1928

Survey Of Service: Organizations Represented In International Convention of Disciples Of Christ

International Convention of Disciples Of Christ

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SURVEY OF SERVICE
DISCIPLES OF CHRIST
COMMISSION FOR THE DIRECTION OF SURVEYS

Authorized by the International Convention of Disciples of Christ at Winona Lake in 1922

C. M. Rodefer, Chairman
Representing the International Convention

R. H. Miller, Secretary
Representing the United Christian Missionary Society

G. D. Edwards
Representing the Board of Education of Disciples of Christ

F. E. Davison
Representing the Board of Temperance and Social Welfare

W. F. Rothenburger
Representing the Association for the Promotion of Christian Unity

O. L. Smith
Representing the state missionary societies

ADDITIONAL MEMBERS OF THE COMMISSION

Authorized by the International Convention at Columbus in 1928

F. W. Reeves
H. O. Pritchard
H. C. Armstrong
R. A. Doan
J. H. Mohorster
C. M. Yocum

E. S. Jouett
C. E. Lemmon
J. D. Zimmermann
Mrs. Florence Miller Black
Mrs. Mary C. Craig
Miss Daisy June Trout

All to represent the work as a whole
SURVEY OF SERVICE

ORGANIZATIONS REPRESENTED IN INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST

CHRISTIAN BOARD OF PUBLICATION
ST. LOUIS
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Survey Committee

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F. W. Burnham, C. E. Lemmon, Mrs. Maud D.
Ferris, Mrs. W. C. Smith, Miss Daisy June Trout,
H. B. McCormick

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SURVEY OF SERVICE
DISCIPLES OF CHRIST

CHAPTER I

THE BROTHERHOOD, THE ORGANIZATIONS, THE SURVEY

The body of Christians designated in the United States Census, and in most publications, "Disciples of Christ," generally prefer individually to be called simply "Christians." They designate most of their local congregations "Christian Church" or "Church of Christ" and, among themselves, commonly speak of the entire communion as "the brotherhood," "the Restoration Movement" and "the Current Reformation." There is little effort at exact nomenclature. Any term that occurs in the New Testament is acceptable for formal use and is deliberately meant not to distinguish Disciples from other Christians. There is, of course, some confusion in the constant employment of such language, but it is not serious, and most speakers and writers find ways to make their meaning clear.

While there were Old World antecedents of the movement, it is distinctly a North American endeavor to restore the unity of the New Testament church by returning to its simple structure and its Christian liberty. Four Presbyterians: Barton W. Stone, Thomas and Alexander Campbell, father and son, and Walter Scott, are recognized as the pioneers of this daring adventure. This does not detract from the honor due several other men who inaugurated local phases of the movement almost simultaneously in different sections of the country.

In this day of large individual liberty in all churches, and of manifold cooperation among Christians of different communions and even among the religious bodies themselves, it is hard to understand the conditions that prevailed in the United States and Canada in the year 1800. Denominational walls were high and strong. Within all communions the authoritative ecclesiastical habit of the established churches in the mother countries prevailed in the New World and ruled ministers and members alike with an iron hand. And yet the old order was about to pass.

The missionary spirit was beginning to stir in exceptional men who dared to read and think for themselves. In 1792 William Carey had gone to India. In 1812 Adoniram Judson embarked for Burma. Robert Morrison was appointed a missionary to China in 1807, the same year that Thomas Campbell reached Philadelphia from the North of Ireland. In 1809 Morrison began translating the Scriptures into Chinese and Campbell issued a Declaration and Address calling upon Christians of every name to abandon their hu-
man creeds, traditions and parties, unite on the Bible and give its saving truth to those who were dying without God. The New England “Haystack Meeting,” out of which grew both the Congregational and the Baptist foreign missionary societies of the United States, was contemporary with the Kentucky Cane Ridge revival that started Barton W. Stone on his reformatory career.

In every case it was evangelistic passion, rather than either ecclesiastical ambition or theological controversy, that caused these heralds of a new age to break away from their old associations. Those who went to foreign lands left enough kindred spirits among the churches of their fellowship to form missionary societies for their support; those who labored in America were compelled to organize new congregations to carry on the work to which God was manifestly calling them, because the authorities of their former churches and synods would not permit them to preach the new truth that was breaking out from God’s Word. Another interesting note of kinship between the foreign missionary pioneers and the American church pioneers appears in the fact that the Judsons’ study of the New Testament, on the high seas en route to India, and the Campbells’ prayerful reading of the Book, on the frontiers of Western Pennsylvania only a year or two earlier, brought all of them to immersion as baptism, and to consequent changes of fellowship.

Having suffered so much from ecclesiastical tyranny it was natural that the Reformers should swing to the extreme of individualism and congregationalism. After withdrawing from their synod to avoid being expelled for alleged heresy, Stone and his associates organized the Springfield Presbytery. Then, fearing that it would revive the sectarianism which they execrated, they disbanded it in 1804 and proclaimed its dissolution in the celebrated “Last Will and Testament of the Springfield Presbytery.” Twenty-six years later Alexander Campbell and Walter Scott participated in a less spectacular but equally decisive dissolution of the Mahoning Baptist Association in Ohio.

Immediately, however, there appeared the necessity of cooperation among churches and individuals for the spread of the gospel and for the establishment and development of churches after the New Testament order. In slow succession from 1830 on, state missionary societies were organized for the employment of evangelists and yearly meetings were held for mutual encouragement. Soon there appeared opportunities and obligations that belonged to all of the states, and the American Christian Missionary Society was organized in 1849 with Alexander Campbell as its president. This society was intended to preach the gospel abroad as well as in North America, and actually did so in a limited degree in two or three ventures.

By 1874 it became manifest to some of the leading spirits of the brotherhood that specific efforts at foreign missions should be undertaken. At the same time the Spirit moved certain godly women to organize the Christian Woman’s Board of Missions for study and prayer and missionary labor both at home and abroad. The organization of the Foreign Christian Missionary Society in 1875 added the third national board to the brotherhood’s
equipment for cooperative effort. All of these were associations of individuals, not of churches. Of the same independent and volunteer order were the National Benevolent Association of the Christian Church that was incorporated in 1886, the Board of Ministerial Relief of the Church of Christ organized in 1895 and other societies with specific functions, as various groups felt the need. A variation from the order appeared in the case of the Board of Church Extension, which was established as a department of the American Christian Missionary Society. More particulars regarding all these and other organizations appear in several chapters of this book.

All the while there was developing a strong brotherhood consciousness which was fostered by church papers, missionary magazines, Sunday school publications, books of general circulation, annual conventions—state and national, county and district—and the free interchange of ministers and members throughout the United States and Canada. Technically, what we called our "National Convention" was three or four successive conventions of as many societies, while other societies and matters which belonged to no particular organization got consideration by courtesy of one of the earlier agencies, the American Christian Missionary Society, in particular, as the oldest of them all.

Looking forward to the hundredth anniversary of Thomas Campbell's immortal Declaration and Address in the fall of 1909 there was a general cooperation for four years of all agencies of the brotherhood: state and national, education and publication. The effort was not so much to assemble a great convention as to achieve a number of goals that would in some measure justify a century of history. Much was accomplished. Best of all was the substantial and continued unity of effort among the cooperating boards, each of which bore a part of the expense of the Centennial campaign, according to an accepted schedule.

The Centennial convention differed from all previous meetings of the brotherhood, not merely in the themes discussed, the enthusiasm manifested and the thirty thousand people assembled, but also in its representative character. Previous conventions, even the Jubilee meeting at Cincinnati in 1899 celebrating the fiftieth anniversary of the American Christian Missionary Society, had been ostensibly conventions of the societies, though virtually meetings of the brotherhood. The Centennial was avowedly a convention of the brotherhood in which the boards transacted their business and to which they gave an account of their stewardship. It marked the beginning of a new era as well as a new century.

Awkwardly and with many embarrassments, as is inevitable in a democracy, and especially a religious democracy that breaks into a panic at the mere mention of ecclesiasticism, the brotherhood began to take the business of the brotherhood into its own hands. The service rendered by the various agencies was appreciated and there were very few to join in the occasional outcry that the churches were being exploited by the agencies that should be their servants. At the same time there was a quiet and widespread determination to safeguard the cause against any possibility of exploitation in the future, and especially to
eliminate the competition that was inevitable among so many organizations, all seeking funds from the same churches. Among thousands of free and independent congregations the field had been open, and is yet, for any individual, anywhere, any time to start anything that either his consecration or his ambition might suggest as needed or feasible. Somehow it was felt that the churches themselves ought to be able, without surrendering any of their liberty, to determine what societies, what colleges, what orphanages, what publishing houses they wanted and how they wanted them administered.

Even prior to the Centennial there had been a representative committee on calendar, appointed at the Buffalo convention in 1906 to find a way out of the confusion that had resulted from the many Sundays which the churches were asked to devote to offerings for the various interests. The final recommendation of this committee went further than anyone had originally expected and resulted in changing the character of the convention itself to a delegate body, representing the churches and empowered to reduce all conflicts among agencies appealing to the brotherhood for support. The first convention under the new constitution met at Louisville in 1912, but there was so much opposition to putting the meeting on a strictly delegate basis that, not only then, but each succeeding year everybody present was allowed equal privileges.

At Kansas City in 1917 a new constitution was adopted which frankly made the convention a mass meeting, safeguarded by the provision that, "in case of a doubtful result (voting viva voce) and on demand of a hundred or more members, the chair may order a ballot, and on such ballot each congregation shall have but one vote." While the preamble of this constitution disavows any control over the organizations "other than that which is advisory," each year it becomes more and more manifest that any organization reporting to the International Convention of Disciples of Christ must accept the vote of the convention as the voice of the brotherhood.

Even more divisive than the confusing claims of missionary and benevolent organizations were the competing operations of private publishing houses seeking the patronage of the churches and Sunday schools. An effort to reduce this conflict took form in the Norfolk convention of 1907 in the appointment of a committee on a brotherhood publishing house. This resulted, just after the Centennial convention in 1909, in R. A. Long's buying out the Christian Publishing Company of St. Louis, including The Christian-Evangelist and a full line of Sunday school helps and supplies. This he placed in the hands of a board of thirteen trustees, who naturally elected him their president, to operate in the sole interest of the brotherhood, with the provision that all profits not needed in the improvement of the plant and service of the publishing house itself should be distributed to recognized missionary, benevolent and educational interests of the Disciples of Christ.

This strong trend toward unity and order and the subordination of each particular interest and enterprise to the welfare and will of the brotherhood as a whole, found expression also, in this same period, in the organization and development
of the Board of Education of Disciples of Christ, as outlined in the appropriate section of this volume. Independency had proved more expensive and had strewed the continent with more ruins in the educational field than in any other, and nowhere have united effort and initiative, both restrained and sustained, accomplished more gratifying results or avoided more multiplication of tragedies.

The Men and Millions Movement, a united promotional endeavor inaugurated at the Toronto convention in 1913, included not only the major national agencies but also all but two or three of the educational institutions in the field at that time. Its success in raising over six million dollars, unequalled up to that time by any religious body in a similar effort, though greatly exceeded in the larger days that came with the World War, vindicated again the wisdom and the grace of carrying through brotherhood tasks as a brotherhood. In the long run the local churches and the general interests of the Disciples of Christ probably have profited more by the intensive education of our people on the importance of systematic, intelligent, weekly contributions from all members than by the raising of the six million dollars. And even better than both was the focusing of the attention of the youth of that day upon the call of Christ to his fields of service at home and abroad.

Parallel with the Men and Millions Movement, and finally effective through that movement, was the effort to unite the five magazines of national boards in one publication that should serve these and other interests more effectively and more economically. That story appears in the survey of the united magazine, World Call, in Chapter XLIII of this volume.

The thirty chapters of this Survey of Service that deal with the various activities of the United Christian Missionary Society throw additional light upon the process of unification among the churches of Christ. After the Men and Millions Movement, neither the churches nor the national boards were willing to go back to any basis of operation that involved either the semblance or the possibility of conflict and competition, either in promotion or in administration. Nor did anyone want a condition that would offer a temptation to selfishly ambitious leadership. Consequently six major organizations united in forming the United Christian Missionary Society with the most democratic constitution conceivable; a constitution fashioned to magnify the local church and the entire cooperating body of churches, even at the risk of less efficiency in gathering contributions and building up institutions.

It happened that the United Society was organized in the high day following the World War, when most of us thought we had come into a new world wherein all the means needed for any work of God and humanity would be forthcoming. The same Cincinnati convention of 1919 that authorized the formation of the new society directed the same old boards and the Board of Education to participate in the Interchurch World Movement, in full confidence that the success of war-time Red Cross, Liberty Loan and United War Work campaigns would be repeated. Instead of receiving several million dollars of increased funds, the Interchurch askings of its con-
stitute boards, the United Society had to begin its life in 1920-21 by taking the lead, in cooperation with the Board of Education, colleges and state societies, in raising over six hundred thousand dollars, underwritings of the Disciples of Christ organizations for the defunct movement. Even in this effort there was a fine example of brotherhood solidarity. Some churches that had opposed entering the movement heroically paid their quotas on what they considered a debt of honor.

Further unity of a more cheerful sort appeared in the splendid success of the Golden Jubilee campaign of the United Christian Missionary Society, 1923-24, to celebrate the fiftieth anniversary of woman's organized missionary work. A great convention at Cleveland in the fall of 1924 heard the report that, in addition to a good year otherwise, a million dollars in cash had been consecrated, chiefly to the erection of the fifty buildings most needed in missionary and benevolent service at home and abroad. Echoes of this achievement appear at various points in this volume.

In connection with the projected Golden Jubilee there came the conviction that there should be a thorough survey of all the cooperative tasks for which the Disciples of Christ were being asked through the International Convention to supply funds and workers. Since the state missionary societies recognize the counsel of the International Convention, through its standing commission on budgets and promotional relations, and since their work is closely related to that of the colleges and of the United Society in several of its departments, they were included in the scope of the survey. Recognizing the autonomy of each society, as each society in turn carefully respects the autonomy of the local churches, the convention did not undertake to make the survey, but asked each society to survey its own work, with the advice and counsel of the Commission for the Direction of Surveys, which was constituted of one representative of each participating agency and one representative of the convention as chairman of the commission of seven persons.

Each particular survey was intended to be, not only an impartial and accurate inventory and audit of its subject, but also a clear assessment of its purpose and of the extent to which it is fulfilling that purpose, and a courageous report on the validity of its purpose in the first place, and the need of change, improvement, enlargement, reduction or elimination in the last analysis. While it was freely granted that sentiment must play a large part in every religious activity, it was equally manifest that the elementary principles of arithmetic, the laws of nations and of economics, the facts of climate and race and many other inexorable factors must be taken into account in planning and prosecuting the work of God in this human world.

Historically, not only had each particular organization grown up without much regard for any other agency, either of the Disciples of Christ or of any other religious communion, but often the various institutions and activities had developed without coordination with others of the same society. The needs of the world are too vast, and the resources both of men and of money are too scarce and too sacred,
to permit of any unnecessary duplication of effort or ineffective employment of time and strength. Each organization in its own survey first of all faced all of its own activities, responsibilities and opportunities together, and now the brotherhood has a chance to view a complete assembling, side by side, of all that is being done or proposed in its name, in so far as it is presented in the International Convention.

When the survey was undertaken it was thought that it could be completed in a year or two, but five years have proved scarcely sufficient. There were no precedents for those who were assigned to the task. No other church had ever undertaken such a survey, and all that had been done in commercial and industrial fields furnished only meager suggestions. Even a greater handicap was found in the fact that it was utterly impossible for anyone familiar enough with the activities that were to be surveyed, to be released absolutely from his regular responsibilities for considerable periods of time. The distance and diversity of the foreign fields made their survey a colossal task, which was accomplished only by having one of the secretaries of the United Society assigned to the general undertaking, and then one of the missionaries in each of the larger fields similarly relieved of all other duties and detailed to the survey.

The passage of time itself added another serious difficulty by compelling the review and revision of the earlier parts of the survey. Much of the investigating was done in 1923 and 1924, but most of the facts are presented as of 1926 or 1927. This required repetition of labor, not only by the office staff, the surveyors and the workers at the front, but also by the survey committee, in the case of the United Christian Missionary Society. That the work has been completed at all, and especially that it is presented in such good form and with such confidence in its accuracy, is due to the finest sort of cooperation on the part of everybody involved.

The thorough-going survey of the colleges, schools and universities affiliated with the Board of Education has already proved of inestimable value to the several institutions and to the board. These surveys have revealed unappreciated resources, unsuspected leakages and unutilized forces. They have concentrated attention upon the major tasks of education and reduced the incidental features to their proper standing. Taken together they enable the brotherhood to see its educational problems on a broad and statesmanlike plane.

In the very nature of things certain phases of the work did not lend themselves to survey so readily as others that were more objective. Particularly difficult were the surveys of the work of the Board of Temperance and Social Welfare, the Association for the Promotion of Christian Unity and the department of missionary education in the United Christian Missionary Society, all rather new or intangible and all in process of change.

The survey of the state missionary service correlates the oldest form of cooperation among the Disciples of Christ and evaluates the aggregate service of these thirty-five organizations. The background which this survey presents, showing the place of the United States and
Canada in the world and that of the Disciples of Christ in North America, justifies the utmost endeavor not only of the state societies, but also of all the other agencies of the brotherhood.

It should be borne in mind especially that this volume makes no attempt to present all of the surveys in full. That would require three volumes and a separate atlas. The effort is to give a true, comprehensive and readable report of the survey, relieved of technical details and illuminated with photographs, maps and graphs. In the case of the Board of Education a more technical volume will be published for the special use of those engaged wholly in education. On the part of the United Christian Missionary Society two complete sets of manuscripts, maps and photographs have been prepared, indexed and filed for administrative reference. One of these sets is always accessible in the society's library, the other is carefully safe-guarded in a fireproof vault. In most instances there is two or three times as much material in these manuscripts, and sometimes ten times as much as would be desirable in the book. This volume is the gist of it all. And it presents facts and figures, historical records and current information, inspiring achievements and challenging opportunities which every member of the churches represented will find indispensable to his understanding and appreciation of the brotherhood to which he belongs.
UNITED CHRISTIAN MISSIONARY SOCIETY

CHAPTER II

CHURCH MAINTENANCE

The American Christian Missionary Society, known as the General Christian Missionary Convention from 1869 to 1895, was the first national missionary organization among the Disciples of Christ. It was organized in Cincinnati and incorporated under the laws of Ohio in 1849. Its declared object was "to preach the gospel in this and other lands." Its first president was Alexander Campbell, who served until his death in 1866. James Challen was its first secretary.

Three missionaries were sent to foreign fields: Dr. J. T. Barclay to Jerusalem, J. O. Beardslee to Jamaica, and Alexander Cross, a Negro, to Liberia. An evangelist was chosen and commissioned to preach among the Indians of the southwest, and a call was sent out for a missionary to go to China, but no one responded. In the meantime this newly formed organization was preaching the gospel in Buffalo, Philadelphia, Chicago and other important places in the United States and Canada.

The death of Alexander Cross in Liberia, the outbreak of the Civil War and other causes resulted in the return of Beardslee and Barclay and the discontinuance of the work in foreign fields. At the silver jubilee convention of the General Christian Missionary Convention held in 1874, the historian recorded the fact that "in the wide fields destitute of the gospel, the Disciples of Christ did not have a single herald of the cross."

The work in the home field continued without interruption from the beginning. This was due to the fact that the work at home could be maintained at much less expense than the work abroad, and that men were available for service in the home field. However, there was an urgent and insistent demand for the resumption of the work abroad. The convention in 1872 said, "We owe it as a duty to God and ourselves to renew the work of foreign missions as soon as practicable and to the extent practicable." The organization of the Christian Woman's Board of Missions in 1874 was the natural outgrowth of this awakening, and especially the awakening of the women of our brotherhood in behalf of the women in Christless lands. The organization of the Foreign Christian Missionary Society in 1875 was another result of the insistent demand that work should be undertaken in non-Christian lands. The older society's treasury was empty and the officers of the society, though anxious to revive the work in regions beyond, were not able to do so. At the Richmond convention held in 1876, the following resolutions were passed:

"That we welcome as coworkers in the cause of missions the Foreign Christian Missionary Society and the Christian Woman's Board of
Missions, both of which propose to occupy the foreign field, and bid them Godspeed, rejoicing with them in the work already accomplished and believing that, under God, there is a brighter future for them.

"That we most cordially invite these organizations to a close alliance with the General Christian Missionary Convention in a very practical way, and still we look forward hopefully to the time when such general cooperation of the churches will be secured as to enable us to resolve all of these organizations into one for domestic and foreign missionary work."

It will be noted from these resolutions that the idea of our fathers and their successors was that of one society doing all of the general cooperative work of the brotherhood.

From the time of the formation of these two organizations, the American Christian Missionary Society confined its work to the homeland until the United Christian Missionary Society began functioning in 1920, at which time the work hitherto done by the American Christian Missionary Society was continued by the United Christian Missionary Society through the departments of home missions, religious and missionary education and church erection.

**Purpose and Program**

The records show that this work of extending financial aid to mission churches in important communities, in an effort to bring them to self-support, has been one of the most fruitful pieces of cooperative work conducted by the brotherhood. Approximately one-half of our churches are largely indebted for their existence to this particular phase of our missionary program. Many of these are among our strongest churches and are among the most liberal and constant supporters of the missionary program of the brotherhood. Many of them are located in influential centers—New York, Baltimore, Buffalo, Philadelphia, Harrisburg, Washington, Richmond, Norfolk, Charleston, Jacksonville, New Orleans, Topeka, Des Moines, Minneapolis, Milwaukee, Chicago, St. Louis, Denver, Colorado Springs, Spokane, Tacoma, Seattle, Los Angeles, Vancouver, B. C., and many others of equal importance.

Through this piece of mission work large sums of money have been called out from local churches and state organizations and dedicated to Christian service, and thousands of lives have been dedicated to Christ and the advancement of his cause in the world.

The purpose of the American Christian Missionary Society in its work in the home mission field, which has always included the United States and Canada, was to send out evangelists to organize churches, to support pastors where churches were unable to do so unaided, through loans to assist in the erection of church buildings, to establish Bible schools, to conduct special missionary work among foreign-speaking groups, especially among people coming into the country from European countries, and to conduct educational work both religious and missionary.

Through the department of home missions, the United Christian Missionary Society fosters and engages in the ministry of evangelism, it establishes churches, assists churches in the support of pastors when
necessary, conducts missionary and educational work among the mountain people of the southeast and the Negroes of the south, conducts missionary work among the American Indians and among the French people in Louisiana, and among foreigners in this country, both European and oriental.

Assisting churches in the support of pastors has occupied a permanent, continuous, uninterrupted place has divided the United States and Canada into six districts or areas. As a matter of policy it distributes the financial aid available for this phase of work, among five of these districts as equitably as possible. An exception is made to this policy in the case of the southwestern area because it includes the state of California, in which the work of both missionary districts, North and South, is conducted as a phase of

in the program of home missions of the Disciples of Christ since the organization of their first missionary society seventy-eight years ago. The purpose of this work is to lend financial aid and guidance to weak churches in promising fields and to churches in new fields and in strategic centers, unable to sustain a strong preacher unaided, with a view of bringing them to self-support as quickly as possible.

The department of home missions the work of the United Society, the work being budgeted with that of the United Society.

The number of churches needing aid in an area is a determining factor in the distribution of financial aid. The amount of money allotted to an area may be shifted in part from one state to another within the area, but seldom is any part of one area's allotment shifted to another. The strength and activity of a state missionary organization
is also a factor in determining the amount allotted to a state.

The department concentrates its efforts upon a small number of promising fields, strategically located, rather than to distribute them among a large number of small churches. It employs strong men for full time with a view of speedily bringing a church to self-support. It is the policy to seek to bring a church to self-support within five years.

The department makes contracts directly with the churches and makes its remittances directly to them. In Colorado, West Washington and Canada, where this policy was in effect before the state contract relationship was established, the policy continues, but in California North and South, where it had not been established before the state contract relationship, the department is beginning to put it into effect. The appropriations in these states at the present time are made entirely upon the recommendation of the state boards. In these states the department has no direct contact with the local churches.

Appropriations

The amount expended upon this phase of the work for the last five years has averaged $64,316.50 per year. The largest amount expended in a single year of the five was $74,239.05 in the fiscal year of 1922-23. The amount expended in 1925-26 was $57,383.47, a decrease of $3,296.04 under the amount expended in 1921-22. The total number of churches aided through church maintenance in the fiscal year of 1925-26 was 139; in Canada 10, in the United States 129. These churches are located in six provinces of the Dominion and in thirty-two states of the Union.

Table No. 1 defines the areas of home missionary service and shows the amount of financial aid, including appropriations to some state secretaries and pastoral evangelists, extended to each state and province in the five fiscal years ending June 30, 1926. The amount appropriated for this phase of the work on an average for the five years was $64,316.50. The peak year was 1922-23.

A study of the distribution of church maintenance aid in relation to the population and the membership of the Christian churches reveals the fact that the northwest district with 2.90% of the population and 3.76% of the Christian church membership, received 12.83% of the money; the central district with 37.09% of the population and 64.14% of the church membership, received 15.15% of the money; the southwestern district with 4.88% of the population and 5.10% of the church membership, received 17.26% of the money; the eastern district with 31.05% of the population and 8.70% of the church membership received 17.84% of the money; the southern district with 16.42% of the population and 17.71% of the church membership received 18.39% of the money; and Canada with 7.66% of the population and 0.59% of the membership received 18.53% of the money.

Results

The question is often raised as to the kind of churches receiving the benefit of maintenance aid, as to whether they are rural or urban, large or small. Of the 139 churches receiving appropriations in 1925-26,
17 were in communities of less than 1,000; 41 in communities of from 1,000 to 5,000; 31 in communities of from 5,000 to 15,000; 6 in communities of from 15,600 to 25,000; 27 in communities of from 25,000 to 100,000; and 17 in cities of over 100,000. Of the 139, 59 had a membership of less than 100; 72 had a membership of from 100 to 250; and 8 had a membership of more than 250.

Many factors must be taken into consideration in any effort to determine the relative value, measured by results of the various sections of the home field into which this church maintenance aid is going. Indeed it is almost impossible to appraise spiritual activities and their results. We are therefore hesitant to attempt any appraisal that involves comparisons.

Table No. 2 shows the member-
ship of each of the six areas as recorded in the Year Book of 1922 and 1926 with the gain and the loss in each area in the five years. The average number of churches aided was 139. Of these 29 reported a loss. The net gain in the 5 years was 5,282, an average of 1,056 per year.

Church Membership and Gain
Table No. 2.

<table>
<thead>
<tr>
<th>Area</th>
<th>1922 Membership</th>
<th>1926 Membership</th>
<th>Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canada</td>
<td>681</td>
<td>858</td>
<td>177</td>
</tr>
<tr>
<td>Northwest</td>
<td>1,756</td>
<td>2,793</td>
<td>1,037</td>
</tr>
<tr>
<td>Southwest</td>
<td>3,778</td>
<td>5,140</td>
<td>1,362</td>
</tr>
<tr>
<td>Central</td>
<td>1,645</td>
<td>1,971</td>
<td>326</td>
</tr>
<tr>
<td>Eastern</td>
<td>1,616</td>
<td>2,190</td>
<td>574</td>
</tr>
<tr>
<td>Southern</td>
<td>2,621</td>
<td>4,427</td>
<td>1,806</td>
</tr>
<tr>
<td>Totals</td>
<td>12,097</td>
<td>17,379</td>
<td>5,282</td>
</tr>
</tbody>
</table>

While an effort is constantly put forth to bring the churches aided to self-support in the briefest possible time, dependency is chronic with some. Of the 139 churches receiving aid in 1925-26, 93 answered the question, "How long have you received aid?" Of the 93 answering, 45 had been aided less than 5 years, 33 from 5 to 10 years and 15 for more than 10 years.

The question is often asked as to the per cent of maintenance-aided churches receiving loans from either the Board of Church Extension or the church erection fund, and too, whether these maintenance-aided churches are prompt in repaying their loans. The following facts revealed by the survey answer these questions.

Forty-seven of the 139 churches receiving maintenance aid are carrying loans. The total amount of these loans is $378,900.00. The amount of the installments due on these loans in 1925-26 was $48,465.00. Of 32 churches with installments falling due in 1925-26, 19 paid $10,913.37, five of them paying in full. Thirteen churches made no payments. Of $29,444.00 overdue on the loans of 10 of these churches, $860.00 was paid by 4 of them in 1925-26. These churches are evidently not taking money appropriated by the department of home missions to pay the installments on their church loans.

No single financial statement can be made covering all the facts in this work of church maintenance aid. The contracts with the churches aided do not all run concurrently, nor do they all begin and end with the beginning and ending of the fiscal year. There are constant changes and hence lapses. Then too, the department extends temporary aid in emergencies without the formality of a contract. Then the pastoral and evangelistic offices often shade into each other so easily and naturally that the department has not always drawn a distinct line between them in making appropriations.

Table No. 3 shows the areas aided with the amount budgeted for each, both by the United Society and the states, and also the amount the churches in each area contributed
for their own support in 1925-26. The total amount budgeted for the aid of 139 churches was $67,622.62. This is an average per church of $486.49.

The total amount needed for the pastoral support of 117 of these 139 churches was $225,044.00, of which $143,879.00 was to be raised by the churches, an average of $1,229.73, and $60,081.00 ($67,622.62 less $7,541.62 budgeted to churches from whom complete reports are lacking) was to be appropriated by the United Society, an average of $513.68. Of the 139 churches aided, 98 are being aided jointly by the United Society and some state or provincial mission board, and 41 by the United Society alone. The society is supplying one-half or more of the support of eleven of these churches.

The big factor in the problem of aiding the mission churches to self-support is the problem of pastoral leadership. It is hard to secure a strong constructive leadership and harder still to keep it on the job for a sufficient length of time to secure satisfactory results. Thinking that perhaps the society's salary scale had something to do with this comes from the church desiring aid. Sometimes the state secretary takes the initiative. When such request for aid is received an application is sent to the church to be filled out and signed by the church board. This is done to avoid any misunderstanding on the part of the church as to the source from which the help is being received. Before an application is granted, the state secretary is consulted, and if possible, the church applying for aid is visited by some representative of the department of home missions.

In determining the amount of the grant, the strength of the
church, the nature and extent of its program, and the man who is to serve the church are all taken into consideration. The amount of the grant determined, a contract is signed by the head of the department of home missions on behalf of the United Society, and by the chairman of the official board, the treasurer, and the pastor on behalf of the church.

The church is required to furnish a report, on a blank furnished, on its budget and the result of its every member canvass. Monthly reports are required of the pastor, and the receipt of these monthly reports is his requisition for his next month's salary. If the monthly report is not received, a letter follows. The salary is not held up the first month, but if no report is received the second month, the salary is withheld until a report and explanation are received.

In the states that are cooperating the appropriation clears through the state budget, as other items of the state budget, on the requisition of the state secretary. In all other states remittances are made direct to the treasurer of the local church. Correspondence through the year is carried on with the treasurer and with the chairman of the local board concerning the progress of the church, as well as with the pastor.

If a church does not become self-supporting after it has been aided five years, a visit is made to the church for conference before an extension of time and aid are granted. The new members won and the increase in attendance at Bible school and Sunday services are factors in determining the success of a mission church. A check is made each month on the report from the pastor, and a special check is made each six months.

Cooperative Agreements

There has been a growing demand for a closer unification of all of the missionary activities of the brotherhood, especially as between the work of state missionary societies and that of the United Society. In response to this demand, state societies and the United Society are working under a cooperative agreement and plan. The first agreement of this kind was with the state board of Northern California. The form of agreement is perhaps the best statement we can make of the plan. The main articles of this agreement are as follows:

1. Spending Budget

The spending budget for the Northern California state work will be included in the total authorized spending budget of the United Society, as the budgets of other departments are included. This budget is to be handled in the same way that budgets of the various institutions and department budgets are handled in the United Society.

2. Home Missions

The home missionary work, with the exception of the oriental work, for the present, in Northern California, is to be jointly administered by the Northern California board and the home department of the United Christian Missionary Society. Contracts for work to be jointly signed by the two boards; recommendations concerning present work, and new work to be opened, to be joint recommendations of the home department; and the Northern California board to the executive committee of the United Christian Missionary Society.

3. Religious Education

The Northern California churches will participate with Southern California and Arizona in support of Edgar Lloyd Smith, superintendent of religious education, his work to be carried on practically as at the present time. Christian Endeavor work to be carried on by a Christian Endeavor
worker who will give part time to his services.

4. Promotion

(1) The woman’s work will continue as at the present time, the state development fund being returned by the United Society to the Northern California women’s board. The Northern California Woman’s Christian Missionary Society, being auxiliary to the United Society, will continue to function as in the past.

(2) Bible school offerings, in addition to what is done from the St. Louis office, will be promoted through Edgar Lloyd Smith, assisted by Mr. Brewster (state secretary).

(3) The general budget promotion to be largely as at present. The plans for Northern California to be in harmony with the general plans for the brotherhood. A limited budget, wards off calls for aid rather than to have to refuse them. If definite application is made, and with the recommendation of the state secretary, and then it is necessary to refuse, the church is likely to feel seriously disappointed. Close cooperation is sought with the secretary of each state.

(4) It is recommended that receipts from churches, all auxiliary organizations, and from individuals, be sent direct to the United Christian Missionary Society of St. Louis, Missouri. This will save time and labor and the cost of duplicating the work in the state office.

The United Society will send full reports to Northern California office every two weeks. Where churches prefer to do so, they may send offerings to the state office, with the understanding that they will be forwarded to St. Louis every seven days and that receipts for the same will be sent from the St. Louis office.

(5) The state paper of California, The Christian Messenger, will be continued as at present, the three boards sharing equal responsibility for the amount needed to make it self-supporting, namely, the state board of Southern California, California Christian College, and state board of Northern California. The amount with which the Northern California board is to be charged will be determined each year in a budget allotment.

Budget and Needs

The number of calls for pastoral aid that are declined each year is difficult to give in exact figures. The department, on account of its
to let pass unimproved many opportunities so to strengthen the leadership as to result in development of good churches in growing towns. These appeals come from the east and the west, the north and the south. Notwithstanding "frontier" conditions are said to be passing, these opportunities are found in the older settled sections as well as the newer places. We have no funds with which to encourage rural churches of the modern type nor to outline and carry on an aggressive policy of expansion in the large municipalities. This fruitful former major service of home missions should be greatly enlarged rather than diminished. Our failure to increase the budget supporting this work is suicidal indeed. We could wisely use another $60,000.00 for this work.

The planting of new churches and their development to self-support has been a chief function of home missions since the beginning of our organized missionary activities. It is conservative to say that one-third of our 9,000 local churches exist today because of this phase of work. The constant urgent appeals for help in growing communities of strategic importance attest the continued need for this service, yet in these recent years only approximately 3 per cent of the society's general fund spending budget has been applied to this productive work. It is killing the goose that lays the golden egg so to strangle the effort to build up American churches.

The budget for the maintenance of this work for the fiscal year 1927-28 is $36,700.00. The additional amount of maintenance needed is immediate, $40,000.00 and future, $50,000.00, making $126,700.00 needed annually to realize the final aims.

Observations

1. Extending financial aid to weak churches for the support of pastors with a view to speedily bringing them to self-support was the first general cooperative missionary work undertaken by the Disciples of Christ. This phase of work has occupied a permanent, continuous place in their program of home missions for seventy-eight years. It has been a work of basic importance and value and has been abundantly fruitful.

2. Considering the wide extent of territory covered by this phase of work in the United States and Canada, the spiritual condition and need of this area with its more than 114,000,000 souls, the number and condition of the churches located in this area and their ability to supply the need, the average amount of money available per year for this work, $64,316.50, seems pitifully small.

3. In view of the wide extent of territory covered by the work of church maintenance, the spiritual condition and need of this area, the number and condition of the churches located in it and their ability to meet and supply the need, and in view of the basic nature of this work, the annual appropriation for this particular phase of work should be increased whenever at all possible to do so.

4. In view of the following facts:

(1) That there is a growing sentiment in the brotherhood in favor of a closer and more sympathetic cooperation in all of its organized work;
(2) That the work of helping new and weak churches into self-support by temporarily aiding them in the maintenance of efficient pastors is common both to the state missionary societies and the United Christian Missionary Society, and;

(3) That the plan of a joint program for the state society and the United Christian Missionary Society, wherever tried, has proved satisfactory:

The United Christian Missionary Society is warranted in maintaining a sympathetic attitude toward closer cooperation between itself and the state organization, and whenever possible, in responding to the opportunity to secure such closer cooperation.

5. The fact that in many cases the service rendered by the department of home missions in the support of competent leadership and that rendered by the department of church erection in providing a suitable house of worship are both vital to the life and growth of the church, and the further fact that the funds for these two phases of work come from the same source, warrant that the most intimate and sympathetic cooperation be maintained between the department of home missions and the department of church erection.

6. The limited resources available for this phase of work and the almost unlimited demand upon these resources warrant a thoroughgoing survey of each church applying for aid, with a view to determining the extent of aid needed and the merits of its situation, and of the community as a field for the investment of missionary money, and also the making of a special survey as to the future outlook of the church and the merits of its field, in the case of an aided church not becoming self-sustaining after five years, before a continuation of aid is granted.

Metropolitan Area of Boston

The Christian Church in the city of Boston was organized in the Bromfield Street Hall by J. H. Garrison in 1882 as a mission of the American Christian Missionary Society. For forty-one years, with the exception of six, it received missionary assistance. During these years it changed its location twice. After meeting for about two years in Bromfield Street Hall, in the heart of the down-town business section of the city, it purchased a substantial brick tabernacle from an Independent Baptist Church located at the corner of Shawmut Avenue and Madison Street. Here it worshiped and worked with varying degrees of success for about fifteen years. Finally, the change in the population of the area in which it was located from middle class New Englanders to Negroes and foreigners of the poorer class, and a continual debt, forced the sale of this property and the relocation of the church at 18 St. James Street in the Roxbury area of the city. Here it flourished for a season. During the first six years in the new location it was self-supporting. Here again a changing population resulted in a struggle to maintain existence even with missionary aid. Finally the officers of the church and the two interested missionary societies, the New England and the United Christian
Missionary Society became convinced "that the best interests of the church and of the religious body whose ideals it represents in the city of Boston would be better advanced by a relocation of the church building."

This conviction found expression in an agreement between the United Christian Missionary Society and the executive committee of the New England Christian Missionary Society to unite in making a survey of the city of Boston to determine the best location for a representative Christian church. In making this survey, three classes of members of the Christian church were kept in mind, that taken together, form a large group always resident in the city of Boston: (1) Business men and women constantly coming to Boston and most of whom come to stay; (2) a large and ever-changing body of students from all parts of the country enrolled in the educational institutions of Boston; and (3) a constant stream of young people from the maritime provinces of Canada who come to Boston for employment, many of whom remain permanently.

Out of the great mass of factual information gathered in the survey of the religious conditions in New England and the city of Boston, four facts emerge and stand out with such clearness and definiteness that their existence cannot be questioned. These facts are:

1. That New England is a great, needy mission field. With 3,190,403 people not identified with any church and with 1,160,000 young people under 25 years of age not enrolled in any kind of a Sunday school, there is both room and need in New England for any group of Christians who are looking for an opportunity to express their loyalty both to Christ and to their country.

2. That Boston, long regarded as the center of refinement, culture and religious activity, with 238,919 foreign-born people, 90,000 of them over 21 years of age not citizens, 22,407 over 21 years of age illiterate, 314,297 not identified with any church, and four times as many Catholics as there are Protestants, offers a tremendous challenge to those who are looking for the heroic in religion and home missions.

3. That the Back Bay district of the city of Boston is the ideal section of the city in which to locate a representative Christian church with a view primarily of serving the large numbers of members of that church who for one reason or another are in the city all the time.

4. That the Christian church in New England and Boston is pitifully weak, with only 15 churches now functioning and a total membership of only 2,105. This weakness is the more significant when the fact is taken into consideration that the cause for which the Christian church stands has been represented in New England for more than 100 years. The meager results that have attended our efforts in this area are certainly not due to the quality of the membership of the churches of New England. That they have been loyal to the ideals that the Christian church represents is evidenced by the fact that though few in number and widely scattered, they have remained steadfast to the faith through all the years. That it is not due to their lack of liberality is proven by the fact that their per capita giving has for years been higher than in any section of the country. This slow
growth is due to two causes more than anything else. The first is the extreme conservatism of the New England people. New England is largely under the influence of capitalism, industrialism, rationalism and Catholicism, and these influences are always strongly conservative. Second, the lack of a strong leadership has doubtless had much to do with the lack of results in our work in New England. The preachers for years have been imported and we have not always supplied New England with a strong leadership and given that leadership a strong backing. The slow growth has certainly not been due to the lack of material on which to work. The population in New England is numerous, dense, accessible and outside of the churches. Human nature is the same in New England as it is in other parts of the world. The gospel is still the power of God unto salvation.

At a conference of representatives of the department of home missions of the United Christian Missionary Society, the New England Christian Missionary Society and the New England churches, held in Boston in March, 1926, it was decided that the opportunity for the establishment of a representative Christian church in the Back Bay district of the city of Boston had passed and that no other strategic center for the location of such a church appeared; that the present (1926) program and policy consisting of (1) an educational approach, (2) the strengthening of the present church, and (3) the appointment of a full-time secretary for New England, should be reaffirmed; and to request the United Society to adopt a regional policy for New England in the way of missionary extension and aid rather than a general policy as in the past.

Observations

In view of all the facts and circumstances, it appears that the most effective policy for the conservation and strengthening of the churches in New England would be:

1. To place a good man in charge of the work in the area to serve as superintendent of missionary work and as an evangelist;

2. To make a study of the Everett district with a view to determining its value as a possible rallying point for the members of the Christian church in the Boston area and its value as a point at which to develop a representative Christian church;

3. To sell the property at 18 St. James Street, Roxbury, and hold the money realized from that sale for use in the possible relocation in the Boston area of a representative church, the income from the proceeds of the sale to be used in the meantime toward the support of a superintendent of missions.

Note: At a meeting of the board of trustees of the American Christian Missionary Society held in Cincinnati, Ohio, on March 14, 1927, the sale of the church property in Roxbury, which was owned by the society, was authorized. It was also voted that the net proceeds from the sale should be held in trust as a special fund for the Boston work, subject to the action of the trustees of the American Christian Missionary Society. The property was sold for $8,000.00, and the net proceeds, after deducting $1,200.00 previously paid by the society to release the mortgage on the church property, namely, $6,800.00, are being held in trust for the future work in the area.
While the organization of the Board of Church Extension of the American Christian Missionary Society was authorized by the action of the National Convention held in Springfield, Illinois, in October, 1888, the enterprise was in fact launched five years before. At the General Christian Missionary Convention held in Cincinnati, Ohio, in October, 1883, Robert Moffett, then secretary of the convention, called attention in his report to three facts:

(1) "That many calls from struggling young churches from important centers were being received for aid in erecting houses of worship;
(2) that these churches could not build without assistance; (3) that regular missionary money could not be used for the erection of church buildings."

He reported that the board had decided to create a fund to be known as the Church Extension Fund, the principal of which "shall be loaned on easy terms to weak churches needing and requesting aid." He further announced that a note had been prepared for general circulation payable when $5,000.00 shall have been subscribed," and recommended that this note be "circulated for signatures during the ensuing year." The following is the list of the first subscriptions made to the note that was put in general circulation: Jasper Smith, Jr., Cincinnati, Ohio, $1,000.00; Timothy Coop of England, $1,000.00; F. M. Drake of Iowa, $1,000.00, and W. S. Dickinson of Cincinnati, $500.00.

A committee of five was appointed to consider the subject of church extension and to report at a subsequent session of the convention. This committee reported as follows:

Your committee, to whom was referred the question of a Church Extension Fund, has considered the same and begs leave to report:

1. We are impressed with a conviction of the pressing need of such a fund as an aid to weak and struggling churches striving in the face of discouragements to erect houses of worship. In many cases a little timely aid would enable such churches not only to become self-sustaining but in time become helpful to others.

2. We recommend that such fund be used only for the purpose of assisting in building houses of worship, and only as loans to churches needing such aid, at a reasonable rate of interest, and only in such amounts as may be amply secured by the church property.

3. That this fund be designated the Church Extension Fund, and that donations and bequests be solicited for the creation of this fund.

4. That a committee of five members be elected, two of them for five years and three for three years, who shall have in charge the loans from said fund, the securing and collecting thereof. They shall report from time to time to the acting board of managers, and shall pay over all money collected, and place all securities in the hands of the treasurer of this convention and the acting board shall pay out money upon the recommendation of said committee.

This report was approved and a committee of five was appointed to have charge of the loans. The first annual report on the work of Church Extension showed that $2,105.00 had been received and that
three loans had been granted the first year. In three years, $4,711.83 was collected and ten loans were made in eight states.

At the National Convention held in Kansas City, Missouri, in 1886, a recommendation favoring a "closer connection of the Church Extension committee with the General Board" was passed and the board was enlarged to 12. At the National Convention at Topeka, Kansas, in 1887, the Church Extension committee reported $5,648.83 in the fund and 12

Missionary Society to read as follows:

The society shall annually elect seven brethren to serve as a Board of Church Extension, five of whom shall reside in or near Kansas City. They shall have control of all funds raised to be loaned to the churches needing assistance in building houses of worship. They shall have power to raise and collect funds for this purpose and for necessary expenses incurred in the management of the fund. They shall appoint their own meetings, make rules for their government, elect their own officers, including a treasurer, who shall give bond, and report annually to the auditor and treasurer of the society. The Church Extension Board

loans granted. This convention authorized the employment of a secretary to devote his entire time to the work. F. M. Rains was chosen and accepted this newly created office.

When the National Convention met in Springfield, Illinois, in 1888, the people were so pleased with the work that had been done and were so impressed with the need and wisdom of the enterprise that it was decided to create a separate, permanent board to handle the funds and so amended Article 7 of the constitution of the American Christian

A DREAM COME TRUE AT VANCOUVER, BRITISH COLUMBIA
Aided by church maintenance and a building loan.

shall report at the annual meeting of the society. All expenses of the board shall be met from the Church Extension Fund, but no part of the principal shall be used for this purpose.

At the general convention held in Des Moines in 1890, F. M. Rains resigned as Secretary. G. W. Muckley was elected to succeed him, and continued in the service until the time of his death, January 30, 1926, giving 35 years to the work.

The convention of 1890 fixed the maximum loan at $1,000.00. This convention also voted to accept money on the annuity plan and re-
ceived its first gift of this sort in March, 1898. The Name Loan Fund, a fund of $5,000.00, was authorized by the action of the Springfield convention in 1888.

**Purpose and Program**

The object and plan of Church Extension and Church Erection is to secure and maintain a fund for the purpose of making loans on easy terms to Christian churches that find it necessary to borrow in order to complete the erection of church buildings. The money is loaned at 4 or 6 per cent to be returned in five annual installments in six years, there being no payment the first year after the loan is made. The money is reloaned immediately upon its return. By this plan a dollar once dedicated serves in perpetuity. Loans made from the general and name loan funds draw 4 per cent, while loans from the annuity fund draw 6 per cent.

The interest payments on loans made from name funds are added to the funds. The interest payments on Church Extension general fund loans are turned over to the United Society for operating expenses, while those on Church Erection general fund loans are paid into the general fund of the society. Interest payments on Church Extension annuity fund loans are added to the fund after the interest on the annuity bonds has been paid.

It is the policy not to make a loan in excess of 33½ per cent of the total value of the property on which the loan is made. The building must be finished and in condition for service, and all debts both against the property and the congregation as such must be paid in cash, except what the loan will cover. A first mortgage on the property, with an absolutely clear title, is required. The building on which the loan is made must be insured against fire and tornado in some old line insurance company. The money paid back in installments goes into the fund from which it came, to be loaned out again, the interest payments taking the same course, except that the operating expense is paid from this source of income. While a first mortgage is taken, it is not with an object of foreclosing if the church is slow in its payments but to protect the fund in the event of the failure of the church.

When the United Christian Missionary Society came into existence, the Board of Church Extension took its place along with five other national organizations in its life and program of service. Since the funds that had been accumulated by the Church Extension Board were not turned over to the United Society, the Board of Church Extension continues to function, through the United Society, as the trustee of those funds. Since, however, the Board of Church Extension ceased to promote the accumulation of new funds for church extension after the United Society began functioning and the United Society began the raising of funds for the continuance and enlargement of the same phase of work, it set up its own fund known as the Church Erection fund.

The first step in making a loan to a church is always taken by the church when it sends in a request for a loan, accompanied with the facts about itself and its field that establish its need of assistance and that prove the merits of its claim for assistance. A request for a loan goes directly to the head of the de-
department of church erection of the United Christian Missionary Society. Before he sends out the application blank, a careful investigation is made to ascertain whether or not the church seeking the loan has an opportunity for service, whether or not it has need of a loan and whether or not it can borrow what it needs locally. Satisfied as to the merits of the church's claim for a loan, an application blank is sent. This preliminary inquiry as to the merits of a church's claim for aid from the Church Extension fund are presented to the Board of Church Extension for its approval and recommendation. All loans are presented to the executive committee of the United Christian Missionary Society for final action before they are granted. If the loan is granted, the church is so notified by the head of the department. Then the application blank with all the information and all the correspondence is passed to the treasurer of the Church Extension Fund who conducts the correspondence in closing the loan and also in making collections until the loan is finally paid back.

The loan is closed when the building is fully completed and all debts of every kind are paid in cash except what the loan will cover. By "debts of every kind" is meant not only debts that might become liens against the property but also financial obligations against the congregation.

Plans for new buildings upon
### Fund Explanation

<table>
<thead>
<tr>
<th>Fund Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outstanding Loans to Churches</td>
<td>$140,813.60</td>
</tr>
<tr>
<td>Cash and Personal Notes</td>
<td>$24,087.32</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$164,900.92</strong></td>
</tr>
</tbody>
</table>

**THE STATUS OF THE FUNDS ON SEPTEMBER 1, 1926**

#### Church Extension Fund

<table>
<thead>
<tr>
<th>Fund Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$839,629.27</td>
</tr>
<tr>
<td>Annuity Fund</td>
<td>$745,147.51</td>
</tr>
<tr>
<td>Name Funds</td>
<td>$713,796.39</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,298,573.57</strong></td>
</tr>
</tbody>
</table>

#### Church Erection Fund

<table>
<thead>
<tr>
<th>Fund Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$116,550.00</td>
</tr>
<tr>
<td>Annuity Fund</td>
<td>$30,925.00</td>
</tr>
<tr>
<td>Name Funds</td>
<td>$17,425.92</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$164,900.92</strong></td>
</tr>
</tbody>
</table>

Amount of both funds on September 1, 1926

<table>
<thead>
<tr>
<th>Fund Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,463,474.49</strong></td>
</tr>
</tbody>
</table>

In the general convention of October, 1888, the following recommendation from the committee on church extension was unanimously adopted: "We recommend that, when any person subscribes $5,000.00 or more to the Church Extension fund, the fund arising from said subscription may be designated as a Name Loan Fund in the name of the person designated by the donor, and that no part of said named fund shall be used for current expenses." A "Name Fund," therefore, consists of a gift of $5,000.00 or more, given for the purpose of establishing a name loan fund. A separate account is kept of each name loan fund and a report printed each year in the annual report. No part of the interest on loans made from these name funds is spent for current expenses. It is kept in the fund and compounds itself semi-annually as the churches aided pay their interest semi-annually.

F. M. Drake was the first to establish a name loan fund and for this reason we have used his fund as a sample. He made his first payment of $1,000.00 in May, 1889. He finished his payments on the required $5,000.00 within ten years. Since Mr. Drake made his first payment his gift of $5,000.00 has grown to $18,165.39. During these thirty-eight years, this fund has done the work of $77,520.39 and has aided in building 94 churches, and the end is not yet, for these name loan funds serve in perpetuity.

Table No. 1 reveals something of the activities of these two church-building funds in the past twenty-two years. While this report deals more particularly with the period from October 1, 1905, to September 1, 1926, there have been included in it the figures down to and including the fiscal year ending June 30, 1927, thus bringing the information up to date.

In a study of this table, the fact should be borne in mind that, since the beginning of the fiscal year 1920-21, all of the expense of operation of these funds, except that of staff salaries and travel, has been borne by several other departments of the United Society. The record previous to 1920-21 contains the total cost of operation,
**Bequests**

- General: $130,846.98
- Name Funds: 334,631.24

**Annuity Gifts**

- Men and Millions Movement: 836,804.36
- United Christian Missionary Society Account of Brotherhood House Property, Chicago: 118,158.12

**Total from Contributions and Gifts**

- Total Contributed to September 1, 1926: $2,227,388.72

**Interest on Loans**

- Interest on Loans: $1,140,330.18

**Annuities Paid Donors**

- Gift to Ridgewood Heights Church, Brooklyn: $30,000.00

**U. C. M. S. General Fund**

- Total from Contributions and Gifts: 125,054.42

**Lost on Loans**

- Total Contributed to September 1, 1926: 8,374.99

**Gift to Ridgewood Heights Church, Brooklyn**

- Total Contributed to September 1, 1926: 30,000.00

**Interest on Loans**

- Total Contributed to September 1, 1926: 113,156.12

**Interest on Loans**

- Total Contributed to September 1, 1926: 5,000.00

**Balance of Interest Added to Amount Contributed**

- Total Contributed to September 1, 1926: 1,748,204.36

**Church Extension Fund on September 1, 1926**

- Total Contributed to September 1, 1926: $2,298,573.57

**Fund Explanation**

- Outstanding Loans to Churches: $2,079,040.40
- Cash: 20,314.84
- Disciples' Community House Property, New York: 50,503.45
- Brotherhood House Property, Chicago: 69,485.40
- Thos. E. Bondurant Estate Account: 28,750.00
- Advance—Community Christian Church, Beech Bottom, West Virginia: 14,000.00
- Real Estate Account: 10,622.42
- Pledge Notes: 6,890.13
- Sundry Advances and Securities: 14,966.93

**Total**

- Total Contributed to September 1, 1926: $2,298,573.57

**CHURCH ERECTION FUND**

**Receipts**

- General: $240,126.04
- Name Funds: 17,425.92
- Annuities (Gifts): 31,650.00

**Total**

- Total Contributed to September 1, 1926: $289,201.96

**Disbursements**

- Operating Expense: $58,376.04
- Gifts to Churches: 60,000.00
- Church Extension Board Account of Brotherhood House Property, Chicago: 5,000.00
- Losses: 200.00
- Annuities—Transfers: 725.00

**Total Disbursements**

- Total Contributed to September 1, 1926: 124,301.04

**Church Erection Fund September 1, 1926**

- Total Contributed to September 1, 1926: $164,900.92

*Additional outstanding loans to churches amounting to $225,800.00 have been made from funds borrowed.*
THE STATUS OF THE FUNDS ON SEPTEMBER 1, 1926

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It will be noted from this table:

1. That only three times in twenty years and eleven months did the number of loans made in any one year equal the number made the first year of the period.

2. That while the number of loans has grown steadily fewer, especially in the last ten years, the amount of the loans has grown larger, in fact, they have trebled.

3. That the amount of money loaned each year is in excess of the amount returned and that the margin between the amount loaned and the amount returned each year is widening. In 1905-06 the amount returned was 65 per cent of the amount loaned, in 1916-17 it was 60 per cent and in 1925-26 it was 59 per cent.

Record of Loans

A summary from the beginning to September 1, 1926, shows that the total number of churches aided (2,501 loans) was 2,108, the amount of the average loan, $2,492.50, the total amount loaned, $6,233,926.00, the losses to the Church Extension fund totaled $8,374.99 and those to the Church Erection fund, $200.00, a grand total of $8,574.99. The number of loans outstanding is 438, the amount of loans outstanding, $2,434,426.15, and the amount overdue, $798,182.37. This last amount includes $411,108.50 upon which an extension of time has been granted. Approximately $387,073.87 of the $798,182.37 was overdue and not extended, as follows:

<table>
<thead>
<tr>
<th>Overdue Period</th>
<th>Amount Overdue</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 months</td>
<td>$68,194.61</td>
</tr>
<tr>
<td>1 year</td>
<td>$101,668.20</td>
</tr>
<tr>
<td>2 years</td>
<td>$78,948.07</td>
</tr>
<tr>
<td>3 years</td>
<td>$50,355.51</td>
</tr>
<tr>
<td>More than 3 years</td>
<td>$88,777.48</td>
</tr>
</tbody>
</table>

A study of the distribution of these loans by areas reveals the fact that the percentage of the total amount loaned to each of these areas follows fairly closely the percentage of the total number of churches of the brotherhood located in each of these several areas. The southwestern and the eastern areas each seem to have borrowed a little more heavily than the others, the percentage

### CHURCH EXTENSION AND ERECTION FUNDS

<table>
<thead>
<tr>
<th>Fiscal Period</th>
<th>Number</th>
<th>Amount Loaned</th>
<th>Amount Returned</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-1-1905 to 10-1-1906</td>
<td>92</td>
<td>$114,640.00</td>
<td>$75,157.08</td>
</tr>
<tr>
<td>10-1-1906 to 10-1-1907</td>
<td>87</td>
<td>$121,250.00</td>
<td>$91,128.57</td>
</tr>
<tr>
<td>10-1-1907 to 10-1-1908</td>
<td>67</td>
<td>$176,325.00</td>
<td>$76,690.13</td>
</tr>
<tr>
<td>10-1-1908 to 10-1-1909</td>
<td>66</td>
<td>$128,500.00</td>
<td>$97,368.29</td>
</tr>
<tr>
<td>10-1-1909 to 10-1-1910</td>
<td>115</td>
<td>$197,900.00</td>
<td>$95,210.00</td>
</tr>
<tr>
<td>10-1-1910 to 10-1-1911</td>
<td>75</td>
<td>$167,025.00</td>
<td>$70,235.29</td>
</tr>
<tr>
<td>10-1-1911 to 10-1-1912</td>
<td>90</td>
<td>$236,625.00</td>
<td>$122,589.54</td>
</tr>
<tr>
<td>10-1-1912 to 10-1-1913</td>
<td>94</td>
<td>$195,650.00</td>
<td>$110,192.10</td>
</tr>
<tr>
<td>10-1-1913 to 10-1-1914</td>
<td>82</td>
<td>$201,150.00</td>
<td>$150,560.84</td>
</tr>
<tr>
<td>10-1-1914 to 10-1-1915</td>
<td>61</td>
<td>$148,067.48</td>
<td>$118,488.30</td>
</tr>
<tr>
<td>10-1-1915 to 10-1-1916</td>
<td>60</td>
<td>$152,150.00</td>
<td>$192,370.77</td>
</tr>
<tr>
<td>10-1-1916 to 10-1-1917</td>
<td>98</td>
<td>$250,665.00</td>
<td>$155,882.48</td>
</tr>
<tr>
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<td>64</td>
<td>$278,010.00</td>
<td>$167,522.79</td>
</tr>
<tr>
<td>10-1-1918 to 10-1-1919</td>
<td>56</td>
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<tr>
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<td>56</td>
<td>$250,745.00</td>
<td>$220,676.38</td>
</tr>
<tr>
<td>Tota l s</td>
<td>1,505</td>
<td>$5,980,040.45</td>
<td>$3,696,108.16</td>
</tr>
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**Table 1**

**CHURCH LOAN OPERATIONS**

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<td>1,505</td>
<td>$5,980,040.45</td>
<td>$3,696,108.16</td>
</tr>
</tbody>
</table>

* A fiscal year of nine months.
borrowed being about 4 per cent higher than their percentage of churches.

