

THE MISSIONARY
REVIEW *of the* WORLD

MARCH, 1920

INTERCHURCH WORLD MOVEMENT NUMBER

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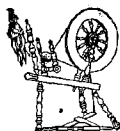
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INTERCHURCH Facts for You

What It Is. The Interchurch World Movement has been called into existence for the purpose of developing a plan whereby the evangelical churches of North America may co-operate in carrying out their educational, missionary and benevolent programs at home and abroad.

Origin. It had its beginning in a meeting held in New York City, December 17, 1918, in response to a call of the Foreign Missions Board of the Presbyterian Church South. The 135 persons in attendance unanimously agreed that the times demand a degree of efficiency and power on the part of the evangelical churches, which can be effectually secured only by the cooperation of all.

The Plan Formed and Received. A Committee of Twenty was created to report a plan of organization and procedure. The report of this committee was received, and approved in turn by the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council, the Federation of Women's Boards of Foreign Missions, and the Council of Women for Home Missions. Each of these bodies heartily pledged its cooperation in making the plan a reality. Nearly eighty denominational and interdenominational agencies have endorsed the Movement.

Announced to the Country. The plans of the Movement were presented widely by means of a series of regional conferences, and much helpful criticism and many constructive suggestions were called forth. One hundred leading pastors, after a two days' conference at Pittsburgh, in April, 1919, enthusiastically and unanimously approved the Movement. An Interboard conference of 500 men

and women from twenty-eight communions and largely representative of the official denominational boards and societies, was held in Cleveland, April 30-May 1, 1919. Here the idea of the Movement received the most careful consideration, and the conviction was unanimous that it was providential, timely and imperative.

Education. The "Interchurch Bulletin" informs workers in the churches and in the Movement of the latest developments in the program of the organization. Several periodicals—"World Outlook," "Everyland," "La Nueva Democracia"—are published by the Movement for the dissemination through the churches of information concerning the Kingdom. Literature explanatory of the Movement and designed to develop the spiritual resources of the churches, Christian stewardship and life-work, is widely distributed by the Movement.

Scope. The Interchurch World Movement, in order to promote an intelligent and effective co-operation of the various educational, missionary, and benevolent programs of the evangelical churches, set about to discover and group the facts concerning the World's need. These facts are being graphically presented to the country, and on the basis of these needs an effort will be made to secure enough men and money to meet them.

Survey. At the Atlantic City World Survey Conference, January 7 to 10, 1920, the facts so far determined and tabulated were presented. Although the surveys were incomplete, the facts revealed were sufficient to convince the Conference, composed of over 1700 men and women representing forty-two denominations, that the time had come to call out all the forces of the evangelical churches to meet the challenge.

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Budget. On the basis of the needs revealed by the Survey made at Atlantic City, a preliminary budget for five years amounting to \$1,320,214,557 was proposed. This budget is not for the maintenance of the Movement, but to meet the needs as disclosed by the Survey. While it is large in amount, it was declared by competent judges, in view of the facts presented, to be quite moderate.

Training Conferences. During November and December of 1919, sixty-seven training conferences were held throughout the United States under the direction of the Movement. The number of delegates in attendance reached 13,877, representing over eighty denominations.

Pastors' Conferences. The Interchurch World Movement plans to hold Pastors' Conferences in every state, beginning February 16, and closing March 15. All the evangelical ministers of each state are to be invited to come together to receive the report of the world-wide Survey, and to hear leaders tell of the plans for co-operative effort, based on the revelation of the needs of the world. This will be the first time that all the evangelical ministers of all the churches of a state or given area have had the opportunity to sit down together to consider their mutual task.

Enlistment. The Interchurch World Movement has planned a great spiritual campaign for the purpose of enlisting the entire life of consecrated men and women, and of securing sufficient funds to carry the entire World Movement program of the evangelical churches. Arrangements cover four-week periods of emphasis on the work of (1) The Spiritual Resources Department; (2) The Stewardship Department; (3) The Life-Work Department. The World Survey Conference recommended that the whole period from January 9 until Easter be set apart for an evangelistic campaign, co-ordinated with similar campaigns of the various denominations, and emphasizing the work of the departments named above in this general evangelistic campaign.

Financial Campaign. Following the evangelistic campaign and the emphasis upon Intercession, Stewardship and Life-Work, a financial crusade will be undertaken by the Movement. The Atlantic City Conference fixed the dates from April 25 to May 2 as the period for this financial effort.

Contributions. In the financial campaign the funds raised among the several constituencies should be sent directly to the regular treasurers of such bodies. A central treasury however will assemble and report the financial facts of the campaign and will disburse funds for the common expenses of the

Movement. It also will serve as a clearing house for all co-operating agencies, receiving funds not sent through regular denominational treasurers and distributing the same on a pro rata basis as agreed upon by the several agencies co-operating.

Basis of Distribution. The Atlantic City Conference passed a resolution recommending "that all undesignated money contributed to the central treasury be divided among the participating agencies pro rata with the actual receipts from the coming campaign at the end of the year."

Administration. For economy and conservation in the work of the Kingdom, interdenominational co-operation, which has been steadily increasing during recent years is to be carried just as far as the condition of separate organizations will permit. The Movement, however, does not in any way seek to displace or interfere with the autonomy and responsibility of administration of the co-operating agencies.

Expenses. The immediate expenses of the Movement are being met through credits established by the co-operating boards of the churches. These boards do not advance money, but they do provide credit on which the Movement can borrow. The Board of Review, composed of some of the most noted business men of the United States, which met at Garden City, December 20, said: "The expenditures are carefully and judiciously planned, and though amounting to important sums, are relatively small when compared with the results in accomplishment, spiritual, educational and financial, which are justly to be anticipated."

Cost. The cost of the campaign will depend upon the size of the budget. The larger the budget, the less will be the proportional cost. It is expected that the cost of this campaign will be about four per cent. of the total.

Extent of Co-operation. It is left to each denomination to determine the extent to which it will co-operate in the financial campaign. If any denomination has obtained all the money it needs for the next five years it can enter on all the other phases of the Movement, if it so desires.

Relations to the Forward Movement. The Interchurch Movement comes as a natural culmination of denominational forward movements, the leaders of which were quick to realize that the objectives which they had in mind could be attained in a still larger way by working together. With revised programs and unified aims, they now seek to do their work collectively through the instrumentality of the Interchurch World Movement.



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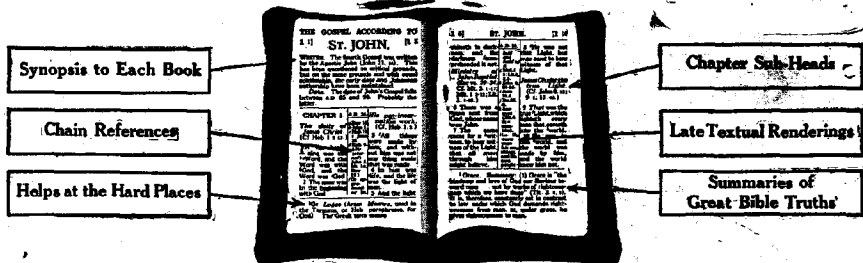
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THE MISSIONARY REVIEW *of the* WORLD

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Three

A CHINESE INTERCHURCH CONVENTION

CHINESE Christians have been stimulated by the great forward movements in the American Churches to undertake the greatest evangelistic effort in their history. With the watchword "China for Christ," they have launched a movement to take the Christian message and Christian salvation to the last village of that great republic within the next five years.

The Christians of China see that their land is in a very critical period and they believe that only Christianity can save their nation from ruin. The example of faith and courage in America has brought a conviction that now is the time to launch a Christian movement for the salvation of China. Already in cities as widely separated as Peking and Canton spontaneous local movements have sprung up, generally calling themselves "The Christianity to Save China Movement." Cheng Ching-yi, one of the foremost Christian leaders in China, gave expression to the general feeling when he declared, "We are facing an unusual opportunity that demands prompt action. We cannot afford to lose time. Things are moving rapidly, and they call for an immediate movement on the part of all the Christian forces in China."

A national conference of Christian leaders of China was called and met in Shanghai, December 16-20. When 120 delegates came together representing practically every province and every Christian body in China. This make-up of the Shanghai conference was significant as Anglican bishops and Methodist preachers sat together and planned to work in a united campaign. David Z. T. Yui, the national Y. M. C. A. Secretary presided. Among the delegates were such men as the Chinese who invented the 600-character phonetic system, the man who has attempted to introduce Christian treatment of employees into one of the great cotton mills of Shanghai; the man who accepted the ministry of justice in the Canton (revolutionary) cabinet on the understanding that he would

use the position to preach Christianity; the man who had just baptized more than a thousand troops of the best-drilled division in China; the woman who has largely financed the effort to reach one neglected province. The foreigners present included Dr. Beebe, head of the medical missionary program for China; Dr. Rawlinson, editor of the *Chinese Recorder* and Dr. Stuart, president of the Peking Christian University.

The Conference was progressive and businesslike. Its first question was, "What ought to be done?" and the second "How are we to do it?" The China Continuation Committee which called the Conference is gathering the statistics and the maps and the reports that are to make the situation in that country plain to the Christians of North America. This committee suggested a working program. Seven commissions were formed to study various aspects of the situation and each, after long discussion drew up recommendations as to what ought to be done.

The new movement will be known as the "China-for-Christ Movement." And its watchword will be "Christianity the hope of China." Dr. Cheng Ching-yi is to be the general secretary of the new movement. A Chinese, to be supported entirely by Chinese funds, will be his assistant. Rev. E. C. Lobenstine will act as associate secretary. David Z. T. Yui will be chairman of the executive committee. The leaders immediately projected plans for a Week of Evangelism, at the time of the Chinese New Year in February, by which every member of every church is offered a definite task in spreading the Christian message, and hence every Christian lined up with this movement from the beginning.

The movement is particularly significant because it shows that such an effort as the Interchurch World Movement will not only arouse the Church in North America, but may inspire Christians on the other side of the globe, in the midst of a non-Christian civilization, to attempt tremendous things for the advance of the Kingdom of God.

NEW FOREIGN MISSION POLICIES

REPRESENTATIVES of fifty-eight Foreign Mission Boards and Societies met at New Haven for the Annual Foreign Missions Conference January 13-15. The program was unusually interesting to the 288 delegates present. Three points of especial interest should be noted.

1. In the discussion on the *political and governmental relationships of missions*, it was recognized that while missionaries should keep free from political complications, they have a necessary relation to their own home governments and to the governments in the lands in which they work. The work should be carried on with as little personal appeal to governments as possible since mis-

sionaries are supra-national and are guests of the country in which they labor. They should not readily interfere in domestic quarrels and problems but they have first a responsibility to the government of God, and must stand for righteousness and truth under all circumstances. They also cannot but show their sympathy with afflicted peoples, whether in Korea, China, India, Egypt, Turkey or America.

2. The advantages of *uniting Women's Mission Boards with the general denominational Boards* were considered. Some churches have already effected this union. Some advantages are clear, but the great question is on what basis should women be represented on the General Board. The general consensus of opinion was that in case of such amalgamation women members should be selected, like the men, because of their ability to help guide the missionary policies and program of the denominations, rather than on the basis of equal representation or proportionate to contributions. Mrs. Henry W. Peabody was unanimously elected Chairman of the Foreign Missions Conference for next year, but declined the election.

3. The principal interest of the Conference was connected with the *financial outlook for the coming year*. Strong appeals were made by Robert E. Speer and S. Earl Taylor for greater faith and courage in adopting missionary budgets that are more adequate to meet the present needs of the world. John B. Mott offered a resolution, which was unanimously adopted, to the effect that

"it is the sense of the Conference that the aggregate budgets of the Foreign Missionary Societies for the coming year, as presented to the American people in connection with the Interchurch World Movement Campaign should total approximately \$103,000,000. This sum is to include not only \$30,000,000 as heretofore contributions for the year, but in view of the imperative needs of missionary work should include \$31,000,000 additional, necessary for maintaining the present missionary work at a higher degree of efficiency; \$33,000,000 for union enterprises and other unallotted types of work in the foreign field and \$9,000,000 for unoccupied areas."

The Conference felt strongly that the appeal presented to the Christians of North American churches should be based, not on past gifts or on what certain leaders believed to be the giving capacity of the churches, but on the actual present needs to enable missionary forces to carry out the evident program of God.

FORWARD STEPS IN HOME MISSIONS

THE Home Missions Boards of evangelical churches included in the membership of the Home Missions Council sent their representatives to the annual meeting in New York City, January 13-15. Comity and co-operation and how to meet the needs of the national life in America were the topics most fully discussed.

To evangelize and educate Americans and to make America Christian are the aims of Home Mission workers. The various agencies are ambitious to magnify Christ and to promote His Church rather than to promote the work of any particular denomination.

The Woman's Council of Home Missions was in simultaneous session and three days were spent in the presentation of needs, the discussion of programs of co-operation, the reviewing of results achieved, and in the study of the broadening fields of service. The Negro question, which is now a matter of grave concern, is under the special care of Rev. R. W. Roundy, the new Associate Secretary of the Home Missions Council. He will help all agencies doing missionary work for the Negro to obtain a national point of view.

Alaska is one of the most difficult fields on the globe in hardships for the missionary. It was suggested that the Government be urged to establish a wireless system to shorten distances and bring Alaska nearer to the life of the world, and denominational Home Mission Boards were urged to enter at once the field assigned to them by the new Associated Evangelical Churches of Alaska, an organization for cooperation composed of all the Boards doing work in Alaska.

An Interdenominational Training School for Christian leaders among Indians was proposed and plans were formulated for such a school to be presented to Boards working among Indians. The Student Volunteer Movement will be asked to include the home field in its appeal for life service.

The Home Missions Council and the Women's Council for Home Missions are uniting their efforts to make the Interchurch World Movement a success and resolutions were adopted promising assistance in the survey of home mission tasks and in the development and operation of cooperative programs. The unallotted budgets for the various divisions and types of Home Mission work were allotted to the several Boards conducting such work.

The number of denominational Home Mission agencies in the Home Missions Council has increased to forty by the admission to membership of the Board of Home Missions and Social Service of the Presbyterian Church in Canada, the Board of Home Missions of the Evangelical Synod of North America, the Home and Foreign Missionary Department of the African Methodist Episcopal Church, and the General Mission Board of the Brethren. The following officers and chairmen of committees were elected for the ensuing year: President Dr. Charles L. Thompson; Vice-Presidents, Dr. Charles E. Barton, Dr. S. Leslie Morris, Dr. Lemuel C. Barnes; Executive Secretary, Dr. Alfred Williams Anthony; Associate Executive Secretary, Rev. Rodney W. Roundy; Recording Secretary, Dr. Ralph Welles Keeler; Treasurer, Mr. William T. Demarest.

PROGRESSIVE PROGRAM FOR LATIN AMERICA

AMONG THE most neglected peoples of the world are the Indians of South America. Very little Christian work has been done among them, especially by Protestant organizations. In view of the encouragement to all mission work by the Interchurch World Movement, and renewed earnest purpose on the part of all Boards and their missionaries to push the work of evangelization to a successful victory the Committee on Cooperation in Latin America called a conference in New York, January 16th and 17th, to consider the needs of these neglected tribes.

"Missionary work in this field in the past has been done chiefly among those of the lower and middle classes. The time has come when the evangelization of Latin America will be greatly hastened by the adoption of special measures for reaching the cultured and influential classes. The Conference urged the cooperating Mission Boards to provide a fund of \$105,000 to support lectureships on evangelistic and apologetic subjects for these classes of people in appropriate halls in large centers."

A most delicate and difficult part of the program of evangelism is that which must provide for carrying the Gospel message to the women of Latin America. The women of the cultured classes are very exclusive; those of the middle class spend their lives largely in the seclusion of their homes; and the women of the lower class are interested only in the things to which they are accustomed in the daily round of their lives. The majority of the women of all classes are religious, and are a powerful force which is holding many of the men to the Roman Catholic Church. One effective way of reaching these women is through Christian literature.

The churches are under obligation to undertake on a scale never before attempted the evangelization and Christian education of aboriginal Americans of whom there are not less than fifteen million full-bloods between the United States and Cape Horn, to say nothing of the many millions more who are largely of Indian blood. The most trustworthy data available indicate that there are in Latin North America 7,015,800 full-blood Indians and in Latin South America 8,022,000. More than half of these are the direct descendants of Americans who had developed remarkable civilization before the days of Columbus. In spite of four centuries of disinheritance they are an indispensable factor in the final development of most of the Latin American nations. In the next five years 147 workers from the United States ought to be established at 40 strategic centers in Latin America with a considerable number of branch stations and with many cooperating workers born in the countries under consideration. It is estimated that the cost of such undertaking in the next five years would not be less than \$3,419,690.

Medical work in Latin America should be very greatly enlarged and Boards having work in Latin America should be encouraged to study more definitely the need for medical work in their respective fields and begin as early as possible such medical work as may seem to be particularly needed.

In regard to the great unoccupied fields in South America the following Boards were urged to assume responsibility for the occupation of the fields mentioned, along the lines of the Five-Year Program.

For Venezuela, the Northern Presbyterian Board.

For Peru, the Northern Methodists.

For Ecuador and Southern Colombia, the Northern Baptist Foreign Board and the Christian and Missionary Alliance.

For Brazil, the American Board is requested to help the four American boards now in that field.

The following Boards are considering entering the needy fields of Santo Domingo and Haiti: Presbyterians in the U. S. A., Methodist Episcopal, Congregational, and Disciples.

The next step in the program is the Conference in Guatemala City, which is to be held in March.

EFFORTS TO PROMOTE CHURCH UNION

PLANS for interdenominational church union meet as many difficulties and opponents as the treaty for a league of nations.

There are divers forms and divers ways in which the movements toward union are manifested. There is the "Conference on Faith and Order," promoted by the Protestant Episcopal Church; there is the effort to have a conference of the prelatich churches of Christendom, such as was sought by the Protestant Episcopal Church with the Roman Catholic and Greek Catholic Churches; there was the Conference on Organic Union that met in Philadelphia last year and sought a basis for interdenominational union, with one name—"The Church of Christ," one creed and one book, the Bible, and one form of government. There follows the Interchurch Council which met in Atlantic City last June to consider plans for the amalgamation of the 20,000,000 to 30,000,000 Protestants in America. This Council has recently met again in Philadelphia and adopted the name "The United Churches of Christ in America."

Then there are the less difficult and more practical movements for unity and cooperation, such as those that take form in great interdenominational conferences, and the interchurch organizations. These are becoming more important, more practical and powerful every year. Where the spirit of unity is fully developed there will be less difficulty in organic union. Finally, there are the actual consolidations, successfully consummated or contemplated in America and on mission fields. Such are the church union movements in China and India.

EDITORIAL COMMENT.

SHALL WE GO FORWARD

THERE are two easy courses open to every one who faces a new and unusual proposal. One may say "It is better to abide in the old ways of which we have been sure." Or we may say, "The thing should be done. Let us not spend time, then, in scrutinizing the proposals as to whether the methods suggested are wisest and best. Let us go forward without questioning." But neither one of these courses is right. When a new program, such as that which the Interchurch World Movement outlines, is proposed we must face it with just and critical minds, honestly and conscientiously.

If there ever was a time when Christian men and women needed vision, this is that time. We need to listen to those who know the history of the Christian Church, who can show us where the Church has gone wrong in the past so that we may avoid those mistakes. But today we may be called upon not only to describe past Church history but to make present history. Possibly our children in days to come may see that we erred, here and there, in our judgment and acts but we must not for that reason refuse to move forward. A wisdom greater than human wisdom is needed to guide us to better ends than we foresee.

The plans that are set before us in this Movement call us to set aside divisive issues and to set our minds on our great collective treasures: the ideal of cooperation; the spirit of courage and of faith; the sense of brotherly fellowship and confidence; the will to discover our duty in courageous and heroic terms; the purpose to find and bring to the nation and to the world today those great moral and spiritual forces which we know to be the vital need of mankind; our resolute purpose to keep our eyes fixed on our great common interests and not on the separate interest of any individual or any group of individuals. We must find the way to accomplish our great task together. It does not matter how great are the difficulties. They exist merely in order that, by the grace and Spirit of God, we may overcome them.

American Christians have an opportunity to exhibit to the nation and to the world ways in which the great work of Christ can be done in loyalty to higher truths than those with which most men have been accustomed to work. A new standard should be set if a better one can be found. But we ought not to sur-

render to practices, no matter if they have been found successful in other spheres, unless those practices embody the purest ideals as one finds them in the methods of our Lord and in the Apostolic Church.

A financial campaign in behalf of world wide missions is right and necessary. One of the chief engineers of a great railroad was recently explaining the plans of his road to spend one hundred million dollars on improvement in the next six years. Should not the Church of Jesus Christ provide for more adequate facilities and equipment in the great missionary enterprise at home and abroad? But the financial aspect is the least part of it. One St. Paul and what he stood for is worth much more than a billion, three hundred million dollars. The value of one right man is greater than ever can be expressed in figures. We must not distort the ideals and proportions as we go out to do the work that God has given us to do. We must be united in the brotherhood and in the fellowship of Jesus Christ.

THE INTERCHURCH WORLD MOVEMENT

THIS NUMBER of the REVIEW gives as clear, as complete and as compact a story of the origin, purpose and plan of the Interchurch World Movement as is possible to present in the limited space. This is done for the benefit of those who have not been able to keep in touch with the developments of the past two years. The Movement is young and vigorous. No one will deny that it *moves* though some may have questioned whether it is moving in the right direction and with spiritual power. Mistakes have been made—what great enterprise has been without them?—but many errors have been corrected and we may hope that others will be foreseen and avoided.

Three things in the program of the Movement call for hearty cooperation. First is the study of the need of mankind for Christ and His Gospel. It seems inconceivable that, nineteen hundred years after the Saviour of the world came to reveal the Way of Life and commissioned His followers to go into all the world and proclaim His message, there should still be two-thirds of the human race who have practically no knowledge of what He came to do. Scarcely more than one in ten of the world's population can be counted among His devoted, intelligent disciples. There is no question as to the need for a thorough and united study of the world in its relation to Christ. This is the purpose of the various departments of the Home and Foreign Surveys.

