrieve that disaster. To the Reds, it is well worth working for. A great American told the young United States that the price of freedom is eternal vigilance. The success of Red revolutionaries is based upon a people being hypnotized to sleep and dreams."  

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CHAPTER IV

RECEDING TIDES

The Herald of Holiness has given some interesting figures on the progress of the evangelization of the world: "The world is growing more heathen at the rate of six million yearly. In the period from 1890 to 1935 Christianity made a net gain of two hundred million, but in that time the heathen population of the world made a net gain of four hundred and seventy million."

The Moody Bible Institute monthly for October, 1937, estimated that we have thirty-six million children and youths in the United States who are out from under the influence of any church, synagogue or Sunday school. It was also estimated that we have seven hundred thousand young people in the United States who are living criminal lives.

Many surveys have been made in recent years relative to church attendance in the United States. These surveys reveal a marked decline in church attendance as compared to previous years. One of these surveys reveal the fact that, while about forty per cent of the American people are on church registers, only twenty-nine per cent ever attend church. Religious surveys reveal that in our large cities a vast number of the people have no religious affiliation. One survey reports the unchurched population of Seattle at two hundred and fifty thousand; San Francisco four hundred and twenty-five thousand; Los Angeles one million and New York, four million.
Along with the decline in church attendance there has also been a marked decline in the income of churches during the past four years in the United States. The income of the American people was 51 per cent more in 1936 than in 1932. According to figures given in the October, 1937, issue of the Religious Digest, 41 percent more has been spent at the theater, 48 percent more for cigarettes, and 317 percent more for beer. There was 30 per cent less given to the churches, 29 per cent less to general benevolences, and 18 per cent less to colleges.

The decline in church attendance may have furnished the occasion for the revival of an old unidentified description of a peculiar disease under the heading, "Morbus Sabbaticus." The description was published in the Chicago Daily News, as well as a number of other papers and magazines. The description is as follows:

"This Sunday illness peculiar to churchgoers; symptoms vary, but never interfere with normal appetite; the attack never lasts more than twenty-four hours; physician never needed; intermittent attacks at first then chronic, malignant, and fatal—in order named.

"The attacks come suddenly every Sunday morning; no symptoms felt on Saturday night; patient sleeps well until late Sunday; eats hearty breakfast, but about church time complains, and feels the disease coming on. The difficulty passes just in time for patient to eat hearty dinner, go for an afternoon walk or auto ride. Similar occurrence comes at time of evening church service. The pa-
tient sleeps well on Sunday night, and has no further signs of symptoms until the following Sunday morning."

In these days of decline in church attendance it is well for both the ministry and those who sit in the pew to consider the wise advice given by John Wesley concerning church attendance. John Wesley was at one time approached by a young preacher seeking advice on how to increase his church attendance. Wesley said to the young man: "Get on fire for God, and the people will come to watch you burn."

An editorial in the Herald of Holiness observes that the biggest sit-down strike is in the realm of religion. The editorial says: "The greatest sit-down strike of all ages has been going on for a quarter of a century without getting any headlines in the papers, and that is the sit-down Sunday congregations, who sit down and do nothing else."

Thousands of churches have been closed in recent years in the United States, and other thousands stand on the verge of closing their doors. The closed doors of these churches present one of the major religious problems of the nation. The Literary Digest reports that: "Up and down the country, from Maine to California, there are estimated 21,000 closed or abandoned churches and thousands more, it is feared, face the same fate."

Another characteristic of the present religious decline as indicated from many sources, is the loss of the religious character of a large number of Church Schools. The editor of the Christian Century (Chicago) de-
plores the loss of the religious character of Protestant schools in the following words: "All illusion as to their possessing any special religious character has vanished. Protestantism has completely surrendered its earlier sense of responsibility for higher education."

There are many notable exceptions to this charge. The charge is tragically true in a large per cent of religious schools. It was religion that gave many of these schools birth, and in the mad whirl of a materialistic age and a modernistic interpretation of the Bible, they have lost those fundamental elements which gave them birth and existence and today they are religious in name only.

New York City is one of the greatest mission fields in the world. The city has seventeen square miles of slums, with 6,000 tenements. There are 500,000 families with almost a million children, who live in the slums, sleeping, for the most part, in windowless rooms.

The Buddhists now have one hundred temples in the United States. The first temple was established in San Francisco forty years ago. There are fifty white Buddhist priests in the United States.

Dr. E. Stanley Jones, in speaking of present world confusion, and the reign of the law of the jungle in our civilization, says: "There is a cloud over our economic life and that cloud is not there by chance. The reason that cloud is there is because of a divided allegiance in our economic order. We have not yet decided whether we will obey the law of Christ or the jungle."
The Ministerial Association of Los Angeles has discovered one hundred and twenty pagan societies holding regular meetings in Los Angeles and vicinity. Most of them are based on the pagan cults of the Orient. Some of these cults are reported to have even larger following than some of the large Evangelical churches.