Table No. 2 shows the amount of the average loan and the average amount overdue, including payments on which an extension of time has been granted, by areas for the 438 churches carrying loans on September 1, 1926.

### Average Loans

<table>
<thead>
<tr>
<th>Geographical Areas</th>
<th>Loans</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Average Amount</td>
<td>Average Amount Overdue</td>
<td></td>
</tr>
<tr>
<td>Canada</td>
<td>$8,533.33</td>
<td>$4,763.22</td>
<td></td>
</tr>
<tr>
<td>Northwest</td>
<td>4,945.00</td>
<td>1,042.88</td>
<td></td>
</tr>
<tr>
<td>Southwest</td>
<td>10,100.00</td>
<td>2,136.34</td>
<td></td>
</tr>
<tr>
<td>Central</td>
<td>6,349.80</td>
<td>1,652.16</td>
<td></td>
</tr>
<tr>
<td>Eastern</td>
<td>11,495.83</td>
<td>3,040.66</td>
<td></td>
</tr>
<tr>
<td>Southern</td>
<td>6,734.09</td>
<td>1,550.02</td>
<td></td>
</tr>
<tr>
<td>All Areas</td>
<td>7,013.85</td>
<td>1,822.33</td>
<td></td>
</tr>
</tbody>
</table>

It will be noted from this table that the average loan is only $7,013.85 and the average amount overdue is $1,822.33. Canada has the largest average amount overdue, enjoying the benefit of loans, only 31 of them have a membership of 500 or more. While this group of churches represents only 7.68 per cent of the churches of the brotherhood, they have borrowed 17.26 per cent of the money loaned. The churches with a membership of from 100 to 250 members make the poorest showing on the amount of money overdue.

Table No. 4 shows the average amount of money outstanding and the average amount overdue, including payments on which an extension of time has been granted, by each of these groups of churches.

### Distribution of Loans by Numerical Strength

<table>
<thead>
<tr>
<th>Membership Classification</th>
<th>Loans</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Av. Amount Outstanding</td>
</tr>
<tr>
<td>Under 100</td>
<td>$2,064.92</td>
</tr>
<tr>
<td>100 to 250</td>
<td>5,179.31</td>
</tr>
<tr>
<td>250 to 500</td>
<td>8,321.82</td>
</tr>
<tr>
<td>500 and Up</td>
<td>12,714.96</td>
</tr>
<tr>
<td>Unclassified</td>
<td>1,334.09</td>
</tr>
<tr>
<td>All Classes</td>
<td>5,558.05</td>
</tr>
</tbody>
</table>

A study of the distribution of these loans in relation to the population of the communities in which the churches are located, reveals the fact that by far the largest number of churches receiving loans are located in communities of from 1,000 to 5,000; that while 18.72 per cent of the loans are made to churches in communities of less than 1,000, these loans represent only 7.89 per cent.
of the amount loaned; that the churches in communities of from 5,000 to 15,000 received 17.81 per cent of the loans made, they received 21.95 per cent of the amount loaned; that the group that makes the best showing on amount overdue is composed of churches located in communities of from 5,000 to 15,000, with 25.70 per cent outstanding and 19.30 per cent overdue.

A comparison of the record of the est number, received the smallest loans, the average being $1,228.00;

3. That the number of loans in 1906-07, twenty years ago, was 87 and the average $1,382.00, while ten years later, the number of loans was 98 and the average $2,556.00, and last year, 1926-27, the number of loans had dropped to 60, while the amount of the average loan had increased to $9,837.00.

4. In the fiscal year of 1925-26,

distribution of loans and money from the beginning of the Church Extension fund to September 1, 1926, reveals the following facts:

1. That only 7 states received more than 100 loans—Oklahoma 323, Texas 257, Missouri 164, Indiana 110, Kansas 108, Washington 108, and Iowa 101;

2. That Oklahoma, with the larg-
made to 10 additional churches receiving maintenance appropriations, only $860.00 was paid in 1925-26 by 4 of them.

7. Five of these churches receiving maintenance appropriations did not have loan installments falling due in 1925-26, and of the 32 churches having installments falling due in that year, only 5 paid them in full.

### Two Sample Loan Years

<table>
<thead>
<tr>
<th>Number Churches</th>
<th>Amount</th>
<th>New Property Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>55</td>
<td>$461,800</td>
<td>$1,500,000</td>
</tr>
<tr>
<td>60</td>
<td>$588,750</td>
<td>$1,800,000</td>
</tr>
</tbody>
</table>

In the service of Church Extension and Church Erection there is little by way of results that can be catalogued with any degree of definiteness and certainty, except the number of church buildings erected. However, a glimpse at a few of the recorded facts that are available about these churches may not be without profit.

The total number of churches assisted in securing buildings through loans is 2,108 (to September 1, 1926; 2,131 to June 30, 1927). Of this number, 318 are not listed among the churches catalogued in the Year Book of 1926. We have not been able to determine the status of these churches, whether they now exist or not. The 1,790 loan-assisted churches that are recorded in the Year Book of 1926, have a total membership of 414,475. The Year Book shows that 174 of these 1,790 churches made no contribution to any of the recognized, organized activities of the brotherhood, that 242 of these churches contributed $16,209.82 to the Board of Education and state organizations but nothing to the United Christian Missionary Society, and that the 1,616 contributing, gave a total of $851,418.89 to state and national boards.

It is estimated that the amount of money loaned to these churches has helped to call out and to dedicate to Christian service in church properties a total of $21,000,000.00

### Bureau of Church Architecture

In cooperation with the department of religious education, the department of church erection established a bureau of architecture in October, 1923. The purpose of the bureau is to furnish the service of professional leadership in church building. The principal ideal of this leadership is toward the production of more worthy houses of worship, promoting an appreciation of aesthetics as a vital force in civilization, and to this end the employment of only the most capable architects. The bureau is seeking to lead the people toward the erection of honestly constructed buildings, to the avoidance of shams and imitations and toward a style of architecture that is simple and dignified and away from the self-advertising, bombastic, ugly, nondescript, institutional, ill-proportioned buildings which so many Protestant bodies have erected in the last fifty years.

The bureau is seeking to exalt the communion table and dignify baptism instead of the pipe organ and choir in the style of building it is recommending and planning.

The bureau of architecture operates wholly in an advisory capacity. The service is rendered in two ways, one wholly by correspondence, for which no charge is made, and the other by personal visitation for con-
sultation on invitation of the church, for which the payment of $100.00 consultation fee and round trip traveling expenses are required.

In the past four years 583 inquiries have been received, 102 churches visited and 202 sketches drawn. Visits to mission churches are made without charge except for traveling expenses or a portion thereof. The total collected in fees to date is $5,150.00. These fees go into the general fund.

The best results are obtained when a church calls upon the bureau for consultation, then continues to advise with it on the details of construction and the selection of equipment.

A Church Building Era

Originally the Board of Church Extension confined its loans to mission churches unable to house themselves without assistance. This class...
of churches is still given the preference. However, loans are now made to assist self-supporting churches that find it necessary to enlarge and modernize their buildings either by the remodeling of old buildings or by the erection of new ones.

The present is perhaps the greatest building period in the history of the Disciples of Christ. During the missionary year July 1, 1925 to June 30, 1926, 289 new church buildings were erected at a cost of slightly over eight millions of dollars. The department of church erection does not have the exact figures on the number of buildings erected during the last missionary year, ending June 30, 1927, but the number is estimated as being slightly below the number built the previous year. Doubtless this slowing up in buildings is due to a considerable extent to the fact that the funds of the department of church erection were exhausted, so that loans were not available. The department of church erection had to refuse aid last year to 137 churches calling for loans totaling $1,106,690.00. The $2,463,474.49 (9-1-26) now in the two funds, Extension and Erection, is not sufficient to meet the needs. At least one million dollars should be added to these funds at once.

There were two very good reasons for the organization of the Board of Church Extension forty years ago. The first was the fact that our young and growing congregations were not financially able to build adequately for their needs without the assistance of a loan, and second, and possibly the chief reason, was the fact that they were not able to borrow locally from banks or other money-loaning institutions. The brotherhood was, therefore, placed under the necessity of creating its own loan fund or of letting these struggling young churches die.

The situation remains practically the same today. In the beginning days of Church Extension, most of our congregations were erecting their first church homes. With the growth of these churches in membership and with the emphasis now being placed on religious education, these first buildings, erected when these congregations were small in membership and in many instances financially weak, are now totally inadequate. These same congregations are now facing the necessity of erecting new buildings and hundreds are actually rebuilding or in campaigns for new buildings. Most of these churches are unable financially without the aid of a loan to build so as adequately to meet their needs, allowing for a reasonable amount of growth over a period in the future. It is still difficult and in many communities impossible, for a church to borrow locally, especially to secure a long-time loan.

Observations

1. The Board of Church Extension fund and the fund of the department of church erection of the United Christian Missionary Society have together rendered 43 years of service. In these years the funds have grown from nothing to $2,463,474.49. The total amount of money loaned in 43 years from the church extension and church erection funds is $6,233,926.00, and the total amount returned is $3,799,499.85, making the total amount loaned and collected $10,043,425.85. These loans have been distributed throughout 43 states of the Union, the District of Columbia, Hawaii, Alaska and Can-
ada, and the distribution is fairly equitable on the basis of the number of churches. The total loss in these 43 years was $7,096.20. While this record clearly indicates a high degree of efficiency in the difficult, delicate business of handling the purely business aspects of church erection, it demands the exercise of diligent care to prevent church erection from becoming purely a money

loaning agency providing money on easy terms to churches able to finance themselves otherwise for the purpose of erecting larger and more expensive buildings. The natural desire of churches of this class to seek money on the most attractive terms and from a friendly, sympathetic creditor constitutes a strong, constant temptation.

2. Since members of churches securing loans often exhaust their ability to pay back their loans promptly by borrowing heavily on personal and joint notes at the local banks before the loans are secured, the department is warranted in making a rigid investigation with a view to discovering the extent to which such conditions exist in any particular case, before recommending the loan.

3. The number of loans granted per year is growing steadily fewer and the size of the loans is growing steadily larger. In 1916-17, the largest loan was $15,000; the largest

loan last year was $45,000. The average loan in 1906-07 was $1,382, in 1916-17, $2,556, and in 1925-26, $9,837.

These facts should lead to a new emphasis upon the great spiritual purpose that called the Board of Church Extension into being, that of helping new and weak churches to provide for themselves suitable houses of worship.

4. The amount of money loaned each year is in excess of the amount returned and this gap is slowly but surely growing wider. In 1905-06,
the amount returned represented 65 per cent of the amount loaned, in 1916-17 it was 60 per cent, and in 1925-26 it was 59 per cent. This situation might be relieved by:

1. More thoroughly informing churches seeking loans about every detail of the plan before the loan is pressed wish of a number of loan churches.

2. Making the terms of loan payments easier by providing for smaller installments and more frequent payments. This suggestion is the ex-

3. Notifying the churches of the approach of payment dates, more than twenty days in advance.

Since the life of the average mission church is linked up in a vital way with both the church erection

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**DRAKE NAME LOAN FUND IN CHURCH EXTENSION**

<table>
<thead>
<tr>
<th>Year</th>
<th>Original Fund</th>
<th>Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td>1888</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>1893</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>1898</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>1903</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>1908</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>1913</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>1918</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>1923</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>1928</td>
<td>9</td>
<td></td>
</tr>
</tbody>
</table>

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granted. Indeed, it would be well to supply all prospective borrowers with a good supply of instructive literature. This suggestion comes from loan churches.

(2) Making the terms of loan payments easier by providing for smaller installments and more frequent payments. This suggestion is the ex-

department and the department of home missions, and, since the object of both is the welfare of the mission church, and since they both draw their resources from the same treasury, the closest, most sympathetic cooperation possible should be maintained between these two departments.
CHAPTER IV

EVANGELISM

Evangelism was always at the heart of the ministry and program of Jesus. Perhaps his whole ministry and mission may be best summed up in the sentence, "The Son of Man came to seek and to save the lost." One sees the best of his heart for men in the fifteenth chapter of Luke as he tells of the lost coin, the lost sheep and the lost boy.

Jesus was both a personal evangelist and a mass evangelist. He interviewed men one by one and he also preached to the multitude. Whether he talked to men one by one or in multitudes, he was always and ever concerned about their right relationship to the Heavenly Father, to himself, and to each other. This relationship was to be in two directions—perpendicular and horizontal—right with God and right with men.

He said to his disciples, "As the Father hath sent me, so send I you." Again he said, "Ye shall be my witnesses," and yet again, "All authority hath been given unto me in heaven and on earth; go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world."

Under the compulsion of this command, his disciples went forth to witness by word of mouth and goodness of life to the whole world, that the whole world might be saved. The New Testament record in Acts of the Apostles is the story of their evangelistic mission and message. From Pentecost, when 3,000 were baptized in one day, and through the first years of the church's life, the evangelistic zeal continued unabated, and the results were amazing.

The Disciples of Christ, desiring to get back to the New Testament and to Christ, have been able to catch something of the same evangelistic passion and fervor that actuated the early disciples. The Disciples of Christ have always been an evangelistic people. From the days of Walter Scott and Barton W. Stone until now, they have been evangelistic. It is said that at the death of Alexander Campbell in 1866, we numbered 400,000; at the death of Isaac Errett in 1888, we numbered 800,000; and at the death of A. McLean in 1920, the number was 1,250,000. The world membership as given in the 1926 Year Book is 1,523,307. It should be noted that the Disciples of Christ really did not become a separate body until 1830, the Campbells and others up to that time being members of other religious communions. In less than 100 years, therefore, the Disciples of Christ have gained a membership of over 1,500,000. Apart from their evangelistic zeal and pas-
sion, their rapid growth and power in the world cannot be fully explained.

In 1912, Jesse M. Bader, then pastor of the church at Atchison, Kansas, read a book by Dr. Todd entitled *Each One Win One*. Moved by a suggestion received from this book, he conducted a Pre-Easter soul-winning campaign in his own church which resulted in a great ingathering and blessing to the church. In the autumn following

The society invited Mr. Bader to direct the campaign, which he did in connection with his work as pastor of the Jackson Avenue Church, Kansas City. This marked the beginning of the Pre-Easter "Each-One-Win-One" feature of our program of evangelism, promoted first by the American Christian Missionary Society and later made a part of the life and work of the United Christian Missionary Society when it began functioning in October, 1920.

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**GOSPEL TEAM, FIRST CHRISTIAN CHURCH, CHEYENNE, WYOMING**

This congregation is both a product and a producer in the field of home missions.

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this meeting, he introduced a resolution in the convention of the Kansas Christian Missionary Society, which was passed, committing the churches of the state to an annual Each-One-Win-One campaign. The International Convention held in Cincinnati in October, 1919, passed a resolution calling upon the churches of the brotherhood to join in putting on an Each-One-Win-One campaign and requesting the American Christian Missionary Society to carry the resolution into effect.

The program and plans for each Pre-Easter evangelistic campaign are formulated, printed and distributed to the pastors and churches at the beginning of each year. Much of the literature is free. Many churches at home and many mission stations on the foreign fields follow the same Easter sunrise prayer program, which is prepared and sent out in advance. These sunrise services are reaching large proportions in centers like Little Rock, Arkansas; Wichita Falls, Texas; Colorado
Springs, Colorado; and Hollywood, California. The plans and suggestions have been widely adopted, and there has been, therefore, unanimity of action. The campaign reaches its climax on Easter Sunday. During the day there are many thousands of additions to the churches. In the six years, 1920 to 1925 inclusive, 441,571 additions were reported.

**Winning the Million**

Immediately following the war the Year Book for some two or three years recorded a sharp decline in the membership of our churches. The St. Louis International Convention in 1920 adopted unanimously a resolution calling for the winning of a million members to the church in five years. The convention asked the United Christian Missionary Society to assume the responsibility for the realization of the goal. Under the leadership of the present secretary of evangelism the society put on a vigorous campaign of evangelism. It should be noted that, from its very beginning, the United Christian Missionary Society has had a man especially chosen to head up its evangelistic work.

The numerical results of the Five Year Program to Win a Million as reported at the Oklahoma City convention appear in the tables.

The above results were reported from less than 6,000 of the 9,500 churches. If all churches had reported as requested, the million mark would doubtless have been passed.

The following is the membership record of the churches for the five years, 1920-21 to 1925-26. The figures are from the Year Books.

<table>
<thead>
<tr>
<th>Year</th>
<th>World Membership</th>
<th>Net Increase</th>
<th>Per Cent Net Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>1920-21</td>
<td>1,227,231</td>
<td>34,618</td>
<td>2.7</td>
</tr>
<tr>
<td>1921-22</td>
<td>1,319,296</td>
<td>33,065</td>
<td>2.5</td>
</tr>
<tr>
<td>1922-23</td>
<td>1,383,247</td>
<td>72,951</td>
<td>5.2</td>
</tr>
<tr>
<td>1923-24</td>
<td>1,436,313</td>
<td>53,066</td>
<td>3.5</td>
</tr>
<tr>
<td>1924-25</td>
<td>1,535,658</td>
<td>99,345</td>
<td>6.1</td>
</tr>
<tr>
<td>1925-26</td>
<td>1,523,307</td>
<td>12,351 (Loss)</td>
<td></td>
</tr>
</tbody>
</table>

From 1920 to 1925 the Disciples of Christ had a larger per cent net gain each year than any other religious body in North America. This was during the Five Year Program to Win a Million.

**Pocket Testament League**

Following Easter, 1921, the Pocket Testament League plan was adopted to help in the evangelistic program of the society. The pledge card asks those who become members to agree to carry their New Testaments with them wherever they go and to read at least one chapter each day. From the beginning of this movement the work has been carried on in close touch with the New York headquarters of the Pocket Testament League. It furnishes the pledge cards free, also the song sheets, *Carry the Bible*. To date a total of 23,868 Testaments have been...
sold, and 16,613 pledge cards have been signed and sent into the United Society office. These names have been tabulated and forwarded to the New York office. This effort continues.

In February, 1926, a brotherhood-wide reading of the book of Acts was conducted as a part of the evangelistic program. The United Society office sold 150,000 penny copies of Acts. Everyone was asked to read a chapter each day. The commission on evangelism of the Federal Council of Churches was approached by our secretary of evangelism and requested to ask all the Protestant bodies represented in the commission to join in a nation-wide simultaneous reading in 1927. This request was granted by unanimous vote, and the book of Acts was read in February and the book of Luke in January. The American Bible Society reports over 1,500,000 penny copies of the two books sold. Mr. Bader served as chairman of the committee that promoted the nation-wide plan. This is still a feature of the society’s program.

**Conferences and Tracts**

Each year, usually in the spring, about 25 evangelistic conferences are held, either under the direction of the United Society or jointly with the state, county or city missionary societies or with the National Evangelistic Association. These conferences are from one to two days in length, and are held in centers, bringing the pastors and laymen in for a radius of 50 miles. Evangelistic motives and methods are discussed and literature distributed with a view of a more effective and efficient work in evangelism. The secretary of evangelism, in addition to holding evangelistic conferences, is in constant demand to speak on evangelism in conventions, district, state and national, bringing the
EVANGELISM

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evangelistic needs and programs before the churches.

From the beginning of the United Society, special attention has been given to evangelistic literature. Literature setting forth the annual evangelistic plans is prepared and sent out to pastors and churches. An average of about four circular letters to pastors, churches and Bible schools are sent out each year.

Evangelistic tracts and material for training personal workers, and for instruction classes and devotions, are printed and sold. Literature setting forth the latest and most up-to-date methods and plans in evangelism is prepared and distributed. About three years ago, some of the evangelists of the brotherhood were asked to make a $50.00 evangelistic

since its inauguration in 1920, has consisted in awakening an enthusiasm for evangelism; in helping pastors and churches in the work of evangelism through conferences, literature on evangelism, and plans for its prosecution by correspondence, and in bringing evangelists and evangelistic singers and churches desiring meetings together.

In addition to his regular duties in behalf of evangelism, he carries administrative responsibility as a member of the staff of the department of home missions. He holds on an average of two meetings a year. He is serving as the secretary of the committee of 15 appointed by the Memphis convention to make arrangements for the celebration of the 1900th anniversary of Pentecost.

General Program

The regular work of the secretary of evangelism of the United Society, library possible to each of our mission fields. The response was quick and hearty and provided libraries for nine of our ten foreign fields.

He is also the general secretary of the National Evangelistic Association. This is an organization of our brotherhood composed of evangelists, pastors, teachers, secretaries, singers and laymen for the fostering and promotion of the evangelistic spirit
and passion. One of the outstanding activities each year in the life of this organization is the holding of an evangelistic conference, immediately preceding the International Convention. The United Society contributes the secretary’s services to this organization.

The Secretary spent 57 days, beginning August 1, 1926, in Great Britain holding evangelistic conferences, at the invitation of the General Evangelistic Committee of the Churches of Christ in Great Britain. He held 14 evangelistic conferences in 14 centers, and made 72 addresses.

J. W. Black, chairman of the General Evangelistic Committee for the British churches, returned this visit, being sent to the Memphis convention as a fraternal delegate. Upon invitation from the Australian churches, the secretary held a series of evangelistic conferences in Australia, beginning July 20, 1927.

The budget for evangelism is provided from the home missions department budget each year. For the first five years, the salary and travel expense of the secretary of evangelism were included in the evangelistic budget. For the last two years, the salary and travel expense have been carried in the administrative budget of the department. The amounts expended each year have been as shown in the table below.

The United Society budget for this work for the fiscal year 1927-28 is $22,900.00. The additional amount of maintenance needed is, immediate $14,100.00 and future, $10,000.00, making $47,000.00 needed annually to realize the final aims.

Diamond Jubilee Evangelists and the 1900th Pentecost

To make possible a great evangelistic year in celebration of its Diamond Jubilee, the American Christian Missionary Society provided a fund of $25,000.00 to be used to employ special evangelists for the year 1924-25 to hold revivals among the weaker churches in needful fields. The salaries of the full-time evangelists were paid in full from this fund. After the expenses of travel and entertainment were provided for in each revival, the church was expected to make an offering in appreciation of his services, which offering was sent to the general fund of the United Society. Through a special arrangement, an exception was made in the case of Canada and Florida. The results made possible by this fund were so gratifying that the American Christian Missionary Society has provided the following amounts for four years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Salary of Secretary</th>
<th>Travel of Secretary</th>
<th>Promotion and Printing</th>
<th>Evangelists</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1924-25</td>
<td>$3,825.00</td>
<td>$2,000.00</td>
<td>$25,000.00</td>
<td>$4,500.00</td>
<td>$7,500.00</td>
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<tr>
<td>1925-26</td>
<td>$2,000.00</td>
<td>$2,100.00</td>
<td>$20,000.00</td>
<td>$3,000.00</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>1926-27</td>
<td>$1,000.00</td>
<td>$2,075.00</td>
<td>$16,250.00</td>
<td>$2,100.00</td>
<td>$4,125.00</td>
</tr>
</tbody>
</table>

The table on following page shows a record of some of the tangible results of this special evangelistic effort from October 1, 1924 to June 30, 1927.
During the year 1926-27 the evangelistic program was centered about the Walter Scott Centennial, for it was on November 16, 1827, that Walter Scott baptized his first convert at New Lisbon, Ohio. This year’s program was called “The Walter Scott Centennial Evangelistic Program.” It was a program with a fourfold emphasis:

1. Period of intense soul-winning, hoping to bring the brotherhood membership to 1,750,000. The goal for this period is at least 300,000 added by baptism, and 200,000 added by letter and statement.

Observations

1. The United Christian Missionary Society has sustained and directed an active, continuous program of evangelism since the day it began functioning as a missionary agency.

GROUP AT TENT MEETING BOONE, NORTH CAROLINA

The meeting was held by one of the United Society’s evangelists and resulted in the organization of a church.

1. Every Christian a Witness
2. Every Minister an Evangelist
3. Every Church Evangelistic
4. Every Convert Conserved

There is every indication that the results in evangelism this year will be large.

Immediately following the Walter Scott Centennial anniversary, the evangelistic program centered itself around the “1900th Anniversary of Pentecost.” The immediate three years culminating in 1930 will be a period of intense soul-winning, hoping to bring the brotherhood membership to 1,750,000. The goal for this period is at least 300,000 added by baptism, and 200,000 added by letter and statement.

Observations

1. The United Christian Missionary Society has sustained and directed an active, continuous program of evangelism since the day it began functioning as a missionary agency.
evangelists. Evangelism is not something that the churches should have done for them but rather something they should be aroused and encouraged to do for themselves. The unlimited field, need and demand for evangelism and the necessarily limited resources, under the most favorable conditions, as compared with the need, require a program of evangelism that has for its objective the making of every member of every church a thoroughly instructed evangelist.
CHAPTER V

EUROPEAN AMERICANS

Two factors in the problem of a satisfactory survey of our work among European-American people make it very difficult of solution. Social service is a vital part of every mission in which we are engaged among immigrant people. Indeed, the service rendered by two of the largest of these missions, the Disciples Community House, New York City, and the Brotherhood House, Chicago, is almost exclusively of a Christian social service character. There is no recognized norm by which the value of Christian social service can be measured. That we may have a maximum amount of information on which to rest the findings of this survey, we have included some observations on Christian social service work generally.

The Christian community house or settlement is neither a church nor a mission in the common usage of these words. It is located in the midst of alien multitudes in the poorer section of a great city. A large per cent of the people in the area in which it is located have fled from poverty or persecution, and often both. They are poor and with little education. They have brought with them their Old World prejudices—racial, social and religious, and often the religious is the strongest. The hearts and lives of these people cannot be reached and touched by conventional methods. Christian community houses or settlements are seeking to overcome these prejudices by deeds instead of words; to find the hearts and lives of these people by Christian neighborliness, and to awaken in them a desire for better things through the influence of Christian ideals. The work and worth, therefore, of these institutions cannot be measured by the standards used in appraising conventional missionary work. Their approach to the people, their program of activity, their immediate objective, their emphasis, are all different.

The work of the Christian community house or settlement is of such a character in its very nature as to make an appraisal of its value almost impossible. The results cannot be measured by additions to the church or offerings to missions. They will add but little basic strength to the church. It requires patience, sacrificial toil and a liberal use of money to make effective the kind of work in which they are engaged. There is quite a general consensus of opinion among the leaders of the Christian community work in the interests of foreign-speaking people, that work of this kind should not be confined to the people of any one race or nationality, but its program should be adapted to community needs and conditions.

There is a general agreement among those who have had the longest and most successful experience in Christian community work, that it is
still in the experimental stage. Some methods have been tried, proven and adopted, but no general formula of success has been found, and perhaps none ever will be found. The constant change going on in the communities in which these settlements are located, makes necessary a constant change in method.

There are three kinds or classes of Christian community houses or settlements.

1. The community house or settlement service with a local church at the center. This kind has usually resulted from a decision by some local church, over-run by an army of foreign people, to stand its ground and adapt its program to meet the new conditions. This kind of a church is usually sustained by its own efforts, supplemented by appropriations from the communion, and sometimes with endowments. The Judson Memorial Church in New York City, and Broadway Christian Church in Cleveland, Ohio, represent this class of institutions.

2. The second class of Christian community service institution is supported and directed by some communion. These institutions partake more of the nature of a purely social enterprise. They are not attached in any way to a local church. They are equipped by the communion and sustained by it. Good samples of this type are the Brotherhood House of Disciples of Christ in Chicago and Disciples Community House in New York City.

3. The third kind of social service work is the result of a voluntary association, without reference to creed, of a number of like-minded Christian individuals. Usually such an institution develops around some outstanding personality. These institutions, as a rule, enjoy a high degree of harmony and efficiency. They are supported privately by people of like minds. They are free from the criticisms which denominationally supported institutions often suffer. The Chicago Commons and Hull House of Chicago, the Hiram House, Cleveland, represent this kind.

The average member of the average church knows little about this kind of Christian work. He knows little of the people that such a mission is designed to serve, little of the methods employed, and little of the spirit and motive of those engaged in the work. The most experienced and most successful men and women in Christian social service work, those who are most pronounced in their devotion to Christ and his church, agree that the Christian social approach to foreign populations in our big cities, has been and is sufficiently successful to warrant continuance.

The fact that six of the eight pieces of work now being conducted by us among immigrant people are located in metropolitan centers, constitutes the second problem. In these communities life is so complex and interests are so interwoven and dependent upon each other that it is almost impossible to appraise any one interest or feature of the community’s life apart from its relationship to every other interest or feature.
PLYMOUTH AND WILKES-BARRE

As the churches in the area surrounding Wilkes-Barre, Pennsylvania—Kingston, Plymouth and Wilkes-Barre First, saw their old American-born members moving out of their respective communities and the Slovak people crowding in, they became aroused and concerned about themselves and these foreign people, numbering 29,000 Russians and Czecho-Slovakians who had come to work their mines and live in their midst. This awakening and concern resulted in an appeal from the leaders of the churches in the area to the home department of the United Christian Missionary Society to join them and to take the lead in a program of Christian activity in behalf of their foreign neighbors. At a conference of representatives of the churches, the United Christian Missionary Society and the Eastern Pennsylvania Christian Missionary Society held in the Young Men's Christian Association building, Wilkes-Barre, March 17, 1926, the following resolution was passed: "That a mission be established as soon as it can conveniently be done among the immigrant people in the Wilkes-Barre area, under the direction of the United Christian Missionary Society." The work was begun September 1, 1926, under the leadership of a prepared American worker. The budget was fixed at $1,500.00—the United Society to furnish $500.00, the Eastern Pennsylvania Society $600.00, and the Plymouth Church $400.00. This worker was to make headquarters with the Plymouth Church as an assistant to that and other churches in the Wyoming Valley. The work is being conducted in connection with local churches and with gratifying success.

THE RUSSIAN CHURCH, NEW YORK

The Russian Church of New York City became a mission of the American Christian Missionary Society in the year 1909. It has continued as a mission and has acquired no property. It uses the Community House property owned by the American Christian Missionary Society. It has a membership of 41. While the Russians in New York are numerous, they are largely Jews. The members of the group immediately affected by the mission are more or less transient. These Russians belong to a body known as Evangelicals and want to maintain their distinctive identity. In faith and practice they are almost identical with the Disciples of Christ. The United Society discontinued its support of this church at the end of the fiscal year 1925-26, but continues to grant to it the free use of the Community House building. With this aid the church is able to continue its work.

FIRST SLOVAK CHURCH OF CHRIST

The history of the First Slovak Church of Christ is closely interwoven with the story of the life of Michael S. Matejka. It is perhaps the direct out-growth of his work as a street preacher in New Jersey. In this work he received encouragement by the pastor and members of
the East Orange Church. The Slovak Church was organized August 25, 1917, with a membership of 18, with headquarters in Bayonne, New Jersey. Mr. Matejka continued to work at his trade, devoting his spare time to street preaching, holding prayer meetings in the homes of the people and to serving as pastor to the little flock in Bayonne. On April 5, 1921, by an agreement between the Slovak Church of Christ, the New York Christian Missionary Society and the United Christian Missionary Society, a salary provision was made for Mr. Matejka so that he could devote all of his time to the ministry of the Word.

The headquarters of this church is 28 and 30 Andrews Avenue, Bayonne, New Jersey. However, its influence and work extend to Elizabeth, Hoboken, New York, and other communities in which Slovak groups of people have settled. These cities are really a part of Greater New York. They are great industrial centers in which large numbers of foreign-speaking people, among them thousands of Slovak people, live and work. Transportation facilities are good in this area and so in effect they are one community.

The Slovaks are rather slow and naturally conservative people. They have a strong desire for self expression. In faith they are, for the most part, Roman Catholic. Most of the members of the little church at Bayonne are hand-picked. They are hard-working, sober, earnest people. They are poor. Large numbers of them are employed by the Standard Oil Company and the Singer Sewing Machine Company. They are loyal and devoted to Matejka and his Christ.

This church has a membership of 39, of whom 35 are foreign-born. In
addition to the 37 in Bayonne, it has 11 members in Elizabeth and Hoboken, making 48 in all. With their children, there is a group of 94 under the leadership of Mr. Matejka. In addition to these 48 members in Bayonne and Elizabeth, there are 3 in Yonkers, 10 in New York City, 6 at Red Hook, New Jersey, 8 in Albany, New York, and 6 in Tressi, New Jersey. The slow growth of this church is due to the natural conservatism of the people and the transient nature of the employment of many of them.

For 1927-28 the United Society made an appropriation to this work of $4,300.00, which included the support of an American worker.

The following financial statement shows the property valuation and the total cost of maintenance of the First Slovak Church of Christ for 1925-26, including both the appropriations made by the United Society and the local receipts.

**Property**

<table>
<thead>
<tr>
<th>Lot leased</th>
<th>$500.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church</td>
<td>$500.00</td>
</tr>
<tr>
<td>Residence</td>
<td>300.00</td>
</tr>
<tr>
<td>Total Valuation</td>
<td>$800.00</td>
</tr>
</tbody>
</table>

**Receipts**

| United Society Appropriation | $1,500.00 |
| Local | 600.35 |
| Total | $2,100.35 |

**Disbursements**

| Salary               | $1,500.00 |
| Other Items          | 495.50    |
| Total for Operation  | $1,995.50 |
| Offering to United Society | 79.85 |
| Offering to State Society | 25.00    |
| Total                | $2,100.35 |

The one urgent need is a modest, but modern, adequate building in which to house this work. This building must be provided within the next five years if this work is to be made effective. The estimated cost, with the needed equipment, will be about $50,000.00. With this enlarged equipment it will be necessary to provide $3,000.00 additional maintenance over and above the $1,000.00 a year additional needed immediately.

Two young men, members of the Bayonne Church, are in a local Baptist Seminary, preparing for the ministry. As soon as they are prepared, they should be put to work.

The congregation owns a small frame church building at 28 Andrews Street, Bayonne, for which it paid $500.00, and a small frame house in the rear of the church lot that cost $300.00. They secured the land by lease for 50 years. The total cost of the property is $800.00. There was an indebtedness of $300.00, which they expected to pay during 1925. For the work in Newark, they pay $60.00 per year rent for the use of the German Baptist Church. Here they conduct services every Sunday afternoon.

Practically every member is a subscriber toward the church's support.
among the many groups of their own people scattered over the New York area.

**Observations**

1. The number of Slovak people located in the industrial environs of New York City is large enough to constitute a worthy, challenging missionary opportunity, warranting the continuance of the work that is now being done among them.

2. However, the following facts:
   (1) That these foreign-born Slovak people have a pronounced Roman Catholic background;
   (2) That they are by nature extremely conservative, hence slow about making any change in their religious faith and allegiance;
   (3) That, because of the government restrictions on immigration, the number of foreign-born Slovaks is decreasing while the American-born are increasing in number, and because these American-born Slovaks easily find their way into American churches and because it is desirable to have them do so:

   Make it advisable to exercise great care about acquiring property on the basis of the need of the older, the foreign-born Slovak population. The purchase of property should be made on the basis of its value to the younger generation of Slovaks.

**Coke Regions**

Fayette County, Pennsylvania, with Uniontown as its county seat, is the center of one of the greatest coal and coke industries of America. It is really a part of the industrial district of Greater Pittsburgh. The country is rough and broken, almost mountainous. In almost every valley, there is a tipple crowning a coal mine. Clinging to the hillside, hard by the mine, are rows of houses, all alike in style of architecture and in general appearance. Here the miners live. Each group of houses is commonly called a "coke patch." The tipple, the group of miners' houses and the surrounding country are usually enveloped in a cloud of sulphurous smoke which rises from the flaming coke ovens in the valley near-by.

This section of the country is quite thickly populated. Many of the mines employ hundreds and some of them thousands of men. From 70 to 75 per cent of the people in the area in which this mission is conducted are of foreign birth. While the racial and national percentage varies as between communities, the predominating element is Slovak. They are one of the subdivisions of that army of foreign-born people and their children who have crowded into this country from Europe in quest of employment and better living conditions. Most of these people came to America before the World War. There are very few single men among them. Nearly all are married with large families.

The degree of culture varies somewhat between communities. About 35 per cent of these people from foreign lands cannot read or write in their own language. The adult men, especially, have acquired a working knowledge of the English language. The children are all receiving an education either in the public schools or in parochial schools.

They are all employed in some phase of the coal and coke industry.
They receive an average of about $7.00 per day. However, they work not to exceed three-fourths of the time. Very few of them own their homes. Nearly all of them live in company houses. It is often next to impossible to acquire land since it is all under company contract. They buy a large amount of their supplies from the company stores.

Very few of them are interested in citizenship. They know little about it and are not sufficiently interested to learn. They are simply indifferent.

The adults are more or less under the influence of the Roman Catholic and Greek churches. On this account work being done by this mission among the immigrant people is confined almost entirely to children of 16 years of age and under. In some camps, Alicia, for instance, Catholic opposition is strong. They try to keep their children out of the mission Bible schools. They use their influence to have the mission shut out of the public school buildings.

The church at Uniontown was the first to become interested in the religious welfare of these mine and coke workers. It enlisted the Christian Missionary Society of Western Pennsylvania in making a survey of the field. As a result of this sur-
at sixteen different points. At a majority of these points the work of the Bible school has been supplemented by preaching. In three places—Brownsville with 325 members, Tower Hill No. 1 with 306 and New Salem with 217—the work has grown by 1927, into self-supporting churches. These churches, with the church at Clarksville in Greene County, are centers of missionary activity in the area. More than a thousand persons have been baptized since the mission was opened. In addition to these four churches, the mission now conducts twelve Bible schools in the district. These Bible schools are all located within a comparatively small area, all connected by a steam road, trolley lines and brick-paved public roads, which make them easily accessible.

The sphere of this mission’s influence comprises three self-supporting churches, one mission church and eleven Bible schools. The self-sustaining churches, South Brownsville, New Salem and Clarksville, and the mother church at Uniointown make liberal contributions to the superintending and teaching force needed for these eleven Bible schools. The pastors at South Brownsville and Clarksville serve as supervisors carrying the responsibility for the immediate oversight of a number of schools in their respective communities. Ray G. Manley is general superintendent. He sees that each school is manned by an adequate teaching force and preaches regularly at some of the more populous centers. Two young women assist in organizing and teaching the young people in clubs and classes.

Hopwood, an organized church, is the oldest member of the group forming this mission. It has been functioning for about 30 years. It is located in a community of about 1,000, largely American. It has a membership of 65 and a Bible school with an average attendance of 65. It reports 60 baptisms in the last 16 years. It has a good Christian Endeavor society of 20 members. It sustains preaching twice a month, for which it pays $25.00 per month. It owns a frame building 30 x 48, valued at $6,000.00. It is under the supervision of the superintendent of the mission.

The church at Republic is in a state of transition. It was organized less than a year ago, the charter members coming from the Tower Hill Church. Republic has a population of 1,800. This new church has a membership of 150, a Bible school of 185, a senior Christian Endeavor society with an average attendance of 25, Boy Scouts 38, Camp Fire Girls 11, and a woman’s missionary society of 35.

It is erecting a building (January 1, 1928) at a cost of $15,000.00. This building, when completed, with a cottage on the lot used as a home for the workers, represents a value of $20,000.00.

Among the eleven Bible schools in the group, Mather is perhaps the most promising. It is in a fair way to grow into a self-sustaining church. Mather is one of the newer mining towns of the district. It is the property of the Pickens-Mather Coal Company. It has a population of 2,150. The mission was opened in April, 1920. It is the only Protestant church or mission in the community. The coal company leased to the United Christian Missionary Society one of the choicest lots in
the community at a nominal cost, and has contributed $6,500.00 toward the new church and Bible school building. This lot faces the post office and is directly across the street from the company's theatre. The building is frame and well adapted to the community's needs. It is very attractive and has two good rooms on the main floor, besides the auditorium which seats 200. The basement is a half story above ground. It has a concrete floor and contains seven classrooms in addition to the furnace and fuel rooms. The building cost $17,500.00, the furniture $2,700.00. The Golden Jubilee provided $10,000.00 of the amount and the United Christian Missionary Society holds the title. The erection of this building does not require any increase in the missionary budget. Charles G. Aldrich, pastor of the church at Clarksville, preaches at Mather every Sunday, alternating morning and evening with Clarksville. The Bible school attendance averages 125, of which number 20 are adults. The Bible school pays its own expenses and makes regular missionary offerings. This church has a woman's missionary society, an aid society, a Triangle club, Boy Scouts and Camp Fire Girls.

Newtown is a mining community of 1,200, a large per cent foreign, many of them having fallen away from the Roman Catholic church. The Bible school, the only one in the community, was started 16 years ago by a 12-year-old girl. The average attendance is 65. As a result of the work of this school about 50 persons have been baptized. This school pays its own expenses and needs an inexpensive building. The present building is utterly inadequate and unfit. The estimated cost of a satisfactory building is $5,000.00. The coal and coke company has offered to lease a lot at a nominal cost. The United Christian Missionary Society has on hand a Jubilee offering of $5,000.00 for this building. The addition of this equipment will add nothing to the cost of maintenance.

Fairbanks is a typical coal and coke community. It has a population of 2,000. The people of this community are a little more settled and perhaps a little above the average in culture and economic condition. Ten per cent of them own their own homes. This Bible school has been open about ten years, and has an average attendance of 50. It occupied the public school building until the spring of 1924. Since the authorities closed the building, a summer Bible school and a daily vacation Bible school have been held in a vacant store room. A building is the one desperate need of this school. Its estimated cost is $5,000.00. The United Christian Missionary Society has on hand a Jubilee offering of $2,000.00 toward its erection. The community will furnish the building after it is erected.

Searights has a population of 1,200 with only a small foreign element. This Bible school has an average attendance of 45. The Sunday before the surveyor's visit, 14 out of the 45 responded to the invitation of the gospel, and 12 of these 14 were subsequently baptized and took membership with the church at New Salem. It uses the public school building and is subject to eviction without notice. A building costing about $1,200.00
would serve its needs and would add nothing to the cost of maintenance.

Alicia is attached to Brownsville as a center and has a population of about 900. The Bible school is under the fostering care of the Brownsville Church. It has an average attendance of 45, all under 16 years of age. The mission has maintained a daily vacation Bible school for several years. The daily vacation Bible school is financed by the Brownsville Church. The mission also maintains a sewing class. There are frequent baptisms, all taking membership in the Brownsville Church. It occupies the public school building.

Dry Tavern is a coal community in the process of development. Two good lots were secured for a Bible school building almost as soon as the new town was projected. The estimated enrollment is 35. A Jubilee building costing $1,450.00, including $200.00 for furnishings, has been erected. A good Bible school has been organized.

Allison is a coal and coke camp of the better type, somewhat detached from the other centers. It has a population of about 3,500. The percentage of illiteracy is lower than at other camps and the percentage of foreign population is lower. The work consists chiefly of the Bible school. The average attendance at the Bible school is 79, 10 per cent adults and 20 per cent between 16 and 20 years of age. There is a good Christian Endeavor society connected with the mission. The W. J. Rainer Coal Company furnished the lot and made a gift of $1,000.00 toward the Jubilee building recently erected by the United Society at a cost to it of $2,000.00.

The Bible school at Besco is one of the smaller of this group of Bible schools. Its meetings are conducted by a group of young volunteers of the Clarksville Church and are held in the public school building. The average attendance is about 40. There have been a number of confessions and baptisms at this school, all taking membership at Clarksville. There is no thought of trying to establish a church.

Cardale is a part of Republic. It has a population of 1,800, 30 per cent of whom are illiterate in their own language and 25 per cent of whom own their homes. The work at Cardale consists of a small Bible school serving as a feeder to Tower Hill Church. The average attendance is 25, all under 16 years of age. The school owns a little one-room frame building worth about $1,200.00, the gift of M. M. Cochran of Uniontown, Pennsylvania.

Thompson Number Two is a Bible school attached to the Tower Hill Church. The work consists of a Bible school with an average attendance of 35, all under 16 years of age. It maintains a daily vacation Bible school. The expense of this school is borne by the Tower Hill Church. Since the school was opened, there have been 40 baptisms, all taking membership at Tower Hill. The school meets in the public school building and is making no provision for a building of its own.

Oliver Number Three is largely a Slavic community of about 1,100. The Bible school was opened in 1912 and has had an average attendance of 100 for several years. There have been 75 baptisms since 1912, all taking membership with the Uniontown Church.
The following financial statement shows the valuation of the property owned by the United Christian Missionary Society and the total cost of maintenance of these missions, including the appropriations made both by the United Society and by the Western Pennsylvania Christian Missionary Society for the fiscal year 1925-26.

Property

<table>
<thead>
<tr>
<th>Buildings</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mather</td>
<td>$17,500.00</td>
</tr>
<tr>
<td>Dry Tavern</td>
<td>$1,250.00</td>
</tr>
<tr>
<td>Allison</td>
<td>$2,800.00</td>
</tr>
</tbody>
</table>

$21,550.00

Furniture and Furnishings—

| Mather       | $2,700.00 |

Total Valuation:

$24,250.00

Receipts—1925-26

<table>
<thead>
<tr>
<th>Appropriation</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society</td>
<td>$2,750.00</td>
</tr>
<tr>
<td>Western Pennsylvania Society</td>
<td>$3,750.00</td>
</tr>
</tbody>
</table>

$6,500.00

Disbursements

Salaries: $6,500.00

The budget for the maintenance of this work for the fiscal year 1927-28 is $3,700.00. The additional amount of maintenance needed is immediate $1,900.00 and future $500.00, making a total of $5,200.00 finally needed annually. The present amount of property investment is $21,550.00 and the future additional property investment needed to realize the final aims is $21,200.00, toward which there is a Golden Jubilee fund of $7,000.00.

All of these Bible schools pay their own expenses. The only missionary appropriation made is for the salaries of the members of the staff.

The following table shows the amount needed for new buildings at each of several points where work is being conducted:

<table>
<thead>
<tr>
<th>Location</th>
<th>Funds Unprovided</th>
<th>Funds On Hand</th>
<th>Estimated Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newtown</td>
<td>$5,000</td>
<td>$5,000</td>
<td></td>
</tr>
<tr>
<td>Fairbanks</td>
<td>$3,000</td>
<td>$2,000</td>
<td>$5,000</td>
</tr>
<tr>
<td>Searights</td>
<td>$1,200</td>
<td>$1,200</td>
<td></td>
</tr>
<tr>
<td>Republic</td>
<td>$10,000</td>
<td>$10,000</td>
<td></td>
</tr>
</tbody>
</table>

Total $14,200 $7,000 $21,200

The policy of this mission has not been so much to evangelize the older people as to instruct the children. Their age, their established habits of thought and belief, their inability to use the English language freely makes the task of reaching the older people exceedingly difficult. The children are free from these handicaps. They understand, they are free and they are responsive. The policy has not been so much to establish a church in each camp but rather to bring the children and young people to a knowledge of Christ through the Bible school, and then attach them to some neighboring church.

These thousands of people have come to our country from Europe in quest of better living conditions for themselves and their children. Because of the hard economic conditions under which they lived in the old country, many of them have known nothing but poverty and toil. They have been denied the blessings of an education. Here in the midst of our culture and wealth and consequent comforts they are performing an important economic function. Their lives are hard and drab and their toil but meagerly rewarded. They need the emancipation that comes with a knowledge of the truth.
They need Christ and the liberty and love which his Spirit brings. The children offer an especially attractive opportunity and challenge. They are eager and anxious to learn and readily responsive. They open their hearts to receive the truth from a Christian teacher as a young bird opens its beak to receive food from its mother. These young people are here to stay, as perhaps their parents are also. They need to be Americanized and Christianized.

**Observation**

The need for the service this mission is rendering among the miners and coke workers of Western Pennsylvania is so manifestly real and great, the response to the effort put forth so substantial, the results so measurable and tangible, and the cost of its maintenance so comparatively small as to warrant not only its continuance but its enlargement.

**Broadway Christian Church, Cleveland, Ohio**

The beginning of our work among the foreign-speaking people in the south end of Cleveland was quite different from the beginning of that among the same classes in Chicago and New York. In these two great cities we have boldly sought to invade the stronghold of the foreign-speaking people, massed in large numbers and well entrenched and fortified behind many of their old habits and customs and much of their old environments. In Cleveland the foreigner has been the invader. We were there first, well entrenched upon our own ground. We have tried to meet and capture him by Christian assimilation as he settled in our midst.

The population of the section of the city in which this mission is located is composed of three classes: Native-born of native parents, 35,000; native-born of foreign parents, 105,000; foreign-born, 62,000; a total of 202,000. About the same ratio between nationalities holds good in the immediate area of the church's sphere of influence. "Immediate area" means a radius of ten minutes' walk in any direction from the Broadway Church. The Bohemians, numbering 13,000, constitute the largest national group—the dominant group in the immediate area, with 12,000 Poles and 1,700 Jugoslavs ranking next. There are fully 50,000 people easily accessible to the church.

The population in the immediate area surrounding Broadway Church is increasing in number but changing as to constituent national elements. There is not much increase in the number of the foreign-born. This is due to present restricted immigration. Of the 513 people brought under the immediate influence of the church in 1912, 312 were Bohemians and 53 were Poles. Of the 304 reached by the church in 1924, 108 were Bohemians and 130 Polish. Nearly one-half of the population in the area is now Polish. The Bohemians are comparatively old settlers, having been in the country from 10 to 30 years. The Polish people are comparatively newcomers, having come in large numbers just before the war. They have been here on an average of about ten years.

All of the Bohemian children and 90 per cent of the fathers and moth-
ers speak English. The Bohemians have a good educational background. They are strongly in favor of education and send their children to high school and college. The other nationalities do not enjoy as high a degree of culture. A large percent of the Polish population do not speak English. In Ward 14, in which the church is located, 24 percent of the people are illiterate, that is, they cannot write in any language.

The Bohemians are about one-third Catholic, one-third atheistic or indifferent and one-third Protestant or drifting. About 75 percent of the Polish people are loyal to the Catholic traditions and interested in the church. The children of the old Bohemian families are the main supporters of Protestantism in the community. Half of the children in the Bible school of the Broadway Church are from what were once Roman Catholic families. Many of

The Polish people are chiefly laborers. The Bohemians are semi-skilled laborers and tradespeople. As laborers, they receive from $3.80 to $4.00 per day; as skilled laborers, from $12.00 to $15.00 per day. Ninety percent of the people of the community immediately surrounding the church own their homes. There are no floaters. Practically all are married as soon as they are old enough. The mothers that attend the mothers’ organizations are Roman Catholics.

About one-half of these foreign people have become citizens. All are favorable to citizenship, but not all are able to qualify.

There are seven churches in the community in which the Broadway Church is located. The Broadway Methodist is the largest Protestant church. Its work is very similar to
that of the Broadway Christian Church.

The Broadway Church was established in 1891 as an American mission in an American community, and it continued to function as an American institution serving American people for 21 years. During these years the community changed from a residential district to one of the greatest industrial centers in the industrial city of Cleveland. With the industries came foreign workmen with their families in large numbers. With the influx of foreign-speaking people, the Americans moved out until the whole community contiguous to the church became predominantly foreign. Some of the leading men of the strong Cleveland churches became convinced that the church had no future if it was to continue along the old lines. A new location was secured and a new building erected with special reference to serving the children and young people of these foreign-speaking people who are in vast majority in the community. With the new building and the new program came new people.

The church has a membership of 300, 40 per cent men and 60 per cent women. The additions by years for the last thirteen years were as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Additions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1914</td>
<td>61</td>
</tr>
<tr>
<td>1917</td>
<td>32</td>
</tr>
<tr>
<td>1920</td>
<td>53</td>
</tr>
<tr>
<td>1923</td>
<td>61</td>
</tr>
<tr>
<td>1915</td>
<td>60</td>
</tr>
<tr>
<td>1918</td>
<td>18</td>
</tr>
<tr>
<td>1921</td>
<td>80</td>
</tr>
<tr>
<td>1924</td>
<td>26</td>
</tr>
<tr>
<td>1916</td>
<td>51</td>
</tr>
<tr>
<td>1919</td>
<td>17</td>
</tr>
<tr>
<td>1922</td>
<td>69</td>
</tr>
<tr>
<td>1925</td>
<td>37</td>
</tr>
<tr>
<td>1926</td>
<td>28</td>
</tr>
<tr>
<td>Total</td>
<td>593</td>
</tr>
<tr>
<td>By baptism</td>
<td>435</td>
</tr>
<tr>
<td>Eleven different nationalities, Bohemians</td>
<td>200</td>
</tr>
</tbody>
</table>

The church has not grown greatly in membership because the people have moved into other parts of the city and have taken membership in other churches. When they grow prosperous, like other people they move into more desirable communities.

The following shows a summary of the Bible school enrollment and attendance for thirteen years—1914-1926:

<table>
<thead>
<tr>
<th>Enrollment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1915</td>
<td>233</td>
</tr>
<tr>
<td>1918</td>
<td>110</td>
</tr>
<tr>
<td>1922</td>
<td>500</td>
</tr>
<tr>
<td>1925</td>
<td>150</td>
</tr>
<tr>
<td>Total 13 years</td>
<td>500</td>
</tr>
</tbody>
</table>

This church was one of the first to hold a daily vacation Bible school. In the decade from 1914 to 1924, this school had an average enrollment of 343 and an average attendance of 124, with girls only slightly in excess in numbers over boys. The total number of boys and girls in attendance in the 10 years was 2,300, representing 14 different nationalities, 77 per cent foreign-born.

A wide and varied range of organizations minister to the physical, social, intellectual and spiritual needs of the community. Each of these organizations, eleven in number, from the home department of the Bible school to the older boys' basket ball club is cleverly adapted to the sex, age and needs of the persons it seeks to serve. The meetings of these clubs are opened with song and prayer. The members pay two cents a week which each club spends as it wishes. Each club has its own initiation. No appropriation from church funds is made for the support of these clubs.

The following summary covering ten years, gives some idea of the
outreach and influence of the mission:

<table>
<thead>
<tr>
<th>Department</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible school, home department,</td>
<td>3,600</td>
</tr>
<tr>
<td>cradle roll</td>
<td></td>
</tr>
<tr>
<td>Daily vacation Bible school</td>
<td>2,300</td>
</tr>
<tr>
<td>Clubs (men, women, boys and girls)</td>
<td>2,000</td>
</tr>
<tr>
<td>Church membership—total ten years</td>
<td>700</td>
</tr>
</tbody>
</table>

Total enrollment all departments: 8,600

Total different people all departments: 5,000

In addition to the three employed members of the staff, there are about twenty volunteer instructors in the Bible school, ten visitors in the home department, a scoutmaster, a volunteer leader of the comrade boys, volunteer superintendents of the home department and cradle roll.

The building is of brick, stone-

trimmed, and fireproof in construction. It has an auditorium and eleven classrooms, primary rooms, beginners' room, general club room, and office on the first floor. The auditorium and classrooms attached have a seating capacity of 500. The basement contains gymnasium, stage, dressing rooms, kitchen, furnace, toilets and showers. It is not well adapted to

BROADWAY CHRISTIAN CHURCH, CLEVELAND, OHIO

Where European Americans speedily drop their hyphens.

In addition to the 593 added to the church in the last thirteen years, this mission has sent several young people out to do definite Christian work. A number of its young people have gone to college. The mission has played an important part in the life of the community in the betterment of its homes and in the promotion of social righteousness.

In addition to the three employed
modern methods of religious education.

The building is located on a lot 60 x 120. This lot cost $7,000.00. It is now valued at $9,000.00. The title is held by the Cleveland Disciples Union. The whole property is valued at $50,000.00. The American Christian Missionary Society put $2,000.00 into this building.

The Broadway Church has two needs, so those in charge of the work think—an increased allowance for maintenance and an addition to its building. While the erection of the building may be postponed if necessary, there can be no delay in the increase in maintenance.