Second, all Christian agencies should cooperate to insure a more adequate education of the home church as to world conditions and their own indebtedness. The leaders of the missionary enterprise have studied the facts and principles for many years but the

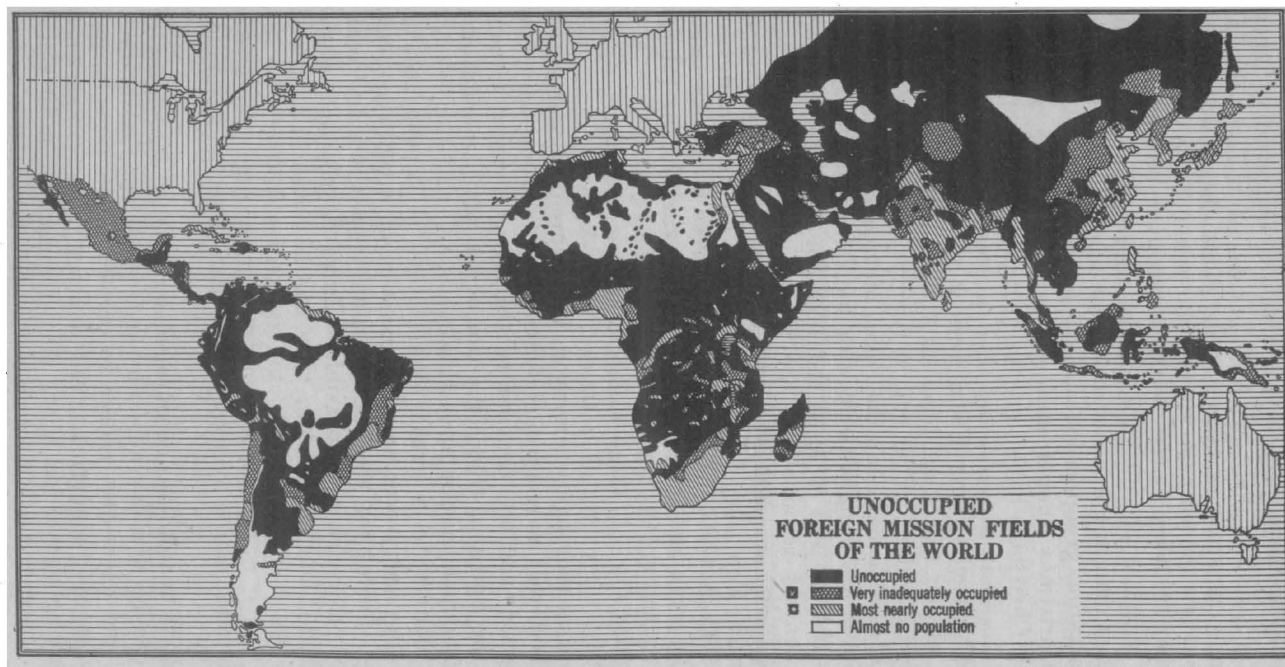
rank and file, even of the pastors, have been in comparative ignorance. Many have studied their own little parish, a few have taken an occasional hasty glance over larger fields where their own Church is working, but few indeed have studied the needs of the world-field with the vision of Jesus Christ, without sectarian or selfish bias. This united program of education of the whole Church to bring before "the last man in the last church" the whole task is the work of the promulgation group in its various departments.

Third, Christians should unite to secure a more adequate response than Christians have thus far made to the call of God to give themselves, their prayers, and their possessions, whole heartedly to world evangelization. From Antioch the Holy Spirit called three sixths of the Christian teachers to pioneer work. In the recent war some nations called one in twenty of the men to leave home and business to fight for the cause of freedom; and yet the Christian Church has been satisfied with one son in two hundred in the ministry and one son in three thousand for work on the frontiers. With untold resources in the hands of the Church vast multitudes of Christians still give little thought and less money to missionary work. Few, very few, have any true idea or practice of stewardship. There is need to mobilize the forces of the Christian Church for the work of Christ. This is the province of the Education and Promulgation Groups.

But suppose that all these things are done, and they cannot be done hastily, there is still a staggering task to be completed. When the field is thoroughly surveyed, the Church thoroughly informed and the forces more adequately mobilized, not one individual can be converted, nor one community truly transformed without the work of the Spirit of God. We cannot too often remind ourselves that our dependence is upon Him.

Another danger in a great organization is dependence on human machinery and power and the imitation of worldly methods of promotion. During the war the one thing sought was to "complete the job" as quickly as possible. Extravagance and waste were overlooked if only the end in view was accomplished. Great organizations were built up only to disintegrate later. In the Kingdom of God it is *life* rather than machinery that counts and right methods and lasting results rather than large undertakings or quick results.

The greatest reason for encouragement in this Movement is the spirit of prayer that pervades the leaders. Work that is done in the power and under the leadership of God is not in vain, but God's processes are unhurried. The harvest requires patience and self-sacrificing service but above all it requires an understanding of God's program, faithful obedience to His laws and unselfish cooperation with Him.



THE TASK BEFORE THE EVANGELICAL CHRISTIAN CHURCH TODAY

An evidence of the need for Christian cooperation—nineteen hundred years after the Saviour of the World gave His life for the world and told His followers to go into all the world and to preach the Gospel to every creature.

The Need for Missionary Cooperation

BY S. EARL TAYLOR, LL. D., NEW YORK

General Secretary of the Interchurch World Movement

PRESIDENT Wilson has said: "Religion is the only force in the world that I have ever heard of that does actually transform the life, and the proof of the transformation is to be found all over the world and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

What are the fundamental elements of democracy in America? The Christian home, the open Bible—in a word, the foundations of morality laid deep by our Pilgrim forefathers. But if democracy has been built up in America by these elements of our civilization, what shall we say of other nations of the globe? Almost two-thirds of the earth's population have never even heard of Christ. They live apart from the whole range of influences associated with Christianity; they lack the sense of the value of personality and human rights which work so mightily in a nation's progress. And the nations are telling us about it. The dead formalism of the Far East will not hold the educated classes today. One of the great men of China who passed through America on his way to Paris said: "You have taken away from us our idols and our temples and destroyed our faith in Buddhism and Confucianism. Responsibility rests on you to give us a positive substitute, which we must now have to avoid chaos." Mighty Russia, so vast in size that we cannot comprehend it, sends out this cry: "Russia wants books, not bayonets. Russia needs teachers, not soldiers. Send us farm machinery, not machine guns. And give us help for the four million orphans of our country. Send us men and women to work with us, to live with us in the villages as well as in the cities, to teach us how to be free and to use freedom wisely."

There is Mexico. Four out of five people in Mexico cannot read the Bible. The very name of God is unknown to one-fifth of the population. Rev. S. G. Inman estimates that the first six months of the Mexican border patrol cost the United States government more than enough to build and maintain for ten years a fully equipped college, hospital, social settlement, and church in every town of over four thousand people in the republic of Mexico. A single Christian school, developed in Mexico by one lone American girl with a few native workers and the help of Almighty God, has literally transformed the city in which it was founded, and its whole attitude toward the United States, and especially toward our Christianity, has been changed. If this sort of thing could be

extended, border patrol of Mexico would be unnecessary inside of ten years.

Take South America, made up of republics most vitally related to us, a country so vast we cannot comprehend its size. Bishop Oldham declares that the intellectuals of South America have discarded God from their vocabulary. They hold a position agnostic and openly infidel.

Look at beautiful Japan. A little white square in the center of a map of the island empire represents the Christian poulation. A little larger area shows those in reach of the Word of God, and the vast bulk of the population is still untouched by the Gospel of



BRAZIL, WITH A POPULATION OF 24,000,000 AND A FEW SCATTERED MISSIONS, IS AS LARGE AS THE UNITED STATES

Christ. Japan has failed at the point of her greatest success, namely, her educational system, because of the complete separation of education and religion. Today 90 per cent of the graduates of the government colleges in Japan are frankly without religious faith. They are the future prime ministers, cabinet ministers, governors, principals and professors of colleges, doctors, lawyers, and other leaders of Japan. What kind of a Japan can these men be expected to make?

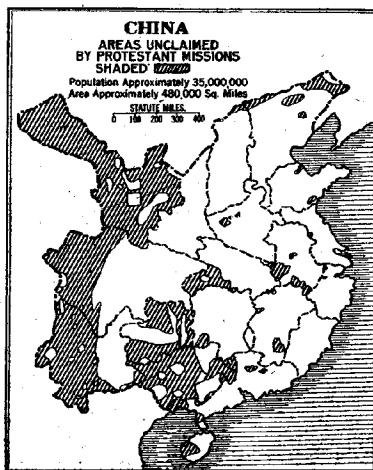
Is Japan a menace? Only in the sense that America and Europe are a menace in so far as they are not Christian. A Christianized Japan would be a mighty force for righteousness and peace in the Far Eastern world. Twenty-five years ago the missionaries in Japan called aloud to the churches, saying that Japan's redemption was possible at that time, that the opportunity would pass in a year, and the Church must act quickly. The Church did not respond, and the Christian harvest in Japan has been postponed for at least fifty years, possibly a century.

China is better prepared today than Japan was twenty-five years ago. A mighty land is China with her 330,000,000 people, equaling in population all of Russia and Germany and Austria and Bulgaria, Greece, Denmark, Holland, Norway, Sweden, Great Britain, France and Italy. Today we have the opportunity; tomorrow will be too late. Will we take advantage of the present opportunity to win China for Christ?

The program of the Christian Church must at least match the policy of the nation in service to mankind, if the Church is to continue as a world force. Dr. Mott said not long ago: "A practical

plan of cooperation, entered into intelligently by the leaders of the aggressive forces of Protestantism and adhered to loyally without compromise or sacrificing any vital principle, would make possible easy world-wide occupation by pure Christianity of all those fields that now concern us." Now, if that be true, God pity the Church or the Christian that stands in the way of a program like this!

Let us turn from the foreign field to face the problem before the Church at home. I will mention a single phase of the problem, that of the Negroes of America, and I know of no more difficult task in the home mission field. Illiteracy among the Negroes has been reduced from 90 per cent to 30 per cent. The total property held by them is valued at \$700,000,000. There are 50,000 Negroes in professional service. They print 400 newspapers and periodicals. Their migration from South to North is sending its powerful streams to Chicago, to Detroit, to our great cities. As a result, two hundred and fifty thousand workingmen are located in a new environment. This is their plea: **WANTED:** churches in which to worship (or they are inherently a religious people) decent houses in which to live; fair chances at an honest living; good schools; equal protection to life, liberty and property. In one of their churches in Philadelphia the contrast is alarming between the space for the Sunday-school and the actual school, with its enrolment of 3,800. The church seating capacity is 1,000 and its membership is 3,300! Why not occupy a field like that?



THE CHURCH RESOURCES AND GIFTS

Beyond all question, the Church of Jesus Christ is incomparably the most powerful organization in the world. With such opportunities before us the work can go forward, if the Church will face its task.

Yet a fair study of the Church's latent resources and unused power would probably compel us to conclude that, of all the great organizations in the world, the Church is developed to the smallest percentage of its capacity. When we look at the Church's financial response to the world's need, we find that in one large denomination it took eleven days to give one cent to the Board of Foreign

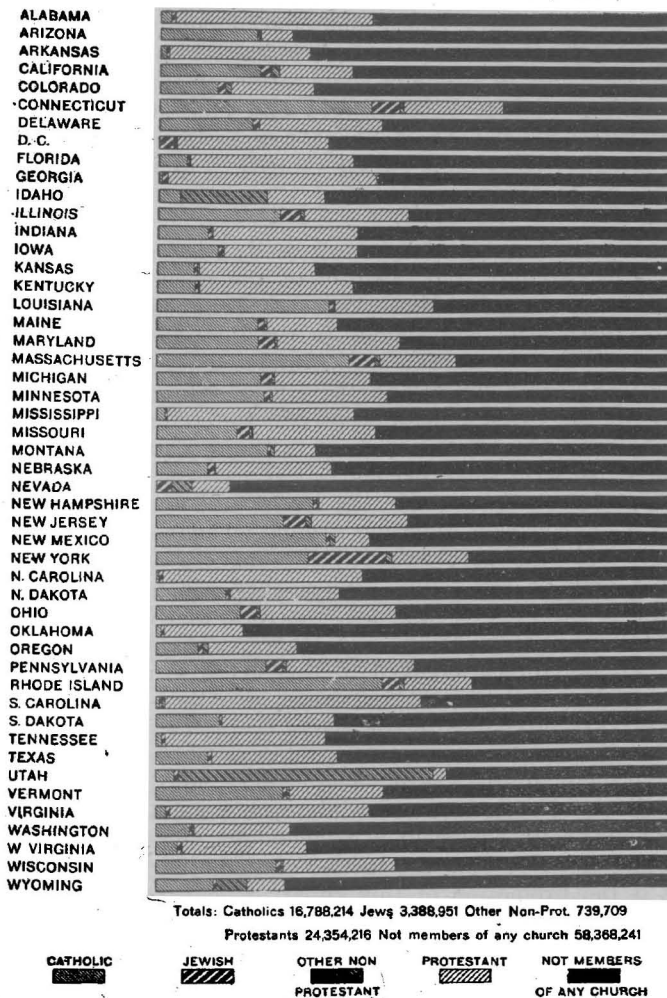
Missions, thirteen days to give a cent to home missions, two months and twenty-four days to give a penny to the Freedman's Aid Society and three months and three-tenth days to give a penny to Sunday-schools. Then somebody discovered that if we gave a two cent postage stamp a week it would increase our offerings a million dollars. A cent a day would make an increase of \$10,000,000; a dime a week, \$15,000,000; a half dollar a month (the price of a very cheap meal these days), \$18,000,000. After fifty years of missionary organization and development in the Methodist Episcopal Church, the per capita offerings for missions, foreign and home, from both church and Sunday-school, including the work of church extension, special gifts, and city missions, are actually less than the per capita for missions fifty years ago; and yet the wealth of the nation has increased from \$7,000,000,000 to \$250,000,000,000 in that period of time, the per capita wealth of the nation jumping from \$500 to \$2,500 per capita in that same period. A typical instance is that of a church, free of debt, well located, with a good building, good parsonage, fine Sunday-school, having the every-member canvass, the duplex envelope, paying the seventh highest per capita offering in the district, and has the following record: 102 give nothing; 31, one cent a week; 57, two cents a week; 58, two and one-half cents a week.

The war cost the world \$450,000,000,000—\$7.41 per second since Christ was born! Interest charges at four per cent for one hour exceed the total foreign gifts of America for 1918. No wonder the commander of the British fleet said: "If half of the zeal and passion, half of the outpouring of life and treasure or organization and efficiency that the state has put into this World War could be thrown into the cause of the Kingdom of God and of the eternal verities, the world would soon be won."

A new day is upon us. If we, as Christians, believe sincerely that the business of God is the most important work in the universe, it is our duty to use every effort in our power to further the interests of that business with all the resources and knowledge and experience we possess. When the director of a large enterprise discovers that time and effort and money are being wasted through lack of coordination in the various departments, he does not rest until he has got the thing coordinated and eliminated the waste. He will call in efficiency experts and reorganize his enterprise from top to bottom, if necessary, until finally, allowing only for human error, he has secured 100 per cent efficiency.

If it is worth going to that trouble to secure the best results from a mere human money-getting business, is it not our sacred duty as Christians to see to it that God's business is made as efficient as human effort, inspired by faith and prayer, can make it? The trouble with our Protestant churches has been that, though

WHERE 58 MILLIONS UNCHURCHED PROTESTANT AMERICANS RESIDE



individually many of them have displayed a very high degree of efficiency in Christ's service, they have not functioned efficiently in relation to the Church as a whole. It has been like the parts of a machine functioning independently one of another.

The Interchurch World Movement was organized for purposes of cooperation, not union, among denominational agencies. It is a grouping of missionary, educational and philanthropic organizations within the several communions, not to supply the details of a plan of campaign, but to promote cooperation among the churches, so that a unified plan may be evolved and put into operation. The work must be undertaken in no narrow sectarian spirit. It must be the sincere effort of a united Church, if it is to make its full contribution to the happiness and Christian welfare of the new world.

First, however, we must know exactly what our objectives are: what is the strength and position of the enemy. These are the things that the Interchurch surveys are designed to discover. The Survey Department corresponds to the intelligence department of an army. When the surveys are completed we shall know, county by county and city by city in the United States, and country by country in the foreign field, what are the religious needs of the world, and what is America's share in the approximate cost in men and money to meet these needs.

Then it is necessary for the leaders of our various churches or missionary agencies to gather around a common table to consider the facts and figures revealed by the surveys and to formulate a strategic plan of campaign. When they see before them places occupied by Baptists, Methodists, Disciples and Congregationalists, Episcopalians, Presbyterians and others; when they have the outline of all the forces engaged in this great world struggle which we are waging for Christ; and when also they have before them charts of vast unoccupied areas where there are no workers at all—then that Council can agree upon a plan in which all denominations will have their allotted share. The leaders can then return to their own bodies and societies; and while each remains independent and autonomous in its own field, a harmonious plan of campaign may be applied to developing the tactics of their individual enterprises.

It is the promotion of this spirit of cooperation, of Christian brotherhood among the churches, which is the object of the Interchurch World Movement. The broad principles of Christian love and fellowship are the same the world over, and those who come together in mutual harmony to carry the Gospel of our Saviour to the ends of the world will be better Christians, and better members of their own denominations because of the proof they have given of their sympathy with the spirit of Christ, our Master, who prayed that His followers might all be one. -

Growth of the Interchurch Movement

BY JOHN R. MOTT, LL. D., NEW YORK

Chairman of Executive Committee of the Interchurch World Movement

DISCERNING leaders and in fact other discerning members of the churches, for some time have recognized the desirability, indeed the necessity, of a more concerted plan for the expansion of the Kingdom of our Lord Jesus Christ, and for larger unity in action in the carrying out of such plans as may command the united confidence and following of the churches.

About two years ago Mr. James M. Speers, a layman of the Presbyterian Church, in viewing the experiences of the American, Canadian and British people during the war in associating their efforts to conduct a united campaign, asked the question: "Why should we not apply some of these same principles to the affairs of our foreign missionary societies?" He presented this view in a paper at the annual conference of Foreign Mission Boards held that year,* and some who heard the appeal could not get away from the cogency and logic of the arguments. The Chairman of the Executive Committee of the Federal Council of the Churches of Christ in America, influenced by similar considerations, was led to take the initiative and decided that there would be some advantages in calling together representatives of the various foreign mission boards of North America to consider the desirability of a union of effort on the part of the foreign mission boards in attaining certain common ends. That meeting was held in December, 1918, in New York.

A memorable day was spent in Conference and the conviction deepened in the minds of those present that the time had come for our various Christian communions to draw more closely together for investigation of the needs of the world, for interpretation, and then, for action on a united program.

A committee of fifteen was appointed and then enlarged to twenty representatives of foreign and home missionary interests. Later the educational boards of the churches were included, and as the discussion continued the scope of the plan was extended to include other agencies, denominational and even undenominational and interdenominational, of our North American Protestant Christianity.

At the annual conference of the foreign boards in New Haven, in January, 1919, and the annual conference of the home boards in New York the Committee submitted their plans. It was the somewhat remarkable fact that on each occasion substantial unanimity was expressed that the time had come when we should come together and work together so far as we could conscientiously do so, in order

* See *MISSIONARY REVIEW OF THE WORLD* for March, 1918.

that we might more economically, more efficiently and more fruitfully accomplish the task before us.

The plan called for the creation of a General Committee, first of one hundred, which convened at Wallace Lodge and shaped the plans which have guided the Interchurch World Movement.

An Executive Committee was appointed by the General Committee, and the Movement began to function almost immediately. Plans were projected for the surveys at home and abroad, and all the various activities of the cooperating churches or agencies.

The General Committee was called together in Cleveland in the spring of 1919 and at that time the relationships between this Movement and the various agencies of the churches, were defined. At another meeting of the General Committee, held in Cleveland in September of 1919, further commissions carefully reviewed what had been accomplished up to date, and pointed the way for further development.

Intimate conferences were held with the leaders of the Forward Movements of the various denominations which had decided to cooperate with greater or less fulness with the plans of the Movement. Still later, experts or specialists were summoned by the different divisions of the survey to review what had been done and to help give guidance. In some cases radical changes were made in the plans of the Interchurch World Movement, and in the steps to be taken in perfecting the surveys.

An interesting group met in Garden City a few weeks ago, as a Board of Review. This was a group of men of wide outlook, of large experience, of proved sagacity and judgment, and of the finest unselfish spirit. It was also decided to call together a large body of representatives of the various cooperating communions or denominations. This conference met in Atlantic City, January 7 to 9 to view the whole task which confronts our North American Protestant Christianity, as it looks out into the fields on this continent, and as it reaches out beyond the oceans to all parts of the world. The plans of the Interchurch Movement were placed before the 1500 delegates that came together and after free and open discussion accepted the purposes and plans of the Movement and authorized the Executive Committee to proceed.

Napoleon, in speaking of a phase of warfare that has not been much in evidence in the recent war, said: "The time to bring up the cavalry is when the enemy's lines begin to waver, that you may turn defeat into rout." The lines, not only here in North America but on every continent, that oppose the friendly and constructive ministry of pure Christianity are not only wavering—they are breaking. This is the moment of moments for us to find our unity, our spiritual solidarity, in order that we may win world wide spiritual victories for our Lord and Master.



THE CABINET OF THE INTERCHURCH WORLD MOVEMENT AT A LUNCHEON
CONFERENCE

The Interchurch Organization

THE ORGANIZATION of such an enterprise should be economical and adequate, capable of rapid expansion or contraction, democratic in its representation of the various cooperating communions and agencies, but at the same time efficient in its methods, giving free play to individual initiative, with proper safeguards against duplication of function.

The "Board of Review," a group of representative leaders of several denominations, reported at the World Survey Conference their approval of this organization, and the expenses incurred. They expressed this approval in the following words: "Had the leaders, through lack of vision or fear of present criticism, dared less, and prepared a less adequate foundation, they would have subjected themselves eventually to far greater censure because of their failure to have constructed a foundation sufficiently broad and strong for the great structure which alone will be in any sense worthy of the united effort of so large an aggregation of the Christian people of the land."

