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**THE AMERICAN BAPTIST HOME MISSION SOCIETY**

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### PERSONALS

DR. ROBERT E. SPEER, Rev. Hugh J. Kerr, D.D., Shadyside Church, Pittsburgh, Mrs. Charles K. Roys and Miss Gertrude Schultz, plan to visit China this autumn at the request of the Presbyterian China Council. Visits will also be made by one or more of the party to Japan, Korea, Siam and the Philippines. \* \* \*

DR. WILLIAM I. CHAMBERLAIN, Secretary of the Foreign Mission Board of the Reformed Church in America, is leaving July third to attend the meeting of the Committee of the International Missionary Council to be held in Rattik, Sweden, July 17th to 24th. \* \* \*

REV. E. C. CRONK, D.D., secretary of the Laymen's Missionary Movement of the United Lutheran Church, has been appointed secretary of the Eastern Division of the Evangelical Lutheran Orient Mission Society which conducts work in Persia and Kurdistan. \* \* \*

MRS. FRANKLIN WARNER, President of the Woman's Board of Missions of the Congregational Church, is also to serve as Associate Secretary of the reorganized American Board in charge of educational and promotional work. \* \* \*

MRS. ANNA R. ATWATER has recently resigned her office as vice-president of the United Christian Missionary Society (Disciples) of St. Louis.

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MISS ELLA D. MACLAURIN, Executive Secretary of the Federation of Woman's Boards of Foreign Missions, sailed for Europe on June 22d for two months' study of conditions in France, England, Germany, and Austria. \* \* \*

DR. W. W. PEET, so long the leading missionary statesman in Constantinople, has been made "Ambassador of Good Will" by the Federal Council of Churches of Christ in America to the Christian Churches in the Near East. \* \* \*

### OBITUARY

MRS. MARGARET R. TROWBRIDGE, widow of the founder and first president of Central Turkey College, and daughter of Elias Riggs, D.D., LL.D., the famous missionary linguist and translator of Constantinople, died in Aleppo, Syria, January 25th in her eighty-fifth year. She had spent fifty-eight years in active missionary service and three of her children are now missionaries. \* \* \*

MRS. ARTHUR H. SMITH, who, with her distinguished husband, had spent fifty-three years in the service of the American Board in North China, died in Tungshien January 28th, in her seventy-eighth year. \* \* \*

DAN CRAWFORD, the famous missionary to Central Africa for nearly half a century, died in Elizabethtown, Belgian Congo, on June 3d.

# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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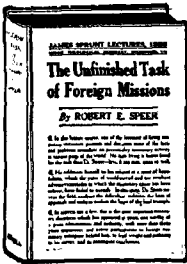
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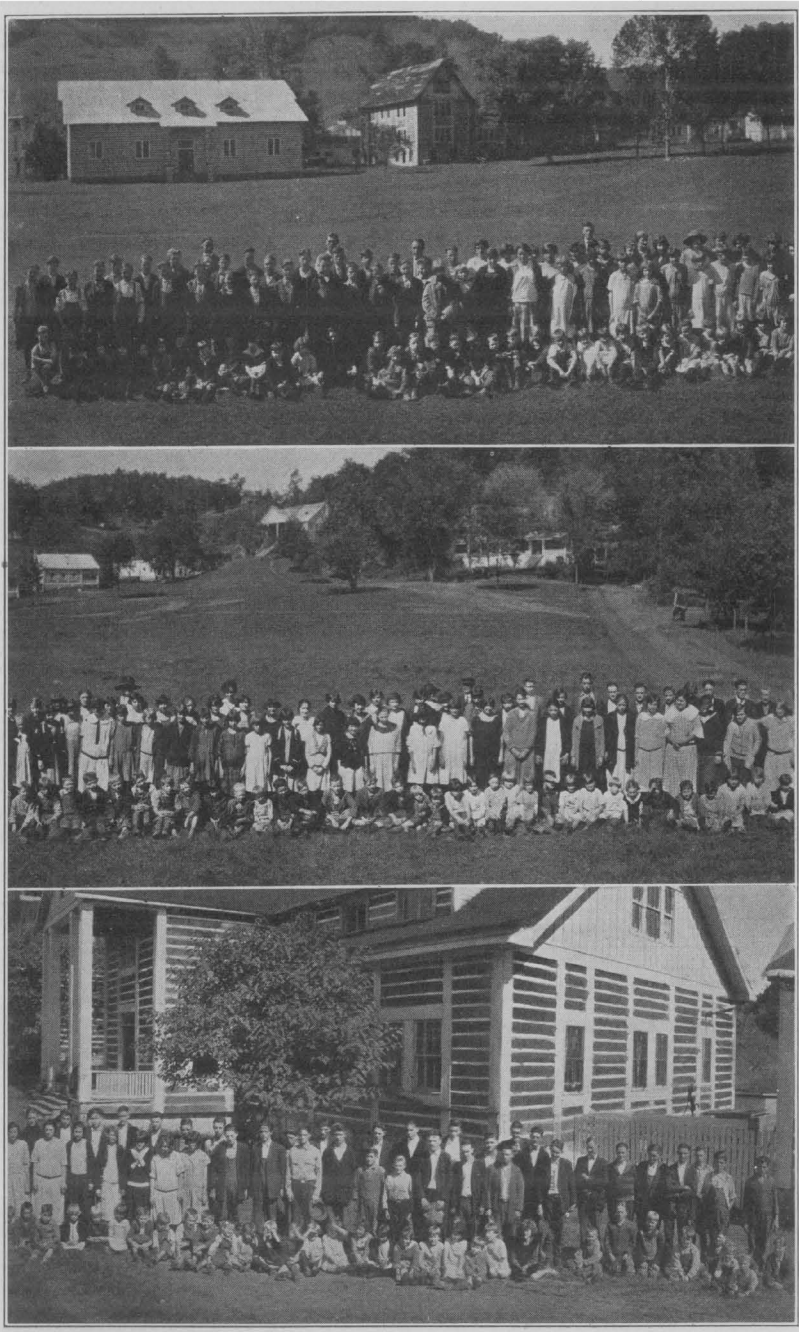
Dr. Stewart during his quarter of a century in China has studied systematically. If you would know the real China as revealed in her thought life, then read this comprehensive review of her present-day system. \$2.50.

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MEMBERS OF THE MOUNTAIN PARISH AT BUCKHORN, KENTUCKY  
(See page 589)



# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
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SEVEN

## THE CHURCH IN THE COUNTRY

MANY people today are inclined to confuse bigness with greatness, to think that stentorian tones indicate an important utterance, to conclude that the larger and more flaring the electrical sign, the more valuable is the merchandise it advertises. In the same way, some believe that the power of a church is indicated by the size of its membership, that the importance of a community is proportionate to its population and that effectiveness depends on organization. Size is a factor in greatness—other things being equal—and numbers do count in the Church and in the Kingdom of God as truly as in earthly warfare and in politics. But the most intensively powerful factors in God's universe are not necessarily the most extensive, or the most easily recognized. A microbe that can not be perceived by the senses may defy and bring to naught the strength of a giant; a small electric wire may carry light and power to operate a huge factory.

The importance of a parish is not dependent on its size; a preacher is not powerful in proportion to the length of his life, the amount of his salary or the advertising space devoted to him in the press; the vitality of a church cannot be judged chiefly by the number of its members, the cost of its structure or the completeness of its organization.

The small church in the rural community, the topic for this year's home mission study course, is of tremendous importance, not only to the individuals in the community but to the nation at large. The country is a feeder of the city and the vigor of city life depends largely on the quality of blood flowing into it from the country. Some of the greatest forces for good (like Abraham Lincoln) and for evil (like Joseph Smith, the Mormon) have come from rural districts. While the results of rural church work are frequently inconspicuous or discouraging, the importance of such work is increasingly recog-

nized. There is all the more reason, therefore, for avoiding any course that saps the life of these small churches—through rivalry, through stressing non-essentials or through failure to keep in contact with the Source of all Power. After all, the real secret of life and of effective service is the same for country and for city.

Today the country parish is being restudied and reappraised as to its real needs, its resources, its importance and its program of life and service. While streams of country youth flow into the cities and supply fresh blood to colleges, a counter stream of business and professional men and women of mature age is flowing back into rural districts—occupying farms, estates and suburban homes. This transfer makes a complicated problem of financing, supplying leaders and maintaining a constructive program.

The articles by specialists in this and in subsequent issues of the *REVIEW* deal with many phases of this problem: the changes that have taken place in the last quarter of a century, the characteristics of a successful rural pastor, the type of country church that has proved most efficient; the neglected rural populations of today, the religious educational problem in the country, and the real job of the rural church. The books and articles on this subject are worthy of study and the way this problem is dealt with today will largely determine the character of the individual, the Church and the nation tomorrow.

### THE COMPLEX TASK IN AMERICA

THE immensity and complexity of the undertaking to reach all classes in America is revealed in the different nationalities one meets in the narrow circle of his daily round.

A Rumanian takes the ashes from the cellar of his home and a Pole whitewashes its walls. A Hollander prunes the vines or works in the garden; a German plumber comes to stop a leak and his helper is a Dane. The man who mends his rugs is a Syrian, the cook is a Swede and the waitress a Norwegian. His wife's seamstress is a Belgian and the man painting the fence is a Swiss. A Chinaman does his laundry, a Russian is his tailor; his groceries come from a Welshman, meat from a Scotchman, fish from a Frenchman and vegetables from an Italian. The policeman who patrols his street is Irish, the milkman is a Lapp and his cobbler is a Hungarian; the bell-boy in the hotel where he spends a night is a Filipino and among the waiters are Slovaks, Greeks, and Serbians. He takes his lunch in a Turkish restaurant where he meets a college classmate who is a Bulgarian, with a friend who is a Montenegrin. The Austrian Consul lives in the house opposite. In the Men's Bible Class that he attends are a Cuban Protestant, a Mexican, a Brazilian, a Lithuanian, a Peruvian and a Haitian, while a Japanese merchant and his family attend services in the church of which the sexton is

a Portuguese. The janitor of his office building is a Canadian. The man who washes his office windows is a Spaniard, and his scrub woman is an Austrian. In an early morning train, among twenty-eight passengers in the car, four are reading German papers, twelve Jewish, six Italian, and the only American-born man in the car beside himself is a Negro.

Verily, the task of interpreting the Gospel of Christ to the mixed multitudes in America is not an easy one.

### HUMAN IMPORTS AND SPIRITUAL EXPORTS

**A**MERICA'S greatest imports are not the material riches from other lands but they are the human raw material that comes to our shores. The diseased and tainted are supposed to be excluded at the ports of entry while the residue is fashioned into useful and beautiful citizenship in American schools and churches.

America's greatest exports are not her grain and manufactures, but they are the ripened spiritual products—men and women transformed by education and freedom and transfigured by the Gospel of Christ. These redeemed and transformed souls carry America's best business methods, ideals of liberty, equality, fraternity, neighborliness, community spirit, initiative, brotherhood; they carry the Christian evangel and the best methods for taking Christ and for expressing Christian service to all the nations of the world. East, west, north and south, American men and women trained in Christian churches are scattered over the world as the living seed of the Kingdom of God. The Gospel of Christ alone can save men from their sins and can give to them the individual, social, national and international salvation that all need—without distinction as to race, nationality or social position.

### THE PRESENT-DAY MISSIONARY MOTIVE

**H**AS ANY radical and important change taken place in the motive that leads young men and young women to offer themselves for missionary work in non-Christian lands? Ninety-two of these young volunteers have recently been accepted and assigned to their fields by the Presbyterian Board of Foreign Missions. Others are going out under the Baptist, Congregational, Disciples, Protestant Episcopal, Methodist Episcopal, Lutheran, Reformed and other Boards. They have heard the call to leave home and kindred and to go to these other lands. What has been the motive that has led them to respond "Here am I, send me"?

There are those who would have us believe that not only religious ideas are changing but that the very foundation of religion is changing. They say that the original motive for religious worship and obedience was fear, as it is today with African spirit worshippers. Gradually, they tell us, there developed the idea of loyalty to

tribal or national gods, as with the followers of Shinto. Another step is shown in the desire for religious world conquest, exemplified in Buddhism, Islam and Christianity. The personal motive may be merit-seeking, love of conquest or fanatical faith. Such conceptions, we are told, have led to foreign missions.

Does this explain the Christian religion or the motive that leads Christians to proclaim the teachings of Christ?

Such was the central theme discussed at the annual week-end conference of the International Missionary Union, held in New York City (April 30th to May 1st). Nearly one hundred missionaries on furlough and former missionaries came together, representing twelve fields and over twenty mission boards. They discussed the questions "What change has taken place in the missionary motive?" "What is the Gospel today?" and "How should the Christian message be adjusted because of national judgments and attitudes?"

The missionaries recognized that the modern missionary motive is more complex than formerly. Today many Christians not only feel the urge to go out to other lands because of their faith in Christ as the Son of God and the Revealer of the Way of Eternal Life, but they go because they know the ignorance that exists concerning the highest ideals of the life that now is. They go out hoping, by personal contact, understanding and influence, to help promote world peace, interracial brotherhood, social and industrial betterment and intellectual advancement.

There is no question but that with many the missionary motive has changed from that emphasized in the New Testament. Some missionary speakers lay such stress on the need to promote brotherhood, or industrial betterment, on the sympathetic study of other religions, and on the benefits of modern education, that students are led to volunteer from no higher motives than those that might lead them to go out as agents for modern machinery or prepared food or in the interest of politics, science or social service.

From a humanitarian standpoint, there are many good motives that might lead one to become a foreign missionary. None of these are adequate when we consider the difficulties and the issues involved. From a Christian viewpoint, however much one may be impelled by a desire to help his fellowmen to better their ideals and environment, the supreme missionary motive must be loyalty to Jesus Christ as Divine Lord and Saviour, a sense of the need of men for a way out of failure and sin and a conviction that He alone shows the Way of Life, here and hereafter. Most of the outgoing missionaries are actuated by such loyalty to Christ and by the desire to present Him to those who do not know Him, but they need, also, to be thoroughly grounded in faith and knowledge, and able to give the reasons for their conviction that the Gospel of Christ is the power of God unto salvation to everyone who believes on Him.

# The Soil and the Spiritual Life

BY REV. JOHN SCOTT KING, LITTLE BRITAIN, NEW YORK

FROM the mythologies of ancient peoples and from the folklore of those not so ancient we seem safe in assuming that a spiritual contact existed between nature and man through long periods of his development. Field, forest and mountain were believed to be alive with unseen beings whose good or ill will was potent. In many of the Psalms and Old Testament prophecies these ideas are lifted into an everyday experience of God who is not very far from any one of us. If the starry silences of Oriental deserts impressed men with ideas about Him who inhabits eternity, the lowing herds on succulent hillsides and the teeming vegetation in fertile valleys impressed men with ideas of God's closeness, and of His thoughtfulness for the lives of beast and man.

When Lot pitched his tent toward the city of Sodom, the deterioration of Lot began. Somewhat like Lot's story has been the taking from rural life of a spirituality which seemingly and atavistically ought to have been permanent. The glare of city life, which is sulphurous at times, has blinded the eyes of many who have found pleasure and comfort in the open country. The material conveniences and exciting pleasures of a city make strong appeal to thoughtless minds and weary bodies. There is a kind of intoxication in the whirl and rush of the city. Discontent soon overtakes country life by comparison. The city has no clear message for the deeper longings of life. Having eyes and seeing not and having ears and hearing not the realities of the country near him, the countryman, whose tent is pitched cityward, grows blind and deaf to the intimations of immortality surrounding him.

The economic struggle in agriculture, which tends toward co-operative enterprise, has created a class spirit against present business conditions. A sense of injustice in the scheme of things prevails. Unconsciously an inferiority complex develops. Even in the co-operatives suspicion and envy arise. Some will not enter the co-operative attempts to better conditions. Division, where solidarity is necessary, grows. Where good will among independent conditions obtained, ill will obtains in cooperative conditions. If in it all one becomes soured and discouraged then there is an inclination to an independency which is atheistic in thought and antisocial in habit. "He that loveth not knoweth not God."

The unconscious struggle going on between cultures tends to blunt spiritual tendencies. The necessary neighborliness of the rural dweller makes the cultural question more serious in the country than in the city where racial groups can keep together. The Slavic, Latin,

Teutonic and Anglo-Saxon stocks all have their own peculiar mode of thought and reason and of conduct, religious and moral. Alone each might carry on to perfectness, but each is affected by the other so that there arises a hybrid culture which lacks the basic beauty and zest of any of them. The mystical Slav, the reverential Latin, the God-militant Teuton and the God-law Anglo-Saxon mingled together in their absolute integrities would make for the final man, but alas, they mingle together in their worn off or lost integrities and the composite tends to produce the poorest of each.

The old idea of land tenure is passing away under the assault of the land speculator. Farms are less held for their ancestral meaning than for a high price. The hold is tenuous. Instead of inherited acres representing a great love and devotion on the part of pioneers who cleared forests, blasted out rocks and underdrained meadows, they merely stand for the highest price to be obtained from a buying public. The tent is pitched toward Sodom.

Some or all of these things may be but transitory conditions. However they are very real while they last and very damaging to that spiritual contact which man should get out of God's creations.

The open country must still have messages for the souls of men, and the souls of men must still be capable of hearing them. The great religions of the world had their birthplaces in the open country. The great poets have found their virile messages out of forest and mountain, singing bird and bursting bud. Jesus based His approach to man's sleeping soul upon pictures of falling sparrows, blossoming meadows, sun-caressed and rain-kissed fields in which men sowed and from which they reaped. An ancestral hall is the figure of a loving Father whose son returns from the feeding of swine. The gospels of Jesus have hallowed in a peculiar way the soil.

Nor will we believe that men's souls are dead to the messages of the open country. They are only dormant. A plowing of the environment with a new economic policy toward agriculture may loosen up the soil around the sleeping seed. A rain of sympathy on the part of urban business and culture, shown in respect for rural labor as as high as any trade or even profession, may cause the seed to swell. But most of all we must believe that prophets whose hearts are full of love for the country and its people will do most in stirring into life the sleeping good. There still linger traces of the older order of things. The country is not all sordid, nor all animal as in Zola's *La Terre*. A crude righteousness, crude senses of justice, crude longings for beauty and culture abound everywhere in the country. Timid and unspoken may be these virtues, but they exist and only await some clarion voice to cause them to put their grave clothes aside and come forth. Brotherliness is just around the corner in most lives awaiting the temptation to come out in front.

Religion is not very deeply buried in any man, especially not in the ones we call foreigners, were we to get down to it with a loving not prying cordiality.

Because the rural dweller is by necessity an individualist, the only approach to him is individual. The weakness of much Christian work in country places lies in the lack of individual approach in sympathetic neighborliness. Pastoral work, not only by minister but by layman also, with a pastoral knowledge of the one pastored is the Church's hope of holding the country and of bringing it back to its prophetic place amid the material tendencies of urban life which is fast becoming major in our civilization. To interpret the speech of the country side as did our Lord, to make men feel the nearness of God as did He, will require perhaps abnegation and surrender of what seems more worthwhile. Abraham left Ur of Chaldea. Lot pitched his tent toward Sodom. There is a wide difference in what an Israelite and the Ammonite and Moabite connote to the world by way of religion, law and morality.

#### CHRISTIAN STEWARDSHIP SENTIMENTS

**T**O HAVE is to owe—not to own.

When a man acquires riches, God gets a partner or the man loses his soul.

“I will place no value on anything I have except in its relation to the Kingdom of Christ.”

A wise man will not hesitate to give away what he cannot keep, obtaining thereby riches that he will never lose.

Systematic earning makes an industrious man; wise spending a well-furnished man; thoughtful saving a prepared man; conscientious giving a blessed man.

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The Kingdom of God can never be established merely by the raising and expending of money, but money is greatly needed for its world-wide extension.

Stewardship puts the Golden Rule into business in place of the Rule of Gold.

Jesus Christ teaches that a man's attitude toward God and His Kingdom is revealed by his attitude to the property committed to his trust.

## A Christian Program for a Rural Church

BY PROF. RALPH A. FELTON IN "OUR TEMPLED HILLS"

1. Help to strengthen family ties in the midst of all the present-day forces that tend to tear them apart. Stress the sacredness of family life.

2. Keep the children as the center of the home and community life, thus using the stones to build parish houses, in place of reformatories; using the rope to construct playground swings, instead of for hanging people; giving at least as much space to parks as to cemeteries; having school-houses as fine as barns; providing as much furniture for the children as for guests; giving as much time for the bedtime story-hour as for the radio and the newspaper.

3. Emphasize both bodily health and spiritual holiness, both sanitation and saintliness, before Him who tells us that we are the temples of the living God!

4. Put more emphasis upon true worship, but also recognize the fact that religious obligation is not exhausted by going to church; neither is the church's task completed by simply persuading people to come to meetings.

5. Develop a Christian atmosphere in which a clean and wholesome social life can be lived in this day when commercial agencies are bidding for the control of all recreation.

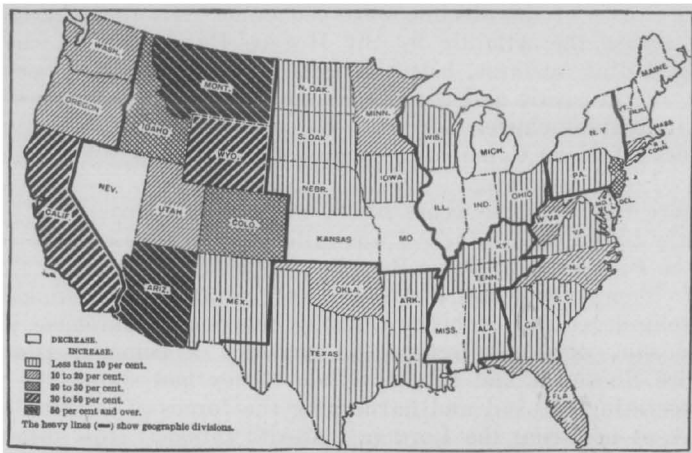
6. Christianize all relationships in such a way that, as we are drawn closer together by improved methods of communication and by cooperative economic agencies, we may build that world-wide brotherhood that has been talked about for so long.

7. Help make this earth beautiful which God has made holy, and conserve its fertility as well as its beauty for future generations.

8. Teach respect for law. Look upon government and laws as the best judgment of the best people, and develop the individual conscience to obey and to enforce the law.

9. Put the spirit of Christ into everyday life, so large a portion of which consists in earning a living; placing service above profits, ideals above dividends, and human relationships above material wealth.





PERCENTAGE OF INCREASE IN POPULATION OF TERRITORY RURAL IN 1920,  
BY STATES: 1910-1920

## Changes in Rural Life in the Past Twenty-Five Years

BY REV. WARREN H. WILSON, D.D., NEW YORK

Director of Town and Country Department, Board of National Missions,  
Presbyterian Church, U. S. A.

**R**URAL life had its crises in the years near to 1870, when the great migration to new land began; in 1890 when, the new land being all settled, we began to exploit the settled acres; in 1910 when the Country Commission aroused the world, and in 1920 when world forces took possession of farm and village life. Between the changes of fifty-five years past and those of twenty-five years past is this difference: the earlier were American and continental; the later are international and world-wide. This paper has to do with processes in which the American countrymen have a share in the same experience of all lands.

At the beginning of the twentieth century we were made aware of what we called "rural decadence." The terms "hill towns" of New England, "paganism," "abandoned churches" were on the lips of church leaders. They appeared with increasing frequency in serious prints. Religious people were troubled over the decline of the country church, but they did not know its meaning. Every religious society that had rural congregations had the experience of closing some of them, avoiding as long as possible the recognition that many others were practically dead. In 1909 Theodore Roosevelt proclaimed by means of a famous "Report on Country Life"

that the causes of this decline were economic. His formula, transported across the Atlantic by Sir Horace Plunkett, was "better farming, better business, better living." This connection between the life of the spirit and the toil of the hands had been known to many individual church workers, but was not proclaimed until Roosevelt's famous Commission cleared the atmosphere and opened a vista of understanding.

There followed five years of "Conservation Movements" and "Country Life Movements." I was called at that time into the service of the Presbyterian Home Board as Superintendent of the Country Life Department, and it was my duty to attend conferences in which religion, education, better farming, cooperative purchase, process and sale, were all discussed as parts of a common process. Theodore Roosevelt and Liberty Hyde Bailey had shown the way to consecrating the soil and harnessing the forces of religion with the task of honoring the Lord in material things. How different that time with its high hopes and its recognition of the spiritual value of material things, from the present in which farmers are demanding better economic conditions without regard to the spiritual use, which we then hoped would follow from the improvement of the industry!

In this quarter century we have seen a great socializing of morals, of health and education. The Prohibition Movement is the highest expression of a moral standard put into a social propaganda. It may have run away from its original idea, as some believe it has, in its legal forms, but at the beginning it was a movement for individual abstinence from intoxicating liquor. Among farmers it became a social movement for the community in the interest of temperance. It is originally an agrarian reform. Somewhat more slowly and by the same path has come the transformation of bedside health service into public health nursing in the community.

At the beginning of this century education was content with the little red schoolhouse. Now country people are generally converted to a socialized form of education either in the consolidated school or in intelligent, skilled supervision of schools. The agrarian advance has changed the farmers' desire to be taught only what their fathers learned into an eagerness for teaching in agriculture and home economics as well. While there are some objectors and some states are reluctant, yet the extension of social education among villagers and country people is natural, and like other changes of this period it follows international experience.

But the most striking change in rural life is the nationalization of agriculture. It began, I suppose, in the earlier period when the Department of Agriculture was formed and the colleges of agriculture and mechanic arts in every state were launched about sixty years ago. But in this quarter century of world influence we are

confronted with problems our fathers did not know. The boll weevil taught us to employ the county agent. Seaman Knapp, sent into the South by the Secretary of Agriculture to combat this pest, devised a series of demonstration farms supervised by the county agent. In the Administration of Woodrow Wilson during the war this system was made national. The Farm Bureau grew up around the county agent's office at the county seat, and now we have agriculture pivoted upon the action of the National Government. We have the Farm Bloc in Washington and many state capitals. Farmers are demanding that the Government help the industry which twenty-five years ago regarded itself as the one independent occupation in the world.