The rapid increase of crime among the youth of America gives cause for grave alarm. The blackest crimes committed in America are committed by youth, according to a report by Dr. Amos O. Squires, former chief physician at Sing Sing prison. Dr. Squires states that in 1900 the average age of criminals in the United States was forty. Today the average age is twenty-three. There is undoubtedly a vital connection between the decline of religion in America, and the increase of crime among the youth of the land. Judge Fawcett, of Brooklyn, in pointing out the value of the Sunday school as a preventative for crime, says: "More than four thousand out of eight thousand prisoners sentenced by me in thirty years on the bench were under twenty-one years of age, and only three of these were members of a Sunday school at the time they committed their crime."

The Macedonian call, in the great need which exists in many lands, still comes with the same force of emphasis as it came to the apostle Paul at Troas, when he heard a voice saying: "Come over into Macedonia and help us." The London Times reports the sacrifice of a seventeen-year-old lad in the village of Gundur, India, to propitiate the rain god.
The priest and village headsmen were charged with manslaughter by the government.

There are seventy million "untouchables" in India, who for centuries have been passively satisfied with their low estate. They are in rebellion today against Hinduism, and are looking around for a religion to take its place. Christianity, they think, can better their social and economic condition. An unfortunate aspect of this wonderful opportunity is that the missionary forces of the Christian church are at their lowest ebb in years.

While the Christian religion has witnessed a decline in many areas, strong opposing forces are marshalling their resources for a forward advance. The Moslems of India have launched a "fifty-year plan" for winning the depressed classes to the Moslem faith. A thousand Moslem evangelists are being trained in the campaign, who will be assisted by a hundred thousand members. Christian leaders of India are launching a five-year evangelistic forward movement for winning the "depressed classes."

The World Congress of Free Thinkers met in Moscow, February the 9th, 1937, at which meeting 1,600 representatives were reported in attendance from 46 countries. The chief goal of the conference was the preparation of plans for a new attack against the Christian Church in all parts of the world.

A recent Annual Conference of the Mormon Church which met in Salt Lake City, outlined the most ambitious program ever undertaken by that organization. The new
program calls for a fifty percent increase in expenditure for education. Other items include the building of a three hundred and fifty thousand dollar temple in Los Angeles, and a quarter of a million dollar temple in Idaho Falls, Idaho.

A revival of religion is vitally related to the saving of our democracy. Robert A. Milliken, the noted scientist, believes that American democracy would disintegrate without the influence of the churches. He says: "My own judgment is, that if the influence of the American churches . . . were to be eliminated, our democracy, would, in a few years, become so corrupt that we could not endure."

President James R. Angell, of Yale, in a recent address before a group of engineers, placed morals and religion above engineering and economics in value when he said: "The great task of our day and generation lies more in the field of morals, and even religion . . . than in the field of engineering and economics."

The need of a revival is further indicated in a statement of M. L. Jacks, well-known educator and author, when he said: "The church has lost much of its authority, standing as it has in the anterooms of politics, philosophy and science, instead of proclaiming her own living truths."

Dr. Edwin Lewis, professor at Drew University, and author of "A Christian Manifesto," after returning from a tour of the mission fields of the world, points out the need of a revival in these words: "Unless missions are kept vitally evangelistic they
will accomplish nothing of lasting value. . . . Somebody has got to tell the church at home a different story from that of Rethinking Missions.”

The verdict of the decline in Church attendance, the decline in giving and the missionary program of the church, the increase of crime and militarism, the rapid spread of atheism, the utter emptiness and futility of Godless education, and the appalling needs of paganism, all point with a unanimous verdict to the one greatest need of the world, a mighty, sweeping, far-reaching revival of religion, serving as a leaven to society and the nations of the earth.
CHAPTER V

PACIFISM—CAPITALISM

Christianity and the social order is a subject which has always been vitally related to the Christian message. One of the products of the Christian faith in the life of the individual is its impact upon human society. Both the evangelistic and prophetic messages are included in the Gospel. Men who are redeemed through Christ cannot ignore the injustices which Christ condemned. We can no more ignore the social order in a discussion of Christianity than we can ignore the body in a discussion of the individual. The soul dwells within the body. The soul that is saved through Christ becomes vitally related to the action of the body in which it dwells. We cannot escape the fact that each individual dwells in a society of individuals. “No man liveth unto himself.” As individuals we are related to others in our living. The individual who is saved through Christ must relate his Christianity to the society in which he lives.