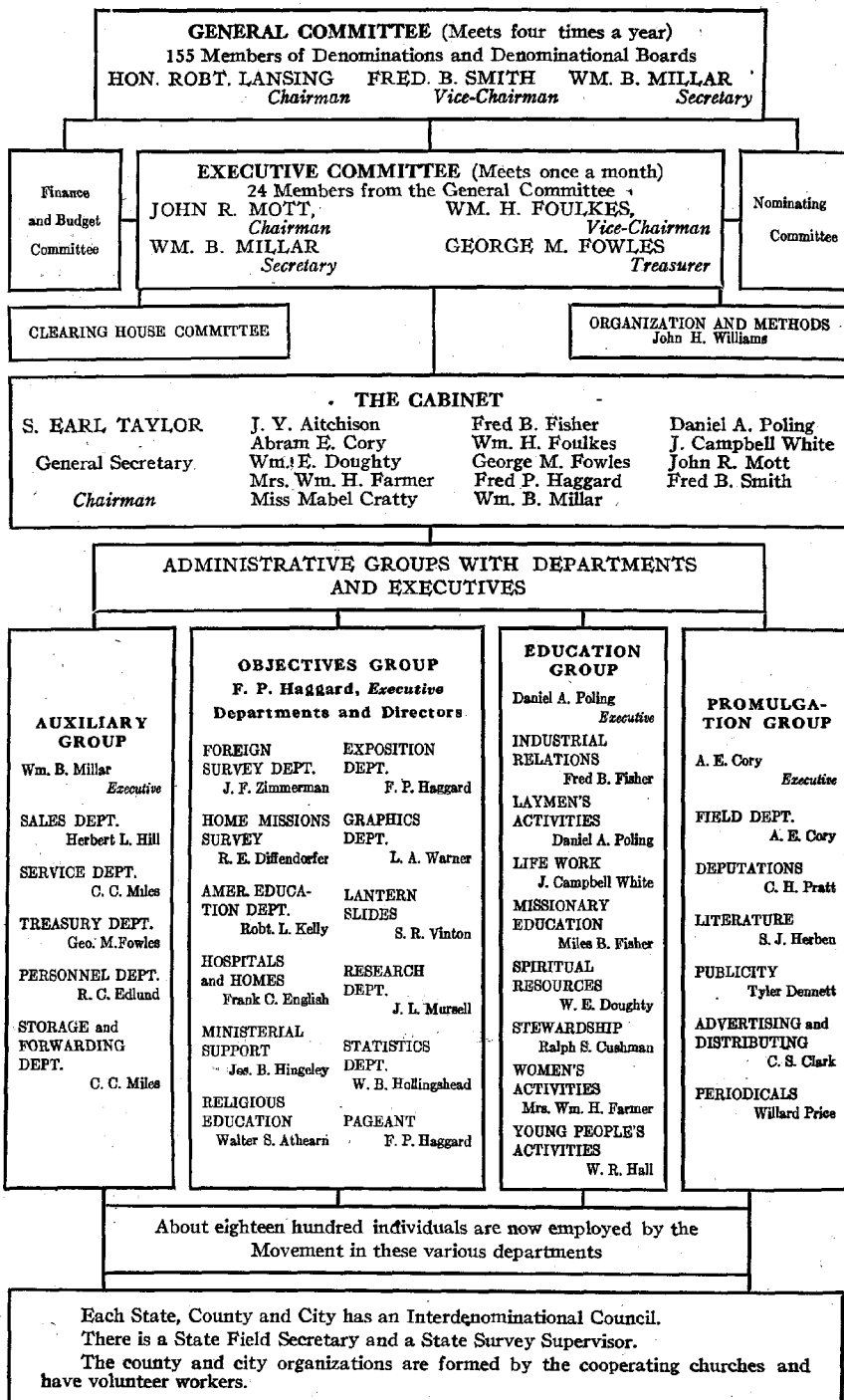
The basis of the Interchurch Movement organization is the constituency of cooperating denominations and denominational Boards that forms the groundwork of the entire plan. Their representative

controlling body is the General Committee of which Hon. Robert Lansing is Chairman and the members of which are nominated by the various communions. This Committee outlines the policies, while the Executive Committee headed by Dr. John R. Mott works out the policies in more detail. The direction of the execution of policies is in the hands of Dr. S. Earl Taylor, General Secretary, and a Cabinet of nine Associate General Secretaries who are chosen for their executive ability, their experience in similar organizations, and their relationships to their denominations. Many of them are also directors of departments of the Movement.

Dr. Abram E. Cory, who headed the Men and Millions Movement of the Disciples Church, is Director of the Field Department. Dr. W. B. Millar, for some years General Secretary of the Laymen's Missionary Movement, is secretary of the Executive Committee. Dr. Fred P. Haggard, former general secretary of the Baptist Victory Campaign, is Director of the Survey Department. Dr. Fred B. Fisher, who was Campaign Director of the Methodist Centenary, is director of the Industrial Relations Department. Dr. Daniel A. Poling, associate president of the United Society of Christian Endeavor, directs the Laymen's Activities Department. Mrs. William H. Farmer, one of the leading women of the Baptist Church, is director of the Women's Activities Department. Dr. J. Campbell White, former Secretary of the Laymen's Missionary Movement, is head of the Life Work Department. Miss Mabel Cratty, General Secretary of the Y. W. C. A., is also an Associate Secretary of the Interchurch World Movement. Dr. J. Y. Aitchison, of the new Board of Promotion of the Northern Baptist Convention, is also on the cabinet. Dr. William Hiram Foulkes, general secretary of the New Era Movement of the Presbyterian Church, is vice-chairman of the Executive Committee.

The expenses of the movement for salaries, rent, travel, printing, supplies and surveys up to January 1, 1920, amounted to \$2,035,000. The amount to be spent up to June 30 next covering the period of intense activity through the United Simultaneous Financial Ingathering, will be based on the principle that the expense should not exceed 5 per cent of the amount of money to be raised. The expenses will be met by advances from banks, which are willing to make loans to the Movement without collateral and secured only by the underwriting of the cooperative agencies. Each cooperating agency is expected to underwrite the expense up to 5 per cent of its own askings. It will not be called upon to pay any expense money, even out of its own receipts in the campaign, however, unless the amount of gifts not designated for any particular denominational agency falls below the total expenses.

General Plan of Organization of the Interchurch World Movement



The Enlarging Definition of Missions

BY TYLER DENNETT, NEW YORK

Director of the Publicity Department of the Interchurch World Movement

LIFE DOES not move forward greatly in advance of its vocabulary. The new world calls for new definitions. In the last three years "democracy" has been the most minted word in the American vocabulary. Indeed, it was minted so often and put into circulation so frequently with less than its face value of idealism and ethical conviction in reserve, that the word has suffered a depreciation equal almost to that of the Russian ruble. Yet no one will deny that the word powerfully affected the wills of a hundred million people, and its constant use through the world is one of the chief factors in creating this present need for the restatement of practically every definition of human purpose and intention.

Is not the missionary purpose of the Christian Church also in need of new definitions? It would be stimulating to the vitality of one's personal religious convictions if, every ten years, he were compelled to write a new definition of why he is a Christian. Words become devitalized with constant usage until at last they lose their power to move the will. The search for new words often stimulates creative thought and leads on to new experience. Any attempt to redefine the purpose of Christian missions, in the light of the newly discovered facts and newly awakened human interests which have been brought forward in the past five years, will have the double benefit of making our purpose more intelligible to others and of stimulating our own personal convictions.

We pass easily from the realm of personal religious convictions to that of missionary purpose because the two are identical. They are as inseparable as the two sides of a Federal Reserve note. It is because in the past we have attempted the impossible task of departmentalizing our religious life and creating a department of missions, as distinguished from departments of Church extension and religious education and theology, that both Christian experience and Christian missions have fared badly. In fact Christian experience is missionary experience, and if the experience is not missionary it is not Christian.

Forty-five years ago a great American poet apostrophized the age as standing "at thy temple door, heart in, head out." The description is now almost obsolete, for while the present age still stands at the temple door, conditions are nearly reversed for millions of people. The head is in but the heart is out. That is to say, vast numbers of people do not understand that what they hear in

the churches, or what they do there, has a very close relation to what is happening each day in the streets of the world. For them the purpose of the Church must be made intelligible, and this involves a restatement of the missionary purpose.

In the second place, we require a new definition of the purpose of Christian missions in order that the missionary worker may not fail to grasp the direct bearing which his labors have on the tremendous issues of international politics, finance, commerce, and trade relations, and also upon restoration of healthy civic and national life, the restoration of goodwill, and the draining off of the vast reservoirs of spiritual poisons which the period of the War accumulated.

Thirdly, we need a new definition of missions as the transcendent purpose of the Church of Jesus Christ in order to preserve for us as individuals the vitality of our convictions and to stimulate apostolic zeal.

Before we are prepared to restate the definition of Christian missions, we must study a host of new facts which the last five and one-half years of upheaval have created or laid bare. We must take into consideration the new political boundaries which have been established, the withdrawal of the rights of missionary liberty from large areas, the economic questions involved in our dealings with the native races. We cannot frame the purpose of missionary work in any land without first carefully studying, in the light of the Gospel of Christ, the needs and privileges of this great hour.

Not only do we need information as to the new conditions; new classifications also are necessary. The classifications, according to which Christian men are arranging their thoughts today, are many of them quite new. Some of these new topics are as follows: the elimination of waste; the increase of production; the conservation of life; the boundaries of religious freedom; and justice for women. Under such classifications as these it is possible, yes, and necessary if the Church would have the attention of mankind, to state the old truths of the Gospel with overpowering force.

With the ascertained facts of the new world situation and a new classification of human interests before the Church, it is now necessary to create an entirely fresh literature, and to devise new measures of missionary and religious education. The work of the home missionary among foreign-born and foreign-speaking groups of people in our industrial centers and agricultural areas assumes new interest and importance when studied in the light of sound ideals of civic responsibility. Never before has the nation been so exposed to the demoralization of materialism, the de-spiritualizing of human relations, and the cheapening of ideals. The nation moves toward destruction for lack of ethical knowledge and

spiritual conviction. It is supremely the duty of the Church of Christ to provide the nation today with an intelligent, integrated, reasoned program of education in which the facts of daily activity are related to the eternal law of life as revealed in Christ.

So much for the realm of thought, for the creation of a fresh vocabulary. Now as to the realm of action. The word must become flesh, action; it must be energized. The consideration of this subject leads us directly into the field of ecclesiastical organization and operation, and in this field there is a lamentable lack of clear thinking and firm conviction. The world is extremely impatient with ecclesiastical organization. It has a vague idea that there are too many churches, that they "ought to get together," that nothing worth while is being conserved by their separation. When one analyzes the attitude of "the man in the street" on the subject of church unity, it is found that it is not unity but united and effective action which he is demanding. He cares very little whether the denominations effect organic unity or not, but he knows that his own heart is haunted by a hundred moral questions which he is unable to answer and to which the churches appear to have no answer. He desires to do something as a loyal citizen and as a friendly neighbor, to help himself and his fellows out of the moral morass into which they have fallen, and he thinks that the Church fails to help him because there is no Church; there are to his eyes only churches. Having approached the moral questions of the day from the daily paper rather than from the study of the Bible, he fails to understand and respect the moral convictions which actually underlie sectarianism. The churchman, approaching the subject from his Bible, with slight reference to the daily news, often fails utterly to respect the moral earnestness of the man in the street who is calling upon the churches to get together. What mankind is really demanding of the Church of Christ today is action,—moral action, spiritualized by the idealism of Jesus.

The Interchurch World Movement of America is addressing itself to an analysis and interpretation of some of these outstanding facts. It is organized for action. It is at the same time engaged in the framing of an enlarged definition of the purpose of the Church itself. It does not claim to have made new discoveries of religious truth, but it is seeking to define the old truths in such terms of action as will make the truth itself intelligible to hundreds of millions of people in America and other countries. It is an effort, viewed from the widest angles, to convert intellectual assent into moral earnestness. It is an effort to mobilize the moral earnestness of mankind for the upbuilding of the Kingdom of God. In so far as the new Interchurch World program is sincere it may revolutionize the attitude of mind and heart of men towards the Church of Christ.



"THEY WORSHIP THEY KNOW NOT WHAT."—NORTH AFRICAN MOSLEMS AT PRAYER

Surveying the Foreign Fields

BY REV. F. P. HAGGARD, D.D., NEW YORK

Executive of the Survey Group, Interchurch World Movement

THE FOREIGN SURVEY is a world survey,—geographically, racially, topically, religiously and interdenominationally. It is the first thorough-going, all-world Christian survey that has ever been made. We need to know the facts, let them be what they may, startling or even overwhelming. We may be so overcome by the magnitude of the needs that we can not do everything, but we will think and work better if we know the facts. With these facts of the situation in hand we can tell what we need in terms of men and money to solve the problem.

The heart and conscience of the Church should be aroused by the survey so that adequate support to the work will be given.

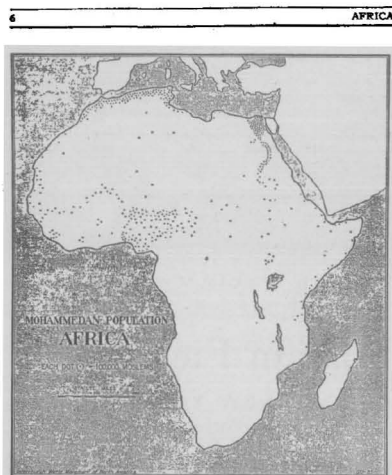
Every phase of the work studied in the American surveys,—education, hospital work, training of nurses, teachers and preachers are included in the Foreign Surveys of each mission field. As a result of this investigation it should be possible for the first time to obtain a clear view of the entire task of every Christian denomination.

The China Continuation Committee has a most remarkable survey already complete, and all of that material is at the disposal of the Interchurch World Movement. The right arm of the survey in China is the Continuation Committee; in Latin America, it is

the Committee on Cooperation in Latin America; in Japan, the Federated Missions and in India, the Continuation Committee there. The crux of the survey is to put before the Protestant churches of the United States a judgment of what is actually needed to do the work in the next five years. The budget that is to be made up is coming from the field. Questionnaires have been sent out to designated men and women representing the work throughout all the field. The askings are sifted down to meet the judgment

of the Missions and of the particular Board that makes up the budget of what is needed.

Take the untouched areas of the world. Start with North Africa and except for a little fringe of coast towns the major part of North Africa, only a few hundred miles away from the land where Jesus Himself lived and died, 2,000 years after He came, is practically without men and women conveying His message. The central part of Africa reveals a situation so chaotic that there is practically no man in the world able to give an accurate estimate even of the population, nor an accurate description of some of the regions in which



FACTS DISCOVERED BY THE SURVEY

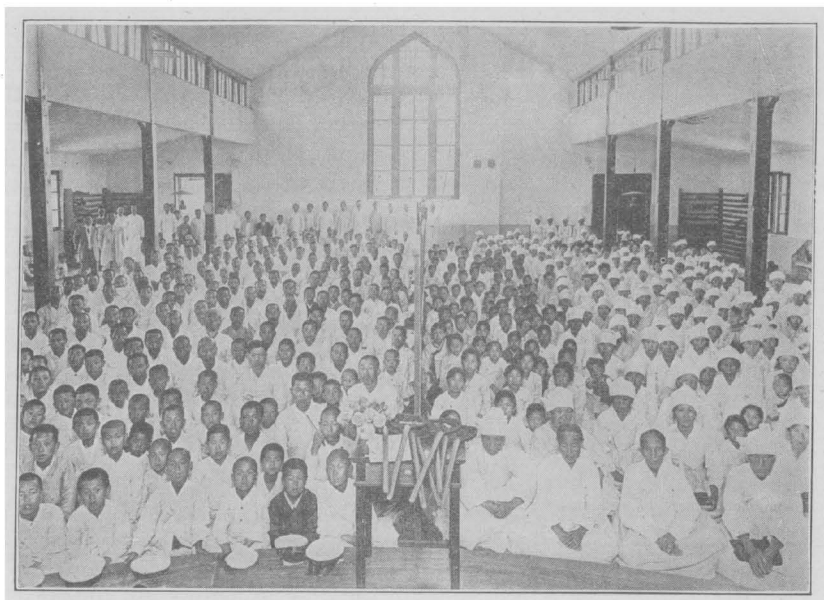
there live tens of thousands, perhaps some millions of men, to whom the same thing has been denied.

Turn to the continent of Asia, start near the western border of China and we cross great areas of Central and Western Asia with approximately 50,000,000 people, who are practically without even the first message of the Gospel of Jesus Christ.

In China, seven missionaries have recently made a journey across an area so great that they were nearly twenty-five days in progress, and found absolutely nothing being done to evangelize the people.

Take one example. One of the Provinces of China, first to open to missionary work within thirty miles of a big city, has a mission station where one of the strongest American Boards has been at work for sixty years, and yet so absolutely inadequate have been the resources of that Board for the work that in an area with a population of 210,000 people there are today only three Chinese evangelists at work.

In all, there are at least 125,000,000 men and women living in



THEY KNOW WHOM THEY WORSHIP—A KOREAN CHRISTIAN CONGREGATION

totally unoccupied mission fields of the world, to say nothing of areas which we regard as occupied so far as the map is concerned, and yet which have in their boundaries thousands of people who know nothing of Jesus Christ.

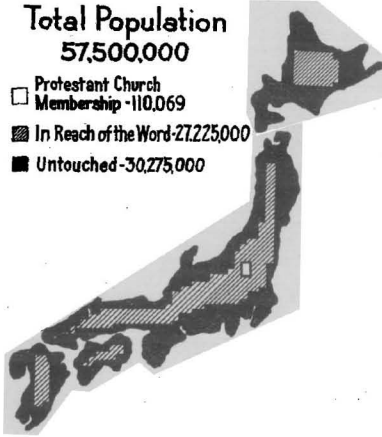
Questionnaires have been sent to every missionary in the field and one thing that these have brought out is that this unrest that is manifest in America and Europe prevails through all Asia and nearly all parts of Africa, until men everywhere are feeling that the foundation of things seems to be slipping. The censored press dispatches from Japan do not allow us to realize the struggle that is taking place there. History may well say that the end of the struggle in Europe against militarism has marked the beginning of the struggle in the Asiatic Continent. There is the beginning of a democratic movement in Japan and at this time, when the better element of the Japanese people is realizing that Japan is in danger of launching herself on a road that has been tried and found worthless in the heart of Europe, they need help. The survey of Japan will also show that the great rural masses, the heart and probably the salvation of Japan, has been neglected.

There are 800,000,000 people in India and East Asia, and in the last five years the number of missionaries we have sent, the current appropriations which we have supplied, the buildings and equipment have practically stood still. In the mean time India has

Is Japan Evangelized?

Total Population
57,500,000

- Protestant Church Membership - 110,069
- ▨ In Reach of the Word - 27,225,000
- Untouched - 30,275,000



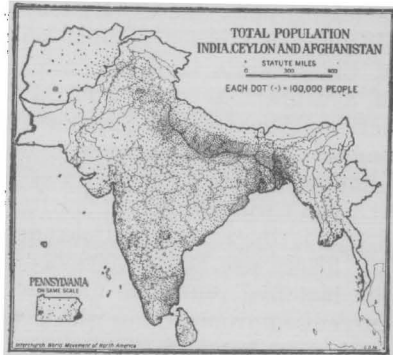
united, even though weak, are capable of exerting an immense influence on public opinion. After the revolution the Chinese took the old Manchu camp and decided to make it a model city. They laid out broad streets and then began to erect a commodious group of houses which was to be the red light district. Hankow had been a city for a thousand years and there had been no such public recognition, nor legalization of vice. The movement had back of it a large investment of capital; it had back of it the Government forces, and unfortunately it had back of it the very shining example of the model city of Shanghai with its foreign government. Yet when the united Christian forces of Hankow appealed to the great guilds of the city, appealed through the newspapers to the public opinion of the city, and then appealed to the Government—in spite of the fact that the contract for the buildings had been signed—the Governor of that province wiped the whole thing out of existence and saved the city of Hankow from that shame and disgrace. To accomplish that in Asia the churches had to co-operate.

The Foreign Division Survey of the Interchurch World

added 30,000,000 people to the population and by 1950 the population of that region conservatively estimated as to increase will be 1,100,000,000.

In Brazil there are 22,000,000 people in areas where there is not a single Protestant missionary and the force of native Brazilians to do the work is so inadequate that there is no hope of reaching these people, at the present rate of progress, for generations. Is it too much to ask for one Christian university in Brazil?

Cooperation is invaluable if we are to overtake this task. In Hankow, China, we have seen that the Christian forces when

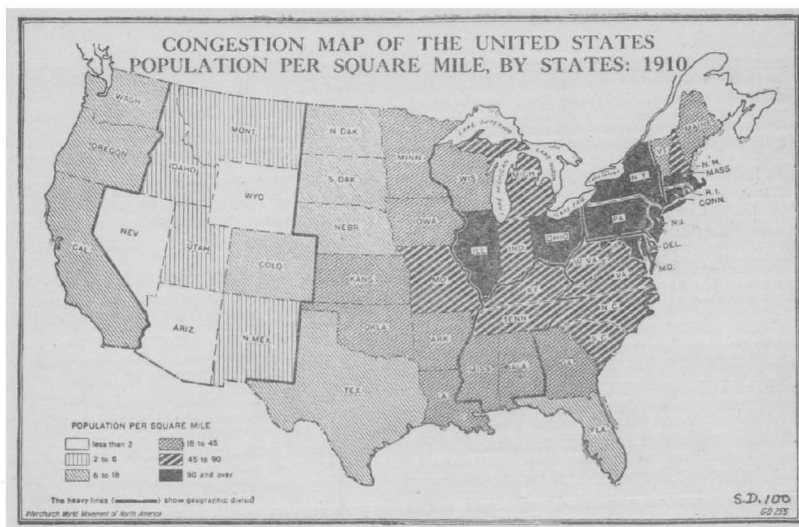




THE HARVEST AFTER THE SOWING—BAPTISMS IN INDIA

Movement is making such a survey of all foreign mission fields as will enable it, in cooperation with the missionary agencies of the United States, to determine the obligations of those American agencies and to formulate a five years' program of advance, which may be budgeted in terms of men and money.

It is of course impossible to make a complete survey in time to render all the facts available in the coming financial campaign, but the survey is being conducted with such thoroughness as to insure the securing of data which will be a trustworthy basis for subsequent surveys. To insure the wisest expenditure of the money made available it will be necessary to furnish the cooperating agencies with the fullest information possible regarding the fields. In view of this fact the Foreign Division proposes to continue the process of survey with all rapidity consistent with thoroughness, completing the surveys as far as possible in the Autumn of 1920, and to furnish the cooperating agencies entrusted with the expenditure of the funds information as it is received.



Surveying the Field at Home

BY REV. RALPH E. DIFFENDORFER, NEW YORK

Director of the Home Survey Department of the Interchurch World Movement

WHAT is this community in which you live?
WHAT forces have made the community as it is?
WHAT kinds of people live in it? What are their relations to you and me in every day life?

Why was the Church planted here—and has it realized its purpose? Is it a vital factor in determining community ideals? Do the Christian spirit and purpose prevail among the people because this Church is in the community?