Corresponding to this change is the denominational care of the country church. All Protestant communions before that time had what the Presbyterians call "presbyterial administration." Even the Methodists care for their weaker country churches through the conference. With the Roosevelt Country Life Commission Report in 1909 a new era began and now at least ten of the greater communions, including the Roman Catholic, have Departments of the Country Church, usually under their Board of Home Missions, which endeavor to use national resources and national experience in the interest of the local country congregation. In doing so they seek for international models and assemble the wisdom of centuries and of other lands as best they may to help the country church. Already the American experience is used in China and India, and the community church, as well as the "demonstration parish," is studied and imitated by missionaries. Evidently this religious movement which seemed national is in reality international.

One may well contrast the rural life of 1925 with that of 1900. Today country people are concerned with collective action in their farming and in their industry. They have heard of agricultural cooperation in Germany and consumers' cooperation in England. Cooperation has a definite meaning to farmers. The word refers to a mode of collective borrowing of money, collective processing of meat or milk, collective breeding of cattle, collective selling of farm products, and collective purchase of the goods farmers and villagers want. In 1910 farmers and residents in small towns were engaged in individual struggle, under low prices, for survival. In 1925-1926 country people are cooperating, in a time of high prices, for survival, with even more alarm in their expressions.

Another strong contrast between the extremes of this quarter century is expressed in urbanization. Villages and dwellers of the open country are getting hold of comforts and conveniences which are bought, not hand-made. It would seem that a good angel had looked upon the bleak slavery of farmers in the former century and planned for them enjoyment as well as release; for the automobile,



COMING TO CHURCH BY CARRIAGES AND ON FOOT IN TEXAS

the telephone, the radio, and in the background the rural free delivery of mail, are devices that seem to be suited to the need of the farm family living upon their lonely acres. These devices, which were at first reluctantly used by farmers, though that reluctance has diminished with each successive year, have completely changed the social process of the farm house. Every day letters come and the paper comes to the door; every hour the telephone jingles with news of the neighborhood and reliable information of the markets. Every evening the radio sounds from its corner and every Sunday it preaches; while the automobile stands crouched in the barn or the garage ready for a dash to the nearest or the farthest point, in less time than it used to take to put a bridle on the farmer's mare. It would seem that these changes would make the country so attractive that half the city people would move out there to live, but in fact they have simply stirred the mixture of country life more vigorously; or to change the figure, they have speeded up the separator by which the cream and the milk are separated. The selection of those who live in the country and those who are impelled to leave the country is hastened by these wonderful facilities.

The social facilities are not the only ones given the farmer and the villager. New tools have come for his trade and new devices to save the steps of his burdened wife in the kitchen. The tractor is the rival of the horse, which the automobile has driven from the public roads. Many devices for doing the labor of the farm have come with it. But better still are the manifold facilities for making the house attractive within and the labor of the kitchen easier. Some of them are intended for health improvement but others have to do with the heating and lighting of the house. The old-fashioned farm of our grandfather's was self-sustaining in that it produced what

it consumed: but the modern farm, equally prosperous, is self-sufficient as an electric plant, as a heating plant, as a unit of dairying or of canning fruits; though it is by this fact all the more dependent upon the manufacturer and the salesman.

Twenty-five years ago the farmer took pride in the skill of his hands to provide for his wants. He did not think of himself at that time except as an independent producer. But now the farmer is a consumer and he knows it. Therefore, he is concerned about his income. Even in India and China and Africa the quest of the dollar, the rupee and the shilling, is molding rural life. Reports from missionaries and travelers tell of the modification of village and family life for the purpose of making money, and the invasion of those lands by European and American goods that must be bought with cash. The studies made in Cornell University upon the problem of the income of the farmer, which resulted in the new word "labor income" with its peculiar meaning, have been memorable. We used to think about farm profits in a vague way. Since 1911 we have had a measurement of the pay a farmer gets for labor and management. This measure is used in China and India as well as in Montana.

Another striking change in the quarter century is the accelerated selection of those who may dwell in the country by reason of intensified industry. Farm life and village life are now thoroughly industrialized. Generally speaking, none dwell in the country except those who can give an industrial reason for living there. The surplus of our populations is in our cities, with few exceptional areas. During the period following the war, immigrants have been drastically excluded from this country and the industries to which they were accustomed to attach themselves in the manufacturing centers have raised their wages, thus calling in many men and some women and children from the farms. By this the one-time exodus from the country has become a lamentable procession, and the announcements



COMING TO CHURCH BY AUTOMOBILE IN TEXAS

of the Department of Agriculture, concerning especially the great industrial states east of Chicago and north of Washington, have tended greatly to discourage the people of the country and to give the impression that farm industry is a failure.

Another rural change in the spirit of recent years has been caused by the extended propaganda on behalf of moral reform, as on behalf of prohibition and of those domestic moralities which are exalted by the Ku Klux Klan, and in the interest of the so-called Nordic stock. Whatever the cause of these agitations they have greatly disturbed country people. It may be that they are part of a racial discussion in which we are at the beginning. Their effects are already written in legislation and recorded in a complete change of the atmosphere and tone of rural communities in such states as Indiana and Texas. Every one who knows these states appreciates that the old days of friendly, easy intercourse have gone and a new time with strong aversions or conflicts and not a little fear has arrived. The future is obscured for thoughtful people in these small towns, which are farming centers, and the present is not as agreeable as the past.

The bitter cup of disillusionment, too, has been put to our lips by the writers of the time. Until the past decade we were able to idealize the people that live in the country. We had fears and we were challenged to remedy abuses but we did not doubt the goodness of the structure and the beauty of the ideals of the village and the farm until "Main Street" was written and "Teefallow." These books and others like them slashed the portrait of our ancestors with a ruthless dagger and robbed those who love the country of their pride in the life of small communities. That they told truth is evidenced by the wide reading they had among country people themselves, but they have left us without the ideals in which we clothed the farmer and the mountaineer.

Last of all, in the quarter century has come the proclamation of the city supremacy. In the Census of 1920 the city crossed the line for the first time ahead of the country. Fifty-one per cent of our people were found to live on the city side of that arbitrary line of 2500 population and less. The newspapers and those who read them are all convinced that America has become an urban order of life and say it daily. Strange to say, at this very time, owing to other causes, notably the sales program in the interest of the automobile and the radio, people are moving out of the city into the open country. Families are touring out into the country and the residential section of the bigger cities is forever being pushed farther and farther from the city hall.

It would be in vain to close this brief recital with any indication of finality, but it may be worth saying that the changes of the past twenty-five years are generally superficial. No change has come in

the source of our food, cotton, wool, lumber, ores and petroleum. To produce these, people live in the country. So long as we have to tend dairy cows in order to get milk and cream, which are necessities of life, and so long as we have to plant and reap wheat in order to make bread; so long as we must have petroleum to lubricate the machines of the world, we will have people living in the small communities. The changes of the past twenty-five years are striking and picturesque indeed, but the family farm is still the unit of agriculture, the greatest industry of them all, in which is engaged sixty per cent of the rural population. This is the largest population engaged in any single industry in any part of the world under like conditions of comfort and prosperity.

#### THE CHURCH IN THE CHANGING COUNTRY

Times in the country have changed. Instead of lamenting "the good old days," it were better to try to keep the rural church up-to-date. Improved farm machinery means that fewer people are needed in the country; therefore, fewer people are left to support the rural church; therefore, small churches should be consolidated. Automobiles and good roads have enlarged the rural neighborhood, making it possible for scattered farm people to attend strong central churches. The little rural neighborhood unit has largely given place to the country unit for agricultural organizations. The small neighborhood church must likewise be enlarged, both geographically and in its program of activities. The consolidation of rural schools is paving the way for a consolidation of rural churches.

The radio, like the telephone and the rural free delivery, has decreased isolation and puts farmers in touch with world movements.

Religion in the country must be adapted to the needs of this new rural life and must give the farmer a wider horizon.

R. F.

### Changes in Rural Standards of Living

BY PROF. RALPH A. FELTON, ITHACA, NEW YORK

THE changes that have taken place in rural life are revealed by a study of the cost of living of two families. The first entries are those of the father who kept strict account of his expenditures; and the second, those of his son who, forty-five years later, kept an equally strict account. Both father and son lived on the same farm, and in each family there were three adults and three children. They illustrate the difference in the standard of living today on American farms from that which prevailed forty-five years ago.

FATHER'S EXPENSES, 1880		SON'S EXPENSES, 1924	
\$1.73	Light, including up-keep	\$99.00	
52.00	Food	447.73	
93.68	Clothing	280.15	
61.81	Three children	411.43	
72.20	Church	95.07	
6.40	Doctor and medicine	167.30	
2.50	Papers and books	161.70	
.00	Trips and vacations	22.26	
.00	Amusements	27.65	
14.96	General operation (coal, gasoline, auto, labor)	691.65	
16.17	Miscellaneous	159.82	
<b>\$321.45</b>		<b>\$2,563.76</b>	

—From "Our Templed Hills."

# The Gospel and the Soil

BY THE REV. A. B. PARSON, NEW YORK CITY  
Assistant Foreign Secretary, Protestant Episcopal Church

CHRISTIAN forces at work in many lands have in one respect been neglecting the majority of the human race. We have forgotten that the masses live as tillers of the soil and cannot understand the refinements of an urban evangel, a message that seldom carries outside of the bounds of city life. A distinctly new note is being sounded to preach the Kingdom of God in the great rural regions of the earth. "If the world is to be Christian," says Dr. Thomas Jesse Jones, "then Christianity must broaden its conception of mission possibilities."

Our attack on the evils of the world has too often centered on *individuals in cities* and we have offered a Gospel powerful and transforming so far as it went. We built schools and hospitals by the side of churches and magnificently the enterprise has gone forward—*except* in the great, cleared spaces where the world's farmers care for the world's needs. There we did not go, because for the most part the missionary enterprise was born among literary folk, the product of refinement in city and college.

This expanding world movement has yet to learn the Gospel of the soil: that God's purpose must surely be to redeem the basis of all existence, which is the agricultural ground work of our world economic life. A great proportion of the earth-family live in the country and their viewpoint is determined by the conditions of rural life. *A place must be claimed for rural missions in the programs of all mission boards.* The work of any communion will be incomplete if it evangelizes, educates, does medical and other social work, but omits agricultural missions.

Consider some of the confessions of missionary leaders.

In India much of the unrest is said to be due to the fact that schools have too exclusively prepared young Indians for literary and clerical occupations to the neglect of the activities that are more fundamental in the life of their millions near to the soil, since 90% of the people live in some 700,000 villages.

A leader in China writes: "Our education as at present conducted is of an exclusively literary type and seems to me to foster in the pupils an exaggerated idea of the excellence of books . . . ." And yet China is the center of that bursting Far East wherein one half of the world's population lives; and four fifths of these live on the land and secure their living from the land.

The African Educational Commissions\* found that though the

\*See reports "Education in Africa," and "Education in East Africa." Phelps-Stokes Fund, 101 Park Ave., New York.



work of missions has had profound effects on the general life of the continent, "we have contributed only a small beginning toward the training that is required to prepare the native to make effective use of the soil."

Benjamin H. Hunnicutt, of Lavras, Brazil, the first agricultural missionary (and yet appointed as late as 1907), says: "Agricultural missions are still in their infancy, and their status with the boards at home, the missions on the field, policies of development, and work are all matters of very grave study."

#### THE INTERNATIONAL ASSOCIATION OF AGRICULTURAL MISSIONS

This group seeks to keep before mission boards the serious import of our still incomplete world missionary enterprise. Its purpose is to associate all those interested in agricultural and rural missions throughout the world for the development and exchange of ideas in order to improve agriculture and create a rural Christian civilization.

The Association's outlook on rural life includes all organized efforts for economic, social and religious development such as: increased production per acre and per capita, conservation of natural resources, good roads, cooperative markets, community centers, recreation, household arts and economy, public health service, improved churches and schools.

The Association was organized on January 1st, 1920, by missionaries and others interested in agricultural development at home and abroad. Twenty-five mission boards and other agencies are represented on the Executive Committee of the Association. Important investigations are being made by five committees as follows:

Methods in Agricultural Missions at Home and Abroad.

The Agricultural Community at Home and Abroad.

Cooperative Organization of Agriculture.

Women and the Family in Rural Life.

The Rural Message and the Students of America.

The year past has been notable for two important conferences: the first (the fifth annual meeting) in New York in December and the second a regional conference in April at the School of Agriculture, Ohio State University, Columbus, Ohio.

#### EXAMPLES OF AGRICULTURAL WORK

In present-day annals of mission lands no projects carry more weight than that of the quiet work of the American Presbyterian mission at Moga, Punjab. Rev. W. J. McKee and his associates are heeding the saying of the Governor of India's United Provinces that "India must prepare for the rule of her masters—the farmers!" Mr. McKee emphasizes the village as the unit of work and the children are trained to meet all the conditions of their lives. Chief

among the things that are taught is gardening. Each child is given a plot of ground which he learns to cultivate. This agricultural work is simple, but in view of the fact that millions in India must work on small plots, the effect will be far reaching. Group living and mutual aid are values that Christian teaching can add to Indian life.

China, similarly, presents the village as the unit of the community. The leaders of the New China are thinking seriously and constructively about rural China. This transformation of a people in a few years is bringing baffling complexities and underneath all questions is the agricultural. President Kenyon L. Butterfield says:

Half of the world's population lives in the Far East. Four fifths of these eight hundred million human beings live on the land and secure their living directly from the land. In these two facts lies the significance of the Far East in the problem of agriculture viewed as a world question. The process of industrializing the Far East is well begun though by no means half done. Now industrialization means urbanization and both together mean new drafts upon agriculture. More mouths to feed, fewer hands to produce food, higher standards of urban living, will once again crowd the soil of the Far East to its fullest possibilities. It is not alone food that is wanted in the Far East. This region is especially adapted to certain raw materials for manufacture that are in constant and growing demand. Silk and cotton are the most important of these; but beans and other plants are also important, being wanted in rapidly increasing amounts for their oils and similar extracts. A long list of these products can even now be made and will be increased as transportation becomes easier. It follows therefore that the world interest in Far Eastern Agriculture is two-fold; first, the capacity of the region to feed half the world's people—its own half—the half which will soon be two thirds; and, second, its ability, in addition to growing food, to grow raw material for industry.

The valuable counsel of the U. S. Department of Agriculture has been increasingly at the service of missionaries and boards. The Hon. William M. Jardine, Secretary of Agriculture, says:

Our religion has its roots in a rural society, and it will lose much if it does not keep those country foundations sound and secure. Religion must keep its touch with the soil if it is to be deep and vital. Religion is one of the deepest and most vital instincts of the human race and it should reach its highest fruition when it is associated with other deep and ancient instincts. One of the most conspicuous of these is love of the soil and of natural things which owe their life to the soil. Religion which is founded on the reverence and understanding of country people has a strength which it could never obtain from urban sources. This is the type of religion that needs to be presented more and more in our rural communities—a religion that does not speak in general terms, but that ties up religion with all that is good in farming and rural life. Religion can in this way make a genuine contribution to farming and the farmer, and they in their turn, inspired by this new religious conception, will give their fundamental solidity and strength to the religious life of the nation.

The Spring Conference of boards and missionaries, students and faculty members in Ohio could have had no more fitting setting than Ohio State University since this state is 94% farm land and of its total area 78% is devoted to cultivation and improved farm land. This conference combined to bring together expert knowledge of the needs of farmer folk the world around. One is deeply moved at the sweep of the forces represented by the followers of a Galilean village Youth, the Incarnate Love shown in an Oriental whose life was lived in the countryside. His teachings were illustrated mainly by allusions to homely farm life: the seed, the plow, the wheat, the tares, the soil.

The quiet transformation taking place was unostentatiously reported by a worker in South Africa, in making famine non-existent among Christian natives due to their knowledge of improved agriculture. Pagan peoples in the very same locations are still suffering from periodic famines. In other words, the scientific farmer, the product of Christian missions, constantly has a residue of his crops over against the day of need; while the native unschooled farmer faces constantly recurring starvation.

The non-Christian world stands in jeopardy without an inclusive Gospel that will save the whole of our human processes. God in Christ reveals to us new realms to be conquered before we can claim that we have the completer truth. The missionary enterprise, sending out modern agricultural apostles, proclaims a science friendly and transforming and humane for the most numerous of the classes of the world's workers.

To be secure in the proclamation of such a daringly comprehensive message we need an extension of our home labors. Our present danger is that the joyful possession of and working of the soil will give place to the tide that already has turned to the city and to an industrial society eager for a too comfortable de-agriculturalized urban life.

It will not do to try to take to non-Christians something we have not first experienced. It is for us to build a more Christian rural America. We have had a first era of the rural church, one of criticism, analysis and intellectual grasp of the problem. The second stage is one of hope, fervor and passion. If the rural church is to be cleansed of dry rot, the American farmer saved from peasantry, the city saved from an influx of pagan youth, a prophet must arise who will build upon the insight of this intellectual era, bringing together the forces of religion under a single battle cry against the devil and the sin of a false aristocracy and a false superiority, in order that the whole land may be Christian and strong. The whole man, the whole land, the whole world is to be redeemed. Then let us rise up to an unfinished work and give to earth's peoples a finer life as the fruit of faith in a God who loves the whole world.

# The Real Job of the Rural Church

BY REV. JOHN McDOWELL, D.D., NEW YORK

Secretary of the Board of National Missions, Presbyterian Church, U. S. A.

*"And He went round about the villages teaching"—Mark 6:6.*

**O**BVIOUSLY the real job of the Church of Christ cannot be determined by its location or its environment. Whenever its work has been thus defined, the rural church has been long on program and short on dynamic, long on statistics and short on spirituality, long on stimulus and short on impulse. No one will question for a moment that the religious condition of those who till the soil, who drive the plow, who delve in mine and who dwell remote from the marts of trade should never cease to be of serious concern to all Christians. Of course, the rural church must not be insensible to the needs of the people, old and young, nor indifferent to the pressing problems of the community. It must be wide awake to all these things and always close to the business and hearts of the men and women, boys and girls for whose well being and welfare it exists. If the rural church is to fulfil its place and do its work, survive and succeed, it must have at least two things:

First, a clear idea of the mission to which Christ, the Founder, has appointed it.

Second, a firm purpose to fulfil that mission and not to die while there is work to do.

What, then, is the real job of the rural church? For an answer to this question, Christians should go to the Scriptures of the Old and New Testaments rather than to modern sociology and modern surveys. Surveys will prove a help in projecting the program of the rural church but they are not authoritative in defining its real job and its supreme purpose. The final court of appeal on this momentous question to which we should willingly submit is the teaching of the Scriptures, especially the teaching of the New Testament.

The rural church's mission is nowhere else authoritatively defined. Definitions from other sources are of value only in so far as they are in harmony with the teachings of the New Testament. Before these teachings, pre-conception and prejudice and pride should willingly bow and, to the full limits of the truth as revealed in the records of the New Testament, the rural church and every other church bearing the name of Jesus Christ is in duty bound to conform.

What, then, according to the teaching of the New Testament, is the real job of the rural church? Choosing the Book of the Acts as a purposeful chronicle of the origin and growth of the Church and closely studying its narrative, we discover the answer it supplies to

be as simple as its implications are startling. The real job of the Church, according to the New Testament, is to witness to and for Jesus, the Christ. "Ye shall be my witnesses" (Acts 1:8), said Jesus to His followers on the day of His Ascension. That was their sole responsibility, a responsibility which each according to his several ability must discharge. It was to this end that "power" was promised, "when the Holy Spirit is come upon you."

Beginning with their native land, Judea, their witness was to extend to the uttermost part of the earth. "We are witnesses," said Peter and his companions, harking back to the significant term again and again. Each act of the Apostles was a witness bearing, whether an interpretation of national history in the light of the grace and truth which came by this Christ, the healing of the sick, like the lame man at the beautiful door of the temple, or the ceaseless proclamation of Jesus crucified and risen. All such evidence as this is clear. "To witness for Jesus Christ!" That is the Church's real job everywhere throughout the world without discrimination and without discount.

In these modern days when the Church is called upon to do so many things and to be so many things for the community, all of which have their place and all of which are important in their place, we do well to go back to these early records and remind ourselves that, according to the constitution and charter of Christianity, the real job of any church bearing the name of Jesus Christ is not vague and indefinite but real and definite and that job is to be a living witness in every community to Christ and for Christ.

It is true that the Church has other functions, functions which are of great value to the community, but even these apart from the primary function of the Church will sooner or later disappoint the community and be discounted by the people. We heartily agree with Rev. Fred Eastman when he says:

Let us keep constantly before us our historic ideals of religious and political freedom, education and Christian service. More important yet, let us bear in mind that these great ideals are the product of such religious conceptions as our faith in a Sovereign God dwelling in the human soul. Fundamental in all our "Unfinished Business," therefore, is evangelism, or getting individuals into fellowship with God. If the Church were to forget its history and become so blinded as not to see the religious roots of its passion for freedom, its desire for education and its devotion to human service, and were to set about working for these things simply through laws and movements whose object is the change of social environment, it would be a useful institution but it would cease to be a Christian Church.

The ideal for the rural church ought to be a saved soul in a saved body, living in a saved community. It is becoming clearer every day that the men and women and children in the rural districts need and want religion, and the religion they want and need is the religion that means peace and purity and joy, the sense of God's nearness, the comfort of Christ's love, the strength that comes from spiritual

food and fellowship. They want the rural church to be a house of prayer and praise for all people, the place where divine truth seems clearer and human brotherhood dearer and heaven nearer than anywhere else in the world.

The rural church will succeed in proportion as it wins the affection, confidence, support and loyalty of the people by doing its own work, namely, that of witnessing to and for Jesus Christ. Apparent success on any other basis—especially political, financial, agricultural, educational, social or sensational—means for the rural church a living death. The rural church must be a minister to life, personal and social, and in its ministry to life it will respond to the two deepest and most universal desires of mankind, namely, the desire for peace and the desire for power. The rural church that is a witness to Jesus Christ will soon reveal the fact that the secret of social well being is the individual life and the secret of all individual life is acquaintance with God and the supreme source of acquaintance with God is Jesus Christ.

If the rural church is to be true to its primary task, it must be unflinchingly loyal to its divine commission and close to the needs that call it into existence. It must attend strictly to its own specific job. So far as it attempts to duplicate the work of other institutions, to that extent it will fail. There must be a deepening within the rural church of the conviction that it exists because man has a soul that needs to be saved and needs nurture—worship, sympathy, love, hope and the cultivation of the spiritual life. The rural church does not primarily exist to provide workshops, soup-kitchens, farm schools and medical clinics. All of these are necessary and have a very real value to the community, but this is not the need that creates the rural church. Scripture, history and experience unite in saying that the Church exists primarily to lead men to repentance, to give them faith in God, teach them high ideals, to equip them with motive power; in a word, to make them open and loyal disciples of Jesus Christ.

Through the Gospel of Christ, the rural church ought to offer every man, woman and child the abundant life that Christ came to give. If it fails to do this, it is not the Church of Jesus Christ and the people will go unsaved, unserved and unblessed. It is becoming clearer every day that the rural church that will fill a soul with the love of Christ through its services will soon discover that through such a soul the community will be served and the diseases and disorders that disturb the community will be eliminated. The rural church that makes the heart clean by its regenerating Gospel and glad by its uplifting worship will do more to bring the Kingdom of God into the neighborhood than many free lectures, free concerts and free lunches.

"No improvement of environment," says the Rev. Paul Douglas

in his book, "The New Home Missions," "will make the human soul commensurate with its largest visions. In its profoundest reaches life will ever need a redeeming touch deeper than any social ministry. There are many things and they are mostly fundamental which law and education cannot do because they are weak through the flesh."

There is always a danger that the rural church under the pressure of its immediate and urgent needs will forget the Master's fundamental teachings respecting the application of His Gospel to men. Make the heart right and then righteousness will abound. "Cleanse first that which is within the cup." Put love into the breast and then it will shine in the eye, speak from the lips and work through the hands. The feet will run on errands of mercy if the soul is merciful. The rural church, like the Apostle Paul, must "become all things to all men" that it "may by all means save some." (1 Cor. 9: 22.) It is with this motive that the rural church should worship and work. It is not to please men but to save men that its program should be projected, not to win their favor and applause but to win their souls. This is the first great objective of all the work of the rural church. It is evident from the teaching of the New Testament that the supreme desire and effort of the rural church should be the conversion of men. That is its real job, this not as an after-result to be attained by method of gradual approach but as its direct goal and its immediate objective. The Gospel of Christ begins at the right end. Convert a man, a family, a tribe first; educate, cultivate, stimulate afterwards. Was this not exactly what Christ Himself meant when he said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"? (Matthew 6: 33.) Whenever conversion is genuinely Christian it will be followed by thoroughgoing changes of habits and conduct and manner. These are the "things that accompany salvation." History shows that where an individual or a family or a tribe has been brought to a saving belief in Christ the result is never mere salvation in the sense of an inner change of heart and such an outward change of life as affects only the clearly moral relations and practices. There always follows a rapid succession of changes more or less radical in every sphere of His life and thought, changes which not seldom make a deeper impression upon the minds of an observing world than the essential spiritual change which is the source of it.

The new birth is the basis of all moral progress and enlightenment, the first necessary step toward every good, whether personal or public, whether social or political, commercial or religious. Christianity seeks to regenerate the heart and thus transform character and ultimately the community. Whoever has experienced this spiritual transformation of change of heart—whoever has been vitally renewed in motive and aspiration by the power of Christ is counted a

citizen of the Heavenly Kingdom, a genuine product of saving grace even though his outward circumstances have not yet felt the full effect of that change.

When the rural church is true to her commission she will aim always and only at one result, spiritual regeneration. But this result will affect all the rest of human life. There is no part of life so material, so secular or so superficial but is modified and influenced by the regenerating power of the Gospel of Jesus Christ.

The right kind of a church for the rural life is one which, however simple in its worship, however small in its membership, is manifestly filled with the spirit of Christ, which is always the spirit of service, sacrifice and love. The rural church must seek to make every one who enters it feel at once—"these people are glad to be Christians and glad to have me with them, and truly it is good to be here." Such a church will survive and in the best sense of the word will succeed.

*To sum up*, we affirm, first, that the real job of the rural church when true to her commission, as given by Jesus Christ and described in the New Testament, is that of witnessing to and for Jesus Christ; second, that the content of this witness is at least fivefold:

- (1) To witness to the saving power of Jesus Christ—evangelism.
- (2) To witness to the developing power of Christ—education.
- (3) To witness to the healing power of Christ—medical service.
- (4) To witness to the transforming power of Christ—character-building.
- (5) To witness to the reconstructing power of Christ—community-building.