The budget for the maintenance of this work for the fiscal year 1927-28 is $4,040.00. The additional amount of maintenance needed is, immediate $600.00 and future $1,500.00, making a total of $6,140.00 finally needed annually. The present amount of property investment is $50,000.00 and the future additional property investment needed to realize the final aims is $25,000.00.

The mission of the Broadway Church is primarily one of Christian enlistment and development and secondarily social. The latter feature is regarded as an integral part of the first and a natural expression of it. The mission cooperates heartily with other communions. The pastor serves as an executive in the cooperative effort of the churches in their effort to serve the community.

The best arguments for the work of this mission are the facts:

1. That this community needs the shepherding care of a Protestant fellowship;
2. That we are located in the heart of a semi-immigrant cosmopolitan community, not otherwise adequately served by a Protestant body, and that our past experience has demonstrated our ability to reach these people and bring them up in the Christian life; and
3. That during the ten years we have received 500 members, and have had Christian fellowship and relationships with 5,000.

Observations

1. Since the people in the area surrounding the Broadway Christian Church of Cleveland, Ohio, have been in the country for a comparatively long time and since a large percent of them are American-born, hence comparatively easy of approach;
2. Since it was a well established church in the community before these foreign people settled around it, and the church gradually adapted its life and program to meet their needs thus gaining an unusual element of strength and stability;
3. Since the life and program of the Broadway Church is that of a normal church with its social activities as a natural expression of its life;
4. Since the results obtained compare favorably with the average mission church receiving appropriations from the society; and
5. Since the draft upon the missionary resources is so small compared with the results reported:

It would seem that the United Society is fully warranted in granting the request of the staff for an increase in the annual appropriation for maintenance and in giving sympathetic consideration to the request for the enlargement of the building. The best fields in which to sow are the fields that are fruitful.

Note: The Broadway Church and
a Bible school, which grew out of it at Corlett, Cleveland, were supported jointly for several years by the Disciples’ Union of Cleveland, the Ohio Christian Missionary Society and the United Christian Missionary Society. The fact that the population surrounding the Corlett mission was almost entirely American-born and the fact that a shift

in the population in the area around the Broadway Church from Bohemian, a long time in the country, to Polish, more recent arrivals, led to a division of the work. The Disciples’ Union and the Ohio Christian Missionary Society took over the work at Corlett, releasing the United Society to the larger, more significant work at Broadway.

RUSSIAN CHURCH, CHICAGO

Work among the Russian people in Chicago had its beginning in 1909 as a mission of the American Christian Missionary Society. It was conducted as a mission with social service activities and occasional preaching until March, 1919, when a church with 55 members was organized. This church occupied a rented building on West Fourteenth Street until the United Society, through the Board of Church Extension, purchased for it, in May, 1920, the building it now occupies at 2127 Crystal Street.

The location seems to have been well chosen. While the number of Russians in the immediate vicinity is only about 1,000, the transportation facilities make it accessible to the Russians scattered in groups over the city. The lot is 134 feet by 50 feet. The building, 63 feet by 38 feet, is of brick, with a slate roof and stone trimmings. The auditorium seats about 250. There is a room in the basement which will seat 150. It is used as a dining room. In addition to the auditorium and basement, there is a kitchen and small study. The house is equipped with electric lights and is in a good state of repair. This property is appraised at $25,000.00.

The church has a membership of 81—51 men and 30 women. The Bible school has an average attendance of 41. All but 4 members of the church are foreign-born—the four are American-born of foreign-born parents. Only 9 members of the church are American citizens.

The following financial statement shows the property value and the total cost of maintenance of the Russian Church of Chicago, including both the appropriation made by the United Society and the local receipts for the fiscal year 1925-26:

<table>
<thead>
<tr>
<th>Property</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lot</td>
<td>$ 5,000.00</td>
</tr>
<tr>
<td>Building, Including Equipment</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Total Valuation</td>
<td>$25,000.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$2,280.00</td>
</tr>
<tr>
<td>Local</td>
<td>1,020.00</td>
</tr>
<tr>
<td>Total</td>
<td>$3,300.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disbursements</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>$2,400.00</td>
</tr>
<tr>
<td>Other Items</td>
<td>900.00</td>
</tr>
<tr>
<td>Total</td>
<td>$3,300.00</td>
</tr>
</tbody>
</table>

In December, 1926, the Russian Christian Church decided to become self-sustaining and independent. It made a proposition to the United Christian Missionary Society to purchase the Crystal Street church
building. In harmony with its policy of encouraging mission churches to assume the responsibility for their own support when­
over and as soon as possible, the society contracted to sell the Crystal Street property to the church for $13,000.00 on easy terms.

**DISCIPLES COMMUNITY HOUSE, NEW YORK**

The five boroughs which constitute the metropolitan area of New York cover 327 square miles. This area is 16 miles across at the widest point and 32 miles in length at its longest point, and contains the greatest number of people ever assembled in a similar area—6,120,000. Three hundred fifty thousand more people live within 19 miles of the City Hall, New York City, than within 19 miles of Charing Cross, London. Eight and one-half millions of people, one-twelfth of the entire population of America, live within 30 miles of Times Square. Thirty-five millions of transients visit New York City yearly. The transportation companies of the city handle more passengers in twelve months than all of the railroads of the United States combined.

Three out of every four of the population of New York City are either foreign-born or born of foreign parents. The people of foreign birth and of foreign-born parents, in New York City, exceed by more than a million the same classes in the eight western states of California, Nevada, Idaho, Montana, Wyoming, Colorado, Utah and New Mexico. New York City has one-third fewer Protestant communicants exercising an Americanizing and assimilating influence than have these eight western states. There are as many people of foreign birth and of foreign parentage in New York City as there are in Chicago, Philadelphia, Boston, Cleveland, Pitts­
burgh, St. Louis and Baltimore combined. There are more Negroes in New York City than in any southern city. Sixty-five foreign languages are spoken on the streets of this great city. One hundred sixty-five foreign-language newspapers and periodicals are published and distributed there.

Of the population of New York City, 2,000,000 are Protestant, 2,000,000 are Roman Catholic, 1,643,000 are Jewish. Ninety per cent of the Catholics are actively loyal. The total membership of the Protestant churches is 420,000. The 420,000 Protestants hold their membership in 1,113 Protestant churches, and are divided into 59 different denominations. Three hundred sixty-five thousand of the 420,000 Protestants are in seven denominations, as follows: Episcopalians, 80,000; Presbyterians, 80,000; Lutherans, 60,000; Methodist Episcopal, 55,000; Baptists, 39,000; Congregationalists, 37,000; Reformed Church, 24,000. Eight hundred thirty-two, or more than two-thirds of these churches are struggling to maintain themselves on an annual budget of $4,000.00 or less. There are 42 less Protestant churches on Manhattan Island than 10 years ago. The population has doubled in 10 years. There are fewer self-supporting churches in the Presbytery of New York City than there are in the Presbytery of Elat in West Africa, a foreign mission field of that denomination.

The growth of business and the
growth in number of the foreign-speaking population on Manhattan Island have crowded out many of the Protestant churches. It is reliably reported that, in the district between 14th and 38th Streets and 8th Avenue and the river, 23 churches have either moved out or disbanded in the last 23 years. Many of the churches that remain in lower Manhattan are sustained because of restricted immigration, the percentage of American-born increases, and therefore, represents a new factor in the problem of Christianizing and Americanizing the foreign-speaking people, a factor that promises to make the problem easier of solution.

New York City exercises a tremendous influence upon the life of the nation, if not the world. It

by endowment. As a result of the enforced migration from Manhattan, many of the surrounding communities, notably Queens, Washington Heights, and the lower end of Brooklyn, are experiencing a rapid growth, and are, therefore, offering challenging opportunities for Christian work.

The stringent immigration laws now in force are resulting in a very material change in the nature of the population. As the percentage of foreign-born residents decreases by very largely sets the standard for the recreational life of the nation. Its entire theatrical life centers there. It is an educational center of immeasurable influence. The largest university of the world is located there. Sixty-eight thousand young people matriculate annually in its institutions of higher learning. Nine hundred periodicals, circulating to every corner of the country, are published in the city. Last year 4,872 different new books were published there and millions of
copies were sent out to influence the intellectual life of the nation.

**Disciples in New York**

In the midst of this vast population the Disciples of Christ have nine churches. Three of these—Ridgewood Heights, the Russian and the Slovak Churches are missions, and two of them are without property of their own—First Church of Brooklyn and the Russian Church. We have lost two churches in the metropolitan area of New York in the last four years. The Burrough Park Christian Church was merged, forming a community church, and the old Sterling Place—the First Christian Church of Brooklyn, was sold, and the larger part of the membership went to the Flatbush Christian Church.

The First Christian Church of Brooklyn is a homeless group of about sixty members, a remnant of the old church. If it survives it will require a large investment of somebody’s money.

The Second Church of Christ of Greenpoint, Brooklyn, is a small and comparatively weak church. Its equipment is out of date and utterly inadequate. The church seems to be without missionary outlook.

The Second Church of the Disciples of Christ New York, located in the Bronx, has but 175 members. It has no wealth. Until recently, it received missionary aid, and at present is barely able to sustain itself.

The First Slovak Church of Christ and the Russian Evangelical Christian Church are small in number and almost entirely without property. The membership of both of these churches is made up of poor people. Both are dependent missions. Both will need buildings and will need support for several years.

The Ridgewood Heights Church of Christ of Brooklyn, while young and vigorous, is still in the mission stage. It is carrying an indebtedness of $39,893.59. It is not in position to give but will need assistance in supporting its minister for some time.

The Central Church of Disciples of Christ, although heroic, and sacrificial in spirit, is unstable in its existence. Its membership is largely transient, one-third of it changes every year. Its financial support depends largely upon a comparatively small group. The loss of three or four men from this group would imperil the existence of the church. Its location is unfavorable for the work it is seeking to do, being off the main line of travel. It would be impossible for the church as now constituted to relocate and reequip itself so as to meet the needs of the situation without liberal assistance. It is estimated that such a change would require an outlay of at least $500,000.00.

We have only two churches of stability in all the metropolitan area of New York—East Orange and Flatbush. These churches may be classed as normal and average. They own good properties and each has a good membership. They are entrenched in the communities in which they are located and are able to maintain strong ministers. They have missionary vision, ability and spirit.

Three of the nine churches—the First of Brooklyn, the Second or Greenpoint, and the Second in the Bronx, are barely able to exist, with very limited programs.

Table No. 1 will aid in evaluating
the strength and resources of the Disciples of Christ in the metropolitan area of New York. It will be noted from this table that the total active membership of our churches numbers but 1,804 among the 6,000,000 population. Of the 1,804, 1,324 are regular contributors. They are contributing $55,564.65 per year for current expenses and $21,136.62 for missions and benevolence, making an average per member for current expenses of $30.80, for missions and benevolences $11.72, total per member, $42.52. The total seating capacity of all of the buildings is 2,450.

It will be noted, from the preceding statement showing the value of the church property, that the total property valuation, including the $25,700.00 in the hands of the state board, is $474,300.00. The total property indebtedness, less the $14,500.00 securities held by the Central Church, is $82,000.00. This makes a total net property asset of $392,300.00. The entire valuation of all our church property in the metropolitan area is about equal to the approximate cost of the present equipment of the Church of All Nations, a community church and center on Second Avenue about seven blocks from our Community House.

**Development of the Community House**

The Community House in New York City dates its beginning from the discovery of a group of Russian Christians whose faith and practice is almost identical with our own. This discovery was made by J. L. Darsie in August, 1909. The Central Church and the Disciples Missionary Union of the city at once became interested in them.

Following the National Convention in October, 1909, the American Christian Missionary Society became interested in this Russian group to the extent of paying $45.00 per month for rooms in the Olivet Memorial Church for their use, where
meetings were held for worship and classes in English were maintained. This arrangement was continued until 1916. This venture in behalf of the Russians in New York City led the American Christian Missionary Society to recommend to the National Convention of 1915 the appointment of a special committee to make a thorough study of the Christian approach to foreign-speaking people in our midst. This committee reported a program and policy for work among immigrants to the National Convention of 1916, both of which were adopted by the convention.

At the suggestion of the American Christian Missionary Society, the Disciples Missionary Union of New York appointed a special committee to find a favorable location for the mission. Because of the density of population and the presence of the largest group of Russians in the city, the area between Houston and 14th Streets, Third Avenue and the East River was chosen. In January, 1919, the Board of Church Extension purchased the property at 147 Second Avenue for $40,000.00. Plans were immediately drawn for remodeling the building at an anticipated outlay of $35,000.00. These plans were never carried out because of war conditions and fire regulations. The building represents an outlay, including the initial cost, repairs and alterations, of $50,970.19.

The building was first used by the Russian group for a watch-night service on New Year's Eve, 1919. Following the purchase of the Community House, and in pursuance of the policy adopted by the National Convention of 1916 to put only experienced workers in charge of work in behalf of immigrant people, Miss Bertha Merrill, an experienced worker among the Russians of Chicago, was transferred to New York and placed in charge in March, 1919. In October, 1920, Arthur W. Van-
Dervort became superintendent of all the work among immigrant people in the metropolitan area of New York. The work centering at 147 Second Avenue, when the survey was made, consisted of the Russian Church, the Slovak Church and the Community House as a social service center. Support of the Russian Church work has been discontinued and the Slovak work is centering on the New Jersey side of the river. (For fuller survey of these churches see special reports.)

The Community House is located near the intersection of Sanitary Districts Nos. 32, 34, 38 and 40, in the midst of one of the most densely populated sections of New York City, indeed the most densely populated area of the same size in the world, there being 490,000 persons to the square mile. This territory is bounded on the north by 14th Street, on the east by Avenue B, on the south by East Third Street, and on the west by Third Avenue. This area is within a radius of five minutes' walk from the Community House. Located as it is near the intersection of these four Sanitary Districts, it draws its patronage from all four of them, but more especially from Sanitary District No. 40.

The total number of foreign-born whites in this neighborhood is 49,441, and the number of native-born of foreign parentage is 29,403, making a total of 78,844 people who are either foreign-born or native-born of foreign parentage out of a total population of 83,158. The total number of each of the leading nationalities is as follows: Russians 14,346, Italians 12,234, Poles 8,688 and Austrians 1,492. Among the foreign-born whites over 21 years of age, there are 8,596 illiterates, or more than one-sixth of the entire foreign-born population. There is a total of 19,505 families, only 139 of whom own their homes.

These people are largely factory workers and common laborers. Their wages range from $2.50 to $4.50 per day. They are largely permanent residents of the United States. However, fifty per cent of the men over 21 years of age in 1920 had not taken out their first naturalization papers. Of the 10,416 foreign-born whites in Sanitary District No. 40, 5,473, or more than one-half, had not taken out their first papers in 1920. This apparent lack of appreciation of citizenship is due largely to ignorance and indifference.

The following purpose and plan for work among immigrant people in New York City was submitted by
the American Christian Missionary Society and adopted by the International Convention of 1917. It has not been modified by any subsequent action, and is, therefore, the policy of the United Christian Missionary Society:

1. We recommend that the American Christian Missionary Society undertake the development of community work in New York City as a prominent contribution to the immigrant problem.

2. That the Community House shall be a religious social settlement house with a distinct religious background seeking to Americanize and Christianize the foreign-speaking peoples of the community.

3. That our mode of contact and approach to the community shall be the "unconventional method of approach." That the doors of the institution are to be thrown wide open to all peoples, and that we endeavor to answer the needs and problems of the community as we find them.

4. That the work of the Community House shall be humanitarian, social, educational, civic and religious; that these various phases of work be conducted along the lines usually followed by similar institutions.

As stated by the staff:

We consider the Disciples Community House as a place in which the church has placed certain of its workers so that they may manifest the spirit and perform the service of Christ in otherwise inaccessible neighborhoods in which Christian influence and service are greatly needed.

The Disciples Community House has sought to meet the needs of the community in the following ways:

1. By conducting recreational activities such as directed play, outings, hikes, swimming and camps.

2. By promoting social activities such as mothers’ clubs and social occasions for young people and children. We have promoted joint gatherings of "old" and "new" Americans.

3. By promoting educational activities such as kindergarten, classes in English and civics for adults, organized club work, sewing, cooking, serving, home-making, handwork, scouting and thrift.

4. By promoting cultural activities such as drawing, painting, music and dramatics.

5. Through religious activities. It is our aim in all our activities and associations to witness for Christ. Religious exercises among the children are expressed in a daily vacation Bible school, in a community Sunday school, in the story hour, and Endeavor society, all of these adapted to the children.

6. By making the house a "house by the side of the road" where anyone may find a friend.

7. By enlisting from the churches of the city scores of young people and older people to assist in the various activities of the Community House, always with the definite ideal of winning the warm friendship of the people with whom they deal.

The task of evaluating the work being done in an institution of the character of the Community House is exceedingly difficult, indeed, a valuation of immediate results is practically impossible. We submit, however, the following, showing a sample program of activities indicating to some extent the scope and variety of the work undertaken and some of the results obtained during 1924-25:

<table>
<thead>
<tr>
<th>Sunday</th>
<th>Enroll</th>
<th>Average</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Russian Bible School</td>
<td>90</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>Russian Church Service</td>
<td>41</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>Community House Bible School</td>
<td>80</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Slovak Church Services</td>
<td>30</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Russian Church Services</td>
<td>41</td>
<td>140</td>
<td></td>
</tr>
</tbody>
</table>
An Average Week Day

<table>
<thead>
<tr>
<th></th>
<th>Times En-</th>
<th>Average Per roll-</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kindergarten</td>
<td>5</td>
<td>40</td>
<td>25</td>
</tr>
<tr>
<td>Play Room for Girls</td>
<td>5</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Game and Play Room for</td>
<td>5</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys’ Club</td>
<td>4</td>
<td>15</td>
<td>17</td>
</tr>
<tr>
<td>Piano Lessons, Boys and</td>
<td>3</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Girls</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gym Class for Girls</td>
<td>3</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td>Cooking Class for Girls</td>
<td>3</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>English for Adults</td>
<td>3</td>
<td>20</td>
<td>15</td>
</tr>
</tbody>
</table>

Seasonal activities include summer camp for four weeks (60 girls and boys) and daily vacation Bible school for five weeks—enrollment 200, average attendance 110. Special classes are taught in paper flower making, bread and basket making, dramatics and chorus work.

The record of an average year shows an attendance ranging from 60 at 5 years with a sharp falling off after 18 years and reaching 2 at 18 years. The number of each nationality follows closely the nationality percentage on 9th Street, between 1st and 2d Avenues, from which the largest number come.

<table>
<thead>
<tr>
<th>Enrollment (Ages 5 to 18 years)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Italian</td>
<td>154</td>
</tr>
<tr>
<td>Jewish</td>
<td>75</td>
</tr>
<tr>
<td>Russian</td>
<td>20</td>
</tr>
<tr>
<td>Polish</td>
<td>16</td>
</tr>
<tr>
<td>Hungarian</td>
<td>12</td>
</tr>
<tr>
<td>Ukrainian</td>
<td>5</td>
</tr>
<tr>
<td>Austrian</td>
<td>4</td>
</tr>
<tr>
<td>Roumanian</td>
<td>3</td>
</tr>
<tr>
<td>Irish</td>
<td>2</td>
</tr>
<tr>
<td>German</td>
<td>2</td>
</tr>
<tr>
<td>English</td>
<td>1</td>
</tr>
<tr>
<td>French</td>
<td>1</td>
</tr>
<tr>
<td>Spanish</td>
<td>1</td>
</tr>
<tr>
<td>Albanian</td>
<td>1</td>
</tr>
<tr>
<td>&quot;American&quot;</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>298</td>
</tr>
</tbody>
</table>

The work of the regular staff of three is supplemented by that of a special kindergarten teacher whose expenses are paid by an outside organization, and by the services of an average of 20 volunteers per year.

Investment, Maintenance and Needs

The property consists of a lot 32 x 150 with an old two-story residence building. The first cost of the building was $39,000.00. Subsequently $11,970.19 was expended in repairs, making the total cost of $50,970.19.

The following financial statement shows the property valuation and the total cost of maintenance of the Disciples Community House, including both the appropriation made by the United Society and all local receipts—fees, rentals, gifts, etc., as revealed by the auditor’s report for the fiscal year 1925-26.

Property

<table>
<thead>
<tr>
<th>Lot</th>
<th>$50,000.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buildings</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>1,050.00</td>
</tr>
<tr>
<td>Total Valuation</td>
<td>$61,050.00</td>
</tr>
</tbody>
</table>

Net Receipts

| United Soc’y Appropriation    | $16,967.42 |
| House—Fees, Rentals, etc.     | 94.95      |
| Designated Gifts              | 1,519.60   |
| Other Receipts                | 245.11     |
| Cash Balance July 1, 1925     | 732.50     |
| Total                         | 18,827.57  |

Net Disbursements

| Salaries                     | $14,688.50 |
| Other Items                  | 3,252.43   |
| Total for Operation          | $17,940.93 |
| Other Disbursements          | 534.32     |
| Total                        | 18,475.25  |
| Cash Balance June 30, 1926   | 1,084.82   |

The needs of the Community House are a new location, the cost of which is estimated at about as
much as can be realized from the sale of the present property, approximately $60,000.00, and an attractive building, homelike in outside appearance. It should have a homelike atmosphere rather than the institutional. It should include reading and music rooms, kindergarten and game rooms with convenient cabinets, boys' club rooms and small workshop, girls' club rooms with modest domestic science equipment, gymnasium with separate showers and lockers for boys and girls, medium-sized auditorium with stage, roof garden, residence quarters for staff on upper floors, residence quarters for janitor, and plenty of locker and storage space for equipment and furniture.

The budget for the maintenance of this work for the fiscal year 1927-28 is $12,000.00, the future additional amount of maintenance needed $5,000.00, making a total of $17,000.00 finally needed annually. The present amount of property investment is $61,050.00 and the future additional property investment needed to realize the final aims is $200,000.00 toward which there is a Golden Jubilee fund of $100,000.00.

The section of the city of New York in which we are at work is one of the most foreign, congested, heterogeneous districts in the world. Schools, churches and other institutions are inadequate to meet the spiritual, moral, intellectual and cultural needs of the children of the community. Community House is a place where Christian personality may come in contact with this appalling human need of those who otherwise would be neglected, where the Word is made flesh to a people who, because of experience and present conditions, will not listen to the preaching of the Word; where human suffering is relieved and comfort and help are given to fathers and mothers, and warm friendship and guidance to little children; where the Spirit of Christ is revealed to all, and his way of living is taught to all, to the end that they may be won to him.

The results of the work are imponderable, but very apparent in the changed lives of the boys and girls we have closely befriended, in their attitude toward the Community House and toward each other and toward the authorities of the city, in the young people stimulated to rise above their surroundings, in parents grateful for assistance and service rendered, in a neighborhood blessed by its presence, and in the growing assurance that if Jesus were here, he surely would be found in these human byways.

Observations

1. The Community House property is not well located for the work that the staff is seeking to do. The building is old and poorly adapted to the work that is being done and should be done. There is some question as to how long the city will permit its present use. The equipment is inadequate for efficient work. The staff is thereby placed at a disadvantage.

2. The work of the Community House is one of a purely Christian social nature. It is not of the conventional missionary character. Its results cannot be measured by additions to the church or by offerings to missions. Its work adds but little, if anything, to the basic strength of the church. Its ministry is one of giving rather than receiving.
3. For the kind of work in which it is engaged, and with the handicaps under which it works, it has made a creditable record both in the extent and in the character of the work done.

4. The value of its claim for a new location and a new building depends upon the purpose and object of those who support it. If the main objective is contact with foreign-speaking people for the sake of their general uplift through the influence of Christian ideals, then perhaps there is no better location in New York City than that of the Community House. The people are in that community in vast numbers. The population of that section of the city is almost entirely foreign. The conditions that prevail among these people approximate the conditions in the old countries from which the several groups that make up this population came. In many respects, this area offers as great a challenge to missionary effort as many of the foreign fields.

5. If the purpose of those engaged in work among foreign-speaking people is their conversion to Christ and their organization into groups of his disciples or to identify them with some church, then some other sections of the city offer opportunities equally good with that of the Community House.

In the Community House area, on account of numbers, there is a national or race group consciousness and a solidarity that adds greatly to the problems of Christianly influencing the lives of these people. In this section, the population is largely Roman Catholic and Jewish, with numbers enough to enable them to grow and largely maintain their religious solidarity. The Protestant element, American or otherwise, is negligible in this area. As for our Community House, we are without a nucleus of American church members, except the staff, as a center from which to radiate Christian influence. At least three of the churches in the metropolitan area are surrounded with an immigrant population of sufficient numbers to offer an attractive opportunity for work among them.

6. Since only three of the nine churches in the metropolitan area have sufficient strength to constitute them a missionary asset, and since the total membership of all of our churches in the area is only 1,804, and since the total net property value of all the churches in the area is $392,300, and since the total amount of missionary money available annually for the support of missionary work in the metropolitan area of New York, judged by the present budget distribution of the United Christian Missionary Society is $18,525, of which amount $15,525 goes to the Community House, and since it is evident that, on the whole, our cause is not only not holding its own, but is gradually losing ground in the metropolitan area of New York, and since every abiding Christian work must rest upon a secure foundation, it would seem, so far as the New York area is concerned:

That the immediate task in the area is that of strengthening the base, and that the work of the Community House therefore should be suspended until such time as our resources and the general state of our cause in the area will justify its revival. (See page 93.)
Chicago stands out among the cities of the world because of the rapidity of its growth. It has grown from a trading and military post to a city of more than 3,000,000 souls in less than a hundred years. Paris has a population of about the same size as Chicago, but it has taken 1,600 years in which to assemble it. Berlin, after 850 years of history has a population of a million less than Chicago. New York claims a population of 6,000,000, twice that of Chicago, but it is 300 years old, three times the life of Chicago. Where there was nothing but a swamp a hundred years ago there now stands the second city on the American continent and the third city in the world. The population in 1845 was 12,000. In 1849, the year the Disciples of Christ entered the city, it was 40,000. The great fire of 1871 which wiped out the city, causing a loss of $2,000,000,000.00, did not check the growth of the population. The average increase for each of the last four decades has been a half million. The estimated population within the city limits proper is 2,286,121; within Cook County, 3,053,017; and within the metropolitan area, that is, ten miles beyond the city limits, 3,178,924. More than half the population of the state of Illinois lives in Chicago.

Chicago, with the exception of New York, is the most cosmopolitan city on the American continent. E. Thurston of the Illinois Bell Telephone Company recently said: “Of the 2,750,000 inhabitants, 110,000 are Negros, 805,000 are foreign-born whites, 1,035,000 are native whites of foreign-born parents, and only 800,000 are native whites born of native parents. An average thousand of Chicago’s population is composed of 40 Negros, 300 foreign-born whites, 370 native whites of foreign-born parents and 290 native whites of native parents.” The 805,000 foreign-born whites are distributed among 30 different nationalities and racial groups.

Chicago, once a pioneer city, now ranks among the very first as a transportation, manufacturing and commercial center. It is the focal point for 27 great railroads, to say nothing of the fleets of ships passing her doors on the Great Lakes. On the railways that spread out over the entire country, hundreds of thousands of people pass through Chicago each year, and other hundreds of thousands come to trade in the great stores and work in her industrial plants. About 1,234,307 persons in the city are engaged in gainful occupations. The products of their labor reach every part of the country and all countries. In 1923, 15,394 buildings were erected at a cost of $327,604,312.00, a gain of $100,000,000.00 over 1922. The manufactured products of Cook County for 1926 were valued at $3,908,354,211.00. The assessed property value in Chicago in 1923 was $1,788,665,379.00. The bank clearings of 1923 amounted to $33,460,511,278.00.

Dr. Walter Dill Scott, president of Northwestern University, said in an address a year or two ago: “For three centuries New England has been regarded as the center of higher learning in America. Ten years ago New York claimed that
that center had shifted, but before New York could establish her claim, the center had shifted again and has now become permanently established where the Great Lakes meet the Mississippi Valley.' Chicago has 32 of the institutions of higher learning in the country. Two of the 39 law schools that qualify for admission into the Association of American Law Schools are in Chicago. Chicago has 29 medical schools. Dr. Scott is the authority for the statement that "the number of students, graduate and undergraduate, attending the universities of higher grade in Chicago, is greater than in any other city of the country, and there are more students studying in high-grade theological schools in Chicago than in any other city in America." Chicago is second only to Washington, D. C., in the number and character of her libraries, of which she has 27. Eight hundred newspapers and periodicals are printed in Chicago.

As a result of the unprecedented rapidity of the city's growth, the population has been constantly on the move. Old sections of the city have undergone the most radical change almost overnight. Homes have given way to apartments, apartments to business blocks and factories. One national group has followed another in rapid succession. Where yesterday the Swede reigned, today the Polish Jew is supreme. Communities once the center of white families of wealth and culture are now occupied by an enormous Negro population. For instance, the Central Christian Church building, once the pride of Chicago Disciples, where the eloquent W. F. Black long preached to large audiences of white people, is now the property of a large and flourishing Negro congregation. The North Side Church has had to change its location three times in twenty years on account of the constant shifting in population. Nearly all the churches of Chicago started in the Loop, now only one, the Temple Methodist, remains. Graham Taylor says these changes have been the despair of the church.

Everything points to the continuation of the almost unparalleled growth of the city. There are 50,000,000 people living within a night's ride of Chicago. Like a mighty magnet, it is reaching out and drawing these people into itself in increasing numbers. They are filling its shops and factories in quest of employment, its places of commerce in quest of fortune. Pleasure lovers flock to its places of amusement and vast numbers of young people crowd its halls of learning. The great business corporations and all the public utility concerns are at work making very definite plans to anticipate and meet the needs of this growing population. The Chicago Bell Telephone Company is now preparing to serve 4,000,000 people by 1940. The transportation companies are reconstructing their programs of service in the confident belief that another million people will be added to the population of Chicago in the next 20 years.

The total number of Christians of all faiths, including Roman Catholics in the city, is 1,218,937. The Roman Catholics have in the city 234 churches, with 119 in the larger area, making a total of 353. The total number of churches of the eight larger Protestant denominations in the city is 858. The total
memorandum of the Catholic churches in the city is estimated at 961,500, in the larger area at 1,250,000. The total membership of the eight larger Protestant communions in the city is 257,617. It will appear from these figures that, of the city’s total population of 2,286,121, there are 1,067,184 not identified with any church, Protestant or Catholic.

**Disciples in Chicago**

In the city with its more than 2,250,000 souls, the Disciples of Christ have been working for 79 years and have 23 churches and Christ in Chicago is eighteen. Of the 23 churches, 4 have secured the first unit of their equipment. Three of these are carrying a debt. Two churches are entirely without buildings. Six are sorely in need of buildings and are asking loans totaling approximately $120,000.00. The average amount per church invested in church property, including cash and pledges on hand for new buildings, is $45,169.33. Five churches are receiving missionary aid in the support of their pastors, and two more must have aid if they are to survive and accomplish anything. Of the 23 churches, only 8 have buildings and a membership sufficient to constitute them a real missionary asset in the life of the community.

Table No. 2 gives some idea of the strength of the Disciples of Christ in the city of Chicago.

The total amount given by these churches for missions in 1923-24 was $37,516.93. Total amount of

<table>
<thead>
<tr>
<th>NAME OF CHURCH</th>
<th>Membership 1923-24</th>
<th>Additions</th>
<th>Bible School</th>
<th>Seating Capacity</th>
<th>Current Expense Receipts</th>
<th>Value of Property</th>
<th>Total Indebtedness</th>
<th>New Building Cash and Pledges</th>
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</thead>
<tbody>
<tr>
<td>Ashland</td>
<td>150</td>
<td>35</td>
<td>220</td>
<td>200</td>
<td>$4,476.95</td>
<td>$16,000.00</td>
<td>55,000.00</td>
<td>$50,000.00</td>
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<td>Austin Blvd.</td>
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<td>100</td>
<td>395</td>
<td>600</td>
<td>$7,530.00</td>
<td>110,000.00</td>
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<td></td>
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<tr>
<td>Brotherhood House.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chicago Heights.</td>
<td>300</td>
<td>85</td>
<td>439</td>
<td>400</td>
<td>$5,374.36</td>
<td>60,000.00</td>
<td>3,000.00</td>
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<tr>
<td>Douglas Park</td>
<td>40</td>
<td>11</td>
<td>76</td>
<td>200</td>
<td>$594.45</td>
<td>10,000.00</td>
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<tr>
<td>Englewood</td>
<td>775</td>
<td>122</td>
<td>765</td>
<td>500</td>
<td>$19,375.75</td>
<td>125,000.00</td>
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<tr>
<td>Evanston</td>
<td>196</td>
<td>24</td>
<td>122</td>
<td>200</td>
<td>$3,925.72</td>
<td>40,000.00</td>
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<td>Harvey</td>
<td>475</td>
<td>178</td>
<td>275</td>
<td>300</td>
<td>$4,143.00</td>
<td>29,000.00</td>
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<tr>
<td>Irving Park</td>
<td>301</td>
<td>43</td>
<td>200</td>
<td>200</td>
<td>$4,408.36</td>
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<tr>
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<td>728</td>
<td>800</td>
<td>$12,743.04</td>
<td>80,000.00</td>
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<tr>
<td>Maywood</td>
<td>115</td>
<td>54</td>
<td>100</td>
<td>200</td>
<td>$3,055.90</td>
<td>10,000.00</td>
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</tr>
<tr>
<td>Metropolitan (Union)</td>
<td>200</td>
<td>46</td>
<td>170</td>
<td>700</td>
<td>$7,200.00</td>
<td>87,500.00</td>
<td>12,000.00</td>
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</tr>
<tr>
<td>Monroe Street, Federated</td>
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<td>53</td>
<td>340</td>
<td>600</td>
<td>$4,014.84</td>
<td>50,000.00</td>
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<tr>
<td>Morgan Park</td>
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<td>6</td>
<td>57</td>
<td>600</td>
<td>$1,714,671</td>
<td>19,800.00</td>
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<tr>
<td>North Shore</td>
<td>246</td>
<td>30</td>
<td>97</td>
<td>150</td>
<td>$6,000.00</td>
<td>25,000.00</td>
<td>2,880.00</td>
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<tr>
<td>Oak Park</td>
<td>178</td>
<td>70</td>
<td>118</td>
<td>250</td>
<td>$1,963.64</td>
<td>50,000.00</td>
<td>20,000.00</td>
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</tr>
<tr>
<td>Ravenswood</td>
<td>250</td>
<td>47</td>
<td>110</td>
<td>260</td>
<td>$5,532.73</td>
<td>50,000.00</td>
<td>10,000.00</td>
<td>4,878.74</td>
</tr>
<tr>
<td>Russian</td>
<td>65</td>
<td>15</td>
<td>48</td>
<td>300</td>
<td>$1,011.46</td>
<td>16,000.00</td>
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</tr>
<tr>
<td>South</td>
<td>34</td>
<td>4</td>
<td>50</td>
<td></td>
<td>$1,233.13</td>
<td>2,000.00</td>
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</tr>
<tr>
<td>University</td>
<td>534</td>
<td>74</td>
<td>213</td>
<td>600</td>
<td>$14,416.00</td>
<td>240,000.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>West Pullman</td>
<td>200</td>
<td>25</td>
<td>200</td>
<td>150</td>
<td>$4,000.00</td>
<td>8,000.00</td>
<td></td>
<td></td>
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<tr>
<td><strong>TOTALS</strong></td>
<td>6,751</td>
<td>1,359</td>
<td>5,181</td>
<td>7,510</td>
<td>$125,224.42</td>
<td>$31,117,500.00</td>
<td>$138,486.00</td>
<td>$109,878.74</td>
</tr>
</tbody>
</table>

* Building recently sold to Armour Avenue Church.
† Disciples.
* Estimated.
money actually put into missionary work in Chicago in 1925 by all of the agencies, local, state and national, was $23,090.17 for maintaining the preaching of the gospel. On June 30, 1925, outstanding loans from the church erection fund for buildings and improvements amounted to $33,594.28.

The Rise and Program of Brotherhood House

The largest single piece of missionary work conducted in the city of Chicago by the United Christian Missionary Society is the Brotherhood House, a mission primarily for the Russian people of the city.

From the best obtainable information as to the elements that compose the Russian population of Chicago, it appears that the field of hopeful operation is limited to about 15,000 "Real Russians." The Russian people do not colonize to the extent that other nationalities do. While they are widely scattered throughout the city, there are four very well-defined groups, each of considerable size. The location of these groups is quite well indicated by the location of Russian schools. One of the larger groups of Russians is located in the vicinity of the Brotherhood House, 1080 West Fourteenth Street, the landing place and once the stronghold of the Russian population of the city. The largest of the Russian schools for children is held in Brotherhood House.

A very large per cent of the Russians came to this country from the villages of West Russia. A little more than 50 years ago their fathers were serfs. They have, therefore, been largely denied the benefits and blessings of education.

It is estimated that 69 per cent of them can neither read nor write in their own language. Consequently, a large per cent of them are employed as common laborers, making from $25.00 to $30.00 per week. Their average culture and their average economic condition are changing for the better because of the increasing number of the intelligentsia coming to this country and locating in Chicago.

About 70 per cent of the men in these Russian groups are non-family men. They came to this country before the war either as political refugees or in quest of employment. Many of them left their families behind, fully expecting to return. The war came on and they have not been able to return to their families nor have they been able to bring them to this country.

Most Russians are deeply interested in the educational welfare of their children. While they have no parochial schools in the commonly accepted sense of the word, the Orthodox congregations all maintain afternoon schools for the purpose of training the children in religion, and for teaching the Russian language and music. The Soviet groups maintain schools for the same purpose, except that they substitute the teaching of their political doctrines and creeds for the teachings and doctrines of the church.

A comparatively small per cent of the Russian men have become American citizens and from present indications, to put it mildly, they are indifferent to citizenship. Several things have conspired to create this indifference. First, they came to this country just prior to the war. Because of the war they were not
able to return to their families or to bring their families to this country. With the war came suspicion and often drastic treatment from the government, to be followed by the enactment of a stringent law greatly restricting immigration. In consequence of these conditions, they have suffered hardships and many of them think they have suffered unjustly.

Three features in the religious life of the Russian people make the problem of a religious approach to them difficult of solution. The Synagogue and the Orthodox and Roman Catholic churches hold large numbers of them under almost absolute control.

Many of the Russians have turned in disgust from Christianity as they have known it and are looking and hoping for salvation through some one of the many modern political and socialistic movements. Since their state and the church were practically one, when they abandoned their old form of government for the new many of them abandoned the church. A great majority of them are theoretically communists and are connected with some organization, the purpose of which is to promote some one of the many shades of that belief. Interest in their communistic theories has been greatly quickened by events in Russia the last few years, and their devotion to these theories often amounts to a religious passion.

On account of their religious background, the reform groups among the Russian Christians—the Baptists and Evangelicals, find it very difficult to reconcile themselves to many of the social activities of our modern American church life. We do things in our places of worship and in the name of the church which to them are offensive and that almost amount to sacrilege.

The Brotherhood House is located at 1080 West Fourteenth Street, in the heart of what is known as the old West Side. The principal of one of the public schools in this area said, "Unfortunately, this part of the city escaped the great fire and consequently the buildings in this section are the oldest and poorest in the city." The houses are old brick and frame structures, most of them in a poor state of repair, and almost entirely lacking in modern conveniences.

This section of the city, because of its age and the poor quality of its houses and consequent low rents, has been for years the first camping-ground for the poorest of the city's latest arrivals of several races and nationalities in turn. The surveyor found it very difficult to obtain exact information concerning the number of the population; however, evidence is not lacking showing conclusively that the whole area is densely populated with many families living in one house, and with many houses filled with non-family men as boarders.

The constant recruiting of the population of this area from the poorest and newest importations into Chicago, coupled with the low economic and educational ability of the average resident, makes the problem of poverty, health and morals always acute. Here the forces that build and the forces that destroy are always in constant conflict. Hull House is located within the limits of this general area.

The population of this community is constantly changing. First came
the Irish, then the Jews, to be followed by the Russians, who are now giving place to the Negroes. The poor housing and consequent cheap rent that attracts the new settler in his poverty, serves to send him and his family into a better residential community as soon as his financial ability will permit.

The Negroes are rapidly taking possession of the community. The Garfield School, located about six blocks from the Brotherhood House reports that six years ago a survey showed only two Negroes in that whole section. Now the school has more than 300 Negro children out of an enrollment of 1,002. Principal Livingston of the Smythe School, about two blocks from Brotherhood House, reports that three years ago there were but 40 Negro children in her school. Now out of an enrollment of 1,170, 53 per cent are Negroes. The presence of the Negroes in the community is noticeable in the life of Brotherhood House. The Negroes have increased in number in attendance in the Bible school and the white children have decreased. Three things conspire to draw the Negro into the community. The presence of a market for cheap food; transportation to the stock yards, where many of them work, for one fare without change of cars; and the lowest rents in the city. According to the testimony of Marjorie Kemp, a Negro teacher in the Garfield School, the Negroes who are coming in are "fresh from southern plantations and know little of urban life. They have great need."

The population in this area is on the decline. Enrollment in the Smythe School has decreased 100 since February, 1925. Because of the decline in school population in the Garfield School district, five rooms in that building were closed in 1925 with the prospect of closing two more rooms in 1926.

This decline in population is due to the relocation of Chicago's produce market in the very heart of this area. The produce industry, the second largest in the city, now centering in the vicinity of Water Street, is all to be located within a block of the Brotherhood House. The whole community is undergoing a complete transformation. No one is volunteering a guess as to the extent of these changes. In consequence, the population in the area is decreasing.

The first and most important work conducted by the Brotherhood House is in the interest of the children of the area. Since Russian children are not numerous, because the majority of the Russians are non-family men, the program for children must be made to serve the many nationalities which are represented in the community.

A Bible school is maintained with an enrollment of 30 and an average attendance of 18. There were no adults except the teachers, indeed, there were very few children above the junior age. Because of the coming in of Negro children, many of the white children dropped out.

A daily vacation Bible school is maintained each summer with an enrollment of 114 and with an average attendance of 74. The cost of maintaining the school is $150.00. The children in attendance pay for the materials used. The churches of Chicago provide for the extra expense. In the four years that the daily vacation Bible school has
been in operation, 200 different children have been in attendance.

Ten clubs are maintained for the physical and mental culture of boys. The total number in attendance in 1925 was 133. The Brotherhood House follows the plan of dealing with the natural gang. The program consists of athletics, self-conducted business meetings, parties, hikes and banquets at the end of the season for all boys' clubs. No teaching is done—a recreational program is followed. The clubs provide an opportunity for leaders to help boys in individual affairs and to visit them in their homes. The clubs have been under the immediate direction of a local leader. A general leader is a student in the Y. M. C. A. college. Nine clubs are maintained for girls similar to those for boys except that they have sewing, dramatics and handwork. Very little cooking is done because it is too expensive. A staff member is general head of all girls' club work and has immediate supervision of all volunteer workers. The enrollment in 1925 was 71.

A Russian school, self-maintaining, occupies a room in the Brotherhood House, and pays rent to cover cost of heat, light and janitor service. This school is open for children from 7 to 15 years of age. The enrollment averages about 100. The relationship of this school to the Brotherhood House is that of a tenant. The primary purpose of the school is to teach the Russian language, keep the children off the streets, and teach folk-dancing and singing. It meets in the afternoon from 5 to 7 o'clock.

The Brotherhood House furnishes rooming accommodations for 19 men—11 in single rooms and 8 in double rooms. For these rooms a charge of $8.00 per person per month is made for double rooms and $10.00 per person per month for single rooms, payment in advance. This service includes light, heat, bed linen, kitchen privileges, and use of general bath and lobby.

This service is available to anyone who conducts himself properly and pays his bills. Naturally all who take advantage of this service are Russians. The purpose of this feature of the work is to furnish a group as a nucleus around which to gather other Russian men, thereby affording opportunity for contact with them, and to provide for single men a home under good conditions and within their means.

The following clubs meet in the Brotherhood House:

The "Russian Women's Mutual Aid Society," an organization for the most part for mothers. The enrollment for the year 1925 was 36. The purpose of the organization is educational and mutual aid.

The "Get Together Mothers' Club" is a Negro organization with an enrollment of 17. Its purpose is educational.

The "Progressive Club" is a Russian men's club with an average attendance of 9, an enrollment of 15. This is a group of Tolstoy men, anarchists in that sense. They aid Russian political prisoners of the Bolshevists.

The Saturday Afternoon Forum is an organization for free discussion on any subject. Its activities are under the direction of the Brotherhood House. Absolute freedom in discussion is permitted. It has no regular members. Notable speakers visiting the city are se-
cured. The club has a reputation for open-mindedness.

All clubs with memberships of 25 or more pay a flat rate of $25.00 per year as house dues.

Two evening schools are conducted, one in Russian for the illiterate and the other in English. The summary of effective contacts formed in 1925 shows 977 different individuals.

Investment, Maintenance and Needs

The property now occupied by the Brotherhood House at 1080 and 1082 West Fourteenth Street, was purchased in two installments by the Church Extension Board of the American Christian Missionary Society. The property consists of a lot 48 x 124½ with a three-story, double brick building. The purchase price was $20,000.00 and $33,204.70 has been expended in alterations and improvements, making a total property outlay of $53,204.70. The Church Extension Board expended $1,739.45 for taxes and insurance, making a total outlay of $54,944.15. To this amount should be added approximately $1,000.00 which the Chicago churches have raised for furnishings. The building is substantial but only fairly well adapted to the service which it is designed to render. Its general appearance, however, indicates a lack of sufficient provision for upkeep and care.

The following financial statement shows the property value and the total cost of maintenance of the Brotherhood House, including both the appropriation made by the United Society and all local receipts as revealed by the auditor's report for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th>Valuation</th>
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<td>$10,000.00</td>
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<tr>
<td>Building</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
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<td>Total Valuation</td>
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<table>
<thead>
<tr>
<th>Receipts</th>
<th>Amount</th>
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<tr>
<td>Rents, Dues, Donations, etc.</td>
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<tr>
<th>Disbursements</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$7,949.00</td>
</tr>
<tr>
<td>Other Items</td>
<td>$2,767.78</td>
</tr>
<tr>
<td>Cash Balance June 30, 1926</td>
<td>$10,716.78</td>
</tr>
</tbody>
</table>

The purpose of the mission of the Brotherhood House as understood by its superintendent is set forth in the following statement:

"We are trying to live as a group of Christian friends and neighbors in our community. We believe that love does not draw circles to shut men out, but that it extends its bounds to draw men in. We cordially welcome any serious, earnest group, seeking truth and fellowship in life, to come in and share our house with us for their meetings. We give any man who feels that he has a grievance against society or the church, a chance to air that grievance fully and freely in the presence of others with the privilege of reply, believing that to forbid free speech is to create fanaticism and to encourage free speech, under right conditions, is to cure it.

"We welcome others of like mind with us to share in residence and service with us. We demand only that they shall love people and be interested in them, and that they
shall, in the name of Christian brotherhood, join with us in our effort to bring the spirit of Christ into the community.

"We are not trying to do the conventional thing. We are simply trying to meet conditions as we find them, in the best way we can devise. We are trying to be all things to all men, always Christianly, with the hope that we may win some. We are trying to make a Christian home the heart of our enterprise."

Observations

1. The Brotherhood House is located in a great city of nearly, if not quite, 3,000,000 population. The problem of Christianizing this vast army of people is made exceedingly difficult because of two factors: (1) The great variety as well as the great number of people representing almost every nation under the sun. Of the total population of approximately 3,000,000, only 800,000 are white Americans of American parents; 110,000 are Negroes, and the rest are foreign-born or of foreign-born parentage. Here the nations of the world have assembled. (2) The fluid nature of the population of Chicago is, in the language of Graham Taylor, "the despair of the churches." While the people of every great city are constantly on the move, the population of Chicago is especially active because of the rapidity of its growth.

2. We are comparatively weak in the city of Chicago. The total membership of all of our churches, including black, white and foreign, is 6,751; the total Bible school enrollment is 5,161; and the total number of churches or congregations is 25. Two of these churches are Negro, one a Russian mission, one a federated church, with comparatively few Disciples, and one church ready to disband, leaving but 18 representative white, American, organized groups. The total amount of missionary money available per year, on the average, from all sources, local, state and national, judging by the amount expended for strictly missionary purposes, is less than $25,000.

3. The Brotherhood House is not a mission in the common understanding of the word. It is a social settlement, a social approach to the community with a Christian motive. As a social settlement, it is doing a creditable work in community betterment. It made 977 contacts in 1925-26. It enjoys the approval and confidence of the neighborhood public school principals and teachers. It is warmly commended by those who are experienced in similar work.

4. The work that it does is of such character in its very nature as to make an appraisal of its value almost impossible. It will add but little basic strength to the church and the brotherhood for years to come, if ever. To make effective the kind of work that is being done by the Brotherhood House requires patience, sacrificial toil and a liberal use of money.

5. Our strength, as a people, in Chicago and our missionary resources generally are extremely limited.

On account of the relocation of the Chicago Produce Market within a block of the Brotherhood House, the whole community is undergoing a marked change resulting in a sharp decrease in population. Many of the Russians and others of the white race are moving out of
the Brotherhood House neighborhood and Negroes are moving in. It is very evident from the present trend of events that the program of Brotherhood House will have to be greatly modified, if not abandoned in the near future.

These facts seem to warrant, if not demand:

(1) The suspension, if not the discontinuance of the work of the Brotherhood House;
(2) That we center all of our missionary efforts in behalf of the Russian people in Chicago with the Russian Christian Church;
(3) That our missionary work in Chicago be programized primarily with a view to strengthening our base in that great city.

Note: At a conference of men and women, representative of nearly all of the Christian churches in Chicago, held January 5, 1926, in the La Salle Hotel, Chicago, to which the report of the facts and findings of the survey of the Brotherhood House were submitted for correction, the following statement was recorded as the unanimous opinion of those present:

That the work of the Brotherhood House should be abandoned.
That an effort should be made to increase the service and enlarge the influence of the Russian Christian Church.
That we seek to strengthen and develop churches already favorably located, with a view to strengthening our base, and that we undertake to enter new and strategic fields.

Immediately following this conference, the survey report on the metropolitan area of Chicago, including the Russian Christian Church, and the results of the Chicago conference were reported to the survey committee. On April 7, 1926, the executive committee of the United Christian Missionary Society voted to close the Brotherhood House, and on July 31, 1926, it was actually closed. An additional worker was added to the staff of the Russian Christian Church with a view to special service for young people. (See survey of Russian Church.)

**European-American Summary**

Table No. 3 shows a summary of the service, maintenance cost and property valuation in European-American service.

Table No. 4 shows a summary of maintenance and property needs of the European-American service.

**European-American Group Observations**

1. As a result of our present stringent immigration laws the percentage of foreign-born among the foreign-speaking population of the country is rapidly declining, with marked effect in the larger cities, while the percentage of native-born is increasing.

2. The native-born among the foreign-speaking people, educated as they are in the public schools, are developing a self-consciousness and a civic consciousness and are consequently demanding and securing a larger civic and public consideration in behalf of their efforts to better their own living conditions.

3. There is an active and growing social conscience and consequent interest in human welfare,
### Table No. 3.

<table>
<thead>
<tr>
<th>PHASE OF WORK</th>
<th>Service</th>
<th>Cost of Operation 1925-28</th>
<th>Investment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Land</td>
<td>Buildings</td>
</tr>
<tr>
<td>Brotherhood House</td>
<td>977</td>
<td>$10,000.00</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Coke Regions</td>
<td>1000</td>
<td>$8,500.00</td>
<td>$21,500.00</td>
</tr>
<tr>
<td>Disciples Community House</td>
<td>941</td>
<td>$17,940.33</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Russian Church, Chicago</td>
<td>100</td>
<td>$3,300.00</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Cleveland—Broadway Church</td>
<td>304</td>
<td>$1,620.00</td>
<td>$8,000.00</td>
</tr>
<tr>
<td>Slovak Church</td>
<td>94</td>
<td>$1,995.85</td>
<td>$800.00</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>3,418</strong></td>
<td><strong>$42,073.58</strong></td>
<td><strong>$74,000.00</strong></td>
</tr>
</tbody>
</table>

* Effective contacts.  
# Estimated—1923-24.  
& Owned locally.

### Table No. 4.

<table>
<thead>
<tr>
<th>PHASE OF WORK</th>
<th>Maintenance Needs—U. C. M. S. Budget</th>
<th>Property Needs Future Additional</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present 1927-28</td>
<td>Additional Needed</td>
</tr>
<tr>
<td></td>
<td>Immediate</td>
<td>Future</td>
</tr>
<tr>
<td>Chicago—Jackson Boulevard Church</td>
<td>$1,200.00</td>
<td>$600.00</td>
</tr>
<tr>
<td>Cleveland—Broadway Church</td>
<td>1,042.00</td>
<td>$800.00</td>
</tr>
<tr>
<td>Coke Regions</td>
<td>3,700.00</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Disciples Community House</td>
<td>12,000.00</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Slovak Church</td>
<td>4,300.00</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Wilkes-Barre</td>
<td>900.00</td>
<td>$900.00</td>
</tr>
<tr>
<td>General Worker</td>
<td>3,000.00</td>
<td>$3,000.00</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$28,149.00</strong></td>
<td>$42,346.00</td>
</tr>
</tbody>
</table>

especially in behalf of those who live in the crowded tenement districts of our large cities, an interest that is expressing itself in better sanitation, better housing, the prevention and cure of disease, the relief from non-employment and poverty and a wide range of social and educational services all provided through some of the many civic or public service agencies.

4. Future work among the foreign-speaking people in the country will in effect not be done in behalf of foreign-speaking people, for in a few years they will have largely disappeared, but in behalf of their descendants—all American-born, all educated in public schools, all speaking English and all more or less integrated into American interests and life.

5. Some of the most satisfactory and lasting results obtained among the foreign-speaking people have come from work done in connection with and as a part of the life and work of some local church,

6. In the cities in which we are maintaining Christian social service centers—New York and Chicago—a number of our churches, surrounded as they are by foreign-speaking people, furnish inviting opportunities to make a very satisfactory contribution toward the Christianization of the stranger in our midst.

7. It requires a large amount of money to equip satisfactorily and maintain effectively a Christian social service center.

8. Our funds are limited and our cause weak in the two great cities, New York and Chicago, in which we are engaged in social service work.

The facts seem to call for:

(1) The discontinuance of the Community House work in New York City and the Brotherhood House work in Chicago;

(2) Consideration of the feasibility and possibility, as a general policy, of a program of service in behalf of the foreign-speaking peo-
ple, conducted under competent leadership, in connection with local churches surrounded with foreign-speaking people—churches that might be led to undertake and carry on such a work if aided and guided by an understanding and sympathetic leadership;

(3) The programizing of our missionary work in these two metropolitan areas with the very definite purpose of strengthening our base of missionary operation by conserving and bringing to self-support the mission churches and by seeking to establish new churches in strategic communities into which our members are removing.

**Disciples Community House in 1928**

At the meeting of the executive committee of the United Christian Missionary Society held June 14, 1927, the home missions department and the promotional division of the United Society were instructed to make an effort "to finance the Disciples Community House from other than Disciple sources in New York City, upon some policy of local administration that, while safeguarding our interests, would make a basis of appeal for needed funds; and that unless such plans, with hope of success, can be inaugurated by November 1, 1927, the former recommendation of the home missions department to close the Community House be made effective."

A conference was held between representatives of the United Society and a group of interested leaders in New York on July 8, 1927, and several propositions relative to the future of the Disciples Community House were considered.

At the executive committee meeting held July 19, 1927, the following proposition concerning the Disciples Community House was approved:

The United Christian Missionary Society will provide $100,000.00 from its Jubilee building fund and the proceeds of the present property at 147 Second Avenue, estimated at $50,000.00, making a total of $150,000.00 for a new property, provided the metropolitan committee will secure the same amount from other than Disciple sources.

This property title to be vested in the American Christian Missionary Society of New York with guaranty of equity for investments of other parties.

The United Christian Missionary Society will provide a budget of $10,000.00 for the maintenance of this work annually for five years, provided the metropolitan committee will raise the same amount over a period of five years from local sources (chiefly non-Disciple).

This proposition is made with the understanding that a local board of administration will be created upon which the United Christian Missionary Society will have administrative control.

As a result of several local conferences held in New York under the auspices of the metropolitan committee, it was agreed that the above proposal of the United Society be approved.

At another joint conference held on September 30, 1927, it was agreed "that steps should be immediately taken to form a Disciples Community House Committee of New York City, composed of approximately twenty-five members who might undertake a campaign for the purpose of securing the additional funds for equipment and maintenance of this work."

This campaign was set up and has been in progress for some time. The decision concerning the future of the Disciples Community House is held in reserve pending the outcome of this local campaign.
CHAPTER VI

ORIENTAL AMERICANS

A study of the Japanese people in the country preliminary to the survey of the four pieces of missionary work being conducted among them by the United Christian Missionary Society reveals the fact that they are settling in very distinct and definite groups. While the individual members of each of these groups have all that is common in Japanese life and character, the groups differ so widely in number and in environment that in order to obtain the best practical results, it was necessary to study each of these groups as a complete and definite unit.

According to the government census reports, there were 72,157 Japanese living in the United States in 1910 and 111,010 in 1920. However, since the enactment of state and federal laws limiting and restricting their movements and activities, their number has steadily and at times rapidly declined.

The consensus of opinion among those who are informed is that this decline has reached its lowest level. While the number of Japanese in the country has fallen off, the number in the cities has held its own, if indeed, it has not increased. The adverse land laws in some sections have forced the rural Japanese into the cities. There are practically no new arrivals from Japan.