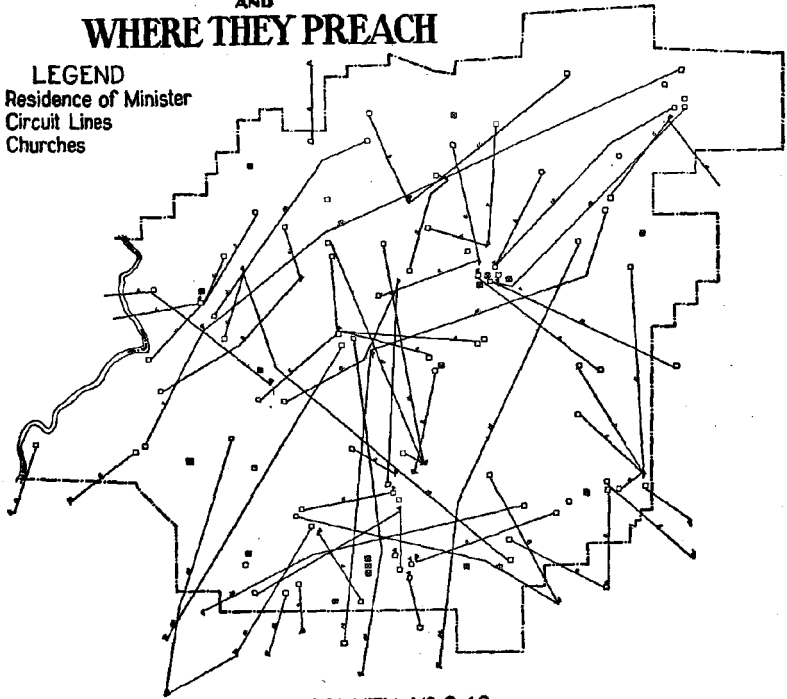
The Interchurch World Movement is seeking to answer these and similar questions for the denominations concerned, by means of its American Survey Department, which deal respectively with Home Missions, Education, Religious Education, Hospitals and Homes, Ministerial Support and Relief.

In making the first approach to a city to make a survey of its population, community life, and the growth and present strength of its churches, prejudice against surveys often rises to block the way, for previous surveys may have exposed the seamy side of the community to the world.

But the Interchurch World Movement surveys are distinguished in method from those usually taken either for academic or exploitation purposes. The churches in the community are to survey themselves. Whatever share evangelical church people may have in the salvation of America will come first of all through self-

WHERE THE MINISTERS LIVE AND WHERE THEY PREACH

LEGEND
 ▲ Residence of Minister
 — Circuit Lines
 □ Churches



COUNTY No 348

A SURVEY SHOWING THE WASTE OF EFFORT INVOLVED IN SEVERAL MINISTERS TRAVELING FROM FIVE TO THIRTY MILES TO PREACH IN NEIGHBORING CHURCHES, WHEN ONE MIGHT SERVE THE COMMUNITY

examination. To be of value in making a program for the churches, all questions must be answered by the people themselves. Present surveys will do more than gather the facts; they aim to open the minds of the people and stir them to action.

This Home Missions survey will first of all discover the unchurched areas and groups and the unchristian factors in the social life of the United States, Alaska, Hawaii and the West Indies. It will also aid the churches to estimate their own material and spiritual resources and to discover ways and means to develop these to their highest fruitfulness, in order that the Church may shoulder its share of service. Some communities have more churches than they have laymen and ministers to support them, while other districts have no churches at all.

A survey in a southern state shows a cotton mill town where there are 2,000 inhabitants with eight religious organizations, six of which are Protestant. In the same county there is a whole

township six miles square without religious services of any kind and three townships without one resident pastor. The largest denomination in the county has only four pastors serving churches in the communities where they live. Another survey of a mountainous district, where there are five thousand inhabitants, shows a hundred and thirty-five churches, while at the other end of the state, is a county with approximately the same number of people where there are but one or two nominal churches and no resident ministers.

To serve the community adequately and to be most economical and efficient, the Church as a whole must guard against this unequal distribution of her forces. The Interchurch World Movement hopes to stimulate a feeling of common purpose and destiny among the churches by means of a common understanding of common tasks, and by helping the churches of a given community to plan their programs together. In addition to discovering a more scientific method for the distribution of churches and for determining their programs, the Home Mission Survey will make possible an adequate program in terms of money, leaders and policies.

The surveys will involve a study of the needs of a city as a whole, those needs which cannot be met by any one church or group of churches. By mapping those sections of the larger cities that have a life more or less in common, and where the churches are face to face with similar problems, we shall discover the common service to be rendered by the churches. Problems of housing, health, recreation and delinquency, as well as spiritual leadership, are being studied in relation to the churches.

For the first time an attempt will be made to measure the influence of each local church for the moral and spiritual welfare of the community. The growth and present strength of the church will be appraised, the efficiency of its organization, its property, equipment and staff, as well as its service to the community. After all the local and community factors have been taken into account, the needs of each church for property, equipment and staff, over a period of five years, will be set down. The needs of churches that should be classified as Home Mission projects will be admitted to the budget of the Interchurch World Movement.

A population census will also be taken, both for immediate use by the churches of the city and to discover tendencies toward changes in population which may effect the programs of the churches. A like procedure will be followed in the Rural Sections.

Special questionnaires have been provided for negro churches and communities, others for distinctly immigrant communities, small mining and other rural industrial communities, for Spanish-Americans, for Orientals and for American Indians. Special studies are being made of exceptional groups, such as lumberjacks,

migratory harvest workers, and laborers in the small fruit industry and canning factories.

As the churches are questioning themselves, other institutions are also being urged to self examination. A study will be made, in cooperation with the American Educational Institutions Division, of the schools among the Mountaineers, Negroes, Indians, Mexicans in the United States, together with schools in Alaska, Hawaii and the West Indies.

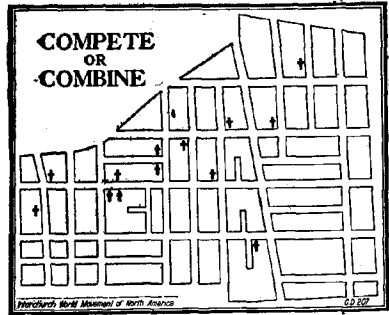
In each rural county a county supervisor and a county survey council are appointed to pass upon the findings. This council is made up of representative ministers and laymen of all the co-operating denominations in the county. Usually, the supervisor is one of the younger trained rural minister whose church is willing to release him temporarily for this service.

A map of the county is made on which is shown the location and denomination of every church. The circuit systems, the residences of the pastors, and the boundaries of each parish are also indicated. This map shows at once all the normal community centers and the unevangelized areas. The supervisor then proceeds to visit each community and each local church and the questionnaires are filled out.

After all information from the county is gathered, the council invites representatives from all the rural churches to receive the tabulated results of the survey. At this meeting the condition of all the churches in all the communities is discussed, and the unchurched areas and groups are allotted by formal action. The needs of each situation are taken up and debated and recommendations are made for a five year program. No recommendation is accepted without unanimous agreement.

Heretofore, the location of churches and the determining of their programs have been decided from the denominational angle, with little or no regard for the plans and activities of any other church.

The Church could not be true to her mission of interpreting Christian ideals to social and community life without trying to understand all the sore spots and points of social strain, the very process of which sets at naught the Gospel of Good Will which the Church proclaims.



Because of the human factors in the industrial situation, and because industry so fundamentally affects the life of the people, it is necessary for the Church to understand all the condition that surround industry and to point out the moral and spiritual factors in these conditions. In all social and industrial organizations of the people there emerges sooner or later the question: What is right? Certainly, any condition of affairs that breeds hatred, strife and violence, any situation where cooperation does not prevail, violates the social order in which men should live in relation to God as sons and to each other as brothers.

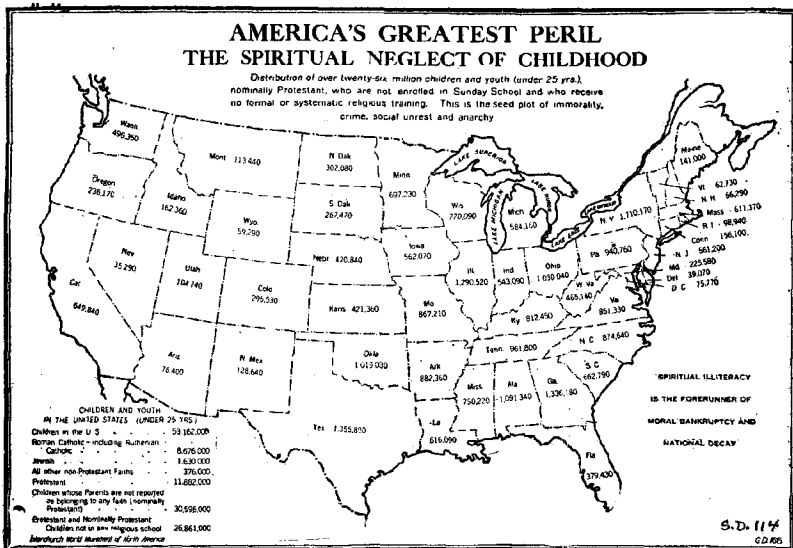
It is for these reasons that the Industrial Relations Department of the Interchurch World Movement has undertaken to point out the moral principles involved in all industrial relations and to suggest some methods applicable to the present situation. No attempt is made to deal adequately with either specific or general industrial problems, but rather to indicate the Christian basis upon which these problems can be solved.

It is of the greatest importance that those who are to exercise moral judgment on the premises should know what the exact facts are in order that they may interpret the situation fairly to both parties concerned.

The conduct of our industries is a matter of increasingly intimate concern to every member of the community. Our clothes, our food, our fuel are made for us outside our homes. Heretofore, we have allowed the employers and employees to do work for us without remembering our responsibility for the conditions under which our necessary commodities are produced.

Industrial surveys are, therefore, of the very greatest importance as a means of informing the public of the way in which our basic industries are organized to produce the things that we need in our daily home life. The object of these surveys is not to develop propaganda for any solution of the labor or industrial problem, and not to take sides with employers against labor, or with labor against the employers, but to get at the truth of the situation for an intelligent exercise of judgment with respect to the basic moral issues involved.

More and more we are discovering that all the Christian churches are engaged in a common task—a work of such magnitude and of such complexity that no one church, denomination or institution can conceive of making any impression single-handed. The real needs are only discovered in relation to common tasks and can be fully met only by cooperative effort.



American Religious Education Survey

BY PROFESSOR WALTER S. ATHEARN, BOSTON, MASS.

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THE AMERICAN Religious Educational Division is surveying religious education in the home, the local church and the community. It seeks accurate knowledge of the religious education in these fields for the country as a whole, for each state and each denomination. The purpose of the survey is to secure a definite body of facts, upon which to base a program of religious education which may be budgeted in terms of men and money, and with which to persuade the people of the country of the wisdom of such a program. It will establish standards and norms as a basis for measuring religious educational methods, processes and institutions. It hopes to lay the foundation for a uniform system of statistics and measurements in the field of moral and religious education that will establish scientific methods of approach to school problems for the guidance of local leaders in the building of programs and budgets. Finally, the survey will interpret the data secured in terms of the standards adopted and present results.

Thus far the survey has revealed some very interesting and very startling things. We find four definite tendencies in the field of secular education: First, a tendency toward emphasizing physical education. The curricula of public schools is being rapidly modified in the direction of introducing compulsory physical training.

Second, there is a re-emphasis of vocational and industrial education. We are preparing our people for an industrial conquest of the world.

The third and most significant change is a tendency toward socializing the curriculum. Old courses of study were built around the physical sciences. We are now to build courses of study around the social sciences. We have taught about the stars in the heavens, about the crust of the earth—but we have not taught the youth sufficiently about the people whom they meet. The very kernel of the course of study in the public schools in the future will be sociology, ethics, economics and human relationships. This will necessitate a laboratory, and that laboratory will be the American community. The motto already adopted by the National Board of Education is: "Every community a little democracy; and every schoolhouse the capital of the democracy." If that time comes the Boy Scouts, the Campfire Girls movements, and other similar social movements will be taken over by the public school. The secular state will be undertaking to determine the basis of conduct and the basis of social solidarity of our people on the basis of a theory of society which has been adopted by the public school teachers and officers, and which may leave Christianity out of account.

There is, in the fourth place, a tendency toward building a great national program of education. The Smith-Towner Bill, which is being so vigorously fought by the Roman Catholic Church, is a bill which represents the ideals of our American people for a great national program of education and which will guarantee to every child an adequate training regardless of whether he is born in one of the wealthy centers or in one of the neglected spots of our country. It is carrying the missionary spirit over into public education, and it is providing for a great national Board of Education with a Secretary of Education in the Cabinet.

This survey has brought together the largest number of American educators that ever collaborated on a single educational problem. Over twelve hundred people had a part in building a single score card. Educational experts, architects, musicians, dramatic critics, Biblical scholars, denominational and interdenominational specialists have been organized into working units for a really sufficient judgment of the facts which we find in the home, the church and the community.

The records of pupils are studied to discover the number receiving no religious instruction, their training and age. We want to know the relation of public school attendance to church school attendance, the number of hours spent in public school in a year as compared with the number of hours given to religious training.

Grade tables will show the distribution of students as they go

through school, and progress tables will show why thousands of pupils drop out of Sunday-schools and public schools at seven, eight, nine and ten years of age.

The Religious Education survey will include buildings and equipment, individual accounting, curricula, teachers' and officers' supervision, finance, religious education in the home and religious education in the community. It will cover the field of vacation and week day schools of religion, teacher training, young people's societies, community music, art and pageantry. The survey will also include a study of special groups and special fields.

A few of the questions which the survey will answer are:

How does the educational program of the Protestant churches compare with that of Catholic or Jewish schools?

What is the preparation of the average Sunday-school teacher? What is his or her age and influence on the class?

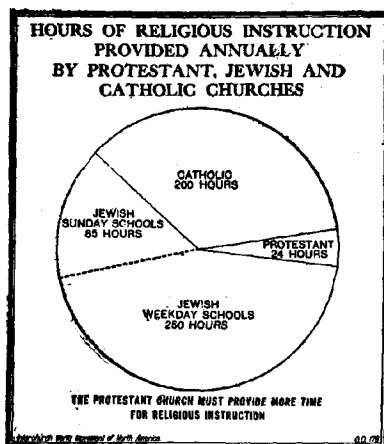
How many pupils join the church annually? What is the average age of conversion?

Are the Sunday-schools really giving their pupils Biblical information? How far does this information influence conduct?

Is church-going the result of physical habit, or has it been raised to the level of an ideal?

Through hundreds of questions of this nature, which we shall ask hundreds of thousands of churches and schools, we hope to arrive at a system of education which will offer to every American child the possibility of the religious heritage of the race. This should enable us to spiritualize our national ideals and to preserve our democratic institutions.

Now, if the Church waits until American boys and girls have finished high school before they undertake to Christianize them, the Church will fail, because the conduct of American people will be determined on the basis of the common knowledge, and ideals that are given to the children during these formative periods. Unless the Church supplies a Christian interpretation of these facts and ideals, the citizens of the future will not determine their conduct according to Christian ideals.



STARTLING FACTS AS REVEALED BY THE SURVEY

Christian Education in America

BY THE REV. JAMES E. CLARK

IF THE Church of Christ is even to begin to do the things which ought to be done in the world we must have an adequate force of men and women as Christian workers. Consequently, the educational survey is not a non-essential and extraneous thing. It is a necessary part of the program of the Church.

One of the essential things is to find out the resources of the Church in men and women; to discover what institutions we have for training these men and women; and whether or not those institutions are sufficient in number and adequately equipped.

The American Education Survey covers four sections. The first deals with the church colleges; the second with public institutions, that is, the state universities, special schools, technical schools, normal schools, etc.; third, with the secondary schools; and the fourth with the theological seminaries.

While the Educational Survey is by no means complete there are certain outstanding facts which are borne out by the results of the survey so far as it has been conducted.

The first is that about 90% of all the ministers and missionaries of the Christian churches come from our church schools and colleges. About 70% of them decide upon their life work while in the preparatory schools under the influence of the churches.

The temptations in this land are so powerful that unless we surround the boys and girls preparing for their life work with all of the finest Christian influences and ideals there is grave danger that few of them will go into Christian service. If we are to have men and women for the conquest of the world for Jesus Christ we must not only maintain, but we must increase the number of Christian institutions, and must enlarge their facilities.

Second, we need numerous colleges, conveniently located, and of high standards. If you study the answers to questions asked as to why the students attended certain colleges, you will discover that the reason given above all others is that the college was "near home." The next reason given is that the college selected had high educational standards. The churches must provide a sufficient number of conveniently located institutions with standards as high as any others in the land if we are to win and hold and train our young people for the service of Jesus Christ.

We need also to bear in mind that endowments must increase two or three times as rapidly as the number of students attending college increases, because a college student pays approximately only one-third of the cost of his education. Consequently, every

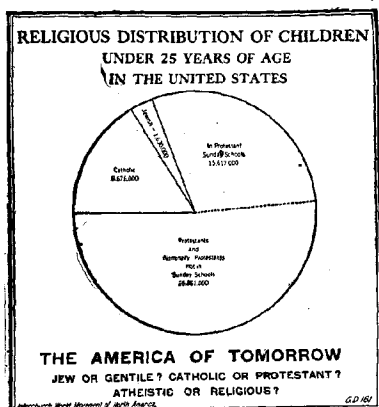
time you get a new student you have to provide two-thirds of the cost of his training to the institution in some other way.

Another fact we have to face is the enormous increase in the number of students attending state universities. Just a concrete illustration—75% of the students of the Disciples connection attend State universities and 10% attend church colleges. Out of the 10% attending church colleges come 80% of the ministers of that denomination. What is to be done about the 75% in the state institutions? If we are not to leave them absolutely neglected from a religious point of view a part of the task of the Church is to bring to bear upon them the influences which will turn them toward the devotion of life to Christian ideals.

Now, in preparing our tentative budget we have not taken the askings of the colleges as they come but representatives of Church Boards, in the Council of Church Boards of Education, have decided upon a norm by which they can test the askings of the colleges. That norm is the minimum of the efficient college, according to a plan adopted two or three years ago by the Association of American Colleges. Take as an illustration a Presbyterian college which asked for \$1,320,000. We reduced the askings to \$788,000 to fit what we believed to be the actual present needs of the case.

There is one thing that the Church must learn, and that is that the central factor in all education is the education of the will; that the thing we are after is first of all to develop a Christian life. We must do something more than give mere knowledge and skill; we must bring men up to the point where they are ready to take all they have and devote it absolutely to the building of the Kingdom of Jesus Christ. The outstanding demand of the new day is for men and women with the devotion of high culture added to the things for which our Master came into the world and gave His life. We do not want training for our men and women which is merely a training of the head or the hands, and which leaves the heart untouched—not the kind of education which undertakes merely the development of knowledge and skill and efficiency.

If we are to get heroic men, we must give them not only sound bodies, not only trained minds, but we must develop spirits which are devoted to the purpose of Jesus Christ.



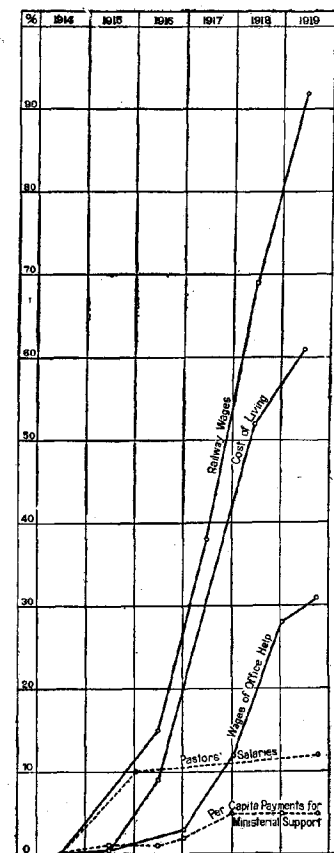
OTHER FACTS SHOWN BY THE SURVEYS

American Ministerial Support

BY DR. JOSEPH B. HINGELEY, NEW YORK

Secretary of the Board of Conference Claimants of the M. E. Church

MINISTERIAL SALARIES PER CAPITA GIVING INCREASED WAGES AND LIVING EXPENSES



Interchurch World Movement of North America

G. O. 42

THE AVERAGE laymen is paying for the support of the ministers less than a cent a week in excess of what his father paid. In its final form this survey will show the size of the budget which will be required to meet the reasonable claims for the adequate support of retired ministers, widows and orphans. No cause makes a stronger appeal to the laity. The remarkable increase in the sum given for this purpose by the Protestant Episcopal Church, which organized for \$5,000,000 for the Church Pension Fund, and received in excess of \$8,000,000; and the equally remarkable advance made in the Methodist Episcopal Church, by which the amount of the annual distribution was increased from \$610,000 in 1908 to \$1,397,000 in 1918, were due in the largest measure to the securing of exact information upon which the program for the campaign was based.

It is the intention of the Ministerial Support and Relief Division to place before the American public an exact statement of the present provisions and of the amount required to enable the Christian Church to fulfill its sacred obligations to retired ministers.

Already the survey has brought a number of startling facts to light which bear on this matter of ministerial support.

American Hospitals and Homes

BY REV. FRANK C. ENGLISH, CLEVELAND, OHIO

President of the American Protestant Hospital Association

CHRISTIAN hospitals, homes for children, homes for the aged, and homes for retired ministers present a largely neglected field. No denomination has a National board of hospitals and homes. Few of these institutions have been named in the list of church institutions. Months of research are required to make such a list. No great national campaign has ever been put on by any church for hospitals and homes.

The first objective of the Hospitals and Homes Division of the Interchurch Survey Department is to compile a complete list of these institutions; and the second objective is to discover and tabulate their needs. Questionnaires are being sent by mail, and these are followed by trained men who make personal inspection and tabulate the needs. A consulting committee of institutional experts from various denominations assists in making estimates of needs, and will make recommendations looking to a higher degree of efficiency and usefulness in these institutions.

The third objective is to go over the askings and estimate the needs for the Interchurch financial campaign. There are possibly fifteen hundred Protestant church hospitals in the United States, yet it is estimated that for lack of room they turn away from four to five thousand suffering sick daily. One hospital with one hundred beds reports that it is obliged to refuse on an average seventeen applicants each day.

One home in the central West had five hundred destitute children knocking at its door last year. Only to forty-five could the door be opened. That means that the Church refused a home to four hundred and fifty-five orphans in this one district.

