

THIS THE MOMENT.  
OF MOMENTS TO GAIN  
SPIRITUAL UNITY

By DR. JOHN R. MOTT.

DR. JOHN R. MOTT.  
Chairman Executive Committee Interchurch World Movement.

This is the moment of moments for us to find our unity, our spiritual solidarity, without sacrificing our diversity and that which is most distinctive to each of our communions and which, by the way, is the richest possession we have.

The reason why we of each denomination most value that which is distinctive to us is not simply because it is ours, but because we honestly believe it is the truth. It is our deepest possession. Without sacrificing our distinctiveness we want to realize our unity and solidarity as we gather 'round the figure of our Lord with open minds, responsive hearts and I would say, hair trigger wills—by that I mean wills that are eager to leap into action when we see a clear path.

## MAKING RURAL SURVEY

Work of Nation-Wide Survey by Interchurch World Movement of Great Importance.

In almost all parts of the United States state rural survey supervisors are finding themselves in situations where they have to restrain local communities from founding federated or union churches, especially without any ecclesiastical or denominational connection. Men are having this experience in various parts of the central West. The last incident comes from one of the Mississippi valley states.

Prairieville has a population of 200 and for years has had two churches. There never has been a resident pastor and most of the time either one church or the other was without its financial allowance of some minister's time. The people themselves decided that they ought to unite in some sort of community fellowship. They were insistent that they had been unfairly treated by denominational boards and that there was no hope of ever bringing about an adequate ministry of religion for their community through official sources. To them the only solution was to cut loose from all denominational affiliation.

A group of fifteen of them from the two churches and from two country churches, closely contiguous to the town, waited upon the Interchurch World Movement supervisor and ask his help in bringing this about. He reports that they put him through the severest siege of goading he has ever experienced. The meeting lasted four hours.

The supervisor gave them data concerning denominational churches, sketched out such plans as had been used in Vermont and Montana, and finally persuaded them to express their convictions in a resolution and present it to the proper denominational officials. The procedure which the Interchurch hopes, in the light of the survey, to follow with an adequate program was explained to these people and was probably the one thing more than any other, which induced them to abandon, for the present, their idea of a federated church.

Tributary to this little trade center of Prairieville are about 1,000 people. The action of their leaders is proof of the fact that in many an average rural or village community there is latent the dynamic power and the leadership for the democratic management of their own affairs. This instance, and the others occurring, evidence the fact that there is a widespread spirit of rebellion on account of the inefficiency of the ministrations thus far given them.

The Interchurch World Movement has succeeded in procuring a temporary stay of federated and unaffiliated union churches. The people are now ready to accept a denominational church, but they are determined to have only one.

What will church officialdom do for Prairieville and thousands of other Prairievilles that are coming to light?

"No Man Alone Can Take a Trench." "Keep together! Keep together!" shouted a commanding officer overseas. "No man alone can take a trench!" I say: Keep together! Keep together, men of God! No church alone can make a world!—G. Sherwood Eddy.

SOUND BUSINESS  
BASIS FOR CHURCHInterchurch World Movement  
Natural Growth of tendency  
to Eliminate Waste.

AVOID USELESS COMPETITION

Religious Financing Revolutionized  
by Success of Men-and-Millions  
Movement and Co-operation  
is Result.

The Interchurch World Movement of North America is an attempt to forward-looking leaders of the various evangelical denominations of the United States and Canada to co-ordinate the resources in men, money and material of Protestant America.

Historically it is the logical outgrowth of a tendency of the national boards in each denomination to form working alliances among themselves in which each board shall preserve its identity and control its own personnel and treasury.

In former times, the home mission society, the foreign mission society, the church mission society and the various philanthropic and educational agencies of any denomination conducted their affairs independently of one another. Each surveyed its own restricted territory, prepared a budget of money and workers for its own purposes and made its own appeal to its constituency for support.

This could only mean that these agencies were more or less in competition with one another; that there were waste and duplication of work and money; and that among them all some work was neglected and some denominational resources were entirely overlooked. Because of their specialized training, the leaders of each agency regarded themselves as peculiarly fitted for their tasks, and jealously regarded attempts at outside interference.

Decide on Experiment.  
After decades of such haphazard methods, the leaders of one denomination decided on an experiment. They thought it would be possible for the agencies to get together for a common study of all the opportunities and resources of their brotherhood, to make out a unified budget of men and money, and to conduct a concerted appeal for funds. It was made clear that each constituent board should preserve complete autonomy.