Let the rural church trust God and believe in the value of the human soul and let this faith send her forth with the glad message, "Whosoever shall call on the name of the Lord shall be saved." Yes, "whosoever," irrespective of doctrines, creeds and sacraments; "whosoever shall call"—albeit ignorantly, feebly, foolishly—the call and not the manner of it being the sole condition—"Whosoever shall call shall be saved." Let her again sound forth in every village of our land the Gospel of Christ in terms of its democracy: "Whosoever will may come," and the rural church will soon convince the people that it is a supreme necessity in human life. Let the rural church speak the gospel of good cheer as the Master did, not to the farmer but to the man who farms, not to the workingman but to the man who works, and it will win its way into the hearts and homes of the people. Let the rural church in the name of Christ offer a program that is as deep as human nature and as wide as human need and it will be what it was intended to be, "The Body of Christ"—not an end in itself but a means to an end, not an institution to be built up out of the community, but an instrument for building up the community in the truth, in the life and Spirit of Christ.



# Religious Adventure in Rural America

BY REV. MALCOLM DANA, D.D., NEW YORK CITY

Director, Town and Country Department, Congregational Church Extension Boards

**P**HILLIPS Brooks once said that "being a minister is fun." The average rural minister would doubtless be inclined to make some mental reservations before admitting the truth of that statement. He would not, however, deny that the rural ministry offers adventure, and, as to its being fun, a man makes his ministry a lugubrious or happy experience by what he puts into it.

It is the minister who conditions the success of any work. It is quite frequently said, "Make the jobs big enough and men will go into the rural ministry." There is a good deal of truth in the statement. But after all, the need is everywhere for men who will go into the country and create their own jobs and make them truly big. Someone has said: "Many a church is languishing for a big task." True! The churches are ready and waiting to be challenged.

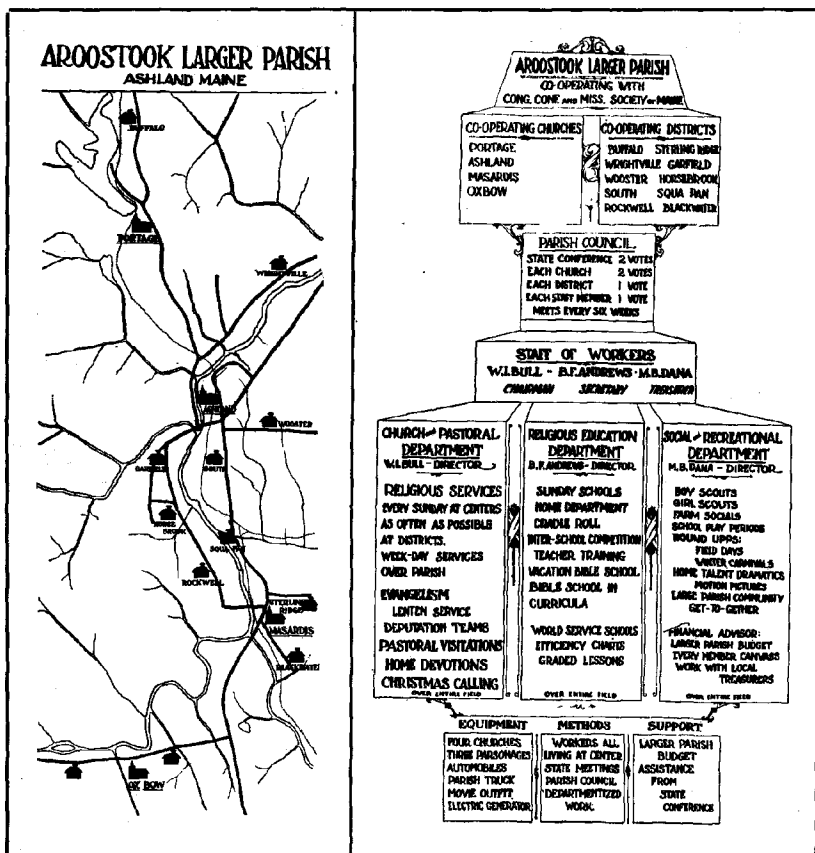
The first man who comes to my mind is Wilbur I. Bull, recently of Ashland, Me., and now gone to another part of the same state to repeat himself. When I first saw him he was something of a curiosity to me, for he is one of very few men with whom I am acquainted who actually prepared for the *rural* ministry. The Ashland region is somewhat remote, in Aroostook County, famous for its seed potatoes, and only fifty miles south of the Canadian border. Wilbur Bull went there thirteen years ago and has been eternally at it ever since. He is more than a preacher. He made himself an "institution" all over the country. Until 1922 there was a region of perhaps two hundred and fifty square miles with only a Catholic priest, now and then an Episcopal minister, and Mr. Bull himself, as resident pastors. Of course, to the shame of Protestantism, where the open country is neglected by the Church, all sorts of "bootleg cults" thrive. The region had its share. For years this sky-pilot of the Aroostook had been cherishing visions of bigger things commen-



WILBUR I. BULL OF MAINE

surate with the needs and opportunity. But he worked while he dreamed, and "spread himself" in a really wonderful way. I am glad that I was allowed the privilege of helping to promote the really big thing that is up there now.

Aaron Sapiro had come in to the county to organize the potato growers. I heard him speak to a thousand farmers over at Caribou. If he had only substituted church or religion for every mention of sun-kissed oranges, prunes, tobacco, etc.—industries he has organized—it would have been the best description I have ever heard given of a much-needed rural church technic. We tried the same arguments for cooperation and pooling of interests in religion that he did with potatoes. And it went across. Ashland is the only place large enough to support a minister of its own. The three other little villages, and the eight or ten school districts, have never had the high



THE PROGRAM AND STAFF OF THE LARGER PARISH, ASHLAND, MAINE



SUPT.

W. I. BULL

THE LARGER PARISH COUNCIL OF THE AROOSTOOK CHURCH

grade ministry needed to get results. They are too poor, and, as in potatoes, they have never learned the game of cooperation. Mr. Bull gathered together a group of us men who had been to college, and who had not forgotten the stunts we put on there, and we visited some thirteen points—usually farm houses— where we had afternoon games, a big supper, and then a good time “saying our pieces.” We really evolved a first-class vaudeville troupe before we had done. Better still, we “sold” them the idea of the Aroostook Larger Parish. Each cooperating unit sent in a delegate to discuss possibilities, and pool resources.

In 1921 they had only Mr. Bull. The illustrations show the Larger Parish and the Program which were there by 1924. The Parish Council still functions. It meets every six weeks and the people themselves make the plans used in Aroostook, a “practice of pure democracy in religion” that should obtain everywhere. The staff included three men, all college trained, and two of them seminary graduates. The finest departmentized work I know of anywhere is being wrought out. Results of such work cannot be tabulated. Sapiro told the farmers never to let a potato get out of the region without the name Aroostook appearing somewhere, so that when people said potato folks would think Aroostook, and when Aroostook was mentioned folks would think potatoes. So we conjured with the name Aroostook to develop a community spirit co-extensive with the entire parish of two hundred and fifty square miles. Town and country antagonisms, village jealousies, and neighborhood feuds exist pretty much everywhere in rural America. They are forgotten up in Aroostook. The Council, the ministers, the equipment, belong

to every one, and all boost for the thing as a whole. Dean Bosworth defines the Kingdom of God as "a society of friendly folks." The Kingdom is coming throughout the Larger Parish. On the worst possible Sunday for the purpose, in 1924, sixty men (not women) got on their snowshoes, skis, sleds and horses and canvassed for the annual budget. They raised \$3,100 in cash and pledges against \$1,800 the year before, and despite the fact that potatoes were not selling for enough to pay for the fertilizers used in raising them. One of the most serious tasks facing America today is the maintaining of a high grade population upon the soil. Rural religion and the Church have much to do with it. Both are functioning successfully in Aroostook.



A RURAL PARISH IN COLORADO

Now take a long leap out to Colorado: About two hundred and fifty miles west of Denver, twenty-six miles from the nearest railroad station, and six thousand feet up in the air, is Plateau Valley or "the Hidden Arcadia of the West." Why do men covet city parishes hemmed in by ugly buildings, buried in smoke, with no skyline or far glimpses of God's open? Consider what is in this little valley. To the north, running east and west for miles, are the Battlement Mesa oil-shale hills. To the south is Grand Mesa rising fourteen thousand feet into the air and

snow crowned most of the year. Through the fertile valley runs the Plateau Creek, rising eight thousand feet up in the mountains to the east, fed by melting snows all along its eighteen-mile course, and giving perfect irrigation privileges on every side. Alfalfa is the chief industry of the Valley to feed the fifty-five thousand cattle grazing on the Battlement Mesa National Range. Forty-five hundred people live in the four little villages, and "the neighborhoods" scattered through the hills. Two thousand of these are young people, six hundred of them being school children. Six churches have been ministering religiously to these people for some thirty years.

An old college friend first invited me to come into the valley. James F. Walker, called the "Sky-pilot of the Rockies" had, like Bull, of Ashland, been doing pioneer work there. He also had dreamed of what might some day be made to be. Walker is a man's man, as well as a man of God, and had done most all of the things the local inhabitants have ever attempted—except to "sit McCarthy's mule." Next, I think of William D. Barnes, who came after.



BUS SERVICE FOR A DAILY VACATION BIBLE SCHOOL IN COLORADO

He was of a different type but, as the cowboys put it, "a he-man and a regular feller." I heard Barnes tell the kind of minister required in the Rockies. He said, "The cowboys always suspect a streak of yellow in a preacher. There was one man I simply could not get next to. I finally concluded that to win him I must put on the gloves with him. So, one night, we drew the chairs in the little church, donned the mitts and went at it. He was a better boxer than I was but I managed to get in a few punches for the glory of the Lord. Both of us were rather soft, and at the end of fifteen minutes my opponent suggested that we had had enough. He has been my best friend ever since. A few days later the cowboys told me that I was expected to ride a wild steer at a rodeo. I wondered how the Lord would get me out of that fix. He did it. On Saturday afternoon I was playing ball with the Scouts and sliding in on the home plate I broke my leg—and thus saved my neck."

The people were prosperous at the time of my first visit to the Valley but had no money for religious enterprises. The latter simply did not register, and the church was not considered a "going concern." Just as it is most everywhere in rural America the methods of the church were not comparable to those on ranch and farm—and so were not respected. Not one tenth of either the old folks or the young folks were in any way connected with the churches and Sunday-schools. And yet, people buy what they want now-a-days! Our job was to put up something in the name of religion that these people did want. And it was done. The church at the center, Collbran, had been talking a \$5000 investment in that anathema of church building possibilities—a cement basement under the wee

church. Folks were languishing for a bigger job than that! Realizing that "the needs of the community must be the law of the church" we began to study, tabulate and vision those needs. Finally a \$20,000 Community House, with every facility of a modern Y. M. C. A. building, a seven-day-a-week religio-social program, and a multiple ministry, was proposed. The ranchers could not afford to hire "hands" and parents wanted to hold their children on the farms. We suggested that people who went over the top in Liberty Loans and War Drives of every sort for children overseas might do the same by those children spared and returned to them. The people decided that "the best is none too good for us" and went to it. And the thing was done. Due partly to an "inferiority complex" country folks often say, "It is part of the fate of living in the country that we cannot have the alluring attractions and conveniences of the larger centers." This was utterly disproved. Look at the Community House, bought by the entire Valley, owned and administered by its representatives. They have every club in Plateau Valley that exists anywhere, except a policemen's club, which they do not need. The people have gotten religion enough so that bootlegging is not tolerated as "fashionable" and "smart" but is dealt with in true western style. There is a Plateau Valley Larger Parish now! The things enjoyed at the center are taken to the far circumferences of the parish. One minister cares particularly for Collbran village and its community house activities. The other is big brother to everyone outside. "Fords" and a Reo speed wagon, with movies, library books, athletic supplies, etc., visit some eight outstations. When summer comes, the children are brought in to the Daily Vacation Bible School held at the big plant. Other such schools are held at different points in the Valley. Those who prefer to come in to the center for church and Sunday-school are also brought in the year round.

A regular circuit of preaching appointments, Sunday-schools, social occasions, children's hours, parish visitations, is maintained, and summer student work done during the summer months. Music, and even Bibles, have been introduced in some of the school districts that request them.

Once again, the story cannot be told in figures, although every good activity has doubled and trebled its patronage. The proof of the worth-whileness of this religious adventure is the changed social and religious atmosphere throughout the entire Valley. Everybody is getting to know everybody else and all that believe are working together. There is an entirely new attitude toward religion and the church. In the beginning five organizations competed more or less. They represented four different sects. Now four of the churches have entered the "big drive" forgetful of their particular brand of religion and content to be really Christian. The

cowboys will get on their broncos when the Sunday for the every member canvass comes round, and will visit every home in the Parish. They will return with the Valley's share of the budget raised; including the "apportionment" and the refund to the Church Building Society which has helped them so generously. They do not throng the churches yet. Not many have entered the ministry. But they say it is "fun." Religion and the church are beginning to "hit us where we live."

For the next successful parish, church and minister, let us drop back eastward to the sand-hills of Nebraska. At Hyannis, on the Burlington Line running from Lincoln to Billings, Mont., lives as fine a put-up minister as anyone wants to see, Ernest Larson. He is at work single-handed, but with the help of "Lizzie" Ford, he is



YOUNG PEOPLE'S CONFERENCE IN THE BLACK HILLS

covering miles of territory in his ministry and getting a real kick out of it. One risks life and limb to run an automobile out in the Rockies. The test in the sand-hills is one's temper and vocabulary. The roads are sand, inches deep. Your machine smokes and balks on a very slight rise, and you must set your wheel some little time before you negotiate the turns in the serpentine trails winding through the clefts in the hills. But there are folks to be reached in the sand-hills, and Larson goes after them. Every rural minister has his ordinary work to do, the ordinary things that must be done well to be successful. He can afford to find effective specialties. Larson is a young people's man. In the summers, when schools close, the young folks all go back from the little villages along the railroad to work on the ranches scattered everywhere. That spells Larson's job. He goes after them, visits them on the ranches (get-

ting his board and lodging free for weeks at a time), pitches in and helps in the farm work if necessary, and all the time he is busy promoting open country activities of social, athletic and religious sorts. And such farmstead visitation pays, proving that a house-going minister makes a church-going parish. When the schools open in the fall the churches Larson ministers to all fill up as a matter of course. The young people take their places at church and Sunday-school, in the Christian Endeavor and in the choir. It is the correct thing to do, the thing people like to do. The only trouble is that Larson ought to be twins or triplets. He does not spend his time lamenting or bemoaning what he is not, however, but he uses what he is fast and furiously. The church at Hyannis is a successful one. The parish is. It is a cattle country where folks are busy raising stock. Larson is bettering humans, and the people know it. They are for him.

If you want to look in on another real man of God, take the train at Hyannis and ride north and westward for a few hours, over the South Dakota line, to Edgemont. Alan M. Fairbank lives there, of the famous foreign missionary Fairbank family. Alan wanted to be a foreign missionary but is proving a real missionary in the homeland. It is rather interesting to note that in picking our successful churches thus far, and with no such intention, every minister we have taken as an example has been ambitious to serve over an area as well as a church. Some rural ministers have small ideas of their job, thinking of themselves as called to one church, one people and one little place. That is their idea of "parish" and "community." It is not the idea of the successful ministers, as I know them. Alan Fairbank is bound that the Lord's business shall match "big business." Like the foreign missionary he thinks of himself as sent to take large stretches of country in the name of the Most High. As far out as business solicits trade from Edgemont so far out he considers that the church owes pastoral oversight and religious fellowship. And he is no less a man of God because he is many more kinds of a man than one—a social engineer, a local statesman and a community builder. Alan Fairbank has been building a church, i.e., getting his people to do it. A local man drew the plans, the people had sand-hauling bees, brick-making bees, and lots of other kinds. They got three dollars for every one invested. Later on, as there was no public hall in town, the church was put at the service of the community. The church in the country has a large social mission it cannot evade. The Edgemont church is a successful one most largely because its young minister is interested in every side of the community life.

Now we will take the train for northern Minnesota where I had heard of a minister with another specialty. I wanted to see what it really amounted to. The man's name is J. C. Cadwell. This



rural minister believes that it is part of his work to help keep the boys and girls on the farms. I heard Cadwell give a novel sermon. The occasion was a Sunday meeting of a farm club, the church was a barn, the pulpit was a stall, and the text was a young calf. The substance of the sermon was something like this: "It pays financially to raise registered stock. This calf is worth only ten dollars on the market because its registry is known only on one side. Were both parents known, it would probably bring seventy-five dollars. God Almighty does not want 'scrubs' in your herds. More than that, he desires only pure-breds in your families."

This reminds me of a letter from a successful young minister down in the Ozarks—a returned soldier and a real man. He is building what might be termed a church over a region, as well as local ones. He has some novel ideas of pastoral duty. "The outstanding thing we have accomplished in eight months has been the getting of an agricultural program under way. There is an agricultural committee of the Carter County Chamber of Commerce but it has no program. I pleaded for one and they made me a member of the committee and its secretary. We have things well under way by which three counties will have the use of a county agent. Twice we have had a poultry expert spend a week in the county. It has resulted in having a number of hen houses built and others will be built soon. December 11 we took two auto loads of men and women to Mountain Grove to visit the Poultry Experiment Station. Now we are trying to create an interest in the growing of strawberries. Most of the people here have no vision of what can be done in these hills. If any forward progress is to be made socially, materially, spiritually and educationally, we must find new ways for these people to earn money. This we are trying to do."

The church, like almost every other good thing, is supported by profits. If there are no profits the people cannot have "the worthwhile things of life." Fred Wangelin is making his people economically so that life, and life more abundantly, can be supported. He is preaching all the time by what he is in the midst. The people are more than ready to listen to him when he takes a text and speaks to them out of the Bible during services of worship.

If religion is a life rather than a creed, these ministers and churches are promoting it by serving their communities in every kind of helpful way, and in the Master's name. I must close with a word about Hilda Ives. She is not ordained, but she can preach. A member of one of the largest churches in New England, she came to feel that she was not getting or giving much by religion manifested there. She craved actually working in Christ's name. She must have heard of John Frederick Oberlin. She wanted a hard job, or as he put it, "no easy parish, but a work no one else would do, which would not be done unless he did it." She began work with

a church long closed, a people scattered, poor but proud. They needed a minister and they got one. Hilda Ives is beloved throughout the entire region and her story has gone all through New England. I have heard her tell it. And the strange thing is that although she is not a trained minister she has arrived at the best possible rural minister's method and technic. In Christ's name always, she has gone about doing anything and everything needing to be done for every last man, woman and child amongst the hills. I have come across a large number of laymen, even college students, who are serving rural communities far better than ordained ministers. The reason is not hard to guess. They are not trained to think that certain things are ministerial, or belong to the ministry, but are ready to do any last thing that appears to be needed for the welfare of the people about them. Let me close this article by quoting from Hilda Ives. She was as successful in her ministry and her "church amongst the hills," as any church or minister that I know about.

A minister who has won by a spirit of Christian friendliness and love the confidence and heart of his farmer friends, can point the way to financial gain and economic team work. For the past year and a half, I have been minister of a little church in a town of five hundred people, children counted and included. Nine miles from markets, with farms rocky and none too fertile, the farmers had wrenched from the soil a bare living. There had been no money to keep the farm buildings in repair. Investment in modern machinery had been out of the question. Every man was going it alone, and pretty severe going it was. Proud, self-respecting and of amazing endurance were these people, but they needed help. I announced that on every Sunday afternoon, after the three services of the day, I would collect for the wholesale markets of the city in which I lived, sixty-two miles away, any surplus crops that my parishioners might have. Certain church members, fortunately very few in number, were distressed by the announcement. They had never really believed that Christ wanted them to take the ox out of the pit on Sunday, for fear that it might disturb the rather rigid worship of their day of church services, and the "Thou shalt not" atmosphere of their homes. In making this comment, I would not in any way belittle a passionate devotion to a Sabbath of quietness, rest and meditation. So every Sunday afternoon my Ford sedan never failed to be crammed to its creaky top. A typical load might be: apples, potatoes, beets, eggs, chickens, cottage cheese, a braided rug. Or again, I would find beets, lettuce, eggs, preserved raspberries and a rooster with its feathers still on. Checks for sixty cents, a dollar twenty-nine, four dollars and sixty-three cents, or sometimes as high as thirteen or twenty dollars, I brought back from the sale of the produce. I found Christian wholesale and retail dealers who were glad to help those who were having a hard time in life, and I asked it of them as a distinct Christian service. I found the need of small loans a real financial problem. Fifty dollars for seeds and fertilizers or supplies might be the means of much gain, but the farmer did not want the loan at the price of mortgaging his farm. Loans were secured of Christian friends who had means, on my assurance of worthy character, who desired to ease such burdens in Christ's name. A lily pond in the town was next capitalized by selling the lilies at city florists' shops for twenty-five cents a dozen. One young couple earned sixteen dollars in this way. Another young woman who

had been deserted by her husband immediately after her marriage, and who was ill from worry, derives twenty-two dollars from her aster bed. This she used for her little boy's education. The making of both hooked and braided rugs was established, and the preserving of blueberries, raspberries and other fruits was encouraged.

Health conditions in the town were deplorable. Early diagnosis of disease and preventive health work did not exist. In one lonely farm house, with six windows open to the winds, I found a woman who had had six bones of her ankle broken. Seven years had passed and the bones had never been set. I took her at once to an eminent physician, who did not advise the rebreaking of the distorted bones because of her age. The day must soon come when Christianity will be so alive in the hearts of jealous, passionate followers of Christ, that such human lives and their need cannot be overlooked. There were many cases of cancer, and some were way beyond surgical or medical aid. One doctor said, "I have never served the church as I should. Bring to me any patients who need me, and I will gladly give my services and procure free beds at the hospitals, and x-ray pictures if necessary, as my contribution to Christ's work in your town."

A traveling dental clinic was brought to town and set up in one of the rural schoolhouses. The mouths of thirty-nine children were put in perfect condition. Most of the children knew no more about a dentist than they did about an alienist. The result was a joyful clinic. The children took delight in the whirr of the machines, the mixing of fillings, and the variation of square and round holes in their little teeth. It was a living demonstration of the power of the mind to create pain and apprehension where they should not exist. All the extractions were saved for the morning. Forty-nine teeth in quick succession were antiseptically removed, amid an interested group of mothers and children. No estimate can be made of the amount of good accomplished by such a far-reaching health measure for these little children. One little tot four years old had ten fillings in her baby teeth, while one family, with no mentality and accustomed to very raw food, had hardly a cavity in their teeth. No money had been in that home for sweets, with good results. A fear of hospitals exists in the country, because no one goes to a hospital until disease is so severe that death generally occurs. Death is then attributed to the hospital, instead of to neglect. Quack doctors are resorted to in superstitious ignorance. All our health work was done in Christ's name. Patients were prayed for at all services, as well as their doctors and nurses. Christ as the great physician, with the healing touch of love, lived in that village, and as a physician, many first followed him and came to His house of prayer. So did men come to Him in days of old.

I have given an account of a very few among the many ministers and churches I happen to know about which are really successful—and also a story of "Religious Adventure in Rural America." And it is high time that religion did adventure some in the name of the Most High! The ministers cited are successful because they are everlastingly going about doing good and are in the midst as those who serve. Their churches are successful because they are really serving—serving all of the people, all of their interests, and all the time. It is this kind of minister and church that rural America needs to bring in the Kingdom of God.

# Qualifications of the Country Preacher

BY REV. C. M. McCONNELL, CHICAGO, ILLINOIS

Board of Home Missions and Church Extension, Methodist Episcopal Church

THE country church is simply the church in the open country, or in the village or town of twenty-five hundred people. There is nothing peculiar about it, and it is not in a class by itself. Farmers are just folk who live and work in the country and till the soil. In all essential things, they are like other folk.

The country preacher, therefore, is a preacher who is the pastor of one or more of these churches in open country, village or town. He is called upon to preach, conduct funerals, perform marriage ceremonies, call upon the people and minister to the community in a wide variety of activities. In summing up the qualifications of a country preacher, we must keep these general considerations in mind. We take these for granted and will simply call attention to some special features which stand out in the qualifications of the country preacher.

In the small town and open country community, life is lived in full view of all. It is like a clear running brook, with the pebbles on the bottom plainly visible. Daily papers are not necessary to spread the local news of the day's events, for the back yard radio is always operating. The so-called private life of the preacher is public property and his life is read by all. The preacher cannot step out of his character as a preacher and do and say things as a detached person. If his work is to count, he must, therefore, be of good character. His goodness cannot be purely conventional but must be genuine. "He reminds me of God," was the remark of a neighbor about a preacher in a village.

The man who lives his life in a small community where life is open and intimate must not be only good but have a certain attractive goodness. Some righteous folks are so repellent and hard that their influence is positively against the church. They keep the letter of the law and it is the letter that killeth. "How do you like the preacher?" is a common query in the country. This has a great deal of meaning. Back of this is the question of the attractiveness of the personality of the preacher. Austere, repellent characteristics may be endured once a week, but they are not relished as a steady diet.

"He is a live wire" is a common remark about a certain type of country minister. The country is alive, and growing things abound. There is no place in this environment for "dead ones." A certain vitality or alertness is necessary if one is to succeed in the country as a preacher. One needs to be alive and responsive to

nature. The great human interests of the community need to be recognized and taken into account. A dull, listless individual who does not respond to the life of a country community will not accomplish much. The opportunities for service generally come to those who are alive and alert. Perhaps this is what Jesus had in mind when he said "He that hath ears to hear, let him hear." In a still larger sense it was what Jesus meant when He said "I am come that they might have life and that they might have it more abundantly." In the country, with all its natural life, there are apt to be many dull, uninteresting lives. A vigorous, full living, alert, forceful personality can infuse life into one of these dying communities.

The country preacher should be an idealist. He needs power to see green grass in a brown, barren field, or a wholesome life in a dull, unpromising clod of a person. In a community which is reeking with gossip, sordid with a slavery to things—cows, pigs, chickens and barnyard smells—one needs to have ability to idealize the reality. There is a reality in the country which cannot be escaped in person but only in imagination. If a man is borne down and overcome by these realistic surroundings in the country, he will have little happiness and satisfaction in his ministry. It will be difficult for him to stay in the country unless he can idealize some of the stern realities.