Although a few hundred dollars a year would provide an aged minister with a living, many go down to their last days without a home. Homes for retired missionaries, and for the children of missionaries, are another great need. Such institutions as we now have are strained to their utmost, and their needs cry out for enlarged buildings, for multiplied resources to care for the crowds whom they must turn away.

It is estimated that the Protestant church hospitals last year gave away ten million dollars in services to needy patients. Through the Interchurch World Movement the evangelical churches of America will know for the first time, not only the extent of work done by these institutions, but also the extent of their needs. Then by adequate estimates and askings, provision can be made through the financial campaign for their upkeep and necessary enlargement.

Releasing The Spiritual Forces

BY WILLIAM E. DOUGHTY, NEW YORK

Director of the Spiritual Resources Department of the International World Movement

THE INTERCHURCH World Movement was born out of a great spiritual crisis. From the beginning there has been an unshaken conviction on the part of the leaders that the Movement was of God, a conviction that has deepened and has come to be shared by increasing numbers of people. Dr. Hubert C. Herring said at one of the general committee meetings: "Here on the hither side of these years of agony Christ stands with us and bids us go forward to a new and greater thing." It was inevitable therefore that plans should be made for undergirding the Movement with spiritual motives and power. The Movement cannot succeed without prayer. It cannot go forward without the presence and power of God. An obedient and willing Church learning the secrets of prayer and mastered by an unshaken faith will bring success.

The Spiritual Resources Department was organized to give direction to these phases of the campaign, but with the understanding that since the Movement as a whole is spiritual this emphasis is to permeate all departments and activities. Every officer and worker on the staff is expected to be an interpreter and incarnation of the spiritual message. Some of the objectives of the department are:

To emphasize the fact that the Interchurch World Movement as a whole is essentially spiritual.

To lift into prominence, in all the policies and activities of the Movement, the spiritual motives and power for which it stands.

To assist in winning men to Christ and His Church.

To undergird the Movement with prayer.

To cooperate with Forward Movements within the different communions in deepening the spiritual life of the churches.

To discover, create and circulate literature on prayer and other devotional topics.

To enlist a multitude of individual Christians to pray daily for the triumph of the Kingdom of God.

To assist in coordinating appeals and programs for prayer in relation to special movements, seasons and events.

PLANS FOR RELEASING PRAYER POWER

1. *Spiritual emphasis.* A field campaign of great magnitude and scope is being carried through this season. Plans have been laid for the largest possible spiritual emphasis. Careful attention is being given to preparation for the devotional periods. Time is set aside for intercession. There will be addresses on prayer and

kindred themes and much discussion of the principles upon which the release of power depends and of methods of deepening the spiritual life of the churches. The following is the devotional outline used at the beginning of the first series of state conferences.

THE ABIDING PRESENCE

Jesus Himself drew near and went with them. *Luke 24:15.*

If Thy presence go not with me, carry us not up hence.

Exodus 33:15.

Only be strong and very courageous, to observe to do according to all the law * * * turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. For Jehovah Thy God is with thee. *Joshua 1:7, 9.*

Who brought thee hither? And what doest thou in this place? And what hast thou here? * * * And they said unto him, Ask council, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, "Go in Peace; before Jehovah is your way wherein ye go." *Judges 18: 3, 5, 6,*

Let us pray: That the spirit of God may pervade all the sessions of the conference, and that He may have unhindered access to every life.

That all who are in attendance may face the issues of the conference with unshrinking courage, true faith, and unwitholding obedience to the will of God.

A PRAYER OF CONSECRATION

"Eternal, Holy, Almighty God, whose name is Love; we are met in solemn company to seek Thy face, and in spirit and truth to worship Thy name. We come in deep humility, since Thou art so high and exalted, and because Thou beholdest the proud afar off. We come in tender penitence, for the contrite heart is Thy only dwelling. We come in the name and spirit of Jesus to make our wills one with Thine: to abandon our lonely and selfish walk for solemn communion with Thee, to put an end to sin by welcoming to our hearts Thy Holy Presence....Amen.

2. *The enrolment of intercessors.* (1) A confidential list of persons specially interested in the Movement is being built up. To this group of friends special requests for prayer are being sent as needs and emergencies arise. This is one of the means by which the hidden resources of power are being released.

(2) Plans are under way to enroll and train multitudes of intercessors in individual churches. Many of the forward movements in the different communions have departments or secretaries set aside for the cultivation of the spiritual life of the churches.

3. *Building the home altars.* New emphasis and significance is being given to the place and power of family worship as one

of the great means of the religious education of the family. Literature on the subject and helps for family worship are being prepared and issued. The enthronement of Christ in the home life of America presents a challenging call to all the followers of Christ.

4. *Special prayer seasons.* Programs for Watch Night and Week of Prayer have been given special attention. Advantage has also been taken of certain other dates for prayer, such as the United Day of Prayer of the Women's Home and Foreign Missionary Societies February 20th, and the Day of Prayer for Students, February 29th, when the plans were carried through designed to help release the prayer power of the Church in connection with the call for workers and the life work program.

5. *The financial campaign.* Plans are under way to call out the prayer power of the churches in connection with the financial campaign. Organized and underwritten by spiritual motives and power a financial campaign has wonderful possibilities of spiritual blessing to the Church.

6. *Publicity.* Through the Publicity Department a Thanksgiving Prayer was published in five hundred papers in the United States alone, and a Watch Night Prayer was circulated around the world. Other materials of this character will be sent to the public press on special occasions. Articles on the spiritual message of the Movement will also be circulated through the press.

7. *Literature.* Pamphlets and books on prayer and kindred subjects are being published in large quantities and will be circulated widely. Charts and mottoes will set forth the spiritual message, and a stereopticon lecture on the prayer life of the world is being prepared for the use of pastors.

8. *Evangelistic Campaign.* The evangelistic campaign now in progress will culminate in a great spiritual ingathering in the churches on Easter Sunday. The forward movements of the different communions, the evangelistic commissions of the churches and of the Federal Council and other agencies are cooperating to carry the message of the Christian faith to all in the United States for whom the evangelical churches are spiritually responsible.

There never has been a genuine spiritual movement without much prayer, and every possible effort is being made to lay with fresh power the burden of responsibility for intercession for a revival and for the building up of the Kingdom of Christ upon the whole Church. There is earnest hope that Easter Sunday of 1920 will witness the greatest ingathering into the churches which the country has ever seen.

"There can be no forward movement except as it is attained through a deepening of the spiritual life of the leaders of the Church and a real spiritual revival among the members."

Enlisting and Training Givers

BY DAVID McCONAUGHY, NEW YORK

Secretary of the Stewardship Department, New Era Movement

OUR LORD'S teachings concerning stewardship—like Himself—have too often been despised and rejected of men. He came into a social order where the rich ground the face of the poor, where the strong oppressed the weak, where the philosophy prevailed that might makes right.

Fearlessly Jesus took His stand against the leaders of this world, daring to declare the unheard of doctrine of stewardship—

That life does not consist of "things" and is not to be assayed according to the amount of a man's possessions.

That the Father in Heaven knows what things His children need and if they cooperate with Him He will supply every legitimate want, so that they need have no anxiety.

That "things," whether in the earth and its products or made fluid in money, are of value only as they are related to God's Kingdom of Righteousness, Peace and Joy among men.

That the Son of God is the Author and, hence, the Owner of all—both things and men.

That He takes men into partnership with Himself for the administering of His vast estate—the earth with all that it contains—in the interest of the whole human family.

That, in His own personal absence for the time, our Lord makes each individual the Middle Partner—a steward of the First Partner's part in the interest of the Third Partner—Humanity.

That, having the food and other supplies necessary for their best service, men should be content and should use their possessions for the good of others.

That, of the three compartments of income, Giving should be put "first," and should regulate Spending and Saving, and also one's acquiring.

That, only as a man learns to give, can he become like God.

That wealth, if made an end instead of a means of benefiting others, will become a source of corruption; if its debt to Society be not honored, it will be collected sooner or later at ruinous interest.

As our Master thus ran counter to the wisdom of this world, even the religious leaders of His day, "who were lovers of money, heard all these things, and they scoffed at him." (Luke 16:14.)

The followers of Christ at first adopted His attitude toward property, and went to the utmost limit in applying His teaching. They even sold their possessions and goods and divided them among their fellow disciples "according as any man had need." They renounced the luxurious standards of the pagan world, and lived the simple life in a way which distinguished them as a "peculiar people." The "Dark Ages" for the time obscured the teachings of Jesus, and it was not until the sixteenth century that the doctrine of Justification by Faith was recovered and not until the seventeenth was Sanctification through the Spirit again taught,

But for the doctrine of Stewardship to be emphasized, the world has waited until the present time when the nations have been wracked by war and shaken to the very foundations. Now at last the Church has begun to awake to its neglect of Christ's teachings concerning stewardship.

In the Autumn of 1917 a letter was issued by the Committee for the Eevrey Member Plan of the Presbyterian Church in U. S. A. announcing in Presbyterian Churches—as indeed in some other universal in Presbyterian Churches—as indeed in some other branches of the Protestant Churches of North America—henceforth the Committee proposed to emphasize proportionate giving. Pastors were, therefore, requested to promote the study of stewardship, as well as to preach on the subject, but it was discovered that there was, no adequate literature on stewardship.

In response to the demand for a text book one was prepared called "Money The Acid Test." The need was so great that 82,000 copies were distributed the first year, and the book was translated into several other languages. Other books have also appeared, including a handbook entitled "The New Christian," by Ralph S. Cushman. Other material since made available includes a series of thirteen Bible lessons, entitled "Christian Stewardship," four "Seven Minute Talks," covering Earning, Spending, Saving and Giving, and "Responsive Reading," containing hymns and Scripture passages suitable for Sunday-school or church services. A dialogue, called "Starting Right," presents the subject in a way to arrest the attention of young people. A set of seven Charts has also been prepared to visualize the high spots of this course of study. A "Stewardship Account Book," contains two forms for the use of those who wish to keep account with God in the matter of their giving.

The Giving Account

DATE	ITEMS	SEPARATED PORTION %	PORTION TO GIVE	GIVEN

Comparative Summary

MONTH OR YEAR	RECEIVED	GIVEN %	PERSONAL %	SAVED %

The next step after conviction has been obtained as to the Scriptural principles of stewardship is to secure action in the practical application of these principles. More than one of the great denominations have appointed a church-wide "Stewardship Enrolment Day" using some form like the following:

THE FELLOWSHIP OF STEWARDSHIP

Principles

1. God is the owner of all.
2. Man is a steward and must account for all that he has.
3. God's ownership and man's stewardship are to be acknowledged by devoting a definite proportion*—the first fruits—unto the service of God.
4. All the rest—what is spent and what is saved—is to be treated as no less a sacred trust.

<p><i>Enrolment Card</i></p> <p>I adopt these principles and will set apart a definite proportion (....%) of my income to administer for the Kingdom of God.</p>	<p>Name</p> <p>Address</p> <p>Date</p>
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Many congregations have led the way, showing splendid results of a spiritual as well as of financial nature. The Woodward Avenue Church in Detroit held a Stewardship Institute, with a stereopticon travel lecture in connection with the presentation of Stewardship. The officers of the church were asked to sign the "Fellowship of Stewardship," before the matter was presented to the congregation. The Sunday-school is also being educated along stewardship lines.

A church of Grove City, Pennsylvania, has carried on simultaneously seven classes in stewardship, one for men, one in the Young People's Society, one for girls in the Westminster Guild and four in the Women's Missionary Society. On a recent Sunday the Men's class had sixty men studying the subject with keen interest. The class is led by business men, a different one each week. In this church, about 300 people have already become proportionate givers.

Today on the shores of every continent are rising the walls of a Christian world empire—a fragment, yet a model complete in itself of that great city, the Holy Jerusalem, which descends out of Heaven from God and where the nations of the Redeemed walk in the light of His glory. It must be the concern of all who build therein to lay deep and strong the foundations on which this vision of faith and hope can securely rest. Into those foundations must go the solid work of education in the principles of the Word of God, including those of Christian Stewardship.

* Most proportionate givers with moderate incomes, begin with a tenth. Those with larger means should begin with a larger proportion.

The Stewardship of Life

BY J. LOVELL MURRAY, NEW YORK

Educational Secretary of the Student Volunteer Movement

STEWARDSHIP in religious parlance is usually applied to the trusteeship of wealth. A convincing case has been made by argument and from Scripture authority for the Christian conception of property, its ownership and its uses. But the term is generic. The strongest plea that can be made for a sense of the stewardship of money is on the larger basis of the stewardship of life. The whole is greater than its part. Our money is just so much of our life—a mobile, concrete, representative, readily transferable part of our life. The set of the life determines the direction of its elements. Out of the heart are the issues of money and of all else. Where our treasure is there will our hearts be also; but the corollary is equally true,—where our hearts are there will our treasure go.

A hyphenated Christian is an abomination to the Lord. Divided allegiance is not provided for in His terms of discipleship. He asks us for the whole of life, even as He is giving to us His life without reserve. “We are the Lord’s,” cried the great apostle, “whether we live or die.” In those earliest years of the Church’s effort and experience, with no momentum behind them, with resistance everywhere stiffening against them, a religion that was real and that absorbed life in its entirety was necessary to the followers of Christianity. The Christian who tried to give part and keep part could not be a winning Christian. The tests were terrifically severe and only the response of fully devoted lives could meet them.

Today likewise tests the reality of our religion. The demands of the present are of a sort that will not be met by a partial devotion to Christianity. How is the world to be led into a peaceful and ordered life? How are its wounds to be healed and its ways established in justice and righteousness and goodwill? And how is protection to be given to the recent investments of our living and of our dead? Not by half Christians. Not by men and women who concede to their Lord a scant one-seventh of their time and one-tenth of their income, fragments of their influence and odd uses of their energy. “He must be Lord of all, or He will not be Lord at all.” Today, if ever, Christians must severely examine their discipleship to make very sure that they are not keeping back part of the price. “We are the Lord’s,” or else we are not. If we are, we are bound to reckon our life, the whole of our life, as held in trusteeship.

Particularly is this true in regard to the specific use each fol-

lower of Christianity makes of his life. The world is calling aloud for young men and women who will say, "Here Lord, is my life. I have laid it at Thy feet and at Thy word I invest it for Thee alone. I have thrown away the little plan I had made for it; I have renounced selfish ambition as a guiding principle. Here it is, my one life, now Thine, entirely Thine. Lay on it the pierced hands of Thy mighty ordination and show me in what work I should use it and in what place."

Only by lives thus surrendered can God reach out to touch the broken, disheartened life of humanity and lift it into that Kingdom of His which is righteousness and peace and joy in the Holy Spirit. For the hands He would stretch out, what are they but the lives of men and women in all locations and vocations, whose discipleship is unbroken, undivided, and in particular the lives of servants of His who enter upon specialized careers of Christian usefulness to humanity? He needs great reinforcements at once in the ranks of ministers, Christian Association Secretaries, social service workers and many allied callings, both at home and overseas.

A generation ago when the Student Volunteer Movement was born, the challenge of carrying the message of Christianity immediately to the whole of mankind was given to the Church. But the Church was not ready. Today, however, the Watchword of the Movement has been generally accepted in principle and in *fact* too, for the churches are girding themselves for a great advance abroad as well as at home. Forward programs are the order of the day. Unbelievable sums of money are actually being gathered in for the expansion of the Kingdom of Christ. But the lives, the men and women from the colleges, universities and seminaries, will they be offered? The gauntlet is back at the feet of the Christian students of North America.

Now God is not so absorbed in the making of half a hinge that He neglects the other half. If He has prepared the field, will He not prepare the force to occupy it? He has opened the doors to the very heart of the non-Christian nations of the world and brought mighty peoples simultaneously to a point of highly impressionable plasticity. Must it not be within His intention that a sufficient number of well qualified students to meet the opportunity should now enlist for His service overseas, complete their preparation and then hurry out to their assigned posts of service? "Go ye," He is saying now as always in His Church. "Go you," He is saying to one student and another and another, a great multitude of the finest of the college men and women of today. He wants the lives of doctors, nurses, ministers, teachers, farmers, printers, engineers, authors. He wants them by the thousands and He wants them at once. The churches are *now* voicing His call for two thousand workers for the mission fields.

"Go *you* and I will be with you." There is this wonderful thought in His summons, that only as one responds to it is one most sure and conscious of His presence. Here is a keen Christian medical student. He may not know it, but for centuries God has been preparing for him a special place of work in India and also an inheritance to qualify him for it. He has singled him out for college and then led him into the study of medicine. And now he has come to the point of deciding on the use he will make of his life. "The Master has need of it"—in India. If that is true, then in a special sense Christ is waiting for him in India and only in India can he fully find his Lord. The same is true, of course, of every Christian. There is a plan, including a place, for every life and in that plan and place each one of us may experience a special fellowship with our Lord.

It is not alone for the men and women of the colleges and theological seminaries that the consciousness of life stewardship is so urgently necessary if the nations are to be redeemed by Christ. This ideal should be pressed upon the thought of boys and girls of high school age, not only because most students enter college with a fairly well determined notion of what they will do with their lives, but because many of these boys and girls who otherwise would not go to college will, if they hear and answer some great call to life service, decide to enter college in order to prepare for it. It should be sounded out from pulpits in season and out of season as the one basis of Christian discipleship. And, most important of all, it should be accepted everywhere by Christian parents. There is no obstacle more prevalent or serious in the way of devoted, talented young men and women offering their lives for foreign service than the unwillingness of many Christian parents to let their children go. Money they will give; but when the question is raised of a son or daughter going abroad to serve, then the grasp tightens, the heart hardens and the objection is rigidly set down. Today, quite as much as a sense of the stewardship of their own lives on the part of young manhood and womanhood, there is needed a sense of the stewardship of their children's lives on the part of Christian parents. They did not close restraining hands in these past years on the lives of their sons when humanity's call came to their homes. Now, when the louder call of humanity is sounding and the voice of the King Himself is heard at their thresholds, surely they will say no word that will restrain such a response on the part of their sons and daughters in the colleges as will crowd the ranks of the Missionary Legion of the Christian Church.

So it must be in the whole sweep of Christian endeavor at home and abroad. The day is one of destiny and in every summons to Christian service there sounds a new note of urgency.

Plans for Enlisting Life Service

J. CAMPBELL WHITE, LL. D., NEW YORK

Director of the Life Service Department of the Interchurch World Movement

MOST OF us are persuaded that the central and probably largest problem we have to face in the enlarging program of the Church is the question of an adequate supply of the right kind of leaders, properly prepared for their work. One of our home missionary secretaries said recently that the only reason why their estimates for funds are not much larger is not because the funds asked for are commensurate with the needs, but because the estimate has been made in the light of the known difficulty of securing adequate leadership.

The Methodist Episcopal Church estimates that they require 13,000 employed leaders within five years to carry out their program. If something like that is spread over all Protestant churches in the United States, it will mean at least 100,000 new Christian leaders in a similar period. And that does not take into account the fact that the program of our churches is rapidly being enlarged in its scope, taking in features of work that we have not included in the past. The recreational life of the youth should be taken hold of by representatives of the Church through trained Christian physical directors. There comes an insistent appeal for such directors from the mission fields as well from America. All of us who have had anything to do with college life know that the most influential man on the college campus is the coach. If the recreational and physical life of America and the mission fields were under the direction of men and women trained by the Church and inspired by Jesus Christ, it probably would be our largest point of contact with the youth of the world. So the call for trained leadership in every branch of the Church, at home and abroad, is upon us as never before.

How are we going to meet that need? Three lines of special cultivation are suggested. We expect to meet the ministers in a series of state conventions. We propose to ask all of them to make a careful search among their own graduates of recent years to see whether in these churches now there are not many men and women who have their collegiate preparation, and who with perhaps a further year of Bible study would be prepared to go into many of these lines of work.

At the great Student Volunteer Convention in Des Moines I met 191 men and women who have already pledged anywhere from a week to two months of cooperation in following that convention up by making the fundamental religious and life work appeal to stu-

dents all over the country. They are only a part of those who have promised such cooperation. We want to present the message of Christ to the student body of North America during the next few months, and to lay upon the whole student body their responsibility for constructive work in connection with the Church. This is the greatest opportunity of unselfish service that can possibly come to them through all their life, and a far larger proportion of them than in past years ought to give their whole lives to the callings now opening before them. In addition to sending in teams of from three to five persons to each college, we want a group of the alumni of each institution to help in the campaign.

Since the age of first impulse toward giving life to Christian service is not the college age, but the pre-college age and the greatest undeveloped territory in recruiting work is in these earlier ages, we propose to have in connection with 3,000 county conventions across this continent special meetings for young people of the high school age, involving all the young people's organizations of the church and Sunday-school, gathering together all the young people of that age that it is possible to gather. We shall confront them with a presentation of the claims of Christ upon their lives, and the multiform opportunities now open for young people to prepare for Christian work. We shall put in their minds the seed thought of the possibility of God wanting them to be in this great army that is to help forward the victory during these coming years.

Then, we plan to have one great field day on which we may concentrate in this appeal both to the parents and the young people. February 29 has been designated as a nation-wide life enlistment day. This date comes on the Lord's day only once in forty years so that it seems a very appropriate day on which to make this life enlistment appeal. That will be a great day for an appeal to parents to take their restraining hands off their children, so as not to hinder their going into any life work where God is calling them. Parents must come into a new attitude of consecration to Christ and of surrender of their children.

On the evening of February 29th, we hope that in Young People's Societies, Sunday-schools and everywhere there will be an appeal to young life itself to find God's plan and to conform to that plan. "We are God's workmanship, created in Christ Jesus for good works which God has already prepared that we should walk in them." If the young people of the Church and their parents can be brought to believe that God has a plan for their lives and then will surrender to God's will, and earnestly seek to know His plan for them, both parents and children will be led to spiritual levels of vision and surrender and consecration to which most of them have not come.

Results of Denominational Campaigns

BY MISS ELSIE McCORMICK

COOPERATIVE evangelization and social service for peoples of every race has been made easier by several remarkable undertakings of single denominations. The Methodist Episcopal Joint Centenary Movement, the Tercentenary Movement of the Congregational Church, the Men and Millions Movement of the Disciples of Christ, the New Era Movement of the Presbyterian Church, the Victory Campaign of the Northern Baptists, and other similar forward movements are full of wonderful vision, hope, and achievement, and give encouragement to such a cooperative undertaking as that of the Interchurch World Movement.