The Christian cannot escape relating his Christian faith to the burning social questions of the day. One of these burning questions is that of war. The world is shocked at what is taking place in the destruction of human lives through war, in different sections of the world. Men are further shocked at the increasing threatenings of war which come from so many quarters. We have witnessed in recent years a widespread discussion upon the subject, with many organiz-
tions having as their goal the elimination of war from the earth. We have a large number of Christian people who believe that a Christian is never justified, under any conditions or circumstances, in bearing arms. The conviction of this group of Christians is reflected in a statement made by Harold Fey, who, writing in *The Christian Evangelist*, the official organ of the Disciples of Christ, advocates a sit-down strike on war. Mr. Fey says:

"There are many who say, 'I am against war'—but they are the ushers who are leading the world straight to the doors of hell. . . . I am against war. There can be no ifs, ands or buts. I am against war, and refuse absolutely under all conditions to sanction, support or participate in it for any cause or under any circumstances."

Quite a number of persons who participated in the World War have come to occupy the position held by Mr. Fey. They contend that the horrors of that war drove them to their present determination, never under any circumstances, to have anything to do with war.

The extreme pacifist movement has manifested itself in student bodies in many forms of demonstrations, including the annual "student strike against war." President Marvin, of George Washington University, tabooed the proposed "student strike against war" on April the 22nd, 1937. President Marvin announced in the student publication, that "such belligerent action is neither appropriate nor effective."

The establishment in 1937 of a Christian military academy by Dr. John E. Brown, no-
ted evangelist and educator, created no little
discussion in the church press. Many pacif-
ists, preachers and editors have been profuse
in their criticism. Dr. Brown takes the posi-
tion that circumstances may arise in which it
becomes the Christian's duty to go to war.
Dr. Brown answered his critics in a series of
radio talks, which have since appeared in
book form.

Another subject which has brought forth
warm discussion in Christian circles in re-
cent years is the subject of capitalism. We
have quite a number of Christian people who
believe that a solution of the world's ills
could be brought about in the destruction of
the capitalistic system. Roger W. Babson, in
the Fleming H. Revell Co., in 1935, speaks
in the opening paragraph of the first chapter
concerning capitalism as follows:

"Capitalism is sick; capitalism is not
dead! Capitalism is suffering from the ex-
cesses of 1919-1929, and I admit it. I owe no
brief for capitalism of the kind that resulted
in the New Dilemma. Today we are stag-
gering up from the wreckage of a severe bus-
ness depression. The appalling ills which
have brought civilization to its knees are
catastrophes of capitalism."

Over against his strong statement about
the sins of capitalism, Mr. Babson makes an
equally strong statement concerning demo-
ocratic fallacies on page 100 of the same
book. In this statement Mr. Babson says:

"The New Dilemma is hocus-pocus in its
attempt to benefit the masses merely by
handicapping employers, reducing dividend
payments, threatening printing press cur-

*By Permission of Fleming H. Revell Co.
rencency, assessing unmerciful taxes, and raising money wages without a corresponding increase in production. This is an attempt to get for them something for nothing."

One of the charges brought against capitalism is that only a small percent of the people own the vast majority of the wealth of the nation. Keith Brooks, editor of Prophecy, in an editorial in the February, 1937, issue, entitled: "Shall We Kick Out Capitalism," says:

"Professor Caruthers of Lehigh University has recently shown that of the total income as recorded for individuals, less than 18 percent went to capitalists (capitalist investors), and more than 82 percent went to the people on pay rolls."

While the discussion continues pro and con on the merits and demerits of the capitalistic system, it is refreshing to find a number of business men who are taking their Christianity seriously in the matter of business relations. One prominent manufacturer opened a new and enlarged unit of his factory with a revival of religion. The men were dismissed on company time to attend the meetings. The company issues a weekly bulletin, which is sent to all of the employees, which carries a distinctly Christian message each week. This weekly bulletin takes its name from a Scripture text which is carried in each issue. The text is: "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2).

A new movement that has been spreading in recent years is the organization of Christian Business Men's Committees in a number of the leading cities of the United States.
RELIGIOUS TRENDS OF TODAY

and Canada. The motto of the organization is: "Christian Business Men for God and His Service." One of their goals is a forward evangelistic movement for America. These interdenominational committees have been organized in Chicago, Seattle, San Francisco, Los Angeles, New York, Detroit, and other large cities. In a number of instances they maintain weekly meetings, with a radio broadcast, which wields a far-reaching influence for Christ and the Church.

The United Christian Council for Democracy is a new religious movement recently launched in Columbus, O., under the leadership of 85 clergymen of the liberal school, sometimes spoken of as "left wing religionists." Ten denominations are represented in the group of leaders. They propose to carry their movement into all denominations. One of their goals is the rejection of "the profit-seeking economy, and the capitalistic way of life with its private ownership."