In one of the ancient ceremonies by which candidates for the priesthood were tested, there was a custom of asking each candidate the question "Art thou a human being?" This should be asked every candidate for the country ministry. Unless he is human enough to attend a public sale and discuss the good points of a cow with a farmer he will be out of place in the country. If a ball game on the back pasture between two teams from the rival crossroads annoys him, he would better move to a more populous center where he can hide in the crowd. If he preaches in the country he must live with and among the people.

In all of this, he will not forget his task of preaching, if he is a real country preacher. There are some who can preach only to crowds. They must have the thrill of a big audience. A few empty pews seem to cool off their oratorical heat. To the average country church, there comes a small group of people—some old, others young. They come from hard, physical toil, weary with early rising and long hours of wrestling with nature. Mother Nature exacts a heavy toll of muscle and brain. To interpret the Gospel of Christ to such a group is no easy task. Any wordy blacksmith with a gift of bellowing lungs can make an impression on a few easily stirred souls, but only a Christian interpreter can really preach.

Into this realistic situation, the preacher must bring idealism. From the slavery of things, the preacher must bring release. The great natural forces which operate in the natural world must be

interpreted to those who work with them. In all of this, the preacher must make clear the message of Jesus to farm folk. Jesus taught in the synagogues of the Jews and preached on the hillsides to a handful of fishermen, farmers and shepherds. He knew their language and their manner of life. Jesus was the ideal country preacher.

The preacher who lives in a country community moves among men, women and children as no other man. He has their confidence and carries the keys to the homes and institutions of the community. In this, he can render a great service as a man of brotherhood and good will. He will find feuds, factions, racial hatreds, property and class distinctions and a wide range of interests, many of which are antagonistic. Wherever he goes, he can carry peace and harmony and good will. In some instances, he is perhaps the only one who can perform this service, and, if he does, he is a rare soul doing a task which can be done only by the grace of God.

Just now we are facing a very subtle, deadening situation in regard to rural churches. Country life is not very highly valued. The farmer has been scorned and his life minimized. The country church has been despised and rejected of men. The man entering the country ministry must set himself against this purely vicious tendency. For a long time, he will have to furnish his own morale and find his rewards within his own soul. Hence, he needs a call—a conviction, a settled, given determination—to serve God in the open country, in village or in town, as his field of human service. Without this, he will, for a time, run well, and then run out to a larger field of service.

Some of the characteristics we have mentioned can be acquired while others can not. The training of the country preacher differs little from that of any other minister. If he will take the long, slow processes by which other ministers are developed, he can learn most of the essential things necessary in his profession. The theory that the country preacher should be trained in an agricultural college has its supporters, but the minister is not called upon to teach agriculture to farmers, and, if he masters the use of remedies for the soul, the agricultural expert will take care of the soil. The point we are trying to make is that the minister who expects to preach in a country church should be as thoroughly trained as the one who expects to become a bishop or moderator. The technique of the country minister may differ somewhat from that of a minister in the industrial section of a large city, but, at present, there is little hope to get this technique from any course of study in a college or theological seminary. The great fundamental principles of the ministry are necessary for success in any field of the ministry, and, once we admit that the country church is worthy of the best, we shall be able to secure a reasonable share of the best preachers.



LIVING CONDITIONS—THE MIGRANT WORKER'S KITCHEN

## Religious Needs of Older Rural Districts

BY RALPH S. ADAMS, LANSDALE, PA.

Rural Church Field Worker, Reformed Church in the United States

SOME very interesting studies of rural church conditions throughout the country have been made by denominational, inter-denominational and non-denominational bodies, and have aroused many from the prevailing complacency and satisfaction as to church conditions of this day. The impression was quite general that the rural areas of the "Thirteen Original Colonies" were well churched, in fact too well churched, and that no new congregations were called for in these states. That impression did not, however, prevent denominational boards from granting sustentation to competing churches within this area, mostly for the purpose of maintaining a particular denomination in that field, regardless of the real need of the people.

In a study made by the Institute of Social and Religious Research it was discovered that about 95% of the aided churches in their study within these states were in competition with churches of other Protestant denominations. Only under very exceptional circumstances could such expenditure of missionary funds be considered worthy of a Christian church, and this practice should be speedily abandoned and the funds used in fields which present a special missionary challenge.

Other surveys have emphasized this same condition and problem, and church boards are gradually making the necessary adjustments. These surveys have rendered a splendid service in this way

and have also revealed the fact that local congregations are failing to perform much-needed missionary services within their own communities, to areas and groups consistently neglected by church people. This phase of the missionary responsibility of the local congregation will be considered here rather than an attempt to locate fields for new congregations, although such need still exists.

#### SOME NEGLECTED AREAS

1. *Unchurched communities* are to be found throughout these states, enough to warrant special attention. Particularly is this true in the mountain areas where transportation is difficult, and population is sparse and impoverished. Nevertheless these people have souls and deserve the gospel message. The church that will support a religious program in one of these isolated communities, even though there is no hope of the congregation ever becoming self-supporting, will perform a service more in harmony with Christ's teaching and example than by supporting a competitive church. In the coal fields of the Appalachian Mountains are numerous unchurched communities of coal miners and their families. Because most of these people are aliens, the Protestant churches have too often assumed that they are of the Catholic faith. But recent investigations have revealed the fact that many were members of a Protestant church in Europe, but are not provided with Protestant services in "The Land of Promise." Some inter-denominational effort should be made to locate these neglected communities in the eastern states, and to agree upon a constructive missionary program of occupation.

2. *Neglected areas within the community* represent one of the most common mission fields in the East. The over-churched community—and most of our communities in the East are over-churched—usually has a center of concentration of church buildings in the village or town, or on the good roads leading to this town. The respective parishes of these churches overlap to a great extent and no one church assumes the entire responsibility. All are rather sensitive to the accusation of proselyting for members, therefore, the parish boundaries are pretty well understood. All the parishes include the community center and much of the richest farm land as their legitimate field for "enlisting membership"—the service idea is either lacking or decidedly in the background. Each may include some territory in the community not occupied by any other parish, but there is no systematic effort to assign all the territory to one or other of the churches. Consequently there are areas along the outer edges of the community, in the foothills or on the mountain slopes in mountainous areas, for which no church claims a responsibility. These areas frequently are occupied by poorer families not able to pay much toward the support of the church. This condition is one product of denominational competition.



The responsibility of a church is for the entire community, and it must be actively concerned with the welfare and problems of *all* people within that community. If this causes denominational friction, it is high time that all concerned allow the spirit of Christ to prevail, and that some agreement of cooperation and consolidation be made so as to promote the welfare of the community rather than to advance any one denomination.

3. *Rural areas surrounding cities and towns* present a challenging missionary problem. The inhabitants of these rural areas in increasing numbers are employed in city industries and occupations, and many attend city churches. As a consequence, the country churches lose considerable of their membership and support until finally many are forced to close their doors. If all the people of these areas would transfer their membership to the city churches, and if the city or town churches in turn would assume the pastoral responsibility and spiritual oversight of these neighboring rural areas, they would not be neglected. But, unfortunately, the city pastor does not assume responsibility for the people in these areas, and many of the older families do not transfer their membership to the city church. The result is that the spiritual life in these surrounding rural areas is at a very low ebb. This is the area frequently where road-houses and other vice dens spring up to cater to the less scrupulous inhabitants of the nearby city. This situation prevails about most cities and large towns throughout the East; only a few city churches have begun to recognize their rural responsibility.

#### SOME NEGLECTED GROUPS.

In the rural studies of the Interchurch World Movement, continued by the Institute of Social and Religious Research, it was discovered that only 16% of the town and country population of the United States are church members, and that 28% of these are either inactive or non-resident. There are areas of course within the Eastern states where such figures do not apply, but church people have been too willing in the past to assume that a much larger number of the citizens of their own communities are connected with some church than is actually the case. House-to-house surveys in many of our Eastern communities have revealed startling conditions of unchurched families and individuals, and life-long residents of communities were amazed to learn the large numbers of such within their midst. Fortunately, these studies also revealed the neglected groups within the community so that the churches have the facts clearly before them, which facts are necessary for the organization of a constructive home missions program. These groups are listed below in order that you may test the situation within your own community.

1. *Alien groups*:—In this day of organized hatred, even in the

name of the Church, it is not surprising that alien groups within our communities are neglected. Reference has been made to the aliens in mining communities. While they could well be included here also, special reference is made here to the large number of alien families engaged in business in the villages, and to the increasing number of alien farmers. It is apparently easier for some to contribute to the support of missions than to extend a welcoming hand to the alien within their own community. Usually "foreigners" are not wanted as neighbors, or in our church or social functions. But we expect them to mend our shoes, clean our clothes, dig our ditches and build our buildings. The result is an alien settlement in our midst, out of harmony with our American customs and laws, and resentful of the treatment received. The foreigner may become a



INTERIOR OF MIGRANT'S HOME

bootlegger or a law-breaker of some other stamp, but in our eyes he becomes unsocial and, therefore, "cannot become Americanized and assimilated."

Does such an attitude stand the test of Christianity? Ah, no. We must put aside our prejudices and give him and his wife and his children a chance.

Our forefathers too were "foreigners," but they did not become Americanized by such treatment. One third of the alien population of the United States is found in rural America, so that the problem of this group needs consideration.

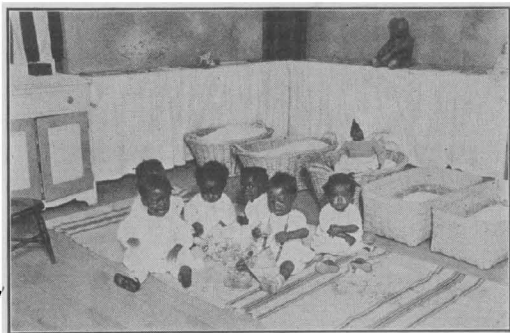
2. *The tenant farmer*:—Over 38% of all farmers in the United States are tenant farmers, and the proportion is increasing. Have you welcomed the tenant farmers of your community into the church and made them feel at home? If not, the chances are they are not attending church. If we allow poverty and lack of good clothes to stand in the way of extending to them the blessings of the Church of Jesus Christ, we are not deserving of the name Christian.

3. *Summer population*:—This group presents a problem in the mountain, lake and river resorts—a problem which few country churches located in those areas have successfully solved.

4. *Migrant workers*:—There are many thousands of these workers engaged for only a few months in the summer time to harvest fruit and vegetables and to help operate the canneries in the Atlantic states. Entire families leave their homes for these harvest fields,

and live in shacks or barns under very unsanitary and often unfavorable moral conditions. The men, women and older children work in the fields or factories, and the younger children are largely neglected. Most of these workers are aliens or Negroes, and are generally not received into the community life by social or religious organizations. An Eastern state agricultural extension director replied to my inquiry as to whether or not these people present a menace to the communities in which they work, that the communities are rather a menace to these migrant families, with their intolerant and unsocial treatment of these workers. This conclusion is quite general among students of migrant groups, and places a considerable indictment upon our rural churches.

5. *Rural youth*:—With great regret I refrain from discussing this much-neglected group in the country. The foregoing groups represent a considerable challenge in many rural communities, but this group is present in every rural community, and the writer has yet to find one where the churches are doing what they can and ought to do for their youth. In a study of the rural churches of fifty-three counties, Dr. Paul Douglass, of the Institute of Social and Religious Research, found that only 5.3% of these churches had any organization for girls, other than Sunday-school, and only 3.7% had an organization for boys. And yet our boys and girls are the greatest asset the country produces! In his book, "How Shall Country Youth be Served?," Dr. Douglass says: "The conclusion of the rural studies of the Institute is 'the greatest untouched field of Christian effort in rural America is the work for boys and girls.' " Think this over and apply it to your church and your community.



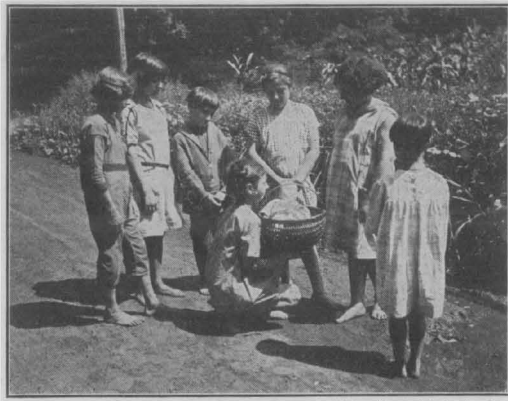
THE DAY NURSERY HELPS MOTHERS AND BABIES

### WHAT SHALL WE DO ABOUT IT?

The writer ventures to suggest a few things which the local rural congregation can do now to serve the neglected areas and groups in your community, and to undertake a real program of home missionary endeavor. This can be done through your missionary society, your organized church school classes, young people's organizations, or all working together, in cooperation with similar groups from other churches, if such cooperation is possible.

The city church can serve the rural areas surrounding the city by *increasing the staff of workers* to supplement the efforts of the pastor, and launching the program of survey, study, visitation and organization of these neglected areas. Volunteer workers could do this with less expense and with perhaps greater benefit to the volunteers. The country church could send out service teams regularly to remote areas in the community or in the mountains, to conduct Sunday-school services, for visitation, to direct the social and recreational life of these people, to teach English and Americanization lessons to aliens, and generally to establish a bond of friendship between these people and the church and community.

You can challenge the poor families to membership even though they can support the church but little; you can organize auto squads



DRAMATIZING THE STORY OF MIRIAM AND MOSES

to transport them to services and other church functions, or you can hire the school bus on Sunday for such service. Some country churches have purchased their own busses for this purpose and by this method have very effectively extended their service and their influence.

You can welcome the newcomer in the community, whether alien or tenant, by means of a church or community reception, visitation and general friendliness. You can assist in Daily Vacation Bible School for the children of migrant families in your community, or you can help to support it. Perhaps your church is in a position to establish a day nursery and playground for these children where they can be cared for and taught during the day, and to which the parents can be invited in the evening for recreation, entertainment and good fellowship.

You can organize your boys and girls into organized church school classes, give them definite responsibilities of importance and various activities furnishing them with a means of expressing the Christianity which they have been taught to profess. Through a survey you can locate the neglected groups in your community, and then organize a definite and constructive program of home missionary endeavor which will make Christianity mean more to you, to the groups served, and to the community as a whole. These, and many others, are the missionary opportunities of the rural churches.



PIONEERING IN A BAPTIST CHAPEL CAR FOR MEXICANS IN THE UNITED STATES

## Pioneer Work in Newer Communities

BY REV. ANDREW J. MONTGOMERY, D.D., NEW YORK

Town and Country Department, Board of National Missions, Presbyterian Church, U. S. A.

ON a recent trip, it was the writer's pleasure to meet an entertaining gentleman who proved to be an inventor. He had with him a working model of an appliance for automatic control of railway trains. The model train, should it run into a block with signal set against it, would come to an immediate stop. The inventor also could intervene at any time and bring his train to a dead rest.

Whenever the subject of overlapping in rural areas is mentioned in certain groups of home mission experts, discussion comes to a prompt stop. Furthermore, when a present need for pioneer work in rural areas is suggested, there is again a loss of interest. All this shows that the campaign against competition among churches in small communities has succeeded—possibly succeeded too well. At any rate, it is exceedingly difficult, in some quarters, to secure a fair hearing on the subject of the need for pioneer work.

The old romantic, spectacular frontier line of home missions is a thing of the past, but there yet remains a margin of unchurched and unevangelized territory in our country, with reference to which Christians cannot be indifferent. The changes being wrought by economic conditions in rural districts are rapidly creating new needs. The nationwide movement cityward is depleting the rural

church, making it more and more unable to carry on. At the same time, there is an alarming increase in tenancy farming. Parallel with this is the growing movement of migrancy occasioned by seasonal labor. We are without exact information as to the extent of this movement in its broad aspects but certainly little is being done for those who are embraced within it.

Perhaps definitely localized instances of neglected communities may be of far more value than statistics, so far as this study is concerned. The statistics, if any one is interested, are, of course, easily available.

Begin with Arizona. A seasoned observer reports a score of communities made up of pioneers from everywhere, struggling to get a home, without any religious privileges whatever so far as a settled, permanent ministry is concerned.

Southern California has a Denominational Superintendents' Council in affiliation with the State Church Federation. At its monthly meetings, this Council has assigned about four score communities to individual denominations, the other affiliated denominations agreeing not to enter such communities until, in the judgment of the Council, they are large enough for more than one church. The Executive Secretary of this Council states that there are still a large number of churchless communities that should be served by some denomination. In the San Joaquin Valley the rural need is very evident. There are possibly a half dozen different racial groups, none of them large, which ought to have Protestant ministry. In one county of this Valley, the need was so great that, outside of the incorporated towns, a rural parish was formed. The pastor of this parish has a territory 90 miles long and 20 to 30 miles broad. On his letterhead he carries the names of 14 towns and communities. This is a striking instance of need, but it is not the only instance of such need and in many smaller territories similar neglect exists. On the slopes of the Sierras are many lumber-jacks, for some of whom provision is made but most of them are without any religious privileges. In the oil fields located on the rim of this great valley are many people living on the "leases," who do not have the benefit of any church.

The whole state of Nevada is an example of unmet rural need. The larger towns and cities are provided for, as usual. There are 200 school districts with 15 or less pupils, 150 districts with less than 10 and 100 districts with less than 8. To reach these scattered communities is a mighty task. Most of them are entirely destitute of church privileges. From one community a girl of eighteen wrote, "I have never seen a preacher, a priest or a church in my life." The analysis made by one of the workers in Nevada of the population applies not only to Nevada but to many other rural communities outside of that state as well. There are about three generations

covered in any statement of need. The grandparents came from the East on the heels of the gold excitement. They had the usual religious background. The parents have succumbed to the lack of religious environment and have little, if any, religion. The children do not have even as much religion as their parents. They are growing up with practically pagan ideals. In such overlooked communities in Nevada there are from 3,000 to 5,000 boys and girls under twenty.

In western Washington a study was made of 573 communities outside of the cities and towns having a population under one thousand. In this list were 379 communities without churches. In most of them the population is very small. In all of the communities mentioned above which do have churches 78% have only one church.

This study was made about three years ago and should now be qualified by certain changes, but these changes are not radical enough nor extensive enough to vitiate the appalling need. It would thus appear that about two-thirds of these communities are churchless. Observers know that what is true of the rural areas of western Washington, is true of the northern tier of states ranging eastward to the Mississippi River.

Idaho is essentially a rural state. A recent study there shows that about 24% of the population is Mormon and about 12% is Christian, including Protestants and Roman Catholics. The need of missionary work is pathetically revealed by such a statement as this.

Utah has been held up as the one bright example of eliminated competition. There is no competition outside of the cities, and yet whole counties like Morgan, Rich, Wayne, etc. are without any Christian church whatever. The Mormons with their pagan conceptions are the only sect that attempts to carry a message of religion.

In Wyoming, somewhat the same need exists in its rural areas. The Star Valley in Lincoln County has 2,000 population and is without the service of the Christian ministry.

In Colorado a community or rather four communities are reported along the line of the extension of the Moffat Railroad with a population of from 1500 to 2500 without regular service. No one except an itinerant missionary cares for this field.

In West Texas, the large ranches are being broken up and sold to farmers. There is here a rapidly developing territory that has a purely pioneer mission character. There are in the state 750,000 Mexicans of whom a goodly number are located in rural communities. Little or nothing is being done for them.

Generally speaking, the South is so well provided for in the way of service that little need be said, but in Florida, growing rapidly as it is, there are smaller communities and rural settlements that should be reached by the Church at an early date. It is estimated that during the 1925 season, there were 600,000 "tin can tourists"

in this state. They cannot be classed as rural, but on the other hand many of them were found distributed during the winter months in the smaller communities throughout the state.

That there is a large need for pioneer mission work is evident so far as unchurched communities are concerned. As appears from the above, these communities are largely marginal but they are not to be overlooked for that reason. The Church should revise its creed to the effect that while overlapping is a sin, overlooking is also a sin.



BIBLE COLPORTEURS

Walking across the continent distributing Scriptures to those in neglected communities.

A recent study of the whole rural problem has revealed that, speaking by and large, it is clear that few church members in the open country travel farther than four miles to attend church. More than one half of them do not travel over two miles. That raises the question where the people who live over two miles and are not included among the church goers inside the four-mile limit go to church. While there is no exact data on this particular subject, there is much ground for believing that a considerable number of farmers and their families living over two miles from an open country church, neither join nor attend any church. Here is developing then a new margin of unmet need. The coming of good roads evidently has done little to change the habits of people living outside of the two-

mile radius. Thus, all over the country there is growing up this new need for reaching such people.

In conclusion, two reflections may be stated: One is that the best known method of reaching an entire territory is by one of the great denominational bodies concentrating its energies on that territory with some kind of a guarantee from an inter-denominational body, such as a State Home Mission Council, that it will be protected from invasion.

The other reflection is that, much as it has been anathematized, it begins to appear that in unreached areas we should return to the itinerant system of ministry if these marginal fringes are to be evangelized.



# United Churches in Rural Communities

## *A Study of the Relative Value of Denominational and Undenominational Work*

BY ELIZABETH R. HOOKER, NEW YORK

Institute of Social and Religious Research

THE only church in a small rural community has several responsibilities that are either peculiar to itself, or that its position renders peculiarly binding upon it. These responsibilities include the following:

To enlist in a single fellowship all the religious elements of the community.

To provide religious education for the youth of the community.

To afford leadership.

To serve as part of the base of supplies for the world-wide Christian program.

To continue to perform these functions.

Can these functions be fulfilled better by a church connected with a denominational body, or by one without such a connection?\*

### COMPARATIVE NUMBERS OF RURAL UNITED CHURCHES

Denominational	.....	528
Undenominational	.....	137

### AVERAGE CONTRIBUTIONS OF THE UNITED CHURCHES

Denominational	.....	\$419
Undenominational	.....	\$260

### PER CAPITA GIFTS OF THE UNITED CHURCHES

Denominational	.....	\$3.98
Undenominational	.....	\$2.17

ENLISTING ALL RELIGIOUS ELEMENTS: The inhabitants of many small rural communities include persons of very different religious traditions, the adherents of no one denomination being sufficiently numerous to support a church of their own kind. In such places, if there is to be a church at all, it must be one in which many different religious elements can unite.

Persons of diverse religious origins were found in 1924 in the membership of many united churches both denominational and undenominational, there having been discovered by the Institute in the town and country area of the northern and western parts of the

\*The answer to this question will be based upon facts revealed by a study conducted by the Institute of Social and Religious Research, the results of which will shortly be published in a book entitled "United Churches."

United States 137 undenominational churches and 528 denominational united churches.

The lists of denominational elements combined in the membership were obtained through mail questionnaires for 48 of the undenominational churches and for 100 of the denominational united churches. The undenominational churches reported forty-two different denominational origins; the denominational united churches reported thirty-five. The different origins represented in one church ranged from two to twenty-four. Most of the undenominational churches were composed of many elements; and of the 100 denominational united churches, nearly half consisted of five or more elements and over one fourth were composed of six or more. The denominational origins included not only denominations from which interdenominational cooperation has come to be expected, such as the Congregational, Presbyterian, and Methodist Episcopal, but individuals from immersionist denominations like the Northern Baptist Convention and the Disciples of Christ; members of liturgical churches, such as Lutheran and Episcopal; and representatives of more emotional groups, as for example the Nazarenes. Some churches even reported individual Jews or Mormons; and a few had enlisted one or more Catholics.

The first function of such a church in small rural communities—to enlist in membership persons of diverse denominational origins—has therefore been fulfilled by many churches both denominational and undenominational. But in 1924 there were nearly four times as many denominational united churches as undenominational churches.

Moreover, a larger proportion of denominational united churches in small communities than of undenominational churches similarly placed, served their respective communities as the only church. The facts were ascertained for half the denominational united churches, and for more than half the undenominational churches. Of the denominational united churches one half were alone in their respective communities; of the undenominational churches, only one third. Because the denominational united churches were so much the more numerous, the number of denominational united churches serving their communities as the only church, was five times as great as the corresponding number of undenominational churches.

**RELIGIOUS EDUCATION:**—The fact that small rural communities form, to a considerable degree, the nursery of the nation, renders particularly important the religious education of their children. Efforts in this direction were being made by all the churches investigated, both denominational and undenominational. Progressive methods were in use by individual churches of both types. In this matter, however, the undenominational church was under a serious

handicap. This was described from his own experience by the minister of one undenominational church, in the following extract from a letter:

".... As an organ of religious education .... the independent church has no program for progressive work .... The Sunday school, for instance, has been conducted according to certain methods for years.' Few of the people ever attend conventions and gatherings where advance methods are discussed and new ideas are set forth. The pastor cannot go before the church with a progressive program of religious education and secure its adoption unless the people are of a type who personally desire such new methods. That has been one of my greatest trials in my service here. Our work in religious education is woefully antiquated. I have tried and tried to introduce new methods but the answer is that they have always done that way .... In a denominational church there is a general program of religious education .... Efforts are always being made to bring as many schools as possible to conform with that standard. The pastor may go before his people and hold up this standard as the denominational ideal and, as part of the larger group, the local church should at least strive to conform to it."

Many other religious leaders agreed with this minister that in regard to religious education the denominational united church has a great advantage over the undenominational church in that it has systematically presented to it both expert advice and stimulus to effort.

LEADERSHIP:—United churches alone in their communities, both denominational and undenominational, were found to assume more responsibility of leadership in public welfare than does the average denominational church, especially if the latter is in the presence of one or more competing churches.

In regard to the professional church leader, the minister, the denominational united church has the advantage over the undenominational church. Because regular denominational agencies are at its service, it obtains a minister more easily. The minister chosen or appointed is less likely to be inefficient or unworthy; for he is sponsored by the denominational body, and in the rare cases when a minister is guilty of misconduct denominational agencies may discipline or remove him. The *March Community Churchman* reports:

"There is no denying that here and there a church gets taken in by a bad man. We know one man who has left two denominations without credentials and with charges over his head. He is a trouble-maker everywhere he goes and there is a trail of moral scandal. But he continues to find a church, though he usually makes a long jump."

In view of the need, the Community Church Workers have established a Service Bureau; but time must elapse before it can perform service comparable to that rendered by long-established denominational agencies. Under the circumstances, it is not surprising that although some undenominational churches were served by noble and powerful ministers, many others reported difficulty in finding pastors and frequent interregnums between pastorates.

A few have had experiences with undesirable ministers. Not a few undenominational churches declared that their whole future depended upon securing the right sort of pastor.