The first of the great denominational movements in point of time seems to be that of the Disciples of Christ. A missionary in China was slowly recovering from typhoid fever. The long, weary weeks of convalescence gave him much time to think, and his thoughts in that year of 1912 were not very soothing companions. He saw, on one hand, a small group of evangelists, and on the other a long, dim, interminable file of suffering, needy people. It was a time when there was a shortage of men and money, so that retrenchment seemed wiser than expansion. When this missionary suggested \$200,000 to be raised at once for increasing the work in China some of his fellow laborers thought he must still be delirious, but as a result of his prayers and efforts the Secretary of the Board of Foreign Missions became interested and a movement was started which aroused the Church at home and extended to the whole mission field. A million dollars was raised by a team of missionaries who toured the United States. This success encouraged the laying out of the five-year program of the "Men and Millions Movement," with a financial goal of \$6,300,000, more than half of which was to go to Christian colleges for the training of religious leaders.

Among the results of the drive were the lifting of the debt which burdened the Foreign Christian Missionary Society; the opening of new work in Paraguay on a scale large enough to command instant respect and prompt results; the building of many new hospitals, with improved equipment for others; the raising of the debt on the denomination's colleges; a large increase in the number of scholarships, an addition of at least \$100 a family to the missionaries' salaries on all fields; an increase in the monthly payments to ministers on pension, and a tendency to give larger sums to benevolences than ever before.

Movements of world scope have sprung up spontaneously in many other denominations. A few years ago the National Council

of the Congregational Churches decided to celebrate in a fitting way the three hundredth anniversary of the landing of the Pilgrims. Through this resolution the Tercentenary Movement was born, stressing as its objects the revival of the Pilgrim ideals in church and state, the gaining of 500,000 new members in a five-year period, the reaching of a \$2,000,000 apportionment goal each year, and the raising of a Pilgrim Memorial Fund of \$5,000,000 for pensioning aged ministers. Already among the results of the Movement, Dr. F. G. Fagley reports that 656 churches received a total of 11,317 new members last Easter Sunday, in comparison with 9,679 received in the whole proceeding year.

No movement has had greater success from a financial standpoint than the Joint Centenary of the Methodist Episcopal Church and the Methodist Episcopal Church, South. The original financial goal of the two bodies was \$115,000,000, to be paid in five years—a figure that was thought almost revolutionary in the circles of church finance. Later, the northern Methodists added \$25,000,000 for war reconstruction, making the total \$140,000,000. Last summer the Centenary Movement had received pledges amounting to \$167,000,000, and since then further pledges have been added. Furthermore, approximately 600,000 people were enrolled in a great Fellowship of Intercession, 26,000 young men and women volunteered for Christian service in home and foreign fields, and 250,000 tithers pledged to give one tenth of their income to Christian work.

The Northern Baptist Victory Campaign was conducted entirely by laymen. Having its origin in an informal meeting of five church members, it soon grew to such proportions that its \$6,000,000 goal was assured. It brought student pastors into nineteen universities, obtained \$3,000,000 for educational endowment, helped the denomination secure a ten per cent. increase in the number of new members, and prodded no end of somnolent churches into action.

The New Era Movement of the Presbyterian Church, U. S. A. announced a \$13,028,339 budget for last year, and is credited with the enrolment of twice as many new members last Easter as were received the previous year. About \$11,000,000 has been pledged as a result of this campaign for benevolences for one year.

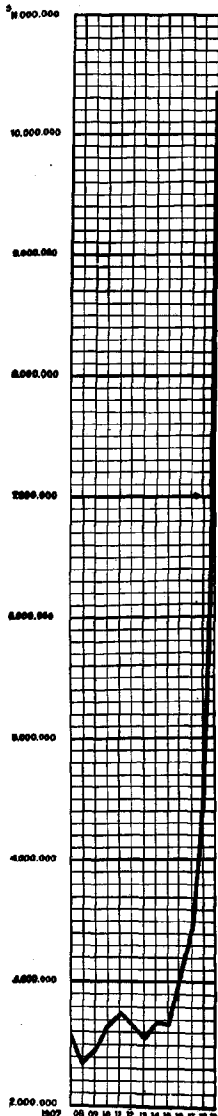
The methods employed by the large church movements are in most instances similar and include Fellowships of Intercession, Departments of Life Service, and the use of Minute Men—laymen who explain the Movement by very brief addresses at church services. The Methodist Episcopal Church stressed stewardship to the extent of devoting four weeks in every church to enroll tithers.

With its path blazed and made clear by these many forerunners, and with men's minds prepared for the vision of the new day, the Interchurch World Movement is entering upon its task with great hope of success.

CENTENARY MOVEMENT METHODIST EPISCOPAL CHURCH

Records of Amounts Received First
Five Months After Close of Campaign

*Each Horizontal Line Represents
One Hundred Thousand Dollars Cash*



The Methodist Centenary

BY DR. S. EARL TAYLOR, NEW YORK

IT IS DIFFICULT to express the feeling of relief and gratitude that accompanies the discovery that after years of forced economy in missionary work, there is actually a large amount of money in the Mission Board treasury with which we can carry on the King's business on a more adequate scale.

In the Methodist Mission, Chaplain McCabe, some years ago, launched a campaign with the slogan "A million dollars for Missions": after ten long years of labor, the Methodist Church increased its givings from \$826,000 to \$1,262,000 for foreign missions and there was rejoicing all along the line.

Next came another great epoch when the "Open Door Emergency Fund" was created. There was a time when the great rich Methodist Episcopal Church retreated in every mission field in the world—8% one year and 2% on top of that the next year. At that point it was thought best to appoint an Open Door Emergency Commission and to do something to stop the retreat. In the five years that followed the gifts to foreign missions increased to over two million dollars. That marked the second great epoch.

Then came the third epoch; that of the Laymen's Missionary Movement, and in four years' time the gifts increased still further from \$1,300,000 to \$1,500,000. But the glow of satisfaction came in the recent Centenary Campaign when in about four months after we had completed the Campaign, we had in the treasury cash—not pledges—cash amounting to over \$10,000,000 for missionary work.

Let us hope that all the Boards will have some time soon a similar experience; and let us be ready to move out to do what God is calling us to do—to undertake on a more adequate scale the great task to which His Church is committed.

Lessons from Denominational Campaigns

THE denominational Forward Movements have, among other things, aimed to set a new standard of giving before American Christians. The Interchurch World Movement of North America would combine and increase the effectiveness of these movements and would imprint the new standard indelibly on the soul of the American churches.

Just how revolutionary the creation of the new standard is can only be realized by a survey of the surprising results of certain Forward Movements. When the average giving per member to benevolences is suddenly raised from eighty-nine cents to a pledge of \$6.18 a year, it is obvious that something more than a mere improvement in conditions has taken place. It is a change of kind and not of degree. Dr. William B. Hollingshead, the statistician of the Interchurch Movement, recently characterized the contrast between the new standard of giving and the old in this striking manner:

"Formerly we asked for what we thought the Church would or could give, based on what the Church had given.

"Now, for the first time in our history, we ask on the basis of what the world needs.

"This is the most complete change in the attitude toward benevolences the church world has ever known. All former standards of giving are going to smash."

The setting up of the new standard has meant largely bringing the giving of the Church up to a level with the nation's prosperity.

Ministerial support practically stood still for many years and contributions to benevolences in the Methodist Episcopal Church showed only small changes until the Centenary Movement came and then the contributions to benevolences suddenly shot upward to about seven times what it had been before. Another point—before the Methodist Centenary almost the whole bulk of the Church was giving less than three cents a week to benevolences. The Centenary Campaign raised the whole Methodist Church bodily from the lowest class to those with an average giving per member of two cents a day.

Those close to the Methodist Centenary declare that the spiritual life of the Church was raised to a new and higher plane, even to greater degree than in the matter of giving. The spiritual results are slower in revealing themselves in statistics, but they are deeper and more fundamental than other results. The close relation between the spiritual and the financial should be kept in mind. No man will give largely of his money to the cause, or promise to tithe his possessions for the Lord, unless his soul has been moved most mightily. A campaign for money without the proper emphasis on the things of the spirit would be a failure.

One Methodist Episcopal minister testified that his church started out with only one tither; and in the Centenary Campaign secured sixty-four out of a total membership of eighty-nine. What the churches have needed is a job big enough to make them sweat out the germs of partial paralysis, and, like the man sick of the palsy, take up their beds and walk.

A still more remarkable example is that of a church that for years had labored to meet current expenses and pay the regular benevolences. They had fallen behind until they owed several hundred dollars to the local bank. When the new pastor began his ministry, he sent stewardship literature to sixty-one families connected with the church, and then preached a series of stewardship sermons. The result was that more than twenty per cent of the entire membership became tithers, all the old indebtedness was paid, and the local church budget was doubled. But something still more wonderful happened. For months the pastor preached on the great program of world reconstruction. These messages stirred almost the entire membership, until one day one of the members said to his wife, "Let us build a church in India and pay the teacher's salary in the language of the natives." Another parishioner said to his wife, "Let us build a church in India and pay the preacher's salary for the next five years." Another member said to her husband, "Let us educate a boy and girl in India the next five years." Another said, "Pastor, my wife and I have decided not only to tithe, but to educate a missionary for work in distant lands; also to educate a slum worker in one of America's great cities."

Missionary giving became contagious all through that church membership, until it culminated in the church's sending the gospel to one hundred and ten villages in Africa, to twenty villages in India, supporting two native pastors in India, and furnishing a hospital ward with three beds in Korea. The local banker stood up in church one Sunday morning and asked the question before a crowded church, "Are we managing the Lord's business right?" Then he announced that he was going to be a tither, and he gave \$500 to help support a missionary in South America. One day the pastor called on a rich ranch owner and asked for a gift. She and her family give \$1,000 and she pledged herself to tithing. Nearly every business man in the community resolved to tithe. The story of that church has been the means of inspiring churches in three great States, and has helped many another to go over the top.

Sometimes pastors are fearful of putting on a mission program because they think it might prevent the support of the local work, but the overwhelming testimony is to the effect that those churches which have adopted the new standard of giving for their benevolences at the same time have made their support of their own enterprises more liberal.

Informing and Enlisting the Church

BY REV. ABRAM E. CORY, D.D.

Director of the Field Department of the Interchurch World Movement

THE task of bringing the facts revealed in the surveys before all the churches and of enlisting the cooperation of all the church members is a gigantic undertaking. That is the task before the Field Department which works through the regular denominational organizations and does not propose to duplicate denominational machinery. We want to carry down the results of the surveys, the stewardship message, the life work message, the message of intercession and evangelism, the educational message, to the last man in the last church.

At present fifty-one state committees have been organized in forty-eight states. Northern and Southern California, Eastern and Western Washington, and some of the other states feel that for geographical reasons they must divide in their state organizations. These state organizations are, as far as possible, denominationally representative. It was decided in conference with the denominational forward movement leaders that the topical schedule for the next four months should be as follows: January, spiritual resources; February, stewardship; March, life work; and April, evangelism. The financial ingathering is to come from April 21 to May 2nd.

In order that these great objectives may be carried out the message must be sent out to the churches by literature and by conferences. The first series is to be one of pastors' conferences in the forty-eight states. At these pastors' conferences will be presented: the needs of the world as revealed by the surveys; the way to meet those needs in life and prayer and study and money; the organization necessary to carry out this great program.

Following the pastors' conferences it is proposed to go into the more than 3,000 counties of the United States and hold county mass meetings which will call together as many people as possible. Then going down from these will be township and community conferences. We must go beyond anything that has been thought or planned in the past in order that people may, in an intelligent way, gain an adequate conception of the need, the supplying of the need, and what it will take in life, in stewardship, in intercession and in missionary education to carry out this total program for the Church of Christ.

Later through the denominational organizations, we must go to the local church. How fully are the resources of the local churches being used today, and how fully have we mobilized the total resources of any single local congregation? Fully fifty per cent of the power of any congregation is lying entirely unused in the work of advancing the Kingdom of God.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 45 WEST 18TH STREET, NEW YORK CITY

Working Together

To be a loyal member of my own family and a helpful neighbor to other families; to be a loyal member of my own church and to help make my church a helpful neighbor to other churches—are two of the lessons we are learning to the profit of the community and the world.

There are many among us who have been willing to live *for* our neighbors in a sacrificial, martyr-like way, who have never faced the greater obligation of living *with* our neighbors. There are many whose motto has been "For Others," whose lives might count for more if the motto read "With Others."

Let us learn to live and work with our neighbors.

EFFICIENCY THROUGH COOPERATIVE HOSPITAL VISITATION

WHY should twenty-five pastors spend their time and energy in calling at the same hospital on the same days to study the register, trying to locate members of their churches and minister to them and to others who may be in need? Why should patients have a surfeit of ministerial attention on some days and languish for a bit of cheer and comfort for many days in between? Why should some patients be wearied by the calls of many ministers, while others lie on neglected cots?

The pastors of Lynn, Massachusetts, took counsel together to answer these questions and to work out some plan whereby they could be helpful, each to the other, and make the service of all the ministers more thorough and effective.

The result is that each pastor spends less time than formerly in hospital visitation and the patients receive more constant and systematic care. This is what they did. In consultation with the hospital authorities the ministers composing the Interchurch Union of Lynn provided

blanks to be filled on the admission of patients to the hospital. Information as to the church membership or church preference of patients was thus secured. One pastor was put in charge of hospital visitation each week. He examined the card index, visited all the members of Protestant churches who were in the hospital, and read the Bible and had prayer with them when possible. Then, by mail or by telephone, he notified all the other pastors of members of their churches who were in the hospital. The pastor in charge meets special calls and helps every other pastor to give efficient service, both to those who are church members and those who are not.

A PULLMAN CAR INTERCHURCH SERVICE

Through the Royal Gorge the train had climbed. Every passenger was solemnized by the majestic towering peaks on either side. Never did voice of man pronounce more impressively in pillared temple or arched cathedral of man's building, "The Lord is in His holy temple. Let all the earth keep silence before Him," than did the very silence of those snow-capped heights.

On the Denver and Rio Grande car "Adventure" was an Inter-church party which had crossed the continent for the State Conferences. The train had been delayed. It was not possible for the members of the team to reach Salt Lake City in time for service. Why not have a service on the train?

The conductor's permission was secured and a messenger went through the car to invite the passengers to join in the service and welcome strangers to their "family pews." Then into the other cars the invitation was sent. The invitation was accepted, in many cases with great eagerness, in some with curiosity, and in others with languor because there was nothing else to do. The porters and the waiters in the dining car were included in the invitation.

At eleven o'clock the congregation began to assemble. Soon there were no vacant seats and standing room was at a premium, although there were few passengers in the car before the congregation came. Among those who joined in this interchurch service were two Baptist ministers, two Methodist ministers, a Presbyterian minister, an Episcopalian lay-reader, a Lutheran missionary worker, a medical missionary from China and a missionary from India.

On the summit the train stopped for ten minutes. As the words of the 119th Psalm rang out, "I will lift up mine eyes unto the hills from whence cometh my help," a panorama more impressive than any ever projected on a screen was before the congregation. Then together they repeated the 23rd Psalm. There were no silent lips as the words of trust and confidence rang out. The hymns were the old hymns dear to hearts the world over. There were no stained glass windows, but unhindered by art of man we beheld the glory of God as we lifted our eyes and looked into the heavens which declared the glory of God and the earth which showed His handiwork.

When the service was over many of the members of the congregation remained to talk for a few moments with members of the team. One young man said he had not been in church for years. The conductor expressed his appreciation of the privilege of attending such a service. Throughout the day there were opportunities for personal work afforded to every member of the team, who rejoiced and were glad in the day that the Lord had made.

BIBLE CLASSES FOR HOTEL GUESTS

A consultation between officers of men's Bible classes of evangelical churches in a large city resulted in:

A determination to reach every man registered in a hotel in that city on Saturday or Sunday morning with an invitation to attend a Bible class:

A card of invitation printed, giving a list of Men's Bible classes, the hour of meeting and directions for reaching the church:

Two men appointed to be in each hotel on Saturday night and Sunday morning, to chat sociably with men who register at that hotel and to try to register them also for some Bible class.

The outcome was a large attendance of traveling men at the various Bible classes in the city.

HOW A SCHOOL OF MISSIONS CAME ABOUT

There are some speakers of whom it is said, "they always go back to the creation." The writer of this is doing even one better and is going back to the very first idea in the Second Congregational Church of Bennington, Vermont, of a creation of a School of Missions.

A member of the church missionary committee attended a summer conference in the year 1918. When she returned she brought to us the first idea. For various reasons that she could not help, nothing was done about the matter then.

In the summer of 1919 another member of the above committee attended a missionary conference. On her return she was able to interest the new chairman of the church missionary committee in the scheme for a school of missions.

The chairman called his committee together and outlined the plan. After some discussion and some objections it was unanimously voted to try it out. The one who brought the idea to our church was delegated to interview the pastors of the Baptist and Methodist churches. The Methodist pastor had his work all organized but the Baptist pastor agreed to unite in the general plans.

The following committees were appointed: Course of Study, Publicity, Teachers, Devotional, Stunts or Impersonations, Enrolment and Refreshments. The Baptists and Congregational committees mapped out the course of study. The committees on Publicity and Refreshments also worked together in making their plans. Although the committees did not begin their plans until early in October the work went forward rapidly and the school opened the first Sunday in November.

The Congregational school attendance the first night was 102 and it steadily increased until the total enrolment the fourth evening was over 140. Though there were some timid members who questioned the wisdom of such a school for fear it would interfere with organizations already formed, yet these objections have been satisfactorily answered. The Woman's Missionary Society at the last meeting had an attendance of 24 as against the highest attendance at a regular meeting last year of 25 and at that meeting last year a very special program was carried out. The other missionary activities of the church have not suffered.

The school meets promptly at 5:30 o'clock Sunday evenings. After the doxology is sung in the chapel, the

adults adjourn to the parlor for lunch while the children are served in one corner of the chapel. A church member of some years standing has said, "I never saw a more social, friendly time at any supper ever served in this church." There is the opportunity to move about and meet different people whom one wishes to see but seldom does.

At 6 o'clock at the stroke of the hand bell all assemble in the chapel for the brief impressive devotional service. At 6:10 the classes are formed and the real study begins.

Dr. C. H. Patton's book "World Facts and America's Responsibility" is used for one of the adult classes for men and women and is taught by a man. Dr. Charles H. Brooks' book, "Christian Americanization," is used by the other adult class. This class is also open to both men and women and is taught by a woman. "New Life Currents in China" by Mrs. Mary N. Gamewell is the book used in the class for young people.

The Juniors and Intermediates are becoming much interested in China and Chinese life from the study of "Mook" written by Mrs. Evelyn W. Sites, and from reading other literature suitable to their age. This group is called the "China Club." They have many Chinese curios on exhibition and do hand work. The youngest children, under nine years are taking an aeroplane trip to China and are learning something about the children's missionary, the country's flag, and the customs and life of the children in the world's youngest republic. The children of the above group are not urged to come at this time but those who wish or whose parents cannot otherwise attend the school find a place where they may be cared for and may be able to gain some useful knowledge.

6:50 o'clock does not always find the classes ready to leave their study and the bell has to be sounded more than once to call them to-

gether for the special feature at the close. The first evening's stunt was about China. This included singing the "China Club's" song. Another evening a missionary pageant was given, entitled "Hanging the Sign." One evening Mrs. R. S. M. Emrich told an interesting story about an Armenian lad. The fourth evening an original exercise was carried out. Plans for the last two evenings are well under way.

For apparent interest, real enthusiasm, and a touch of family life, there has never been anything like the school of missions in the recent history of the Second Congregational Church.

By all means have a school of missions this year if you have not already done so, but if you cannot, begin now to prepare for next fall. The question will arise, have we capable teachers? You may be surprised how much good material you have. Just venture a bit and not think that you must use those who have always taught missionary classes. There are others more capable many times if you only give them a chance to develop their talents.

In preparing for next year find those that are capable and send them to a missionary conference to study under wise teachers, the books for next year's work. These delegates cannot help but gain enthusiasm and inspiration from the consecrated leaders and missionaries whom they will there meet and hear.

FANNIE EVERETT WEBSTER.

FROM THE VIEWPOINT OF THE FIELD

By Helen E. Springer, Central Africa

At an Interchurch conference of missionaries of Protestant denominations held recently the question was asked: "What has the home church done to make your work more difficult or more efficient either in the field or on furlough?"

Here are some of the answers. The first two replies received are

very significant, especially in these days when the airing of missionary grievances is apt to be considered a religious duty:

"A missionary in India takes the opportunity gratefully to testify that when the mission board's salary yielded a bare living wage, a Christian friend in America gave the cost of a carriage for the missionary's wife and the cost of a stenographer to the missionary—two items which greatly multiplied the efficiency of that couple's missionary service." He went on to add, "The missionaries desire no luxury, but they do desire the means of efficient service. If Mission Boards do not find themselves able from the church's donation to raise the salaries, then let a few Christian people of means help to make the work of individual missionaries more effective by special help."

The next man to give an answer wrote thus:

"The Mission gave me time for rest and recuperation. Then I found opportunity for spiritual uplift and inspiration at the Keswick Convention (in England). Since then I have had some months of deputation work (also in Great Britain) with further opportunity for spiritual uplift. I am most grateful for all the opportunities that have come to me both for inspiration and service."

"My Board gave me a bonus of a year's salary" said a missionary woman who was a teacher. "This canceled the debt which had been incurred by the high cost of living and enables me now to take postgraduate work here at home during furlough and thus make me a more efficient teacher on my return."

"When I came home," said another, "my home church gave me a purse of \$250. This enabled me to pay for some necessary medical and dental work, and also enabled me to do some studying during furlough."

Two things are revealed in these replies wholly without intention of the missionaries. First, that the present scale of missionaries' salaries is no longer adequate on the field, and the other is that furlough allowances are no longer adequate here in the United States.

How has the church made my work more difficult? "By making me try to do the work of three men" answered a missionary from Africa promptly. And that reply would come from almost every missionary around the globe.

"By making me lay bricks, do carpenter work, walk where I could ride if I had a motor cycle; by having to keep books for which I am not fitted when a trained bookkeeper could do the work better and free me for the evangelistic work I want to do. By making me ride in a slow bullock cart when if I had a Ford I could do three times the work with half the trouble. By making me write my own letters, or, what usually happens, writing few when if I had a stenographer I could keep my constituency at home informed, as they should be."

Every missionary will testify to the great help received in the prayers of friends at home. We know that if there were a greater number of intercessors our efficiency would be relatively increased.