A group of educators has launched a new movement which is to be known as "The John Dewey Society for the Study of Education and Culture." The educators have announced that they will endeavor to see that industry is wrought "according to its economic need" instead of "for profit."

Some of those connected with the new movement are reported to be pronounced in their Marxian views.

Christian Communism is a religious movement in France whose membership is composed of Catholics and Protestants who accept the economic views of Karl Marx, but regard them as compatible with Christianity. Their symbol is a cross of which is superim-
posed a sickle and a hammer. We can but raise the question, "How long will the sickle refrain from hewing down the cross?" One of the avowed tenets of communism is to destroy the cross, and along with the destruction of the cross, the destruction of all religion.

Neither a Christless capitalism, nor a godless socialism, can meet either the spiritual or the economic needs of mankind. The experiences of mankind within recent years have demonstrated conclusively that any economic system or social Utopia eventually breaks of its own weight without the undergirding of religion. The undergirding and the heaven which the whole superstructure of society stands tragically in need of today is that of Jesus Christ, the Lord and Savior of mankind. The way out of the world's present dilemma is by way of an old rugged cross on which the Prince of Glory died that men "might have life, and might have it more abundantly."
CHAPTER VI

VEXING PROBLEMS

One of the most important social problems which confronts the religious forces of the nation is the cause of temperance. The history of the temperance movement forms an interesting chapter in the history of the churches of America. The temperance movement has won many notable victories, and has also met with big reverses. Some people are of the opinion that when Prohibition was repealed in the United States the temperance forces had lost the war. The temperance forces lost only a battle instead of a war, for the war is still being waged. Prohibition is one of thelivest issues of the present day, as is revealed by surveys and statistics coming from fact-gathering agencies.

The Wet and Dry forces are engaged in intensive campaigns throughout the nation. The Woman’s Christian Temperance Union is raising one million dollars for educational work, to be used in advancing the cause of temperance. There are 3300 counties in the United States, and 500 of these counties are reported to be dry through local option.

The United Brewers Industrial Foundation is planning to spend one million dollars per year “to interpret the industry to the public.” National hard liquor consumption increased 2200 per cent in the three year period from 1934 to 1936. Beer consumption rose about 20 per cent during the same period.

The Christian Herald (January, 1938) is-
sue), gives a brief summary of the record of progress made by the Dry forces in 1937. The summary is as follows: “One hundred Pennsylvania counties voted bone dry; Tennessee voted to stay dry by 60,000 majority; Oklahoma decided (120,000) to keep Prohibition; last election day 52 per cent of all towns in Maine voted dry; Dale and Autauga counties in Alabama voted dry; Kentucky, our biggest whiskey producing state, is now one-third dry; so are sections of New Hampshire, Vermont, Ohio and New York.”

Our sister country to the south has also been grappling with the temperance question. The government of Mexico has launched an intensive campaign in the interest of temperance. A unique method of propaganda is a slogan for temperance on electric light bills sent to users in Mexico City, which reads: “Alcoholism is the most stubborn and fearful enemy of progress.” President Cardenas, of Mexico, has proposed a law prohibiting the sale of intoxicating liquors on Fridays, Saturdays and Sundays throughout the republic.

The work of Kagawa with his Consumer’s Co-operatives in Japan has attracted the attention of religious and social leaders throughout the world. Kagawa’s recent visit to the United States enlisted the interest of a large number of people in his movement. Goodwin Watson, writing in The Christian Century on the Christian Co-operative Movement, under date of June the 16th, 1937, says: “Since all other activities are at last dependent upon the heavy industries, the Consumer’s Co-operatives are really dependent upon capitalism.” He points out that the surplus of the Co-operative Societies is
increasingly being invested in stocks and private business.

The application of the Christian religion to present relationships between capital and labor and the problem of unemployment is receiving a wide range of discussion in many circles of society. William Green, President of the American Federation of Labor, in an address at Southern Methodist University, Dallas, said: "If the church is to win the masses of people, if an effective appeal is to be made into their spiritual life, we must seek and secure a wider application of religious principles and of religion itself to human relations and industry."

In facing the problem of unemployment various religious groups have directed their efforts to the needs which unemployment has created. The Mormons have worked out a plan whereby they have endeavored to take all of their members off of the relief roll agencies of the government. This plan calls for abstinence and fasting from certain meals on the part of those employed, and using the money thus saved to furnish support and employment for the unemployed. A monastic order of the Roman Catholic Church has been conducting "retreats" for the unemployed in the city of Chicago. The success of the retreats has attracted increasing attention on the part of the Catholic Church to this method of ministering to those who have become victims of economic collapse.