Approximately seventy-five per cent of the Japanese in the country have finished the grammar school, some of them the high school, and a few of them are college graduates. The men understand and speak English well enough to serve all the ordinary purposes of life. The women are not so fortunate in their use of English. However, the women are comparatively better educated than the men. The Japanese people are interested in the education of their children in the public schools. And the children are responding to the Americanizing influences of their surroundings to such an extent that an easy, natural intercourse with their parents in the Japanese language is almost impossible. Consequently parents are losing contact with their children. Many want to keep their children under the influence of the old traditions and to this end they maintain Japanese schools for the teaching of the Japanese language. However, after the children have reached high school age, they are kept so busy with their work in the public school that they have little time or strength left for the Japanese language-school study.

Many of the Japanese have no interest whatever in religion. A few remain loyal to the old Buddhist faith, the faith of a large per cent of those who have come to the United States. While these four missions among the Japanese people differ from each other in their methods of work, the object of those who are responsible for their direction and the brotherhood that maintains them is the same, namely to bring these Japanese to a knowledge of and to
faith in Christ. A part of the process pursued has been, and is; (1) the teaching of English, thereby supplying their first and greatest need as strangers in a strange land; and (2) assisting them in adapting themselves to the new conditions under which they were living. By this means, contacts are formed, affections are won, and consequently they more readily accept the gospel message. The value of this method is revealed by the answer of a member of one of the Japanese churches to the question, “What are you trying to do in this church?” when he said, “We are trying to make true Disciples of Christ.”

THE COLORADO MISSION

The Colorado mission was undertaken in the winter of 1924 in behalf of a colony of 473 Japanese people scattered up and down the Arkansas River valley from Fort Lyon on the east to Fowler on the west, a distance of about 50 miles. They are located in four principal groups, each group centering around a town in which there is a Christian church. The following table shows the location and number of each of these groups:

<table>
<thead>
<tr>
<th>Town</th>
<th>Number of Families</th>
<th>Number of Children</th>
<th>Number of Single Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ordway</td>
<td>17</td>
<td>35</td>
<td>3</td>
</tr>
<tr>
<td>Rocky Ford</td>
<td>35</td>
<td>106</td>
<td>5</td>
</tr>
<tr>
<td>Swink</td>
<td>23</td>
<td>51</td>
<td>4</td>
</tr>
<tr>
<td>Las Animas</td>
<td>28</td>
<td>63</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>103</td>
<td>255</td>
<td>12</td>
</tr>
</tbody>
</table>

Very few of the Japanese in this area have been less than seven years in the country. They came first as young men; very few of them are over 35 years of age. After establishing themselves, they either went back or sent back for their wives. They are nearly all family men. There are but 12 unmarried men in the colony. Their children were all born in this country and are all entered in the public schools as rapidly as age permits.

Their economic condition compares very favorably with that of their average American neighbor, with the exception of land owning. They are nearly all agriculturalists. They are engaged chiefly in growing sugar beets, seeds and cantaloupes. Almost without exception they work for themselves. They are land renters. Their homes compare very favorably with other homes in the community. Their stock, farm tools and implements are of the best and their methods are modern. Some of them have amassed considerable wealth. The “Cantaloupe King” of the valley is a Japanese. In addition to the favorable economic condition that has attracted them to this section of the country, is the friendly attitude of the community. There is little race prejudice.

Interest in bringing the Japanese in the vicinity of Rocky Ford, Colorado, to a knowledge of Christ was at first individual on the part of the pastor of the church at Rocky Ford and a few others. The first action looking toward a cooperative effort was taken at a “picnic meeting” of several of the churches in the Arkansas River valley, held in the summer of 1923. The first intention was to make this effort in behalf of the Japanese a local enterprise with the churches at Rocky Ford, La Junta, Swink, Ordway and Las Animas in the cooperation. A returned missionary from Japan, Miss Clara Crosno, was called and undertook the work in the winter of 1924, without plans for
financing or directing the effort. When the state convention met in June following, it voted to accept this work among the Japanese and to "begin the work at once." However, since the treasury of the state missionary society was empty with obligations already undertaken that exhausted all of its resources, the Japanese mission was left to finance itself. The first year was a hard one in work and in finances. The Japa-

local American churches for service among the groups located in their respective communities. An effort is being made to have the Japanese attend the American churches and Bible schools. One church has 29 Japanese babies on its cradle roll, and another has 13 Japanese children in its Bible school. One afternoon meeting a month in each of four centers is held in the Japanese language. The average attendance at these

nese relieved the strain by presenting the mission with a Ford car as a Christmas gift, for the use of the missionary. This mission became a regular feature of the state work in 1925, and in 1926, when the state society of Colorado entered into a contractual relationship with the United Christian Missionary Society, it became identified with the United Society's work.

The plan of work is to use the buildings and members of each of the meetings for 1926 was 45, representing 15 families. Classes in sewing, cooking and English are conducted for the mothers.

The total cost of the mission is about $1,800.00 per year, $1,200.00 appropriated by the United Society for the support of the missionary, and the rest raised locally for the upkeep of the car and incidental expenses. The mission does not contemplate the purchase of any property, nor is it planning for the organization
of any Japanese churches. Its policy is to use the local American church properties and members in its service and to have the Japanese embracing Christ take membership in the American churches.

Here are 473 Japanese in four groups permanently settled in the country. They are without Christ. No one else is at work among them. It has been left to us to teach them the way of life. They are easily reached. They are responsive. We have good churches in the communities where these groups center. The buildings can be used and the members of these churches are willing to be used to help lead their Japanese neighbors into the truth. All they need is a leader. The Lord has placed these needy children of his at our door. We dare not deny them the bread of life. The only need of the Colorado Japanese mission is the continuance of the appropriation of $1,200.00 per year which it is now receiving.

Observations

The fact that the Colorado Japanese mission came into existence in answer to the urgent desire of a number of churches, the fact that these churches will probably help to finance the mission under guidance, the fact that the mission is inexpensive and the Japanese are appreciative and responsive, and the fact that it is advisable to keep our work for oriental people united, would seem to warrant the United Christian Missionary Society in the direction and support of the mission, encouraging the local churches in the Arkansas River valley and the Japanese people to share in its support.

JAPANESE CHRISTIAN CHURCH, SAN BERNARDINO

The San Bernardino Japanese church is located in San Bernardino, California, a city of about 30,000 population. It is the county seat of San Bernardino County, California, and it is located at the foot of the San Bernardino Mountains, 70 miles from Los Angeles. It is a division point of the Santa Fe Railroad and a center of a fine fruit-growing area of considerable size. It has had quite a steady and substantial growth. The population is made up largely of working people. There are four Christian churches in the county—a small one at Needles, one at Rialto with 125 members, one at Redlands with 447 members and the one at San Bernardino with 516 members.

There are about 300 Japanese within a radius of 22 miles of San Bernadino. They are scattered in groups—10 at Rialto, 30 at Colton, 40 at Redlands, 50 at Uplands and 160 at San Bernardino. These groups, tied together around San Bernardino as they are by easy transportation, constitute a natural field for missionary activity. These Japanese are settled and permanent in their residence. They have been in the country a number of years. About one-fourth of their number, or about 75, are married men; 50 per cent of them are women and children. A large number of them are farmers. They are renters, since only those of American birth can own land.

The mission to the Japanese in San Bernardino was opened in 1913, under the leadership of P. Murakami. He encouraged the American church
of San Bernardino to open a night school among his people for the purpose of teaching them English. The mission was designed to serve not only the Japanese in San Bernardino, but in the neighboring towns as well.

The Japanese Christian Church is an organized, autonomous body. It has 20 active members, two of them living at Colton. Two Japanese are members of the American Christian Church in San Bernardino. The

tendent of oriental work of the United Society on the Pacific Coast, and the preaching of the general evangelist of the United Society among the Japanese people in California. It has also had some valuable volunteer assistance from members of the American church in the city as teachers. The women of the church are teaching Japanese classes in sewing, English and the Bible.

This church recently purchased a

church has a Bible school of 30. Volunteer automobile service is maintained to bring the children to the Bible school. It has had an average of 3 additions per year to its membership for the last 5 years, without regular salaried service for any great length of time. A ministerial student of California Christian College rendered very acceptable service, but was compelled to give up the work on account of illness in his family. It has had the benefit lately of the advice and counsel of the superin-

property consisting of a good lot with a dwelling house which, remodeled, will serve both as a church and a parsonage. The purchase price was $3,000.00.

The following financial statement shows the valuation of property and the total cost of maintenance of this mission for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th>Valuation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lot</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Residence</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Equipment</td>
<td>100.00</td>
</tr>
<tr>
<td><strong>Total Valuation</strong></td>
<td><strong>$3,100.00</strong></td>
</tr>
</tbody>
</table>
The results do not bulk large in any attempt to tabulate them. The number baptized since the mission was opened up to March, 1925, is 30. One noticeable result, according to the people of the community, is a marked decline in gambling and a general toning up in habits and morals of the people.

No other Christian work is being conducted among the groups of Japanese in San Bernardino County. Others have shown an interest, but have refrained from entering the field because the Disciples of Christ are already on the ground and at work.

The newly acquired property is well located and suitable for the church's needs. It will require about $1,500.00 to remodel the residence so as to make it serve satisfactorily the needs of the Bible school, which is the important phase of the Church's work and, perhaps, as a residence for the pastor. The church will need an appropriation of about $3,300.00 per year to assist it in sustaining a pastor and in covering the other necessary operating expenses.

The budget for the maintenance of this work for the fiscal year 1927-28 is $3,000.00, the immediate additional amount of maintenance needed is
$300.00, making the total needed annually $3,300.00. The present amount of property investment is $3,100.00 and the immediate additional property investment needed is $1,500.00 which will realize the final aims.

Observations

The following facts:
1. That the number of Japanese in this area is small, 300, and scattered, though accessible;
2. That the number of foreign-born Japanese is declining and the number of American-born is increasing, making the problem of this mission one of the young native-born Japanese;
3. That the American Christian church is warmly sympathetic with the Japanese church;

Make it advisable, if possible, to seek to bring all of the groups of Japanese of San Bernardino County into cooperation and make provision for supplying them with a preacher, either a man to live among them, or some member of the staff of the Los Angeles Church and Christian Institute, making it an out-station, and to instruct and encourage them by the close supervision of the superintendent of Japanese work.

Japanese Christian Church, Berkeley

Berkeley, the home of this mission, lies directly opposite the Golden Gate on the east side of San Francisco Bay. Its population has grown from 5,000 to 75,000 in thirty-eight years. It is the home of the University of California.

The Japanese population of Berkeley, exclusive of students, including Richmond, Albany and Cerrito, is 1,480. Of this number, 610 men, 340 women and 230 children live in Berkeley proper and 300 live in the suburban communities. The total number of Japanese in the Bay district is 28,000. The age distribution of the Japanese residents of Berkeley as revealed by the latest obtainable figures is as follows:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men over 16</td>
<td>497</td>
</tr>
<tr>
<td>Boys under 16</td>
<td>136</td>
</tr>
<tr>
<td>Women over 16</td>
<td>234</td>
</tr>
<tr>
<td>Girls under 16</td>
<td>114</td>
</tr>
<tr>
<td>Total</td>
<td>981</td>
</tr>
</tbody>
</table>

The population in this community is quite stable, about 20 per cent having lived in the community over 20 years and 35 per cent over 15 years. The city of Berkeley is not so much a city of commercial and industrial activity as a residence community of well-to-do people and a center of educational life on the Pacific Coast. Because of race feeling, the Japanese people are not free to take the fullest advantage of the opportunities that offer for economic improvement. At the time of the recent war, their opportunities for economic betterment in San Francisco and the Bay district were greatly improved, but later these favorable conditions changed and many of the Japanese moved to the southern part of the state. The Japanese population of Berkeley consists of three groups: (1) well-to-do business men and a few professional men, (2) day laborers, and (3) students. These groups do not have much social intercourse with each other. The life interests of the groups are different.

A majority of the Japanese in the Berkeley area are day laborers. Day
laborers receive $4.00 per day, gardeners $5.00 and domestic servants a little less. A number are employed as factory workers. They are barred from labor unions; hence must find employment in non-union industries. A few are in business in San Francisco, two are dentists, one is a doctor, one is teaching in the department of oriental history and language in the University of California.

Some idea of the living cost of an average Japanese family may be obtained from the following example. The man in question has lived in Berkeley 18 years. He has a family of four children, is a Christian and ambitious to educate his children. His oldest daughter is American-born and is a student in the University of California. Here is the family budget:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>House Rent</td>
<td>$25.00</td>
</tr>
<tr>
<td>Food</td>
<td>$20.00</td>
</tr>
<tr>
<td>Clothing</td>
<td>$15.00</td>
</tr>
<tr>
<td>Electric Light, Heat, etc.</td>
<td>$10.00</td>
</tr>
<tr>
<td>School Supplies</td>
<td>$5.00</td>
</tr>
<tr>
<td>Church Offering</td>
<td>$5.00</td>
</tr>
<tr>
<td>Newspapers, Magazines</td>
<td>$2.00</td>
</tr>
<tr>
<td>Dues in Japanese Association</td>
<td>$3.00</td>
</tr>
<tr>
<td>Fees for Children in Language School</td>
<td>$5.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$20.00</td>
</tr>
</tbody>
</table>

Total per month: $150.00

There are 135 Japanese homes in the area and about 105 of them are located in Berkeley proper. Thirteen of these homes are owned by Japanese. Forty-five per cent of the Japanese live in one-family houses. The housing problem is one of difficult solution because of the prejudice against the Japanese. The law does not allow a foreign-born Japanese to own property but they are permitted to lease property. Many of the houses occupied by the Japanese are entirely void of modern conveniences.
The Japanese in Berkeley have but little social intercourse with the Americans. They have several organizations among themselves as mediums through which to provide for their social needs. The Japanese Association is a racial organization and is designed for general service and general benefit to the Japanese people residing in Berkeley. It has a membership of 300. The Kyo-Yu-Kai is an association of day laborers formed for mutual improvement. Its programs consist chiefly of lectures. The Japanese Student Club, for men only, consists exclusively of students in the University of California. It recently erected a new building that cost about $35,000.00. The objects are three: (1) to unite all Japanese, especially Christian students and to cultivate an organized effort; (2) to promote the growth of Christian character and fellowship among the members and to spread the Christian way of living among Japanese students in America; (3) to stimulate capacity for service for the general welfare of Japanese students in America. There are 84 members of this organization in the University of California in Berkeley.

The Japanese maintain a language school for the purpose of teaching their children the Japanese language. It meets after public school hours and is in charge of Christian teachers.

At the time the survey was made, the number of Japanese students enrolled in the state university was 91. Fifty per cent of these students are American-born. The American-born students average 5 years younger than the Japanese-born students. The contact between the two groups is not very close. This divergence is due: (1) to the fact that the Japanese-born students use the Japanese language in their conversation while the American-born students use the English language; (2) the Japanese-born students are older than the American-born students and consequently their ideas are quite different; and (3) the American-born students assimilate American ideas more readily than the Japanese-born.

About 5 per cent of the Japanese are Christians. The rest are Shintoists, Confucianists and Buddhists. There are four churches among them, Methodist Episcopal, Free Methodist, Christian, all supported by mission boards—and the Hei Shinto (Laymen). These churches have a total membership of 106 and a Bible school enrollment of 110.

A Buddhist temple is located next door to the Methodist Episcopal Church. It belongs to the Shin sect and is supported by members and by Buddhists in Japan. It has a natural attraction for the Japanese far away from their native land. The Buddhist temple is well supported by the people of the community and has property valued at $7,000.00. It has a membership of 70, with 45 in the Sunday school and a priest giving all of his time.

The Berkeley Japanese Christian Church had its beginning among the Japanese students of the University of California in 1904. It was organized as a community church in 1914 and functioned successfully for a time without any communion affiliations. In 1919, under the leadership of the superintendent of oriental missions on the Pacific Coast of the Christian Woman’s Board of Missions, it was organized as a Christian Church with a membership of 15.

The church has a membership of 22. The average attendance at morn-
ing services is almost 100 per cent and the average attendance at prayer meeting is 8. There were two baptisms during the year 1926. The ladies’ organization meets once a month and reports an average attendance of 12. The average offering per month during the year was $47.35. Besides the regular services, the church holds many community meetings with a view of developing the community spirit and unifying the Christian forces of the community. Community lectures, community evangelistic meetings, parents’ meetings and educational meetings are sponsored by the church. The special meetings are held in the auditorium of the University Christian Church.

The Bible school has a regular attendance of 21. One of the significant organizations among the young Japanese in connection with the mission is the Berkeley Fellowship. It has a membership of 40; of these 25 are students in the university and 15 are in the Berkeley high school. Its program consists of discussion classes, socials and religious services. The church owns no property and only a meager amount of equipment. It occupies a rented four-room house located at 2022 Dwight Way. The location is down town, close to the main business portion of the city.

The following financial statement shows the total cost of maintenance of this mission church, including both the appropriation made by the United Society and local receipts, for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th>None, except meager amount of equipment.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts</td>
<td>United Society Appropriation $1,099.99</td>
</tr>
<tr>
<td></td>
<td>Local 555.85</td>
</tr>
<tr>
<td></td>
<td>Total $1,655.82</td>
</tr>
</tbody>
</table>

| Disbursements       | $1,610.12 |
| Salary—11 Months    | 1,099.99  |
| Other Items         | 510.13    |
| Total for Operation | 1,610.12  |
| Offering to United Society | $13.75 |
| Other Offerings     | 11.05     |
| Total               | 1,635.82  |

The United Society budget for the maintenance of this work for the fiscal year 1927-28 was $1,600.00, the total amount of maintenance needed.

Those in charge of the work in the Japanese Church feel strongly that a new building must be secured at once. This building, they think, should make provision for a three-fold program—worship, community service and educational work. The estimated cost of this building and lot is $20,000.00. This amount is on hand and available out of the proceeds of the sale of the Chinese Christian Institute building in San Francisco.

There are 28,000 Japanese in the San Francisco Bay district and vicinity; 1,481 in Berkeley, exclusive of non-resident students. While the growth of the Japanese population has slowed down, the second generation remains, many of them American-born and all speaking English, all needing Christ. We need a strong church, one able to attract, win and hold these young people and to lead them in the pursuit of Christian ideals. The church should be a community center for the Japanese, especially the younger people, as well as a house of worship. It should take the lead in lifting the whole community to higher levels of thought and living.
Observations

1. This mission has had a slow growth. Several influences have doubtless contributed to this end. Not the least of these influences is the lack of a suitable building in which to work and worship. It seems pretty certain that either it should be suitably housed or abandoned.

2. There are two distinct factors in the problem of mission work in Berkeley, each of which must be taken into consideration in any attempt to provide for any one of these needs. They are the Japanese church and the University students.

3. In view of the following facts:
   (1) That the immediate field of this mission is limited to about 1,480 Japanese, a large percentage of whom are American-born;
   (2) That the percentage of foreign-born Japanese is declining and will continue to do so under existing conditions, and the percentage of native-born increasing;
   (3) That the future of the work of this mission must be in the interest of the native-born Japanese and the students;
   (4) That public opinion and feeling in Berkeley is seeking by one means or another the segregation of the Japanese in some outlying section of the city of Berkeley;
   (5) That the Japanese students and leaders of the Japanese group have recently erected a building as a center for the social life of the Japanese community:

It seems that, if any investment is made in property for the benefit of this mission, either in land or in building or both, it should be done with a view to the possibility of disposing of it readily and without loss.

Japanese Christian Institute, Los Angeles

Of the 111,010 Japanese living in the United States in 1920, 71,950 were living in California and over one-fourth of this number in Los Angeles County. In addition to the group of 20,000 living in the city of Los Angeles, there are other groups running from 50 to 100 in number within comparatively easy reach of Los Angeles. Three thousand of them live within easy reach of the Japanese Christian Institute. Fifty per cent of the Japanese in this area have been in the country for many years. Their families, homes and business are all here. Fully half of them are second-generation, or American-born Japanese, and of course have no other country or home. While there are 3,000 easily accessible to the institute, there are 355 families, with an average of five to the family, or more than 1,000, in the immediate area in which the institute is located.

The general economic and social condition of the Japanese in this area is showing marked improvement. While a large majority of them are common laborers, household servants and gardeners, many of them are in business and the professions. A recent business census of the Japanese revealed the following facts:
Number of Japanese residences is... 375
Stores owned by Japanese having a
total annual sale of over $10,000 542
Automobiles owned by Japanese... 8
City lots owned by Japanese... 237
Agricultural land owned by Ja­
panese, acres 2,792
Japanese bank 1
American banks having Japanese
departments 3

Since 1908, when the Gentlemen’s
Agreement went into effect and im­
migration of the laboring classes was
prohibited, the average level of edu­
cation among the Japanese has risen
until at the present time practically
all of the men have had at least a

high school education or its equiva­
lent. Since English is a compulsory
subject in the high schools in Japan,
practically the whole Japanese popu­
lation, excepting the women, un­
derstand English fairly well, while ap­
proximately one-fourth of the Japa­
nese population speak English quite
fluently. Quite a large per cent of
the Japanese children born in
America speak Japanese with great
difficulty, and consider English as
their native tongue.

In the city of Los Angeles, there
are 115 Japanese students attending
high schools. There were 84 students
attending the colleges in 1924-25 and
93 in 1925-26. Practically all chil­
dren and young people of school age
are in the public schools.

While we have been at work
among the Japanese in the city of
Los Angeles with commendable zeal
and gratifying results, twelve other
Protestant communions and one Ro­
man Catholic church are conducting
missions among the Japanese along
similar lines to those of the Japanese
Christian Institute. The Presby­
terian and Congregational churches
have a union church with 300 mem­
bers and 200 in the Bible school in a
building that cost about $75,000.00.
The Buddhists dedicated a temple in
November, 1925, that cost $250­
000.00. However, there are 3,000
Japanese immediately accessible to
the Japanese Christian Institute and
church with no other Christian mis­
sion of any kind in the immediate
neighborhood. The other religious
communions recognize the prior
rights of the Christian church in this
community.

The Japanese Christian Institute
started as a mission in the Broadway
Christian Church, Los Angeles. Its
first work consisted largely of Bible
instruction and a night school for
the teaching of English. A returned
missionary from Japan, Miss Calla J.
Harrison, furnished the inspiration
and leadership at the start. The
recognition of the need of a Christian
home for Japanese young men and
an earnest desire to meet and supply
that need led to the opening of such
a home in a rented building in the
winter of 1908.

The Christian Woman’s Board of
Missions took over the responsibility
for the support and guidance of the
mission early in the spring of 1908.
A Japanese Christian Church was
organized April 1, 1908, having as
charter members eight young men
who had held membership in the

Out of this mission has grown a
well-organized Christian church, sup-
porting its own pastor. In July,
1923, the church, by its own request,
assumed responsibility for the sup-
port and direction of its own life and
normal activities. The institutional
features of its work are still carried
on through the cooperation of the
Japanese Church and the United

AN ATHLETIC CLASS OF GIRLS IN THE JAPANESE CHRISTIAN INSTITUTE, LOS
ANGELES

Miss Hazel Harker, extreme left, is the teacher.

Broadway Christian Church. The
first meetings of the newly organized
church were held in a rented hall,
where preaching services in the
Japanese language were held and the
Lord’s supper was observed.

A campaign was put on and car-
ried to success to raise $30,000.00
among the churches of Southern
California for a permanent building
for the institute. The present insti-
tute building was dedicated Novem-
ber 8, 1914. In addition to the pro-
gram of service rendered by all of
the other missions among the Japan-
ese, the institute added that of pro-
viding a comfortable Christian home
for a limited number of young men.
The institute building was planned
and erected with this ministry in

Christian Missionary Society, the so-
ciety providing the money to sustain
the institutional features and direct-
ing their activities.

The church is organized as the
Japanese Christian Church of Los
Angeles. It has a membership of
179. Of these, 121 are men and 58
are women. Of the 179 members,
120 live in the city of Los Angeles.
The church sustains a settled pastor,
devoting all of his time. The preach-
ing is done both in Japanese and
English. English is used because the
young people understand it far bet-
ter than they do their parental lan-
guage. The church has a woman’s
missionary society with 23 members.
The church has had an average of
19 additions per year for the last five
years. The Bible school is well
graded, with an average attendance of 175, and on occasions 200. Most of the children, however, have to be brought to the school by automobile bus, because they live a distance from the institute and must cross car lines to get to it. The church has intermediate and senior Christian Endeavor societies approximating fifty members. It conducts a Bible school at Compton with an attendance of 43. Among the institutional phases of the work is the kindergarten, with an enrollment of 58, a language school, meeting after the public school hours five days a week for the purpose of teaching the Japanese language, with an enrollment of 95. This school is maintained to enable the children who have but a poor understanding of Japanese to enter Christian Missionary Society in connection with the Japanese Christian Church, the society has at times employed a general evangelist to work among the groups of Japanese within reach of Los Angeles.

The staff for the institute and the church, exclusive of the pastor, who is employed and supported by the church, consists of a general superintendent, in charge of all oriental work on the Pacific Coast, two kindergartners, a secretary, a janitor, and a chauffeur—6 in all. Their salaries average a little over $111.00 per month. Volunteer teachers are always available for Bible teaching both in Japanese and in English.

It is impossible to tabulate many of the best results of the institute's work. A few of the more obvious achievements can be noted. In fourteen years, 265 Japanese, an average of nineteen per year, have been baptized. Two young men, K. Unoura and Paul Marakami, have dedicated their lives to Christian service.

The title to the property of the Japanese Christian Institute in Los Angeles is held by the Christian Woman's Board of Missions. It con-
sists of a lot that cost $10,500.00, now valued at $25,000.00; a three-story brick building, containing chapel, library, classrooms, office and seventeen dormitory rooms, that cost $30,750.00 in 1915, and is now valued at $15,000.00; the furnishings at an estimated value of $4,000.00, and a new bus that cost $1,700.00, a total valuation of $45,700.00. The value of this property for the use of the institute and the church has been greatly depreciated by the encroachment of buildings used for manufacturing and other business.

The following financial statement shows the valuation of property and the total cost of maintenance of the Japanese Christian Institute, including the appropriation made by the United Society and local receipts—dormitory rents, tuition, etc., as taken from the auditor's report for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>$25,000.00</td>
</tr>
<tr>
<td>Building</td>
<td>15,000.00</td>
</tr>
<tr>
<td></td>
<td>$40,000.00</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>$4,000.00</td>
</tr>
<tr>
<td>Auto Bus</td>
<td>1,700.00</td>
</tr>
<tr>
<td></td>
<td>$5,700.00</td>
</tr>
<tr>
<td>Total Valuation</td>
<td>$45,700.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$4,925.64</td>
</tr>
<tr>
<td>Dormitory Rents and Tuition</td>
<td>3,486.66</td>
</tr>
<tr>
<td>Donations for Auto Bus, etc.</td>
<td>1,152.34</td>
</tr>
<tr>
<td></td>
<td>$9,564.88</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disbursements</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$3,611.66</td>
</tr>
<tr>
<td>Other Items</td>
<td>3,821.39</td>
</tr>
<tr>
<td></td>
<td>$7,433.05</td>
</tr>
<tr>
<td>Equipment</td>
<td>1,627.30</td>
</tr>
<tr>
<td>Other Disbursements</td>
<td>361.34</td>
</tr>
<tr>
<td></td>
<td>$9,421.69</td>
</tr>
</tbody>
</table>

Cash Balance June 30, 1926   $ 143.19

The total amount raised and reported by the Japanese Church for the year 1925-26 was $3,500.00. Of this amount, the church contributed $135.00 to missions, leaving $3,365.00 for its own support. It enjoys the free use of the institute building, including light, heat, water and pastor's suite. All of its activities are conducted in the institute building.

While conducting classes in English, clubs, a kindergarten and a dormitory for young men, it has been the fixed policy of the institute to use these agencies as a means of bringing the Japanese people to a saving knowledge of Christ and to initiate those won to Christ into the fellowship of his organized body—the church.

The original site, once a very satisfactory location for the service needed and which it was designed to render, had to be abandoned since it no longer met the needs of the community. Because the entire community in which the institute is located has become completely commercialized and industrialized by the erection of factories and business buildings, shutting the light out of the institute building and off of the playgrounds, and because the service required had completely outgrown the building and because of changed conditions, the building, once well suited to its work, was no longer adapted to meet the needs of the service required. After a house-to-house canvass, a lot was purchased for the relocation of the institute and church in the midst of a group of 3,000 Japanese and in a community with the least amount of restriction, one that will permit the separation of the educational and church work
and yet keep them close enough to serve all practical purposes.

The needs of the church and Institute are twofold, if they are to continue to function effectively—a new location and building and additional maintenance. The United Society budget for this work for the fiscal year 1927-28 is $5,480.00, the immediate additional amount of maintenance needed $6,500.00, making a total of $11,980.00 needed annually. The present amount of property investment is $45,700.00 and the immediate additional property investment needed to realize the final aims is $100,000.00 of which $50,000.00 is in hand, $40,000.00 in the present property and $10,000.00 from the Ellison estate.

A good self-supporting church of these Japanese is a part of the fruit of our labor. They are ready to win their fellow-countrymen to Christ but they must have our leadership.

There is an army of American-born young people among these Japanese. They are Americans. They have no other country. They are eager, able and forward looking. They are ready and anxious to take their place in our American life. Shall they do so as Christians? There can be but one answer. That being true, there is only one thing for us as Christians to do and that is to lead them into a full knowledge of Christ and to help make his ideals theirs.

Note: On December 15, 1926, the Executive Committee of the Christian Woman’s Board of Missions authorized the purchase of a new site for the Japanese Christian Institute, consisting of three lots 40 x 150 feet on East 20th Street, Los Angeles. The purchase price was $23,850.00. On May 19, 1928, an additional lot, 40 x 150 feet, adjoining the new site was purchased, the price paid being $5,800.00. Plans have been made for the erection of a new kindergarten building on this site in 1928, the Christian Woman’s Board of Missions agreeing to put $6,000.00 into the building on condition that another $6,000.00 is raised for it by Southern California.

Observations

1. The presence of 20,000 Japanese in Los Angeles County, 3,000 at the doors of the Japanese Christian Institute, the gratifying results that have attended the mission from the first and the presence of a self-sustaining church of Japanese eager to extend the Kingdom of Christ among their own people, constitute an attractive mission field and justify the continuance and enlargement of the work.

2. The fact that the number of foreign-born among the Japanese is stationary, if not declining, while the number of native-born is increasing, warrants an equipment and a program especially suited to the children and young people.

3. The fact that the present location and building are no longer suitable to the work that must be done, makes it necessary to secure another location and to erect a new building without delay.

4. The ability of many of the Japanese and their disposition to serve themselves and to seek the blessings of Christianity for their own good, warrant their encouragement to assume the fullest possible share in providing for their own spiritual needs.
It is now 19 years since the first of the four missions to the Japanese people supported by the Christian church was opened. These missions have worked with varying degrees of success and yet on the whole with gratifying results. While they were all prompted by the same motive and are all working for the same objective, the Christianization of the Japanese people, they are working under very different conditions. In Colorado, the Japanese people are practically all of one class and there is no race prejudice. They are welcome to come in, buy land and develop permanent homes. In Berkeley, California, two factors add to the difficulty of solving the problem of the Christianization of the Japanese people. The first is a pronounced race prejudice that prevails generally, and the second is the presence of a comparatively large number of Japanese students who do not mingle easily with the laboring and servant classes. In San Bernardino, California the Japanese are composed of one class as in Colorado, but here as elsewhere in California, the pronounced race prejudice exercises a hindering influence. The work of the mission in Los Angeles has been very different from the other missions. It began temporarily as a social ministry, catering especially to the physical and cultural needs of the Japanese young people. That phase of the work has always been given prominence and has been fruitful in leading the Japanese into a knowledge and appreciation of the spiritual values of Christianity. The total amount invested in property for this Japanese work is $48,800.00 The following summary tables will give some idea of the cost of maintenance, investment, service, results and needs:

### COST AND INVESTMENT SUMMARY

| INSTITUTION AND LOCATION | Cost of Operation 1925-26 | Investment | |
|--------------------------|---------------------------|------------|
|                          | Land                      | Buildings  | Equipment | Total      |
| Church, Berkeley         | $ 1,610.12                | $ 25,000.00| $ 15,000.00| $ 5,700.00| $ 45,700.00|
| Institute, Los Angeles   | $ 7,433.05                | $ 1,000.00 | $ 2,000.00 | $ 100.00  | $ 3,100.00  |
| Mission, Rocky Ford      | $ 390.00                  | $ 1,000.00 | $ 2,000.00 | $ 100.00  | $ 3,100.00  |
| Mission, San Bernardino  | $ 9,433.17                | $ 26,000.00| $ 17,000.00| $ 3,800.00| $ 48,800.00|
| Totals                   | $ 9,433.17                | $ 26,000.00| $ 17,000.00| $ 3,800.00| $ 48,800.00|

* Now, 1927-28, receiving an appropriation of $1,200.00 per year.

### SERVICE AND RESULTS

<table>
<thead>
<tr>
<th>LOCATION</th>
<th>Membership or Enrollment</th>
<th>Baptism</th>
<th>Bible School Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berkeley</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Los Angeles</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church</td>
<td>22</td>
<td>2 in 1925-26</td>
<td>21</td>
</tr>
<tr>
<td>Compton Bible School Institute</td>
<td>179</td>
<td>285 in 14 years</td>
<td>250</td>
</tr>
<tr>
<td>Kindergarten</td>
<td>53</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>Language School</td>
<td>95</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dormitory</td>
<td>19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mothers’ Club</td>
<td>35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rocky Ford</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In American Bible Schools</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Afternoon Meeting</td>
<td>45</td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>San Bernardino</td>
<td>20</td>
<td>30 to March, 1925, 3 in 1925-26</td>
<td>30</td>
</tr>
</tbody>
</table>
Table No. 3.

Table: SUMMARY OF MAINTENANCE AND PROPERTY NEEDS

<table>
<thead>
<tr>
<th>LOCATION</th>
<th>Maintenance - U. C. M. S. Budget</th>
<th>Property Needs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present Budget 1927-28</td>
<td>Immediate Needed</td>
</tr>
<tr>
<td>Berkeley</td>
<td>$1,600.00</td>
<td>$1,600.00</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>$5,480.00</td>
<td>$11,980.00</td>
</tr>
<tr>
<td>Rocky Ford</td>
<td>$1,200.00</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>San Bernardino</td>
<td>$2,000.00</td>
<td>$3,300.00</td>
</tr>
<tr>
<td>General—Superintendent</td>
<td>$4,220.00</td>
<td>$4,220.00</td>
</tr>
<tr>
<td>Totals</td>
<td>$15,500.00</td>
<td>$22,300.00</td>
</tr>
</tbody>
</table>

CHINESE CHRISTIAN INSTITUTE, SAN FRANCISCO

The Chinese came to California in numbers in the days of the gold discovery in 1848 and 1849. Many of them made what to them was a fortune and then hurried back home. Others remained and still others came to take their places. The United States census recorded the presence of 71,000 in the country in 1910 and 30,000 of this number in San Francisco.

To the credit of the churches, they became greatly interested in these Chinese who had formed an oriental city within this city on the western frontier of the Occident. Beginning with the Presbyterian church in 1850, this missionary work grew until in 1920 when 16 Protestant missions, representing an investment of $500,000 and an expenditure of approximately $75,000 per year (including Chinese offerings) were at work among the group.

The Chinese Christian Institute was opened in 1907 and continued to serve for 17 years. For a good part of this time it flourished, rendering a gratifying fruitful service. In the meantime, the Chinese population was steadily declining in numbers. The government record showed a decrease of 27 per cent in the decade from 1910 to 1920. Three influences are responsible for this decline: First, since a large percentage of the Chinese were non-family men, the death rate among them was and is in excess of the birth rate; second, the great fire which swept through San Francisco in 1906 purged Chinatown of much of its public commercial vice and so reduced it as a source of gain; and third, the new law restricting immigration has stopped the growth by importation from China. In 1920 the churches found themselves ministering to 7,500 Chinese with a program and an investment designed to meet the needs of 30,000. In the meantime the city of San Francisco had developed provisions for meeting some of the educational needs of these Chinese through public schools. This curtailed the work the churches had been doing.

The result of this situation in Chinatown became so tragic because of its wasteful expenditure of the Lord's money, the vast amount of fruitless effort expended, and its partisan influence upon the Chinese, as to constitute a withering indictment of the sinfulness of sectarianism.

The failure of repeated efforts to bring about a cooperation among the various missions and communities in the interest of economy, efficiency and unity, led the executive committee of the United Society to decide, in the summer of 1923, to close the Institute rather than be
forced into the appearance of a sectarian scramble for existence.

The Chinese Christian Institute did not fail. It fulfilled its mission and did it well. The number baptized in 17 years through the instrumentality of this mission was 225. Its members have scattered far and wide, many of them having gone back to China. Several men of sterling Christian character are the results of the work of this mission. The interest that once found helpful expression in behalf of the Chinese in San Francisco, now largely gone, has been transferred to other more needy and more fruitful fields.

**Chinese Mission, Portland**

The survey of the Chinese Christian Mission in Portland, Oregon, was made in May, 1923. It was the first survey made after the general survey movement was launched. It was made in advance of the survey of other phases of the home mission work because some administrative problems had arisen which demanded immediate attention and which required detailed information for their satisfactory solution.

This mission was opened in 1889 and continued its work with varying degrees of success for 33 years. It flourished from 1892 to about 1901, first under the leadership of Jeu Hawk and then under Louie Hugh, both graduates of Drake University. Then came the Chinese exclusion law resulting in a sharp decline in the Chinese population, which decline has continued through the years. These anti-foreign and stringent immigration laws are keeping the Chinese out of the country and will doubtless continue to do so, and have driven many back to China who otherwise would have remained here. These conditions, coupled with the intense race prejudice, sent our young Chinese leaders, educated in America, back to China or into more friendly sections of this country. The ranks of the people for whom the mission was opened being thus depleted, the membership of the church reduced and the leaders gone, with no prospect of their returning soon, there was nothing left but to close the mission, which was done in December, 1923.

The results of this mission are known only to our Heavenly Father. Through the years it was open, a stream of Chinese, young and old, passed through its doors and under its influence. They attended the afternoon Bible school, the Christian Endeavor services and the Sunday evening preaching and communion services. A number of the boys confessed their faith in Christ in the prayer meetings that followed the week-night English classes. Seventy-seven were baptized into Christ during the mission's life. These young people are scattered far and wide. One of them, after graduating from Eugene Bible University and the University of Oregon, returned to China as a teacher in the government schools. Two young women are teaching in the public schools of China.
CHAPTER VII

FRENCH CHURCHES

The people among whom this mission works are French Acadians. They came originally from Nova Scotia, from the section immortalized by Longfellow in his "Evangeline." They are the descendants of a large company which the English government removed from Nova Scotia in 1760 for political reasons and sought to distribute among the colonies. This particular group sought asylum in Louisiana, because the people in this section of the country, being French, were sympathetic and friendly. Having been in Louisiana since before it became a part of the United States, they are all American-born and are all citizens of the United States.

The total number of French Acadians in Louisiana is about 350,000. They are scattered along the line of the Southern Pacific Railroad from the Texas line east over an area approximately 85 miles long and 25 miles wide. Crowley, Jennings and Lake Charles are the three towns of importance in this territory. The group in the immediate area in which the French mission is located has an Acadian population of about 30,000.

Only about ten per cent of the people above the age of fifteen speak English or possess a working understanding of it. The older people speak an Acadian-French patois and are strongly prejudiced against the English language. The children are now learning English in the public schools.

They are without education, except the little that they have acquired in the parochial schools. Very few of them can read in any language. When they came into southwestern Louisiana they settled in small groups, isolated from each other by bayous and distance, hence with little opportunity for cooperation in securing educational advantages. The local government, first under France and later under the United States, being largely controlled by the Roman Catholic church, took but little interest in their general education. They have no books, no literature and no pictures, except a few pictures of the saints. In the language of one of their number, "Their chief indoor sport is to drink whiskey and beat their wives." Ten years ago the state passed a compulsory education law for children under twelve years, and the majority of the children are now in the public schools. The influence of the public schools is showing itself in a marked improvement among the young people. They are very responsive.

These people are employed almost entirely as laborers in the rice and cotton fields, with some few engaged in trapping. The landowners provide them with cheap cabins and a small amount of land for gardens, furnish them a supply of rice and pay them about one hundred dollars a year in cash. This, with a few chickens and a pig or two, constitutes the entire living for the
average family among the rice and cotton-field laborers. Not to exceed two per cent of them own their own homes. Practically none of them are in business for themselves.

They all marry—the boys at about 18 and the girls at about 16. There are many common-law marriages. They have no money to pay the priest for the ceremony, and since many of them have broken with the church, if they had money they could not secure the service of the church. Not knowing that they can be married legally at the county seat for $1.50, they set up family life without the formality of marriage. The families are very large, the average number of children being eight. They take pride in large families.

They are strongly religious, are all of Roman Catholic faith by inheritance through many generations and are greatly influenced by Negro voodooism. They insist upon some kind of a religious service at birth and at death. Evangelist Hebert has won his way to the hearts of many of these people by cheerfully serving them free, both in behalf of their young children and at the time of death, when the priest has declined to serve without a fee. He reads the Bible and prays in the dedication of their children and fills out the vital statistics blank reporting the birth (it would not otherwise be done), leaving a copy with the parents and sending a copy to the health department of the state. He takes some of his fellow-Christians with him to the death chamber and holds a prayer meeting and a communion service.

Though citizens by birth, they know absolutely nothing of the privileges and obligations of citizen-
ship. Many of them know nothing at all about voting. Evangelist Hebert is instructing them and encouraging them to pay their taxes and exercise their right to vote. According to reports, hundreds of them have become regular voters under his instruction and influence.

The Baptists are the only other Protestants that work among these Acadians. They have 22 missionaries among them.

The headquarters of the French mission in Louisiana is located at Jennings. It is under the direct supervision of Evangelist Evariste Hebert. This mission was opened June 6, 1915. It was started by Evariste Hebert as an individual enterprise, and as a result of his conversion from the Roman Catholic faith. Previous to his conversion, he had for some time been employed by the Roman Catholic church, under the direction of a priest, to hold meetings for the strengthening of that faith among the French Acadians. The first meeting marking the absolute break of Evariste Hebert and a group of his friends with the Roman Catholic church was held at Robert's Cove, a country place a few miles from Crowley, Louisiana, and about 28 miles from Jennings. Forty-eight persons were baptized and a church was organized in response to his first sermon.

In the twelve years that Evangelist Hebert has been at work, he has baptized more than 5,000 people. (He is just beginning to keep systematic records of his work.) Many of these are scattered throughout the whole French Acadian area. He has not been able, therefore, to gather them all into organized churches or groups. In his effort to shepherd them, he has some eighteen regular and twelve occasional preaching points in addition to the organized churches. The work of the mission has become definitely established in at least twelve communities. Each of these groups has some form of organization with stated times for preaching.

The church at Jennings has a membership of 132. Evangelist Hebert preaches for it three Sunday nights a month, has a Bible school with an enrollment of 150 and a good average attendance. It has a young people's society of 30. There are only two persons able to teach.

The church at Robert's Cove is the oldest of this group of churches. Evangelist Hebert preaches for this church four Sunday mornings a month. The church has 125 members and a Bible school that equals the church in membership. It has but one person capable of teaching.

The church at Mermentau has a membership of 45, but no Bible school. Evangelist Hebert preaches for this church every other Wednesday night.

The church at Evangeline has a membership of 74, ten of them heads of families. It has a good Bible school. Since the community is fully one-half English-speaking and since the French church is the only one in the community, an English-speaking preacher, recruited from another communion, preaches every Sunday night and Evangelist Hebert every other Wednesday night.

The church at Edgerley has a membership of 130 and a union Bible school. Evangelist Hebert preaches for this church every third Sunday night. The preaching at
this point is done both in French and in English because the church is meeting in a union community building.

The church at Midland is young, the result of a warehouse revival. It has 26 members and is the only church in the village. Evangelist Hebert preaches for this church every two weeks on Tuesday night.

The church at Mayville has 75 members and no Bible school. Evangelist Hebert preaches here every two weeks on Tuesday night.

The Todd Quarter church has a membership of 40, but no Bible school. It has no leaders. Evangelist Hebert preaches for this church every second Friday night.

The Andress Cove church is in the open country and has a membership of 26. It holds Bible school and social meetings every Sunday. Evangelist Hebert preaches for it the second Thursday of each month.

Sulphur Church is in a small mining village. The church has a membership of 31. It has a Bible school that meets every Sunday and has but one teacher. John Newman, a student of Evangelist Hebert, preaches for this church every Sunday, alternating between morning and evening.

The church at Grand Lake has 87 members, 19 of them men, heads of families. It has a fine company of young people and a good Bible school that meets every Sunday, with two teachers. This church was started by John Newman and he preaches for it every Sunday in the month except the third.

The church at Mamou is one of the younger churches. It has a membership of 18 and no Bible school, and is without leadership. The community is small. John Newman preaches for it every third Sunday.

Organization in these churches means that they have officers that correspond to elders and deacons, but are almost entirely without knowledge of the duties and responsibilities of the offices they fill. Without exception these churches are dependent upon Evangelist Hebert for direction and control. Only two of the Bible schools have classes. They have nobody capable of teaching. In the others the teaching is done by Evangelist Hebert or John Newman in one class with all ages present.

**Summary of Churches**

<table>
<thead>
<tr>
<th>Location</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jennings</td>
<td>132</td>
</tr>
<tr>
<td>Robert's Cove</td>
<td>125</td>
</tr>
<tr>
<td>Marmentau</td>
<td>45</td>
</tr>
<tr>
<td>Evangeline</td>
<td>74</td>
</tr>
<tr>
<td>Edgerley</td>
<td>130</td>
</tr>
<tr>
<td>Midland</td>
<td>26</td>
</tr>
<tr>
<td>Mayville</td>
<td>75</td>
</tr>
<tr>
<td>Todd Quarter</td>
<td>40</td>
</tr>
<tr>
<td>Andress Cove</td>
<td>26</td>
</tr>
<tr>
<td>Sulphur</td>
<td>31</td>
</tr>
<tr>
<td>Grand Lake</td>
<td>87</td>
</tr>
<tr>
<td>Mamou</td>
<td>18</td>
</tr>
</tbody>
</table>

Total membership: 809

In the earlier stages of his work, Evangelist Hebert was too busy to keep records and make reports. The records of this remarkable work are, therefore, incomplete. He is confident, and others agree, that he has baptized 5,000 persons in the twelve years he has been engaged as a minister to his own people. The number of baptisms reported from 1920 to 1924 was 410, other additions 344, a total of 754. The record for the fiscal year 1925-26 shows 115 baptisms.

One young man, John Newman, has dedicated his life to the ministry as a result of this mission. He
is without education. All he knows, even his ability to read, he acquired from Evangelist Hebert. He has a good mind and a remarkably tenacious memory. He preaches like his teacher and promises to equal him in spirit, energy, zeal and power. He has a family of seven children. They live on almost nothing while he is away traveling over wide areas telling the story of his new-found faith.

Among other results flowing from this mission is a pronounced social and economic transformation among these primitive people. It is a matter of general comment. In this transformation the people are moving up from one caste to another. A part of the benefit is lost because, as soon as they acquire a little education and a little money, they have a tendency to lose contact with and sympathy for those who are economically below them.

The staff of this mission consists of Evariste Hebert, John Newman and Miss Ann Ziegler. Messrs. Hebert and Newman are both French Acadians.

Evariste Hebert is receiving a yearly salary of $2,600.00 and $490.00 for the upkeep of his car from the United Christian Missionary Society. He owns a good house in Jennings, the gift of friends. He preaches every night in the week, except Saturday, and three or four times on Sunday. He drives long distances and often over roads that are not the best. He is tireless. His zeal flames. He will wear out early at the present pace.

John Newman serves in the capacity both of assistant pastor and of evangelist. He preaches regularly at some points, and at others when he can get to them. He works under the direction of Evariste Hebert. His salary is $1,200.00 per year. Two years ago, when because of a misunderstanding, his salary was not sufficient, he sold his house to support his family rather than turn aside from the ministry.

The function of Miss Ann Ziegler is that of religious educational leader of the young people. She makes her headquarters at Jennings and works out from that point among other churches of the mission. She receives a salary of $1,200.00 per year and $300.00 for the upkeep of the car, which she owns. Her work is exceedingly important.

The following table summarizes the property of the churches of this mission showing the kind and value and by whom the title is held.
The Edgerley Church has about $1,500.00 invested in a building on land owned by an oil company. Its tenure of this land depends upon a verbal understanding.

The church at Evangeline occupies a building the ownership of which is unknown. It is free to anyone who wishes to use it. The church at Mermentau rents the only church building in the village at a cost of $1.75 per month. The churches at Mayville, Todd Quarter and Mamou are without property. They meet in the homes of the members.

The following financial statement shows the valuation of the property and the total cost of maintenance of this mission among the French people to the United Society for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th>Lots:</th>
<th>Buildings:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jennings</td>
<td>$ 500.00</td>
<td>Jennings</td>
</tr>
<tr>
<td>Robert's Cove</td>
<td>$ 150.00</td>
<td>Robert's Cove</td>
</tr>
<tr>
<td>Midland</td>
<td>$ 120.00</td>
<td>Midland</td>
</tr>
<tr>
<td>Andress Cove</td>
<td>$ 25.00</td>
<td>Andress Cove</td>
</tr>
<tr>
<td>Sulphur</td>
<td>$ 50.00</td>
<td>Sulphur</td>
</tr>
<tr>
<td>Grand Lake</td>
<td>$ 50.00</td>
<td>Grand Lake</td>
</tr>
<tr>
<td>Total</td>
<td>$ 795.00</td>
<td>Total</td>
</tr>
</tbody>
</table>

The needs of this mission are: For remodeling three of the church buildings so as to adapt them to the requirements of modern Bible school work $3,000.00. For scholarships in college for four promising young men just graduating from high school $1,000.00. For a boys' worker $1,200.00. For a needed increase in present staff salaries $1,200.00. Total needs $6,400.00.

Observations

1. This mission is located in the midst of 30,000 people, one group
of the 350,000 French Acadians in Louisiana. The vast majority of them are living in poverty. They are without education, only a few of them being able to read. Many of them are living in a marriage relationship without the sanction of the law. They are as superstitious religiously as the natives of Africa. These people are our fellow-citizens, located in our very midst, whose presence in this country in their present condition is both a reflection upon and a menace to our American institutions. These facts, coupled with the remarkable results that have attended the efforts of this mission, justify all that has been given to its support and warrant the continuance of that support.

2. This mission rests entirely upon the shoulders of one man—Evariste Hebert. He alone has the language and the sympathetic contact with and confidence of the people necessary to successful work among them. If he should be lost to the mission before other leaders are prepared, the mission would be destroyed by its enemies. It is very apparent that the future growth and permanency of this mission depends upon our ability to develop from among the people themselves an adequate leadership. This need is so urgent as to demand immediate attention and special effort.

3. Since the state is now developing an adequate public school system, and since the children are now required to attend the public schools, this whole group of non-English-speaking people is destined to undergo a rapid transformation. In view of this work of Americanization, it must be apparent that the program for this mission, while making some provision for the present generation, must have reference especially to the next generation, who will be able to read and think in the English language and who will be imbued more or less with the spirit of freedom and self-determination.
CHAPTER VIII

MEXICAN-AMERICANS

For many years the interests of the southwestern part of the United States have been intimately connected with the Mexican people. In the last ten years a constant stream of regular, to say nothing of irregular, immigrants has been pouring into the country from across the border. The record of the immigration office in the decade from 1916 to 1925 is as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Immigration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1916</td>
<td>17,198</td>
</tr>
<tr>
<td>1917</td>
<td>16,438</td>
</tr>
<tr>
<td>1918</td>
<td>17,602</td>
</tr>
<tr>
<td>1919</td>
<td>28,544</td>
</tr>
<tr>
<td>1920</td>
<td>51,042</td>
</tr>
<tr>
<td>1921</td>
<td>29,602</td>
</tr>
<tr>
<td>1922</td>
<td>18,246</td>
</tr>
<tr>
<td>1923</td>
<td>63,709</td>
</tr>
<tr>
<td>1924</td>
<td>65,110</td>
</tr>
<tr>
<td>1925</td>
<td>62,704</td>
</tr>
</tbody>
</table>

The total number of Mexican and Spanish-speaking people in the United States is 1,500,000.

The unsettled conditions that have prevailed in Mexico since the overthrow of the Diaz government sixteen years ago have forced many of these thousands to seek refuge in the United States. Some of them came as political refugees, while others came in eager quest of better living conditions.

The World War and the consequent scarcity of labor in our country, like a mighty magnet, drew thousands of these Mexicans into our vacant, high-pressure industries. While the new immigration law closed the doors of entry to the United States to the people of other lands, it has left these doors wide open to our Mexican neighbors.

They are located principally in Texas, New Mexico, Arizona, and California. By far the largest number of them are in Texas. The United States Census of 1920 shows 398,174 in Texas, 126,086 in California, 91,574 in Arizona, and 34,083 in New Mexico, with large groups Joliet, Illinois, Gary and Indiana Harbor, Indiana, and in Erie and Johnstown, Pennsylvania. In 1925, 18,744 Mexican children registered for school in Los Angeles.

They are largely common laborers. Their docility and strength make them desirable as laborers. Those who have had experience with laborers of all nationalities say the Mexican is the best. Ninety percent of the track men on the Santa Fe Railroad between Chicago and the Pacific Coast are Mexicans. The better class are mechanics, and good mechanics. The common laborer receives an average of about two dollars per day, while the skilled workman receives about the same wages as do Americans in the same trade. Comparatively few of them own their homes. In fact, housing conditions among them are pathetically bad. Their average economic ability is very low.

They speak the Spanish language. Only about ten per cent of the women and thirty per cent of the men have an easy, serviceable knowledge of the English language. A large per cent of them cannot read either in Spanish or in English.

The percentage of disease and mortality among them is high. Their erroneous ideas of disease, their woful lack of knowledge of the
common laws of sanitation, and underfeeding are the causes of an appalling death rate among Mexican babies. The statement was made at the Panama Congress held a few years ago that 70 per cent of the babies die before they are a year old, and 90 per cent before they are six years old. Of the children born in Los Angeles in 1924, 7.5 per cent were Mexican, and of the deaths among children, 12.2 per cent were Mexican.

Very few Mexicans who have come into the country from Mexico become citizens. They are not interested. They are loath to give up their civic status in the mother country. They all nurse the hope of being able at some time to return to their native land.

The Mexicans are largely adherents to the Roman Catholic church. The women are actively interested and deeply devoted to the church, the men only nominally so. However the Catholic church wields a mighty influence over them.

Nine Protestant communions are actively engaged in some form of special work among the Mexicans in the Southwest. They are the Congregational, Disciples of Christ, Free Methodist, Methodist Episcopal, Methodist Episcopal South, Northern Baptist, Presbyterian U. S., Presbyterian U. S. A. and United Brethren. They are at work at 300 different points in an area 1,500 miles long and 700 miles wide. For several years representatives of these nine interested communions have met in annual conference to discuss together their common problems, only to return home each to work in entire independence of the other.

In 1925, this Spanish-Speaking Council at its meeting in El Paso agreed to undertake some cooperative work. It decided to employ an executive secretary to work for a closer unity of effort and to awaken a deeper interest in work for the Mexican people. It has undertaken to make a complete directory of all Spanish-speaking mission work with information as to the population and conditions at each mission point. It appointed a committee to work out a definite plan for founding a union junior college for the education and training of religious leaders. It is publishing a union evangelical paper in Spanish. E. T. Cornelius, the superintendent of our Mexican mission in Texas, has recently been elected to serve, giving one-fourth of his time as the executive secretary of the Interdenominational Council of Work Among Spanish-Speaking People.

In the spring of 1899, at the request of a group of Mexicans of San Antonio who were seeking larger religious liberty, George B. Ranshaw, then secretary of the American Christian Missionary Society, visited their meetings and preached to them through an interpreter. As a result, he baptized a number of persons and organized a Mexican church with Y. Quintero as pastor. On June 1 of that year the American Christian Missionary Society began to make appropriations toward his support. After a few years of activity, this church disbanded and the property was sold.

In 1908 S. G. Inman and Felize Jimenes came to San Antonio from Mexico, rented a building on South Laredo Street, and held a meeting of a month's duration. This meet-
ing resulted in the reorganization of the church with 14 members and the organization of a Bible school with 15 enrolled. Manuel Lozano of Monterey, Mexico, became the pastor of the newly organized church.

The city of San Antonio has a population of approximately 210,000. It is located only about 150 miles from the Mexican border, hence it has a constantly growing Mexican population. The total number of Mexicans in San Antonio is about 75,000. Of these, 60,000 are permanent residents and 15,000 are transients. The transients follow seasonal occupations. About 18,000 of the 75,000 in San Antonio are located in the immediate neighborhood of the Mexican Christian Church. The section of the city in which the church is located is a typical Mexican community of the middle and poorer classes. The Mexican population is about evenly divided between the sexes. They marry young, hence the tendency to stability.

**The Church at San Antonio**

There are two large Roman Catholic churches in the general Mexican group in which the Mexican Christian Church is located. They are well equipped and well manned. They are conducting institute work about a mile east of the Mexican Christian Church. Thirteen Protestant bodies are at work among the Mexican population of the city of San Antonio. Only a few of them are at all well equipped. The Mexican Christian Church is located in the west end of San Antonio on the northwest corner of Guadalupe and South San Jacinto Streets, in the midst of the largest Mexican population in the city.