The difficulties of undenominational churches regarding ministerial supply, combined with their lack of supervision from denominational superintendents, renders especially important the quality of the lay leadership. Where this was strong, sustained, and noble in character, united churches were securing good ministers, and through them and in conjunction with them were leading their communities. But since the small rural community with such lay leaders is the exception, in respect to community leadership also, the advantage was usually with the denominational united church.

**BENEVOLENCES:**—In the great program of the Christian Church throughout the world, every small rural church is an essential factor as part of the base of supplies. To denominational churches their duty and privilege in this matter is brought home by publicity regarding the missions of their own boards, by denominational apportionments and by other forms of overhead education and incentive. Undenominational churches, lacking any such stimulus, contributed comparatively little to objects outside the local community and, in many cases, to philanthropic causes rather than to missions. The average annual contribution to benevolences in 1923-24 of the undenominational churches for which data could be obtained was \$260, while that of denominational united churches was \$417; and the average contribution per member, which for denominational united churches was \$3.98, for undenominational churches was only \$2.17. The weakness of undenominational churches in benevolences was forcibly expressed by the minister of such a church as follows:

“Where a part of the church has no passion for missions and no vision beyond self-support, it is more difficult for the pastor and those who have the vision to push a large program through. In the denominational church there is always more or less opposition to the program from headquarters, but it is rather easier to combat it when the church knows that Presbytery or Conference is going to call for an accounting and the church be compared to others.”

**PERMANENCE:**—Which is more likely to render enduring service as the only church in a small rural community, the denominational united church, or the undenominational church? From communities in which the existence of an undenominational church had been reported to the Institute of Social and Religious Research, inquiries frequently brought such answers as these, from different states:

“Enthusiasm six months or a year. Does not seem to function.”

“Built a fine building. Did not last long.”

“Continued for a few months. Chaos.”

“Went up in smoke.”

Reports like these came from every part of the field studied.

Without the help regularly furnished to denominational churches by their overhead bodies, in the way of expert supervision, steady ministerial supply, and home-mission aid in emergencies, undenominational churches, unless they enjoyed exceptional circumstances and unusually strong local leadership, frequently fell into inactivity or even died out completely.

Denominational churches alone in their communities sometimes pass out of existence; but the efforts of overhead officials make this fate for them comparatively rare. A denominational united church, moreover, is frequently upheld in the position of sole church in a small community by a home missions council or other interdenominational agency, which prevents threatened encroachment by another church.

Under these circumstances, it is not surprising that a considerable number of undenominational churches have connected themselves with some denominational body. Thirty-one churches that in 1924 were listed as denominational united churches, had formerly been undenominational churches.

CONCLUSION:—This comparison of the respective advantages, as the sole church of a small rural community, of a united church with denominational connection and a united church without denominational connection, may be summarized in five statements:

In the town and country area of the northern and western parts of the United States, denominational united churches were in 1924 nearly four times as numerous as undenominational churches; and of united churches ascertained to be alone in their respective communities, those connected with denominations were five times as numerous as those not so connected.

Denominational united churches had in general systems of religious education that were more modern.

Denominational united churches obtained ministers more readily, and in spite of notable exceptions on the whole secured better ministers.

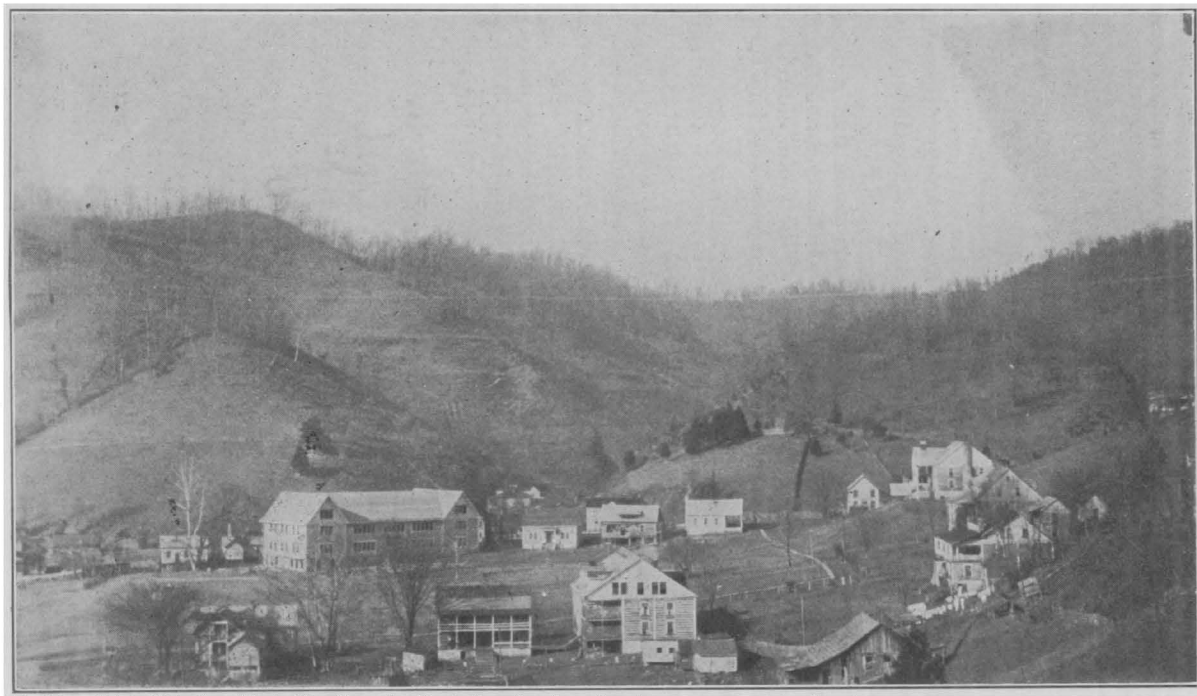
Denominational united churches made larger contributions to the Christian program throughout the world, both in proportion to the number of churches and in proportion to total membership.

The service rendered by united churches was in general more enduring.

The inevitable conclusions would appear to be these:

Undenominational churches seem likely to be serviceable as the only churches in small rural communities of two kinds: those much divided in religious adherence, and those with strong and sustained lay leadership.

For small rural communities of other kinds, the information gathered in 1924 seems to favor the choice of united churches connected with some denominational body.



A GENERAL VIEW OF THE PARISH CENTER AT BUCKHORN, KENTUCKY

# The Story of Buckhorn, Kentucky \*

A MOUNTAIN COMMUNITY WHERE THE CHURCH IS EVERYTHING

THE Southern Appalachian mountains were settled by a purely American white population of English and Scotch ancestry. This primitive region with heavily forested mountains teeming in coal and mineral riches that await development, is incongruously described as "the backyard of the South." The neglect implied in this phrase is largely due to the fact that these scattered settlements along the banks of creeks and rivers and among precipitous mountains have no political significance. Until the treasures of their mountains, the timber and minerals, are made accessible, "backyard" citizens they will remain.

Meanwhile their history and customs, their primitive and secluded life, their folklore and ballads, and especially the fervor and tenacity of their Protestant faith, compel admiration. It is this primitive American civilization, rather than the human passions and feuds which have given this region publicity and obscured the sterling qualities of the people, that commends the Southern Highlander to our attention. Our social and religious traditions have been so profoundly modified that it is good to rediscover their original flavor.

Buckhorn, in Perry County, Kentucky, is close to the conjunction of Perry, Clay, Leslie, Owsley and Breathitt counties, one hundred and thirteen miles southeast of Lexington. The journey from Altro, the nearest railway station, is one of eight miles in the saddle over the mountain trails and precipitous valleys with their rushing alpine streams. It is a surprise to find at Buckhorn a struggling valley settlement at the junction of the Middle Fork of the Kentucky River and Squabble Creek, lighted by electricity, with many houses furnished with baths and running water, a modern group of buildings whose saw- and grist-mills and barns are so much better than any others encountered in the region.

Buckhorn was a trade center, with water-power, an unusual amount of arable land, which is a prime factor in this mountainous country, timber and coal in abundance. The chief advantage lay in the fact that as the valleys are the travel routes, they converged upon Buckhorn and made it one of the most accessible points in a difficult region.

Twenty-four years ago Rev. Harvey S. Murdock first came into the region to investigate some mission work that needed funds. He had completed his college and seminary courses and was serving his apprenticeship in a branch of the Lafayette Avenue Presby-

\*From "Churches of Distinction in Town and Country." Geo. H. Doran Co.

terian Church, of Brooklyn, New York. His report on this field was so favorable that the necessary funds were granted and the young pastor accepted the call to his life work. Today Buckhorn church has a membership of eight hundred and four, a group of buildings that are rendering a great service to the far-flung mountain community, a valuable tract of land for agricultural demonstration purposes and recreation, a loyal group of supporters and workers, and a growing army, whose numbers unfortunately have not been recorded, of those who have passed through its school and church influence and are spreading it in less favored communities.

The social and religious conditions of the people among whom Mr. Murdock began his life work were primitive. More than 20 per cent of the voting males were illiterate and a much higher proportion of the women and children. The local schools were of the most primitive character, and even now, as then, the children are kept from school for seasonal harvests or labor.

Necessity and close contact with a relentless nature have given these people an elemental wisdom in the use of their natural resources. Coal crops out on four levels. The highlanders have learned to satisfy their wants and needs as far as possible from their environment, and while their environment has at the same time closed them in from the progressive world, it has compensated for this by developing a sturdy character that is instinct with self-reliance. They have, however, for so long done things for themselves that theory, when applied to such problems as their unsanitary conditions, their physical and mental disabilities, is not always cordially received.

In their isolation they have for so long waged warfare in order to survive against the laws of a relentless, prodigal nature that, having triumphed and successfully controlled them, they are not readily amenable to the laws of man. They have for so long been a law to themselves in the course of their long isolation in these mountain fastnesses that the slow and distant machinery of law and justice irks their sensitive and passionate temperament. Crimes of violence and feuds are common in so primitive and individualistic a society. When the whole mountain population is so closely inter-related that the accused must of necessity be tried by a jury consisting of his own or his victim's relations, there is little prospect of obtaining justice from a court. The same condition has led to their reputation as "moonshiners."

At present these people subsist on farming; corn, potatoes, sorghum and garden vegetables, with very little fruit, constitute their entire output. Sheep furnish them with food and clothing. In these homes the spinning wheel is still in use for blankets and articles of domestic use. Their quilts are elaborately made and together with baskets have become articles of export trade. Manu-



factured clothing is preferred to the homespun garments of their forefathers, but at Buckhorn efforts are being made to encourage the weaving of tweeds as the fireside industry for which their Scottish ancestors are still famous. Besides sheep, which thrive among their mountains, the small amount of low-lying land available for cultivation and grazing limits their stock to mules, pigs and a few cattle. Slender agricultural resources keep the people poverty-stricken, especially as families average six and one-half persons.

Through the long years of their isolation these mountaineers have made their religious beliefs an important part of their narrow intellectual and emotional life. What forms of worship they brought into these mountains, or such as have found their way into their fastness to modify profoundly the original belief and practice, are now jealously guarded. The old toiler-preacher was their only pastoral experience. Being of their own soil and tradition he brought them nothing that would lift them out of themselves.

For the type of Christian service required in such communities the worker must possess special qualifications. The pioneers of the Buckhorn work were people who loved nature and the simple people who lived so close to nature. They learned to appreciate the silence of the great mountains and little valleys or bottom lands along the creeks and rivers where the settlements lay, the trees, birds and flowers. A few years ago Newell Buck, the author of "The Call of the Cumberlands," visited this little community center, and wrote: "I found at Buckhorn a company of idealists who were attempting the impossible, and the strangest thing about it is that they are succeeding." How well they have been succeeding the Buckhorn of 1926 must answer, if only in part.

These workers relied upon the deep religious conviction of the people and their response to the Gospel of Christ as preached by the Protestant Church, in whose traditions they and their ancestors are steeped. With this common Christian understanding the workers at Buckhorn have slowly gained the confidence of this shy, suspicious, individualistic people by their economic, social and religious services to Buckhorn as well as those communities in the vicinity. They have created a new center out of Buckhorn, grinding corn and sawing lumber, caring for the sick folk and educating the young people. But the church has been the real center of all these services and activities. The ideal of Christian brotherhood and service is the only one wherewith to combat the religious and social demarcations, that begin with religious dissension and narrow sectarianism and end in family feuds and a non-moral atmosphere of law-breaking and prejudice against all forms of enlightenment.

The church school at Buckhorn is independent of the state, but the state avails itself of the efficient staff and modern equipment by paying Buckhorn school \$1,000 to \$1,190 a year for taking over

the pupils of the district school for seven months. Buckhorn has its own permanent educational program interpreted by a staff of twelve to fifteen teachers, with buildings that house teachers and pupils. In this school pupils of both sexes are taught from kindergarten through high school and prepared for college. The natural aptitude of the children of this independent, self-reliant race schooled in adversity, is exploited by Buckhorn to the utmost.

The children, like their parents, are accustomed to make nearly all the implements of daily life, and full scope is given to this genius under expert teachers in the technical courses of the Manual Training School, equipped with tools and simple machinery. The girls also receive technical training in the Domestic Science Hall. There are also a Primary Hall, a kindergarten equipped with the latest educational devices; a two-story home for small boys orphaned and stranded in the mountains; a three-story dormitory for seventy-five older boys, with a two-story addition; a two-and-one-half story home for little girls; a three-story dormitory for seventy-five older girls; and a two-story building used as a dining-hall.

The children of these mountaineers, doing their share of labor from an early age, know how to work, but they must learn to play. The school plant now includes a gymnasium, with basketball for the girls and young boys and other organized games. The pastor is an old college "fan," and it is natural to find a good baseball team whose prowess is known in Lexington and other urban and mountain centers. The pastor has personal charge of its training, and it is in the difficult rôle of umpire that his associate is spreading the code of sportsmanship among the children who did not know how to play, and to whom the idea of competition or rivalry raised the latent passion of family feud.

Not every one reached by Buckhorn parish is a worshiper, but wherever the church has had a preaching point for five or six years, practically every one attends church. This is chiefly a tribute to the deep religious sentiment that is one of the marked characteristics of these mountaineers. Buckhorn's church auditorium comfortably seats about three hundred and fifty people, but it is a common thing to find seats for an overflow amounting to about four hundred and seventy-five. The regular attendance averages three hundred and fifty out of a membership of seven hundred and four. Besides the Wednesday evening service, with an attendance of two hundred and fifty, Buckhorn church conducts a series of evangelistic meetings which last for a week or more in every preaching point of the parish. Its Sunday-school, however, has the phenomenal total membership of one thousand and thirty. This is due to the fact that the adults attend Sunday-school and remain for the church service which follows. Buckhorn has a Christian Endeavor Society meeting with a membership of about two hundred.


Buckhorn village has increased about 100 per cent in the twenty-four years of parochial work. Every neighborhood in the vicinity is served by the two ministers, aided by teachers from the school. Nearly a dozen preaching points are in active operation, and the total Buckhorn parish enrolls nearly a thousand members, with eighty-nine added during the past year. This is in a community of about two thousand people.

The evangelistic services conducted by Buckhorn at these various points are not through imported evangelists but by the ministers of the parish, of whom two are stationed at Buckhorn and one at Cow Creek.

At Buckhorn all the pupils in school attend chapel services at eight o'clock in the school hall before the classes begin for the day. In each class the teacher has a period for the study of religion and the Bible. This religious training is in the mountain tradition where the daily life of the people is full of Biblical maxims and texts. Thus the school avails itself of this tradition and relates the religious training to all the subjects, especially in domestic and social science. Hundreds of graduates have passed, during twenty years, through the school and church influence of Buckhorn, going as preachers, teachers or home makers to the farthest recesses of the region and beyond. During these twenty years more than four hundred of these pupils became teachers. Moreover, the Vice-president of Buckhorn, the heads of the departments of manual training, agriculture, mathematics, English and history are all mountain boys graduated at Buckhorn. Not such a large proportion of women teachers are so trained, but all have a sympathetic understanding of the people. It has been found necessary to decline pupils owing to lack of accommodation. At present about four hundred students are educated annually from kindergarten through high school.

The best evidence of the work and its influence in the region is the social and religious spirit that is a precious Christian leaven in a great wilderness. But it should be remembered that these people have long preserved a religious spirit, through years of isolation, which was their only solace and comfort in a hard life of adversity. One has merely to hear the angelus which calls the parish to prayer every day to understand this fervor. There is no fixed time for the angelus, but an elderly woman for many years has rung the bell, and as its first stroke echoes up and down the wooded valleys every man, woman and child for a few moments bows the head in reverence. There may be a clatter of dishes and a babble of conversation in the dining hall, or cries of children in the playground, or a lonely man or boy working in a patch on the mountainside. But all heed the angelus and cease for a moment's prayer. It is a beautiful custom, and one that is naturally and essentially the outward sign of the soul of these Southern mountaineers.

# BEST METHODS



EDITED BY MRS. E. C. CRONK, 721 MUHLENBURG BLDG. PHILADELPHIA, PA.

Since the days when "My Country 'tis of Thee" was first sung publicly by a group of Boston school girls and boys we have continued enthusiastically to proclaim,

"I love thy rocks and hills  
Thy woods and templed hills,"

but never until this year of 1926 have the Protestant churches of America together turned their attention so seriously to the actual problems and possibilities of our "templed hills."

A dilapidated, neglected country church is often the prose of the poetic "templed hills."

This year practically all of the churches of American Protestantism will study the rural church.

For some of the methods here suggested, and for the pictures we are especially indebted to Ralph S. Adams, Director of Rural Work of the Reformed Church in the United States. Mr. Adams is also author of "Project and Study Manual for Rural Churches" to accompany the course, "Our Templed Hills." In it are given exceptionally practical suggestions.

## KNOW THY COMMUNITY

If knowledge is power there is no occasion for inquiry as to the explanation of the powerlessness of our efforts to meet the present-day situation in the rural church. We do not know our rural churches and the communities in which they are located. Any rural church will be able to meet its problems and possibilities more effectively after study-

ing the following suggestions by Mr. Adams for a community survey.

### Map Your Community.

**PURPOSE.**—To discover and visualize the bounds of your community; to locate homes, institutions, roads, railroads, and other items of interest in the community; to furnish a background for further study and survey of the community's resources.

**MATERIALS.**—Country road map or geological survey map of the area including your community. The former may be procured upon request sent to your State Highway Department and the latter from the Director of Surveys, U. S. Geological Survey, Washington, D. C. Sheets of drawing paper, about 20 x 30 inches or larger. Pentagraph, which may be purchased for about sixty cents from any art supply store. Straight-edge ruler. Drawing pencil. Fine-point pen. Pizant pens. Compass. India ink.

**PROCEDURE.**—Procure a map of your area from one of the above sources. Mark upon it the boundaries of your community, lightly in pencil first and then with ink later when definitely established, determined by the following method:—Approximate on each road leading out from the community center the possible boundary of the community. Mark lightly in pencil. Visit several families on either side of that mark, on each road, asking them in what village or town they purchase their supplies, market their products, do their banking and secure their greatest social contacts. By their answers determine more accurately the place where the interest is directed more toward some other community center

\*Project and Study Manual. By Ralph S. Adams, 15 cents. *Our Templed Hills*. By Ralph A. Felton. 60 cents. paper; \$1.00, cloth. Published by Missionary Education Movement.



From farm families have come the men and women who have helped to make America great. Most undervalued of all farm crops are the bright-eyed boys and girls of the open country, who are frequently underprivileged.

than toward your own. Mark definitely this boundary on each road. Draw lines connecting the boundaries on these roads and you have the bounds of your community. Locate each household of the community on the map by means of an unshaded circle. Indicate all church buildings by means of a circle with a cross over it, and all school houses by a circle with a cross inside. Indicate shops, stores, banks, and other places of business, theatres, libraries, community buildings, roads, railroads and other places of importance by means of convenient symbols and an appropriate key.

By means of the pentagraph (directions for its use will accompany the instrument) transfer the community from the original map to a large sheet of drawing paper on an enlarged scale of two or four inches to the mile. It may be necessary to transfer the community center (village or town) on a sheet of paper separate from the rest of the community and on an even larger scale in order to enter conveniently the many necessary symbols. This should be done in pencil first, to be inked permanently lat-

er on by means of a Pazant pen. Fill in the symbols with a fine-point pen and carefully letter the map to reveal its identity. Place the key to the symbols used, in the left hand lower corner of the map for convenient reference.

This map will furnish the ground work for the religious census survey described in project two.

#### Take a Religious Census

**PURPOSE.**—To learn the religious affiliations, past and present, of every family in the community, to locate the unchurched, to learn the reason for their present lack of church affiliation, and to discover their church preference, if any.

**MATERIALS.**—Map of community. Colored crayons. Household survey blanks for each household in the community. (Write to the Rural Church Department of your denomination for such blanks).

**PROCEDURE.**—Divide your community into convenient districts and mark them clearly on the map. Divide your class or group undertaking this survey into teams of two and assign each team to a certain district. If undertaken on a cooperative basis,

place members of different denominations on each team. Visit every household in the community and secure the information required. Number every household blank and mark the corresponding number on your community map in the position occupied by the home of this family.

**UTILIZING THE RESULTS.**—(a) By checking the information on the household cards, mark on the community map with different colored crayons the households affiliated with various denominations, leaving the unchurched households uncolored until such time as they shall have affiliated themselves with some church. Where there are members of more than one church in the same household, mark these with equal portions of the colors representing said denominations. This map will visualize the religious opportunity in your community.

(b) List the name of all the individual church members by denominations.

(c) List the names of all individuals over twelve years of age in the community, who are members of no church.

(d) List the names of individuals holding membership in churches outside the community.

(e) List the names of all children from one to twenty-one years of age, dividing them in groups of the same age, and indicating, in columns following each name, the number of the household of which he is a member, the name of the denomination of which he is a member (marking with an X if he is no member), of what Sunday-school he is a member (marking with an X if he is no member), and indicating his church preference.

(f) List the names of all adults, giving the same information for each as indicated in item (e) grouping them, however, into groups of 22 to 30, 31 to 40, 41 to 50, 51 to 60, etc.

(g) List the alien families in the community indicating whether or not they are affiliated with any local church or Sunday-school.

(h) List the households of tenants, indicating their church and Sunday-school affiliation, if any.

(i) Make any other significant lists which may occur to any members of the class.

(j) Duplicate all of these lists for each of the cooperating churches in this study. These should be turned over to the pastor, together with the map and the original household blanks, for his constant reference and guidance.

*(Quoted from "Project and Study Manual.")*

### **CORNER WALL AND FLOOR SPACE.**

The rural church should be given right of way for a wall program for a specified period.

Engage all available talent in chart and poster making. Quotations from the book or from other sources may be printed on charts and hung on walls of Sunday-school buildings.

Rural America's greatest need is not more churches but the enlargement of the work of each church in its local parish:

There are more than 101,000 rural churches in the United States for a rural population of about fifty millions. If these churches were evenly distributed there would be one for about every 493 members.

\* \* \*

If people work and play together; buy and sell cooperatively; why should they worship competitively?

\* \* \*

Many rural church problems which cannot be solved by local communities demand a nation-wide policy of the denominations.

\* \* \*

Four fifths of our rural population are not members of any church.

\* \* \*

Thirty-eight per cent of the farms in the United States are operated by tenants on one year leases.

\* \* \*

A million farmers in the United States move to new homes every year.

Every fifth family in rural America is foreign born.

\* \* \*

A Christian program for the new rural life includes the teaching of health as well as the care of the sick.

\* \* \*

One of the best sources of missionary supply is the rural church.

\* \* \*

Other forms of charts, with maps and pictures may be helpful in keeping facts before the people of the church.

church who have no way to ride, as well as those who may be able to furnish transportation for others.

**COMMUNITY GROVES.**—Lutheran, Reformed and Dunkard churches in the Rocky Ridge Community in Maryland purchased in 1919 a beautiful grove, and dedicated it to the physical, social, educational, moral and spiritual development of the community. It is owned by the churches, and supervised and controlled by a Park Board of representatives of the churches.



THE THOMPSON TOWNSHIP COMMUNITY ORCHESTRA OF CLYDE, OHIO

A demonstration of the possibilities of musical cooperation in a rural community. The director and nine players are members of the Reformed Church, one of the Evangelical Church, four Lutherans; the two teachers who began the work were Methodists. This community orchestra furnished music for Parent-Teacher Association meetings and other community affairs. Many of them belonged, also, to a Community Band of twenty-two pieces which played for Memorial Day, Field Day and other out-door occasions.

Bulletins may be placed on standards, if wall space is not available.

#### PRACTICAL PLANS.

**TRAINED LEADERSHIP.**—One church, in five years, has paid the expenses of 4000 pastors of its rural churches to attend summer training schools for rural pastors.

**AUTOMOBILE AID SOCIETY.**—In one church a number of automobile owners agreed to gather up children who could not otherwise attend mission study meetings, and to return them to their homes.

A study of the community will reveal those who are unable to walk to

The people of the community cleared the park, erected a pavilion, placed stands and tables, and installed playground apparatus—saws, swings, sandboxes and slides.

Two years later outdoor evening services were held in the pavilion and have been continued for five years with an average attendance of 500.

An annual community picnic is one of the outstanding events of the year. The common interest in the grove and the cooperation in its maintenance and in the aims and efforts for which it stands have helped to eliminate petty strife and jealousy and to unite the entire community in work for the

physical, social, educational, moral and spiritual development of the community.

**COMMUNITY CENTERS.**—No longer do Community Houses belong exclusively to city centers. Scores of them are being built on our temple hills. In some instances they are built and owned by one church. In others a number of denominations cooperate in their building and maintenance.

Often they contain in addition to a general assembly room, a gymnasium with apparatus for games and physical training, a reading room or library, and a kitchen.

entire summer in hospitable rural homes.

**TRAVELING MISSIONARY LIBRARIES.**—Ten books began it. A committee selected them and individuals donated them to start the plan. They were loaned without any charge to a missionary society in a rural community, for thirty days. During that time they were circulated among the members. Some members read every book. At the end of the thirty days they were passed on to another society, the address and shipping instructions being furnished by headquarters. The only cost to each so-



The young folks of the rural church delight to present plays and pageants. A group may go to a number of communities or there may be an exchange presentation.

**GUESTS FROM ALL NATIONS.**—"I long for a summer in the open country in America," wrote a Japanese Christian kindergarten teacher who was spending a year in America. "Do you know of some Christian family who would let me be a member of their family for a few weeks?"