A committee of church leaders in the city of Portland, Oregon, acted as a board of arbitration in connection with one of the bitterest strikes in the history of the city. The
committee found itself unable to satisfy all parties concerned in the controversy.

The question of wages has not been confined alone to the trades, shops and factories. It is a matter that has come in for considerable discussion in relation to the salary of ministers. A number of the major denominations today are thinking seriously of the establishment of a minimum wage for ministers. The Wilmington Conference of the Methodist Episcopal Church, Maryland, has adopted the minimum salary of $1,200 and the use of a parsonage for married ministers.

A group of church leaders in Florida have protested the inequalities of salaries between educators and officials of the racing interests. A newspaper in the State says: "The race-track veterinarian gets $650 a month during the racing season; the President of Florida University gets $600, having made the mistake of not becoming a horse doctor. The President of the Agricultural College gets $300 a month, while the racetrack investigator makes $520 a month during the racing season. The Governor of the State is paid $625 a month, while the State's Racing Superintendent is paid $750."

In discussing the relation of the church both to the employer and employee, Dr. Edgar DeWitt Jones, President of the Federal Council of the Churches of Christ in America, in an address before the annual convention of the Disciples of Christ at Roanoke, Va., said: "The Christian Gospel has a message both for employer and employee. It is not the place of the minister and the church to devise economic and political programs, but to inspire others to do so."
The question of divorce and broken homes remains an increasing problem for both the Church and the State. Considerable agitation has developed in the Protestant Episcopal Church for the repeal of present laws prohibiting the remarriage of divorced persons. The movement has not yet gained sufficient headway to change the historic attitude of the Episcopal Church toward the marriage of divorced persons. The Protestant Episcopal Diocese of Virginia has gone on record as favoring the enactment of a law prohibiting the marriage of any person afflicted with communicable disease, and recommends that the law make it illegal for any one to perform a marriage unless the contracting parties present satisfactory medical certificates.

For a number of years America has faced the problem of a hundred thousand divorce orphans made each year as a result of broken homes. The increase of suicides among small children is a product, in a large measure, of these broken homes. These suicides occur in many instances where father and mother have failed to live together harmoniously. A typical letter from a twelve-year-old girl who committed suicide was given in the October, 1937, issue of the Magazine Digest. The letter follows:

"Dear Mother: I would rather be dead. I have suffered too much. You were always telling me, 'You have been seeing your father again.' I implore you that I have not. You will have less work to do. You will only have two dishes to wash. I pray that you will be happy. Your Christine, who is about to die."

This was the child of a broken home, whose
father and mother had separated. Commenting on this tragedy, the magazine article referred to says: "The young Christine died a victim of this country's malady—selfishness. In the general confusion which leads from chaos to rash crisis, who has any time to think of the suffering of children? Who is concerned with strengthening them, clarifying their perceptions? What examples are we to them? Who thinks of sparing them the cruel obligation of choosing a father and mother who respects the child? It is nearly always the good intention, badly directed, which gives children their first unfortunate course. Today folly leads the world, while the sensitive child suffers and dies from the confusion, the incoherence, and the hate that is in the air."

Such tragedies as these point to the necessity of religion in our homes which will save our fathers and mothers, and stand as a bulwark against broken homes through divorce and the making of a hundred thousand divorce orphans every year in the United States.

The question of teacher's oaths of loyalty to the state and the government, and of saluting the American flag on the part of school children, have, in a number of states, resulted in litigation in the courts. Governor Hurley, of Massachusetts, in vetoing the bill passed by the Legislature of that State for repeal of the law requiring teacher's oaths, said: "This is no time to withdraw support from the authority of the state and nation in the face of vicious minorities among whom the very idea of God is repulsive."
The Supreme Court of Massachusetts sustained the Lynn School Board in expelling the son of a "Jehovah Witness," who refused to salute the United States flag on the ground that it was an idolatrous act. The court held that the saluting of the flag is a patriotic requirement, and has nothing to do with religion.

Judge Albert Maris, of Minersville, Pa., rendered a decision which holds that a school pupil has the right to refuse to salute the American flag on religious grounds. In his decision the Judge said: "Liberty of conscience means liberty of each individual to decide for himself what his religion is."

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CHAPTER VII

MEETING THE WORLD CRISIS

The major religious bodies are attempting to recover lost ground in their missionary programs. It is interesting to note that the tide is turning in a number of these denominations for the better. One great denomination, the Methodist Episcopal Church, South, paid off a missionary debt totaling $385,000, in 1937, which made it possible to send out immediately a number of new recruits to the mission fields of the world.