The church is organized as the Mexican Christian Church of San Antonio, Texas. It has two elders and three deacons. It has a mem-
bership of 150, representing 50 families. The average attendance at the mid-week prayer meeting during the year was 140. Two cottage prayer meetings a week are held with an average attendance of 25. There were 50 additions in 1926-27.

The Bible school has an enrollment of 175, with an average attendance of 125. The superintendent, the secretary, and the 13 teachers are Mexicans. The school is graded. There are two Endeavor societies; senior with 50 members, junior with 40, all officers, Mexican.

The church bears all of its own expense except the pastor’s salary of $200.00 per month, which is paid by the United Christian Missionary Society.

The lot on which the church building stands contains about a quarter of a block and is valued at $5,000.00. The building, modern, unusually attractive, of Mexican style, was dedicated September 27, 1925. It cost, including walks, street improvements and furnishings, $24,292.21. The title is held by the United Christian Missionary Society. The auditorium section is constructed of stucco on tile, the educational, stucco on frame. The first floor contains four classrooms, one each for the junior, intermediate, young people’s and adult departments, and a kitchen. The auditorium, seating 200, the primary and beginner’s departments are located on the second floor. It is attractive and serviceable.

The Church at Robstown

The Mexican Church at Robstown, Texas, was opened as a mission in 1912. Robstown, located about 20 miles from Corpus Christi, has a population of 3,000, about 500 of them Mexicans. They are largely transient laborers. The church has a membership of about 141 and a Bible school of the same number. It has a small frame building owned by the Christian Woman’s Board of Missions. The church at Corpus Christi supports the kindergarten in connection with the Robstown church. With the assistance of the United Christian Missionary Society, the church supports a pastor for all of his time. It reports 15 additions in 1926-27.

The Church at Lockhart

The mission at Lockhart, Texas, was opened in 1913. Lockhart has a population of 5,000, about 350 of them Mexicans, more or less transient. The church has a membership of 60, a Bible school with an average attendance of 50 and a woman’s missionary society. It owns its own property consisting of two one-room, small frame buildings. The United Christian Missionary Society helps it to support a full-time pastor.

Mexican Christian Institute

Soon after the organization of the church in San Antonio in 1908, night classes in English and a day school for Mexican children were started. Twenty baptisms were reported the first year. After the outbreak of the Madero revolution, Mexican refugees poured into the United States in large numbers. It was not long, therefore, before the Mexican population of San Antonio had doubled. S. G. Inman, seconded by Hugh McLellan, pastor of the Central Christian Church of San Antonio, urged upon the Christian Woman’s Board of Missions the need of institutional work among
those people who were coming in from across the border. Land was purchased in a populous Mexican district on the corner of Colima and San Jacinto Streets. The executive committee of the Christian Woman’s Board of Missions on December 15, 1912, appropriated $10,000.00 for a building.

The revolution in northern Mexico necessitated the withdrawal for a time of our missionaries from the Monterey district. They came to San Antonio and began at once to

plan for the enlargement of the work among the Mexicans in that city and in the state. Under their leadership, a cottage in the neighborhood of the newly purchased lot was rented, a reading room opened and a Bible school started. Ground for the Mexican Christian Institute building was broken May 8, 1913, and the building was dedicated November 23, 1913.

On June 15, 1913, a free medical clinic with milk and ice for babies was opened. The first day eleven babies were served. The attendance for the first summer numbered about 50 babies per day. The expense of this phase of the work was borne by local charities. The doctors gave their services for two hours a day during the hot weather. The kindergarten was opened in April, 1915, and the day nursery in January, 1923. A day nursery, a free clinic and a kindergarten are the main features of the institute’s work.

The day nursery feeds, bathes and cares for young children through the day while their mothers are at work. The enrollment in 1926-27 was 50, the average daily attendance was 11 and the total for the year was 2,727. The nursery report shows 240 baths given and 839 lunches served per month in 1925-26.

The free clinic enjoys the free service of some of the best physicians in the city. In 1926-27, 298 patients were treated, with 11 hospital cases, 49 dressings given and 2,225 prescriptions filled.
The daily vacation Bible school, conducted during 19 days in the summer of 1927, enrolled 189. The library is a popular phase of the work. In 1926-27, 697 boys and girls attended and 640 books were taken out for home reading.

The following list of organizations and their enrollment will furnish some idea of the variety and character of the work attempted.

<table>
<thead>
<tr>
<th>Organizations</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women's English Class</td>
<td>12</td>
</tr>
<tr>
<td>Men's English Class</td>
<td>6</td>
</tr>
<tr>
<td>Kindergarten</td>
<td>50</td>
</tr>
<tr>
<td>Children's After-School Class</td>
<td>90</td>
</tr>
<tr>
<td>Playground</td>
<td>15</td>
</tr>
<tr>
<td>Day Nursery</td>
<td>50</td>
</tr>
<tr>
<td>Clinic</td>
<td>298</td>
</tr>
<tr>
<td>Library</td>
<td>697</td>
</tr>
<tr>
<td>Miscellaneous Service</td>
<td>50</td>
</tr>
</tbody>
</table>

The cost of the clinic is $20.00 a month and is borne out of the budget of the United Christian Missionary Society. The institute cooperates with social agencies of the city. The Community Fund of San Antonio contributes to the institute on account of the day nursery, kindergarten and clinic.

The staff of this mission consists of nine persons, four connected with the institute, all English-speaking, and four pastors, one for each church, all Spanish-speaking, and an English-speaking teacher for the Lockhart Church. The pastor at McAllen serves San Benito, organized recently.

The property used by the institute consists of a tract of land 181x165, valued at $7,900.00, and four buildings valued at $40,058.00, a total property value of $47,958.00. The institute is constructed of brick with a concrete foundation and it is substantially built. It contains three large rooms on the first floor, one of which serves as an auditorium. The second story contains eight rooms and two baths and serves as the living quarters of the staff. The boys' dormitory was dedicated in February, 1927. It is a two-story brick structure and cost $13,500.00. It contains eleven rooms, including a large dormitory on the second floor and it will accommodate 24 boys. Its purpose is to provide a Christian home for Mexican boys who are preparing themselves for definite Christian work among their own people.

The nursery building is a small, one-story frame building that cost about $1,100.00. It is used as a nursery for babies through the day while their mothers are at work. A substantial garage completes the building equipment.

As a result of the institute's service, the death rate among the children has been greatly lowered, sanitary conditions have been improved and the moral tone of the community greatly elevated. It has had much to do with the development of the well organized Mexican Christian Church of 150 members.

Rio Grande Valley

Down in the extreme southern tip of Texas, bordering on the north bank of the Rio Grande and extending west about 65 miles from where the river enters the Gulf of Mexico, with an average width of 25 miles, lies the fertile Lower Rio Grande Valley or Delta, for it is in fact more of a delta than a valley.

Twenty years ago this fertile strip of land was a jungle of mesquite, ebony and cactus—a desert in fact—of little or no value and unin-
habited but for an occasional rancher. Then a great irrigation system was installed at a cost of some $14,000,000.00 and immediately a mighty transformation began. In this area are now located eighteen towns, six of them with a population each of more than five thousand. The population is rapidly growing. New substantial public and private buildings are going up all over the valley. One hundred and twenty-five miles of hard-surfaced roads and two railroads, with others projected, are serving the valley.

The opening of this valley and the consequent reclamation of the soil and the building of its great irrigating systems, its railroads, its highways and its public buildings, necessitated a vast amount of common labor. This need was met and is being met from the Mexican peon class from the south side of the Rio Grande, only a few miles away. The immense amount of development work yet remaining to be done and the emphatically agricultural character of the country will make necessary for years to come the presence in the valley of a large Mexican population. Fully one-third of the population, indeed in many towns in the valley half of the population, is Mexican. They are common laborers—their average wage being only $1.50 per day. Very few of them own their own homes. They live in well defined groups apart from the American population.

In nine communities along the St. Louis, Brownsville and Mexican Railroad, from San Benito on the east to Mission on the west, a distance of 45 miles, there are 18,000 Mexicans. These groups range in number from 900 in San Juan to 3,500 in San Benito. These communities are all tied together by a railroad and a good automobile road, making each of them easily accessible. There are Christian churches in most of these towns and they are interested in the Christianization of their Mexican neighbors. The church in McAllen has a membership of over 300. It is especially interested and active in behalf of the 2,300 Mexicans in its community. Under its leadership, assisted by an appropriation from the United Society, a building has been rented and a preacher installed. He reports six baptisms and the church at San Benito organized with 40 members.

Property, Budget and Needs

The following financial statement shows the property valuation and the total cost of maintenance of this mission among the Mexican people, including both the appropriation made by the United Society and all local receipts—fees, tuition, board, etc., as revealed by the auditor's report for the fiscal year 1925-26.

**Property**

| Lots: | Institute | $7,900.00 |
| | Churches | $5,225.00 |
| | **Total** | **$13,125.00** |

| Buildings: | Institute | $40,058.00 |
| | Churches | $25,300.00 |
| | **Total Real Estate** | **$65,358.00** |

| Furniture and Furnishings | $78,483.00 |
| **Total Valuation** | **$81,733.00** |

**Net Receipts**

| United Society Appropriation | $13,180.00 |
| Clinic, Day Nursery, etc. | 1,026.64 |
| Community Chest | 1,050.00 |
| **Total Regular Receipts** | **$16,257.24** |
This mission among the Mexican people is emphasizing the social aspects of Christian service as introductory and incidental to the preaching of the gospel. The purpose of the mission is to bring this large group of Mexican people—ignorant and superstitious and with a low standard of morals—to a knowledge of Christ. Their condition is like that of the man who fell among thieves, and we, like good Samaritans, would pour the oil and wine of truth as it is in Christ into their wounded lives.

"Why should we seek to bring Christ to the Spanish-speaking people in the United States? We are not only under obligation to our Lord to make Christians of these people, but we also have a patriotic obligation to make of them good citizens for our fair nation. Thus we have a double return from our investment of life, talents and money in our work with these people. We not only see them become excellent Christians, but we also see especially the younger people, many of whom are native-born citizens, growing into men and women prepared to help build the nation because they have been told of Christ. We should continue this work because this great and effective door is open unto us, and the Lord of the Harvest bids us enter.''

The United Society budget for this work for the fiscal year 1927-28 is $15,500.00. The additional amount of maintenance needed is $3,700.00 immediate and $7,200.00 future, making a total of $20,400.00 needed annually. The present amount of property investment is $81,733.00. The additional property investment needed is $5,000.00 immediate and $10,000.00 for future church buildings, making $15,000.00 needed to realize the final aims.

Observations

1. The Mexican Christian Church of San Antonio promises to become a self-sustaining church in the near future. It has a membership of 160 and is growing in numbers, in grace and in favor. The building is creditable in appearance and serviceable in appointment. It is like an oasis in a desert among the cheap buildings with which it is surrounded.

The Lockhart and Robstown Mexican Christian Churches will probably continue indefinitely as missions. The membership is made up of seasonal and transient laborers. The population of the communities in which these churches are situated, and consequently the membership of the churches, fluctuates according to the agricultural and business conditions of the areas. These churches will continue to need assistance.

2. The Institute is well and favorably located in the midst of the largest group of Mexicans in San Antonio. There are at least 15,000 Mexicans in the immediate vicinity of the Institute, and 10,000 more in the same section of the city. It has
made for itself a place in the hearts of the Mexican people of San Antonio, and is regarded favorably by the citizens generally. Its social activities, consisting of kindergarten, day nursery, clinic and classes, are of good quality and are being used to promote a knowledge of and a love for Christ.

3. The Rio Grande valley with a Mexican population of at least 20,000 gathered in some 9 or 10 groups, program among the Mexicans of the valley, provided the United Christian Missionary Society will furnish the necessary leadership.

4. The table on the opposite page is a summary of the property, including the Institute and Mexican churches, devoted to mission work among the Mexican people.

5. The "Mexican Problem" is ever present with us. It is unescapable. The border line between Mex-

all easily accessible and growing, offers an inviting opportunity for home missionary work. This opportunity to minister in Christian service to these strangers is the more inviting because of the fact that in the midst of each of several of these groups of Mexicans, there is a good Christian church—good for a new community. These churches are willing to undertake to help furnish the housing needs for a missionary.
their character, their pitiful need—physical, mental and spiritual—and the fact that they live among us constitute a great missionary challenge. Our churches are becoming deeply interested in these Mexicans and are insisting that something be done for them. For instance, our churches in Kansas City, through the Women’s Council, have established a Mexican Mission in that city; the First Church of Ft. Worth, Texas, is fostering a Mexican Mission in Ft. Worth; the board of the Texas Christian Missionary Society has made spasmodic efforts at establishing a work among them. A business man in Sabinal, Texas, is interested in preaching to a group of Mexicans in his neighborhood. The number and the need of these Mexican people, the fact of their presence in our midst, the fine results that have followed our efforts in their behalf and the awakening of our churches to their need seem not only to warrant a continuance of our work among them but its strengthening and enlargement as opportunity and means may permit.

6. The fact that, realizing that the task of reaching for Christ this mass of Mexican people in our midst is too great and urgent to warrant any overlapping or duplication, several of the larger communions have launched a movement to closely correlate, if not unify, their work in behalf of the Mexicans and the fact that one of our men has been elected secretary of the Interdenominational Council of Spanish-speaking Work should cause us to encourage and heartily support this cooperative work. The Christianization and Americanization of this large body of alien people is a task for the whole church.

7. There is but little contact and intercourse between the staff and members of the Mexican mission in the United States and our Mexican mission in Old Mexico. It would seem that fraternizing between these two groups, interested in the common task of bringing the gospel to the Mexicans, might result in mutual benefit to both groups and our Mexican work; it might at least result in bringing them into a correlated relationship and a unity of spirit, even though they are divided in administrative responsibility.

8. We have no literature for use among these people that is representative of our place as a people in the life of the church of today. The Bible school supplies and other helps are secured from other boards. The translation into Spanish of some well chosen leaflets and booklets on the history, spirit and purpose of the Disciples of Christ, for general circulation, would doubtless be of great value to our work among these Mexican people.

9. We are without a ministry sufficient to do well the work now on hand among the Mexicans, to say nothing of qualified men to enter new fields. The dearth of prepared leadership is our greatest handicap.
The first need to be supplied, if our work among the Mexicans is to be continued and enlarged, is a prepared ministry from among their own people. Attention should be focused and held upon the problem of securing and training leaders and preachers. The new dormitory for boys recently opened in connection with the Mexican Christian Institute is a step in the solution of this problem of leadership.
CHAPTER IX

AMERICAN INDIANS

The Indian is the native American. He was here in full possession when the white man came four hundred years ago. While the story of the white man's conquest of the land is full of romance and replete with adventure, deeds of courage and daring, the beauty and charm of it are marred by the record of the white man's injustice and inhumanity to these primitive children of the forest and plain.

At first the Indian welcomed the white man and was kindly disposed toward him, but as the Indian saw his land and freedom endangered by the ever-increasing numbers of white men, he turned and desperately resisted the invasion. He was ultimately overwhelmed and conquered and dispossessed of his land. It was the conquest of a superior civilization.

Finally the government gathered the Indians together on a few reservations. Accustomed to roam at will over wide areas, hunting, fishing, and living out of doors, they found it difficult to adjust themselves to the restrictions and the limited area of the reservation. At first these reservations were badly managed. The agents in charge were often incompetent and unworthy. Liquor and other vices of the white man were introduced. As a result of these deleterious influences, disease, laziness and dependency developed. These conditions gave rise to many of the Indian problems with which we have to deal today.

The Indians are often spoken of as the vanishing race. It is interesting to note, however, that their number has increased 10 per cent in the last ten years. They now number 350,000, located on 147 reservations.

The reservation Indians, wards of the government, own a vast amount of land. Nevertheless they are not citizens. To attain citizenship they must leave the reservation and take up land and a residence in a white man's community. More than one-half of them cannot read or write the English language, and yet the government's policy is to absorb them by gradually abandoning the reservation. The first great need therefore, is education.

The Indians of the Yakima Reservation to which the White Swan Mission ministers, number about 3,000. Fifteen tribes are represented, but the Yakimas are the predominating element. Of these about 600 are men, 600 women and 1,800 children. The number has remained stationary for several years.

The Indians of the Yakima Reservation like those of most other reservations, all received an allotment of land from the government. Each head of a family received at least 80 acres, the allotments running from 80 to 160 acres. Notwithstanding the fact that the land
in the Yakima valley is fertile and richly productive, under irrigation, because of their lack of knowledge of the best methods of farming and their habits of life, the Indians, on the average, have not been able to cultivate it as profitably as their white neighbors have done. Contrary to its treatment of reservation Indians generally, the government makes no allowance for the support of the Indians on the Yakima reservation, except to employ two nurses to advise them when they are ill and to provide food and clothing in cases of extreme poverty. Some of the Indians have sold their land, contrary to government advice, and have spent the proceeds and therefore, are reduced to poverty, a precarious living and dependency. Their land tenure is uncertain, since it is the general policy of the government to abolish the reservation system by means of allotment limitations, and since the better element among the Indians is insisting upon its continuance.

The average degree of education among the older Indians of the Yakima Valley is low. It has been the policy of the government to maintain reservation schools. It is gradually abandoning the policy. It is now seeking to bring the Indian children, as far as possible, under the influence of the public school. The children within reach of White Swan are required to attend the public school at government expense. The general lack of interest in education, the absence of favorable home conditions and the tendency to a nomadic life, all work to the educational disadvantage of the children. Many of the children live so far from school as to make attendance difficult. The children must go to public school or to some distant reservation school. The parents and the children much prefer the mission home and the public school to the reservation school.

The Indians generally are indifferent to Christianity, and that applies to the Yakimas. Fully one-third of the Indians in the United States have never had vital contact with any Christian community. Their experience with white men has so often been with those who sought to exploit and despoil them that they look with more or less suspicion upon their religion. Many
of them clinging to their old tribal faith and practice.

The only church in the immediate area is the Methodist Church at White Swan. It is largely the result of the life and work of a man who came to be affectionately known to the Indians as “Father Wilbur.” Since his death the church has declined, as far as its influence among the Indians is concerned. It has become largely a church for white people. The Roman Catholic Church in White Swan is also weak. The priest makes but one visit a month. The church is supported by the Knights of Columbus.

There are two Shaker churches on the reservation—one at each end. They are about thirty miles apart, each of them being several miles from the Yakima Christian Mission. They have considerable influence upon the Indians of the reservation. The Yakima Christian Mission is the only Christian educational work among the Indians of the valley.

The Yakima Indian Christian Mission was opened by the United Christian Missionary Society in the fall of 1921. It was undertaken in response to a strong conviction on the part of some of the leaders of the Christian churches in the Northwest, that the Disciples of Christ should make some contribution toward Christianizing the American Indian. They were naturally interested in the Indians in their midst. The church at Yakima, L. V. McWhorter, a long time friend and champion of the Indians, Ben Olney, an Indian business man, and Red Fox, a religious leader among the Indians, all encouraged and aided in the opening of the mission. It is located on a farm about two and one-half miles from the village of White Swan and about thirty miles southwest of Yakima. White Swan is the terminus of a branch of the Northern Pacific Railroad. It is on the highway from Portland, Oregon, to Yakima. The mission was located there because of the presence of a government Indian reservation, and consequently a large Indian population, and because no other communion was doing anything toward Christianizing this group of Indians.

BARN AND SILO
Yakima Indian Christian Mission.

The object of the Yakima Christian Mission is to provide Indian children with a Christian home and atmosphere in which to live while attending the public school. While the government is preparing the young Indian for citizenship, the church is seeking in this school, by a kindly Christian service, to prepare him for an intelligent Christian performance of the functions of that citizenship. The children are being led into an appreciation of the blessings and joys of the Christian life, with the hope that the hearts of the parents may be reached and that they may be turned from paganism to Christianity.
The Yakima Christian Mission is maintained not as a school or a church, but as a Christian home. Here the Indian children come out of a pagan atmosphere into a Christian home to live about eight months each year while attending the public school. They attend the public school at White Swan every day of the school year. In the home, they are assisted in their school work while at the same time they are being taught by precept and practice the blessings of the Christian way of living. They are being instructed by word, deed and example.

The mission home is open to any Indian child of school age, that is, from 6 to 15. No charge is made for room, board or tuition. The Indian is accustomed to having the government pay for his education. He is not willing, therefore, to pay anything for it. He will not send his children if it costs him anything. The service is all free—the only payment that is made is in the work that the children do in the house and on the farm out of school hours.

The following table shows the number of children enrolled in the mission during the past six years.

<table>
<thead>
<tr>
<th>Year</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921-22</td>
<td>17</td>
<td>22</td>
<td>39</td>
</tr>
<tr>
<td>1922-23</td>
<td>18</td>
<td>10</td>
<td>28</td>
</tr>
<tr>
<td>1923-24</td>
<td>15</td>
<td>11</td>
<td>26</td>
</tr>
<tr>
<td>1924-25</td>
<td>19</td>
<td>23</td>
<td>42</td>
</tr>
<tr>
<td>1925-26</td>
<td>20</td>
<td>25</td>
<td>45</td>
</tr>
<tr>
<td>1926-27</td>
<td>22</td>
<td>27</td>
<td>49</td>
</tr>
</tbody>
</table>

The children all attend the public school where they receive the same instruction as do the white children. In the home, out of public school hours, the children are taught farming, manual training, domestic science and sewing. This instruction is all by practice. Their re-
Religious training consists of daily Bible study, prayer, grace at the table and the memorizing of Scripture. Preaching and communion services are held every Sunday morning.

The regular staff for the school year of 1926-27 consisted of seven members. They all live in the home, receiving their room, board and laundry as a part of the compensation. Their salaries, including a cash valuation on living concessions, range from $2,544.00 to $668.00, an average of $853.43.

The farm on which the school is located consists of 80 acres, six in woodland and pasture, four occupied by buildings and yards, and the balance under cultivation. It all requires irrigation and nearly all of it is under irrigation. The work is largely done by the students. The produce is consumed by the school. No attempt is made to debit or credit the farm operations. The land is valued at $10,000.00.

The school has six buildings valued at $44,400.00. The main building is a two-story brick-veneer structure containing ten rooms and a basement. It is used as a dormitory for girls, accommodating about 20, as a residence for some of the teachers, and for the dining service and the religious activities of the school. This building is valued at $22,000.00.

The Richard Kysar Memorial Hall is a new building of mission brick, two-story, used as a boys' work done in the homes from which the children come, due to lack of sufficient help.

Fifteen of the children were baptized on Mother's Day, 1927. Forty-three have become Christians in the brief life of the mission. The conduct of the children has shown a decided improvement. There has been but little follow-up

YAKIMA CHRISTIAN MISSION FAMILY

Fifteen of the children were baptized on Mother's Day, 1927. Forty-three have become Christians in the brief life of the mission.
dormitory. It is modern and well appointed for the service it renders. Its cost was $15,000.00.

The Cottage is a one-story brick-veneer building. It is used as the residence of the superintendent and the executive office of the school. It contains five rooms and a basement and is valued at about $3,500.00.

The barn is a two-story frame building with concrete floor and underfooting. It was erected in 1925 and, including the silo, cost $3,198.50. It has room to house 4 horses, 12 cows and 75 tons of hay.

The combined garage, workshop, power house and irrigating well and machinery are new and ample for the needs of the school and represent a value of around $8,000.00.

The following financial statement shows the property valuation of the Yakima Indian Christian Mission, and the total cost of maintenance to the United Society, as revealed by the auditor's report for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th>Valuation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land—80 acres</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Buildings—6</td>
<td>44,400.00</td>
</tr>
<tr>
<td>Irrigation Plant</td>
<td>7,000.00</td>
</tr>
<tr>
<td></td>
<td>$61,400.00</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Bus and Farm Equipment</td>
<td>1,650.00</td>
</tr>
<tr>
<td>Live Stock</td>
<td>950.00</td>
</tr>
<tr>
<td></td>
<td>$65,500.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$8,416.92</td>
</tr>
<tr>
<td>United Society Appropriation to Repay Special Fund Loan</td>
<td>1,000.00</td>
</tr>
<tr>
<td></td>
<td>$9,416.92</td>
</tr>
<tr>
<td>Cash Balance June 30, 1925</td>
<td>28.38</td>
</tr>
<tr>
<td></td>
<td>$9,445.30</td>
</tr>
</tbody>
</table>

The budget for the maintenance of this work for the fiscal year 1927-28 is $10,000.00, the immediate additional amount of maintenance needed is $2,500.00, making a total of $12,500.00 needed annually. The present amount of property investment is $65,500.00, and the immediate additional property investment needed to realize the final aims is $2,500.00, of which $500.00 is for farm implements and $2,000.00 for irrigation. Toward meeting these needs there is on hand $741.37 in the Golden Jubilee fund.

The main object of the Yakima Christian Mission is to bring the Indians of the Yakima Valley to Christ. Their contact with white men generally has been to their hurt. Their contact with Christianity has often been with it in some of its cruder forms of faith and expression. The mission is trying to express Christ to them in the terms of a service of love. They are not easy of approach. They are naturally reticent and then they have suffered much at the hands of the white men. This has made them more difficult of approach. They live much to themselves. The mission is seeking to win their love and confidence by loving and serving their children. The home is still in its formative stage. It is something new in Christian service among these Indians and they are just getting well enough acquainted with it to trust it. They are now
sending their children—more of them than we can take.

The outlook for the mission is bright. The Indians are patronizing it. They are eager to send their children. A larger staff is needed so that the children can be followed back into their homes and helped to reach their parents and to make their homes Christian.

Observations

1. It is the policy of the United States government to close its "reservation schools" for Indian children wherever possible, and to require them to attend the public schools, at the government’s expense.

2. The Yakima Christian Mission is not a school. It is a Christian home where Indian children from the entire reservation may live while attending a good public school near-by.

3. While many of the Indian parents are able to pay for the schooling of their children, the government’s long paternalistic treatment of them, especially in the matter of education, has left them unwilling to assume that responsibility.

4. The Yakima Christian Home has enjoyed the confidence of the Indians of the reservation from the first. Its patronage has grown steadily and the results have been gratifying, considering that it is only seven years old and its work is entirely with children. Forty-five have confessed their faith in Christ and a group of 33 followers of the Christ has been gathered.

5. The fact that the Indian population of school age is limited to about 1,800, many of whom are in the public schools, and the further fact that the reservation may be thrown open in a few years, resulting in much of the land being taken up by white people, with the consequent establishment of public schools and perhaps the displacement of
many of the Indians, would make it seem inadvisable to invest any more money in permanent improvements until the question of opening the reservation has been definitely settled, or if opened, until after the effect has been determined.

6. While no doubt the chief value of the farm is in the service it renders as the basis for the practical instruction of Indian boys and girls in the cultivation of the soil, a system of accounting and reporting that would clearly show the financial part the farm plays in the mission’s life would be of great value in its administration.

7. Since these Indian children who live in the home during the eight months of the school year must spend four months of the year in the environment of their native home-life, which is, to say the least, not favorable either to their educational or to Christian interests, it would seem the part of good husbandry, both for the sake of the children and the parents, to make some provision to follow them into their homes.
CHAPTER X

THE HIGHLAND SCHOOLS

In a strip of country about 200 miles wide and extending almost 1,000 miles northeast and southwest through parts of Virginia, West Virginia, North and South Carolina, Tennessee, Kentucky and reaching over into Alabama and Georgia, live 3,000,000 of the descendants of Scotch Covenanters. They were the largest single group of the many companies of political and religious refugees who crossed the Atlantic in the seventeenth century in quest of liberty. Not content with the conditions and the degree of freedom they found in the colonies along the Atlantic, and impelled by the same urge that drove them from their native land, they migrated to the south, into the mountains, through the valley of Virginia. In their migration they carried with them Palatine Germans, Huguenots, some of the more adventurous Quakers and Virginia English.

About no other people in this country is there such an atmosphere of mystery and romance. In the isolation of these mountains they have lived for more than 200 years, untouched by the millions of people that have swept by them in the valleys below to populate the vast regions beyond, and unaware of the mighty strides forward in civilization that these millions were making. Almost, if not quite in sight of big, busy, bustling cities with their multitudes of cultured people enjoying all the conveniences and comforts of this modern age, these mountain people have continued to live in the same primitive manner as did their pre-revolutionary fathers. Their homes are log cabins. They cook their food over the open fire in the fireplace. They card, spin and weave by hand, and make their own garments. The chief method of transportation is on horseback. Caught and held in these mountains by accident, poverty, the unfriendly attitude of the Indians, or sentiment, away from the influence of the ever changing world outside, they have retained many of the same ideas of liberty, education and religion for two centuries and more.

They are pure blooded Anglo-Saxons and Anglo-Celts, unmixed by alien blood as is much of the English stock of the rest of our country today. In blood they are the real Americans. Basically, they are a people of fine quality with many virtues, rich in moral and spiritual potentialities.

They possess a fine family loyalty. Evidence has no show when kin is involved. They are deeply, though undemonstratively, sympathetic. They are hospitable, sharing to the last with the stranger that chances to come among them. Inhospitality is unthinkable among them. They possess a high sense of honor. They are honest—locks are not needed among them to protect property. They have an abiding belief and faith in God, though that faith is held in the concepts and expressed in the terms of the crude, almost-forgotten Calvinism of 300 years ago.

More than 90 per cent of the mountain people are rural. In the whole
of the mountains of North Carolina there are only six communities with a population of a thousand. Fully two-thirds of the men own land but they are not farmers. They simply “get their living from the soil.” The land is not adapted to crop farming at all. Much of it is too rough to cultivate. It is mountainous and the mountain sides are covered with culled-over forest. The cultivated tracts are small and much of the cultivating must be done with the hill-side plow and the hoe. Professor Rains of Berea College says that his family has grown corn on the same land for 75 years, and that it has never been touched with plow or cultivator. It is all done with a hoe. If it were possible to raise large crops, they could not be disposed of profitably on account of the distance from market and the absence of roads. Their homes are built of logs or rough lumber with entire absence of any semblance of modern convenience. They are meagerly furnished and often with homemade furniture. They have practically no economic status, though they have economic potentialities.

While these mountain people are of fine mental fiber, a very large per cent of them are illiterate. They are widely scattered. Transportation and travel are difficult because of the absence of roads. The struggle to maintain existence and the lack of taxable value in their property have helped to retard education. Every district has a schoolhouse of some kind. It is often of the cheapest kind and almost entirely void of equipment. The teachers are poorly prepared and poorly paid, receiving only $250.00 per year. The term is short, never exceeding 100 days and sometimes not more than 30 days per year.

The mountain people are religious as a rule. There are very few infidels, atheists, or skeptics among them. Their religion is not always dainty and refined in its expression. It is the religion of a rugged, independent people. It is strictly Calvinistic. The people were originally almost unanimously Presbyterian. Now they are overwhelmingly immersionists. They believe that a call from God to preach is the one requisite for a preacher. In the mind of many a mountain preacher, education is more of a hindrance than a help.

**Hazel Green Academy**

Hazel Green Academy is located in the little town of Hazel Green, Kentucky, in the valley of the Red River, a tributary of the Kentucky River. It is in the mountains of southeastern Kentucky about 100 miles from Lexington and 21 miles from Jackson, the county seat of Breathitt County. It is ten miles from Helechawa, a railroad station on the Ohio and Kentucky Railroad, and ten miles from the terminus of the Mountain Central Railway at Campton. It is reached by hack from Helechawa over typical mountain roads.

Hazel Green Academy was founded in 1880 as a community enterprise. The leaders in the movement were W. O. Mize, J. P. Day and G. B. Swango. Their plan was to obtain the money needed for the building by the sale of stock. The community being a little slow, these three men started the movement on their own subscriptions of $500.00 each. Having started without the community they were allowed
to finish without it. They opened the school in the fall of 1880 and continued until the fall of 1886. During 1885 and 1886 the executive committee of the Christian Woman's Board of Missions of Kentucky, with the advice of John I. Rogers, negotiated with the officers of the school for its control and management. A provisional arrangement was made under which J. W. McGarvey and R. T. Mathews, representing the women of Kentucky, were to act as proprietors and trustees in the management of Hazel Green Academy became the property of the Christian Woman's Board of Missions, and all friction was removed. The liberality of the owners of the property and other citizens of Hazel Green made this happy consummation possible. For 38 years Hazel Green Academy has enjoyed the direction and support of the organized womanhood of the Disciples of Christ.

Hazel Green Academy is centrally located in an area extending over six counties. The total population of this area is conservatively placed at 60,000, and the number of young people of school age at 12,000. The laws of Kentucky affecting education are good, but the taxable value of property in these mountain counties is so low as to make it impossible to maintain public schools of standard grade. While there are 360 public schools in the six counties, the buildings with a few exceptions are poor and the equipment meager. While there is a high school in each county, the condition of the roads and the prevailing poverty of the people make it impossible for many of the young people to attend them with any degree of

HAZEL GREEN ACADEMY IN THE MOUNTAINS OF KENTUCKY

the academy. This joint management of the school continued through the school year of 1886-87 and to May, 1888. During this period complications arose resulting in local irritation. A change in management became necessary in order to keep the doors of the school open. With the concurrence of the executive committee of the Kentucky Christian Woman's Board of Missions, the officers of the national organization of the Christian Woman's Board of Missions sent W. K. Azbill to Hazel Green to work out a solution of the problem, with the result that a satisfactory agreement was made by which...
regularity. Perhaps the greatest need of the youth of this area is not education in itself, but education obtained in a Christian atmosphere.

The academy owns about 40 acres of land valued at $4,000.00. A river-bottom tract was purchased in 1924 for the purpose of increasing the tillable acreage. Like most of the land in the mountain country, it is poor, broken and hard to cultivate. In addition to serving the needs of the school for campus, the land furnishes some employment by which worthy boys are aided in obtaining an education.

The Academy building contains approximately 400 people. It is valued at $25,000.00.

The Helen E. Moses Memorial Building, named for Mrs. Moses, many years president of the Christian Woman's Board of Missions, is used as a dormitory for boys. In addition to a suite for the superintendent, it furnishes comfortable accommodation for about 75 boys. This building is approximately fireproof and modern in appointments. It is valued at $30,000.00.

Another memorial building is the Sarah K. Yancey Home, so named in recognition of the many years of efficient service rendered by Mrs. Yancey as secretary of the Christian Woman's Board of Missions of Kentucky. It is used as a dormitory for girls, with comfortable room and service for 65 girls, and as a dining hall for teachers and non-resident pupils. This is one of the best buildings of the group and is valued at $50,000.00.

The Ford Industrial Building was the gift of Mrs. E. L. Ford and her
two daughters of Detroit, Michigan. It is a two-story frame with reenforced concrete basement. In it are housed the power, heating and lighting plants, the forging and carpentry rooms, the machinery used in manual training, and domestic science rooms. Its present valuation is $25,000.00.

Two of the three one-story frame residences are used as homes for teachers, the other as the home for the farmer. They are valued at $1,000.00 each. The farm and general purpose buildings represent a value of about $1,659.00.

The instruction offered by the academy covers the work of the elementary grades from the first to the eighth, and that of a standard high school, supplemented by courses in home economics, manual training and music. Instruction in the grades is provided to meet the needs of young people deprived of the benefits of a sufficient elementary education in their childhood and to serve Christian parents desirous of having their children educated in Christian environment.

The course in home economics covers three years' work, and includes a study of textiles, needlecraft, decorating, cooking and housekeeping. The course in manual training includes cabinet and furniture making, wood polishing and staining and the care of tools. In music, both instrumental and vocal instruction are given. Harmony, theory, the history of music and biography are required.

THE HELEN E. MOSES BUILDING
Boys' dormitory of Hazel Green Academy, the practically fireproof home of the superintendent and 75 students. Mrs. Moses was a greatly loved president of the Christian Woman's Board of Missions.

The following tables show the enrollment by grades and the distance at which the students live from the academy.

<table>
<thead>
<tr>
<th>Enrollment</th>
<th>1925-26</th>
<th>1926-27</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary Grades</td>
<td>139</td>
<td>116</td>
</tr>
<tr>
<td>High School</td>
<td>58</td>
<td>55</td>
</tr>
<tr>
<td>Total</td>
<td>197</td>
<td>171</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distance from the Academy 1926-27</th>
</tr>
</thead>
<tbody>
<tr>
<td>Walking Distance</td>
</tr>
<tr>
<td>Three-Mile Radius</td>
</tr>
<tr>
<td>Ten-Mile Radius</td>
</tr>
<tr>
<td>More than Ten Miles</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>
Of the 171 students enrolled in the school year 1926-27, thirty-nine were members of the Christian church, fifteen in the grades and twenty-four in the high school, and fifteen were members of the Methodist church, eleven in the grades and four in the high school.

All students are required to pay tuition. The fee for the elementary and intermediate departments for the school year of 36 weeks is $9.00, and for the preparatory and academic departments it is $15.00. An added charge of $2.00 is made for material in the manual training course, and $1.00 for a diploma on graduation from the preparatory department and $3.00 on graduation from the academic department, plus an incidental fee of $1.00.

Provision is made each year whereby a limited number of worthy, ambitious students are enabled to enter or remain in school by a judicious distribution of scholarship funds. Students receiving scholarship assistance are required to pay a part of the cost of their education in service. The boys do the janitor and farm work, while the girls do the housekeeping, dining room, kitchen and laundry work. The amount expended for scholarships for the past five years has averaged $1,600.00. The number of girls receiving the benefit of these funds is greatly in excess of the number of boys. This disparity between boys and girls is due to the fact that the enrollment of girls is much larger than that of boys and the further fact that the volume of work to be done suitable to girls is much greater than that which is suitable to boys. All scholarship students must maintain a record in studies and deportment satisfactory to the superintendent in order to retain this assistance.

The dining room in the girls’ dormitory serves as a general dining hall for the school. Here all non-resident students and many of the teachers board. All students boarding in the
dining hall pay $3.25 per week, mak-
ing a total of $117.00 for the stu-
dent's board for the school year. This
covers room, light and heat. All of
the work in dining hall and kitchen
is done by scholarship students. The
dining hall has the benefit of the
farm, dairy, chicken yard and garden.
The faculty consists of eleven
teachers exclusive of the superin-
tendent, three men and eight women.
They have all had the preparation
and experience necessary to enable
Society and local receipts—board,
tuition, etc., as revealed by the au-
ditor's report for the fiscal year
1925-26.

**Property**

<table>
<thead>
<tr>
<th>Item</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land—40 acres</td>
<td>$4,000.00</td>
</tr>
<tr>
<td>Buildings—12</td>
<td>134,650.00</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Live Stock</td>
<td>1,425.00</td>
</tr>
<tr>
<td>Farm Equipment</td>
<td>318.90</td>
</tr>
<tr>
<td><strong>Total Valuation</strong></td>
<td>$6,743.00</td>
</tr>
<tr>
<td></td>
<td>$145,393.00</td>
</tr>
</tbody>
</table>

**Receipts**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
</table>
| United Society Appropria-
tion                  | $12,896.15 |
| Board, Tuition, etc.  | 10,339.78 |
| **Total**             | $23,235.93 |
| Cash Balance June 30, 1925 | 3,653.70 |
| **Total**             | $26,889.63 |

**THE SARAH K. YANCEY HOME**

Where 65 girls of Hazel Green Academy are comfortably housed. The home was named for a highly honored secretary of the Kentucky Christian Woman's Board of Missions.

them to carry efficiently their respec-
tive lines of work. Their salaries
range from $3,010.00 to $468.00 per
year.

The following financial statement
shows the property valuation and the
total cost of maintenance of Hazel
Green Academy, including both the
appropriation made by the United
Salaries .......................... $10,298.49
Other Items ........................ $11,401.78
Total Disbursements for Operation ........ $21,700.27
Property Improvements .............. 2,931.18

Cash Balance June 30, 1926 $24,631.45

The needs of Hazel Green Academy are not large as compared with many other schools, but they are urgent. They consist of two major needs and a number of smaller ones, as follows:

1. Hazel Green Academy was opened to students 48 years ago and has been in continuous service ever since. By the fine character of the service it has rendered, it has endeared itself to the people over a wide area of the mountain country in which it is located.

2. The greater part of the work being done by the academy is the same as that of the public schools in more favorable sections of the country. Of the 171 pupils enrolled in 1926-27, 116 were in the elementary grades and 55 were in the high school. While its buildings and equipment are modest, representing a minimum investment consistent with the service it is rendering, they are sufficient in number and character for present needs. Some minor improvements and repairs would add to their life and usefulness. Located as it is in
a village of 300 people, ten miles from the county seat and ten miles from a railroad, in an isolated undeveloped section of a mountain country, Hazel Green Academy will have to be supported as a home missionary outpost for years to come.

3. While the academy is rendering a creditable service, by the gift of scholarships, in assisting worthy, promising young people to get an education, who would perhaps not secure it otherwise, that assistance is being given in the proportion of about six girls to one boy. The reason given for this disparity between boys and girls is the lack of sufficient funds to employ a man to supervise the work of boys.

4. Experience has revealed the fact that the attempt to operate a farm, under any plan, in connection with an educational institution is, to say the least, an enterprise of doubtful wisdom. The tendency of the one is to handicap the other, minimizing the chances of success for both. The only possible justification for any such undertaking is either its educational value in agriculture or its service in assisting young men and boys, without resources, to secure an education by means of employment. The Hazel Green farm should be used more fully in furnishing employment to worthy young men and boys, without means, eager for an education and willing to work to secure it.

Livingston Academy

Livingston Academy is located in Livingston, the county seat of Overton County, Tennessee. Livingston is at the northern terminus of the Tennessee, Kentucky and Nashville Railroad, a spur line twenty miles long, that leaves the Tennessee Central main line at Algood. It is about a hundred miles from Nashville and about the same distance from Knoxville and is the natural center and outlet of the four counties of Fentress, Pickett, Clay and Overton. The mail for 50 post offices passes through the Livingston Post Office. Five rural free delivery routes center there. It has a population of 1,000. Local history abounds in stories of the daring and prowess of the early settlers. Here reside some of the sturdy descendants of the pioneers who fought at King’s Mountain.

Livingston is the largest and most influential community in the four counties and a natural center toward which the interest of these counties gravitate. The total population of the four counties is 55,000, of which 15,500 are young people of school age.

The whole area is strictly rural. Livingston is the only town with a population of as many as 1,000. Eighty-five per cent of the people get their living from the soil. One per cent are merchants and 14 per cent are laborers. There are only 18 miles of railroad in the area. The county roads with one exception are more trails than roads.

The average financial ability of the people is low. In Overton County, of which Livingston is the county seat, the tax rate is $2.00 per hundred, one-fourth of which is available for school purposes. The total amount of money yielded for education in 1923 in Overton County was $3.10 per capita from the county and $4.00 from the state, making a total of $7.10 per child per year for educational purposes.
On account of the low taxable value of property in the area served by Livingston Academy, the public schools are inferior. Indeed, many of them are little more than schools in name. The buildings are cheap, one-room structures, 50 per cent of them built of logs and entirely void of equipment. They are open on an average not to exceed 100 days a year. There are only three high schools, excepting Livingston Academy, in the four counties, and they are two-year schools. Seventy per cent of the teachers of the country schools have not finished high school.

A survey of school conditions in Tennessee made a few years ago shows that out of a total school population of 800,000 there was an average attendance of only 400,000. Nearly a third of the state’s children are not even enrolled in the schools. Nearly a fourth of the children are illiterate. Tennessee stands last among the states in the proportion of students to population attending institutions of higher learning in the state.

Livingston Academy was established in 1909 by the Christian Woman’s Board of Missions. It was one of the results of a well-defined plan and purpose on the part of the organized missionary women of the Disciples of Christ to establish and maintain a Christian school among the mountain people of Tennessee. The Livingston school was one of their Centennial aims. The women of Michigan and Tennessee designated their Centennial gifts to the establishment of this school. After a careful survey of the whole Cumberland plateau, Livingston was chosen for the school as the place of greatest need and as offering the greatest opportunity for service. In 1908 the four counties of which Livingston is the center of influence were reported as having the highest percentage of illiteracy of any similar section in the state of Tennessee. There was not a single normal school, high school, or...
chuch school in the whole area. The citizens of Livingston deeded all of their school property to the Christian Woman's Board of Missions as an inducement to it to establish an efficient school in their midst. This property consisted of 52 acres of land with an unfinished frame school building. Then they turned over their school funds each year for the support of the school.

The Christian Woman's Board of Missions, immediately upon receipt of the deed to the school property, spent $17,500.00 in putting the building in condition for use and in the erection of a dormitory for girls. The academy has enjoyed a steady growth from the beginning. It is now the largest institution of its kind in the mountain region of the south. The work of the school when first instituted was academic, but its scope has broadened until now it seeks to meet the needs of the surrounding community in agricultural training and home economics.

The property of Livingston Academy consists of 52 acres of land, valued at $4,500.00, and seven buildings valued at $127,600.00. The greater part of the land is rough and the soil is thin. The better portions of it are occupied by the buildings of the school and about 30 acres are under cultivation.

The new academy building, a Golden Jubilee building, was erected in 1925 at a cost of $80,000.00. The money for this building was raised by popular subscription, the women of Tennessee giving $25,000.00 as their Jubilee offering. It is of concrete and brick construction and contains a suite of two rooms for home economics, eleven classrooms, two offices, a rest room, two storage rooms and a combination gymnasium and auditorium seating about 700. It is modern in its appointments and well
adapted to the service it is designed

to render.

The old academy building is a
brick veneer structure containing 10
classrooms. It is valued at $15,-
000.00. Since the erection of the new
academy building, plans have been
formulated for remodeling the old
building for use as a girls’ dormitory.
These improvements will cost about
$20,000.00.

The principal’s house is a two-story
frame, eight-room residence of the
usual village type. Its value is
placed at about $2,500.00. As its
name indicates, it is used as the resi-
dence of the principal of the school.

The heat for the entire school is
furnished by a detached boiler and

Sarah Preston Hall serves as a dor-
mitory for girls. It is a two-story
building containing 19 residence
rooms, a parlor and a dining room
and kitchen. The dining room and
kitchen serve the entire school. It is
valued at $15,000.00 and the fur-
nishings at $3,000.00. It was largely
erected by a gift of T. B. Preston in
memory of his mother. This building
is badly in need of repair. It will be

coal storage plant of brick and con-
crete construction. This equipment
represents a value of about $10,-
000.00.

A good modern barn and silo,
valued at $5,000.00, furnish ample
stable, feed and implement storage
room to supply the agricultural needs
of the schools.

In accordance with the compact of
1909 between the Christian Woman’s
Board of Missions and the Livingston community, for fifteen years the school lived, served and flourished and the community responded, growing in numbers, in wealth and in culture. With this growth came a readiness on the part of the people to assume a larger share of the responsibility and burden of providing for their own educational needs. In 1922 they entered into an agreement with the United Christian Missionary Society to issue bonds for the erection of a building for the elementary grades at a cost of $30,000.00 and to provide the funds for the operating and teaching expense of the grades up to the sixth, the society to have full administrative control, provided the Christian Woman's Board of Missions would deed to the Board of Education the land for the school site. This building was erected in 1924.

Under this new arrangement Livingston Academy is conducting an elementary school in a building and with funds supplied by the citizens through taxation. It also maintains a high school of standard grade, a part of the expense of which is paid out of public funds.

A course in agriculture is provided under the provision of the Smith-Hughes law, with a specialist as teacher, the federal government furnishing five-sixths of the salary and Livingston Academy is the only school of any kind in the community. Its attendance therefore, is largely local in source and stable as to number. The following tables show the enrollment and the distance of residence for the school year 1926-27, an average year.

**Enrollment**

<table>
<thead>
<tr>
<th>School Type</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary</td>
<td>344</td>
</tr>
<tr>
<td>High School</td>
<td>121</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>465</strong></td>
</tr>
</tbody>
</table>

**Distance of Residence**

<table>
<thead>
<tr>
<th>Distance of Residence</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary, All Local</td>
<td>344</td>
</tr>
<tr>
<td>High School:</td>
<td></td>
</tr>
<tr>
<td>Ten-Mile Radius</td>
<td>103</td>
</tr>
<tr>
<td>Fifteen-Mile Radius</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>465</strong></td>
</tr>
</tbody>
</table>
Because of the receipt of the public school funds available for the support of the elementary school of Livingston and its pro rata share of the public fund available for the support of the high school of Overton County, the academy maintains without tuition a nine-months grade school for the Livingston district and a high school. Pupils from outside the district pay a tuition fee of $8.00 a semester for first, second and third grades, $10.00 for fourth, fifth and sixth grades, and $12.50 for the high school. The religious spirit of the school is wholesomely fervent and active. Daily devotions are maintained in the chapel of the academy in the morning and in the girls’ dormitory in the evening. The students and faculty are active in the local church. Some of the teachers and older students preach and conduct Bible schools in the country school buildings in the surrounding area. Of the 128 young people who have graduated from the academy, 12 are engaged in some phase of Christian work, 36 are teaching, 22 are students in schools of higher learning, 1 is a missionary in foreign service, 1 is a preacher, 1 a trained nurse, not to mention the others who are leaders in the business, professional and church life of the communities in which they live.

The following financial statement shows the property valuation and the total cost of maintenance of Livingston Academy, including both the appropriation made by the United Society and local receipts—state and county school appropriations, board, tuition, etc., as revealed by the auditor’s report for the fiscal year 1925-26.

**NEW ACADEMY BUILDING, LIVINGSTON, TENNESSEE**

This exceptionally good building was one of the major creations of the Golden Jubilee and one of the most needed and most highly appreciated.
Property
Land—52 acres $4,500.00
Buildings—7 127,600.00
Furniture and Furnishings $9,900.00
Live Stock 300.00
Farm Equipment 503.00
Total Valuation $142,803.00

Receipts
United Society Appropriation $16,937.00
State and County School Funds 12,062.21
Board, Tuition, etc. 5,041.74
$34,041.85
Cash Balance June 30, 1925 639.09
Total $34,680.94

Disbursements
Salaries $19,009.30
Other Items 11,731.05
Total Disbursements for Operation $30,740.35
Other Disbursements 873.13
$31,613.48
Cash Balance June 30, 1926 $3,067.46

If Livingston is to continue effectively, it has two needs that must be supplied. With satisfactory provision for these needs, its buildings and equipment will be sufficient for several years. The first of the needs in importance is a dormitory for boys. This must be provided if the academy is to render the service for which it was founded. The plan for meeting this need is to remodel the old academy building for use as a boys’ dormitory. The estimated cost of this work is $20,000.00. The second need is long overdue repairs upon Sarah Preston Hall and the principal’s house. The estimated cost is $5,000.00.

The budget for the maintenance of this work for the fiscal year 1927-28 is $15,000.00, the total amount of maintenance needed annually. The present amount of property investment is $142,803.00 and the immediate additional property investment needed to realize the final aims is $25,000.00, toward which a Golden Jubilee fund of $11,000.00 is available.

Observations
1. Livingston Academy has enjoyed a generous patronage from the day it was opened in 1909. Its classrooms have always been crowded. In addition to the high character of the work done, its success in attracting and holding a large attendance is doubtless due to its location and its unusual relationship to the community.

2. The area of which Livingston is the natural center has a school population of 15,000. The academy, since it was opened, has performed the function of the public school for the town of Livingston, a community of 1,200. For 17 years it owned all of the school property and received and expended all of the public school money. While three years ago the citizens of Livingston, by taxation, erected a building for the elementary grades, the title of which they hold, the administrative control and management of the entire school system remains in the hands of the United Society and it continues to receive public school funds under agreement and, because of its acceptance of public funds, it is therefore subject to the laws of the state affecting education. This practice of accepting public funds for the support of our privately controlled schools is fraught with such potential danger as to warrant a serious consideration of the wisdom of its continuance.
3. At the time the academy was opened, the four counties of which Livingston is a center of influence, were reported as having the largest percentage of illiteracy of any similar section in the state. This condition has changed with the years and is still changing. Livingston has grown in population and wealth. The automobile has come and good roads are following. A gradual transformation is taking place. These changes are having and will continue to have their effect upon the future life and service of the academy. The local community has already relieved the United Society of the expense and burden of housing and sustaining the local elementary school, with a fair prospect of being able in the near future to assume full responsibility for its own educational support. With this local release from elementary school work, the way is open for a greater work for those who need it most, the boys and the girls “from back in the mountains.”

4. Since the culturing, disciplining influence of a Christian home is an essential factor in education, an effort should be made to provide a dormitory for boys.

**Group Summary**

The primary purpose in the establishment of these two highland schools, Hazel Green, Kentucky, and Livingston, Tennessee, was to supplement the existing school facilities which, on account of the isolation and economic lack of the country, were and still are very meager. They are seeking, in cooperation with other educational agencies, including state and federal governments, to bring to the young people of these mountain communities the same educational advantages that are enjoyed by young people in other and more favored sections of the country, and to offer these advantages in a Christian environment.

It is not the purpose of the United Christian Missionary Society and of those who have the responsibility of the immediate oversight and direction of these two highland schools to duplicate the work of the public school, but to withdraw from the field and to turn over the work they are doing, especially the work in the lower grades, to the public school system as rapidly as it can be done in justice to the children.

It is not the purpose of the society to conduct parochial schools or to maintain these schools after educational conditions in these communities have approached anywhere near an equality with conditions in other sections of the country. It is the fixed purpose, however, as long as these schools continue to function, to give the Bible a prominent place in their curricula.

In the case of Hazel Green, while conditions are improving, the process is slow. It is but reasonable to expect that the need for the academy may continue active for many years. Changes for better educational conditions are coming more rapidly in Livingston and may affect the academy in the near future.

In addition to the urgent need of the people in this mountain country for the service these schools are rendering, the gratifying results obtained from this service constitute
the strongest justification for their existence and continuance.

The demand for their graduates, indeed their undergraduates, to teach in the surrounding rural schools has been constant. Fifty per cent of the teachers in Wolfe County, the county in which Hazel Green Academy is located, are graduates from the academy. Four of the graduates are in missionary service in foreign lands, two are pastors, twenty are pursuing higher education, two are lawyers, one is a judge, one a trained nurse, not to mention the number who are leaders in the business, professional and church life of the communities in which they live.

Table No. 1 shows the service rendered by the two highland schools with reference to the number of boys and girls enrolled.

Table No. 2 shows the cost of operation and the value of the different types of property devoted to the work of the highland schools.

Table No. 3 gives the total maintenance cost and the additional building needs of the highland schools.

Group Observations
1. Each of these highland schools is well located with reference to serving the purpose for which it was established, that of helping educationally a large number of backward people without resources for sufficient self-help. One of them has been in service since 1880 and the other since 1909. They have both rendered creditable service.

2. Both have land and are teaching agriculture, yet one receives aid from the federal government, under the Smith-Hughes Law and the other does not. There seems to be no good reason for this discrimination. They are both entitled to
receive this assistance from the federal government or neither is entitled to receive it.

3. They both perform a state function, namely, that of providing public school instruction. One of them is receiving public school funds and the other is not. If we are to continue the practice of receiving public money for the support of these schools, a practice of doubtful wisdom, great care should be exercised in receiving it to safeguard the liberty of the school as a Christian institution.

4. A close check should be kept upon the ability of the communities in which these schools are located to provide the cost of their own public school education, to the end that the church's educational service to them shall end where their ability begins. As rapidly as it can be done, the burden of the grade school work should be placed, as far as possible, where it belongs—upon the local community, that these highland schools may be free to furnish higher educational advantages to the young people of the surrounding area, a blessing beyond the reach of many of them unaided.
CHAPTER XI

AMERICAN NEGROES

Any survey of our Negro schools, to be of value, necessitates a twofold study of the problem of Negro education. The first is the relation of our educational work among the Negroes to the whole educational problem of the race in the United States, especially in the South, and the second is the relation of our educational work among the Negroes to the religious life of the Negroes of our brotherhood.

Education in general is backward in the South. This is especially true in the far South. This condition is due to mainly to two causes. First, as the result of the government public land survey and the Ordinance of 1787 based thereon, a section (640 acres) of land in every township in the states north of the Ohio River and west of the Mississippi River was set aside for the establishment and maintenance of public schools. This allotment of land for educational purposes was not made in the area east of the Mississippi River and south of the Ohio River, consequently education in the states in this area has been greatly handicapped as compared with the states north and west. Second, the Civil War so completely depleted the resources of the southern states that they have never been able to catch up with the northern and western states in educational development or in many other interests.

According to the United States census report of 1920, the Negro population in the United States of school age, that is, between the ages of 5 and 20, was 3,796,957. Of this number, approximately 655,088 either reside in those states in which Negro children attend the same schools with the white children and youth, or in which the same educational privileges and advantages are accorded them. Approximately 3,141,869 live in states in which the interest in Negro education has not reached anything like a parity with interest in the education of white children.

There is a growing interest among the southern people in the education of the Negro. They appreciate the fact that the educated Negro is a more valuable asset to any community than the uneducated one, especially if his education is of an industrial character. Interest in the public education of the Negro had its beginning in the Freedman’s Bureau in 1865. With the close of its activities in 1870, its work was immediately taken up and continued by several of the older slave states. By the adoption of the work of the Freedman’s Bureau “common schools” for Negroes became a part of the educational policy, limited in practice, of the South. Active interest in the public education of the Negro has been of slow growth. Only within the last two decades has this interest become effectively active and only within the last decade aggressively so. Within the last ten years several state legislatures have voted large appropriations for Negro education; North Carolina $800,000.00, Missis-
Mississippi $500,000.00, and Louisiana $347,000.00. Seventeen southern states are maintaining agricultural colleges and fifteen are supporting normal schools. The federal government in 1926 appropriated $601,815.00 in seventeen states for Negro education in agriculture and home economics.