When the board representatives met they found it possible to eliminate a great amount of organization expenses. They ultimately worked out a budget and plan of campaign that was satisfactory to all. This resulted in the famous Men-and-Millions Movement of the Disciples of Christ, which brought in what was then considered the staggering sum of \$5,000,000 for a five-year program. The members of the communion were so pleased with this business-like method of conducting affairs that they contributed even more generously than had been expected.

The success of this enterprise revolutionized the whole business of church financing. The other great denominations immediately adopted the plan. The denominational associations have come to be known as "forward movements" and some thirty of them are in existence today. Each one has clarified all the information in relation to the enterprise within the denomination, and has reduced the business of collecting and spending money to a science.

World-Budget Formed.  
The Interchurch World Movement is simply a plan to do interdenominationally what the forward movements have done within the various communions. It means that every denominational budget will be made in the light of world needs instead of in the semi-obscure of incomplete information. It means that contributions to one denomination will not be in waste-ful competition with contributions to another, because all the fellowships will have worked out their program together.

The functions of the Interchurch World Movement are threefold. First, it collects, by means of world surveys, all the pertinent facts on which denominational programs may be built. Second, it sets up the practical machinery of co-operation. Third, it acts in an advisory capacity whenever its advice is requested.

The Movement has nothing to do with organic church union or matters of creed or doctrine. Each constituent unit preserves complete autonomy, and is bound only so far as it wishes to be bound. Financial appeals are made by each denomination to its own constituency. Any surplus in undesignated funds over and above the actual cost of administration, will be prorated among the denominations engaged in a given financial undertaking.

An illustration of one thing the Movement can do is to be found in a western community of 1,000 persons in which thirteen denominations have been supporting separate churches with missionary funds, while an adjacent territory of 50,000 persons has only three churches. By seeing that all missionary boards are supplied with information in such cases, the Movement will make possible a wiser distribution of funds.

Its first goals are to reduce unnecessary duplication and overlapping to a minimum and to bring about an intelligent division of labor in unoccupied fields. The Movement is, in brief, an attempt to put church business on the sound, business-like foundation on which the great commercial institutions of America are built.

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## HOBO NOW SCORNS THE BREAD LINE



Survey Made by Interchurch World Movement Shows That Even the Cheap Lodging House Is Going Out of Business.

The old "bread line" is gone from its accustomed place in the cities. In the slums throughout the country huddled queues of men no longer wait to be fed. Their passing is a symbol of the passing of the hobo.

Everywhere, for lack of guests, the cheap lodging houses are being abandoned. Only a few old, decrepit men remain in the Salvation Army Industrial Homes. In Kansas City the once crowded dormitories of the "Helping Hand" building are closed. In Lincoln, Neb., in 1915 there were 1,756 non-resident single men who applied for aid, while in 1918 there were only 136.

The hobo, the wandering worker who went to the lodging house and the bread line between his seasonal jobs, has been lifted from his old plane by the war. A study of the conditions of migrant labor is now being conducted by the Interchurch World Movement that it may lay the facts before the Protestant Churches of America, whose closer co-operation is its larger purpose. This study shows that the hobo has found a closer succession of jobs, a higher return for his labor. He has become almost a "steady" worker. He no longer needs his old refuge.

Beyond the reach of these agencies, he offers the Protestant Churches an opportunity to provide new means of influencing his life and maintaining his standard of living, and the Interchurch World Movement survey is determining how this may best be achieved.

## "Before and After" in the Near East



"BEFORE."



"AFTER."

From misery to comfort and self-respect in five days' time, simply through the magic of an American ten dollar bill, is a transformation that is being wrought daily in Western Asia by the Near East Relief of 1 Madison Avenue, New York City. The group of five Armenian children shown in two pictures here have reason to bless the American donor of that ten dollar bill. With this money, the expert workers of Near East Relief in Armenia were able to rid the poor children of their loathsome rags and to clothe them with new garments of alpine cloth, woven in a Near East Relief Industrial plant and sewed into garments by the mother of the children. The mother was also paid a small fee for her services in making the garments.

This was a lucky family. There are thousands of others not so lucky in the Near East, simply because of a lack of other ten dollar bills. Near East Relief is asking the American people to contribute funds to save the starving in the Bible lands. It is estimated that over 1,250,000 adults are in desperate need, and 250,000 children are orphans and must be cared for. For the sum of \$180 a year Near East Relief can not only feed and clothe and shelter an orphan child, but can also give a course in education towards ultimate self-support and independence. Many of these orphans are being "adopted" by Americans, who are providing funds for the support of one or more over a given period.

