# The Oregon Statesman

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## HAT IS OFF TO MISSONARIES FOR KEEPS

"The missonaries are everywhere, and considering the various kinds of work they do one wonders how the interior populations ever got along without them. They may have their peculiarities, but it has to be admitted that these peculiarities are such as to create prejudice against them in the minds of none but the godless. I have been out among them recently in far-removed, isolated, sometimes rather terrible places, where so many of them choose to spend their lives in service; and so far as they are concerned my hat is off to them for keeps.

"I am not very enthusiastic about evangelization among the heathen, but I am strong for sanitation and health, and sanitation and health are what the missionaries are teaching the heathen these days. Not that they have grown lax in evangelization or have ceased to preach the gospel—this would be impossible. The gospel is their own anchor and without it they would have nothing to sustain them in their monotonous, long-drawn-out and nearly always repulsive labors. If it were not for the missionaries there would be mighty little famine relief available for the interior multitudes of China today. They all speak the language of the tribes they work for, and in recent years they have gained the esteem and confidence not only of the people but of the officials as well, so that they are now able to go anywhere and form contacts no other foreigners could possibly hope to attain. The mission stations, schools and colleges are supplying practically the entire working force in the outfields famine relief, and have at the same time converted their own establishments, great and small, into relief centers which are overrun constantly by beseeching throngs of people, who regard the women Christian missionaries as kind, Heaven-sent mothers whose plain duty it is to look after them.

"I spent a couple of days last week at the American Board mission in Techou, and there I saw a demonstration on a large scale of the Chinese tendency to lean on Christian charity in times of dire distress.....

"There is no use of my trying to describe the streams of humanity that flow in and out the always open gates of this compound. They are almost terrifying in their abject misery. And I want it understood that this abject misery is not normal. I know China fairly well. During the past seventeen years I have spent more time in the East than at home, and I know that the average person among the people who now stand in dignified appeal at the gates of charity in China would almost rather die than beg..... The sight of them is, I think, the saddest thing I have even seen..... The hospital had in every kind of case, from tuberculosis, typhus and typhoid, to starvation dropsy and frozen feet, and I wondered at the nerve and self-sacrifice of the American women who were conducting it. I can think of any number of things I would rather do than nurse a Chinese coolie, even after I got him cleaned up."

The Statesman believes the Saturday Evening Post would be glad to waive its copyright in the reprinting of the above short excerpts of an article in that great paper of April 9th, by Eleanor Franklin Egan, one of the outstanding writers of the Post, and of the world, under the heading, "Fighting the Chinese Famine."

The article in full ought to be read by every American; every one in the world who can read.

Lincoln Wirt told the Salem Rotary club members last Wednesday that when E. B. Piper, editor of the Oregonian, read the article, he wired to a friend at Medford, telling him to read it.

It is the strongest appeal yet made for famine relief in China; and it is surely one of the strongest endorsements ever written of the work of American missionaries.

## IS HUMAN LIFE CONTINUOUS?

(Copyrighted by the San Jose Mercury)

At the next general convention of the Protestant Episcopal Church, to be held in Detroit, Michigan, next October, it is proposed to take up the revision of the "Book of Common Prayer" with a view of making it "more modernly human," as the proponents of this revision express their purposes. The proposed new prayers for the dead, according to a circular recently issued by the Episcopal General Convention Press Bureau at Detroit, "are attracting the attention of theologians the country over because of their distinct acceptance of the doctrine of the evolutionary character of life and death. The tenor of the prayers all tend to strengthen the doctrine that evolution in life goes on beyond the grave; that death is but an incident in life that possesses no power to arrest the onward sweep of human progress."

This adds another piece of evidence to many others furnished of late that this great church is making every effort to keep pace with the best scientific and religious thought, a thing which all churches must do if they are to maintain their hold upon the minds and hearts of the American people. To demand unquestioning acceptance of the dogmatic statements and standards of the theologians of the distant past, especially when these are in direct opposition to the facts of modern science and the truths which the evolution of modern life is disclosing, is to drive the educated and those who think for themselves from the church doors.

The truths of the New Testament—all the eternal truths of God—must remain the same, "yesterday, today and forever," but man's understanding and interpretation of them must constantly change with his education and development and the onward march of human research and achievement. Any religious organization of this day, Christian or otherwise, which persistently shuts its eyes to new truth and insists upon the acceptance by its members of hoary superstitions, creeds and dogmas not in harmony with the new truth will as certainly be swept away by "the onward sweep of human progress" as were the sun worshippers of Egypt. All such must ultimately yield to other religious organizations that will recognize that the Creator is constantly revealing Himself and His truth more and more clearly and perfectly just as surely as He has revealed Himself in Holy Writ, though in a different way. The Bible, of course, must not be changed, but new and more enlightened interpretations of it must be sought in order that the revelations of the Scriptures shall be understood in the light of today.