Many private agencies are interested and active in providing better education for the Negro. The General Education Board and the John F. Slater Fund are specializing in better teachers and teaching. They are giving generous support to institutes for teachers. Hundreds of these institutes and schools are held each year with thousands of teachers in attendance. The Anna T. Jeanes Foundation is spending over $100,000.00 a year for county supervision of industrial work by specially trained instructors. The Julius Rosenwald Fund is promoting and sustaining a program for better buildings for Negro schools. Up to June 30, 1924, our latest figures, this fund had invested $1,635,177.00. The gift of this sum had called out from other sources and put into the service of Negro education over $9,758,840.00.

Seventeen Protestant communions and twenty-five mission boards are maintaining schools among the Negroes. The Negro Year Book for 1925-26 lists 68 colleges, 17 schools for women, 51 theological schools or departments and 321 normal and industrial schools. A large per cent of these schools are sustained by official or unofficial support of some religious communion.

Table No. 1, based on information taken from the Negro Year Book of 1925-26, reveals something of the progress that has been made in behalf of Negro education since their emancipation. From this glimpse of the number of agencies at work and the nature of their activities, some estimate can be formed of the direction that is being taken by educational work among the Negroes, and some idea formed as to the pace of its forward movement.

That there is yet much to be desired and accomplished in the field of Negro education is apparent from the fact that 75 per cent of the Negroes recruited for war service during the recent World War were rated as illiterates, that is, they lacked the ability to read and understand the average newspaper, to write letters home, and had not passed as much as the fifth grade in the public school. Under this classification, the total number of illiterate Negroes above ten years of age in the United States is 1,842,161.

Table No. 2 shows illiteracy in the United States by races over a period

<table>
<thead>
<tr>
<th>Table No. 1. PROGRESS IN EDUCATION AND RELIGION</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PROGRESS</strong></td>
</tr>
<tr>
<td>EDUCATIONAL</td>
</tr>
<tr>
<td>Colleges and Normal Schools</td>
</tr>
<tr>
<td>Students in Public Schools</td>
</tr>
<tr>
<td>Teachers in all Schools</td>
</tr>
<tr>
<td>Property for Higher Education</td>
</tr>
<tr>
<td>Annual Expenditures for Education</td>
</tr>
<tr>
<td>Raised by Negroes</td>
</tr>
<tr>
<td>RELIGIOUS</td>
</tr>
<tr>
<td>Number of Churches</td>
</tr>
<tr>
<td>Number of Communicants</td>
</tr>
<tr>
<td>Number of Sunday Schools</td>
</tr>
<tr>
<td>Sunday School Pupils</td>
</tr>
<tr>
<td>Value of Church Property</td>
</tr>
</tbody>
</table>
of 40 years and the improvement the Negro has made in the same period.

There is still a great disparity between the amount of money spent for the education of the white child and the amount spent for the education of the Negro child. In Mississippi, for instance, the ratio is five to one. The school buildings in the rural districts are exceedingly poor—often tumble-down old shacks without seats. The equipment is meager in the extreme. There are few blackboards, no charts and no libraries, and in numerous instances not even toilets. These schools are in many instances conducted for only a few months in the year and are taught by teachers who have themselves not gone beyond the fourth or fifth, or at the most, the sixth grade.

The second factor in the problem of the survey of our educational work among the Negroes, its relation to the life and needs of Negro Disciples of Christ, is a more or less unknown quantity. Widely scattered as they are, in small groups and without leadership, it is almost impossible to obtain accurate information concerning them. For instance, we have been unable to secure statistical information from 88 of the 96 Negro churches in North Carolina.

The Year Book of 1926-27 shows a total of 498 Negro churches, with a total membership of 30,990, and a total of 338 pastors, or 160 less preachers than the reported number of churches. This list includes both the employed and unemployed preachers. Of the 498 churches, 160 are pastorless. When we take into consideration the small number of Negro churches of the Disciples of Christ, and the small membership as compared with the Negro population of the country, and the general religious condition that obtains among them, it is at once apparent that they present both a challenge and an opportunity. With a prepared ministry numbering about one-half the number of churches, it appears that the problem of adequate leadership for our share of Christian work among the Negroes is one of first magnitude. The Negro Disciples of Christ are alert to this need. For several years they have been appealing to their white brethren to help them supply this greatly needed leadership from among their own people.

Central Christian Institute

Central Christian Institute was opened in the fall of 1923. It suspended activity at the end of the school year of 1926-27. This school had its initial impulse in a desire on the part of the leaders in our Negro churches for a school of college rank in which to prepare their preachers and other church workers. It was the culmination of several efforts to establish such a school, first at New Castle, Kentucky, then at Louisville.
and finally at Shepherdsville, fifteen miles from Louisville, the present site. The property consists of a farm of 126 acres valued at $24,000.00; a large old farmhouse, a combination school house and dormitory, and a miscellaneous group of farm buildings valued at $20,375.00; equipment, furnishings and farm implements and stock appraised at $2,468.75; making a total property valuation of $46,843.75.

The following financial statement shows the property valuation and the total cost of maintenance of Central Christian Institute, including both the appropriation made by the United Society and local receipts—board, tuition, etc., as revealed by the auditor's report for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Furniture and Furnishings</td>
<td>$727.20</td>
</tr>
<tr>
<td></td>
<td>Farm Equipment</td>
<td>$949.80</td>
</tr>
<tr>
<td></td>
<td>Supplies, etc.</td>
<td>$255.25</td>
</tr>
<tr>
<td></td>
<td>Live Stock</td>
<td>$536.50</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Valuation</td>
<td></td>
<td>$2,468.75</td>
</tr>
</tbody>
</table>

Receipts

| United Society Appropriation | $5,164.07 |
| Board, Tuition, etc.         | $581.70  |
| Total for Operation          | $5,745.77 |
| Student Accounts             | $1,331.01 |
| Note Payable                 | $150.00  |
| Total                        | $7,226.78 |
| Cash Balance June 30, 1925   | $36.84   |
| Total                        | $7,263.62 |

Disbursements

| Salaries                    | $2,910.48 |
| Other Items                 | $4,162.88 |
| Total for Operation         | $7,073.36 |
| Student Accounts            | $28.82   |
| Note Payable                | $150.00  |
| Total                       | $7,252.28 |
| Cash Balance June 30, 1926  | $11.34   |
The enrollment in 1925-26 was 36. Of these, 22 were in the elementary school and 14 in the high school. While no doubt the lack of equipment kept down the enrollment, two other very important factors influenced the decision to suspend its activities. The first is the fact that the Negro population of school age in the immediate area around Shepherdsville is comparatively small, hence there was no very great need for instruction in the elementary grades, and the further fact that the provision for the public education of Negro children is better in this area than in many other sections of the South and the average Negro in this section is better able, economically, to contribute toward the education of his children. The second factor in determining the suspension of the school was the fact that for the ultimate purpose for which this school was opened, namely, a senior college of accredited standing, it had nothing of value but the land. It had no buildings, no library, no endowment, no faculty and no money.

Southern Christian Institute

As early as 1870, Thomas Munnell, then secretary of the American Christian Missionary Society, suggested the establishment of a school "where children of the recently freed slaves might be educated so that ministers and teachers from among their own race might be provided to lead them into the responsibilities and blessings of Christian citizenship." The American Christian Missionary Society not being in position at the time to assume the responsibility of such an undertaking, it was launched as a private enterprise. In 1875 a charter was obtained by special act of the Mississippi Legislature, and Dr. W. A. Beiding was employed as financial agent. In 1881 the present site was purchased, and the school was opened in 1882. Randall Faurot was the first president. Jephthah Hobbs served as president from 1883 to 1890. On October 11, 1890, J. B. Lehman became president and has served continuously until the present time.

The school was operated for a time as a free school and during this period the enrollment reached 400. It soon became apparent that a school of this kind could not be operated without a fixed income and a responsible, stable organization behind it. Consequently it was turned over to the American Christian Missionary Society. In 1889 the Board of Negro Education and Evangelization was organized, and in 1890 C. C. Smith was placed in charge as secretary. Shortly before Mr. Smith took charge, the American Christian Missionary Society secured control of the Southern Christian Institute by obtaining possession of the majority of the stock. In 1900, the American Christian Missionary Society transferred the majority of the stock in Southern Christian Institute held by it to the Christian Woman's Board of Missions, which assumed responsibility for the support and management of the institution. The property of the Southern Christian Institute was deeded to the Christian Woman's Board of Missions in 1920.

Southern Christian Institute is located one and a half miles west of Edwards, Mississippi, on the Alabama and Vicksburg Railroad, eight-
een miles east of Vicksburg, and twenty-six miles west of Jackson. Edwards is a progressive southern town of about 800 inhabitants. The immediate location is one of natural beauty. The campus of the school is on a gentle rise of ground on which stands a grove of magnificent oak trees from which hang long festoons of gray moss.

While taking into consideration, therefore, the larger area which it regards as its special field for cultivation, this survey places special emphasis upon educational conditions in Mississippi because the institute's service is rendered largely to the immediate territory in which it is located.

The total Negro population of the larger area in which the Southern Christian Institute is located is 5,058,755, and of this number approximately 1,865,843 are children of school age, that is from 5 to 20 years. Of these, 416,666 are in Mississippi, and 13,000 of them are in Hinds County. While in all of these states the education of the Negro is a recognized part of the public school system, yet in its present state of development it comes far short of supplying the need. For instance, of the 13,000 children of

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"THE MANSION," SOUTHERN CHRISTIAN INSTITUTE
The old plantation home that serves as the residence of the president, as well as the administration building of the school at Edwards, Mississippi. It also contains the "Golden Room," immortalized by "Mother" Ross.

Program of Southern Christian Institute
While the Southern Christian Institute keeps its doors of welcome open to the Negro youth from anywhere in quest of an education, it seeks more especially to serve the young people of Florida, South Carolina, Georgia, Arkansas, Alabama, Mississippi and half of Louisiana. However, like all other schools, the Southern Christian Institute draws its students from a comparatively small area immediately surrounding it.
school age in Hinds County, the State Educational Report shows that only 7,500 attended the public schools in that county in 1926-27.

Something of the inadequacy of the public schools for Negroes will be seen in the following table, showing the average investment by states, in the general area of this school, in public school property per white child and per Negro child, also the average amount expended annually for public school support per white child and per Negro child.

<table>
<thead>
<tr>
<th>State</th>
<th>White per Child</th>
<th>Negro per Child</th>
<th>Average Investment</th>
<th>Average Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Florida</td>
<td>$78.22</td>
<td>$12.60</td>
<td>$26.57</td>
<td>$3.81</td>
</tr>
<tr>
<td>South Carolina</td>
<td>60.12</td>
<td>5.90</td>
<td>40.01</td>
<td>7.33</td>
</tr>
<tr>
<td>Georgia</td>
<td>48.02</td>
<td>7.00</td>
<td>27.88</td>
<td>2.74</td>
</tr>
<tr>
<td>Alabama</td>
<td>40.92</td>
<td>8.70</td>
<td>25.84</td>
<td>5.78</td>
</tr>
<tr>
<td>Mississippi</td>
<td>32.57</td>
<td>6.00</td>
<td>25.95</td>
<td>5.62</td>
</tr>
<tr>
<td>Louisiana</td>
<td>74.24</td>
<td>8.20</td>
<td>33.73</td>
<td>5.43</td>
</tr>
<tr>
<td>Arkansas</td>
<td>32.23</td>
<td>3.00</td>
<td>13.36</td>
<td>6.48</td>
</tr>
</tbody>
</table>

The public schools in this area are open only from 60 to 100 days per year. The actual average attendance, however, ranges from 37 days per year in Alabama to 62 days in Georgia. Many of the teachers have not had more than the fourth grade preparation. Only a few have had as much as the eighth grade. The salaries of the teachers are so low as to make it almost impossible to secure the service of men and woman of training and ability. Salaries range from $45.00 a month in Alabama to $61.00 per month in Florida for men, and those for women are slightly lower.

In many of the states forming this area, very little provision is made for the education of the Negro beyond the grades. Many of the young people are ambitious and capable of acquiring an education, but are without resources, and unless provision is made by which they can work their way through school, they are doomed to remain in ignorance.

The state of Mississippi has recog-
nized and approved the curriculum of Southern Christian Institute. However, the value of this recognition is discounted by the fact that the state has two standards of education, one for white schools and another for Negro schools. The instruction offered covers that of a junior college, an academy, a junior academy, a community school, a Bible department, a department of music, and a department of industry. The program of work projected for the junior college provides for high school in the South. The lack of facilities has made it difficult to maintain an accredited standing. Sixteen units, including one unit each of Bible and manual training or home economics, are required for graduation. Seventy-seven students enrolled in 1925-26.

The junior academy covers the work of the seventh and eighth grades. It serves especially students who are not able to continue in school and as a break between the elementary school and the academy.

The community school covers the first six grades. It serves the children of the local community and non-resident students whose early education has been neglected. The enrollment in 1926-27 was 132.

In the Bible department, in addition to the work required of students in the academy and the junior college, a school of religious education is maintained and a course is given in teacher training under the International Council of Religious Education. Students in teacher training are given a certificate upon
the satisfactory completion of 13 credits.

The music department offers courses both in vocal and in instrumental music adaptable to the grades from the first grade to the last year in the academy.

The department of industry offers courses in practical farming, stock raising, dairying, carpentry, steam and electrical engineering, blacksmithing, shoe repairing, cooking, canning, laundering, sewing and housekeeping. The farm, garden, dairy, and sawmill enable a number of boys to pay a part of the cost of their education by work.

Enrollment and Equipment

Table No. 4 shows the number of students, exclusive of night school students, enrolled in 1926-27, and the distance at which they lived from the institute. It is apparent from this table that 128, or nearly one-half of the students came from within walking distance and that 41 came more than 100 miles.

Distance Traveled by Students

Table No. 4.

<table>
<thead>
<tr>
<th>Distance from Elementary High Junior Total</th>
<th>Institute</th>
</tr>
</thead>
<tbody>
<tr>
<td>Walking Distance</td>
<td>97</td>
</tr>
<tr>
<td>Within 10 miles</td>
<td>15</td>
</tr>
<tr>
<td>Within 50 miles</td>
<td>15</td>
</tr>
<tr>
<td>Within 100 miles</td>
<td>10</td>
</tr>
<tr>
<td>More than 100 miles</td>
<td>2</td>
</tr>
<tr>
<td>Outside State</td>
<td>11</td>
</tr>
<tr>
<td>Total Enrollment</td>
<td>150</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distance from Elementary High Junior Total</th>
<th>Institute</th>
</tr>
</thead>
<tbody>
<tr>
<td>Within 10 miles</td>
<td>30</td>
</tr>
<tr>
<td>Within 50 miles</td>
<td>16</td>
</tr>
<tr>
<td>Within 100 miles</td>
<td>16</td>
</tr>
<tr>
<td>More than 100 miles</td>
<td>2</td>
</tr>
<tr>
<td>Outside State</td>
<td>23</td>
</tr>
<tr>
<td>Total Enrollment</td>
<td>93</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distance from Elementary High Junior Total</th>
<th>Institute</th>
</tr>
</thead>
<tbody>
<tr>
<td>Within 100 miles</td>
<td>2</td>
</tr>
<tr>
<td>More than 100 miles</td>
<td>2</td>
</tr>
<tr>
<td>Outside State</td>
<td>3</td>
</tr>
<tr>
<td>Total Enrollment</td>
<td>6</td>
</tr>
</tbody>
</table>

This table also reveals the fact that 150 of the 249 enrolled, or more than one-half, were in the elementary grades. In 10 years the elementary school enrollment has grown from 49 to 150, the high school attendance has more than doubled, growing from 40 to 93, and the college attendance shows a decline. No doubt the chief reason for the failure of the junior college to keep pace with other departments is that it has failed to hold its place as an accredited junior college. The attendance is about equally divided between boys and girls.

A religious census of the enrollment reveals the fact that 43.49 per cent came from Baptist church homes, a little more than one-fourth from Christian church homes, and about one-fourth reported no religious affiliation.

All students are required to pay a tuition fee, either in money or service or both. The tuition in the college and academy is $9.00 per semester, $18.00 per year; in the junior academy $7.00 per semester, $14.00 per year; in the 3rd to 6th grades $6.00 per semester, $12.00 per year; and in the 1st and 2nd grades $3.00 per semester, $6.00 per year. In addition to tuition, resident students pay a registration fee of $10.00.

Allison Hall is the community dining room and kitchen. Here all faculty members and students board. The cost to students, including room, light, heat and laundry is $144.00 for the school year, plus one day’s work each week. The teachers receive the same service as a part of their compensation. The farm and dairy products help to supply the table. The students do the work.

By means of a system of work and credits on the farm, in the dairy, in the garden, in the care of the building and grounds, in the
kitchen, dining room and laundry, a number of worthy, industrious students, who otherwise could not attend school, are able to enter, continue and graduate.

The staff of Southern Christian Institute consists of thirteen teachers in the Junior College and the Academy, four in the Community School, of the students serving as officers. It has a strong Bible school, a senior and junior Christian Endeavor society, a missionary society, Young Men’s and Young Women’s Christian Associations. For twenty years, every student that has gone out from the institute has gone out a Christian.

It is estimated that approximately one thousand young people who have gone through Southern Christian Institute are now serving either as preachers or as church officers. Many of them are Bible school teachers. A large per cent of the preachers in Jamaica are graduates of Southern Christian Institute. The ministers of most of our leading Negro churches are graduates of the institute. Among the 118 graduates, there are 2 lawyers, 2 physicians, 1 in Young Men’s Christian Association work, 1 in insurance, 3 in mail service, 3 merchants, 9 missionaries, 13 home-makers, 20 preachers and 53 teachers. No graduate has ever
been arrested or made a defendant at law. Jacob Kenoly, the martyr missionary to Africa, was an alumnus.

The institute is located on a plantation of 1,266 acres. It was acquired in two tracts, one of 799 acres purchased in 1882, the other tract of 481 acres purchased in 1903. This land was thin and poor at the time of purchase. It is improving with good treatment. It cost $11,050.00 and is valued at $77,930.00. About 40 acres are used for campus purposes, 300 are cultivated, 500 acres are used for pasturage and several small tracts are rented. The farming is done largely by students. The institute has nineteen buildings, valued at $195,575.00.

THE MISSOURI BUILDING, SOUTHERN CHRISTIAN INSTITUTE

This substantial and effective academic building was provided, at a cost of $50,000, by the state whose name it bears, as a part of its Golden Jubilee offering.

The executive building is a stately, well-built, frame structure, erected before the Civil War. It serves as the residence of the president, the executive offices, the post office, book-store and as a hostel for guests. It is valued at $30,000.00.

Faurot Hall and the Missouri Building serve the strictly academic needs of the school. The former is a two-story frame structure, built by students in 1877. It was named in honor of the first president of the school. It supplied the classroom, library and chapel needs of the school until the erection of the Missouri Building as a Jubilee gift, which was opened in 1927. This latter building is a brick, fireproof structure, modern in all of its appointments. It contains 11 classrooms, principal's office, library, auditorium, study hall, teachers' rooms and domestic science rooms. It cost $50,000.00. The community school building is the other member of the trio of buildings used for teaching purposes. It is a one-story frame with four classrooms and is used, as the name indicates, as a public school for local children in the grades.

Smith Hall, named for C. C. Smith, and Belding Hall, named for Dr. W. A. Belding, serve as dormitories. Smith Hall is a two-story frame, largely built by students in 1915. In addition to an assembly
room and a suite for the girls' matron, it furnishes a home for about 80 girls. Belding Hall, the boys' dormitory, was built by students in 1915. It is a two-story frame with accommodations for 44 boys. Smith and Belding Halls are both greatly in need of repair.

Four of the buildings, all frame, are used as residences for teachers. North Side Cottage is small, containing rooms for five teachers. East View Cottage is a larger, better and more attractive building, with room for 11 teachers. Crawford Cottage is the residence of the boys' superintendent and the matron of the boys' dormitory. South Side Cottage, a one-story, eight-room house, serves as the home of the farmer.

Five of the buildings are devoted to service. Allison Hall, named for a devoted teacher who died in the service, is a two-story building constructed of cement blocks. It was erected by students in 1909. It contains the dining room and kitchen for the whole school, with rooms on the second floor for those who serve in the kitchen and dining room. Industrial Hall, a cement-block building, contains the room, material and tools used in manual training, the laundry and the laundry matron's room. The power plant, with boiler, lighting and pumping equipment, the sawmill where lumber is sawed for home consumption and commercial purposes, and three good barns, one each for cows and mules and the other for general utility purposes, compose the service group.

The library is well kept and well used. The Southern Association of Colleges and Secondary Schools requires 2,500 volumes. Southern Christian Institute has 3,000 volumes. However, many of the books are out of date. The location and furniture of the library are satisfactory.

The allocation by the institute of a number of business or supplementary activities and a number of
educational activities to the same person, and the failure in accounting and reporting to make a clear-cut distinction between educational and supplementary activities, makes it difficult to determine the actual cost of each of these lines of activity. The standards of modern educational administration require the separation of these activities.

*Investment, Maintenance and Needs*

The following financial statement shows the property valuation and the total cost of maintenance of Southern Christian Institute, including both the appropriation made by the United Society and local receipts—board, tuition, fees, and other income, as revealed by the auditor's report for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Furniture and Furnishings</th>
<th>$11,782.11</th>
</tr>
</thead>
<tbody>
<tr>
<td>Library</td>
<td>2,735.00</td>
</tr>
<tr>
<td>Machinery and Equipment</td>
<td>7,835.20</td>
</tr>
<tr>
<td>Live Stock</td>
<td>994.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,902.87</td>
</tr>
<tr>
<td><strong>Total Valuation</strong></td>
<td><strong>$25,249.18</strong></td>
</tr>
</tbody>
</table>

**Receipts**

- United Society Appropriation $17,766.37
- Board, Tuition, Fees and Other Income $21,833.80
- **Total for Operation** $39,600.17
- Student Control Account $3,320.98
- New Building Fund $837.36
- **Cash Balance June 24, 1925** $43,758.51
- **Total** $43,851.51

**Disbursements**

- Salaries $15,654.51
- Other Items $22,967.38
- **Total for Operation** $38,621.89
- Student Accounts $3,859.53
- Note and Interest $1,028.92
- **Cash Balance June 30, 1926** $43,510.34

SOUTHERN CHRISTIAN INSTITUTE, EDWARDS, MISSISSIPPI

The oldest of the Negro schools of the brotherhood, beautifully situated on a plantation of 1,266 acres, eighteen miles east of Vicksburg and twenty-six miles west of Jackson.

**Property**

- Land
  - Mt. Beulah Plantation—799 acres $63,920.00
  - Shiloh Farm—487 acres 14,010.00
  - **Total** $77,930.00
- Buildings—19 $195,575.00
- **Total** $273,505.00

The needs of the Southern Christian Institute fall into two classes—needs that are immediate and needs that are future—within five years. The immediate needs are of two kinds—needs for equipment and fac-
utility needs. The immediate equipment needs are:

For the completion of Missouri Jubilee Building \$10,000.00
For remodeling the dining hall 3,000.00
For remodeling and repairing Smith Hall, girls' dormitory 10,000.00
For repairs on East View Cottage 1,500.00
For a service unit—water, laundry, sanitary and fire protection 15,000.00
Additional annual maintenance including a strong department for the preparation of men for the ministry 7,500.00

To meet total immediate needs \$47,000.00

Observations

1. The Southern Christian Institute was opened for the education of Negro children and youth 48 years ago. It started with nothing but a tract of worn out land and has grown materially until it now has 1,266 acres of land and 19 buildings of all kinds, valued at \$195,575.

2. With the opening of the new instructional building last year, its building space is ample to serve all

MINISTERS OF TOMORROW AMONG OUR NEGRO CHURCHES

Students at Southern Christian Institute who are preparing to spend their lives in Christian service.

The future needs—within five years—are:
A boys' dormitory \$25,000.00
Additional annual maintenance 2,500.00
A faculty residence 5,000.00
To meet total future needs \$32,500.00
Total of all needs \$79,500.00

The United Society budget for this work for the fiscal year 1927-28 is \$19,000.00. The additional amount of maintenance needed is, immediate \$7,500.00 and future \$2,500.00, making a total of \$29,000.00 needed annually. The present amount of property investment is \$298,754.18 and the additional property investment needed to realize the final aims is, immediate \$39,500.00 and future \$30,000.00, a total of \$69,500.00.

of the needs both of a high school and of a junior college for 250 students. Several of its buildings, erected by student labor years ago are in a bad state of repair. Immediate repairs are necessary to avoid their almost total loss.

3. Southern Christian Institute has rendered a gratifyingly successful service. It is estimated that fully one thousand young people have passed through its halls who have gone out to serve as preachers and leaders in the churches of their race. Its attendance, however, has been largely local, elementary and interdenominational. The majority of its
students, registering any religious affiliation, have been from other than homes of the Christian church.

4. The extent of the drawing influence of the institute can be appraised by the fact that of the 269 students enrolled in 1926-27, 150 came from outside the county in which the school is located, 63 came from a distance of more than 100 miles, and 37 came from a dozen other states.

5. That the institute has an attraction for young people of other religious communions appears from the fact that of the enrollment of 1926-27, 117 were from Baptist homes, 12 from Methodist homes, and 77 from homes of the Christian church.

6. It does not seem to attract young men interested in preparation for the ministry. At the time the survey was made there were only 23 boys in the junior college and academy and only 6 or 7 of these were inclined toward the ministry. Of the 78 enrolled in the high school, there were no boys in the senior class, 9 in the junior, 4 in the sophomore, and 10 in the freshman. The fact that so few young men are preparing for the ministry is probably due to the absence from the curriculum of a strong course for preachers and the inability to carry out the projected program of the junior college to the extent of securing standard recognition.

PIEDMONT CHRISTIAN INSTITUTE

Piedmont Christian Institute had its inception in the minds of a group of Negro Disciples of Christ in the Piedmont section of Virginia and North Carolina. They were eager to provide educational advantages for their children and youth, and especially that these advantages should be afforded under the influence and in the atmosphere of their own religious communion. The school was organized on the first Monday in October, 1900, in the little one-room, weather-beaten, frame building of the Fayette Street Christian Church (Negro) of Martinsville, Virginia. Seven pupils answered the roll call the first day and forty-three enrolled before the year closed. The faculty consisted of one teacher, J. H. Thomas, the present principal. The school had no money and no property. In January, 1901, with the backing of the Christian Woman's Board of Missions, and with $200.00 raised by the Negroes themselves, the first property was bought, consisting of about two and one-half acres of land, with two dilapidated four-room tenement houses. With the purchase of this property, the financial troubles of the school really began. Installments on the purchase price had to be paid, stoves, fuel and furniture had to be bought, and teachers had to be employed, with no money except the small tuition from the pupils.

During the first three years the school's tenure upon life was very uncertain. Students came aplenty, but they only made the problem more difficult of solution. In the fourth year of the school's life, on the recommendation of C. C. Smith, then secretary of the Negro work for the Disciples of Christ, the Christian Woman's Board of Missions came to the rescue with a substantial appropriation. In the school year of 1906-
07, the first building was erected, largely through the efforts of Mr. Smith, for whom it was named Smith Hall. The school grew eventually to the point where the principal found it necessary to erect a home of his own that he might vacate the rooms occupied in Smith Hall. Finally, in 1917, after the principal had raised a thousand dollars in local subscriptions, a tract of

a new modern building in September, 1923.

Martinsville is the county seat of Henry County, Virginia, and has a population of 7,000. It is on the Southern and the Norfolk and Western Railroads, about half way between Winston-Salem, North Carolina, and Roanoke, Virginia. The location was chosen because it is the center of a large Negro population,

28 acres of land was purchased and a campaign for the enlargement of housing facilities was undertaken in August, 1920. The Christian Woman's Board of Missions voted $50,000.00 for this purpose and asked Principal Thomas to raise $10,000.00. The school was closed for three years while the work of re-equipping was going on. It was opened again in

because of the presence of a strong Negro church (Disciples of Christ) in Martinsville, and because of the friendly attitude of the white people toward the Negro.

The Negro population of school age in the area which this school seeks to serve is 724,403. Of this number, 149,689 are in the District of Columbia, in which approximately
the same provision is made for the education of the Negro that is made for the white child.

Virginia takes a great deal of pride in her culture. She has been keenly interested in education since the founding of William and Mary College in 1693. She suffered much in the Civil War and yet she stands more than half way to the top educationally among the eighteen Southern states. There are eight states which have a higher percentage of illiteracy.

The average Virginian is sympathetic with the public education of the Negro. The public school system of the state undertakes to provide instruction for every Negro child in the state. The school authorities say: “We have a public school seat for every Negro child of school age.” One of the oldest and best institutions in the South for Negro education is Hampton Normal and Industrial Institute at Hampton. The state has a Normal and Industrial Institute at Petersburg of which it is justly proud. Naturally these public school provisions for the Negro child are much more effective and valuable in some parts of the state than in others.

The following statement on Negro education in Virginia, made by the superintendent of education of Henry County, throws some light upon Negro education in the state in general and reveals something of the place Piedmont Christian Institute occupies in the minds of the state’s educational leaders:

The Negro school population of the county (Census of 1920) was 2,555. There are forty-six Negro teachers employed in Henry County. The appropriation for Negro teachers in 1924 was $9,765.00. The county school tax yields annually $25,000.00 from the whites and $1,000.00 from the Negroes. The schools are open 120 days during the year. Courses are offered through the seventh grade. There is no likelihood of any provision being made for high school instruction for Negroes. The Piedmont Christian Institute should do work above the seventh grade. We could use 20 teachers per year if the institute would train them. Professor Thomas is efficient and his influence is good. We have a new grammar school building, brick, recently erected, four blocks from Atwater Hall, with room for 320 and an enrollment of 290.

However, out of a total Negro population of 1,453,424 in Virginia and North Carolina, the area of this school’s special influence, according to the government’s war standard of literacy, there are 255,996 illiterates over ten years of age.

The following table (No. 5) shows the average investment by states in this area in public schools for white children per white child of school age, and in public schools for Negro children per Negro child of school age; the average number of days the Negro schools are open annually, and the average number of days a Negro child actually attends annually. More than one-fourth of the Negro children of school age are out of school and one-eighth of the white children.

### State Investments in Education

<table>
<thead>
<tr>
<th>Table No. 5.</th>
<th>North Carolina</th>
<th>Virginia</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Average Investment</strong></td>
<td>$34.23</td>
<td>$32.08</td>
</tr>
<tr>
<td>White</td>
<td>$34.23</td>
<td>$32.08</td>
</tr>
<tr>
<td>Negro</td>
<td>$11.65</td>
<td>$7.59</td>
</tr>
<tr>
<td><strong>Average Expenditure</strong></td>
<td>$20.55</td>
<td>$15.37</td>
</tr>
<tr>
<td>White</td>
<td>$20.55</td>
<td>$15.37</td>
</tr>
<tr>
<td>Negro</td>
<td>$5.59</td>
<td>$5.83</td>
</tr>
<tr>
<td><strong>Negro Schools</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average Days Open</td>
<td>143</td>
<td>127</td>
</tr>
<tr>
<td>Average Days Attended</td>
<td>93</td>
<td>81</td>
</tr>
</tbody>
</table>

In its effort to make its contribution toward Negro education, the institute is maintaining instruction in
the elementary and high school grades.

The following table (No. 6) shows the enrollment of students by grades and by the distance of their residence from the institute in the school year of 1926-27.

<table>
<thead>
<tr>
<th>Distance from Institute</th>
<th>Elementary School</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Martinsville ------</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>From County, outside</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>Martinsville</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From Outside County</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>From Outside State</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Total Enrollment</td>
<td>28</td>
<td>45</td>
</tr>
</tbody>
</table>

It will appear from this table:
(1) That the attendance is largely local. Of the 72 students enrolled in 1926-27, 57, or four-fifths, were from Martinsville. (2) That the high school attendance was in excess of that of the elementary school. However, it is only within the last two years that the high school has become the outstanding feature of the school’s work. (3) That the institute is becoming a high school for the Negroes of Martinsville. The decline in enrollment in the elementary grades is due to two things: First, the erection of a good public school building for Negroes by the town of Martinsville, and second, the United Society’s policy of not duplicating public school work.

A census of the religious affiliation of the students enrolled in 1926-27 revealed the fact that of 72 enrolled, 41 were from homes of the Christian church, 12 from Baptist, 10 from Presbyterian and 9 from Methodist homes.

All students are required to pay a tuition fee of $15.00 per year, a medical fee of $2.00 and a breakage fee of $3.00. Music students pay $2.00 per month, one-half of which goes to the teacher. Boarding students pay, in addition to the tuition, a matriculation fee of $7.50. Board is $16.00 per month with room, light, heat and water included. The principal lives in his own home but boards in the school dining hall. All teachers receive their room and board as a part of their compensation. Nearly all students do their own laundering. Boarding students furnish their own bedding, window shades and towels. They care for their own rooms, wait on the table and work one day a week at any task assigned. Since the school has only a limited amount of land, the boys’ work consists chiefly of janitor work.

The staff of Piedmont Christian Institute consists of ten members, including the principal. Their salaries range from $1,020.00 and living expense except his house, for the principal for twelve months, to $436.64 and living expense for nine months. The principal enjoys the respect and esteem of the entire community. The teachers are energetic, loyal and consecrated. Some of them need more preparation to improve their work and to bring the school up to standard requirements. The administration exercises a fine control. However, the cost of the service could be reduced and its quality improved by reducing the number of studies carried by each student and by a reorganization of the staff.

Care is taken to select only Christian teachers. One-half hour of Bible study and devotion is conducted each day for the benefit of students above the fourth grade. All pupils below the fourth grade are
assembled once a day for Bible story-telling. A weekly prayer meeting is held in the college building. All students are required to attend Bible school and church services. Regular Bible instruction is offered.

The Negro Christian Church of Martinsville is strong in numbers and in its influence for good upon the life of the community.

A very large percentage of students who have attended the Piedmont Christian Institute were either Christians when they entered or became members of the church before they left. The record shows that eighty-seven young people accepted Christ while in school; five gave themselves fully to Christian service, and thirteen have taken places of leadership among their own people. Four hundred and seventy-three young people have come in and gone out of Piedmont Christian Institute, and every one of them is reflecting credit upon the school.

Property, Budget and Needs

Piedmont Christian Institute’s property consists of two tracts of land, thirty and one-half acres, valued at about $15,000.00, and one large brick building and four small frame buildings. The total property valuation of the school, including the furniture and equipment is $99,339.75. The land has little value for agricultural purposes. Its chief value is for campus service.

Atwater Hall, erected in 1923, is the only building of value on the campus. It is a three-story brick structure with a concrete basement. It contains an auditorium seating 300, with classrooms, library, office, dormitory for girls, dining room and kitchen and laundry for the school. It cost, including the heating plant and septic tank, $60,000.00.

Smith Hall is a fairly substantial frame building of two stories, containing 18 rooms. It was erected in 1907. It cost, including the furniture, $5,000.00. It is badly in need of repair. It is meagerly furnished.

Booker House is a cheap, old, frame, six-room house, used as a teachers’ residence. It has but little value. The power house, constructed of brick, and a one-and-a-half story frame barn complete the building equipment. All of the buildings are in need of paint. The school needs a science laboratory equipment.

The library space and equipment are sufficient for the present needs of the school. The number of books meets the standard requirements, but in kind and quality they do not meet the needs of the students.

The following financial statement shows the property valuation and the total cost of maintenance of Piedmont Christian Institute including both the appropriation made by the United Society and local receipts—board, tuition, etc., as revealed by the auditor’s report for the fiscal year 1925-26.

### Property

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land—30½ acres</td>
<td>$15,000.00</td>
</tr>
<tr>
<td>Buildings—5</td>
<td>$81,550.00</td>
</tr>
<tr>
<td>Total</td>
<td>$96,550.00</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>$2,329.75</td>
</tr>
<tr>
<td>Library Books</td>
<td>300.00</td>
</tr>
<tr>
<td>Farm Equipment</td>
<td>70.00</td>
</tr>
<tr>
<td>Live Stock</td>
<td>90.00</td>
</tr>
<tr>
<td>Total Valuation</td>
<td>$2,789.75</td>
</tr>
</tbody>
</table>

Total Valuation $99,339.75
Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropiation</td>
<td>$ 9,095.46</td>
</tr>
<tr>
<td>Board, Tuition, etc.</td>
<td>$ 3,810.03</td>
</tr>
</tbody>
</table>

Total: $12,905.49

Cash Balance June 30, 1925: $ 5.06

Total: $12,910.55

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$ 5,741.60</td>
</tr>
<tr>
<td>Other Items</td>
<td>$ 6,290.88</td>
</tr>
</tbody>
</table>

Total for Operation: $12,032.48

Other Disbursements:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Property</td>
<td>$ 872.50</td>
</tr>
</tbody>
</table>

Total: $12,904.98

Cash Balance June 30, 1926: $ 5.57

The following needs are all immediate for the completion and preservation of the property:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Painting of buildings</td>
<td>$ 600.00</td>
</tr>
<tr>
<td>Furniture and equipment</td>
<td>$ 3,100.00</td>
</tr>
<tr>
<td>Increase in annual maintenance</td>
<td>$ 2,000.00</td>
</tr>
</tbody>
</table>

Total: $5,700.00

To complete the building equipment for the satisfactory conduct of the work which this school's opportunity seems to demand, a dormitory for boys on the school building tract is needed. It will cost approximately $25,000.00.

Fencing of the newly purchased tract: $ 5,000.00

These improvements will require an increased cost for annual maintenance of $ 3,000.00

Total: $33,000.00

The United Society budget for this work for the fiscal year 1927-28 is $8,000.00. The additional amount of maintenance needed is immediate $2,000.00 and future $3,000.00, making $13,000.00 needed annually. The present amount of property investment is $99,339.75 and the additional property investment needed to realize the final aims is immediate $3,700.00 and future $30,000.00, a total of $33,700.00.

Observations

1. Piedmont Christian Institute was opened in 1900 and has been in continuous service for 27 years with the exception of 3 years during the erection of the new main building.

2. It has 30½ acres of land and five buildings. One of these buildings, Atwater Hall, the school building, is new and modern. It contains a sufficient amount of instructional floor space to serve the needs of a school with twice the present enrollment. The one unsupplied building need is a dormitory for boys.

3. The need for the work this school is doing in the area in which it is located is reflected in the following facts:

   (1) The number of Negro children and youth of school age in its sphere of influence is large, about a half million.

   (2) While the public school system of Virginia provides education of a sort for the entire Negro population of elementary grade, fully one-fourth of the Negro children of school age are out of school.

   (3) The public school system of Virginia makes little provision for the education of Negro youth above the seventh grade and is not seriously contemplating making any.

   (4) The Negro of Virginia enjoys more freedom and is better able economically to provide education for himself than in many other sections of the South.

4. The following facts reveal something of the service the institute is rendering:

   (1) The school stands high in the estimation of the community. The people of Martinsville regard it as a valuable asset.
(2) All but 15 of the 73 students enrolled in the school year of 1926-27 were from Martinsville, the community in which the school is located. The community has about 7,000 population, a large per cent of them Negroes. It has no Negro high school.

(3) Fifty per cent of the enrollment in 1926-27 was from Christian church homes. The Negro Christian church of Martinsville is strong numerically and has high standing in the community.

(4) High school attendance has had a consistent growth since the opening of the school in 1923 following the erection of the academy building.

It appears from the facts herein recorded:

(a) That, since the economic condition of the Negroes of Virginia and North Carolina is rapidly improving, many of them being property owners and many of them with incomes comparable with those of white people, they should be encouraged to bear their full share of the expense of their children's education.

(b) That, since there is need in the area of its influence for well prepared teachers and church leaders, Piedmont would do well to place special emphasis on the work of preparing young people to serve as teachers and leaders in Christian work.

JARVIS CHRISTIAN COLLEGE

For several years, the Negro Disciples of Christ in Texas made an annual offering for the purpose of establishing a school for the training of their youth. They raised in all about $800.00. They interested the Christian Woman's Board of Missions in their project and that organization in turn interested Major and Mrs. J. J. Jarvis in an effort to do something worth while toward educating and Christianizing the Negroes of their own beloved Texas. In 1910 Major and Mrs. Jarvis agreed to give 456 acres of land as a contribution toward laying the foundation for this school for Negroes. In the year 1912 the Christian Woman's Board of Missions accepted a deed to this property, and with it the responsibility of the school. In recognition of the gift made by Major and Mrs. Jarvis, the school was named Jarvis Christian Institute. Much of the land was in timber at the time it was given. There was only one small building on the land. T. B. Frost, a young Negro, and his wife, both educated in the Southern Christian Institute, were sent down from Edwards, Mississippi, as pioneers. In August, 1914, J. N. Ervin, the present head of the school, took charge and has remained in continuous service ever since. Years have come and gone and with them much of the forest has gone and broad acres under cultivation have taken its place. The single little cabin has given way to a community of substantial buildings. The tract of land was enlarged in 1913 by the purchase of 182 acres, and again in 1924 by the purchase of 226 acres, making a total of 864 acres.

As a result of the wise and efficient leadership of President J. N. Ervin, Jarvis has become one of the most popular schools in all Texas.
The president of the Texas and Pacific Railroad is one of its enthusiastic friends. He has voluntarily promised to build a flag station near the entrance to the campus. The universal approval and appreciation of its life and work mean much to the future of Jarvis Christian Institute, hereafter to be known as Jarvis Christian College.

If Jarvis Christian College ever fails it will not be for lack of material within easy reach upon which to work. The Negro population of Texas, Oklahoma and Western Louisiana of school age is 395,813. The Negro population of school age in Texas alone is 228,969, and 10,000 of these live within 75 miles of Hawkins where the college is located. The illiterates in Texas, according to government standards, number 102,053.

The economic and social status of the average Negro is higher in Texas than the average in any other state in what is commonly known as the "Black Belt." The country is new and western with a mixed racial content. Here the Negro enjoys a larger degree of personal liberty and independence than in any other southern state. His average economic condition is better. He is

Jarvis Christian College is located at Hawkins, Texas, ninety-nine miles east of Dallas, on the main line of the Texas and Pacific Railroad, and twenty miles from Gilmer, the county seat of Upshur County. The public highway from Texarkana to Dallas runs through the farm, parallel with and adjoining the right-of-way of the railroad. The buildings face the railroad on a campus of thirty acres which rises with a gentle slope toward a beautiful forest of elm and pine trees in the rear. The native oaks, elms and pines that abound in this locality seem to have formed a kindly con-

THE BEST WE COULD DO THEN

Old shop, used as boys' dormitory in 1916, Jarvis Christian College, Hawkins, Texas.
developing with the country. He is beginning to appreciate the need and value of an education.

The people of Texas generally are interested in the public education of the Negroes. The provision made for them in the public schools ranges somewhat higher than it does in other states having a heavy Negro population. This interest is shown by the fact that Texas has the same ranking for standardization for Negro schools as it has for white schools and the further fact that Texas requires a normal school training for Negro teachers. However, while the schools in the cities and towns are fairly good, they are quite inferior in the rural districts. The buildings are often poor and the instance, is 48. The advantage that Texas has over the older southern states in Negro education is to some extent due to the government grant of school land under the Ordinance of 1787.

The Negro members of the Christian church in this area number 3,465, with 67 churches and 25 preachers. There are 2,100 Negro members of the Christian church within a radius of 100 miles of Hawkins, where the institute is located. These churches are calling loudly for a prepared ministry and a trained leadership.

**Program of Jarvis**

The work as outlined in this survey was the program of Jarvis Christian Institute as of June 30, 1927. In harmony with changes that were being made to meet the needs of its constituency, the name was changed at the end of the school year of 1927, to Jarvis Christian College.

Jarvis Christian College is open

**WE BUILD THEM BETTER NOW**

The handsome, substantial and commodious new building provided by the Golden Jubilee to serve as a girls' dormitory for Jarvis Christian College.

About five-eighths of the Negro population is in the country districts. Little provision has been made for high school education. In the American School Board Journal of 1924, the ranking of Texas in most features is 37, while Mississippi, for
six hours per day and nine months in the year, and has two semesters a year. A unit consists of thirty-six weeks of five sixty-minute periods per week. It maintains six departments—elementary, junior high school, high school, junior college, music, and industrial, and offers courses in education, business, Bible, and domestic science, and throws in a night school for good measure.

The elementary department covers the grades from one to six inclusive, and is designed to meet the needs of the local children. While this work is being done in a building owned by the institute, the expense is being borne by the county and the patrons without cost to the United Society.

The junior high school includes the seventh and eighth grades. Entrance to the high school is upon certificate indicating the satisfactory completion of grade school work. The state Board of Education of Texas recognizes this school as an affiliated high school. The junior college offers two years to high school graduates.

The course in education covers two years of special work for high school graduates preparing to teach. A high school certificate is a requisite to enrollment for the business course.

While all students receive instruction in the Bible, a two years' special course in Bible is offered to those who desire to engage in religious work.

Instruction in public school music is furnished free throughout the grades. Instrumental and vocal instruction are given, for which a fee is charged. This is one especially successful and popular feature of the school's work.

The school lays emphasis upon agriculture and manual training. In these departments, both theory and practice are taught. Special instruction is given in the theory and practice of poultry raising and dairying. Instruction in blacksmith-
ing is given. Sawmill work and carpentry furnish an important part of the course.

Both the theory and practice of domestic science and art are taught; this course including cooking, laundering, plain sewing, dressmaking and millinery.

A night school is maintained for the benefit of students who have to work their way. This school is open ten months each year, two hours a night and four nights a week.

The school has four flourishing literary societies. The Reeves-Calkins Educational Survey says:

The greatest service that Jarvis can give is in the field of education. This is true of all Negro schools of limited means. If a school has sufficient means, it is well to offer a strong industrial course. Equipment for industrial instruction is expensive. Smaller schools are compelled to work on a simple program for economy. The curriculum should without question be organized, therefore, about the social sciences as a nucleus. The other stronger departments should be Bible, science, mathematics, English and music.

Jarvis has an excellent opportunity in the field of music. The faculty of this department has been able to establish a reputation for the school. There are several students who come expressly for music. Music is especially essential to the teaching profession and to the ministry.

The Texas standards for junior colleges require that there be at least five major departments in the school. They also specify that at least three of the teachers of the college department shall hold their master's degrees.

The following table (No. 7) shows the enrollment in the school year of 1926-27, classified by grades, also by the distance of residence from the school. The message contained in this table is the fact that Jarvis is attracting students from over a wider area than is commonly done by schools of its class. Of the 143 enrolled in the school year 1926-27, 44 came from within walking distance, 38 came from within 100 miles or more, 35 from distances in excess of 100 miles, and 13 from outside of the state. Fully 67 per cent of the students came from more than 100 miles.

The enrollment record for ten years shows that the elementary enrollment is gradually declining, that the high school enrollment is maintaining a high level, and that the enrollment of the junior college is growing with a vigor that promises to develop a senior college.

The religious census of the students enrolled reveals the fact that of 122 students indicating a church preference, 88 were from homes of the Christian church. This percentage compares favorably with the church affiliation of students at our colleges for white people.

All students pay a tuition either in money or service or both. Students from a distance, resident in the dormitories both in high school and in college, pay an entrance fee of $10.00. For non-resident students, the tuition per year in college, Bible and education is $18.00, high school $13.50, grammar grades $11.25, and primary grades $9.00.
No scholarships are granted. However, provision is made by which many students are able to pay a good part of the cost of their education by work.

All teachers and resident students board at the general dining hall. Resident students pay $18.00 per month for board, including room rent. This $18.00 may be paid $15.00 in cash and $3.00 in work.

The average of a little more than $975.00 per year, including room and board.

All students are required to attend Bible school under the instruction of teachers of the school, and to attend regular Sunday services. Healthy, vigorous Young Men's and Young Women's Christian Associations are maintained. The entire student body is assembled on Sunday evening for a young people's religious service. Daily chapel services are held and special courses in the Bible are offered. The Bible is taught throughout the junior college, high school and teacher's course.

Practically all students who are not members of the church at the time of enrollment become Christians before they leave the college. Since the school has been established but a short time, the number of graduates is not great. Two have already given themselves definitely to Christian service and seven are now in other schools in preparation for such service.

Property, Budget and Needs

The tract of land upon which the school is located contains 864 acres.
The Texas and Pacific Railroad and a highway cut through the tract from the east to the west, leaving 400 acres on the south side and 464 acres on the north. Two hundred and sixty acres of the land have been cleared and are being brought under a fine state of cultivation. Sixty-five acres of the 400 acres south of the railroad are under cultivation and the remainder of it is covered with a fine growth of timber. The cleared land on the south side of the railroad is used for pasturage and hay. The land on the north rises with a gentle incline from the railroad to a fine strip of native forest extending across the north end of the farm. On this place in the earlier years of the school’s life, its value and use as an auxiliary to the school are becoming more problematic every day. Student labor is becoming less of a necessity as the economic condition of the Negro improves. For the last five years the farm produce was all used in the dining hall and was charged at current market prices. For two years in succession the farm has shown a loss—over $1,500.00 last year and over $3,000.00 two years ago.

The one-room cabin that was on this tract of land seventeen years ago has given place to a community of seventeen buildings, all but one of frame construction. They were erected, with one exception, by student labor, the timber having been cut and sawed upon the ground. While some of them are temporary and must give place to better ones, others are quite substantial and would be a credit to any school.

The buildings fall into four dis-
tinet natural groups. The community school building and the academy building supply the teaching space needs of the school. The community school building was erected by students in 1923. It is a well built five-room frame structure, well adapted to the children of the elementary grades. The academy building was built by students in 1920. It contains a small auditorium and fourteen classrooms, with space for the school library. Here all the classes meet.

Jarvis, Texas and Forrest Halls serve to house the students and some of the teachers. Jarvis Hall is by far the best building on the campus. It is the only brick building in the seventeen. It is modernly planned and modernly constructed. It was opened in 1927 and is a Golden Jubilee building. It is used as a girls’ dormitory and accommodates 112. It cost $50,000.00. Texas Hall, until the erection of Jarvis Hall, was the school’s best piece of building equipment. It is a well built three-story brick and frame building. It was the work of students in 1917. This building contains a large auditorium, the dining room and kitchen for the school, and houses 100 girls. Now that the girls have a new building, the boys have come into possession of Texas Hall. Forrest Hall, an old frame building, will continue to be used as an extra dormitory for boys.

The president’s home, six-room, teachers’ cottage, twelve-room, and Berry cottage, seven-room, are frame buildings erected by students. No one of them is modern. They supply the residence needs of the school. The president’s home cost $1,800.00, teachers’ cottage $8,000.00, and Berry cottage $1,800.00, without the labor.

The next is the service group, containing nine buildings, all erected by students. The administration building is the best in this group. It was erected in 1925 at a cost of about $3,600.00. It has twelve rooms and a good safe. The first floor serves the business and administrative needs of the school. The second floor is devoted to music. The barn is modern, well constructed and admirably supplies the farm needs. The sawmill has little of beauty or intrinsic worth, but a world of sentiment gathers about it. Here for years the students have sawed the lumber which they have used in erecting the buildings, one a year, on an average. The other three are typical utility buildings of minor worth which are found on almost any farm.

The following financial statement shows the property valuation and the total cost of maintenance of Jarvis Christian Institute, including both the appropriation made by the United Society and other income, as revealed by the auditor’s report for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th>Total Valuation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land—864 acres</td>
<td>$34,580.00</td>
</tr>
<tr>
<td>Buildings—18</td>
<td>110,975.00</td>
</tr>
<tr>
<td></td>
<td>$145,555.00</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>$19,694.27</td>
</tr>
<tr>
<td>Library Books</td>
<td>1,585.00</td>
</tr>
<tr>
<td>Science Laboratory Equipment</td>
<td>2,235.76</td>
</tr>
<tr>
<td>Farm Machinery and Equipment</td>
<td>3,137.75</td>
</tr>
<tr>
<td>Sawmill Machinery and Equipment</td>
<td>3,395.45</td>
</tr>
<tr>
<td>Power House Machinery and Equip-</td>
<td>853.60</td>
</tr>
<tr>
<td>ment</td>
<td>2,968.60</td>
</tr>
<tr>
<td>Live Stock</td>
<td>3,482.36</td>
</tr>
<tr>
<td>Lumber and Supplies</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$37,352.79</td>
</tr>
</tbody>
</table>

Total Valuation $182,907.79
Receipts
United Society - Appropriation - Operation $21,725.93
Other Income - Operation $5,383.26

Student Accounts $27,109.19
Jubilee Building, including $16,277.17
$13,693.00 from United Society
United Society - Property $4,316.00
Fire Insurance - Howard Residence $1,000.00
Notes Payable $1,500.00

Total $32,775.92
Cash Balance June 30, 1925 $517.78

Total $60,402.89

Disbursements
Salaries $15,277.72
Other Items $21,579.21

Total for Operation $36,856.93
Other Disbursements:
Jubilee Building $16,312.95
Improvements $3,379.18
Students Accounts $2,922.81
Notes Payable $1,400.00

Total $60,871.87
Overdraft June 30, 1926 $488.98

The needs of Jarvis Christian College are of at least two kinds, immediate and future. The immediate needs are:

Residence for the president $5,000.00
Library and laboratory equipment $2,500.00
Finish and equip new dormitory $25,000.00

Total $32,500.00
Additional annual maintenance $8,500.00

Total $41,000.00

The future needs—within five years—are:

Academic building $100,000.00
Faculty residence $5,000.00

Total $105,000.00
Additional annual maintenance $5,000.00

Total $110,000.00

The budget for the maintenance of this work for the fiscal year 1927-28 is $20,000.00. The additional amount of maintenance needed is, immediate $8,500.00 and future $5,000.00, making a total of $33,500.00 needed annually. The present amount of property investment is $182,907.79 and the additional property investment needed to realize the final aims is, immediate $32,500.00 and future $105,000.00, a total of $137,500.00.

Observations

1. The favorable opportunity presented by Jarvis Christian College for rendering a high degree of educational service to the Negro people of Texas and the Southwest, because of the number of Negro people in the area in which the school is located, the favorable status of the Negro people, and the favorable educational conditions in Texas, and because of the presence of a large number of Negro members of Christian churches in the area, warrants a sustained effort to bring Jarvis Christian College up to and to hold it at the level of a fully accredited high school and junior college.

2. The report of 1926-27 shows that of the enrollment of 143 students, 83 were elementary grade pupils, and a large per cent of them were local. These grade pupils attended the community school. While this building is still owned by Jarvis Christian College and the school is still under its direction, the expense of it has been assumed by the county, and the patrons of the school assist in its support. By this release from elementary grade school work, the college is the better able to serve the Negro youth for whom the state makes no provision.

3. The junior college department
has enjoyed a steady, consistent growth from the beginning, with a gratifying number of ministerial students enrolled. These facts, coupled with the comparatively large attendance from a distance and the large Christian church population in the area and their patronage of the school as shown by the large number of Christian church students enrolled, warrant the hope that the senior college may be established at Jarvis in the comparatively near future.

GROUP PURPOSE, POLICY AND BRIEF

The motives that prompted the establishment of these schools for Negroes and that have given each of them direction from the beginning have been:

1. To furnish Negro children and young people with that physical, intellectual, moral and spiritual preparation necessary to the fullest enjoyment of and the largest usefulness in life;

2. To assist in the preparation and training of the youth of the 12,000,000 Negroes in our midst, an integral part of our national life, to carry and discharge intelligently and efficiently their responsibility as citizens and to make their contribution toward the development and maintenance of a Christian civilization for the nation and the world;

3. To supply the churches of their race with an efficient consecrated leadership who will seek to lead their people into a realization of the highest Christian ideals.

It has been and still is the policy of the United Christian Missionary Society:

1. To serve the largest possible number of children and young people, by providing employment for students willing and needing to work and by adapting its instruction to the educational needs of the people, hence in the earlier stages of the work, and at present in some sections, giving instruction in the elementary grades;

2. To avoid duplication of the work of the public school as far as possible by passing over to it, as rapidly as conditions would warrant, all instruction in the elementary grades;

3. To supplement the work of the public school by providing high school and higher instruction for which the public schools make the most meager provision, if any at all;

4. To maintain schools, as far as possible, of standard rank and credit;

5. To make these schools, above everything else, thoroughly Christian in spirit, practice and purpose, therefore giving the Bible a prominent place in their curricula and life.

The presence in our midst, as a part of our national life, of 12,000,000 of backward people, with a high percentage of illiteracy and with an utterly inadequate provision for their education by taxation, sharing with us, as they do, all of the privileges and responsibilities of citizenship, constitutes an appeal and a challenge to our love both for our country and for our Christ. The splendid results that have attended our efforts through these schools warrant their continued support with high hopes for the future.

GROUP OBSERVATIONS

1. This group of schools represents years of sacrificial effort on the part of members of the Chris-
tian churches to share in an organized effort with the members of other Christian communions in bringing the blessings of modern education to the millions of Negroes located in sections of our country where for many reasons adequate education for them in the public schools has been impossible. The record of service rendered in these years is a gratifying, creditable one. Thousands of Negroes are enjoying the benefits of an education who but for these schools would have remained in ignorance.

66. Of this amount, $53,751.83 was appropriated directly from the treasury of the United Christian Missionary Society.

The following tables (Nos. 8 and 9) show the service, cost of maintenance and the investment in the Negro schools and the summary of their maintenance and property needs.

4. The total enrollment of these four schools in the year 1925-26 was 565. Table No. 10 shows their classification by grades.