In practically all of the great mission fields of the world new and urgent needs have arisen to challenge the church. Distressing calls for help come from the war-torn areas of China. Amid the tragedies of war which have been devastating the land, unprecedented opportunities have come for the proclamation of the Gospel message. Dr. E. Stanley Jones, the noted missionary of India, spent the latter months of 1937 in an evangelistic tour of the war-stricken areas of China. He reports that he has never found people so eager to hear the Gospel message. Great crowds hang with breathless interest upon the words of missionaries in these days of great peril and devastation in China. The missionaries report a widespread interest in the Gospel message from all classes, including students, and those holding high official positions.

Dr. E. Stanley Jones, in speaking of the present missionary opportunity and responsibility in China says: "The Christian move-
ment faces in China its greatest opportunity, whatever happens. Whoever governs the country—and God forbid that any but Chinese should ever do it—still there remains four hundred millions of the most virile, lovable and the most promising people on earth. Christians of America, stand by the Christian movement in China with your prayers, your sons and daughters, and your gifts. China has stood worse shocks than this, and has survived. It will survive this, and more! The Christian movement has before it the ripest fields of the world—ripe even in war time."

The January, 1938, issue of the Missionary Review of the World gave a characteristic report of one of the missionaries in northern China, who gives assurance that whatever may happen in that section, the mission will not be abandoned. This missionary says:

"Of one thing we are sure: there can be no abandonment of our work in north China. We have—you have—too large a stake here to think of running off and leaving it. The stake consists of far more than property and institutions. It is a spiritual stake, and belongs to a kingdom of God that still takes precedence over the imperial Japanese government. Barely two years ago, in a personal conversation, the American Ambassador told me that he believed emphatically that in the new regime he then felt sure was coming, our contribution as Christian missionaries would be needed even more than in the seventy-five years of our mission history which had just closed. While so many things are crashing against us, there are other
things that do and must remain. The friendship of the Christians of the West for the stricken Church of Christ in this land will be of enormous value.

"The courage and good spirit in which our Chinese leaders with whom we are in daily contact, are carrying on, is in itself an appeal for all that we can do to hold up their hands."

An echo of some of the results which are being obtained in the white harvest fields now found in China is given in a report by Dr. H. Lechmere Clift, of the Immanuel Medical Mission, Hongkong, in The Life of Faith.

"The unbelievable has happened. A revival has begun in Hongkong—almost the hardest place in the world to rouse saint or sinner. Suddenly with no herald announcing his approach, a tall young American appeared at our mission. He was Mr. Clifford Lewis, on his way to Burma, India, Palestine and Britain. However, in answer to prayer, the Lord detained him, and he had more than a fortnight’s meetings. Many souls have been saved, and believers brought into fuller life and into more consecrated surrender."

Many of the leaders of the Church recognize full well that we are facing today a great world crisis. The United Foreign Mission Boards of North America, along with the Federal Council of the Churches of Christ in America, have formulated certain proposals which they have sent out to the churches of the nation relative to facing the present world crisis. These proposals for the Christian Church are as follows:

"1. Align itself with the condemnation of
the practices of war, as described in the words of the World Conference in Oxford.

"2. Declare its horror that in these days any government should resort to war, 'declared' or 'undeclared,' as a means of obtaining political or economic advantage, or as a punitive measure.

"3. Lead in arousing public opinion to support the government in transforming a policy of irresistible isolation into one of active participation in the organizing of the political and economic forces of the world for the purpose of establishing justice and good will. In urging such a proposal we repudiate the thought that it involves reliance upon military or naval force for such measures as are apt to lead to war.

"4. Recognize the difficult position in which Christians in Japan and China find themselves today.

"5. Understand more clearly the importance of its missionary enterprise, and provide more adequately for its support. The failure of Christians to witness effectively throughout the world to the realities of their faith is one of the causes of our present distress.

"6. Translate testimony into deeds of mercy.

"7. Testify to its faith in the reality of the Kingdom of God."

There has not been a time in our generation when the missionaries in different parts of the world have faced greater problems. All Protestant missionaries have been ordered out of Ethiopia on the ground that they have been sponsoring anti-Italian propaganda. The missionaries ordered out include
American, British, Swedish and Swiss. Missionaries in Japan and Korea face the vexing problem of what course to pursue relative to the requirements on the part of the government to have all children bow in an act of obeisance in the Shinto shrines. While the Japanese government claims that the demand is only an act of patriotism, and of no more significance than the saluting of the American flag, some of the missionaries feel that it is a compromise with paganism on the part of Christians which cannot be tolerated. World conditions today are offering to the missionary forces an opportunity for the manifestation of the martyr's spirit which characterized the Christian Church during the first three hundred years of her history.