Usually we think of hospitality to foreign students as the concern of city churches alone. Missionary leaders in rural churches might do an exceptional service by arranging, through correspondence with their Mission Board or Student Secretaries, for foreign students or furloughed missionaries to receive invitations to spend several weeks or an

ciety was the price of one new book to be added to the library and the postage for forwarding. The new books were selected by the committee and not by individuals. However, individuals who had books they wished to donate were asked to send them to the committee and if they were judged suitable they were added. When there were enough volumes they were divided and two libraries were sent out.

**CHURCH NIGHT.**—Mid-week services in rural churches usually do not have a large attendance.

Most churches are burdened with a multiplicity of meetings. One night must be held as choir night,



another as Sunday School Teacher Training Night, and yet another for the meeting of the official board. Seven nights a week are not sufficient for all of them.

In many places Church Night with a combination of meetings is helping to solve some of the problems. A suggested schedule is:

- 6:00 to 7:00 P. M. Fellowship Supper for Everybody.
- 7:00 to 7:45 P. M. Church Council or Official Board meeting; Home Projects Class for Parents; Supervised Play for Children.
- 7:45 to 8:00 P. M. Worship.
- 8:00 to 8:40 P. M. Teacher Training Class; Leadership Training Class; Bible Study—adults and young people; Religious Education—children.
- 8:40 to 9:15 P. M. Business meetings of various organizations; Home and Community Study Classes; Religious Education for Children.
- 9:15 to 9:45 P. M. Games, Songs, Recreation.
- 9:45 P. M. Doxology and Benediction.

This schedule provides something for every age and every group during all periods.

No waste of time is allowed. The fellowship supper at the beginning and the recreation period at the end give opportunity for exchange of greetings. Inasmuch as some of the groups will need monthly meetings only this schedule is merely suggestive.

**HOME NIGHT.**—Since the days of automobiles someone is going somewhere all the time. In a number of communities home night is being given a regular place in the schedule of engagements. Everyone knows there is no use in trying to schedule outside meetings for that night. Families plan to have one evening together, with time for an unhurried dinner or supper, conversation, games and family worship.

**MISSIONS BY MAIL.**—Every mail box is a missionary opportunity. Alert leaders will see that leaflets, paper and magazines carry missionary messages into every rural community. The county newspaper office offers unusual opportunity for

missionary messages. If a committee or an individual in each community plans carefully several months in advance, missionary news items and stories may be scheduled in county papers with current weekly items. Leaflets may be circulated by mail. The circulation of the *MISSIONARY REVIEW OF THE WORLD* as well as denominational magazines may be increased by careful attention, and *Everyland* may be introduced into almost every family in which there are boys and girls.

**THE UNUSUAL MEETINGS.**—In addition to the "usual meeting" of the women's or young people's societies there may be some unusual meetings. Once a year a rural society may invite a city society to hold a meeting in the country. The city society in turn may invite the rural church members for a guest meeting in their church.

**THE COUNTY FAIR.**—In an increasing number of county fairs missionary booths are attracting much attention and offering a large opportunity for the distribution of leaflets and the display of maps, charts and posters together with other materials of missionary education.

## SIXTY-TWO VARIETIES

### Possibilities for Service in Rural Church

BY RALPH S. ADAMS

1. Organize a mission study program for all groups in the church.
2. Organize a program for local missionary endeavor for the whole church.
3. Provide charitable relief where necessary.
4. Teach or arrange for classes of farm women and girls in hygiene, nursing, sewing, cooking, etc., cooperating with the county home agent or the community nurse.
5. Consolidate the women's organizations in the church or the charge.
6. Declare a "farm woman's year" for the church, and organize the church program for the year around the needs of farm women.
7. Lead young people's meeting.
8. Teach a Sunday-school class.
9. Organize a Junior Congregation and service.

10. Organize a story hour for children and prepare stories for that purpose.
11. Prepare a program or course on vocational guidance for the young people.
12. Organize a choir.
13. Organize a junior choir for instruction in singing.
14. Prepare and render cantatas and recitals from time to time.
15. Conduct an occasional community sing, or lead community singing in conjunction with some other community event.
16. Encourage parents to buy musical instruments for their boys and girls and provide for their instruction through the church.
17. Organize an orchestra for Sunday-school and community purposes.
18. Organize a community band.
19. Observe music week and prepare a musical program for the week.
20. Support and edit a parish paper for your charge.
21. Organize in the congregation a system of family visitation to assist the pastor.
22. Do the same for visitation of the sick.
23. Do personal work in winning souls to the church and Sunday-school.
24. Assist your pastor in evangelistic efforts.
25. Assist your church board in making the every-member financial canvass.
26. Conduct a Sunday-school and young people's organization conference for workers regularly.
27. Prepare a program and conduct an institute for the church or the charge on religious education and young people's work.
28. Organize a teacher training class and teach it or study the course yourself.
29. Conduct a leadership training course for young people, using this or some other suitable course.
30. Cooperate with other churches in the community in organizing and conducting a community training school.
31. Attend religious conferences and camps.
32. Dramatize Bible stories.
33. Organize and put on a community products exhibit.
34. Bring a "good pictures" exhibit to your community. Write the Perry Picture Company, or the Copley Prints.
35. Put on an educational exhibit for the community, with the help of the school, the county agents, and the State Department of Public Instruction.
36. Make and encourage the making of collections of insects, flowers, leaves, different kinds of wood, birds' nests in the winter time, out-door photographs, and stamps. This has great educational value.
37. Lead a hike of young people for purpose of nature study and wood-craft.
38. Organize a camping party with a purpose.
39. Organize among the Sunday-schools in a convenient area, a base-ball league, basket-ball league, or tennis tournament.
40. Secure and equip a playground for the community.
41. Conduct a community play day with games and fun for young and old.
42. Lead church and community socials, and all kinds of group games.
43. Conduct a community picnic, fair or pageant.
44. Arrange a program and menu for a Father-and-Son's banquet.
45. Do the same for a Mother-and-Daughter's banquet for the entire community.
46. Observe Boys' Week by means of an educational and recreational program for the boys and their parents.
47. Start a movement in the community for the erection and operation of a community hall, or a parish house.
48. Distribute church papers and literature.
49. Make posters and signs for coming events.
50. Care for church property and equipment, keeping it in order and good repair.
51. Provide new equipment where needed.
52. Dig out the church basement and make it suitable for purposes of religious education, and socials.
53. Provide and equip one room in the church building for a nursery and arrange for someone to be in charge of the babies while the mothers attend services.
54. If the church is in the village or town which serves as a community center, provide a rest room with conveniences for tired farm mothers, who come to town on shopping trips.
55. Cooperate in organizing and conducting a community health campaign, including lectures, demonstrations, exhibits, clinics, health dinners, better families' contest, etc.
56. Start a movement to bring the services of a community nurse to your community.
57. Secure lectures on important church and community matters, and follow these with the open forum method of discussion.
58. Secure the support of a first-class lyceum course for the community.
59. Do the same for bringing a Chautauqua Company to the community.
60. Cooperate with the farm and home bureaus in bringing a farmers' institute to the community.
61. Observe Education Week in the fall, by means of programs and activities through the schools, churches and other organizations.
62. Cooperate with other community agencies, through leadership and services, in bringing the right type of community life and services to the community.

From "Study and Project Manual for Rural Churches" by permission.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

## THE LITERATURE PROGRAM

From the report of the Committee on Study Courses and Literature of the Council of Women for Home Missions, E. Jessie Ogg, *Chairman*.

For six years the Council of Women for Home Missions and the Missionary Education Movement have been partners in the publication of home mission literature. The joint committee having this in charge is ever striving to keep abreast of the times in the theory and practice of education and in missionary statesmanship. One of the significant events of the past year was a conference held under the auspices of the Missionary Education Movement at Wallace Lodge, Yonkers, New York, in January, 1925, for the purpose of studying the needs for new methods and new types of materials. The joint committee participated in this conference, and has been devoting much of its time and thought through the rest of the year to the problem of broadening the scope of home missionary education in accordance with the plans outlined by the Conference, the principal result of which was to initiate processes leading to an enriched curriculum for all grades. In order to provide for the sustained study necessary for the planning of the materials required for the several grades, a series of standing sub-committees has been formed, corresponding to a parallel series named by the Missionary Education Movement for the foreign mission program. These sub-committees have found it mutually advantageous to meet frequently in joint session to discuss their common problems and to outline materials of general character that are needed by all groups regardless of home or foreign connections. Such materials are required particularly for younger children, and special emphasis has been given to this phase of work during the year.

A second conference of the year likely to influence the kind of publications issued, was one held in December composed of the educational secretaries of the mission boards and the educational committee of the Council of Christian Associations to which the officers of the Joint Committees on Home Mission Literature were invited. A full day was given to consideration of the character of missionary education best suited to and desired by college students and consideration of where the responsibility for promotion rests.

## 1926-1927 Literature

The Committee is publishing this year only one book for adult and young people's groups, *Our Templed Hills*, a study of the Church and Rural Life, by Rev. Ralph A. Felton, Professor of Rural Social Organizations at Cornell University and formerly a member of the staff of the Country Life Department of the Methodist Episcopal Board of Home Missions. Mr. Felton's book is accompanied by a comprehensive pamphlet for study class leaders and by special material for the use of rural churches.

The first volume in a new intermediate series of three books, *Frontiersmen of the Faith*, is by Rev. Edwin E. White, until recently one of the Presbyterian U. S. A. missionary education secretaries. Mr. White's book is historical in character and tells in a style suitable for early 'teen-age readers the stories of the pioneers of home missions with the aim of giving the background necessary to a later understanding of the part home missions has played in the development of the nation and its task today. A separate manual for leaders has been prepared by Mr. White.

No new junior book is being issued. The Better America Series of three volumes is now complete, and it is the earnest hope of the committee that leaders will adopt one of the books in that course that they have not hitherto used. Junior groups that have had all three of these books will, in normal circumstances, be ready for the first volume of the intermediate series described above.

#### 1927-1928 Literature

There was unanimous agreement at the Wallace Lodge Conference that several general courses on missions were needed for adult classes and that these books should be kept available over a period of years for the use of those groups that desire to study such subjects, rather than specific fields or particular problems. It was decided that the immediate demand was for studies of the essentially missionary character of Christianity itself and a summary and re-interpretation of the task of the Church in the world today. As discussions of these proposals went forward it became clear that this was a theme which ought to be treated in the broadest possible manner and that it should deal in the large with missions, their motive, aim, and expression rather than with the home mission or the foreign mission enterprise. Therefore a new era has dawned when study books are to be planned and published jointly and promoted by both home and foreign agencies.

The Joint Committee will also cooperate with the Missionary Education Movement in publishing in 1927 a book for young people on the subject, "What it means to be a Christian in the light of the world purpose of Christ."

The chief aim of the committee has been to keep sensitive to the demand of home missions, to interpret missions as the task of the Christian Church for all of life and to serve the constituent bodies in every way in making this task of the Church real to the most obscure person in the most remote corner of the country.

#### TOWN AND COUNTRY

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Edmund deS. Brunner, *Chairman*.

During 1925 correspondence was entered into with boards that have organized departments of rural work, with a view to ascertaining what sort of rural work was being undertaken, what the objectives were, how the rural program was channeled down to the field.

This correspondence produced some interesting replies, a summary of which follows.

The work of organized departments of rural work divides itself into two general heads, according to the policy of the denomination, and the power of the department, board, or commission handling rural work.

1. One of these functions is common to all bodies. This is interpreting the rural problem to the denomination and advising with individual churches or ecclesiastical units as to possible programs of rural work. This work, through various avenues, places the resources of the rural experience of Protestantism at the command of the local church. In its larger aspects, it is a task of propaganda and education.

2. Some of the denominational rural departments go beyond this and have specific, administrative duties. As such, they handle or are influential in apportioning missionary funds, and they employ missionaries and field workers. This brings them sharply into contact with the problems of over-churching and overlooking.

Briefly stated, the administrative objectives were:

The elimination of competition in fields where cooperation is possible.

Securing a more Christian and economic distribution of home mission funds: i. e., as between city and country, and as between opportunity and competitive points.

Setting up of higher standards as a basis for receiving aid.

Procuring good stipends for high-grade home missionaries.

Aiding churches in developing efficient program of work.

Training of leadership.

In at least two of the denominations, Methodist Episcopal and Presbyterian, U. S. A., these objectives are in the way of being achieved. In other denominations, some of these things can be done only unofficially and by conference and moral suasion.

Various means are adopted for achieving the objectives. Courses are being given, or are in prospect, in theological seminaries of almost all of the denominations with employed rural officers. All of these officers cooperated in summer schools. Conferences of various kinds were held. Some covered a minor unit of the denomination and were held in connection with another meeting; some in local churches for the church and its community. Such conferences were definitely promoted by one denomination. Others held schools for church, community, and religious educational methods, using the minor unit next above the local church.

Rural committees or commissions were organized in each minor unit of several denominations. These were to keep the rural subject before the authorities of the churches, District, Association, or Presbytery, to study needs, and to cooperate with the national department in channeling down its material.

Demonstration parishes were used by a number. These are taking on broader programs than in the early days, and are experimenting with many of the newer ideas. The older type of demonstration is all but gone, its program being now the accepted thing for the country church, no matter how far short of it the average congregation may fall.

Promotional literature was issued in some communities. There is not as much of this as formerly and it is used most where the work is newest. A few of the denominations issue departmental publications.

Loan libraries of various sorts were utilized and publicity given to these. A valuable expansion of this idea is that of the Congregationalists who

outlined in some states a year's course in reading and survey, under supervision. A two-foot country-life book shelf of about twenty titles is made available.

There is some valuable work in leadership training by the use of students for surveying and serving parishes during summer vacations. The Baptists have employed rural secretaries in six states to train, supervise and help rural pastors. The Methodists have a number of so-called rural leadership professors in all their theological seminaries and in some colleges.

The Par Standard has been revised and simplified. There are three Standards, the simplest of ten points for use in uncomplicated, open-country situations; the fifty point Standard for use in the exceptional church and comprehensive condition. A pamphlet detailing these Standards will probably be printed.

An endeavor has been made to coordinate the efforts of the various church boards that are interested in promoting summer schools for rural workers, and to bring this united support to the State Colleges of Agriculture and other institutions interested in such schools. In more than one instance all that the authorities of the Agricultural Colleges' Summer Schools are waiting for to establish a Rural Pastors' Summer School is assurance of the support of various church boards.

The Federal Department of Agriculture has promised that it would issue a booklet setting forth the resources which federal and state governments can place behind the individual rural community. It is felt that this book will be of value to every rural pastor.

Mrs. John C. Campbell, of the Russell Sage Foundation, desires to establish a training school for mountain missionaries in Knoxville, Tennessee, or other center. Dr. William J. Hutchins, President of Berea College, has the same idea in mind.

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

We know the readers of our Bulletin will be delighted and thrilled with this wonderful message from our own Mrs. E. C. Cronk. She is one of the few outstanding women who are working to bring up a generation of boys and girls who will make a "warless world" possible. Give this message the widest possible publicity.

The Report of the significant Conference on "Law Enforcement" is now ready, and can be had from 129 East 52d St., New York City. Fifteen cents per copy, or ten copies for one dollar. Send for it. You will find it *priceless*. E. D. M.

## THE MISSIONARY ENTERPRISE IN RELATION TO WORLD PEACE

KATHARINE SCHERER CRONK, Philadelphia

*Excerpts from an address delivered at the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America, in Atlantic City, January, 1926.*

The beginning of the missionary enterprise was the coming of Christ to earth. Of such importance is the

first missionary, eight are devoted to world peace. Next to "Glory to God in the highest" stand "peace on earth, good will toward men."

In the face of this announcement made by the angels of heaven, dare we claim today that war and peace are matters for the consideration of other organizations and conventions but not for the Church and her missionary councils?

After thousands of years of war, hatred and bloodshed throughout Old Testament days came the angels' song of peace, love and disarmament. The Lord Christ sent out His disciples not only to a nation-wide but to a world-wide bloodless conquest.

Scoffers today, as in the past, charge that "The Church is impotent. What has the Church done"?

"Eyes have they, but they see not." Darwin also scoffed in his day until he saw what the Church was accomplishing through missions. Then he testified. "The lesson of the missionary is the magician's wand," and accepted with appreciation an invitation to honorary membership in the South American Missionary Society.

Among the many accomplishments of the missionary enterprise for world peace let us consider six.

1. It has helped to make the world a neighborhood. It's an old story for speakers nowadays to draw from their pockets a daily paper published in some Oriental city and show us the football score of American colleges, the latest market quotations from New York, and even "Jiggs and



MRS. E. C. CRONK

relation of the missionary enterprise to world peace that of the fourteen words recorded in the message of the angels heralding the coming of the

Maggie." Who pioneered the way for world neighborliness? Some time ago the *London Times* conceded, "We owe it to the missionaries that the whole region of South Africa has been opened up."

Similar statements have been made regarding other countries by voices as far from domination by a board of missionary direction as is the *Times*.

2. The missionary enterprise has played an important part in establishing the schools and making the textbooks of the world. Domingo Sacramento, elected President of the Republic of Argentina while he was representing his country at Washington, went back with the slogan:

"THE MORE SCHOOLS THE FEWER REVOLUTIONS."

And straightway appointed a missionary as his Minister of Education.

Ziegenbalg, Schwartz and Carey in India, Moffat and Livingstone in Africa; Gale in Korea and Hepburn in Japan, helped to reduce to writing the languages of nations, and together with their pupils helped to make the textbooks of the world.

3. The missionary enterprise has helped to establish the world's business relationships. Sir W. Mackworth Young, returning to Great Britain after his Lieutenant Governorship of the Punjab testified: "As a business man, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done), by the British Government in India since its commencement.

4. The missionary enterprise has helped to establish diplomatic relations and to make peace programs. In more than one country missionaries have been in the receiving line when the first officially appointed government representatives arrived.

The testimony of three prominent diplomats is to the point. Maitland, when governor of Cape Colony, said:

"I have always relied more upon the labors of missionaries for the peaceful government of the natives

than upon the presence of British troops."

General Crowder: "Missionaries can do more than diplomats or business men to maintain international peace and promote harmonious relationships between the United States and the Far East."

General Charles Warren, when governor of Natal: "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers."

America's first treaty with China was negotiated in 1844 by the Hon. Caleb Cushing and Dr. Peter Parker, pioneer medical missionary.

Missionaries have been the victims rather than the cause of uprisings due to the unwarranted aggression of the countries they represented.

John W. Barrett, former United States Minister to Siam, declared that, during his five years of service, one hundred and fifteen missionaries gave him less trouble than fifteen business men.

5. The missionary enterprise has established friendships not only among nations but also among individuals. Here lies one of the most active and effective means of world peace. Those first friendships between nationals of different countries were brought about in almost every instance by missionaries.

6. The missionary enterprise has made known throughout the world Jesus Christ, the only hope for a world of peace and good will.

Thus viewing the relationship of the missionary enterprise to world peace through the perspective of history we recognize its value. With "hats off to the past" there comes a call for "coats off to the future."

Five suggestions for ways of working are offered:

1. First of all we must know. Even before we can pray intelligently we must know. "Knowledge is power."

A brilliant young student said recently: "The trouble with the missionary women is that most of them read nothing, know nothing and talk

nothing except their own specific work."

Now I am persuaded that among magazines there is none of greater value than the *MISSIONARY REVIEW OF THE WORLD*, but it is not the only magazine for the enlightenment of women who want to be world citizens.

All over our land there should be study classes and discussion groups using such books as "On Earth Peace."\*

2. *We should pray.* "More things are wrought by prayer than this world dreams of." Prayer for world peace should be made in every missionary group and by every missionary worker. At this time of crisis Boards issuing Prayer Calendars might well sound the call for daily prayer for peace.

3. *We should vote.* The old slogan "Vote as you pray," which originally carried only masculine implication, suggests also feminine responsibility in our day. Many of us women have a feeling of modest virtue if we shrink from the polls. The indifferent good citizen is a menace. We cannot be honest and fair with ourselves and with the world if we sit in comfortable and sheltered rocking chairs while agencies of evil are electing to responsible office men and women who will make and further policies of unrighteousness and injustice which will lead to hatred and bloodshed. We have no right to glory in the missionary achievements of the past, in a present which tolerates unrighteous aggression and forces on another nation harmful narcotics, unless we are doing everything in our power to right the wrongs.

4. *We should practice friendship.* No binding friendship of legislation can be passed by congresses and parliaments, but even as collectively we meet the international opportunity in our cosmopolitan cities through In-

ternational Houses, so individually there must be established an international house in our hearts. "Thou shalt make unto thee friends of other nations and be to them a friend" is an unwritten code of a warless world.

Notwithstanding all the really good literature published by our missionary agencies, there is enough of misinterpretation and misrepresentation and "superiority complex" on our shelves to incite a world war.

No publications should be countenanced which are not fair and friendly. An unvarying requirement in missionary literature should be careful criticism before publication by missionaries and nationals of the countries dealt with.

5. *We should train our boys and girls in ways of world friendship and world peace.* True internationalism does not spring full clothed from a resolution adopted in convention of federation meetings. There was a generation between the first Female Mite Society and the Student Volunteer Movement. Even though mothers no longer rock the condemned and unsanitary cradles, mother hands still rule the world. There was a generation between the first appearance of tiny bows of white ribbon pinned to mothers' dresses before strong young voters passed the 18th Amendment.

There is a sort of hopelessness about changing the attitudes of age. Youth is the only hope of human agency for a warless world.

Why are we so laggard in teaching principles and practices of world friendship to our boys and girls? Why do we satiate their omnivorous hunger for reading with questionable books and periodicals while our one magazine for world friendship and world peace is at hand? Would that we could place *Everyland* in the hands of every junior and intermediate boy and girl in the world.

Would that we could properly estimate the strategic value of boys and girls in making and maintaining peace in the earth.

\*"On Earth Peace" is one result of the Conference on the Cause and Cure of War, held in Washington, D. C., in January, 1925. Price 30 cents. Order from Miss May H. Leavis, P. O. Box 4, North Cambridge, Mass., or from your own Home or Foreign Mission Boards.



# NEWS FROM MANY LANDS

## NORTH AMERICA

### Mormons Ask to Hear the Gospel

**R**EV. E. W. HALLOWELL, Sunday-school missionary in Idaho, under the Presbyterian Board of National Missions, writes of a recent experience: "The people had asked me to come to the Emerson district to hold the revival because the mothers and fathers were beginning to feel the effect of the Mormon lethargy on their children and they were anxious to do all they could to overcome its influence. The people went around themselves, supplementing my personal work with their own efforts. As a result, the entire community was stirred, so that even the Mormon bishop came to me and asked us to come into their larger room on the last night of the service and give their people a chance to hear the sermon. There were over one hundred at the service, thirty being Mormons. At the close the bishop came to me and, I think honestly, thanked me for the services of the week."

### Portuguese in America

**T**HERE are about 100,000 foreign-born Portuguese people in the United States for whom practically nothing is being done by the evangelical denominations, according to Rev. Henry J. McCall, San Leandro, Cal. They have come from Portugal, the Azores, Madeira, the Cape Verde Islands and the Hawaiian Islands. Mr. McCall writes of those in California:

They make good American citizens, and it is not uncommon for American girls to marry Portuguese boys. In the San Leandro district they are chiefly dairymen. They are good fruit growers; they make good truck gardeners; they own grocery stores (a Portuguese grocer in San Luis Obispo is practically a millionaire); they

run bakeries; you find them in the real estate business; many of them are employed in banks and some of them are in the professions. They seem to fit in in any line of work. The poorer classes work in the fields, in dairies, as day laborers on the railroad and highways, and in factories, and in the south as fishermen.

### A Conference on Rural Work

**T**HREE interdenominational meetings of State Home Mission executives were held at Utica, Rochester and Ithaca on May 7, 10, and 11, for the promotion of some plan whereby the work of the churches may be so coordinated as to provide more satisfactory religious work in town and country sections. Dr. Charles E. Vermilya, Secretary of the Home Missions Council, Dr. Ralph A. Felton of Cornell University, who has made an extensive study of rural church conditions in the state, and Dr. U. L. Mackey were among those present. The committee on more permanent plans arranged to meet on June 1st in Syracuse, to perfect arrangements whereby the relieving of overchurched and underchurched situations may be undertaken in a more definite and extensive way.

### Council's Prohibition Committee

**I**N ORDER to give effect to the action of the Executive Committee of the Federal Council which referred to the Administrative Committee the question of further activity in behalf of temperance and prohibition, the following special committee has been appointed on this subject: Rev. Frank Mason North, Honorable Carl E. Milliken, Bishop James Cannon, Jr., Mrs. John Ferguson, Rev. John M. Moore, Rev. Charles E. Burton, and Dr. Robert E. Speer. Its aims have been outlined as follows: (1) "To

give early attention to the preparation and circulation of pamphlet literature designed to continue with increasing emphasis the education of the people as to the fundamental reasons for prohibition. (2) To consider whether the need for special study courses of discussion outlines on prohibition, for use in Sunday-schools, young people's groups and student organizations, is adequately met at the present time, and, if not, take steps, in cooperation with the proper organizations, to provide such educational materials. (3) To inquire into the question of temperance instruction in the public schools, with a view to seeing whether anything could be done to reinforce such a program."

#### **Presbyterian Work for Indians**

**T**HE annual report of the Presbyterian Board of National Missions says that several tribal groups and communities of Indians which have been served for one or two generations have been practically evangelized and won from their old worship and the dominance of the medicine man. The Dakota Sioux, the Choctaws, the Nez Perces, the Umatillas, the Pimas and Spokanes belong in this classification. The Sioux Indian churches in four states, numbering thirty-six organized congregations, exemplify the new order of affairs in a country most hostile and most dangerous to the white population a generation ago. The large government boarding schools now systematically provided for, either by Presbyterian missionaries or in cooperation with other denominations in support of Protestant religious work directors, are the fields of most recent notable advance in effort and in results.

#### **Church Institute for Negroes**

**T**HIS organization, founded in 1906, is one of the agencies of the National Council of the Protestant Episcopal Church. In these twenty years about 36,000 students have been enrolled, and the number of schools under the Institute has grown to ten.

The present enrollment in the regular school term is 3,673, with an additional enrollment of 3,595 for the summer schools and conferences, a total of over 7,000. These schools give a common education, they prepare students for college, they fit girls and boys to be home-makers, and they give training in trades and industries, which in the largest school number fifteen. Dr. Thomas Jesse Jones, Educational Director of the Phelps Stokes Fund, says:

The aim, policy and organization of The American Church Institute for Negroes constitute one of the most effective agencies in the South for the development of the Negroes as well as for the cultivation of helpful relationships between the white and colored people.