5. These Negro schools are all either doing, or attempting to do the same kind of work. They are all teaching the grades, beginning with the first. They are gradually reducing the amount of grade work. They are all doing high school work. They are all teaching agriculture and home economics, or attempting to do it, and some of them are doing it more extensively and more effectively than others. They are all farming. One of them,

<table>
<thead>
<tr>
<th>Table No. 8.</th>
<th>SERVICE, COST AND INVESTMENT SUMMARY</th>
<th>Negro Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>INSTITUTION</td>
<td>Enrollment 1925-26</td>
<td>Cost of Operation 1925-26</td>
</tr>
<tr>
<td>Central</td>
<td>32</td>
<td>$7,073.36</td>
</tr>
<tr>
<td>Jarvis</td>
<td>195</td>
<td>36,393.33</td>
</tr>
<tr>
<td>Piedmont</td>
<td>72</td>
<td>12,032.46</td>
</tr>
<tr>
<td>Southern</td>
<td>266</td>
<td>38,621.89</td>
</tr>
<tr>
<td>Totals</td>
<td>585</td>
<td>$94,584.66</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table No. 9.</th>
<th>SUMMARY OF MAINTENANCE AND PROPERTY NEEDS</th>
<th>Negro Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>INSTITUTION</td>
<td>Maintenance Needs—U. C. M. S. Budget</td>
<td>Property Needs</td>
</tr>
<tr>
<td></td>
<td>Present 1927-28</td>
<td>Additional Needed</td>
</tr>
<tr>
<td>Central Christian Institute</td>
<td>$800.00</td>
<td>$8,500.00</td>
</tr>
<tr>
<td>Jarvis Christian Institute</td>
<td>20,000.00</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Piedmont Christian Institute</td>
<td>8,000.00</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Southern Christian Institute</td>
<td>19,000.00</td>
<td>$7,500.00</td>
</tr>
<tr>
<td>Totals</td>
<td>$47,800.00</td>
<td>$15,500.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table No. 10.</th>
<th>SUMMARY OF ENROLLMENT—NEGRO SCHOOLS</th>
</tr>
</thead>
<tbody>
<tr>
<td>INSTITUTION</td>
<td>Grades</td>
</tr>
<tr>
<td>Central</td>
<td>18</td>
</tr>
<tr>
<td>Jarvis</td>
<td>122</td>
</tr>
<tr>
<td>Piedmont</td>
<td>27</td>
</tr>
<tr>
<td>Southern</td>
<td>182</td>
</tr>
<tr>
<td>Totals</td>
<td>349</td>
</tr>
</tbody>
</table>
Piedmont, is farming theoretically, but hardly practically because of lack of land.

6. Conditions seem to justify these schools in attempting to do pretty much the same kind of work. However, conditions at Jarvis are more favorable than at the other two. There is within easy reach of each of these schools a large number of Negro children and young people. Their need of education is much the same. The lack of opportunity for obtaining an education is about the same. Inadequate provision is made for public school instruction. The people have limited ability to pay for the education of their children. The outlook for better educational advantages through the public school is not encouraging.

7. The tide of interest in Negro education is rapidly rising among southern educators. This interest is manifesting itself in an attempt to remove the double standard, in the establishment of Negro normal schools and in a marked tendency on the part of the General Education Board to favor state schools in preference to private schools. This movement toward better public education for Negroes will doubtless compel private schools to raise their standards to meet the conditions requisite for recognition or leave the field. It seems advisable, therefore, for the United Christian Missionary Society:

(1) To continue to seek through wisely directed effort to have the state carry the burden of elementary education of Negro children and young people in the respective communities in which its Negro schools are located, using the elementary school as a practice school for normal school teaching;

(2) To devote itself educationally to doing for the young Negroes of each section of the country in which one of its schools is located what the state is not doing to any great extent and will perhaps not do extensively for some years to come, if ever, namely, provide education above the elementary grades;

(3) In programs of work, methods of administration, qualifications of teachers, library, and other requirements, to keep each school up to the level of the standard requirements for recognition for schools of its class, schools that are undertaking to do the work that it is doing.

8. The great lack in the Negro churches of educated men and women prepared to furnish efficient leadership, and the fact that the Negroes are eagerly seeking for such leadership, and the fact that these schools were founded and are being supported by Christian people for the purpose of supplying this need, warrants the United Society in specializing in all three of these schools in the preparation of young people for Christian teachers, preachers and leaders.

9. Each of these schools seems to have its own system of accounting and budgeting. In the case of each the system in use, while perhaps satisfactory for a small commercial organization interested only in its gross receipts and disbursements and the showing of its balance sheets at the end of the year, is hardly satisfactory for a school carrying along with its educational work a number of supplementary activities. The installation for this
group of schools of a system of budgeting and accounting, providing for a complete segregation of the accounts and budgets in such a way as to show the exact cost of each phase of the work, educational and supplementary, would simplify and increase the efficiency of their administration.

10. The problem of profitably operating the farms by student labor is growing more difficult each year. Young men are not seeking an education by the way of manual labor as they once did. It is difficult to get a "work student" to work satisfactorily, because, though not enrolled as a student, being a part of the student community life, he feels that he must enjoy all the student privileges. When the students play, he wants to play, and does not see why he may not.

While the farms have had value in helping some young men to secure an education who otherwise would not have been able to secure it, and have served as a laboratory for students in agriculture, they are proving a handicap to the schools financially and to the scholastic achievements of the students.

These conditions call for a frank, serious consideration of two questions. First, as to whether or not the interest on the money represented by these farms, plus the annual deficit they are creating, would not be worth more to the cause of Negro education than are the farms themselves. Second, if it is not found feasible to sell these farms, should they not be completely cut off from the school and operated on an independent basis?

11. Standards and methods of education and the organization of courses have all undergone a great change since these schools were established. While all of them have sought to keep pace with the progress that has been going on in the field of education, and while some of them have followed closely, no one of them has taken first rank. The marked improvement in the public education of the Negro since the first of these schools was founded, the increase in the general distribution of education, the lifting of the educational standards and the demand of the Negroes for higher education seem to unite in demanding that these three schools be so correlated as to constitute the basis, at least, of a well defined system of Negro education for the Disciples of Christ. For educational and economic reasons some such a system as the following seems advisable:

(1) That Piedmont Christian Institute be lifted to and maintained at the level of an accredited high school, with emphasis on normal and Bible work with a view to producing Christian teachers and leaders.

(2) That an accredited high school and junior college be maintained at Southern Christian Institute with normal work for the preparation of teachers and Bible work for the preparation of preachers.

(3) That a high school and junior college of accredited standard be maintained at Jarvis Christian College with strong emphasis on Bible work for the preparation of teachers and preachers.

(4) That as soon as there are as many as 100 students enrolled in the two junior colleges (this would mean about 25 students per year for a senior college) a senior college be opened.
(5) That when the time comes for the opening of a senior college, it be opened in connection with Jarvis Christian College, and that the opening of this college be anticipated and preparation made for it.

12. The following considerations are favorable to making Jarvis a school of senior college rank:

(1) It is the only school that is so located as to secure the necessary recognition and ranking. Mississippi has two standards for its schools, one for white people and another for colored. Texas has but one standard. The Association of Texas Colleges and the state department of education rank with the North Central Association.

(2) Jarvis is the only one of these schools with a recognized accredited junior college already functioning.

(3) It has the largest junior college enrollment. It had 14 in 1926-27 while Southern had 6. The junior college enrollment has been growing steadily and substantially at Jarvis, while Southern has been stationary and slow.

(4) The attitude of the whole Jarvis area toward the education of the Negro is better than the attitude in the area surrounding Southern. There is a vast difference between the Mississippi attitude and the Texas attitude toward the Negro.

(5) A larger number of the members of the Christian church reside within a hundred miles of Jarvis than in the like area surrounding any other one of the schools.

(6) The attendance at Jarvis has been more generally representative. At Edwards, out of 249 students enrolled, 128 are from within walking distance, 136 from within the country in which the school is located. While only 5 per cent at Edwards are from beyond 100 miles, 67 per cent at Jarvis come from beyond 100 miles.

(7) Jarvis is rendering a larger service to the members of the Christian church. Fifty-five per cent of the students at Jarvis in 1926-27 were from Christian churches, while at Southern 28 per cent were from Christian churches.

(8) It will cost less to make a standard college at Jarvis than it would at any other one of the schools, because it can be done with less necessary addition to equipment, faculty and library.

**Negro Evangelism**

Immediately following the close of the Civil War, there sprang up among Christian people an active interest in the religious welfare of the Negro that almost amounted to a missionary passion. Many of our churches in the South encouraged the Negroes to establish churches of and for their own race. Randall Faurot, a chaplain of the Northern army, who with his wife had been especially interested in Negro education, became a leader in this movement. Under the leadership of two men, Levin Wood and George Owen in Mississippi, and men of like mind and spirit in other states, whole groups of Negro churches were swept into what was then commonly known as the "Current Reformation."

This movement in behalf of the Negroes among the Disciples of Christ found its first cooperative expression in the founding of Southern
Christian Institute at Edwards, Mississippi. This school was established in order "that the children of the recently freed slave may be educated so that ministers and teachers of their own race may be provided to lead them into the responsibilities and blessings of Christian citizenship."

This school was the result of the collaboration of effort between two deeply interested groups of people, one Southern and the other Northern. General Withers, who was in command of the artillery in Pemberton's Confederate army, and General James A. Garfield were both actively interested in its founding. General Withers offered to donate a valuable piece of property to the school on condition that others would give a large sum, which sum he named. These conditions were not met, and so the school was started as a private enterprise, although the impulse for its establishment had come from the American Christian Missionary Society. After a brief period of existence as a private institution, the school passed under the control of the American Society.

With the hope of facilitating the work, the Board of Negro Education and Evangelization was organized in 1890 with C. C. Smith as secretary and general superintendent. For seven years this work was carried on under its own board with headquarters in Louisville, Kentucky. In 1898, the Board of Negro Education and Evangelization became affiliated with the American Christian Missionary Society. It will be noted that education and evangelism—an evangelism that consisted chiefly of church aid, were united in one organization and under one supervision. The generally weak and unorganized condition of the Negro churches, the almost entire lack of preachers with any degree of preparation, and the consequent constant changes going on among both preachers and churches, made it necessary to unite the whole program of education, evangelism and church maintenance aid, and to place its direction in the hands of a strong superintendent, largely free to solve the problems that were constantly arising.

In 1900 the American Christian Missionary Society transferred its work in behalf of the Negro to the Christian Woman's Board of Missions. Mr. Smith followed the work into its new connection and continued to serve as its general superintendent. In 1912, when he was compelled to give up the work on account of failing health, J. B. Lehman was selected to serve as general superintendent of Negro work in addition to his duties as principal of the Southern Christian Institute. Thus the burden of the care of all the mission work among the Negro churches passed from Mr. Smith to Mr. Lehman. Like his predecessor, Mr. Lehman was responsible for the expenditure of the funds available for evangelization and church aid. He selected the preachers, determined the length and continuance of their service, and fixed the amount of appropriations.

With the beginning of the functioning of the United Christian Missionary Society in October, 1920, this work of Negro education and evangelization automatically became a part of the work of the United Christian Missionary Society, and was assigned to the department of home missions. In becoming a part of the program of service of the United Christian Missionary Society, there was no change in policy and no change in immediate supervision.
The number of Negro Disciples of Christ having increased, and being desirous of a larger share in the effort to Christianize the people of their own race and eager for a larger degree of self-expression, the National Christian Missionary Convention of the Churches of Christ was organized in 1916 at Nashville, Tennessee. This convention sustains an affiliated relationship with the United Christian Missionary Society through a joint committee composed of ten persons, five of whom are appointed or chosen by the United Christian Missionary Society and five by the National Christian Missionary Convention. The function of this joint administrative committee is to gather up and embody in the program of activity for Negroes the prevailing sentiment of the Negro brethren, so far as it is advisable and possible and as expressed through the National Christian Missionary Convention.

All missionary money raised by the Negro churches goes into the treasury of the United Christian Missionary Society, except such funds as they may raise from time to time for special purposes. The spending budget of the Negro work is fixed by the executive committee of the United Society. The work of evangelism and pastoral aid among the Negroes, while supervised generally by the joint committee in an advisory capacity, is conducted as a part of the work of home missions, and is budgeted in that department.

While this phase of work is spoken of as being that of evangelism, and the budget for it appears in the records as the budget for Negro evangelism, the work is in fact more one of church maintenance than it is of evangelism. It is not the policy of the department to hold meetings and to seek to establish new churches. With the limited resources and the scarcity of prepared preachers, it is confining its efforts largely to saving weak, sick and struggling churches. Because of the nature of the churches, short-time appropriations are made, often from three to six months, with a view of stimulating the churches to do their best. Special attention and support is given to establishing churches in strategic centers as, for instance, Washington, D. C., and Chicago.

The department favors, as far as possible, only the employment of prepared men. However, since prepared men are scarce and the Negro churches, like the white churches, are disposed to call the men that they think they want first and then ask for aid afterwards, this policy is difficult to enforce.

The total allotment for this phase of the work for the fiscal year 1925-26 was $6,000.00. This has been about the average allotment for the last several years. In a few instances, the state mission boards have supplemented the appropriation of the United Society.

On account of the unsettled and more or less disorganized condition of the class of churches needing and seeking aid, the lack of stable and efficient ministers, and the consequent changes that are taking place, it is next to impossible to make a satisfactory tabulation of the results obtained. The average number of churches aided for a longer or shorter period each year is from ten to twelve. The actual number receiving assistance at any one time is often much less. In some states a man is employed as a pastor-evangelist, serving several churches in the course of
The joint committee appointed by the United Christian Missionary Society and the National Christian Missionary Convention (Negro) determines, in an advisory way, the budget for Negro evangelism. The budget for this work is a part of the budget of the department of home missions and is approved by the executive committee of the United Christian Missionary Society as are the other items in its budget. Appropriations from the budget are made to the superintendent monthly upon his requisition. The department of home missions does not make appropriations direct to the churches. The superintendent decides the churches that are to receive aid, the amount that each is to receive and the conditions under which the grant is made, and makes and terminates the contracts with preachers. He is not required to secure the approval of the executive committee of the United Society on the men employed or the appropriations made. Each preacher receiving aid is required to report to the superintendent once a month on blanks furnished for that purpose. The preacher's report is his requisition for his salary. The superintendent reports once each month to the department of home missions of the United Society and once each quarter to the joint committee.

The following financial statement shows the cost of maintenance of this work for the fiscal year 1925-26:
Receipts
United Society Appropriation $8,620.62

Disbursements
Evangelism $6,000.00
Superintendent’s Salary and Travel 2,620.62

$8,620.62

The United Society budget for this work for the fiscal year 1927-28 is $7,600.00. The additional amount of maintenance needed is, immediate $4,000.00 and future $2,000.00, a total of $13,600.00 needed annually to realize the final aims.

Observations

1. While this work is known as evangelism, it is a combination of evangelism and pastoral guidance and care with emphasis upon pastoral service. The total amount expended on this phase of our work among the 12,000,000 Negroes in the country is $6,000.00 per year.

2. The department of home missions does not administer this phase of its work directly with the churches aided, but through a special superintendent who has full authority in the disbursement of the money expended and in supervising the work done.

3. The extent of the Negro population, their need of the saving, elevating influence of the gospel of Christ, the fact that the Negro churches are weak, disorganized and leaderless, challenges our churches to a larger investment in the work of evangelism and church maintenance among the Negroes.

4. This work among the Negro people and churches requires close, sympathetic, constructive supervision, with definite contracts with all persons employed, regular requisitions and reports and a well tabulated record of results.
CHAPTER XII

RELIGIOUS EDUCATION

This abbreviated statement represents a survey which occupies more than ten times the space. The complete survey is on file for the administrative use of the society and for general consultation. It is also being studied by a group of experts who are to bring in recommendations as to the program that should be pursued by the society.

In 1849 the Disciples of Christ held their first general convention in Cincinnati, Ohio. It was at this convention that the American Christian Missionary Society, our first missionary agency, was organized. It was also at this convention that the following resolution was adopted:

Resolved, the we strongly commend to our churches the duty and importance of organizing and establishing Sunday schools in every congregation. Resolved, that a corresponding committee of five be appointed from different states to cooperate with the executive committee of the Tract Society on the subject of Sunday school books.

Such men as Alexander Campbell, Isaac Erret, Walter Scott, and L. H. Jameson were appointed to serve on the committee authorized by the above resolution.

In each subsequent national convention various matters relating to the Sunday school work of the brotherhood were considered until in the New Orleans convention of 1908, the National Bible School Association was authorized and organized. Prominent in the organization of this association were such men as Herbert Moninger, Cincinnati, Ohio; Robert M. Hopkins, Lexington, Kentucky; Marion Stevenson, St. Louis, Missouri; J. A. Scott, Washington, D. C.; Howard C. Rash, Salina, Kansas; and W. H. McClain, St. Louis, Missouri. In January, 1909, the association called Marion Stevenson as secretary and he served in this capacity until May, 1910.

At the Centennial convention held in Pittsburgh, Pennsylvania, in 1909, the American Christian Missionary Society was petitioned to take over the work of the National Bible School Association. The American Society acted favorably upon this request and formed, in 1910, a Bible school department in its organization, which department continued to carry forward the Bible school work of the brotherhood until the organization of the United Christian Missionary Society in 1920. In May, 1910, Robert M. Hopkins, then Bible school superintendent for the state of Kentucky, was called to head up the newly created Bible school department, succeeding in this Marion Stevenson. Mr. Hopkins continued as head of the Bible school department of the American Society until the work of this organization was merged in the forming of the United Christian Missionary Society, at which time he became head of the department of religious education of this latter organization.

With the organization of the United Christian Missionary Society
in 1920, a department of religious education was created. This department took over the work of the Bible school department of the American Christian Missionary Society and the Christian Endeavor work of the National Christian Endeavor Association. With the development of religious education generally the department of religious education, in addition to its inherited functions, has added to its field of responsibility several new phases of work, was made up of six workers and the field staff of twenty-two; while in 1926 there were seven workers on the headquarters staff, twenty-three on the field staff, four professors in Bible chairs, and five student pastors. While this staff viewed as a whole may seem large, it is in reality very small and inadequate when measured by the field to be covered and the task to be accomplished.

In the first annual report ever rendered by the Bible school depart-

such as vacation church schools, week-day schools of religion, church architecture, Bible chair work and student pastor work.

The staff of the department of religious education has grown from one worker in 1910 under the old American Society, to a staff of about forty at the present time. In 1916 the headquarters staff consisted of four workers and the field staff of six; in 1921 the headquarters staff of the American Society (1911) there appeared the following statement of aims and purposes:

1. To plant new Bible schools and churches in the United States, Canada and Alaska.

The call comes from many places for the planting of new schools and churches. Of the one hundred and nine millions of people in North America, only fifteen million are enrolled in any Bible school whatever.

2. To develop and organize Bible school work.
There are over eight thousand Bible schools among us. What a wonderful work they could accomplish if all were working together and efficiently! We need to organize our forces in such a way as will enable us to train those faithful workers who are giving unstintedly of their time and energy.

3. To carry the gospel to the immigrants.
A million immigrants come to America every year. These are all in sore need of the gospel. They can most effectively be reached by means of the Bible school.

4. To promote Christian union.
The Bible school has a distinct opportunity here, for there is no other feature of the work into which all Christians more heartily enter.

As one might well expect, the more than fifteen years that have passed since this statement of objectives was set forth have modified rather materially both the department’s conception of its function and the character of its program. We do find in this early statement germinal ideas, however, that have persisted through all of the unfolding of the department’s program. The department’s present expanded conception of its purpose is apparently as follows:

1. The creation, promotion and administration of an adequate program of religious education among the Disciples of Christ through the agencies of the church school, the Christian Endeavor society, the vacation church school and the weekday religious school.

2. The promotion and administration of an adequate system of leadership training, consisting of local training classes, institutes, schools of methods, young people’s conferences, etc., looking towards the manning of the educational agencies of the church with an efficient leadership.

3. The teaching of English Bible and related subjects and the linking of students to the church at state university centers through Bible chair and student pastor work.

4. Assistance and advice to local churches in their endeavor to build and equip adequately for the maintenance of a program of religious education.

The department is motivated entirely by a service ideal—service to the local church specifically and to the brotherhood generally. It exists for no other purpose.

**Organization and Administration**

**Type of Organization**

As now organized, the work of the United Christian Missionary Society is divided into four divisions—administrative, educational, promotional and service. These divisions in turn are divided into departments. The department of religious education is a part of the educational division. One of the secretaries of the society is assigned to the department as its head. This individual is charged with the responsibility of administering the affairs of the department and stands as the representative of the department before the other departments of the society and before the executive committee and board of managers. The head of the department prepares and renders a monthly report of departmental activity, together with recommendations for future work, to the cabinet, and through it to the executive committee for its information and action.

Associated with the head of the department at headquarters are an
associate secretary, an elementary superintendent, two young people’s superintendents, an adult superintendent, a leadership training superintendent, and an advisory architect. In the field are to be found state and regional superintendents of religious education, elementary and young people’s specialists, professors in Bible chairs and student pastors.

The associate secretary acts as general assistant to the head of the department, receives his instructions from him when he is in the office, and acts in his stead when necessary when the head of the department is away from headquarters.

The national superintendents are charged with the administration of the various phases of the program of the department. With the exception of leadership training, the division of responsibility is on an age group basis, one superintendent being responsible for the administration of the department’s program affecting children, another being responsible for the total young people’s program, while a third is responsible for the adult phases of the program.

The consulting architect is jointly employed by the department of religious education and the department of church erection. So far as the department of religious education is concerned, his function is to advise with churches planning new buildings or the remodeling of old ones, with a view of helping them to se-
cure the very best from the standpoint of religious education.

State or regional superintendents of religious education are charged with the general promotion of the department’s program in the areas in which they serve. Much of their time is spent in direct service to local churches, while still more of their time is spent in institutes and schools which, while not exactly direct service to local churches, are nevertheless very real and vital to our congregations. In some field areas more than one staff member is maintained. Where this is true the additional staff members are specialists in the field either of children’s work or of young people’s work, and their activity reflects itself, even more than in the case of state or regional superintendents, in the heightened efficiency of the educational program of local churches.

Historically, actual field work in connection with our Bible schools, such as is now carried on by the department of religious education, was undertaken first by several of the state missionary societies. The period between 1916 and 1921 was characterized by the assimilation on the part of the department of much of the staff and educational program inaugurated and carried forward in the beginning by these states. This transfer from state responsibility to the responsibility of the department of religious education was accomplished on the grounds that the national board was better able financially to develop an adequate educational program, that national supervision would make for greater uniformity and more widespread efficiency, and that this latter plan would enable the educational staff of the brotherhood to be spread over the entire area, thus making educational workers available, even in states where we are numerically and financially weak.

One of the confusing features of the present situation is, however, that the department of religious education does not have a uniform working agreement with all state missionary societies. At the present time there is at least one state society that does not believe in specialized educational workers and so does not have any educational workers in the state. Several states continue to maintain educational workers under state auspices with various working agreements between these workers and the department of religious education. In a number of states an educational worker is employed jointly by the state society and the department of religious education, each sharing in the expense involved. The department of religious education has sought to promote a plan by which it places in an area one or more workers who will carry the educational program of the area and who will constitute staff members of the department. In return for this service the state societies are asked to agree not to promote missionary offerings from Sunday schools for state missionary purposes.

One of the outstanding needs, as revealed by the survey, is for a greater standardization of relationships between the department of religious education and the various state missionary societies, as regards both finances and program. A very careful study of this situation should be made by the brotherhood with a view of working out ways and means of administering and supervising its educational affairs.
that will secure the harmonious support of all agencies and individuals concerned.

**Budget of Department**

In 1925-26 the total spending budget of the department of religious education was $115,632.66. This is approximately the figure at which the budget has stood since the organization of the United Society. Looked at as a whole it seems difficult at the present time. It has caused workers to have to assume responsibility far beyond the point of efficiency, because of a limited staff. It has caused whole phases of the program to be neglected or abandoned. It has cost the department many of its best workers because of an inadequate salary scale. It has prevented the department from expanding its program to a degree comparable to the general expansion of religious education throughout the religious world.

Field workers in the department are given a budget allotment under which they operate for the year. In addition to this allowance they are permitted, however, to expend such field receipts as come to them. One-half of the field workers are spending more than $1,000.00 a year on

**FIRST SUNFLOWER CONFERENCE, EMPORIA, 1924**

These conferences have proved most effective in training young people for Christian living and service. They have grown rapidly both in number and in attendance—three were held in 1920 and forty-five are in progress in 1928.

to be quite a considerable sum, but when one attempts to spread it over the entire United States and Canada and develop in this wide area a really comprehensive program of religious education, it proves to be wholly inadequate. The inadequacy of this budget, according to the survey findings, is the source of the major portion of the department's
their work, while one-half spend less than $1,000.00. One of the difficulties of the present arrangement, so far as the financing of the department is concerned, is that an expanding and growing field program can only reflect itself indirectly in an expanded budget.

The average salary that the department pays to the men of the department is $3,025.00, while the average being paid women is $1,677.00. Considering the field staff alone, the average salary paid to men is $2,783.00, and that to women $1,608.00. These salaries are not on a par with the salaries being received by men and women in positions of equal responsibility in other lines of religious work, but they are made necessary as has been suggested, by the limited budget of the department.

Distribution of Time

How does a member of the staff of the department of religious education spend his time? A survey of this matter reveals that the median field worker distributes his time as follows:

<table>
<thead>
<tr>
<th>Service</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the office</td>
<td>25</td>
</tr>
<tr>
<td>In the Field</td>
<td>75</td>
</tr>
<tr>
<td>In Schools of Methods and Leadership Training Schools</td>
<td>4</td>
</tr>
<tr>
<td>In Institutes</td>
<td>4</td>
</tr>
<tr>
<td>In Young People’s Summer Conferences</td>
<td>4</td>
</tr>
<tr>
<td>In Interdenominational Work</td>
<td>10</td>
</tr>
<tr>
<td>In Convention Work</td>
<td>10</td>
</tr>
<tr>
<td>In Financial Promotion</td>
<td>10</td>
</tr>
</tbody>
</table>

These figures do not take into consideration the amount of time devoted to the setting up or promotion of the phases of work mentioned above, but only the actual time spent in the projects themselves.

One thing that is noteworthy by its absence is time for study and research. So heavily loaded are these staff members that they have almost no time to devote to self-culture and development. It is unfair to the individuals and it is unfair to the program to so load the staff that time for such pursuits is not available. To meet this situation in part, the executive committee approved a recommendation of the department in 1921 that one of its workers be released each year on half salary to attend university. The workers are chosen on the basis of seniority in service and they have greatly appreciated this privilege. This policy has resulted in turning the attention of the whole department to the importance of further study in this field, so that many workers in addition to the one released for the year have utilized their vacation periods as well as an occasional leave of absence without salary as opportunities for special work.

Length of Service

It is very difficult to arrive at an accurate figure showing the length of service of members of the staff of the department. A study made in 1925 of the workers then in the employ of the department revealed the fact that the group had served on an average of five years and two months. Considering all individuals who have been with the department, past and present, the average term of service would not exceed, in all probability, five years; and if just the field staff is considered the average term would be less. This shifting staff creates for the department one of its most serious problems, for a thriving, forward-looking, continuous program cannot be maintained by an unstable personnel.

All of the factors involved in
creating this situation are difficult to discover. Some of them seem to be, however: (1) an inadequacy of salary scale, (2) certain matters of an internal organizational and administrative character that prove unsatisfactory to some staff members, (3) the fact that a member of the staff is called to be in the field about 75 per cent of the time and so is not permitted to enjoy normal family life, (4) women members of the staff are sometimes lost to the department through marriage, (5) ill health has taken its toll of work-time. When the survey was made there were seven areas consisting of single states, while the others ranged upward to nine states in the case of one region. On an average there are 3.4 states to a region.

At the close of the missionary year 1926-27 two regions were without workers, one region had approximately half-time work, six regions had but a single worker in each, three regions had the services of a full-time superintendent and the services of an elementary worker for half-time, four regions had the services of two full-time workers, while one region had three workers.

The range in area of the various regions extends from 24,170 square miles in the case of West Virginia, the smallest area, to 409,129 square miles in the case of the Rocky Mountain region, the largest area. The average number of square miles in a region served by the field staff is 180,956, which is an area slightly larger than the whole of New England, New York, Pennsylvania, New Jersey, Delaware, Maryland and the District of Columbia, or an area more than twice as large as the en-

Field Areas

The territorial areas served by members of the field staff of the department are shifting from time to time. When the survey was made there were seven areas consisting of single states, while the others ranged upward to nine states in the case of one region. On an average there are 3.4 states to a region.

At the close of the missionary year 1926-27 two regions were without workers, one region had approximately half-time work, six regions had but a single worker in each, three regions had the services of a full-time superintendent and the services of an elementary worker for half-time, four regions had the

THE NEXT GREAT ADVANCE IN RELIGIOUS EDUCATION

Week Day Religious Instruction

Grades 7 and 8

Salina, Kansas
The number of churches in these areas ranges from sixty to 1,565. The median region has 371 churches in it. The Bible school enrollment ranges from 5,941 to 256,284 in these areas, with the median region having 51,791 enrolled. There are 50,459 people enrolled in the Bible schools of the brotherhood for every field worker on the field staff of the department of religious education.

From this study certain facts are clearly apparent as regards the distribution of field areas: (1) For the most part the areas are entirely too large. If the average field worker were to set out to visit every church in his area it would require three and one-half years to get around, even though he averaged one church every Sunday and two churches through the week. (2) Many of the field areas constitute inefficient combinations of states from the standpoint of geography and transportation. (3) The practice, made necessary by the limited budget and small staff, of assigning a single worker to an area consisting of several state missionary society areas produces numerous administrative problems that are difficult of solution.

The amount of efficient work that the department’s field staff has been able to accomplish in spite of the wide areas that staff members are called upon to cover is surprising. The great need today is, however, for smaller areas, more intensive cultivation and more immediate supervision.

### The Program of Financial Promotion

The department of religious education was born in financial promotion. The first task that Marion Stevenson had assigned to him when he became secretary of the National Bible School Association was that of going from state convention to state convention in an endeavor to raise funds to finance the association. When Mr. Hopkins became head of the Bible school department of the American Christian Missionary Society, he was informed that his organization and program could grow only as he was able to get an increasing amount of money from the Bible schools of the brotherhood to support the work.

With the establishment of the United Christian Missionary Society a promotional division was set up in the organization to assume full responsibility for the raising of all funds for the society. This division undertook, along with its other responsibilities, the promotion of Bible school and Christian Endeavor offerings, but on July 1, 1922, it turned the task of promoting offerings from the Bible schools over to the department of religious education, and on July 1, 1924, it turned over to the department of religious education the additional task of promoting offerings from the Christian Endeavor societies of the brotherhood.

Prior to the organization of the United Christian Missionary Society, the American Christian Missionary Society promoted a special day in Bible schools at Thanksgiving time in the interest of American Missions; the Board of Ministerial Relief promoted a special day in the Bible schools in the interest of the
cause of ministerial relief at Christmas time; the National Benevolent Association promoted a special day in the Bible schools at Easter time in the interest of its benevolent program; and the Foreign Christian Missionary Society promoted a special Children’s Day on the first Sunday in June in the interest of Foreign Missions. With the organization of the United Christian Missionary Society these four special days in the Bible schools of the Bible schools that contributed to the United Christian Missionary Society out of 8,801 schools in the United States and Canada. This is equal to 43 per cent of the schools. Only 795 schools, or 20 per cent of those contributing at all, observed all four of the special days promoted by the department.

In addition to promoting the four special days in the Bible school, the department of religious education has also given some emphasis within

brotherhood, together with these special day offerings, were taken over to form the basic part of the financial promotional program of the society, as far as the Bible schools were concerned. The whole promotional scheme of the society as relating to the Bible schools is built around these four special days. In 1925-26 over 84 per cent of the receipts to the society from the Bible schools came as special day offerings.

During 1925-26 there were 3,809 the last two or three years to the use of duplex envelopes in the Bible school. Along with this has gone an emphasis upon regular weekly giving for missions as well as for local expense.

In connection with the Christian Endeavor societies of the brotherhood, the department promotes a special day on the first Sunday in February. It also makes available to endeavor societies special missionary projects that societies can sup-
It has been very difficult, however, to secure any great response from Christian Endeavor societies, the total contributions amounting to just a little over $20,000.00 per year.

One of the problems facing the department just now is as to whether or not it should continue to carry a program of financial promotion, or whether it should ask that this be assumed by the promotional division again. The survey discovered some advantages on each side of the question, but there seems to be a growing weight of argument in support of the idea that the department of religious education should be left free to do a purely educational piece of work and that the promotional elements of its program should be turned over to the other department.

THE EDUCATIONAL PROGRAM

Leadership Training

The leadership training program of the department has consisted of the following projects: schools of methods, leadership training schools, institutes, and local training classes. During the time the survey was in progress extensive changes were made by the department in its training program so as to produce a condition that is somewhat confusing to the surveyor. In the survey a presentation of conditions as they have prevailed was made and then there was attached a brief description of present standards and conditions. In this report we will discuss largely the present condition.

Schools of Methods. A school of methods is a training school for church school teachers and officers, meeting from five to ten evenings and offering to individuals a minimum of five hundred minutes of class instruction. Where less than a ten-day school is held, two sessions of fifty minutes each are held each evening for each class and it is possible for an individual to complete only one course during the school. The daily schedule is usually as follows:

7:30 to 8:20 First Class period
8:20 to 8:40 Assembly period
8:40 to 9:30 Second Class period

The course of study used in these schools is the new Standard Teacher Training Course. Textbooks are used in all courses, the student being expected to study one hour for each class session. Students who successfully complete a course of study are granted credit through the national office, which credit is recognized by other religious bodies as being of standard worth.

The purpose of schools of methods has been stated as follows:

Their aim is to discover and train qualified leadership for the church school, both teachers and administrative officers. The following objectives have been adopted:

1. The church school-teacher as well prepared, grade for grade, for his or her work, as the public school-teacher is for his or her work.

2. The standard diploma as a minimum of special training in religious education.

3. Progress toward the standard diploma at the rate of two credits per year for those who do not have it.

The standard diploma referred to above is that granted when a person has completed twelve ten-lesson units of the Standard Teacher Training Course.

In the records of the department
a differentiation has not been made between schools of methods and leadership training schools, so it is impossible to say just how many schools of methods have been held in the past. Taking the two together, however, we find that in 1921-22 there were 48 schools held, in 1922-23 there were 48, in 1923-24 there were 36, in 1924-25 there were 61, and in 1925-26 there were 50.

Schools of methods are financed very largely through a registration fee of $1.00 that is charged each pupil. The local church or churches backing the school are required to put up a guarantee of $100.00 in case the amount of registrations does not reach that figure. The travel and entertainment of the faculty is paid by the school, while in some few cases an honorarium is paid to instructors.

Leadership Training Schools. Leadership Training Schools were promoted by the department of religious education for a number of years, but have recently been discontinued. They were five or six-day schools with sessions afternoon and evening. Some of the courses offered were credit courses in the new Standard Teacher Training Course and some were not. The purpose of this type of school was (1) To offer immediate and very practical assistance to the workers as regards the problems that are pressing upon them most, and (2)

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TEACHER TRAINING CLASS, BUTLER, PENNSYLVANIA

Miss Mary O. Sheldrake, field worker of the United Society, is shown at the right in front, and Louis D. Riddell, the local minister, at the right in the second row. Small classes, thorough instruction and enthusiastic study characterize the processes by which 8,724 credits were won in 1926-27.
Religious Education

Local Training Classes. The department promotes as a part of its leadership training program, teacher training classes in local churches. These classes are taught by an individual selected by the local authorities. The course of study used is the new Standard Teacher Training Course. The department attempts to get every local church launching a class to register the class, together with all pupils enrolled, with the field worker in whose area the church is located. Blank forms for this purpose are provided. When a class has completed the study course a request is made to the department for sets of examination questions. The examination is then given by the teacher of the class and the papers sent to the leadership training superintendent for grading. The papers are marked and returned to the teacher of the local class and credit cards are issued to those who successfully pass the examination.

Correspondence Courses. The department of religious education is prepared to offer certain units of the new Standard Teacher Training Course by correspondence. General units are handled by the leadership training superintendent, while specialization units are handled by the various headquarters superintendents whose specialization happens to be involved. A small fee to cover postage is charged for this service.

The Adult Program

In 1913 the department added to its staff an adult superintendent who was charged with the responsibility of creating and administering an adult department program throughout the brotherhood. Because of the limited funds available, however, it was not possible for this individual to give his full time to the development of an adult program, with the result that the department's program in this regard is very limited. It consists of classes in adult work in connection with schools of methods, special adult workers' conferences, assistance through correspondence and personal visits, the production and dissemination of literature dealing with the adult department, and the promotion of classes studying the Christian family.

The Young People's Division

In 1913 the Bible school department of the American Christian Missionary Society added to its staff a young people's superintendent. Under the leadership of this superintendent it undertook the development of a program of religious education for youth between the ages of 12 and 24 years. With the organization of the United Christian Missionary Society, the department of religious education undertook to carry forward the young people's program launched by the American Society, and in addition it undertook to carry forward the Christian Endeavor program formerly carried by the National Christian Endeavor Association. The various projects that make up the department's program for youth are:

Summer Conferences of Young People. A project in the field of young people's work that is commanding wide attention throughout the brotherhood and that has shown rather phenomenal growth is that of summer conferences for young people. These conferences were first undertaken by the department in
1920 when 3 were held. The growth of the movement has been as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921-22</td>
<td>9</td>
<td>666</td>
</tr>
<tr>
<td>1922-23</td>
<td>11</td>
<td>1,203</td>
</tr>
<tr>
<td>1923-24</td>
<td>17</td>
<td>1,460</td>
</tr>
<tr>
<td>1924-25</td>
<td>22</td>
<td>2,086</td>
</tr>
<tr>
<td>1925-26</td>
<td>32</td>
<td>2,907</td>
</tr>
</tbody>
</table>

The purpose of these conferences is to inspire and train young people "find" themselves in relation to their life work. Enrollment in young people's conferences is limited to young people between the ages of fifteen and twenty-three years who have completed the sophomore year in high school, or its equivalent, and who are active in the work of a local church.

The conference course of study extends over a period of four years. Courses offered are: Origin and nature of Bible Christian home building, home mission study, foreign mission study, elementary methods, advanced elementary methods, young people's methods, advanced young people's methods, vocational guidance, recreation, fourfold charting, all of which are required. Then the

for Christian living and service. This is done by giving them a grasp of the task of the church, by informing them to some degree concerning the application of Christian principles to home life, community life, economic life, and political life, by helping them to
following elective courses are offered: Principles and programs of religious education, social teachings of Jesus, church history, history of the Disciples, comparative religion, Christianizing business, rural church, message of the prophets, story telling, dramatization, hymnody, missionary methods and materials, psychology of leadership, methods of work in auxiliary organizations, and leadership in conference activities.

The faculties of these conferences are selected from the headquarters staff and field staff of the department and from the outstanding ministers and laymen of the brotherhood. Individuals are carefully selected so that the faculties are of an unusually high character.

That the conference movement has not yet reached its maximum of growth is shown by the fact that the number of congregations served by the various conferences ranges from 100 to 750, with the average conference serving 450 churches. The number of church constituency served ranges from 18,000 to 140,000, with the average conference serving 67,491.

Week End Young People’s Conferences. For several years the department has held what it calls “week-end young people’s conferences.” These conferences are held in some local church, usually selected because of its central location, and are intended to appeal to young people between fifteen and twenty-five years of age and to the adult leaders of this age group. As a rule the program begins Friday evening and continues through Sunday afternoon. The stated purpose of these conferences is “to inspire and train young people and their adult leaders for more effective service in the local church and the kingdom at large.”

The program of these conferences has never been standardized, but local conditions are allowed to dictate the character of the conference. Usually the program consists of inspirational addresses, conference periods, and social and recreational sessions.

The Young People’s Program in the Local Church. Prior to 1910 little attention was given by anyone to the type of program maintained for young people in the local church. Various groups had launched movements and organizations for youth and had promoted these as far as they were able. The result was that, when at last the religious education forces really began to look critically at the educational program that was being maintained for young people, it was discovered that the program was parceled out among eight or ten different organizations and that there were serious overlappings in some quarters and serious gaps in others.

Faced with this lack of unity in the young people’s program of the church and with the fact that it was impossible apparently to get young people to join a number of different organizations and thus subject themselves to the whole program, the young people’s specialists, not only of our own brotherhood but throughout the Protestant world, began to advocate what has been variously known as “correlation” or “unification.” That is, they are now advocating that the local church maintain a single comprehensive organization for each recognized age group within the young people’s
division—intermediate (12, 13, 14), senior (15, 16, 17), young people (18-24), and that a thoroughly unified and comprehensive program be carried by this organization.

Although there are many problems to be worked out in connection with the old organizations that have been in existence for some years, correlation is making progress and is the program to which the department of religious education is committed. Where it has been tried it has apparently met with success and favor.

The Christian Endeavor Program of the Department. With the formation of the United Christian Missionary Society in 1920, the department of religious education became responsible for the Christian Endeavor work of the brotherhood. The department promotes educational standards, programs and worthy aims for intermediate, senior and young people's societies. It cooperates with other departments in promoting worthy missionary programs and materials. It provides a special day pageant and program for the use of societies on Christian Endeavor day. The department outlines and promotes, in cooperation with the promotional division, the fifty thousand dollar missionary budget asked of Christian Endeavor societies. A considerable amount of correspondence relating to Christian Endeavor problems is also carried by the department.

The relationship to national, state, and district Christian Endeavor unions is advisory. Members of the staff of the department serve on various union Christian Endeavor committees and assist on convention and institute programs.

The Children's Division

The first national superintendent to be placed on the staff of the Bible school department of the American Society was an elementary superintendent. This was done in 1912. The elementary projects developed by this children's division or elementary superintendent are as follows:

Classes in Elementary Methods. Classes in elementary methods have been fostered in connection with leadership training schools, schools of methods, institutes and conventions, with a view of training a leadership in the local church that would intelligently man the children's division. These classes have had a large influence in improving the type of work being done in our churches.

Assistance to Local Churches. The department, through its staff of elementary specialists, has been active in rendering direct and practical service to local churches in relation to their children's division work. This service has been rendered through correspondence in part, but in larger measure it has been effected through personal visits to the local fields. The department has always stood ready to render this type of assistance.

Vacation Church Schools. One of the larger phases of the program of the children's division has been that of the promotion of vacation church schools. A vacation church school is a school held by a local church, or group of local churches, five mornings each week for from two to six weeks during the summer vacation period. The relation of the department to these schools has been fourfold: It has promoted the vaca-
tion church school idea generally throughout the brotherhood; through the curriculum committee the department has set up a vacation school curriculum; in cooperation with the Christian Board of Publication worthy materials have been prepared and printed for use in vacation schools; vacation church school institutes have been held through the country for the purpose of training a leadership.

Missionary Education

Reference has already been made to the four special days promoted by the department in the Bible schools of the brotherhood. While these days are primarily for financial promotional purposes, they yet serve the cause of missionary education. Special day programs of informational and inspirational value are prepared by the department and distributed free to all schools requesting them.

For several years the department of religious education in cooperation with the missionary education department, has published a missionary quarterly. This quarterly was originally issued every three months, but has recently been combined with World Call. A missionary program for the worship period of the primary, junior and main school departments is provided for one Sunday of each month.

In cooperation with some of the other departments of the United Society the department of religious education has begun promoting a missionary reading course for young people. Undoubtedly the promotion of this course has stimulated interest in missions on the part of the young people.

In connection with its institutes and training schools the department has promoted classes in missionary education. In some instances these classes deal with missionary content material and in other instances they represent an attempt to train a missionary leadership for the local church. Two years of content missionary study is required in connection with young people's conferences.

In cooperation with the Christian Board of Publication the department prepares a monthly missionary program for Christian Endeavor societies. The United Society of Christian Endeavor sets aside one meeting a month for the consideration of a missionary theme, and the department utilizes this opportunity by building a missionary program that will inform the young people of our societies relative to the work of our own brotherhood.

Church Architecture

For many years there has been a feeling that there was need in the brotherhood for a specialist in the field of church architecture. During the missionary year of 1923-24 the department of religious education and the department of church erection jointly employed such an individual.

This consulting architect seeks to give expert advice to churches contemplating new church structures as regards costs, floor plans, location, construction architects, etc. No charge is made for criticisms and suggestions offered through correspondence, nor for penciled sketches of floor plans. Where the consulting architect visits a local church and spends time going over the local field, a charge of $100.00 and expenses is made.
Week-Day Church Schools

One of the phases of religious education that is of recent origin is that of week-day church schools. The contribution that the department has been able to make to this movement has not been large, yet it has had some part in it. Its contribution falls under four heads: The department has invested some money in an experiment station that has been operated at Gary, Indiana; the department has prepared and published a handbook on week-day church schools; various members of the headquarters and field staffs have devoted time to churches and communities contemplating setting up week-day schools; and the department has worked through the International Council of Religious Education in fostering such week-day schools.

Evangelism

The department of religious education is committed to the ideal that true religious education should itself be evangelistic in character and that any worth-while evangelism must be fundamentally educational. The department is represented in the councils of the department of evangelism when the program of evangelism is being prepared. It cooperates with this department in the production of evangelistic literature. Specifically the department seeks to promote decision days in the Bible school, new convert classes and personal workers classes.

The Curriculum Work

For a number of years the department of religious education has had a curriculum committee as a part of its organization. This committee seeks to set up standards relating to curriculum matters, it endeavors to unify the various elements of the curriculum of religious education, it tries to encourage the production of curriculum materials of increasing quality, and it advises the representatives of the brotherhood who sit on the International Lesson Committee and our representatives on the Teacher Training Syndicate. The various publishing houses producing materials for our brotherhood are invited to submit their problems and materials to the committee and to adopt and put into practice the standards and ideals set up by the committee.

Interdenominational Cooperation


The religious education movement in America has always had a large cooperative element in it, but of recent years united effort is even more pronounced. The Disciples of Christ, through the department of religious education are standing in the very van of the cooperative movement today. That we occupy such a position should be a matter of gratification to all.
Purdue University is one of Indiana’s two state universities. It was established by an act of the General Assembly of the state and is supported by the state and the federal government. The university began its work in 1872 in Lafayette, Indiana, a substantial city of 25,000 people situated in the western part of the state on the Wabash River. The business part of the city and many of the churches are on the east side of the river. The university is in a beautiful location among a forest of elm trees on high ground on the west bank of the river.

The registrar’s records show the following attendance for the last six years: 1920-21, 3,113; 1921-22, 3,225; 1922-23, 3,232; 1923-24, 3,234; 1924-25, 3,466; 1925-26, 3,706.

The university conducts no chapel service and holds no religious assemblies or convocations, nor does it offer any religious instruction. It encourages and fosters the Young Men’s and Young Women’s Christian Associations. It uses both of them as student service agencies and furnishes them with the building space and equipment needed for their work and pays a part of their operating expense.

Many of the leading members of the faculty are active members of the churches of the city. The following statement by President Elliott is perhaps an index to the general attitude of the faculty and university management toward religion: “I think unit for unit there are more religious activities going on on the campus of Purdue than in any other school in the state. In spite of the fact that we haven’t many of the decorative adornments, we have the definite religious foundation in the lives of nine-tenths of the students on the campus. If I had $100,000.00 I would spend $50,000.00 in building a home for students and put a Christian worker or family among them. What we need is not so much the conventional things among our students but rather something that will make the students realize that the church is a very practical and living influence in life. Set up a building where the one dominating influence in that building would be the life of one man representing us. As long as the religious influence is there, that is what we need.”

The university takes a careful census of the church and religious preferences of all students at the time of registration. This information is placed on cards and within three days, through the Young Men’s Christian Association as a student service agency, it is in the hands of the churches of the city.

Of the 3,081 students included in the religious census of the school year 1925-26, all but 318 reported some church membership or prefer-
ence. The Christian church ranks third in the number of students reporting membership or preference; the Methodist and Presbyterian rank first and second.

The following is the census for 1925-26:

<table>
<thead>
<tr>
<th>Communion</th>
<th>Number of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methodist</td>
<td>1,082</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>441</td>
</tr>
<tr>
<td>Baptist</td>
<td>170</td>
</tr>
<tr>
<td>Disciples (Christian)</td>
<td>425</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>172</td>
</tr>
<tr>
<td>Christian Science</td>
<td>50</td>
</tr>
<tr>
<td>Congregational</td>
<td>50</td>
</tr>
<tr>
<td>Universalist</td>
<td>6</td>
</tr>
<tr>
<td>Unitarian</td>
<td>3</td>
</tr>
<tr>
<td>Brethren (Dunkard)</td>
<td>12</td>
</tr>
<tr>
<td>Episcopal</td>
<td>75</td>
</tr>
<tr>
<td>Evangelical</td>
<td>39</td>
</tr>
<tr>
<td>Greek Orthodox</td>
<td>1</td>
</tr>
<tr>
<td>Hebrew</td>
<td>22</td>
</tr>
<tr>
<td>Lutheran</td>
<td>113</td>
</tr>
<tr>
<td>Friends</td>
<td>17</td>
</tr>
<tr>
<td>Reformed</td>
<td>34</td>
</tr>
<tr>
<td>United Presbyterian</td>
<td>6</td>
</tr>
<tr>
<td>United Brethren</td>
<td>39</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>6</td>
</tr>
<tr>
<td>No Preference</td>
<td>318</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,081</strong></td>
</tr>
</tbody>
</table>

Fourteen religious communions with twenty-five church buildings and twenty-two regular pastors are ministering to the religious needs of these 3,706 young people. These fourteen communions, in addition to their regular churches and pastors, are seeking to minister to the spiritual needs of this body of students through one special building, Methodist, that cost $75,000.00, and three special student pastors or secretaries at a cost of $17,160.00 annually. This work is supplemented by that of the Young Men's and Young Women's Christian Associations. Each is active and effective.

The Y. M. C. A. has an officers' cabinet on which each church is represented by its student pastor. The pastors head up the several commit-

tees of the association. It conducts a freshman camp each summer for the purpose of preparing freshmen in advance for entrance, maintains an employment bureau, holds morning watch meetings two days a week, assists in bringing outstanding religious leaders to the university for lectures, and serves in a general way as a clearing and unifying agency for all social and religious activities.

Twelve years ago the Director of Animal Husbandry of the state, two members of the faculty of the university and the pastor of the Christian Church in Lafayette became keenly interested in the spiritual welfare of the students of the university. In 1916 they called Robert Knight to special work in behalf of the students, guaranteeing his support. This student pastor is not a preacher and therefore does no preaching. He is a pastor living among and serving the students of the university. He promotes church and Bible school attendance. He is the heart of a group of men devoted to prayer and the finer expressions of the Christian spirit. They constitute a spiritual fraternity—"The Inner Circle." He serves as a member of the Y. M. C. A. cabinet and on its staff. He directs the choir of the First Christian Church. He visits the boys in their rooms to comfort, counsel and advise. He knows most of them by name. He takes an active part in their social life and in their sports and leads them in church work. His is primarily the work of a big Christian brother.

Mr. Knight works under the direction of the department of religious education of the United Christian Missionary Society. He is not under the direction of the Lafayette
Church nor is the church responsible for his support. And yet the student pastor could not get very far in his work without the church. It furnishes him with the workshop in which to work, the spiritual forces with which to work and the atmosphere necessary for the life of his work. The church and its pastor are deeply interested in the students. In addition to furnishing the building and equipment and a large amount of voluntary service to the mail to come to church on Friday night. In the first meeting they simply get acquainted with each other, with the church and with our attitude toward them. The next day the girls are given an auto ride over the city and brought back to the church for refreshments. In the meantime through these two contacts they are urged to be at Sunday school and church Sunday morning. Many of them are away from home for the first time and they are the work, the church contributes liberally toward its support. The following statement by the pastor reveals the church's interest in and method of handling the students:

"The first week of the college year students finish registration about Wednesday, and when they register they indicate the church of their choice. By Thursday our students are in Bob's hands. There are two groups of upper classmen, one men and one women, that are ready to help him. These have been built up beforehand. Before Friday each freshman receives a personal visit and invitation through lonesome. They are there for Sunday school and most of them stay for church. The next Friday night is the general University Mixer in all the churches. The next Sunday 35 to 55 of these students affiliate with the church. We want them to have a church home but do not want them to sever their relationship with the church at home. They are not under any financial obligation except as they volunteer to give it. We now have on our roll about 150 of this kind of members."

A few of the more tangible results of a school year's work may serve to give at least a clue to the
value of the service that is being rendered through this student pastor in connection with Purdue University. There are more students affiliated with the churches of Lafayette than the entire enrollment of the school five years ago. In the First Christian Church of Lafayette thirty-three upper classmen in the year 1925-26 definitely committed themselves to the dominance of Christian ideals in life work after they leave school. Twenty students are in the choir. Fifteen play in the Bible school orchestra. Many of the Bible school teachers and most of the Christian Endeavor leaders are students.

The following financial statement shows the total cost of maintenance of the student pastor work at Purdue University, for the fiscal year 1925-26:

**Receipts**

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young Men's Christian Association: Services of Student Pastor</td>
<td>$300.00</td>
</tr>
<tr>
<td>First Christ. Church: Appropriation</td>
<td>$600.00</td>
</tr>
<tr>
<td>Services of Student Pastor as Chorister</td>
<td>300.00 900.00</td>
</tr>
<tr>
<td>Raised by Student Pastor</td>
<td>2,160.00</td>
</tr>
<tr>
<td>Total</td>
<td>$3,360.00</td>
</tr>
</tbody>
</table>

**Disbursements**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of Student Pastor</td>
<td>$2,860.00</td>
</tr>
<tr>
<td>Other Items</td>
<td>500.00</td>
</tr>
<tr>
<td>Total</td>
<td>$3,360.00</td>
</tr>
</tbody>
</table>

The United Society budget for this work for the fiscal year 1927-28 is $2,600.00, and the immediate additional amount of maintenance needed, $1,500.00, making a total of $4,100.00 needed annually to realize the final aims.

**Observations**

1. While it is difficult to determine the exact amount of time, talent and money being expended for the spiritual culture and welfare of the students at Purdue, many indications point to the fact that probably as much of an effort is being put forth in their behalf as for any other group of like number. The Methodist church is spending, in addition to its regular church work, for special student service, an average of $6.00 per year for each of its own students enrolled, the Disciples of Christ $7.90 and the Presbyterians $10.00.

2. The large body of students enrolled, an average of 450 per year, from homes of the Disciples of Christ, the friendly, sympathetic attitude of the university toward religious work among the students, the high esteem in which our student pastor is held by the faculty and the gratifying results that have attended our efforts, warrant the continuance and encouragement of the student pastor work in behalf of the students of Purdue University.

**University of Missouri**

The University of Missouri is 87 years old— the oldest state university west of the Mississippi River. It has always been an integral part of the state's public school system. It was established by an act of the General Assembly of Missouri on February 11, 1839, two days after the public school system of the state was established by legislative enactment. The first class was graduated in 1843. Women were admitted in 1869.

Columbia, in which the Univer-
The University of Missouri is located, is an attractive little city of 16,000 population, located about half way between St. Louis and Kansas City. In addition to the State University, Columbia is the location of two junior colleges for girls—Christian College, under the auspices of the Disciples of Christ, and Stephens College, sustained by the Southern Baptist Church. It is an educational center. It boasts of being the Athens of Missouri.

Following is the record of the University enrollment for the last three school years: 1923-24, 5,870; 1924-25, 5,145; 1925-26, 5,276.

Of the 5,276 students enrolled in the school year of 1925-26, 3,192 were men and 2,084 were women. If to the student body of the university are added the approximately 250 young women enrolled each year at Christian College and the 550 enrolled at Stephens College, the total student population of Columbia during the year is about 6,000. Approximately 83 per cent of the students are residents of Missouri.

The university holds no regular chapel, convocations or assemblies for religious purposes, except on the occasion of the visits of religious leaders of note. No courses are offered for their religious content. The religious care of the students is left entirely to the churches.

A large per cent of the faculty members are active members of some church. The deans of the School of Arts and Sciences, of the School of Engineering, and of the Graduate School are elders in the Presbyterian Church. The dean of the School of Agriculture is a Methodist and the dean of the School of Law is an Episcopalian. An elder and a half dozen deacons of the Christian Church are members of the faculty.

The president of the university is a member of the board of trustees of the Missouri Bible College. The university welcomes the presence of the Missouri Bible College on the campus and recognizes its worth by granting credit for work done in Biblical and religious subjects.

A religious census of the students is taken at the time of their enrollment which shows their church membership or their religious preference. This census is made available to the churches.

The following is the census by communions for the first semester of the school year 1925-26.

<table>
<thead>
<tr>
<th>Communion</th>
<th>Number of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methodist Episcopal</td>
<td>903</td>
</tr>
<tr>
<td>Catholic</td>
<td>155</td>
</tr>
<tr>
<td>Christian (Disciples)</td>
<td>625</td>
</tr>
<tr>
<td>Congregational</td>
<td>71</td>
</tr>
<tr>
<td>Christian Science</td>
<td>59</td>
</tr>
<tr>
<td>Episcopal</td>
<td>75</td>
</tr>
<tr>
<td>Evangelical</td>
<td>36</td>
</tr>
<tr>
<td>Jew</td>
<td>71</td>
</tr>
<tr>
<td>Lutheran</td>
<td>47</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>485</td>
</tr>
<tr>
<td>Baptist</td>
<td>526</td>
</tr>
<tr>
<td>Others</td>
<td>40</td>
</tr>
<tr>
<td>No Preference</td>
<td>467</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,560</strong></td>
</tr>
</tbody>
</table>

Perhaps a third more should be added for the second semester and the summer school.