"Won't you appeal for a school for missionaries' children?" writes a Baptist. It is cruel to ask us to leave our little children in the United States when, if we had a suitable school to which to send them we could keep them up to college age."

Conversely, those who are able to reach the few schools that have been established where missionary children can be sent thank God for them and realize that they are a great means of increasing their own efficiency and also of training others.

One note is sounded that appeals to every missionary heart. This man writes: "The heathen do not thwart the missionary's work as much as the non-Christian conduct of the nominal Christians."

A COMMUNITY PICNIC SUPPER

Surely a new day is dawning when the mayor of a great city issued an order that a street shall be washed and swept and roped off for a Community Supper. From Minneapolis comes this story.

A few women in two contiguous blocks were invited to a home one evening to consider the plans for a Community Picnic Supper. Their enthusiasm was great and the following committees were appointed:

<i>Invitations</i>	<i>Music</i>
<i>Menu</i>	<i>Speakers</i>
<i>Tables</i>	<i>Finance</i>
<i>Decorations</i>	<i>Games</i>

The Committee on Invitations visited every family in the two blocks and explained the idea. The Committee on Menu decided on—Scalloped Potatoes, Meat Sandwiches, Hot Corn on Cob, Pickles, Coffee and Watermelon. Each family was asked to provide enough potatoes, sandwiches and pickles for the members of their family who were coming to the picnic. The Committee provided the corn, the coffee with sugar and cream, and the watermelon. The Committee on Tables visited two nearby churches and borrowed tables to place in the middle of the paved street, washed and swept and roped off by order of the mayor. Tablecloths were provided. The Committee on Invitations defied the breeze by pinning place-cards to the tablecloths. The Committee on Decorations was made up of high school lads and lasses. One boy, whose studies gave him knowledge of electricity, obtained strings of colored electric lights and connected them up. Some got flags of all nations, and others flowers for the tables. Families were not allowed to sit together, except mothers with small children, for this was to be a get-together Community Picnic Supper, and it is amazing to see how many people can live in the same block without knowing each other. The Music Committee found sufficient talent in the two blocks to provide for the entertainment.

Announcement was made that at the first call of the cornetist all the women should come from their homes with the hot dishes and sandwiches, and put them on the table anywhere. At the second call all the guests were to come and search until they found their place cards. Chairs were provided by people living on either side of the street. The watermelon, which had been cut and placed on the table, gave a good color scheme. Coffee appeared at intervals in large pitchers.

Two hundred and fifty-eight of us sat down as neighbors together.

At the close of the meal all scraps were put in large paper bags, donated by a nearby grocery firm, and the Table Committee cleared away all signs of the picnic and arranged the chairs around the platform which had been built out from a vacant lot. On this was a piano and room for our volunteer orchestra and speakers, which included the Mayor, Chief of Police and an Alderman from our Ward. The "City Community Sing" leader was there, and under his inspiring leadership we sang ourselves hoarse. Then came very short speeches, followed by games.

The whole spirit of our community has been changed by our getting together in this way. The morning after the picnic a man across the street from the home of a widow whose daughter goes to work daily, came over and said: "I notice you go downtown every morning about the time I drive down. Why not ride with us? There's plenty of room." A plumber across the alley came to his neighbor and said: "You need not bother to get a plumber to do small jobs for you, let me do it." When the milk drivers went on a strike in the fall, a husband said to his wife: "Now there are several babies in these two blocks. You send the maid to those homes where there are babies and get the empty milk bottles and I will send the car around to get certified milk for all our babies."

Everybody is looking forward to another Community Picnic.

WHEN THE CLOCK STRIKES TWELVE

The clock on the tower struck twelve. The crowds on the streets of New York rushed on. The noise of the cars, the whir of automobiles, the warnings of horns and clanging bells, the sharp gongs of speeding ambulances filled the ears of the hurrying throng pushing along the streets.

As the clock struck twelve a gong

sounded. Suddenly the clicking of typewriting machines ceased. There was an absolute stillness. Girls stopped writing in the middle of a sentence; men and women paused just where they were—for the noon-tide prayer of the Interchurch World Movement.

Not in that one building only, but in many of the denominational and interdenominational offices throughout New York and throughout the world, as the clock strikes twelve there comes the call to silent prayer that the great commission of our Lord and Saviour may be carried out and His salvation be made known to the ends of the earth.

"Not by might, nor by power, but by my spirit saith the Lord."

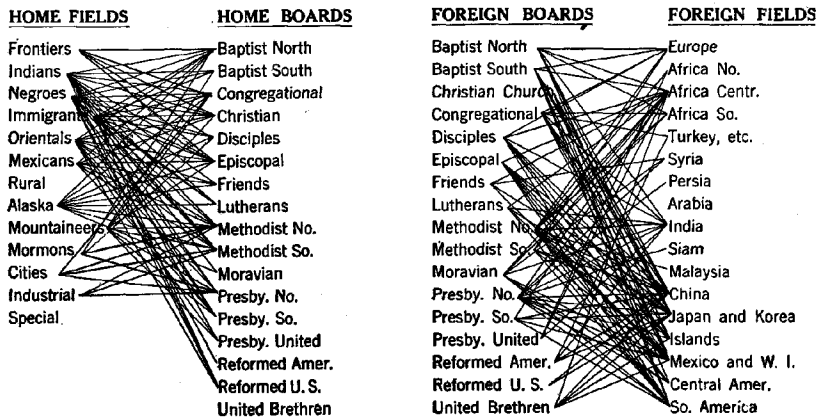
REGULAR VISITORS AT THE COUNTY HOME

"Over the hills to the poor house" was robbed of much of its sadness by the cooperation of some purposeful young people in a southern city.

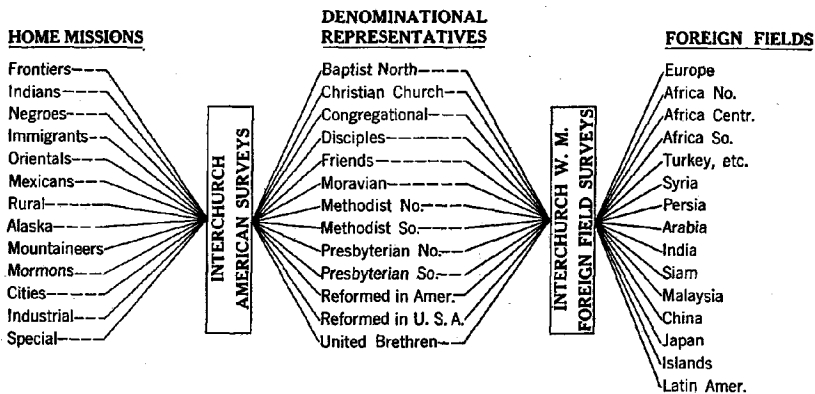
When these young people decided that their program had been made up of services entirely, with practically no service, they began to make a community survey to see what opportunities for real service they could discover. Among other discoveries they found there were no regular religious services held in the county home which was located only a few miles from their city. Representatives of the young people's leagues of the various evangelical churches were called together. They worked out plans and schedules to provide regular services and special celebrations for the lonely, neglected residents in that "home" that had been so pathetically misnamed. They went with musical instruments and interesting programs. As friendships were formed there were many little "surprise boxes" slipped into trembling old hands.

Each League or Christian Endeavor was assigned regular and special days, for which its members were responsible.

INDEPENDENT CONTACTS WITH THE FIELDS



CO-OPERATIVE CONTACTS WITH THE FIELDS



HOW THE EDITOR OF THE REVIEW PRESENTED, BY A BLACKBOARD DIAGRAM
BEFORE A LOCAL CHURCH, THE NEED FOR DENOMINATIONAL COOPERATION IN
HOME AND FOREIGN MISSIONS

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, EXECUTIVE SECRETARY OF THE
COUNCIL OF WOMEN FOR HOME MISSIONS

EXCERPTS FROM THE ANNUAL REPORTS

Dr. John R. Mott, at the recent World Survey Conference of the Interchurch World Movement, spoke of the fundamental requisite for all co-operative work—the *generating of an atmosphere*. He quoted a phrase used at the historic Edinburgh Conference: "To loathe to differ and to determine to understand," and he further amplified as follows: "To determine to understand especially those from whom we differ."

The object of the Council of Women for Home Missions, as stated in the Constitution, is "to unify the efforts of the National Women's Home Mission Boards and Societies by consultation and by cooperation in action." And this implies that in its outreach the Council shall, by its very existence, loathe to differ and be determined to understand, especially those from whom it might differ. The story of the year reads as a page of cooperation, cooperation with various and varied organizations.

A request from the Women's Missionary Society of the Presbyterian Church in Canada, Western Division, to become affiliated with the Council was received and a hearty welcome was extended. At present there are seventeen denominational women's Boards constituent to the Council and two consulting Boards: the National Board of the Young Women's Christian Associations and the National Board of the Woman's Christian Temperance Union.

Twelve Schools of Missions are affiliated, the latest accessions to the family being Bay View, Michigan, and Chambersburg, Pennsylvania.

The School of Missions has demonstrated itself to be a most fruitful avenue of approach to the individual life of young and old. Its opportunity for reaching both women and girls grows larger each year; registrations are increasing, the activities are more varied, and the results more and more real. It is a ripe field for recruiting for mission work and for furnishing training for leaders.

At the last annual meeting it was voted to secure an Executive Secretary familiar both with Board work and the work of the Council. During the weeks in which search was made for a suitable person it became increasingly evident that the Council needed someone at headquarters able to supervise the technical part of publication which had grown to be too large a task to ask of volunteers. Miss Florence E. Quinlan, who had been a member of the Woman's Board of Home Missions, Presbyterian, for seven years and who had served as Chairman of the Literature Committee of that Board; who had also for more than a year been a member of the Committee on Study Courses and Literature of the Council, was elected for that office and assumed her duties April 21, 1919.

The Council publishes the adult and junior Home Mission textbooks for use by women's and young people's study groups. In the publication of the adult book for 1919-20, "Christian Americanization, A Task for the Churches," the Missionary Education Movement cooperated with the Council instead of publishing a separate book. For the first time a study book bearing the Council's im-

print has passed the 100,000 mark. This increased sale is due to our new partnership and, in larger measure, to the intrinsic value of the book, the timeliness of the theme, and the steady growth of the Council's constituency. For 1920-21, the Missionary Education Department of the Interchurch World Movement, which now functions in place of the Missionary Education Movement, and the Council are to publish jointly the junior, as well as the adult book on the theme "The Church and the Community." Also a considerable portion, if not the entire output of supplemental material will be published jointly. The Council believes that the theme for the 1920 book will strike the rising tide of church feeling and sentiment as did that of last year. The Council is fortunate in securing for the author of this book Ralph E. Diffendorfer, head of the Home Survey Department of the Interchurch World Movement, who is widely known for his unique experience in the field of this subject; equally fortunate in the author of the Junior book, Jay T. Stocking, D. D., who will present the theme in story form.

During the past year the usual leaders' helps for adult and junior books, a devotional service for use with the adult textbook, a short pageant, a program for the observance of Home Mission Week on the theme, "The Soul of Democracy; Christian Service, Personal and Social," a set of posters, and incidental leaflets have been published. In passing, it is interesting to note the cordial cooperation of the Treasury Department of the Government in presenting to the Council 10,000 Victory Liberty Loan "Americans All" posters showing list of representative names of men in service whose nomenclature betokens greatly varied parental nationalities.

The Council of Women united with the Home Missions Council in arranging for the publication of "The Foundations of Mormonism" by William E. La Rue, the Council

of Women's financial expenditure being met to a large degree by a fund received from the International Council of Women for Patriotic Service. "Two Bibles," an illuminating leaflet, was written by Mrs. George W. Coleman on request of the Council. It sets forth a few facts in regard to issues of the Bible recently published or provided by the Mormon Church.

A synthesis of the work done among the foreign-tongued by the Boards constituent to the Council has been compiled and copies sent to each Board.

A Committee representing the Home Missions Council, the Council of Women for Home Missions, the Young Men's Christian Association, and the Young Women's Christian Association has been appointed to provide a more adequate program for the religious education of Indians, especially in regard to cooperative work in Indian Schools. This joint committee on Indians affairs held a conference at Wichita, Kansas, September 24-26, which was attended by workers in the Indian field and representatives of Boards, of the Government, and of many Indian tribes.

A report was presented at the annual meeting in January, 1919, indicating the need of permanent organization by which neglected areas may be hunted out, surveyed, and the needs discovered and met, either by joint action or by assigning responsibility to denominations. (A recommendation from the Interchurch World Movement was presented to the Council at the 1920 annual meeting in regard to this matter. Information as to definite developments will be given in a later issue of the Bulletin.)

The Council has continued to maintain the *Woman's Home Mission Bulletin*, by-monthly in the *MISSIONARY REVIEW OF THE WORLD*, under the same annual plan of four pages in six issues, alternating with the *Woman's Foreign Mission Bul-*

letin. Mrs. O. R. Judd was the editor during the early months of the year, but felt obliged to resign and beginning with the May issue the Executive Secretary has had charge of the Bulletin.

Seven of the constituent Boards have Secretaries for Student Work, two work in cooperation with the Student Secretaries of the general Church Boards; in seven the work is conducted jointly with the foreign Boards. A majority prepare special literature for young women students; all except one sent representatives to Y. W. C. A. Conferences in 1919 and nearly all were represented in girls' camps in connection with Summer Schools.

The Council was represented at a conference called by the Student Committee of the Y. W. C. A. including representatives of the Federation of Woman's Boards of Foreign Missions and the Council of Women to consider the adequacy of the presentation of missions in schools and colleges. It was felt that the Home Mission study courses provided for students in schools and colleges were not fully satisfactory and that a more adequate program of instruction should be provided. Steps have been taken to secure this.

A high water mark was reached in 1919 by the Home Mission Institute at Chautauqua, there being a registration of 1160.

On September 18, 1918, in accordance with the wishes of the women of the churches, the Council of Women voted that a specific day be permanently set aside as a Day of Prayer for World Wide Missions. In October of the same year the Federation of Woman's Boards of Foreign Missions voted that the first Friday in Lent be adopted for the annual observance of this Day of Prayer, and in November the Council of Women ratified that choice of day. The date of appointment by the Council and Federation of the sub-committee on the Day of Prayer precluded effective publicity or prepa-

ration for the observance of the united Day in 1919. Consequently, in conformity with 1918, the Thursday in Home Mission Week, 1919, was selected as the Day of Prayer for Home Missions, and a program was prepared for its observance. The Federation of Woman's Boards of Foreign Missions had observed a day in January, 1919. (February 20, 1920, was the first united Day of Prayer for Missions.)

It has been the conviction of the Council that there should be some integration of the various women's societies of the local churches and that there should be an earnest and a rousing call to the women of the Church to dedicate themselves to Christian service. The increasing demand for women's local federations and the enlarged scope of their work has necessitated that the relationship of local federations organized by the Federal Council and those organized by the Council of Women and the Federation of Woman's Boards of Foreign Missions be carefully considered. The Council has, therefore, been in close consultation and cooperation with the Federation of Woman's Boards of Foreign Missions, and the Commission on Interchurch Federations of the Federal Council of Churches of Christ in regard to the organizing of local Federations of Church Women. At the present time there are about 165 federations listed. A suggested constitution for such federations has been approved.

The Council was represented at the All-Board Conference of the Interchurch World Movement in Cleveland, Ohio, April 30-May 1, and at the World Survey Conference at Atlantic City, N. J., January 7-10, 1920. The President of the Council is one of the three women on the Executive Committee of the Movement. An Advisory Committee has been formed to counsel with the Missionary Education Department of the Movement, on which committee all Boards, as well as the Home Mis-

sions Council, the Foreign Missions Conference, the Federation of Woman's Boards of Foreign Missions, and the Council of Women for Home Missions are represented, the combined group functioning in the place of the former Committee of Twenty-eight.

An advisory committee consisting of representatives of the Council, the Federation of Woman's Boards of Foreign Missions and the Interchurch World Movement, has considered the relation of the Federation, the Council, Women's Boards, and local federations of church women to the Interchurch World Movement, and particularly to its Women's Activities Department.

The Interchurch World Movement, through the Director of the Home Missions Survey, requested the Executive Committee of the Council to constitute itself the Survey Committee in behalf of the Women's Home Mission Boards and Societies to cooperate in the Home Missions survey and program. The object of this survey is to study the country in its home mission aspects in order to determine an adequate budget for five years for carrying on the work on an efficiency basis, to complete a program that will adequately care for all the unchurched regions and all the unchurched groups in the United States, to erect standards and to bring up to an efficiency basis all approved projects, and to establish a more economical use of the Lord's money by eliminating overlapping and overchurching. A carefully itemized survey was made, with full data of work done by the boards constituent to the Council, tabulated both by denominations and by groups of people served, and was delivered to the Survey Department on the first of November.

Several members of the Council of Women have served on Commissions of the Federal Council of the Churches of Christ in America, and the President is one of the two women members of the Administrative

Committee of the Federal Council. The Council of Women was represented at the special meeting of the Federal Council in Cleveland, May 6-8. Items of special interest to the Council at this meeting were: the formation of an Editorial Council of the Religious Press, the proposed change in the constitution of the Federal Council, whereby interdenominational organizations would be admitted to the Federal Council as affiliated organizations with membership on the Executive Committee and on Commissions, the discharge of the War Time Commission, and the endorsement of the Interchurch World Movement. A meeting of the Executive Committee of the Federal Council was held in Baltimore, Md., December 10-12. For the first time, the Federal Council had invited affiliated bodies to make short reports of their cooperative work; accordingly, the Executive Secretary presented such a report to the Committee.

The advisability of the closest degree of cooperation between the Council of Women and the Home Missions Council has been proved. The two Councils have for the past two years together prepared the program for their annual meetings and have conducted a large part of the meetings in joint session. This year this is again true, the purely business matters being considered in separate session. Members of the Council of Women have served on committees of the Home Missions Council. It is now planned, however, to increase this cooperation by the formation of joint committees representing all common lines of work.

"Keep together, keep together, for one man cannot take a trench." Mr. Sherwood Eddy reports having heard an officer call this out to his men on a field of battle in the recent war. May the Council, keeping together, working together, generate an atmosphere of faith, and so be able, not only to believe, but to accomplish the impossible and to see the Unseen.

A Chinese View of China's Needs

THE EDUCATED Christian Chinese are the sanest, most dependable leaders in China. Dr. C. T. Wang, late Speaker of the Chinese House of Commons and one of the most able of Chinese Christians, recently wrote on the present needs of China. In his view, the present outlook is exceedingly dark, but he sees the true source of difficulty and the real hope for brighter days. He says:

"When we do not know what to do, humanly speaking, we have only to turn to the Throne of Grace; to remember that God rules the world, and that the destinies of all nations are in His hands. Though the situation is serious, it is not hopeless. There is a growing feeling among the people that the country must unite and that there must be peace.

"I have the growing conviction that the best contribution which could be given to China would be the gift of Jesus Christ. He is the only and the sufficient answer to the question 'What is the great need of China?' This country needs Christ because we need more light. There is deep darkness and ignorance among all classes of the people. It is this ignorance which is largely the base of all the great troubles from which China is suffering today. Christ brings light to all life, and will bring a better government and a truly revived nation. Christ also brings richer life to all who receive Him. Christians are few in China in comparison with the vast population; but the Christian life is now recognized by non-Christians as having a richer content than anything which China has hitherto known. Christ will convict the people of their sins. There are many things which our people do, and do not know that they are wicked: and so there is no feeling of the need of a life changed in these respects. We need teaching which will enable us to recognize evil and to turn from it: to see goodness and desire it. For without goodness in the people we cannot hope for a good government. Through Christ men will be helped to get away from themselves, and to think of higher being and of life's higher purpose. For the root of all evil in China is love of self. Christ teaches men to think in terms of God, in terms of all mankind, in terms of all time."

Give Christ to China: receiving Him her need will be supplied, and this poor, distracted, ignorant and selfish nation, plunged now in the midst of troubles and dangers, will find new life and new happiness and new strength.

NEWS FROM MANY LANDS



NORTH AMERICA

The Laymen at Pittsburgh

ABOUT 250 representative laymen from widely scattered centers in the United States met in a three-day conference in the William Penn Hotel January 31st to February 2, under the auspices of the Interchurch World Movement. Their findings committee, of which Mr. Fleming H. Revell was Chairman, called on Christian laymen of every church to unite under the leadership of the Spirit of God to extend the Kingdom of Jesus Christ throughout the world. They emphasized the need of building up a higher type of community life at home, the necessity for thorough acquaintance with present conditions at home and abroad, full participation in the evangelistic campaigns, the necessity for strengthening the local churches financially, spiritually and organically, the great need to promote the spiritual ideals and life of young people and the obligation to win the foreign born Americans to Jesus Christ.

This program they declared must be carried forward by prayer, sacrificial service and gifts of life and money. Christian forces must work together on the principle that "The Christian Church is a unit for the Christian program as a whole."

The Women in Washington

CHRISTIAN women, representing many denominations and organizations, met in Washington at Hotel Raleigh, February 7 to 9th, in the interest of promoting the program of the Interchurch World Movement. Mrs. Henry W. Peabody presided over the meeting which brought together some 250 delegates.

The Women's Activities department of the Movement, of which

Mrs. Grace Farmer is chairman, is successfully mobilizing the women of the churches in this great undertaking.

Practical Federation

WHILE the Christian forces of America are everywhere discussing federation, alliance and union, the evangelical churches of Lowell, Mass., have combined in a way that promises to deepen conviction and promote energy. The denominations represented in this alliance are Baptists, Congregationalists, Episcopalians, Evangelicals, Methodists, Primitive Methodists, Presbyterians and United Presbyterians.

Recently, the eight pastors agreed to preach on the same Sunday on the Deity of Christ, and all of Lowell was interested in this united testimony upon a most vital but too often neglected subject.

From time to time similar united testimony will be given to the other fundamental facts and teachings of the Christian faith. The second article in the Constitution of the Alliance requires that every member shall positively and formally subscribe to the great fundamentals of historic Christianity, including explicitly the sovereignty of God the Father, the deity of Christ, and the personality of the Holy Spirit, the Scriptures as the only infallible rule of faith and practice, the vicarious blood atonement of Jesus Christ on the cross and the bodily resurrection of believers in Christ.

Of the fifty ministers of Lowell and vicinity, twenty-three are already members, and there are more to follow.

The Presbyterian.

A Presbyterian Social Creed

AS EARLY as 1910, the Presbyterian Church took a definite stand on social problems when it adopted a creed embodying Presbyterian belief in an enlarged social program. The present industrial conditions make it important to make known the Church's stand in the matter. The following are some of the points declared in the creed, which was prepared for the most part by Dr. John McDowell, now director of the Social Service Division of the New Era Movement:

The acknowledgment of the obligation of wealth.