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It probably cannot be claimed that it has been scientifically demonstrated, in a way to satisfy all reasonable persons, what the conditions of life are in that immortal state to which all men are bound. But aside from such demonstration, the study and discovery of the laws and purposes of the Creator as to this present life have satisfied very many of the most intelligent men and women that the old ideas concerning the heavenly state must be wrong. To create a state of society in which the sole occupation of all his subjects is to sing praise and adulation of himself would make any earthly ruler the subject of ridicule instead of reverence and worship. To suppose that God is a being so finite and vain that He would permit countless men and women to spend eternity singing His praises, in order to satisfy His vanity, or for any other purpose, is the grossest insult to the Creator. To calim and teach that God would create, maintain or permit a social state, a heaven, in which prevailed complete idleness or where there was nothing except purposeless effort on the part of its inmates, resulting in nothing more useful than adulation, even of God, is to deny that God possesses even enlightened human intelligence. Our "sons of rest," who hold down the benches in the parks of every city, would create a social state little worse than this if the world were turned over to them to govern. One with any ambition, energy or life would about as soon be given an indefinite sentence to a modern sanitary jail as to be sent to such a heaven, especially if the disciples of the modern sentimental philosophy of uplift would come frequently to the jail and somewhat vary the purposeless monotony of its life.

While it must be admitted that the Scriptures have little to say about the future state of men, and what they do say is indefinite enough to have been for centuries the subject of sharp controversy, they certainly reveal no heaven of eternal idleness. Indeed, Jesus says, "He that would be greatest among you, let him be your servant." In short, the study of the Scriptures and the laws established by the Creator for the government of this life seems to make it plain that He has made men for service and their own individual development. In fact, only real service brings this development.

Happiness, instead of being the purpose of life, like death, is only an incident of life. True happiness results from work well done or from real service; and the higher the work and the more noble, unselfish and efficient the service, the greater the resulting happiness.

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If the purpose of God in giving man life be to give him an opportunity for individual development and service, is it not reasonable to conclude that His purpose in giving man immortality is to continue this opportunity for such development and service in the next state of existence? It would seem, therefore, that these leaders of the Episcopal Church are in harmony with reason and common sense, as well as with the Scriptures, in declaring that "evolution in life goes on beyond the grave, and that death is but an incident in life that possesses no power to arrest the onward sweep of human progress. And should the convention next fall ratify the proposed revision of the prayers for the dead, the communicant of this church will be praying at least in harmony with God's purposes when in the proposed language of this prayer for the dead, he asks, "O Lord, grant that increasing in knowledge and love of Thee, he may go from strength to strength in the life of perfect service in Thy heavenly kingdom."

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This is the day we celebrate.

Blossom day will become an annual event; bigger every year.

Help the visitors see the blossoms today.

Asparagus, slogan subject this week. Our district should grow more of it.

Looks like broccoli is starting off a $100,000 industry if all goes well; and if this happens, it will surely be a million dollar industry next year in the Salem district.

A few more lost battles and Greece will want a new king, or Venezelos, or at least a rest.

Paris feels a little more cheerful over the corrected census returns which indicate a growth of 40,000 since 1911, in spite of the war.

T. P. O'Connor, in an article in the London Times on the new administration at Washington, takes pleasure in noting that Secretary Hughes is Irish on the maternal side. He was also surprised to hear a Welshman in Wales remark, "Hughes is my first cousin."

The report that the Soviet government has executed 13 of the "reds" deported from this country raises the query, "Were they too red or not red enough?"

Postmaster General Hays is stirred up by the recent big mail robberies, and offers a standing reward of $5000 for the arrest of a robber. "The west," he confidently declares, "knows how to handle these criminals just as they used to in the old Wells-Fargo days."

Many will remember the visit to this country in 1914 of Ernest Nathan, who has just died in Rome at the age of 76. He achieved distinction as the only Jew who was ever mayor of Rome but his public service did not stop there, and his death is ascribed to his excessive exertion during the war.

If President Harding realizes his purpose to visit Alaska, he will be the first president to have journeyed to that territory. He may make the trip on board a warship and remain technically on the soil of the United States, but he wouldn't have to break a precedent to go overland.

We are having a reign of banditry because the people who ought to back up the church are, in part, selfish and sordid and cynical and at least indifferent. If the world should revert to paganism it will be the fault of the people who failed to stand by the church when it was trying to stand by civilization.—Los Angeles Times.

Back east some of the churches have inaugurated the plan of tithing, or giving a tenth of one's income for the support of the organization. This does away with the pink teas, oyster suppers, apron sales, linen showers and other well known but not always pleasant means of replenishing the church exchequer.