The Chinese have obtained water through means of artesian wells for more than 1,000 years.

After pocketing his fee, the congratulations of the minister officiating at a wedding are genuine.

Resolve to be thyself; and know that he who finds himself, loses his misery.—Matthew Arnold.

Paradoxical as it may seem, the father of one baby is usually twice as happy as the father of twins.

To the west of Africa the bottom of the Atlantic slides as low as 10,000 to 12,000 feet.

The best way to make your future successful is to be happy and useful in the present.

Success is the happy art of getting away well with the precious little you happen to have.

After a girl gets to be about so old she tries to forget that she once wanted to marry a poet.

WOULD REVIVE THE  
FAMILY AS UNITChurch Heads Seek to Stimulate  
Common Interest and Offset  
Too Much Individualism

Saving the American family from "over-emphasized individualism" is announced as a leading purpose of the New World Movement of Northern Baptists.

"There is too much talk of living one's own life and too little of the unit good," said Dr. H. A. Heath of the General Board of Promotion of the Northern Baptist Convention. "It is an unusual family that has any vital common interest."

To unify the family in its church life at least 10,000 Baptist churches throughout the country are being reorganized on the basis of what is known as the Family Group Plan. Every local church of the denomination in the Northern states will be divided into family groups, with not more than ten families in a group; a leader will be appointed, and the various group leaders, with the pastor, will form a church cabinet to put local and denominational programs into effect.

"Family Sunday" will be observed at least once each three months in all the Baptist churches in the country. Everything about the services, songs, text and sermon, will be chosen from the point of view of interesting the family. Members of the family will be asked to sit together, and in thousands of rows of seats in the United States father will head the row and tow-head son will occupy the end seat.

Christian leaders say that family prayers are held at the present time in not more than one out of every ten families of church members. The Baptist campaign will make an effort to revive the custom in all the homes of that denomination.

The various members of each family group in the church will be expected to entertain each other in their homes. Since these divisions will be made without reference to social status, perhaps on an alphabetical basis or in some other equally impartial way, this will mean a real test of Christian democracy. The leaders believe that the members of the various congregations will come through this acid test triumphantly.

"Brotherhood ought to be an actual working principle in our churches and not an idle word," Dr. Heath said. "If it is not an actual working principle this is the time for us to find it out. If there is Christian snobbishness it should be uprooted. But, as a matter of fact, the Family Group Plan is being met with favor wherever it is being tried in our churches, and families write in that they welcome this opportunity to mingle with those of varying viewpoints."

Family week-end meetings will also be introduced into many local Baptist churches, at which the various members of the family will come together for readings, recitations, music, games and chat. These programs will not necessarily be religious at all, the church leaders say. The church can safely be used for family enjoyment in these modern times, they declare.

Dr. Heath contends that this reorganization of the church on the family basis is both wise and natural.

"The family is the natural division within the church as well as outside of it," he said. "The Baptist Church is simply recognizing this fact in the New World Movement. If the movement results in a stronger welding of family ties and in helping to settle the national discontent through the mingling of various classes the church, the home and the nation will all be the better for it."

BOY SCOUTS HELP  
TAME WILD TRIBE

Kavali, Madras Presidency, India, Jan. 10.—Under the direction of the British Indian Government American Baptist missionaries are adapting occidental methods in educating and otherwise making good citizens of one of the so called criminal tribes of India. This tribe, known as the Erukakas, is made up of what in another country could be called gypsies or brigands and has been rounded up by the government into this region.

The "wild" men and women of the tribe are being taught to work, and the boys and girls of the tribe are put in school with other children of this place. The "criminals," as they are called, number two-thirds of the enrollment in the school. Exhibitions from time to time of the work of the pupils brought out a procession of the Erukakas, and the sight of one of their children reciting in a class was a source of intense pleasure.

So responsive have the Erukaka boys proven that a pageant was given recently dealing with the Great War. Several government officials who were present at the pageant were surprised at the discipline.

Discipline has been aided by the introduction of the Boy Scout movement. The Head Master of the Kavali School first took the training in Madras, and then he put some twenty of the boys through the training. The administering of the Scout's oath and the presentation of staves and scout handkerchiefs was an unique event and was attended by several officials. This is the only troop in the Madras Presidency that has boys from the criminal tribes in it.

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