The challenge which confronts the Christian message throughout the world is very apparent. The Russian Godless Campaign announced 1938 as the year of decision for pushing their propaganda to destroy all the religions of the world. They announced the most intensive campaign for 1938 in all of their history. Along with the white harvest field in China for the Gospel message there is also a new concerted movement on in China for the restoration of the strong points of Confucianism. Gandhi is making a strong defense of Hinduism in India, even to supporting the caste system. He has announced repeatedly that he has no thought of ever becoming a Christian. The government of Japan is taking extraordinary measures to restore ancient Shintoism. Millions of children in Japan are being taught
to worship the sun goddess, and the spirits of departed heroes.

The situation in the United States is equally as urgent as in other lands. The titanic forces of paganism have been making rapid inroads in America during the past two decades. The United States has become a focal point for propaganda of the Godless Movements of the entire world. They are bending every effort to capture America, and change it from a citadel serving as a home base for a world-wide Christian missionary program, to a citadel of godless paganism, serving as a center of atheistic propaganda to curse and blight the nations of the world. The challenge which confronts the Christian Church today has not been equaled since the days of the Neroes of Rome. Whether Christianity shall survive or perish depends upon the meeting of this challenge.
CHAPTER VIII

EVANGELISM

There is a revival of emphasis upon evangelism in many areas of the Church. The Southern Baptist Church has launched an extensive campaign of evangelism covering seventeen southern states. State evangelists have been appointed in the various states. Dr. Roland Few Leavell was called from a prominent pastorate in the South to head this evangelistic program.

The great Methodist bodies started the celebration of the Aldersgate Street Commemoration in 1937, which extended through the year of 1938. The celebration commemorated the 200th anniversary of the heart-warming experience of John Wesley at Aldersgate Street, London, May the 24th, 1738. An intensive evangelistic note was sounded in many sections of Methodism in connection with the commemoration, looking to a revival of the heart-warming experience, and a spiritual awakening throughout the country. Evangelistic meetings in connection with the commemoration were held in many of the large cities of the country. A nation-wide meeting was held in Savannah, Ga., in the early part of January, 1938, at which the leaders of the three major Methodist bodies participated. The evangelistic emphasis reached a high point in the meetings in Savannah, which included in the program a daily Methodist Class Meeting. At one of the closing services the altar of Trinity Church was filled with penitent hearts,
and there were a number of bright conversions.

There were two nation-wide movements of an interdenominational nature in the field of evangelism in 1937. One of these was a continuance of the Preaching Mission which was launched in 1936. The Preaching Mission was extended to many of the cities in 1937 that were not visited in 1936.

Another of these interdenominational evangelistic movements was the observance of the centenary of the birth of Dwight L. Moody. This observance was sponsored by the Moody Bible Institute of Chicago. A team of well known speakers from both sides of the Atlantic visited forty-three cities in the United States and Canada in promoting the type of evangelism for which Dwight L. Moody was so well known.

The reports which come from the evangelistic efforts in the past two years indicate clearly that the people are still responsive to evangelistic appeals when presented in the power of the Spirit of God. One of the most interesting and far-reaching movements in evangelism which has been developed in recent years is that of child evangelism. This movement has taken root in scores of cities in the United States, with results that have exceeded the expectations of those promoting the work. The work is carried on by volunteer workers who are sufficiently interested in children to devote two or three afternoons weekly, following school hours, in the interest of child evangelism. Groups
of children in neighborhoods are organized into classes that meet after school hours for the purpose of hearing the gospel message presented by trained teachers. The leaders in this work make their approach by first leading the child to a personal knowledge of Christ as Lord and Savior. This approach is regarded as primary and fundamental. This new interest in child evangelism is reflected in a statement by Dr. Paul W. Rood, President of the Bible Institute of Los Angeles, who says: “The call of God in the present hour is a call to child evangelism. The Christians in various parts of the world are being stirred by the Holy Spirit to devote themselves to winning boys and girls for Christ. Many of us believe that the next great revival will be a children’s revival.”

In the midst of the world’s present chaos and confusion there are many bright spots in the field of evangelism and Christian education. One encouraging example is to be found in the life of one of England’s distinguished statesmen, Stanley Baldwin, Prime Minister of Great Britain, who is a deeply religious man. On each Tuesday at 6:00 o’clock he conducts a prayer service in one of the government buildings, at which a number of the statesmen of the country come together in prayer and Christian fellowship.

In the face of much that has been said and written in recent years concerning the unfavorable spiritual conditions existing on the campuses of many of our universities, an interesting report comes from Indiana State University, where a new feature in univer-
sity publications has been adopted in the matter of a church page in the daily paper of the university. This new feature was adopted at the suggestion of the faculty advisor to the staff, who made the statement that "a college paper which is without information on church activities is lopsided."