#### **Methodist Service Program**

**A** COMMITTEE of seven Bishops to conduct a two-year campaign in behalf of the world service program was named by the Board of Bishops of the Methodist Episcopal Church at their recent meeting in Washington, D. C. The committee consists of Bishops Birney of China, Blake of Paris, Miller of Mexico City, Fisher of India, Hughes of Chicago, Nicholson of Detroit and Henderson of Cincinnati.

The committee will endeavor to arouse renewed interest in America in foreign mission work and to increase the revenues of the denomination for this work.

#### **Presbyterian Foreign Missions**

**T**HE Board of Foreign Missions of the Presbyterian Church in the U. S. A. reports that at the close of the church year, March 31, 1926, there were engaged in the evangelistic side of work 409 ordained missionaries, working with the native forces of 584 ordained ministers, and 2,725 unordained men and women workers. These were in charge of 5,830 organized churches and other groups of Christians, with a total church membership of 217,857. All missionaries do more or less direct evangelistic work, and many of them who are not

ordained ministers are devoting all their time to this type of work. There were 2,533 Foreign Board schools of all grades, including colleges and technical schools connected with Presbyterian Foreign Mission work, in which 117,400 students were being trained under Christian instruction. In the medical field of service, in 85 hospitals doctors and nurses ministered to the needs of 49,916 in-patients, while in 115 dispensaries they treated almost 1,000,000 out-patients. The seven printing presses produced 125,193,474 pages of the Bible and other literature. The total number of missionaries was 1,579 and the amount of money spent \$4,774,000.

#### Quaker Approach to Japan

**W**HAT is characterized by the *Christian Century* as "one of the most imaginative enterprises to be announced by an American religious organization in recent years" is that of the American Friends Service Committee. In an effort to allay the present suspicions between Japan and this country the committee has made an appeal for funds whereby one hundred mature Japanese students—approximately the same number of Japanese as are excluded from the United States by the working of the present immigration law—are to be brought to this country annually for postgraduate study. At the same time, approximately a like number of American students are to be given an opportunity for study in the universities of Japan.

#### American Friends and China

**T**HE American Friends Board of Foreign Missions in its annual session, Richmond, Indiana, May 10-12, expressed deep sympathy with the difficulties through which the Chinese nation is passing. A minute adopted at the meeting says:

We deplore the un-Christian methods, practices and policies which have been inflicted on China by so-called Christian nations. We especially deplore the use of military force in order to perpetuate indefensible political privileges in China.

As a Missionary Board, we have a great interest in the development of Christian ideals in China. Even though we have only a small work there, we believe that all missionary interests should entirely repudiate all extraterritorial privileges and all protection from the military arm of the Government.

We believe that missionaries should go to proclaim Christ's way of Life, Love, Friendship, Goodwill and Brotherhood to all mankind. We believe that His way of Life is the very antithesis of force.

In any new treaties which are made we want to record our conviction that no special toleration clauses for the protection of missionaries should be included which give special privileges beyond those which the Chinese Government is willing to offer.

#### Chinese in San Francisco

**D**ISTINCT changes are noticeable in the Chinese attitude to the problems of Chinatown. The whole Chinese community, Christian and non-Christian alike, is accepting a new responsibility for its own people. There has been built a first-class Chinese hospital with scientific equipment in all departments. A Chinese Y. M. C. A. building has been erected. A new printing office has been established which has the only Christian editor of a Chinese paper edited in the community. A forward-looking program must increasingly develop the Chinese themselves to carry as much as possible of the responsibility for their own people.

#### Alaskan Progress

**A**T BARROW, in the Arctic section, practically every resident adult Eskimo is a member of the church. The Eskimos were only one generation removed from the stone age, yet they are merging rapidly into modern civilization. The work of the Presbyterian hospital at Point Barrow, the "farthest north" hospital in the world, was carried on with a smaller number of patients than usual because of the fact that the sanitary teachings of the doctor and the nurse have begun to register their effect in the lives of the people. The homes of the Alaskan natives are clean and well-kept. They are taking advantage of the splendid school maintained by the

Government. They have organized native cooperative stores in nine points north of the Arctic, and the only thing that prevents their achieving of a high degree of economic independence is their inability to transport reindeer meat to markets.

### LATIN AMERICA

#### Friendly Visitors to Mexico

A CONFERENCE on Friendly Relations Between the United States and Mexico, which met in Mexico City, April 10th to 20th, was organized by Hubert C. Herring of the Congregational Education Society, and Miss Caroline Duval Smith of the Y. W. C. A. of Mexico. The members of the group—twenty-two ministers, laymen, educators and editors—provided their own expenses, and the overhead expense was met by special gifts from interested donors. During the course of the ten days, the group met with representatives of the Mexican Government, including President Calles, and listened to addresses from representatives of various points of view, business, political, educational, religious, and cultural. It made trips to near-by villages, studying at first hand the land question, the religious issue, and public education. The group was cordially received by all elements in Mexico City, governmental and otherwise. They have returned with a deep sense of obligation to contribute something towards the understanding between the two countries.

#### An Airplane in Guatemala

THERE are many places in Guatemala where the automobile has never yet gone. There are even said to be many Indians who look on the railroad as a thing of the devil and who will not risk their lives on so diabolical a contraption as a train. One may well imagine, then, the consternation caused by two airplanes that flew over the north part of the country a few months ago on their return trip to Colombia. A Presbyterian native preacher tells the story as follows:

I was just coming into J. that Sunday morning from a trip higher up in the mountains and found the people full of excitement. Many had taken their saints (images) out into their yards and were kneeling before them and reciting their prayers. News had flown from door to door that the "Christ of the Evangelicals" was coming in the clouds. One woman who had once made a profession of faith in one of our meetings was heard to cry out: "O Lord, thou knowest that I am one of those who believed, and that I fell away, but forgive me, Lord."

#### Brave Workers in Nicaragua

REV. W. F. ABERLE, of the Central American Mission in Nicaragua, whose workers recently met with such violent opposition, writes:

"The Granada situation is much improved. The Government insures our protection and peace and there is much to encourage our hearts."

He describes a meeting held by the mission, and says:

The woman on the opposite corner thought she would molest us a lot by having the drums come and play in her house, but we simply shut the door and went on without any trouble at all. When some of the people began throwing stones at the door and on the roof, the Jefe Politico sent more policemen, who guarded the doors of Dona Isabel's house until her drunken drummers went home after eleven o'clock. In their drunken fury they would beat their drums at a terrific rate, yelling "O, sweetest Virgin, take away these Protestants." They had a procession thanking the Virgin for getting us out of Granada, and now that we have not really gone, but have returned after a few days in Managua, the men tease the women, telling them the Virgin fooled them.

#### Dominican "Endeavorers"

AT HATO MAYOR, in the Dominican Republic, some genuine Christian work is being done, which is described in the *Christian Endeavor World*: "Julio Filomeno became a Christian and also a Christian Endeavorer at San Pedro de Macoris. He is a barber by trade, and a happy Christian by habit. He secured the Singer Sewing Machine agency at Hato Mayor, and moved with his family to that former center of banditry. About the same time Jose A. Manana, an Endeavorer from San Cristobal, became postmaster at Hato

Mayor. The two families undertook the formation of a Christian Endeavor society, and in November of 1923 the society, with twenty-two members, elected its first officers.

"These Endeavorers got a room and began work, Julio doing most of the preaching. The result is that Hato Mayor has a really native church, and it is the only church in the republic which approaches self-support. It receives no money from the Board for Christian Work in Santo Domingo, and its only outside aid is an allowance of about ten dollars a month from the conference of native churches, for help toward the rent of a building. The present building is not large enough for the work. The influence of the church is shown by the fact that recently the mayor of the town told Julio that if the *Evangélicos* would like a church, and would ask for it, the town would deed them a good lot across the street from their present location, on condition that they would start building within a year."

#### "A Seed of God's Planting"

**REV. JOHN RITCHIE**, a representative of the Evangelical Union of South America in Lima, Peru, in describing the little groups of believers won on his evangelistic tours, says: "We get them to organize a committee from among themselves that they may see to it that meetings are regularly held. We say to them, 'You do not need a priest. Gather and worship God, He is your Father. Come to Him, read His word in His Book, learn His will, sing His praises.' And so they gather—not in what you would call church worship, although to them it is. To help them we circulate among them various books, such as the sermons of Moody, Spurgeon, and Wesley. If they have no preacher they can read a sermon, and so the thing grows—the wonder is to see it grow. And how this seed of God's planting gets blown over the hills! One man tells another and he gets interested, and interests other

people, and then one or two of them come down to Lima and make inquiries, and so it goes on."

#### Buenos Aires Boys' School

**THE** Colegio Americano, conducted by the Christian Missionary Society (Disciples) at Buenos Aires, Argentina, graduated seven from the commercial department and one from the high school at the annual commencement. Certificates were also granted to fifteen boys who had completed the work of the grades. The diplomas and certificates were presented by the U. S. Ambassador, Peter Augustus Jay. Colegio Americano enrolled 250 boys in the various departments during the past school year. Bible study is a part of the curriculum and Sunday-school and church services are held weekly for the fifty boys who live in the school dormitories. Athletics and a Boy Scout troop are among the extra-curricular activities.

#### EUROPE

##### British Missionary Deficits

**T**HE following statement of the financial condition of six British missionary societies is being quoted. No report is given of either the Church Missionary or the London Missionary Society, both of which are said to have very large deficits:

The Church of Scotland spent £79,657 last year, while its income was but £69,996. Its total accumulated deficit for missionary work now stands at £20,532. The Friends Foreign Missionary Association received last year £28,499, which was £10,275 below its expenditure. The Presbyterian Church of England had an income of £43,593, and an expenditure of £47,218. The accumulated missionary deficit of this church is now £7,453. The Society for the Propagation of the Gospel had a total income of £342,501. While this represents an increase over the previous year, it failed to reach the expenditures of £363,026. The United Free Church of Scotland received for work over-seas £185,215,

while the expenditure was £190,830. The accumulated deficit in this church has now become £15,506. The Methodist Foreign Missionary Society had an income of £316,388, to meet a budget of £336,779.

#### English Methodist Union

THE hope of union between the three branches of the Methodist Church in England, the Wesleyan, Primitive, and United, has been so strong that in the REVIEW of June, 1925, the union was spoken of as almost an accomplished fact. The latest reports state that the plans for uniting the three churches have been considerably advanced by a decision which "indicates agreement over questions that have hitherto proved a barrier to unity." Difficulties which had arisen between two conflicting sections in the Wesleyan Church, as to doctrinal standards and the administration of the Lord's Supper, have at length been harmoniously arranged. After the plans now contemplated are finally approved by a majority of the three churches, it will be necessary to promote a bill in Parliament, in order to give legal authority to the union. It is thought that the bill, already in draft, may become law by the spring of 1928.

#### Protestant Books in Spanish

AN EVENT of unusual significance to Spanish-speaking Protestantism is the publishing by Jorro, one of the biggest publishing houses in Madrid, of a translation of "The Meaning of Faith," by Fosdick. It is probably the first time that a large secular publishing house in the Spanish-speaking world has deliberately disregarded the criticism that will be brought on it by reactionary forces and put its imprint on a Protestant book, so distinctly religious that it contains Scriptures and prayers for daily study. The publication of this book by the house of Jorro means that it will automatically be put on sale in the large book stores all over the Spanish-speaking world,

which is another new thing. For evangelical books, hitherto published only by evangelical publishing houses, have scarcely ever been sold by any agencies outside their own circles. The translation of "The Meaning of Faith" was made by the Committee on Cooperation in Latin America, which also arranged for the publication of this book and a number of others by Sr. Jorro, during a recent visit of the Secretary, Samuel G. Inman, to Madrid.

#### Russian Interest in Buddhism

THE Russian Academy of Science is arranging for a Buddhist Congress in Leningrad this fall. Dr. Tedor Scherbitsky, the great Orientalist and a member of a very eminent family of the old regime, will have charge of the meeting. He has long enjoyed the personal friendship of some of the great lamas of Tibet and Mongolia. "Why," asks *Christian Work*, "do the Russians plan the congress? At any rate, it brings them into friendly touch with Asia. Mongolia already has a Soviet form of government. Report has it that in Moscow the Bolsheviks have opened a university exclusively for Chinese students. The Russians publish a weekly and a monthly periodical exclusively in the interests of the Orientals. The proposed congress lies along the line of their past work. In former days St. Petersburg produced the world's greatest Orientalists. The Russian Academy is keeping up the tradition. Its interest did much to enable the Oriental scholars of various countries to translate the ancient sacred books of Asia and even helped make possible the Sanskrit-English dictionary. The Ethnography Museum, one of the products of the Academy, has the greatest collection illustrating Oriental culture in the world."

#### Ukrainian Protestant Movement

THE Ukrainian Evangelical Alliance of North America is appealing for help for a religious move-

ment which started among the Ukrainians in Europe two years ago. It has made itself felt in the Ukraine proper, a semi-independent state of the Soviet Federation, in Ruthenia, a province of Czechoslovakia largely inhabited by Ukrainians, and among the Ukrainian refugees, exiles and students who are congregated in large numbers in such centers as Prague and Paris. But the movement has been especially significant in Galicia and Volhyn, provinces of Poland populated by Ukrainians. With the cooperation of the Central Bureau for the Relief of the Evangelical Churches of Europe, the active assistance of a number of American congregations and with the enthusiastic backing of the Ukrainian Evangelical Alliance, seven missionaries are now at work in this field. But so many thousands of people are manifesting their interest in the Protestant faith, by attendance at services, by asking for Bibles and religious literature that the few men now on the field are overwhelmed by the demands made upon them.

## AFRICA

### Existing Forms of Slavery

**T**HE Foreign Policy Association announces that slavery in the mandated areas of Africa has been legally abolished. This does not imply that slavery in Africa has disappeared, for domestic slavery and very oppressive enforced labor is still practiced in many parts of Africa (especially Portuguese Colonies). Flogging is permitted and the forced labor allowed for public works is given the broadest interpretation so that practically, slavery still exists. In French Togoland and the Cameroons natives are said to have fled to Spanish and Portuguese territory to escape abuses.

The League of Nations, in 1920, appointed a commission to investigate slavery, and is now proposing to all nations, including the United States, an international agreement on the subject which is full of loopholes. The Foreign Missions Conference

of North America recently sent a memorandum to President Coolidge, Secretary of State Kellogg and Senator Borah, recommending that the United States cooperate with the League of Nations in adopting a new international convention which would free tens or hundreds of thousands of persons from conditions which closely resemble slavery.

### Christ in Old Cairo Hospital

**O**F THE hospital conducted by the C. M. S. in Old Cairo, Miss Constance Padwick writes: "It is wonderful enough as an object lesson for the people of a thousand villages, who, in coming into the compound see, generally for the first time, a community which has the spirit of a home, where no one demands baksheesh for every service, and where there is kindness for the very stupid and the humble. 'Dr. Harpur,' said a Syrian lady in trying to account for the influence of the hospital, 'treats all the fellaheen as if they were great people, and all Egypt loves him.' The patients know that Christ is in that compound and they carry the news. Little Hamida, aged ten, after a dream in which the Christ had lifted up the bedclothes and the cradle and touched her tubercular knee, said next morning, 'I know it will be healed now. He is not like your pictures, but one thousand times better. When I go I am going to tell my brother about Him. He can tell the boys and I'll tell the girls.' So the news of that Person spreads."

### Heroic Village Teachers

**T**HE story of Kadisha, a Congo elder, whom his enemies had managed to have imprisoned for two weeks, is told by J. Sayles in *The Christian Observer*. He says: "When the fortnight was over and he had been released, quite simply he went back to his work, although he knew that his enemies would laugh at him and hurl insults. Again he walks from village to village preaching the Word, and we learn that the pagans wonder and say, 'Where does this strength come from?' Great souls are

found among these African village teachers. It is hard to understand what it means to these babes in Christ to be living in the midst of an indifferent or hostile population, to be witnesses for Christ amongst Satan worshipers, to preach often to empty benches, to be laughed at, to be insulted, to be threatened and beaten, to have to struggle with the ignorance, the doubts, the temptations of their own hearts; all this by themselves without comfort and companionship in the far-away villages of the African jungle; knowing that if they went to other concerns they would have an easier life and earn bigger money. Yet they stick to their work, and do it to the best of their ability for just one reason: They love our Lord Jesus Christ."

#### A Wife's Knowledge

A MAN in one of the small African villages not far from Elat was the subject of much earnest prayer and effort on the part of his friends, because he was so stubborn in his refusal to accept Christianity. Everybody else in his village was a Christian, his wife being a faithful follower of the "Jesus teaching." This man would not tell his friends why he was so set in his determination, but one day, when Mrs. Lippert was visiting his village, she found him in the meeting she was conducting and talked to him. In the course of conversation he revealed his secret.

"I just feel bad in my heart," he said. "You see, my wife confessed God a long time ago, and she started to school and has learned the book. Soon I shall have the shame of having a wife that knows more than I do. So I try to make her much trouble."

When he had once put his objection into words, the man was compelled to laugh at it himself, and it didn't take long then for the missionary to bring him to a right understanding of both himself and the God he was trying not to know. He promised to begin to go to school the very next day, so that he could "learn the book" as

well as his wife, and with his conversion the little village has become entirely Christian.

#### New Opening in the Sudan

BRITISH Government officials in a province in northern Nigeria have offered to open a "closed" tribe to the workers of the Sudan United Mission. This tribe has been closed until now because of the frequency of murder. Murder seems to be rather like a pastime to them, but possibly there may be a religious or fetish significance at the bottom of some of their apparent crime. Christian missionary influence has often done more to counteract the tendency to kill than all the punishment which has been meted out by the Government. In the Anglo-Egyptian Sudan the S. U. M. missionaries in the Nuba Mountains Province, inhabited by pagan hill tribes, have been asked by the Government to occupy another district, in the hope that their presence may have a beneficial effect. The admission of missionaries to their first station in that province resulted, after a time, in the Government being able to withdraw the garrison they had in the district.

#### Conference on Africa in Belgium

AN INTERNATIONAL Conference on the Christian Mission in Africa is being convened by the International Missionary Council at Le Zoute, Belgium, from September 14th to 21st next. Membership will be restricted to 250 persons, 200 of whom will be nominated by the missionary societies of Great Britain, North America, and the Continent of Europe, and fifty places will be left for government officials, educational specialists, and African guests. The chairman will be Dr. Donald Fraser, late of Nyasaland, and now one of the Secretaries of the United Free Church of Scotland Missions. The main headings of the proceedings are "The Specific Task of Christian Missions in Africa" and "The Relation between Christian Missions and Other Forces Impinging on African Life." Among those who



are expected to take part are Mr. J. H. Oldham, Dr. Thomas Jesse Jones, Dr. Anson Phelps-Stokes, Dr. D. Westermann of Berlin, Bishop Campbell of Liberia, and Dr. W. C. Willoughby, formerly of Tigerkloof and now of the Kennedy School of Missions, U. S. A.

### THE NEAR EAST

#### The Hospital in Tiberias

**A**FTER describing the rapid modernization of Tiberias, so that "it would be hard for Herod Antipas to recognize his old town again," Dr. Herbert W. Torrance, of the United Free Church of Scotland, writes of the mission hospital, in which he says there have been as many as fourteen nationalities at one time: "In-patients have varied from a Jewish rabbi from Jerusalem to Jewish refugees from Bagdad and Mosul; from an Italian Mother Superior of a convent to a Persian woman of the Bahai religion; from a plucky little boy wounded on the slopes of Mount Hermon by a French aeroplane bomb to a British officer who was thrown from his horse and fractured a limb; from a hardy Druze warrior with a portion of shell in his abdomen to a Jewish sergeant of the Palestinian Gendarmerie suffering agony from an abscess in his ear; from a Bethsaida fisherman to a fine old Moroccan Jew; from a Transjordanian shepherd in a pelisse of curly white goatskin, wounded in the legs by porcupine quills, to an engineer in blue dungarees with an oxacetylene-lamp burn of the eyes. Out-patients made a grand total of 12,892 attendances."

#### Turkish Rules for Weddings

**T**HE following Associated Press cable from Constantinople shows another step that is being taken by the new Turkish Government: "Fathers of marriageable daughters have found a real friend in the governor of Constantinople province. He has promulgated a law restricting in great detail expenditures allowed in connection with weddings, and forbidding many of the picturesque but

costly features which have been part of the Turkish weddings for ages. The law forbids the transportation of the bride's goods to the home of her prospective husband, which hitherto has been the occasion of great pomp and parade. The marriage feast must not last more than a day, whereas formerly such celebrations frequently continued for a week, and the bride's father kept open house, not only for relatives and friends, but also for entire neighborhoods or villages and for any passer-by who wanted a free meal. The feast may be attended only by relatives and those formally invited. Most drastic of all from the bride's standpoint, there must be no wedding gifts."

#### Turkish Colonel Buys a Bible

**F**LYMAN MacCOLLUM relates in the *Record* of the American Bible Society the following experience of a colporteur: "I would like a copy of the Holy Book in a good binding, to keep on my desk opposite this Koran," said the Turkish colonel. "Don't be afraid of me," he smiled. "See, I haven't even got my sword with me this morning." Then he continued more gravely, "I know little about your religion, but I admire some of the Christian customs. I am told that Christian families gather together morning and evening to pray and sing. I wish we had such a custom. But with us, as you know, a man's family is like his stove or any other necessary sort of furniture. We have no such religious intimacy in our homes. And on the third day of our week I see you all, book in hand, going to your places of worship, each man with his family. The sight always fills me with regret that we Mohammedans may not do likewise. I shall read your book often and gladly." With glowing heart the colporteur moved on.

#### Report of Near East Relief

**B**ECAUSE it was by an Act of Congress in 1919 that Near East Relief was incorporated, it presents an

annual report to that body. The one recently submitted, which covers the activities of the organization for the year ending December 31, 1925, states that the total income from all sources was \$4,752,239.25. Since the beginning of the work 132,532 children have been cared for. The record for the past year shows that a total of 68,159 children were served: 21,907 in orphanages of Near East Relief; 8,769 supported or subsidized in other orphanages or homes; 1,428 aided in special native schools; 5,519 supervised and aided in homes; 17,414 fed in hospitals, refugee camps or through industrial relief; and 13,122 served in clinics. Throughout the year the policy has been continued of getting the children out of the orphanages and into homes or apprenticed in trades as rapidly as possible. Orphanage graduates are now providing the larger part of the teaching and medical nursing staff in various areas.

#### Arabs Prize Kuwait Hospital

**A** PROOF of the strong position in Kuwait, Arabia, of the mission of the Reformed Church in America is given by Rev. Edwin E. Calverley, who writes: "A preacher in the chief mosque had been urging his hearers to imitate the Christians in their religious zeal by establishing a Moslem hospital. The idea was welcomed and a plan made to ask for capital contributions to build the hospital, and to guarantee its continued support by putting a voluntary charity tax on all goods imported into the town. Over three hundred signatures of merchants accepting the plan were secured. The Sheikh, however, refused his support, saying he would continue to patronize the American Mission for himself, his family and his retainers. Moreover, he declared that if the charity tax were collected from any one through any compulsion he would fine the collectors heavily. The enterprise was dropped and I was assured that the motive that actuated most of those who had supported it was not so much hostility to us as shame that the Moslems had nothing like our work to express their religious zeal."

#### Eager Listeners in Aden

**R**EV. CARL J. RASMUSSEN represents the Danish Church Mission in the strategic town of Aden, "the gateway and stronghold," as he calls it, of the province of Yemen in Arabia. He writes of his work:

"Many barriers which prevented the Gospel's entrance to the people's hearts have been broken down. When missionaries first came the people looked upon them with suspicion. Few wanted to have anything to do with them, and the schools were an abomination in their eyes. All this passed away; the people now seek the mission doctor and dispensaries for help and advice before they go anywhere else. The schools are filled with students eager to learn English. They willingly attend the daily Bible-readings and prayers. Three years ago we started a Sunday service. This branch of the work has given us far more joy than I can tell. In the beginning very few people would come to listen to the Gospel; those who came were laughed at by their friends; but now we get our church hall packed every Sunday, besides many shy and passing listeners outside the doors and windows. In our congregation we have seen people from Mecca, Medina, Hadramout, and points in the interior."

#### Schools in Afghanistan

**A** WRITER in a Moslem newspaper published in Capetown, South Africa, says that future historians of Afghanistan will date its modern period from 1919, the beginning of the reign of the present Amir, Aman Ullah. "When the Amir," says the author, "began to reorganize the country after the European model, he turned his eye to the schools also. Accordingly he introduced general education and founded a large number. The enterprising ambition of the Amir led him also to inaugurate female education in Kabul. Seminaries for girls were opened. He was the first ruler of Afghanistan to found a *Maktab Masturat*—rather an unfortunate designation, since *Masturat* it-

self means 'the veiled.' Although the girls' school was a success, it was more or less closed on the resolve of the National Assembly in 1924. For the mullas set their face against it and protested that such an institution ran counter to the spirit of the Koran and that it would lower the moral level of Afghan maidens. According to the latest information from Afghanistan, the school has been reopened amidst rejoicings."

#### INDIA, SIAM AND MALAYSIA

##### Outcasts Now Church Elders

**REV. H. A. WHITLOCK**, of the American Presbyterian Mission in Lahore, India, writes of the organization of a church in the village of Merh and the ordination of elders: "It made one thank God and take courage to see these men who belonged to the outcasts, who had never been anybody, now being inducted into the most sacred office in our church. It also gave one pause to think and to pray, for none of them would be capable of reading the Word of God for himself or of giving it to others save as he had committed it to memory. The hope of the community really lies in the children, some of whom are in our schools and can come home during the vacation and read God's Word to their own parents and elders! So the Session was formed, and a sermon was preached to them about their office, in the simple words which would give them the rudiments of their duties."

##### Baptisms in a Cowshed

**THE** municipal cowshed serving as a church and the manger serving as a pulpit, because the community had no other meeting place, twenty-eight outcaste Hindu sweepers were recently baptized Christians in the village of Dhanbaid, Bengal, by the Rev. C. H. Archibald, Methodist Episcopal missionary, according to report received by the Board of Foreign Missions. An Indian evangelist, Boijnath, recovering from leprosy, has been traveling about the villages near the mission leper asylum, preaching. The doctors say he will soon be per-

fectly cured. Meanwhile, Mr. Archibald says he could daily baptize many people who come under Boijnath's ministry. They include not only Hindus, but Bengali and Santali peoples, hundreds of whom are seeking to join the church.