The application of Christian principles to the conduct of industrial organizations, whether capital or labor.

A more equitable distribution of wealth.

The abatement of poverty due to preventable diseases, uncompensated accidents, lack of proper education.

The abolition of child labor.

Such regulation of the conditions of the industrial occupation of women as shall safeguard the physical and moral health of themselves, the community and the future.

Adequate protection of working people from dangerous machinery and objectionable conditions of labor.

The release of every worker from work one day in seven, the Sabbath if possible, with every worker paid sufficient with six days' work for seven days of living.

The employment of methods of conciliation and arbitration in industrial disputes.

The development of a Christian spirit in the attitude of society toward offenders against the law.

The New Era Magazine.

Negro Churches and the Interchurch

THE NATIONAL Baptist Convention and the African Methodist Episcopal Zion Church, two Negro denominations with nearly 4,000,000 members, have decided to join with the other cooperating communions in the united simultaneous financial campaign of the Interchurch World Movement of North America this spring.

The colored Baptists have set

\$10,000,000 as their goal, while the Methodists will set out to raise \$1,000,000. In both cases, the proper officials have made arrangements to underwrite their share of the Interchurch expense budget.

The Baptist Convention has appointed twenty-five of its executive officers as a National Baptist Campaign Commission. Headquarters will be in Chicago, with branches in Philadelphia and Atlanta.

LATIN-AMERICA

A Year's Achievement

THE OUTSTANDING accomplishments of the Committee on Cooperation in Latin America during the past year have been the surveying of the unoccupied fields of Haiti and Santo Domingo; the publication of a monthly review "La Nueva Democracia"; employment of a secretary of literature in Brazil, a secretary for education in Mexico and a secretary for the Committee on Cooperation in Mexico; the publication of a directory of missionaries, mission schools and periodicals in Latin America; the preparation in Spanish of the first general commentary on the International Sunday School Lessons; the beginning of the publication of temperance literature in Spanish, the beginning of union evangelical seminaries in Porto Rico and Brazil, and the opening of a union book depository in Chile.

The countries which make up Latin America have a total population of 85,000,000, an increase of nearly 600% in the past one hundred years.

News from Western Mexico

REV. ALFRED C. Wright, Congregational missionary of Guadalajara, Mexico, is of the number who believe that schools, social centers, medical dispensaries and churches are the kind of "intervention" which will avail in Mexico.

After four years of suspension

the two schools in Guadalajara, one for boys and one for girls, have reopened with a present enrollment of 200 pupils in the two.

In Ahualulco, where the missionary, J. L. Stephens, was assassinated in 1874, a medical dispensary in his memory has been established with the voluntary aid of a trained nurse, in which over six hundred treatments monthly are given, and many are brought under evangelical influences in this way. The Roman Catholic priest issued a decree from his pulpit prohibiting his flock from taking advantage of the dispensary, but the fact that only twelve of the over six hundred treatments were given to evangelicals shows how little influence his prohibition had.

Medical School for Mexico.

THE sub-committee on Medical work of the National Committee on Cooperation in Mexico has addressed a letter to the Mission Boards working in Mexico, regarding the development of the medical branch of the Union Evangelical University in Mexico City. The letter is an appeal for a thoroughly Christian type of medical school, one dedicated to the especial task of evangelizing Mexico. Other medical schools abound, having as their aim, "the propagation of science," or "the amelioration of human suffering"; but the committee contends that a medical school devoted primarily to the ultimate evangelization of Latin America need not be thereby less scientifically thorough. The plan proposed by this sub-committee is as follows: That each denomination working in Mexico establish, as rapidly as possible, preaching dispensaries, preferably in Mexico City. Within two or three years eight different denominations may be induced to open up eight six-days-a-week dispensaries in Mexico City with two doctors each. Then, by the time buildings can be made ready, these sixteen men will have learned the

Spanish language, become acquainted with the Mexican people, and will be prepared to be leaders in the teaching of the new Medical College. Another 16 young men just graduated in medicine could then be sent by these Board to gradually take over the work of the dispensaries, freeing the older men for the college work; and as many more young doctors who have had a start in laboratory work in the home land could be selected and brought out to the school for its laboratory teaching.

Venezuela's Need

THE REPUBLIC OF Venezuela, South America, has a total area of 1,020,400 square kilometers and a population of 2,824,000. Only one tenth of the area is reached by evangelical missions and about one-third of the population. This leaves over 2,000,000 people without an opportunity to hear the Christian message in its fulness. In all Venezuela there are only 27 Protestant missionaries including wives. There are also ten evangelical native workers. The societies at work include the Society for the Propagation of the Gospel (England), the Presbyterians (North), the British and Foreign Bible Society and four smaller missions.

The constitution of the Republic now grants liberty of worship and no one who knows Venezuela will question the need for a high type of Christian teaching and example. One of the strategic points to be occupied is Ciudad Bolivaz, capital of the state of Bolivar. It is an exceedingly healthy city in which live many British and American business men. The Port San Felix is another point that should be occupied as it is the door to a large and important territory. Upata, a city of 10,000 inhabitants and Quasipati, with 12,300 inhabitants, and San Fernando, a town with a large future offer attractive opportunities. In these places there is need for churches and schools

with itineration in the neighboring regions.

W. H. RAINEY.

New Church in Argentina

CONZALEZ Chaves is one of many towns in eastern Argentina which have had a phenomenal growth. Fifteen years ago it was composed of six houses, one store and a railway station. Today, it is a progressive, thriving center of a rich agricultural district, with important municipal buildings under construction, not the least important of which is an evangelical Christian church. The building has been paid for entirely by the local congregation. The dedicatory sermon was preached by a Baptist pastor of La Plata on September 17, 1919, followed by a week's series of meetings which were attended by large numbers from other localities.

EUROPE

London City Mission

THE LONDON City Mission is the active ally of all evangelical churches. It has three hundred city missionaries at work in London's underworld, exerting a force for righteousness among chauffeurs, transport workers, gas workers,—in fact there is scarcely any type of London toiler that does not share in the Mission's beneficent program. About one hundred mission workers are delegated to visit special classes at their daily occupation, each missionary being responsible for some 4000 people. With scarcely a living wage, the Mission's agents have plodded on during the war, and have discharged many duties that won no official recognition.

The Religious Situation in Britain

THE CONFERENCE of British Missionary Societies includes all the great missionary organizations of the British Isles—Anglican, Scottish, Irish and English Presbyterian,

Methodist, Baptist, Congregationalist and Friends. A recent survey of conditions in Great Britain reveals the fact that among those who regularly attend church and take part in the work of the church there are many who do not yet believe in missions. They never read a missionary book, or attend a missionary meeting.

Beyond these is the much larger class of those who hold aloof from organized Christianity. The experience of chaplains and of the Y. M. C. A. in the army has shown how small a percentage of the nation has any connection with the Church at all. Among these large masses who hold aloof from organized Christianity are some of the best men and women in the nation, largely Christian in sentiment and aim, though not in dogmatic creed or outward profession. To gain their allegiance it is necessary to show more clearly the relation of Christian missions to the living problems of the modern world. And one of the means to this end decided upon by the Conference is the establishment of a press bureau, to provide not only short missionary news paragraphs in the daily press but articles in the quarterly and monthly review setting forth the aim and achievements of Christian missions. In this effort it is proposed to secure the cooperation of men distinguished in literature and journalism.

Holland Missions Threatened

ON ACCOUNT of the heavy losses suffered by the missionary constituency of Holland the Netherlands missionary societies are sending out appeals for immediate help to save their work, maintained for 125 years, from complete disaster. Of the neutral states in western Europe the Netherlands have suffered most from the dislocation of trade, and such war profits as were made were for the most part a displacement of wealth by which immense groups became impoverished.

Holland is responsible for one of the most important mission fields existing, namely the Netherlands East Indies, with a total population of over 45,000,000, of which 35,000,000 are Mohammedans (nearly all on Java). Ten different societies are here at work, (without overlapping), having a total staff of 214 men (exclusive of wives), 120 of which are on Java; 100 main stations (Java 40); 1000 substations (Java 210) 350,000 Christians (Java 27,000) and 60,000 school children (Java 13,000). Besides there are some 12 training schools for native preachers and teachers; 10 hospitals; on nearly every main station a dispensary; a great number and variety of educational institutions, etc. The Holland Missions rank among the least expensive to maintain.

The Societies are planning a prompt and energetic forward movement, at the home-base, but without the initial help of at least \$100,000 their expectations cannot be realized.

No Sunday Papers for Italy

ON SUNDAY, January 4, a national law went into effect in Italy which might well be adopted in America and other countries. This enactment prohibits the printing of newspapers on Sunday. The purpose is to prevent newspaper workers from being employed on Sunday and to force all newspapers to suspend issues which might require Sunday labor from any class of employees. Even news agencies are forbidden to issue their single news sheets.

The law provides a fine of 10,000 lire and the confiscation of the issue for the first violation, and the suppression of the newspaper for a second offense.

MOSLEM LANDS

Protestant Missions and the French

DR. W. S. DODD, head of the Red Cross Relief in Syria, writes from Adana on December 3 that the British have withdrawn from

Aintab, Marash and Ourfa, and that the French forces have been coming in stronger and stronger, apparently expecting to remain permanently, and that they were also entering Aleppo. The Arabs have become excited, and declare that they will not allow the French to occupy this territory. Robberies and murders have increased and are more common than at any time recorded in history, outside of the period of massacres.

The Armenians complain that the French are unreliable, unsympathetic and tyrannical; that they are often insulting and brutal. Even the American missionaries have been obliged to to complain against the treatment they have received at the hands of the French officers. If France should take over the mandatory of Syria and Silicia there is apprehension lest they follow their usual repressive measures in relation to Protestant missionary work.

The New Arab Nation

ARABIA is being admitted into the family of nations, according to a writer in the National Geographic Magazine. The establishment of a new Arab state under British control seems to be the beginning of closer relations between Christians and Moslem lands. Far reaching possibilities are seen in the new political situation.

Ministers and consuls, missionaries and merchants may now reside, explore and trade in this long forbidden country. Light will fall where darkness lurked. Britain's prestige among Mohammedan peoples forecasts a distinct gain to civilization.

Many questions are still to be agreed upon, but before the regeneration of Arabia can begin there must be a strong enough police force to protect property and direct the building of roads and harbors. Agricultural and industrial development will then follow spontaneously. The makers of the new Arabia have no light task before them but the work is worth doing.

INDIA**Lutherans in India**

ONE OF the results of the union of the Lutheran church in America has been to bring together in one the Lutheran mission of Guntur and Rajahmundry. Though both are Lutheran, these missions have had different organizations. In August last a joint committee of the two missions met in Guntur, when it was agreed to form a common organization. This does not mean, apparently, that the two missions will immediately become one, but steps were taken to bring the work of the two missions into harmony with each other.

Christianity at a Fair

THE GREAT annual mela at Pushkar, a village near Ajmer, was held in November with a record crowd. Before the fair was half over, the railway station reported 30,000 tickets collected, and much larger numbers came by caravan, tonga or on foot. In connection with this religious pilgrimage and festival there is an annual cattle show under Government patronage, to which came such multitudes that the little village of normally a few hundreds overflowed with pilgrims; and the sand dunes outside were covered with cattle and camels, horses, tents, and men. This mighty throng furnished a magnificent opportunity for the distribution of Gospels and tracts. Christian workers put 600 Gospels and 8000 tracts into the hands of readers who, in most instances, knew nothing of Christ and His teaching.

New Medical Work at Okara

THE NATIONAL Missionary Society of India proposes to extend its medical service at Okara, in the Punjab, and erect a well-equipped hospital with twenty-five beds. The executive committee was on the point of issuing an appeal for Rs. 50,000, the amount required, when Rs. 45,000 were offered anonymously and two individuals contributed the remaining Rs. 5,000. The larger gift is

conditional upon a like amount being raised by the Society, with which to provide houses for workers in the various mission fields. Three British doctors, with ample qualifications, expect to begin work in Okara in 1920.

Secret Society of Christians

AT NAGERCOIL there is a society of secret followers of Christ, whose members are caste Hindus. Their belief appears to differ little from Gospel teaching, but in addition they hold that the "word," referred to in John 1:1 is a concrete word, which was communicated by Christ to His disciples after the Resurrection, and orally handed down to the faithful, generation after generation. These secret disciples maintain that Christ is the fulfilment of Hinduism as well as Judaism, and they expect Him to return shortly. They lay great stress on prayer, and the love of Christ is their constant theme.

Blue Ribbon Army

MISS MARY J. Campbell, in her work as national temperance organizer for all India, under the auspices of the Women's Christian Temperance Union, finds that there are many boys and men, both Christian and non-Christian, who desire to organize for temperance work. Since they do not wish to enroll themselves in a distinctively woman's organization, the Blue Ribbon Army has been started to fit their case.

Requirements for membership include the signing of a total abstinence pledge. The Army invites the co-operation of all Christian organizations and temperance forces.

Indian Witness.

Burmese Government and Missions

APPRECIATIVE recognition of the work of Protestant missionaries in Burma is shown by a report of an order sent broad cast over the country by the Burmese Government before the armistice was signed. The

order was to the effect that no Burmese missionary should join the English army in a combatant capacity. It gave as the reason for this the fact that the services of missionaries in interpreting the ideals of the West and the trend of events were invaluable to the Government.

The Missionary Link.

CHINA

College Presidents Confer

AT A CONFERENCE of college presidents held in Shanghai, October 24, the Association of Christian colleges and universities in China was organized. A recommendation was made that not more than one agricultural or forestry school of college grade be established in China by the Church, and that that school should be in connection with Nanking University. It was felt that co-education should be adopted in higher institutions of learning. The need for school for business training was recognized, and a school of journalism at Peking University was heartily recommended.

Canton Christian College

THE NEWLY organized "Emigrant School" is an evidence of the steadily expanding influence of Canton Christian College. Many emigrant Chinese desire their boys to be educated in China, but it has been difficult to admit such boys to the college because most of them are deficient in Chinese.

Some wealthy Chinese, chiefly from the Malay station, have promised a sum of \$70,000 to build and equip a special department for the education of their sons till they are ready to enter the regular classes. A dozen or more of these emigrant boys are now being taught Mandarin in this department. Two are Eurasians from Australia; the others are from Java and Malay. All speak English well, but know little Chinese.

Civic Evangelism in Canton

ONE OF THE many union movements which are now taking definite form in China is the new office of Union City Evangelistic Secretary for Canton. Among all missionary forces in Canton there is not one man who can give his whole time to city evangelism, and although there are forty-six churches and chapels in Canton, some sections are totally neglected. It is now proposed to attack the city problem, as a whole through the new office of City Secretary, and the aim is to evolve some scheme for making wider use of existing facilities and forces. Chinese pastors and mission workers, properly marshalled, have unmeasured possibilities of service.

After the preliminary steps have been taken more ambitious programs are proposed, such as organized Sunday-school and other church activities; an annual city movement rallying about the visit of some world-famed speaker; concerted and fully planned "drives" against the numerous forms of vice with which the city abounds; city-wide campaigns for social betterment, and possibly, an even more elaborate program under which the city will be divided into seven districts, each a center for direct evangelistic work.

New Era Magazine.

Dr. Shelton Held for Ransom

DR. R. A. SHELTON, the medical missionary of the Disciples Board, said to have been the only foreigner ever officially invited to enter the "forbidden city" of Lhasa, Tibet, has been captured by bandits and held for ransom—by a famous outlaw leader of the Tai and Wah tribes of Yunnan Province, China. Dr. Sheldon's detention is surprising in view of the friendly relations he had enjoyed among these people on account of his medical services. He had gone fearlessly among lawless tribes throughout all that region, giving them the benefit of his profession skill and was personally known to

most of the bandit chiefs. Sadhu Sundra Singh, the Indian evangelist, is believed to be the only other Christian allowed to enter the city of Lhasa.

Japanese Missionary to China

REV. K. FUJITA, until recently secretary of the Japanese Y. M. C. A. in Shanghai, is planning to undertake missionary work in that city among both Chinese and Japanese, thus being in sense, a pioneer Japanese missionary to China. Mr. Fujita feels that Christianity alone can solve existing problems that involve both countries, and he hopes to promote a better understanding between Chinese and Japanese Christians.

Chinese Recorder.

JAPAN—CHOSEN

Cooperative Christian Effort

JAPAN has no less than three cooperative missionary organizations: the Federation of Churches, the Conference of Federated Missions and the Continuation Committee. When one recalls that in addition to these, the Christian Literature Society of Japan, the Japan Sunday School Union, the Japan National Temperance League and the Japan Christian Endeavor are all actively at work, it is seen that cooperative Christian effort is in full swing. Partly because of the small size of Japan as compared with India, China or Africa, cooperative endeavor has been more effective in Japan than elsewhere. It is noteworthy also that the sessions and proceedings of these various organizations excite more general interest with the people and the press than is the case even in America or Great Britain when such meetings take place.

Intolerant Nationalism

THE PUBLIC schools of Japan persistently use their influence against Christianity. Dr. Albertus Pieters declares. Instead of allowing advanced moral and religious ideas

to enter the schools, a systematic effort is made to inculcate reverence for the old heathenism by regularly bringing the children to worship at the shrines of the local divinities. Teachers do not hesitate to denounce Christianity, and to reprimand their pupils for attending church and Sunday-school.

Japanese Press on Missions

THE FOLLOWING extracts are from the *Chosen Shinun*:

"The stirring up of the minds of the Koreans is the sin of the American missionary. This uprising is their work. * * * There are a good many shallow-minded people among the missionaries and they make the minds of the Koreans bad, and they plant the seeds of democracy. * * *

"These missionaries consider it proper for the Koreans to say anything they want, if only they enter the Christian schools. They make the statement of Wilson about the self-determination of nations, and hide behind their religion and stir up the people. * * *

"These missionaries who have come out to Korea, their wisdom, character and disposition is of the low trash of the American nation. There is nothing of good that can be said of their knowledge, character, and disposition."

Christian Workers' Magazine.

Prices Soar in Africa

HERE ARE "parallel columns" from the mission finance accounts at Nana Kru, Liberia.

Cost of supporting one student for one year:

	1914	1919
3 bags rice	\$11.52	\$54.00
2 bags salt60	1.92
1 tin kerosene	1.50	5.04
4 shirts	1.84	9.60
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Mrs. Victor H. Honeck, Sec'y.

Massillon, Ohio.
Oct. 26, 1919.



Copies of Letters Received from Rev. Bernard P. Smith.

Christain Church, Kingston, N. C.
Dec. 8, 1918.

LePage Communion Cup Co.
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Respectfully,

(Signed) Bernard P. Smith.

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Toronto, Ontario.

Dear Sir:—

I was delighted with the silver bread plates, and could scarcely wait to hear the remarks of others before writing you, they are the prettiest and most satisfactory I ever have seen and everyone I have heard from feels the same. We thank you so much for your painstaking efforts to get us this pattern and must congratulate you upon your success.

You can confidently refer anyone to us about either trays, cups or plates, we could not be better pleased and thank you most heartily. Wishing you every success in your good work.

Yours cordially,

(Signed) Bernard P. Smith.

Feb. 11, 1919.

June 13, 1919

Mr. H. T. LePage,
Toronto, Ontario.

My dear Mr. LePage,

I take this occasion to write you about the style 16 cups, and indeed our whole Communion Set. After more than a year's use we are more than ever pleased with it. I have visited several places where the flat top cups and metal self collecting trays are in use and have just wished that the kind we have could be substituted for them. Ours are just a joy to us and I wish I could induce all to buy this kind. The glasses are so much prettier and easier to handle and to drink from.

Yours cordially,

(Signed) Bernard P. Smith.

Copy of Letter received from Rev. C. A. Clark, Seoul, Korea, Japan.

March, 11, 1918.

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Brighton, Ontario.
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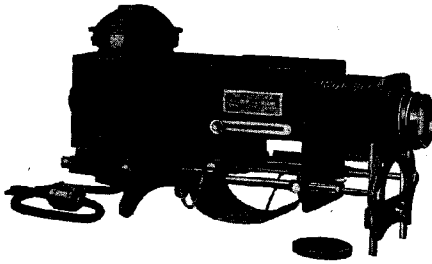
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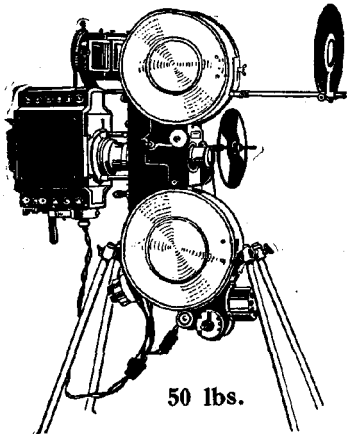
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About one hundred and thirty churches and other parish buildings were ruined—by fire, bombardment, pillage and wanton destruction. Twenty-eight pastors' homes were destroyed. The losses among the Protestant congregations were often enormous. In many churches forty to sixty men never returned. In addition, these people in the path of the fighting were of course scattered, and their churches were entirely crippled. For these reasons it is estimated that at least two hundred churches have been closed, awaiting repair, rebuilding, the finding of a pastor, or the return of the people.

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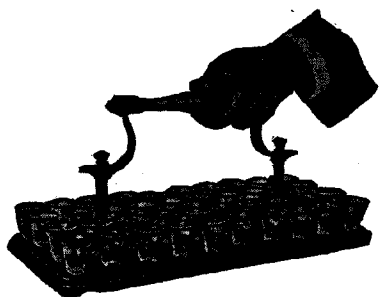
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There is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. The Christian examines himself and looks forward to the sacrament of communion as a season of blessing. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?

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It is now generally recognized that the Sanitary individual cup increases the attendance because it removes all fear of uncleanness, and promotes a deeper reverence in the communicant. The Sanitary Communion Outfit Company offer an improved and satisfactory outfit throughout, including the highly polished beautiful mahogany tray here shown. This tray eliminates all noise, is lighter and more easily handled than others and is more in keeping with the furniture of the church than a tray of any other material.

Make your communion service all that it should be; send for free booklet and catalogue (with quotations).

NOTE—In many States the law now forbids the use of the single cup at the communion service. It should not be necessary to await this in your own locality. The old style is unclean and unsanitary. Many thoroughly good Christians have refrained from partaking of communion for this very reason. If you have not yet adopted the modern, sanitary communion cup, let this be one of your first forward steps in 1920.

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