What about the city where every policeman is required to attend Sunday school? "No such city!" is the common reply. The true answer, however, seems fit for Ripley's Believe-It-Or-Not. Philip T. Nell, Chief of Police in Kearney, New Jersey, has ordered his squads to report at headquarters in uniform every Sunday morning thirty minutes before Sunday school time. The Protestant contingent attends a Protestant Church with their chief, and the Catholic contingent goes to a class in a Catholic Church.

Kirksville, Mo., has the distinction of having a newsboy's Sunday school class which meets at 6:00 o'clock each Sunday morning. The newsboys are on duty from 7:00 until 1:00 o'clock, which necessitates the early hour of the meeting. The code of the class, slightly condensed, is: "A newsboy is honest, prompt, does not trespass upon another's territory; does not gamble; does not make change incorrectly; makes no unnecessary noise on his route; does not smoke while on the job; is courteous, courageous, thrifty, and goes to church on Sunday nights."

A new development in evangelism in recent years is that of newspaper evangelism, which was first tried in Japan. It has proven such a success that it is now spreading to other countries. This type of evangelism is be-
beginning to be used in China, India and Mohammedan countries. The Missionary Review of the World reports that in Spain the editor of El Popular, a widely read paper, has agreed to print a Christian article of a thousand words every Sunday for a year.

Radio evangelism has developed into a major evangelistic agency. The Gospel today is being carried to multiplied thousands of people who live in remote places, and have no other form of church service than that which comes to them over the air. I receive many such letters from my own radio audience, indicating that homes in remote places have been turned into temples of worship through the influence of the radio. Some of these people state that they kneel beside their radios in their homes during the broadcasts. One evangelistic program that is on the air covers a wide network of stations in the United States and Canada, and has an estimated audience of ten million people. Both the radio and the newspaper have become dominant factors in promoting the cause of evangelism when properly utilized.

Another evangelistic agency that is still being used greatly of God is the camp meeting. Hundreds of camp meetings are held each summer, covering a wide area in the United States. People gather upon these camp grounds by the tens of thousands to pray and wait upon God for an outpouring of His Spirit during a period of ten days to two weeks. Most of the camp meetings in the United States today are holiness camps. They make a very vital contribution to the evangelization of the country. Many thousands
are saved and sanctified in these camps, who go out and spread the Gospel message.

Hundreds of Bible Conferences and Summer Assemblies are also held each summer, attracting large audiences. Some of these assemblies major in evangelism, where multitudes of young people are either definitely converted, or settle the matter of their life work in the light of the call of God.

A new movement in evangelism is the interdenominational Christian Business Men's Committee, which has been organized in a number of cities in the United States. The parent organization of the movement is the committee in Chicago, which has been operating successfully for seven years. The movement has spread to some twenty cities in the United States, and the first national meeting was held in the early part of January, 1938. These committees are using the radio, newspaper advertising and personal evangelism as a means of winning the lost. They are making a large contribution to the evangelistic program of the country.

The signs of the times indicate the day of unusual opportunity which confronts the Christian Church for a great forward advance in winning the multitudes of people who are lost. The encouraging signs amid the chaos and confusion of the world should hearten the people of God everywhere to enlist in the greatest crusade of the ages in spreading the spiritual revival that is needed to save the world in its present plight and confusion.
Julian Claudius McPheeters was born on July 11, 1886 in Logan Creek, Missouri. His father worked as both a farmer and a pastor in the Methodist Episcopal Church, South. McPheeters was educated in Missouri and served a number of churches in that state. In 1918, he contracted tuberculosis and fought for three years to combat the illness. Shortly afterward as the pastor of University Methodist Church in Tucson, Arizona, he developed the first of many radio shows for shut-ins, as well as a circulating library for others with tuberculosis and another for prison inmates.

J. C. McPheeters was a close friend of H. C. Morrison, and because of this relationship he was appointed in 1930 as the pastor of Glide Memorial Church in San Francisco, California. Here he wrote religious columns for the San Francisco Examiner, developed more innovative radio programs, and became actively involved in the plight of migrant workers. H. C. Morrison chose J. C. McPheeters to follow him as the second president of Asbury Theological Seminary and the editor of the Pentecostal Herald. At first, McPheeters led the seminary from California, but ultimately he left Glide Memorial in 1948 to relocate to Kentucky.

J. C. McPheeters served as president of Asbury Theological Seminary from 1942 to 1962, and during that time he raised funds and established the institution on a sound financial basis for its future growth. He continued to serve the church as an evangelist and Asbury Theological Seminary till his death in 1983. First Fruits Press is delighted to reintroduce the works of J. C. McPheeters to a new generation.