##### Moslem Soldiers Say "Amen"

**I**N THE autumn a young Tamil had his baby baptized in church," writes a missionary of the Church Missionary Society in the far north of India, "and asked me to go to his house for prayer that evening. When I arrived I found that he had in his house the *havildar* (Indian sergeant) and three big, tall Punjabis of the regiment to which he is attached as clerk and schoolmaster. When he called for prayer we all stood up, Christian and Moslem alike, and asked God's blessing on the house. I ended the petition in the name of Christ, and a loud 'Amen' came from the Moslems. When I recited the grace in the name of the Trinity, again the Moslems said 'Amen.' It was an astonishing experience. We had some good talk."

##### S. K. Datta Refused Admission

**THE** National Christian Council of India, Burma and Ceylon decided to send its chairman, the Bishop of Calcutta, and its Vice-Chairman, Dr. S. K. Datta, on a friendly visit to the churches in South Africa with a view to getting into personal conference with the Christian leaders on the Indian situation. The Government of South Africa, has refused to allow Dr. Datta, because he is an Indian, to enter the country. The *South African Outlook* comments:

Does the Government know that Dr. Datta is one of the outstanding men of India, a member of the Legislative Assembly of the Government of India and the General Secretary of the Y. M. C. A. in India; that he is held in very high regard there by all classes of people, European, Indian, Christian and non-Christian; that he went on a similar mission two years ago to Australia and Fiji and created a most favorable impression? If these facts were not known, the Government has taken action with insufficient information and its prohibition

ought to be cancelled forthwith. If, with a full knowledge of the facts, it has forbidden Dr. Datta's visit, we blush for South Africa. It is difficult to think of this action as other than inept, short-sighted, and "peninsular" to a degree. To refuse such a man permission to enter the Union is an attitude intelligent people cannot understand.

#### School for Burmese Girls

A NEW building has recently been opened for the Methodist high school for English-speaking girls in Rangoon, Burma. The three hundred girls at present enrolled represent a cross-section of Rangoon's cosmopolitan population — Scotch, English, Eurasian, Persian, Indian, Burmese and Chinese. The new building, described by the Rangoon press as "one of the finest school buildings in Burma," is of modern fireproof construction, three stories high, and conforms to all the requirements of a modern sanitary school building. In addition to well-lighted classrooms, there are dormitories and kitchens for a number of resident students and living quarters for the two missionaries in charge. Through the resale to Government of a valuable plot of land originally granted free in 1882, when the school was founded, a sum of \$100,000 was realized. Two thirds of this has gone into the new school for girls, and one third is being held for use in the erection of a school for boys.

#### Siamese Princess a Nurse

PRINCESS PHON DISKUL of Siam, a daughter of His Royal Highness Prince Damrong, an uncle of the present ruler of that country, has just entered the training school for nurses at St. Luke's Episcopal Hospital, Manila, according to the *Living Church*. This marks the first time that a princess of the royal family has ever been permitted to study abroad. The Princess is taking up this course of study in line with the policy of the King, Parajaditok, whose policy is to have members of the royal family trained to take charge of all the institutions in Siam.

After the successful completion of her studies in Manila, Princess Phon will be sent to the United States for post-graduate work. She was awarded a scholarship in the Siamese Red Cross a short time ago.

#### Siamese National Missions

THE Siamese are attempting to organize and carry on home missionary work themselves, so all emphasis possible is placed on it, and every encouragement is given the young people to be strong enough and willing to be home missionaries, and carry the Gospel to millions not yet reached. For a year or more this work has been upon the hearts of the Christians of Bangkok. The ancient city of Lopburee has been selected as a suitable place for the effort. Two or three times this place has been visited by a company of evangelistic workers. In April an eight-day campaign was undertaken by a company of five men and one woman. In two different places they held open-air meetings each day. Singing was used to attract. The Christian religion was expounded, morality and the Gospel were preached. Interested ones were received in personal interviews. Colporteur work was done. A temperance lecture was given. People were well mannered and there was no opposition, but there were no marked results. The workers felt that the soil was just prepared. The work calls for a family to settle there. A Christian school will be required and it may be medical work. The four Siamese churches are making regular contributions to the National Missions Fund.

#### "Wild Men of Borneo"

THE missions of the Methodist Episcopal Church in Malaysia reach many different groups of people. Rev. A. V. Klaus writes of the work in Borneo: "In Pontianak, the capital of West Borneo, a group of Chinese (many of whom are not yet professing Christians) have raised \$4,000 for a combined school and church building. This amount will doubtless soon be doubled. Schools for the Chi-

nese are all self-supporting. In addition to the Chinese work, we are trying to do our share toward the civilization of the Dyaks, the 'Wild Men of Borneo.' These people are being taught in our schools to till the soil and work with their hands, as well as to read and write. Many of our people in West Borneo walk as much as ten miles in order to be able to attend a service."

## CHINA

### Roots of the Chinese Church

**REV. F. J. WHITE, D.D.**, of the American Baptist Foreign Missionary Society, says of the present situation in China:

"The anti-Christian movement has strengthened the Christian cause more than anything that has happened in the whole history of Christianity in China. It has sifted out some unworthy adherents; it has kept out of the Christian ranks all but the thoroughly convinced; but, best of all, it has compelled Christians to re-evaluate their religion and to take a firmer hold on God. Heretofore, it would seem as though a sudden tempest might sweep away the whole Christian organization. But, during this year, while it has not been making new branches, it has been striking new roots. This process has been going on before our eyes. Many branches are unfruitful, but the root is there and will remain until the tree will blossom forth and hang heavy with the fruits of the Spirit."

### Gentry Aid Mission School

**WHEN** it was proposed to close the Middle School in Tzechow, Szechwan Province, or reduce it to a junior high school grade, because of lack of funds to carry on the institution properly, Chinese gentry of the city disapproved. They organized to form a "Cooperative Loan Society," with the school as the chief beneficiary, in order to provide a productive endowment of \$3,000, the interest to begin the latter part of this year. Rev. Lewis Havermale and Mrs. Havermale, missionaries of the Methodist

Episcopal Church in Tzechow, have undertaken to finance a share in providing an additional \$3,000 within the next four years. It is expected that other members of the association will do the same thing and so make the finances more nearly adequate to the needs of the school. In addition to this financial aid, several educated Chinese gentry volunteered their services to teach in this school. This year there will be a faculty of nineteen; two are American missionaries, six others will receive salaries, eleven volunteered their services.

### Notable Chinese Official

**PROFESSOR JOHN STEWART BURGESS** writes from "Princeton in Peking" of the administration of eighteen counties around Peking, which, he says, constitute a sort of District of Columbia, by Hsueh Tu Pi, one of Marshal Feng's generals, who was civil governor of Kansu Province during Feng's control: "In his first six months of office in Peking, Mayor Hsueh organized a 'model village' immediately around his yamen as a demonstration for the benefit of the head men of the villages in the metropolitan area. The streets are in good order; small public parks have been put in; every child in the area goes to school; a modern playground has been initiated; a health center with a visiting nurse has been organized."

### The Words on the Lantern

**R. A. TORREY, JR.**, writes in *Word and Work*: "Today is one of the largest festivals of the year and I wish you could go out on the streets of this dusty little walled town of Lin I Hsien, called a city because it is the county seat. The streets are jammed with people in a holiday mood. For two full weeks business has been at a standstill: stores have been closed, few people have been to market either to buy or sell, little work has been done in the homes, and everyone has been taking a vacation and spending the days visiting friends and relatives. In the temples are piles of ashes where

paper and fragrant incense have been burned before the silent dusty gods, who sit on their thrones staring out over the worshippers' heads. Little oil lamps flicker before these gloomy idols and cast a wavering glow down on the bowls of food set before them, to grow cold until some crafty-faced priest carries them off to nourish his lean body. As they trudge past the entrance of the Christian chapel their eyes will be greeted by a lantern three feet high. It is white and luminous, speaking of peace and purity. On it are the beautiful Chinese characters in red that invite: 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' "

### **Bolshevism in Mongolia**

**A.** F. ALMBLAD, sub-agent of the British and Foreign Bible Society for Mongolia, writes: "We employ thirty-one colporteurs, who, despite all the unrest, have continued their work steadily. During 1924, they sold over 363,000 copies of the Scriptures. Most of these were Chinese gospels and were bought by Chinese people on the borders of Mongolia. Over 11,000 volumes were gospels in the Mongolian and Tibetan languages. The billows resulting from the political storms that have recently swept over the world are being felt even in Mongolia. Bolshevism is spreading in that country, and the young Bolshevik Government in Urga has expelled the Swedish missionaries there. Outer Mongolia is for the time being closed to missionary work. In Inner, or Southern, Mongolia evangelization of the Mongols went on last year as usual."

### **JAPAN-KOREA**

#### **The Prodigal Son in Japanese**

**T**HE Japanese as a nation are famous at story-telling, and there are many professional story-tellers, who make a living entertaining with their tales—both historical and fictitious. Miss Evelyn Oltmans tells how some of the Christian women use this gift in their work: "As the teacher tells a Bible story, the children listen

spellbound, with faces expectant and ears and eyes drinking in every smallest detail. Such touches of local color as the foreigner never could put in make the story vivid and real. The Japanese version of 'The Prodigal Son' parable is not 'Bring out the best robe and kill the fatted calf.' Fatted calves are not generally served on such occasions in this land. But the father's command 'Bring out the best kimono and heat the bath,' is quite the proper thing to say, and quite understandable. However, what American would think of putting it quite that way?"

### **Buddhist Prince Y. M. C. A. Patron**

**PRINCE TOKUGAWA**, descendant of a line of powerful Buddhist nobles, who drove the Christians from Japan 250 years ago, illustrated the modern liberal attitude of Buddhism toward Christianity when he recently urged the support of the Tokyo Y. M. C. A. by every "right-minded man." The prince, himself a Buddhist, is president of the Japanese House of Peers, former chief of Japan's commissioners at the Disarmament Conference in Washington, and one of the most influential men in his country today. His speech before the executive committee of the Patrons' Association of the Tokyo Y. M. C. A. included the following statement:

My ancestors excluded Christianity from Japan. Today I am heartily supporting the Patrons' Association for the Tokyo Y. M. C. A., essentially a Christian organization. It is a strange contrast, yet my ancestors acted according to the conditions and exigencies of their times, and so do we. I am not going to discuss religion, but I know this much, that Christianity is a good religion and the Y. M. C. A. is an organization recognized as a splendid guide for young men. That is the reason why I accepted the offer to act as one of the advisers of the Patrons' Association. It is my conviction that any right-minded man should support such a movement.

The Patrons' Association is composed chiefly of leading business men who, while all do not profess to be Christians, are so deeply concerned about the welfare of young men and boys that they are supporting the plan

to raise yen 600,000 in Japan which, with the yen 1,000,000 already raised in America, will make possible the erection of a modern building in place of the one destroyed by the earthquake and fire.

#### Witness of a Patient's Life

**W**HEN a Japanese clergyman about four years ago took his nineteen-year-old son, who was rapidly dying of tuberculosis, to a city hospital in Kyoto, Japan, the authorities were reluctant to admit a Christian. They said, "We want it plainly understood that he is not to talk to others about his faith or distribute Christian literature." However, they omitted one stipulation—they neglected to forbid the boy to live his Christianity. Doctors and nurses soon noticed that he was never impatient nor quarrelsome. He was not despondent like the others. In his association with the others he was always kind and sympathetic. Although his burden was as heavy as any of theirs, he was helping them. They would ask him, "How can you be so happy, suffering as you do in the midst of all this? Do you not fear death?" His answer was, "I know the true God." One day the authorities told the missionary who came to visit him how much they had been impressed by the boy's life and they said, "If this be Christianity, we want more of it." Not long after that the boy died, but through him the way was opened for all the patients to hear the Gospel. The hospital is now visited by the missionaries and by the girls' choir from St. Agnes' School.

#### New Tendencies in Korea

**T**HE Southern Presbyterian Church is responsible in Korea for a population of 3,000,000, "among whom," says the *Christian Observer*, "we have 92 missionaries, 5 main stations, 5 hospitals, 111 organized congregations, 500 other places of worship, and a communicant membership of over 10,000. The Korean Christians are noted for their prayerfulness, their devotion to God's Word, their im-

mense ten- and thirty-day classes for Bible study, and their evangelistic zeal. There were added last year on confession of faith nearly 1,400 new members. Our missionaries are facing new and very difficult conditions. The old Korean seclusion is gone and the last few years have seen flooding into Korea, Bolshevism, Marxism, Tolstoism, naturalism, agnosticism, atheism and various other 'isms'. Books teaching these things are entering the country by thousands. Young Korea, torn from the old anchorage, is being dashed hither and thither by waves of new thought. It is not a time for pessimism or fear, but for earnest prayer, for vigorous evangelism, and for Christian education."

#### Korean Missions in Manchuria

**T**HE missionary activities of Korean Christians have been referred to often in the *REVIEW*. Rev. J. D. Buskirk, of the Methodist Episcopal Mission in Seoul, reports that Korean Methodists raised last year \$1,748 for missionary work in Manchuria, in addition to the grant from the Board of Foreign Missions. He writes: "The district superintendent, Rev. Pai Hyung Sik, is a true missionary with missionary vision for the fields beyond and with leadership to inspire his co-workers. Four members of the Annual Conference and two supply pastors work with him. They labor under real difficulties in that disorganized, bandit-infested region. Mr. Sik reports that one of his pastors has to keep track of the movements of the bandits at all times to avoid meeting them. When he learns they have left a certain village he goes to that village to visit the Christians. Beside the preachers, the Korean Woman's Missionary Society has sent a Bible woman to Manchuria, one of the strongest graduates of the Woman's Bible School. The work has made definite progress the past year."

#### Trained Christian Women

**T**HE Women's Higher Bible School of the Northern Presbyterian Mission in Pyengyang, Korea, graduated

in February four bright young women who are the first to complete the three years' course of the school, and who now go out to meet a long-felt need for more highly-trained Christian workers. Such is the demand for these graduates that the young women felt some difficulty in deciding which of their many offers to accept. One is Bible teacher in a school in Pyengyang, one has become hospital evangelist, another accepted the position of Bible woman with the Australian Mission, and the fourth will remain in Pyengyang to teach in the Higher Bible School, and be secretary to the principal. Those admitted to this school must be women of proved Christian character under forty years of age, and graduates of either an academy or a Bible Institute course. Twenty-eight are enrolled this year. In addition to their studies the young women are assigned regular duties in various churches on Sundays, and during the week do personal work among the women.

#### ISLANDS OF THE SEA

##### South Seas Gift for Near East

**T**RIBUTE was paid in the March, 1925, REVIEW, to those "two missionary heroines," the Misses Baldwin, who, under the Woman's Board of the Congregational Church, have spent so many years in their remarkable work at Kusaie in the Caroline Islands. The spirit of the Christians whom they have trained there is shown in a recent report of a gift of \$250 from the Kusaie Church and Christian Endeavor Society, for the benefit of orphans in the Near East. From every point of view this is a remarkable piece of generosity, especially when we consider the extreme poverty of these islanders. The money has been sent to Miss Shane in Greece for the benefit of the large number of refugee orphans in her care.

#### Fijians as Missionaries

**I**N CONTRAST to what Rev. J. W. Burton, General Secretary of the Methodist Missionary Society of Australasia, calls "an all-too-well de-

served reputation for savagery," which the Fiji Islanders had in former days, he says of them: "For many years now there has not been a professed heathen in the Fijian community. Today they are a Christian people, with church, pastor, school and teacher in every village. These children of cannibals contribute year by year sufficient to support their own native workers and send, in addition, contributions for the work of God in other lands; and what is vastly more important, they have sent their sons and daughters—hundreds of them—to work and die in New Britain, Papua and the Solomon Islands, where heathenism still exists." Of one of these Fijians, who has completed six years' of service in Kaba-kada, New Britain, the missionary in charge says: "He has endeared himself to the hearts of the people to an extent he might well be proud of, but in a characteristic way he lays the tribute at his Master's feet with the words, 'It is not mine.'"

#### Filipino Day of Prayer

**D.** M. AMBROSIO, a Filipino, writes in *The Christian Century* that on Washington's Birthday "the Filipino people as a whole, throughout every barrio, town, and province of the nation, prayed to the Father of all mankind and Author of all liberties that 'America might fulfill her sacred pledge of giving freedom to the Philippines.'" He speaks of the occasion as a "national day of prayer," though he does not state by what authority it was so designated, and continues:

All religious sects and denominations, Protestants, Aglipayanos and Roman Catholics participated, as well as all classes, students, laborers, professionals, and officials. All the Protestant denominations joined in a union prayer service at the botanical gardens; all the Roman Catholics held a public mass and prayer service at the Luneta; and the Aglipayanos, the third religious sect, which is a nationalistic reformation of the Catholic Church, also held their services at their cathedral. Although the national prayer was written by a Protestant layman, Dean Jorge Bocobo of the College of Law of the University of the Philippines, it was used by all the churches,



religious and social institutions, and schools and colleges that took part in the celebration.

#### **New Lives in the New Hebrides**

**C**ONTRIBUTIONS from certain Christians in Chicago made possible the purchase of a new motor boat for the work of Dr. Maurice Frater in the New Hebrides. Dr. Frater writes in the magazine published by the Moody Bible Institute of a meeting at which "a native brother, who was formerly a notorious cannibal, voiced in earnest tones the petition of the class for God's rich blessing upon the saints in Chicago." Continuing, Dr. Frater writes:

A few Sundays ago we had a baptismal service, which made a red-letter day in the history of the native church. Fifty-three men and women came forward to acknowledge by baptism Jesus Christ as Saviour and Lord. The feature that specially impressed me was the courage and confidence with which timid women accepted this challenge of their faith. A New Hebrides woman is the shyest of mortals and shrinks keenly from any place of prominence. Yet when the names of the thirty-eight women were called, not one was dismayed, but without the slightest evidence of fear or shrinking they all came forward to confess Christ.

#### **GENERAL**

##### **Conference on Faith and Order**

**A** COMMITTEE representing the Anglican, Baptist, Congregational, Disciples, Eastern Orthodox, Quaker, Lutheran, Methodist, and Presbyterian communions, coming from Australia, Japan, India, Greece, Czechoslovakia, Germany, Norway, Sweden, England, Scotland, and the United States, met in Stockholm last August, during the Conference on Christian Life and Work, to issue a call in the name of their several churches for a World Conference on questions of Faith and Order to meet in Lausanne, Switzerland, in August, 1927. The World Conference will attempt to make a diagnosis of the problems of faith and order that di-

vide Christendom today. The following subjects have been suggested by the committee for discussion: The Call to Unity; the Nature of the Church; the Church's Common Confession of Faith in God; the Church's Ministry; the Sacraments; and the Unity of Christendom and the Place of Different Churches within It. The churches are now being asked to choose their representatives, on an apportionment that will total five hundred members for the Conference.

#### **Jews Accessible to Gospel**

**D**R. J. MACDONALD WEBSTER of Budapest, a Scottish missionary working among Jews, is quoted by the *Missionary Herald* as having emphasized at recent meeting of the Foreign Missions Conference of North America the accessibility of the Jews to the gospel message, when the message is dissociated from crude eschatological ideas and the vagaries of "queer" Christian sects. "Nothing less than a revolution," he said, "has taken place in Jewry in recent years. The removal of legal restrictions and discrimination in Russia, Rumania, and elsewhere has brought a sense of religious as well as political deliverance. Millions of Jews for the first time are coming into contact with other social ideals than their own. Many of them are revolting from the rule of the rabbi; to multitudes of them religion has no meaning. In large numbers they are leaving the synagogues. A new national consciousness is developing." While the liberal movement is away from Christianity and often anti-Christian, there are many elements of hope. The Christian preacher of the right sort is welcomed in the ghetto. Dr. Webster has preached in over a hundred such places. He has found them opposed to certain forms of Christianity, such as Roman and Greek orthodoxy, but not to the Christ of the New Testament.

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THE REVIEW.

## Best Books on the Church and Rural Life

SELECTED BY DR. EDMUND DE S. BRUNNER, NEW YORK

Director of Town and Country Surveys, Institute of Social and Religious Research

**Tested Methods in Town and Country Churches.** By Edmund deS. Brunner. 173 pp. \$1.25. New York.

A handbook of methods based on an intensive field study of forty outstandingly successful churches.

**Churches of Distinction in Town and Country.** Edited by Edmund deS. Brunner. 198 pp. \$1.50. New York.

Individual stories of fifteen of the most successful town and country churches of America, representing many types of conditions.

**The Story of John Frederick Oberlin.** By A. F. Beard. 50 cents. Boston.

The classic story of the great country life minister. A book of genuine and abiding inspiration.

**The Country Church and Rural Problem.** By K. L. Butterfield. 153 pp. \$1.25. Chicago.

A scholar's analysis of the relation of the country church to the whole question of rural welfare.

**A Christian Program for the Rural Community.** By Kenyon L. Butterfield. 88 pp. \$1.50. New York.

The first attempt to state in terms of economics and sociology a suitable Christian program for the rural community.

**The Farmer's Church.** By Warren H. Wilson. 264 pp. \$2.25. New York.

The matured convictions and judgments of the dean of country church leaders. Stimulating, vigorous and thoroughly worth while in every way.

**Surveying Your Community.** By Edmund deS. Brunner. 109 pp. \$1.25. New York.

A manual of survey method, showing sample schedules, prepared with special reference to the rural church.

**Diagnosing the Rural Church.** By C. Luther Fry. 234 pp. \$1.75. New York.

A penetrating critique of present administrative methods of evaluating churches which also develops significant methods for improved diagnosis.

**United Churches.** By Elizabeth Hooker.

This book, now on the press, presents the first scientific, nation-wide study of the movement for church union in local rural communities.

**The Evolution of the Country Community.** By W. H. Wilson. 254 pp. \$2.50. Boston.

A revised edition of a standard book tracing the development of the country community through its various stages and discussing the main outlines of its concern.

**Church Cooperation in Community Life.** By Paul L. Vogt. 171 pp. \$1.25. New York.

A practical discussion of the basis for inter-church cooperation within the community.

**Rural Religious Organization.** By J. H. Kolb and C. J. Bornman. 63 pp. 15 cents.

A story of the origin and development of religious groups in a Wisconsin county. Very suggestive.

**How Shall Country Youth Be Served?** By H. Paul Douglass. 259 pp. \$2.50. New York.

This book, too, is a pioneer work and discusses the rural work of such character-building agencies as the Y. M. C. A., the Y. W. C. A., and the Scouts.

**The Town and Country Church in the United States.** By H. H. Morse and Edmund deS. Brunner. 180 pp. \$1.75. New York.

Studies in rural church welfare summarizing intensive field studies in twenty-five typical counties distributed throughout the United States, together with collateral material from 154 other counties. Religious conditions are discussed against the background of economic and social life.

**The Farmer and His Community.** By Dwight Sanderson. 254 pp. \$1.25. New York.

The latest and best discussion of the community idea; defines the community and discusses its relation to each of the main topics of social interest; by the Professor of Rural Social Organization in Cornell University.

**Introduction to Rural Sociology.** By Paul L. Vogt. 451 pp. \$3.00. New York.

Revised edition of the best textbook available in the general study of rural sociology.

**Rural Life.** By C. J. Galpin. 386 pp. \$3.00. New York.

Discusses the fundamental bases of rural life. Chapters on social anatomy are of importance.

**The Little Town.** By H. Paul Douglass. 258 pp. \$1.75. New York. (Out of print.)

An analysis of the average American village; its ambitions, limitations and opportunities, both for the development of its own "clustered life" and in relation to its contiguous farm territory.

**Report of the Country Life Commission.** 150 pp. \$1.00. New York.

An historic document from which dates the birth of the modern country life movement.

**Our Debt and Duty to the Farmer.** By Henry C. Wallace. 232 pp. \$1.75. New York.

A popular presentation of the serious agricultural situation of 1920-24 with its implications for the social and economic welfare of the nation.

**Rural Education.** By O. G. Brim. 302 pp. \$1.40. New York.

The most recent general survey of the topic.

**Ice Breakers and the Ice Breaker Herself.** Edna Geister. 250 pp. \$1.35. New York.

An excellent manual on games and socials. Also gives hints as to how to organize for good times.

**Springfield Church Survey.** H. Paul Douglass. 8vo. 445 pp. \$4.00. New York. 1926.

This is a thorough-going, painstaking survey of the religious conditions and religious forces of Springfield, Massachusetts. The city was selected by the Committee on Social and Religious Surveys as a typical American city between fifty and one hundred and fifty thousand population, with characteristic American background. It presents the problems frequently found in a middle-size city of the Atlantic seaboard such as rapid growth, sudden influx of alien population and other typical features of industrial communities. All the factors in the religious life of the community are presented so far as they can be analyzed and set down in print and the mass of carefully digested material will prove extremely helpful in the building of constructive programs.

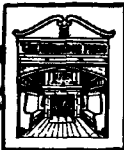
The history of the city and its geographical and economic features have all been taken into account, with special attention to the development of the churches and the way in which they have adapted themselves to an environment that is changing rapidly. Graphs, charts, tabulated statistics, eight copious appendices and a complete index, make the book useful for thorough study of the problems with which it deals. The closing chapter presents a Protestant church program

for Springfield based upon the facts and findings. Among the striking things which are brought to light are the large percentage of unchurched population (no less than 34.05% being put down as having no religious connections whatsoever), the relative slowness of the churches to keep pace with the growth of the city, and the utter inadequacy of their program of religious education.

The question always arises in such a survey as to how one will find accurate measurements for a spiritual enterprise. One of the charges brought against the churches of Springfield is their lack of efficiency. But what constitutes efficiency in a church? The survey seems to imply that it is to be measured by the

growth of the church in numbers; but the church exists for a far deeper purpose than mere numerical increase. The fact that records have not been properly kept, and that they have often proved inaccurate, is not necessarily an evidence of spiritual inefficiency; nor is the fact that there is a considerable difference in the number of hours which each member devotes to the service of his church per month, and the cost per member for the operation of the several churches. When our efficiency experts have said the last word there is still much to be taken into account from the standpoint of an enterprise whose chief object is advancing the Kingdom of God.

J. B. K.



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