Of all the Missouri students in the University of Missouri, 22.6 per cent are Methodists, 20.4 per cent are Disciples of Christ, 14.3 per cent are Baptists, and 13.1 per cent are Presbyterians.

The policy of all the churches is to use the students in regular church work as far as possible. Practically all student religious activities are carried on in the churches. The pro-
program is that of a normal church. The Methodist South and the Southern Baptist churches are engaged in new building enterprises with a view to more adequate service for students. The Methodist plans involve the expenditure of $350,000.00 and the Baptist $250,000.00. Twelve religious communions are supplementing the service they are rendering the 6,000 students that assemble in Columbia each year by employing eight special student workers at a cost of $14,600.00 per year. They have invested in special buildings for student service $380,000.00. The programs of the communions provide especially for the social and spiritual needs of the students. Several of them maintain dormitories in which their young people live while in the university.

The following table shows the special student Christian organizations and the number of student members in each organization:

<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist Young People’s Union</td>
<td>197</td>
</tr>
<tr>
<td>Bethany Circle</td>
<td>61</td>
</tr>
<tr>
<td>Christian Student Organization</td>
<td>163</td>
</tr>
<tr>
<td>Congregational Student Club</td>
<td>20</td>
</tr>
<tr>
<td>Episcopal Student Association</td>
<td>130</td>
</tr>
<tr>
<td>Evangelical Student Club</td>
<td>43</td>
</tr>
<tr>
<td>Glennen Club (Catholic)</td>
<td>40</td>
</tr>
<tr>
<td>Jewish Student Congregation</td>
<td>84</td>
</tr>
<tr>
<td>Lutheran Student Society</td>
<td>65</td>
</tr>
<tr>
<td>Methodist Student Organization</td>
<td>413</td>
</tr>
<tr>
<td>Presbyterian Student Association</td>
<td>150</td>
</tr>
<tr>
<td>Young Men’s Christian Association</td>
<td>485</td>
</tr>
<tr>
<td>Young Women’s Christian Association:</td>
<td></td>
</tr>
<tr>
<td>University</td>
<td>502</td>
</tr>
<tr>
<td>Christian College</td>
<td>167</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,520</strong></td>
</tr>
</tbody>
</table>

The Young Men’s Christian Association had a good building heavily encumbered with debt. It has not played an important part in the religious life of the students. The university supports a man with headquarters in the Association’s building to direct student employment.

The Young Women’s Christian association maintains a secretary and conducts the usual line of work of a college association. It maintains headquarters in a residence.

While Christian and Stephens Colleges together add about 800 per year to the student population, they each make a contribution to the spiritual cultivation of the student body. They each have a strong Young Women’s Christian Association and each offers courses in Bible instruction for credit. Ninety-nine girls in Christian College took the Bible course for credit last year. Sunday evening religious services are conducted every Sunday night by these colleges. The entire student body goes to church on Sunday morning.

The Bible College of Missouri is another factor in the religious life of the students of the university. It was opened in 1896. Lowry Hall, in which its work is done, faces the old campus and is on the direct approach to the new campus. It has property valued at $100,000.00 and an endowment of $210,000.00. Practically all of its property and all of its endowment was given by the Disciples of Christ. The university gives credit for work done in this school. It is conducted as an interdenominational school. The Methodists, Presbyterians in the U. S. A., Congregationalists and Disciples of Christ are now represented on the board of trustees and on the faculty. The way is open to other churches to share in the work of the school at any time. Each communion supports its own teacher and contributes toward the general support of the school. The enrollment
in the Bible College for the school year of 1925-26 was 528. Of this number, 160 were members of the Christian Church or gave it as their preference, 139 were Methodists, 85 Presbyterians, 75 Baptists and the remainder variously affiliated. It is supported by income from rents, endowments and church and individual contributions. The Disciples of Christ furnish the building and the endowment from which the school is supported.

The Bible College of Missouri reports 49 missionaries on foreign fields that were at some time enrolled in its classes in the last twenty-two years, 14 in missionary service of the Christian church.

A large amount of cooperative work is done for students through the Student Religious Council. It is composed of representatives of several of the student organizations of several of the larger communions, including the Roman Catholics and the Jews. It serves as a clearing house and as a coordinating and unifying agency for all of the student religious activities. It seeks to enlist all students in church work, to cultivate the spirit of unity and understanding among them, and by contact through work to unite all religious workers without compromise. It is managed by a board of control composed of the pastors of the Columbia churches, the student secretaries, the dean of the Bible College, the chairman of the Young Women's Christian Association advisory board, three representatives of the university administration, and a representative from each member organization. It employs a full-time secretary and has a budget of about $1,200.00 per year.

The work of the student secretary in connection with the University of Missouri at Columbia is being conducted by the Christian Church of Columbia with the assistance of the United Christian Missionary Society through the department of religious education. This assistance was granted at the request of the church and the Missouri Bible College. The building and equipment of the church are not especially adapted to meeting the needs both of the community and of the students. The building, constructed of native stone, was erected 25 years ago. The property is valued at $85,000.00, the lot at $25,000.00, and the building replacement value at $60,000.00. The auditorium, including the gallery, will seat approximately 850. While it is sufficient for the needs of the local church membership, it is totally unequal to meeting the needs of both the local congregation and the student population. A movement was started in 1925 to relocate and rebuild the church at Columbia at a cost of $250,000.00. The church subscribed $75,000.00 and a campaign was inaugurated to raise $175,000.00 from the churches in the state. It was found that conditions were not favorable to a campaign at the time and so the effort was dropped for the time being.

The present resident membership of the Christian Church at Columbia is about 1,100. This does not include any part of the approximately 850 student population claiming membership in or preference for the Christian church. The Bible school of the Christian Church meets in three sections—about 400 in the church, 100 in the Bible College building, and 125 in the Christian College building, making a total of 625. It is well graded. The church
has a strong Christian Endeavor society in which the students play an important part. It has a woman's council which is active in all phases of the work of the church. It has two troops of Boy Scouts and a camp of Campfire Girls.

The church assists in maintaining the Christian Student Congregation through which it seeks to unify and give direction to all Christian church student activities. The work of the student congregation is under the direction of the student secretary. An office is maintained in the Bible College building for the student secretary. The work is directed by a cabinet. In addition to seeking to keep student members of the Christian church interested in all the activities of the church and in regular attendance at the church and Bible school, provision is made for the social needs of the students through lunches and athletics. The students pay the expenses of these social functions. They conduct services at the county poor farm. They publish a weekly paper for the promotion of their religious activities. About 100 students on an average attend Christian Endeavor meetings at the church.

The Columbia Christian Church employs a pastor, a woman assistant, and a student secretary, the latter in cooperation with the United Christian Missionary Society. It has but a small number of wealthy members. The annual budget is about $15,000.00. About 750 members are regular subscribers. The students contribute but little toward the expenses of the local church. The members give an average of about $3.87 per year per member for missions and about $11.50 for local church support.

The following financial statement shows the total cost of maintenance of the student-pastor work at the University of Missouri in connection with the Columbia Christian Church, including both the appropriation made by the United Society and the local receipts for the fiscal year 1925-26:

**Receipts**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$750.00</td>
</tr>
<tr>
<td>Columbia Christian Church</td>
<td>150.00</td>
</tr>
<tr>
<td>Student Pledges</td>
<td>923.14</td>
</tr>
<tr>
<td>Total Budget Receipts</td>
<td>1,823.14</td>
</tr>
<tr>
<td>Other Receipts</td>
<td>388.59</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,211.73</strong></td>
</tr>
</tbody>
</table>

**Disbursements**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secretary's Salary</td>
<td>$900.00</td>
</tr>
<tr>
<td>Other Items</td>
<td>892.53</td>
</tr>
<tr>
<td>Total for Operation</td>
<td>$1,792.53</td>
</tr>
<tr>
<td>Other Disbursements</td>
<td>388.59</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,181.12</strong></td>
</tr>
<tr>
<td>Cash Balance June 30, 1926</td>
<td>$30.61</td>
</tr>
</tbody>
</table>

The United Society budget for this work for the fiscal year 1927-28 is $750.00, the immediate additional amount of maintenance needed $450.00, making a total of $1,200.00 needed annually. The present amount of property investment in the church building is $85,000.00 and the future additional property investment needed to realize the final aims is $250,000.00.

The needs of the church at Columbia, Missouri, to enable it properly to serve the community and the student body are twofold, a building and assistance in the support of a student secretary. The present building is inadequate. The church has a community membership of over
There are from 900 to 1,000 students of the Christian Church present every year. The church seats 850. It is not at all adapted to a modern educational program.

The church will need assistance in supporting a student secretary. The budget for this phase of the work for the school year 1925-26 was $2,500.00—from the students $1,500.00, from the United Christian Missionary Society $750.00, from the Columbia Church $600.00.

The following reasons are given for the support of a student secretary in connection with the church at Columbia, Missouri, in the interest of the students in the University of Missouri:

(1) The student body of the University of Missouri is a rich field in prospective Christian leadership. (2) The choice young people of our churches of the state gather at the University. They are all high school graduates. (3) The results already achieved justify the churches of the state and the nation in not only continuing but enlarging their support. (4) Forty-nine missionaries have gone out from Missouri University, and fourteen of them Disciples of Christ, as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Field</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. Lotta Cornelius</td>
<td>Mexico</td>
</tr>
<tr>
<td>Miss Jennie V. Fleming</td>
<td>India</td>
</tr>
<tr>
<td>Miss Lula E. Garten</td>
<td>India</td>
</tr>
<tr>
<td>Elma Leon Griffith</td>
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</tr>
<tr>
<td>Walter Haskell</td>
<td>China</td>
</tr>
<tr>
<td>Clarence F. McCall</td>
<td>Japan</td>
</tr>
<tr>
<td>Miss Nannie Hopper</td>
<td>Japan</td>
</tr>
<tr>
<td>Miss Jewell Palmer</td>
<td>Japan</td>
</tr>
<tr>
<td>Miss Edith Parker</td>
<td>Japan</td>
</tr>
<tr>
<td>Miss Caroline Pope</td>
<td>India</td>
</tr>
<tr>
<td>Mrs. Esther Potee</td>
<td>India</td>
</tr>
<tr>
<td>Charles E. Robinson</td>
<td>Japan</td>
</tr>
<tr>
<td>Wilford H. Scott</td>
<td>India</td>
</tr>
<tr>
<td>Mrs. Essie Robinson</td>
<td>Japan</td>
</tr>
</tbody>
</table>

(5) The body of young people who assemble yearly at the university belong to the churches. They are away from home and are therefore in need of special care. The churches of which they are members should follow them with their love.

(6) The church at Columbia is willing to serve them but it is not able to do so and to carry unaided its responsibility to its membership and the community. (7) Other communions represented by this body of students are undertaking big things for them. The churches of the state and nation are aiding the local churches in their student undertakings.

**Observations**

1. The churches of Columbia, Missouri, are making a vigorous, well directed effort to provide for the religious culture of the students that gather, 6,000 strong, in their midst each year. In addition to the service available to these young people through nine churches and nine pastors, six special buildings, costing $380,000, a Bible college, offering courses for university credit, and twelve special secretaries at a cost of $15,800 per year, are dedicated to their service.

2. The following facts:

   (1) That about one thousand young people from homes of the Christian church enroll each year in the University of Missouri and other schools at Columbia, perhaps the largest Christian church student group in the world;

   (2) That the magnitude and strategic importance of the opportunity offered by this large body of young people challenges the cooperation and coordination of the forces, local, state and national;

   (3) That the building of the First Christian Church of Columbia is in-
adequate to meet the needs of both the community and this large body of students;

(4) That several of the religious communions with large student representations are uniting their forces in an effort to make adequate provision for the spiritual needs of their students at the university:

Warrant continued sympathetic co-

The initial step toward the establishment of the University of Washington was taken by the Legislature in 1854. Seattle was chosen as its location in 1861. In November, 1861, it was opened to students. It now has a number of beautiful modern buildings, a faculty of 249, and attendance of about 7,000. Its annual spending budget is $1,973,000.00, supplied entirely by taxation.

The following matriculation records for the last five years show that the university has enjoyed a large, stable attendance: 1921-22, 5,958; 1922-23, 5,882; 1923-24, 5,410; 1924-25, 5,819; 1925-26, 7,260.

No activity of special religious character is maintained by the university. One course each in the following subjects is offered: the history of religion, philosophy of religion, Old Testament literature, and Semitic literature. This is the nearest approach to anything religious offered under the auspices of the university.

The attitude of the university toward the work being done by the churches in behalf of the religious welfare of the students may be fairly well determined by the following statement made to the preachers of Seattle by its president:

"Churchmen, I appeal to you to help us round out the education of our young leaders. The student lives half on the campus and half off. Will you do your part to make his institutional life what it ought to be when he is off the campus? Then stir each church to care for its own who are here at this university. Give us strong churches in the university district, give us student pastors who understand our special problems, give us housing clubs for both men and women under church auspices, give us congregating places for the spare hours of the work days where young people craving decent and fine companionship may find it."

A careful religious census is taken each year at the time of registration. The information obtained in this census is placed in the hands of the Young Men's Christian Association, which serves as a clearing house for its distribution among various religious communions especially interested in behalf of the students. Of the 5,486 in the census of 1924-25, a fair sample year, 3,249 were men and 2,237 were women, and 4,091 indicated either church membership or preference. The numerical ranking of the eight communions with the largest memberships or preferences were the Pres-
St. John's Presbyterian 832, Methodist 671, Episcopal 560, Roman Catholic 424, Congregational 374, Christian Science 318, Baptist 260, Disciples 238. It will be noted that the Disciples of Christ ranked eighth in the number of students enrolled. About 17 per cent of the young men indicating a church preference are in regular church attendance, and about 21 per cent of the young women, or 19 per cent of the total number of stu-

dents. Thirty-seven per cent of the registrations are from outside of the city of Seattle, and 135 of the students registering are from foreign lands.

In addition to the special effort to supply the religious needs of the students of Washington University made by the University Christian Church with the assistance of the United Society and the state board, three other communions are especially active. The Methodists have

a strong, well equipped church and a special student center, Wesley House. The student building cost $50,000.00 and is especially adapted to student needs. It contains dormitory rooms. They have a special secretary. Their student work is financed with the assistance of the Religious Education Board of the Methodist Episcopal Church.

The Presbyterian Church sustains a student pastor in connection with

the local church. The building of the Presbyterian Church is well located and well adapted to work among students. It cost about $100,000.00. It has a student center building valued at $10,000.00. The activities in behalf of students are conducted as a part of the regular work of the church. The church is assisted denominationally in the support of the work.

The Congregational Church maintains a student center apart from
the local church. They employ a man to serve the students especially. He lives in the student center building. Their annual budget is $3,600.00 for salary in addition to house rent. The churches of the state pay one-half the cost of maintaining the student work and the other half is paid by the National Educational Board.

The Young Men’s Christian Association is active and efficient. It has a good modern building well adapted to the service it is designed to render. It cooperates closely and sympathetically with the churches. It serves as a clearing house for information about students, especially with reference to their religious interests and activities.

The Young Women’s Christian Association has a membership of 1,000 women and maintains an active organization. It has its headquarters in Economics Hall, a university building. It employs a full-time secretary.

An attempt is being made to conduct a School of Religious Instruction somewhat after the plan that is in use in Lawrence, Kansas. The effort has not been satisfactory because of the failure of several of the churches to cooperate.

The first action expressive of cooperative interest by the Christian church in providing for the spiritual welfare of the students of the University of Washington was taken at the district convention in Seattle in 1917. In 1919 the annual convention of the West Washington Christian Missionary Society by resolution committed itself and, as far as it could, the churches of West Washington to the establishment and support of a West Washington Christian Foundation in connection with the University of Washington. A beginning was made on the work of the foundation with the opening of the school year of 1920. The first program confined itself to the twofold task of supplying religious instruction and pastoral care for students in the university. The first response to this offered work in the field of religious education was gratifying. About 75 students, nearly all of them from the Christian church, responded. However, plans to secure credit by the university, as worked out, failed. This handicapped and slowed up the work of establishing the foundation and gradually it took on more and more the nature of student-pastor work, until it has become a part of the regular program of the University Church with special adaptations to meet the student’s life and needs.

The program for the students is the University Church’s program for them. Their meetings are held in its building. Its employees are serving them. They are not a class separate and apart from other members of the church requiring some different special kind of treatment.

The University Church has a resident membership of 1,084. It is well organized. It has a well organized and well graded Bible school with an average attendance for 1925 of 845. The total enrollment for 1927 was 1,240. It has a staff of officers and teachers that are above the average in preparation for their respective tasks. All of its activities have been carried on in the educational unit of its building. It contains an auditorium seating 500 and 22 classrooms. It was, in the fall of 1927, erecting the main or worship unit of its building at a cost of $175,000.00.
It will be especially adapted to the needs of the community and the students.

In addition to the regular staff, consisting of a pastor, educational director and secretary, the University Church employs two student secretaries, a man and a woman, themselves students.

The church and Bible school are highly organized. The program of activities of the church and Bible school and young people's society are worked out with reference to the needs both of the students and of young people of the community. Some features have special reference to student life and needs. The work is so programized as to provide for the physical and social as well as the spiritual needs of the students. The church feels that the present plan of ministering to the students through the regular staff of the church is more fruitful than that of ministering to them through a student pastor. The only result of work of this kind that can be tabulated is the manifest interest of the students in the work of the church. The number of students definitely enrolled in church work in 1924-25 was 150, of whom 50 were men and 100 women. It has given the Christian church a standing on the campus. It has fostered the interest of 20 volunteers. It has supplied churches with preachers from among the student body. Many students have been held true to the Christian faith and have declared their intentions of rendering better service as a result of the influence of the efforts made in their behalf.

The support of this work in behalf of the students of the University of Washington has been borne by the cooperation of the University Church, the West Washington Christian Missionary Society and the United Christian Missionary Society through its department of religious education. The University Church provides the free use of all its facilities in addition to making a cash contribution toward the salary expense.

The following financial statement shows the total cost of maintenance of the student-pastor work at the University of Washington in connection with the University Christian Church, including the appropriations made both by the United Society and by the West Washington Christian Missionary Society, and local receipts, for the fiscal year 1925-26.

**Receipts**

<table>
<thead>
<tr>
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<th>Amount</th>
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<tbody>
<tr>
<td>United Society Appropriation</td>
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<tr>
<td>West Washington Christian Missionary Society Appropriation</td>
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<tr>
<td>University Christian Church</td>
<td>$400.00</td>
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<td><strong>Total</strong></td>
<td><strong>$1,000.00</strong></td>
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**Disbursements**

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<tr>
<th></th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$900.00</td>
</tr>
<tr>
<td>Other Items</td>
<td>$100.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,000.00</strong></td>
</tr>
</tbody>
</table>

The University Church does not feel equal to carrying the double load of providing the needed building and equipment for the student work and the full expense of its support. It feels that with its heavy building program it must have the assistance of the United Christian Missionary Society and the Washington Christian Missionary Society in an adequate provision for the care of the students, whose numbers may be expected to continue to increase constantly.
The United Society budget for this work for the fiscal year 1927-28 is $300.00, the immediate additional amount of maintenance needed, $600.00, making a total of $900.00 needed annually. The present amount of property investment in the church building is $23,700.00 and the future additional property investment needed to realize the final aims, $175,000.00.

Observations

1. The University of Washington has a large and growing enrollment. It numbers about 7,000 per year. However, 63 per cent or 4,410 of these students are local. The number of students reporting membership in the Christian church, or expressing preference for it, is about 235 to 250. In the number of students enrolled in the University of Washington, the Christian church stands seventh. If the same ratio of local to out-of-town students in the whole student body holds among the Christian church students enrolled, then the number of non-resident students representing the Christian church is about 92.

2. Several of the communions with larger student representation are making liberal provision for the spiritual interests of the students. The churches of the state, and in some instances of the nation, are sharing in these efforts.

3. The work that is being done by the United Christian Missionary Society and the University Christian Church of Seattle for students is strictly pastoral in character. It is the normal work of a virile church seeking to serve its community.

4. In view of: (1) the large student enrollment at the University of Washington; (2) the fact that about 250 students from homes of the Christian church enroll each year; (3) the fine spirit of the University Church toward the students at the university; (4) the high character of the work it is doing in their behalf; and the modest amount necessary to maintain an effective program: the United Christian Missionary Society is warranted in continuing its cooperation with the University Church of Seattle, and the West Washington Christian Missionary Society in the support of pastoral service for the students in the University of Washington.

UNIVERSITY OF CALIFORNIA

The University Christian Church, Berkeley, California, has two parishes—the community in which it is located, and the thousands of students who attend the University of California near which it is located. The population of the city of Berkeley now numbers about 75,000, exclusive of students. This population is largely American from the Middle West and South. They are about as permanently located as is the population of the average American city. They rank high in their average cultural and economic conditions. The presence of the great State University, one of the greatest in the country, the Pacific School of Religion, the Unitarian Divinity School and the Berkeley Baptist Divinity School, with numerous other cultural institutions and activities, has
made Berkeley one of the leading educational centers of the country. The student body of the university numbers around 15,000 per year, the enrollment for 1925-26 being 14,999. Of this number, more than 10,000 are on the Berkeley campus. They are there from all parts of the state of California, the United States and from many foreign lands. About 5 per cent of the students are from foreign countries. The following table gives some idea of the number of foreign students and the lands from which they have come:

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Armenia</td>
<td>75</td>
</tr>
<tr>
<td>Japan</td>
<td>106</td>
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<tr>
<td>China</td>
<td>80</td>
</tr>
<tr>
<td>Philippines</td>
<td>50</td>
</tr>
<tr>
<td>India</td>
<td>25</td>
</tr>
<tr>
<td>Latin America</td>
<td>40</td>
</tr>
</tbody>
</table>

An average of 30 Japanese graduate from the university each year. Thirty Negroes were enrolled in 1926-27.

The religious and social activities among students of the University of California are divided into two groups, those which are designated as "on the campus" and those which are designated as "off the campus." The "on-campus" groups are all directly under the control of the Associated Students of the University of California. They are primarily social and cultural groups, such as debating societies, foreign-language societies, athletic organizations and chess clubs. The Associated Students have a large, well equipped building on the campus, used by practically all of these organizations. This building with equipment cost to exceed $250,000.00. It has headquarters for various student activities, lounging and lobby rooms for both men and women, bookstore, cafeteria, newspaper office, and other service units for student accommodation. Due to a provision of the state constitution of California, no sectarian organization is permitted to occupy or use any property belonging directly or indirectly to the state of California. This provision has been so interpreted as to eliminate all religious groups from this student union building and the entire campus.

All religious and fraternal organizations doing any work among students have faced the necessity of establishing their work off the campus. This applies to the Young Men's Christian Association, Young Women's Christian Association, Masonic bodies, Jewish and Catholic organizations, as well as all Protestant enterprises.

Perhaps the fact that all religious activity is banished from the campus is responsible for the unusually active interest in the religious welfare of the students taken by the various religious communions. The Roman Catholics have perhaps been more generous in their provision for the students than any other church. They have a fine clubhouse with all kinds of provision for the social needs of the students, three dormitories, a parish house and a library. They maintain three priests and two secretaries.

The Methodist churches, both North and South, have projected their work for students on a large scale. The Methodist Episcopal Church South has recently erected a building especially adapted to student needs at a cost of $300,000.00. In addition to the pastor, they employ a man and a woman for work especially among the students. They cooperate nationally in the support of this student work. The Methodist
Episcopal Church has projected a building program that will require an outlay of $500,000.00—one-half by the local church, the other half to be raised outside of California. They employ a special student secretary. The Presbyterian, Baptist and Congregational Churches have either erected or are preparing to erect buildings with special reference to supplying the religious needs of the students. Each of them, with several of the smaller communions, is supporting special student secretaries. The campus is being literally surrounded by church and other buildings, each manned by a good staff and all dedicated to the spiritual culture of the students in the university. Several of the larger communions have joined local, state and national forces in the interest of the 10,000 students who gather about the campus each year.

The Young Men's Christian Association has a splendidly situated plant built about twenty years ago. The value of property and building is estimated at about $85,000.00. It is purchasing additional land with the expectation of erecting a most modern and commodious student plant.

There are three graduate institutions of religious character in Berkeley offering opportunities for graduate study to State University students as well as others coming especially for theological degrees.

The Berkeley Baptist Divinity School is a standardized theological seminary offering work leading to the bachelor of divinity degree. They have a fine modern fireproof building, a good library and some dormitory facilities. They have a faculty of five members. They require their students to take some subjects offered by the graduate department.

The Pacific School of Religion is doing interdenominational work and is the strongest theological seminary on the Pacific Coast. It has just dedicated a new campus with several modern new buildings thereon. It occupies an established place not only in the city of Berkeley but on the Pacific Coast. It offers courses in religious education, social service, theology and missions, and covers pretty thoroughly the graduate field in religious preparation. It is well equipped with buildings and library and has a good endowment.

The Pacific Unitarian School for the Ministry is a standardized theological seminary offering work leading to the bachelor of theology, master of theology and bachelor of divinity degrees, and does not confer degrees except in theology. The purpose of the school is primarily to prepare students for effective work in the ministry, and its whole policy is shaped to this end. It has a faculty of five members. Besides a good endowment, the school has a comfortable dormitory and in 1921-22 erected a handsome concrete building to provide permanently for the library and temporarily also for classrooms, offices and chapel. This is the initial unit in a uniform scheme designed ultimately to provide amply for all the needs of the institution.

The Christian Church of Berkeley has a membership of 454. They are all American with the exception of some two or three Japanese. It has enjoyed a steady growth since it was established. It is well organized and deeply interested in the students. The Bible school has an average attendance of 195. It has a senior
Christian Endeavor society, with a membership of 125, attendance 65; an intermediate society with 20 members; a young ladies’ circle with 61 members; two triangle clubs with 20 and 30 members respectively and a woman’s missionary society with 85 members. The woman’s society ranks high among the societies of the state. Three Bible study groups for students are conducted, two elementary and one advanced class. The average attendance is 30.

A student pastor was first employed to work especially in behalf of the students in attendance at the University of California at the opening of the school year in 1924. After a temporary suspension in 1926, this work was renewed, and it has since been conducted as a feature of the regular program of the University Church. In addition to the conventional lines of work, the church conducts the following special lines: a teachers’ training class, workers’ conference, an active religious education program, a mission study class, and systematic missionary education in the Bible school. It sends representatives to missionary conferences. It engages in special social activities for the students. It conducts mercy and relief work through the Young Men’s Christian Association and Young Women’s Christian Association. A group of its young people work among poor children of the factory district in West Berkeley. Two of its young women are volunteer teachers in the Japanese Bible school. The work done is that of a normal church seeking to adapt its program of activity to meet the needs both of its community and its student parishes. The Berkeley Church has a unified budget. The average amount given per member per year for current expense is $16.46 and for missions and educational purposes, $3.65. The United Christian Missionary Society and the state society each now furnishes $900.00 a year, or $1,800.00 for the support of a pastor among the students. The amount appropriated for the work in 1925-26 was $1,312.50. He works as a member of the regular staff of the church. In addition to his assistance the church maintains a staff of two—pastor and secretary.

The church owns a fine lot at the corner of Dana Street and Bancroft Way, valued at $30,000.00. There is an indebtedness of $12,500.00 on it. It is admirably located for work among students. The building is a two-story frame facing Dana Street and on the back of the lot. This building cost $15,000 in 1904. The auditorium seats 300. In addition to the auditorium, it has eleven classrooms, ladies’ parlor, Christian Endeavor room, office, dining room and kitchen. The basement story, though largely above ground, is poorly arranged. The total cost of the property exclusive of furnishings is $25,600.00 with an indebtedness of $12,500.00. The church’s equity in the lot, at its estimated value is $17,500.00.

The Berkeley Church feels unable, unaided, to meet the needs of the students in addition to its regular normal work in the community. It feels that, since the students come from the churches in all parts of the state of California, the churches of the state should assist in serving them. It feels that since these students come from almost every state in the union and from many foreign lands, their spiritual welfare is a brotherhood problem.
The church feels keenly the need of a new, attractive building adapted to the social as well as the spiritual needs of the students. The estimated cost of this equipment is $200,000.00—from the Berkeley Church, $100,000.00, from other sources, $100,000.00.

The church feels that the present appropriation from missionary sources, amounting to $1,800.00 a year for the student pastor, is not sufficient but should be increased to $3,000.00.

The budget for the maintenance of this work for the fiscal year 1927-28 is $1,800.00, the immediate additional amount of maintenance needed, $1,200.00, making a total of $3,000.00 needed annually. The present amount of the property investment of the University Church is $17,500.00 and the future additional property investment needed to realize the final aims, $200,000.00.

Observations

The following facts:
1. That the average annual enrollment at the University of California in Berkeley is 10,000;
2. That only about 10 per cent of these students attend church;
3. That 400 of these young people come from homes of the Christian church;
4. That these young people are the pick of the homes and churches from which they come;
5. That they are the potential leaders of the future both of church and of state;
6. That other religious communions of almost every creed are making generous provision in an effort to supply these young people with spiritual counsel, guidance and instruction;
7. That the university is making no provision for their religious instruction;
8. That the Berkeley Church is not able to provide an adequate program of religious instruction and spiritual direction for their large body of young people;
9. That the Berkeley Church is eager and anxious to do all it can to minister to these young people's spiritual needs.

Warrant the United Christian Missionary Society in continuing to cooperate with the University Christian Church, and with the Christian churches generally in California North, in an effort to make adequate provision for the spiritual culture and care of the students in the University of California.

GROUP OBSERVATIONS

The following facts:
1. That young people from homes of the Christian church in large and increasing numbers are in regular and constant attendance at tax-supported educational institutions;
2. That the need of these young people for pastoral counsel, guidance and leadership is as great, if not greater, in the university community life as it was at home.
3. That these groups of young people assembled in state university centers, often equaling in numbers the membership of the local church, constitute a task in pastoral service too heavy for the local church to carry unaided, one it can hardly be justly expected to carry unaided;
4. That the number, the representative character, and the potential value of these young people to
the kingdom of God make their spiritual welfare one of common concern to all the churches; and

5. That several of the larger communions are keenly alert to their responsibility for the spiritual guidance and culture of their student groups in state universities and are therefore uniting their forces—local, district, state and national, in an effort to supply this need:

Warrant the United Society in an earnest effort to improve, strengthen and enlarge its work of pastoral service among students in state university centers; and

Because of the representative character of these student groups, in working out some plan by which each state in which student pastor work is being conducted in connection with a tax-supported institution, shall share in the support of the work done in its own state school.

Summary

The matriculation of large numbers of young people in the tax-supported educational institutions of the country in the last decade has brought a new problem and a new responsibility to the churches of America. Several of the larger Protestant communions are represented in the student bodies of the larger state universities by groups of their young people larger in number than the membership of their average churches. These young people are the pick of their churches from over wide areas and are their potential future leaders. The problem of providing these groups of choice young people with the same special, thoughtful, sympathetic pastoral service and care that they would have them enjoy in their home churches, is becoming one of first magnitude to many communions. Foundations have been established; church buildings and club houses, designed to meet the needs of the students, have been erected; clubs, guilds and associations have been formed; special pastors and secretaries have been installed, and large sums of money are being expended in an effort to supply the spiritual needs of these student groups.

Our own communion has made a beginning, but it has not gone far in its effort to provide pastoral service for students in university centers. We are at work in three such centers: Purdue University at Lafayette, one of Indiana’s state universities, the University of Washington at Seattle and the University of Missouri at Columbia.

The work at Purdue was started in 1918. Until two years ago it was directed by a group of interested business men and supported by popular subscription. It is now under the supervision of the department of religious education of the United Christian Missionary Society. The work is purely pastoral in character and is conducted in connection with the Christian Church of Lafayette. The work is done by a man especially employed for that purpose. The Purdue student body numbers annually about 3,500, about 450 of whom are from homes of the Christian church, largely of Indiana.

The work being done in Seattle is quite different from that being done at Lafayette, Indiana. It is not the work of one man employed to serve as student pastor, but it is conducted as a part of the regular program of the University Church of Seattle. The money is appropriated directly to the church and is
used to assist in maintaining a normal, healthy church program, one that meets the needs of the community and appeals to and satisfies students. Washington University has an annual enrollment of about 7,000. Of these, 250 on the average represent Christian church homes. This church needs a new building.

The work of a student secretary among the students at the University of Missouri is conducted in connection with the church at Columbia and through the Christian Student Congregation, an organization of students of the Christian church. Attendance at the University of Missouri numbered 5,276 in 1925-26. Of these, 786 in the State University, 148 in Christian College and about 30 in Stephens College—964 in all, are from Christian church homes, largely in Missouri. A new church building is an urgent necessity if the student work at Columbia is to be satisfactorily effective.

A student pastor was first employed to work especially in behalf of the students in attendance at the University of California at the opening of the school year of 1924-25. The work done is that of a normal church seeking to adapt its program of service to meet the needs of both of its parishes, community and student. The attendance at the University of California in Berkeley averages around 15,000 per year. Fully 400 of these young people are from Christian church homes or are affiliated in some way with the Christian church. However, this church is strong neither numerically nor financially. It feels, and probably correctly so, that it is scarcely equal to meet in a satisfactory way the demands of its community parish. Certainly, it is unequal to meet the demands of its student parish in addition to those of its community parish, without brotherhood assistance.

There are scores of other tax-supported student centers, each with its thousands of eager young people, many of them from our churches, each a challenging opportunity to the church to see that, while these young people are seeking knowledge, they shall do so in the fear of the Lord which is the beginning of wisdom.

<table>
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<tr>
<th>SUMMARY OF DISCIPLE ENROLLMENT AND COST OF STUDENT PASTOR MAINTENANCE</th>
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</thead>
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<td><strong>STUDENT PASTOR</strong></td>
</tr>
<tr>
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</tr>
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</tr>
<tr>
<td>Missouri</td>
</tr>
<tr>
<td>Purdue</td>
</tr>
<tr>
<td>Washington</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
</tr>
</tbody>
</table>

| *1924-25. |

<table>
<thead>
<tr>
<th>SUMMARY OF MAINTENANCE AND CHURCH BUILDING NEEDS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>STUDENT PASTOR</strong></td>
</tr>
<tr>
<td>----------------------</td>
</tr>
<tr>
<td>Present 1927-29</td>
</tr>
<tr>
<td>California</td>
</tr>
<tr>
<td>Missouri</td>
</tr>
<tr>
<td>Purdue</td>
</tr>
<tr>
<td>Washington</td>
</tr>
<tr>
<td>Other Centers</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
</tr>
</tbody>
</table>

*To be provided by the local churches and from other sources.
The last decade of the nineteenth century marked the beginning of a rapid growth in attendance at tax-supported educational institutions in America. Impressed with the scant provision made for the spiritual culture of the large groups of young people gathered at state university centers, and the almost total absence of any provision for their Biblical instruction, the Christian Woman’s Board of Missions decided to undertake the establishment of chairs for the teaching of the English Bible in connection with state universities. The first of these chairs was established at Ann Arbor in connection with the University of Michigan in 1893. Immediately after its establishment lecture courses were projected and offered at the Universities of Virginia, Pennsylvania, Georgia, Kansas and Texas. The courses at the Universities of Pennsylvania and Georgia were soon discontinued. The courses at the Universities of Kansas, Virginia and Texas resulted in the establishment of Bible Chairs at Lawrence, Kansas, in 1901, Austin, Texas, in 1904, and Charlottesville, Virginia, in 1906.

In response to local conditions, these Bible Chairs, from the very beginning, took on various forms ranging all the way from the original plan, that of teaching the English Bible, through a growing emphasis upon the pastoral care of students from Christian church homes, to the organization of a Bible college. All these types of work have borne valuable fruit and have shown that there was and is a wide opportunity for religious educational work and pastoral service for students in university centers.

**University of Michigan**

The University of Michigan is one of the oldest of our state universities. It had its beginning in 1837 when a committee of eleven members of the state government met in the little woods-surrounded village of Ann Arbor to select a site for a state endowed college. It has had remarkable growth and has made for itself a wide reputation. Its thousands of students represent every part of our own and many foreign countries. The registrar’s records show the following attendance for the last five years: 1921-22, 11,120; 1922-23, 11,450; 1923-24, 12,291; 1924-25, 12,321; 1925-26, 12,861.

No chapel, assemblies or convocational services of purely religious nature are held under the auspices of the university. The following courses with a religious, or semi-religious, content are offered: The Bible as literature, and the Bible in literature and art; Christian civilization; history of religion, and a survey of the great ethnic faiths of India, Persia, China and Japan; Semitics and Greek New Testament;
philosophy of religion; and social science. Many of the members of the faculty are active members of the churches of the city and therefore actively sympathize with the religious efforts of the churches in behalf of the students.

A School of Religion has recently been established by the side of the university. It is under the direction of an advisory council composed of faculty members. Its purpose is to make available to the students in the University of Michigan, as a part of their scholastic training, the comprehensive facts of religion as they manifest themselves in recorded human experience through the ages. All courses given by the School of Religion are of university grade. Students who enroll for the courses receive credit from the university on the same terms as students enrolled in the university itself. This school is an experiment. If it is successful after a three-year trial it will become permanent. It is privately financed. For the first semester of 1926-27, 100 students enrolled.

A census of the religious affiliation of students is made at the time of enrollment in the university. This information is placed in the hands of the churches. Of the 12,861 students enrolled in 1925-26, including those enrolled in the summer school for whom no religious census was made, 7,183 were sufficiently interested in religion to record their membership in or their preference for some church, and of these, only 143 reported themselves as adherents of the Christian church.

From the following table (No. 1) it will be noted that twelve religious communions, including the Roman Catholics, Christian Scientists and Jews, are actively interested in supplying the religious needs of this body of students. In addition to the service they are rendering through fourteen churches and thirteen pastors, serving both community residents and students, these communions have invested $405,000.00 in special buildings for student service and are maintaining fourteen special student pastors or secretaries at an annual cost of $41,700.00. The Student Association, an interdenominational organization, serving as a unifying

<table>
<thead>
<tr>
<th>NAME OF COMMUNION</th>
<th>For Regular Work</th>
<th>For Special Student Work</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Amount</td>
</tr>
<tr>
<td>Church Buildings</td>
<td>Student Workers</td>
<td>Entirely</td>
</tr>
<tr>
<td>Baptist.</td>
<td>1</td>
<td>$4,700</td>
</tr>
<tr>
<td>Congregational.</td>
<td>1</td>
<td>$5,000</td>
</tr>
<tr>
<td>Episcopal.</td>
<td>1</td>
<td>$11,000</td>
</tr>
<tr>
<td>Methodist Episcopal.</td>
<td>2</td>
<td>$10,000</td>
</tr>
<tr>
<td>Presbyterian 1</td>
<td>2</td>
<td>$2,500</td>
</tr>
<tr>
<td>Evangelical</td>
<td>2</td>
<td>$3,500</td>
</tr>
<tr>
<td>Lutheran</td>
<td>2</td>
<td>$2,500</td>
</tr>
<tr>
<td>Disciples</td>
<td>2</td>
<td>$2,500</td>
</tr>
<tr>
<td>Unitarian</td>
<td>2</td>
<td>$2,500</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>2</td>
<td>$2,500</td>
</tr>
<tr>
<td>Christian Science</td>
<td>2</td>
<td>$2,500</td>
</tr>
<tr>
<td>Jewish</td>
<td>2</td>
<td>$2,500</td>
</tr>
<tr>
<td>Total for the Communions</td>
<td>14</td>
<td>$41,700</td>
</tr>
<tr>
<td>OTHER ORGANIZATIONS:</td>
<td>3</td>
<td>26,000</td>
</tr>
</tbody>
</table>

* Estimated.
† No building. Use regular church building and rent rooms in Lane Hall.

Grand Total | 14 | 14 | 7 | 735,000
agency and a clearing house for all united religious activities among the students, and a vigorous Young Woman’s Christian Association supplement the work of the several individual communions. This table shows a total of twenty-one buildings, fourteen churches and seven special buildings. The special buildings represent an investment of $735,000.00, with an annual expenditure, in addition to regular church maintenance, of $72,200.00, devoted to the religious needs of the students of the University.

Establishment and Progress

As far as known, the first public action taken toward the establishment of the Bible Chair at the University of Michigan by the Disciples of Christ was at the annual convention of the Michigan Christian Missionary Association, held at Ionia, August 25 to 28, 1892. On August 27, the following report of a special committee was adopted: “We recommend the endowment of an English Bible Chair as soon as possible, to be located at Ann Arbor, Michigan, in connection with work inaugurated there by the Christian Woman’s Board of Missions.”

At the eighteenth annual national convention of the Christian Woman’s Board of Missions, held in Nashville, Tennessee, October 15, 1892, a special committee submitted the fol-
as may be required for the further welfare and progress of the mission."

The work of the Bible Chair was first opened in the building of the Christian Church of Ann Arbor on October 1, 1893. Subsequently, its work was transferred to Newberry Hall. At first the financial support of the work was furnished mainly by offerings secured through the local auxiliaries to the Christian Woman’s Board of Missions. The records show that up to 1897 the vote placed the Bible Chair fund in the general fund of the board. This action was confirmed by the national convention by unanimously voting that the Ann Arbor Bible Chair should be supported by the general fund.

While the work of the Bible Chair was being conducted with a gratifying degree of success in Newberry Hall, there was a general feeling that sooner or later the Bible Chair ought to have its own building. Lots amount raised for the Bible Chair was $17,350.20. In 1897 the executive committee of the Christian Woman’s Board of Missions decided that an effort should be made at once to increase the Bible Chair fund to $25,000.00. According to the annual financial report of the Christian Woman’s Board of Missions, the total amount raised from the beginning to 1899 inclusive was $37,289.81. In 1904 the national board of the Christian Woman’s Board of Missions by unanimous were purchased for a site for a Bible Chair building. A combination of circumstances arose which made questionable the advisability of erecting the proposed building. In the summer of 1924, the lots were sold and out of the net proceeds of $125,480.00 a permanent fund of $40,000.00 was set up in 1926 in memory of Dr. and Mrs. James A. Post, who had made a substantial gift, “the income from which to be used in teaching the Bible.”
The Ann Arbor Bible Chair now occupies rented space in Lane Hall, the building belonging to the Student Christian Association. The chair has the use of a room on the first floor which serves as an office, study and private library for the occupant of the chair. It also has a spacious room on the first floor which is used as public library and reading room. On the second floor it has the use of a large room where Professor Iden conducts the work of the Bible Chair and the Upper Room Class. The library has a good selection of books and is supplied with the latest and best papers and magazines.

Professor Thomas M. Iden came to the Bible Chair from the Kansas State Teachers College where he had served for many years as head of the department of chemistry. He is the only full-time employee of the Bible Chair. He has had a life-long experience with students. With the clerical assistance of a young university instructor, he carries all the work of the chair. He keeps regular office hours in Lane Hall where he is always accessible to students seeking counsel. At present he teaches two Bible classes on Sunday morning, one in the Upper Room at Lane Hall and the other in the Christian Church in connection with the Bible school of the church. He conducts each semester an institute for the students on religious subjects, five courses, with average attendance of 125. He issues a sixteen-page booklet each week, the "Upper Room Bulletin," doing all the editorial work himself. It contains material on the Bible courses he is conducting. One thousand copies of this bulletin go free into the fraternity houses, the reading rooms and to members of his classes. From 200 to 300 copies, for sale, are bound. He regards this bulletin as one of the best features of his work. He is in constant demand to address young people's meetings and conferences, and state, district and county conventions. His outstanding work is his Upper Room Class conducted every Saturday night. This is a class for men. The average attendance is about 50, representing many nationalities. His Upper Room Class work is strictly non-denominational, as is all of his Bible Chair work outside the church. The Student Christian Association depends largely upon him to furnish its religious educational program. The record shows that 500 different students came under the direct influence of the Ann Arbor Bible Chair in 1925-26.
All of the work of the Ann Arbor Christian Church for students is conducted in the church's building and as a part of its regular program. A fine Bible class for students is conducted by Professor Iden at noon each Sunday as part of the Bible school of the church. At five-thirty o'clock in the evening, a social hour, with refreshments, precedes the student Christian Endeavor meeting which is held at the church. A beautiful club room has been provided and attractively furnished for these meetings.

The Ann Arbor Bible Chair occupies a generous amount of space in Lane Hall, the student religious center on the campus, for which it pays a rental of $500.00 per year.

The following financial statement shows the amount of the building fund and the total cost of maintenance of the Ann Arbor Bible Chair as revealed by the auditor's report for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Fund</th>
<th>$7,000.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper Room Class</td>
<td></td>
</tr>
<tr>
<td>Building Fund (held locally)</td>
<td>$7,000.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Receipts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$3,500.00</td>
</tr>
<tr>
<td>Cash Balance June 30, 1925</td>
<td>12.11</td>
</tr>
<tr>
<td>Total</td>
<td>$3,512.11</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disbursements</th>
<th>$3,512.11</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$2,800.00</td>
</tr>
<tr>
<td>Other Items</td>
<td>712.11</td>
</tr>
<tr>
<td>Total</td>
<td>$3,512.11</td>
</tr>
</tbody>
</table>

The United Society budget for this work for the fiscal year 1927-28 is $4,600.00, the immediate additional amount of maintenance needed $900.00, making the total needed annually $5,500.00.

As long as the present arrangement with the board of directors of the Student Christian Association for the occupancy of Lane Hall can be continued, it does not appear that better accommodations or equipment are necessary to the successful carrying forward of the present program. A larger budget is needed: To make some necessary increases in salaries, to keep the library supplied with the best modern books and periodicals, to employ some needed help and to make a more liberal use of literature and advertising. For these purposes, the amounts needed are as follows:

(a) Additional Salary $500.00
(b) Library Books 200.00
(c) Extra Help and Printing 200.00

Total $900.00

Observations

1. The satisfactory accommodations in Lane Hall for the housing of the program of work now being conducted by the Ann Arbor Bible Chair seem to warrant the continuance of its rental as long as the work continues and satisfactory arrangements can be made with the Student Christian Association.

2. In view of the following facts: (1) that several other religious communions are making very special efforts to provide for the students of their own fellowship in the university; (2) that the number of students enrolled from homes of the Christian church is not larger than can be given adequate pastoral care by the Christian Church of Ann Arbor; (3) that the School of Religion, fostered by the university, promises to supply the need for Bible instruction of university character and grade; and (4) that the work now being done by the Bible
Chair is the work of one man and is unique and of exceptional character and value, because of the character and personality of the man; it seems advisable to continue the work of the Bible Chair as long as the present occupant of the chair is able and disposed to serve as instructor, but that no further commitment be made to it until the future of the School of Religion shall have been determined.

**University of Kansas**

Provision was made for the founding of the University of Kansas in the first constitution of Kansas Territory, adopted in 1855. In 1861 Congress reserved for the use of the university 72 sections of land. In 1863 Lawrence was selected as the location. In 1864 the university was organized by action of the legislature. The board of regents had its first meeting in March, 1865, and on July 19, 1866, elected the first faculty of the university. The first session of the school opened that year.

It has enjoyed a steady, stable growth as revealed by the record of the registrar's books for the last ten years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1915-16</td>
<td>2,959</td>
</tr>
<tr>
<td>1916-17</td>
<td>3,487</td>
</tr>
<tr>
<td>1917-18</td>
<td>2,840</td>
</tr>
<tr>
<td>1918-19</td>
<td>3,916</td>
</tr>
<tr>
<td>1919-20</td>
<td>4,002</td>
</tr>
<tr>
<td>1920-21</td>
<td>4,226</td>
</tr>
<tr>
<td>1921-22</td>
<td>4,680</td>
</tr>
<tr>
<td>1922-23</td>
<td>5,151</td>
</tr>
<tr>
<td>1923-24</td>
<td>4,857</td>
</tr>
<tr>
<td>1924-25</td>
<td>5,214</td>
</tr>
<tr>
<td>1925-26</td>
<td>4,540</td>
</tr>
</tbody>
</table>

No regular religious services are held under university auspices; however, the following courses are offered by the university which might be classed as being distinctly in the field of religious education: Greek New Testament in the regular session and the philosophy of religion in the summer session.

3. Since, because of the lack of numerical and financial resources, the Ann Arbor Church is not able, unaided, to maintain continuously a program attractive to students under strong leadership like other churches in university centers, and in Ann Arbor in particular, it will be necessary to give it aid if it and the brotherhood are to serve well the students who annually assemble in its community.

The university gives credit for work done under university direction in the Kansas School of Religion, of which the Kansas Christian Bible Chair is a constituent member, and gives its moral support to the school in many ways.

As further indicating the attitude of the university toward religion, the president says: "Religion is an indispensable element to a liberal education. The modern state university, while recognizing the legal separation of church and state, should welcome the voluntary service of religious organizations which seek to provide opportunities for the study of the fundamentals in religious education. The university therefore welcomes the advent of the School of Religion."

A careful census is made of the religious preferences and church membership of the students by the university at the time of matriculation on a separate card provided for that purpose, and this information is available to the churches. The average number of students holding membership in some church is about four-fifths of the total number matriculating, including church preferences. Over 80 per cent of the total
student body are church members or sufficiently interested to give a church preference. Of the 4,857 matriculating in 1923-24, the number reporting church membership was 3,333, and in 1924-25 it was 3,773 in a total of 5,214.

The number of students enrolled in 1925-26 giving Christian church membership or preference was 489, distributed as follows: woman members 141, giving preference 21; men members 264, giving preference 63.

There are fifteen churches in the city of Lawrence. Nearly all of them are downtown. The nearest church to the campus is five blocks away. Nine churches are working among the students of the University of Kansas: Methodist, Presbyterian, Congregational, Baptist, Episcopal, Christian, Roman Catholic, Lutheran and Unitarian.

The Methodist, Congregational and Christian church buildings are relatively well equipped for modern educational work. The Presbyterian and Baptist churches are only fairly well equipped. The others have no educational and social equipment. Several of the churches have no special programs in behalf of the stu-

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Young Women's Christian Associations are each factors in the religious life of the student body.

Nearly all of the religious work of the students and for them is conducted cooperatively through the Council of Religious Workers. It is composed of representatives of every church in Lawrence and every other organization interested in religious work for students. It is the agency recognized by the university for general religious work. It seeks to correlate and coordinate all work of a social and religious character: assemblies, vespers services, campaigns, programs, socials and mixers.

six courses. The purpose of this school is to maintain an institution available to the students of the University of Kansas for scientific instruction in religion and its broad application to the problems of humanity. After one year of operation, it was examined by the university credit committee and was given the same recognition given every other church college in Kansas with reference to courses of instruction and credits. Its activities are directed by an incorporated board of trustees nominated by the participating communions on the basis of student representation in the university. This school occupies the Myers Hall, the building of the Kansas Christian Bible Chair, and Professor Braden of the Bible Chair has served as dean of the school.

Establishment and Progress

Perhaps the most important feature in the program of religious work among the students in the University of Kansas is the Kansas School of Religion. This school was promoted by the Council of Religious Workers. It was incorporated and formally opened in the fall of 1921 with three professors offering

BETHANY CIRCLE GROUP, MYERS HALL, LAWRENCE, KANSAS

This has now grown into a national organization of Christian church college girls, under the name of Kappa Beta.
Kansas became vitally interested in Bible Chair work in connection with state universities from the inception of the movement in 1892. From time to time they petitioned the Christian Woman’s Board of Missions to establish a Bible Chair in connection with the University of Kansas at Lawrence.

Professor G. P. Coler, at the time instructor of the Bible Chair at Ann Arbor, Michigan, was sent to Lawrence in the winter of 1900 to deliver a course of lectures and to “spy out the land.” His reception was so favorable that definite steps were taken in 1901 to establish the work. The work was first conducted by Mr. and Mrs. Wallace C. Payne in a residence, given for that purpose. The present Myers Hall building was erected and dedicated in 1907. It is located at the entrance to the university campus and directly across the street from the Students’ Union building of the university. It is one of the choicest locations for its purpose on University Hill.

Professor S. B. Braden is administrative head of the Kansas Bible Chair, serves as counselor to the students generally, as pastor to the students of the Christian church, and writes articles on student matters for the local papers. He teaches in the Bible school of the Christian Church of Lawrence and does supply preaching for the North Lawrence Church. He serves as dean and teacher of the Kansas School of Religion; teaches classes in teacher training institutes, with student at-

INDIAN LEADERSHIP TRAINING CLASS
Taught by Kansas Bible Chair professor at the University of Kansas in Lawrence. Haskell Institute for Indians is near Lawrence.

tendance, promoted by the Lawrence Council of Religious Education, and as a member of the Council of Religious Workers he helps to provide for union religious services, and assists in the direction of the social activities of the students. He acts as counselor and adviser to the Bethany Circle.

All the special Bible instruction of the Bible Chair is given in cooperation with other communions through the Kansas School of Religion. This school conducts its work in Myers Hall, the Bible Chair house. These courses are given in
It is difficult to determine just how many persons are being served helpfully in a work of this kind. From 60 to 75 students each semester enroll in the School of Religion. About 40 per cent of them are members of the Christian church. Professor Braden teaches approximately 75 per cent of the total enrollment. About 200 different students a year come under the direct influence of the Bible Chair in such a way as to justify their being counted for service received. The Bible Chair building is a meeting place for all kinds of church groups. The total number using the building in the course of a year runs into thousands. About 200 different Christian church students regularly attend the services at the Lawrence Christian Church. An average of 95 of this number attend the Bible school and an average of 45 attend the Christian Endeavor meetings.

In addition to the work of the Bible Chair, the Christian Church of Lawrence is actively ministering to the students of the university. It maintains a strong pastor with a student assistant who is herself a student. The expense of the assistant, $25.00 per month, is borne by the Kansas Christian Missionary Society. Nine members of the faculty of the university are members of the church, including the dean of the graduate school, head of the zoology department, and the registrar. The church has two student Bible classes and a University Christian Endeavor Society. It keeps open house twice a year for students and provides a variety of social activities for their benefit.

In the four years of the Kansas School of Religion, more than 500 students have taken work for credit. In the 25 years since the establishment of the Kansas Bible Chair, hundreds of university students have been helped. Preachers and other church workers scattered around the world acknowledge their indebtedness to the Kansas Bible Chair—eight missionaries, three preachers and one college professor.

The building is of brick veneer first story, and frame second story, with a concrete foundation. It contains five bedrooms, eight rooms for classes, conference room, library and office and an auditorium seating 500. The library contains 1,000 volumes.

The following financial statement shows the property valuation and the total cost of maintenance of the Kansas University Bible Chair, including both the appropriation made by the United Society and local receipts—rental, etc., as revealed by the auditor's report for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>$15,000.00</td>
</tr>
<tr>
<td>Building</td>
<td>75,000.00</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Total Valuation</td>
<td>$95,000.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Receipts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$3,621.68</td>
</tr>
<tr>
<td>Rentals and Miscellaneous</td>
<td>579.70</td>
</tr>
<tr>
<td>Total</td>
<td>$4,201.38</td>
</tr>
<tr>
<td>Cash Balance June 30, 1925</td>
<td>600.50</td>
</tr>
<tr>
<td>Total</td>
<td>$4,801.88</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disbursements</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Other Items</td>
<td>2,114.50</td>
</tr>
<tr>
<td>Total</td>
<td>$4,614.50</td>
</tr>
<tr>
<td>Cash Balance June 30, 1926</td>
<td>$187.38</td>
</tr>
</tbody>
</table>
Through the State Association of Church Colleges an effort is being made to secure more university hours of recognition for credit with a view to including courses in religious education, history, religion, the history of missions and theism.

The United Society budget for this work for the fiscal year, 1927-28, is $3,900.00, the immediate additional amount of maintenance needed, $500.00, making the total needed annually $4,400. The present amount of property investment is $95,000.00 and the immediate additional property investment needed is $1,500.00 for building repairs.

The present system of heating should be transformed from hot water to steam, approximate cost, $500.00. A new roof (asbestos) is becoming more and more an urgent need. The present shingle roofing has been on since the erection of the building. Some sections are beyond repair, approximate cost of new roof, $1,000.00. This makes the total financial needs of the chair, $1,500.00.

Observations

1. The annual enrollment of young people at the University of Kansas is approximately 5,000. Fully 80 per cent of these young people report either a church membership or a church preference. Between 450 and 500 of each year’s enrollment are from homes of the Christian church.

2. The university is in heartiest sympathy with the churches and is encouraging them in their effort to provide for the spiritual culture of the students by granting university credit for work done in the Kansas School of Religion.

3. The chief work of the Bible Chair is the instruction for credit it is giving through the Kansas School of Religion. Since the work of this school is cooperative and strictly non-denominational, the Bible Chair, through its teaching function, is making little, if any, direct contribution to the distinctive plea or position of the Disciples of Christ.

In addition to the work done by the Bible Chair through the Kansas School of Religion, it is rendering a fine pastoral service to the students from Christian church homes.

4. There has been a steadily growing sentiment among the Christian churches of Kansas in favor of a larger work in behalf of the students gathered in the tax-supported institutions of the state. There are 5,000 students from Christian church homes in the Kansas tax-supported schools. This interest is expressing itself in favor of two types of work: (1) the church and pastoral care of the students in the state normal, the state agriculture college and the state university, and (2) a Bible college or school of religion at the state university. This interest found definite, active expression when the state convention, held in Coffeyville, in 1926-27, by resolution authorized the putting on of a crusade for $500,000 of which $300,000 is to be raised for student work in the tax-supported institutions of the state.

5. At a meeting held in St. Louis, March 11, 1927, with representatives of the Kansas Christian Missionary Society, the United Christian Missionary Society, the Christian Woman’s Board of Missions and the First Christian Church of Lawrence, Kansas, present, the following resolutions were adopted:

(1) "That the function of a Bible
chair or a Bible college is definitely educational to offer courses in Bible and religious education for credit toward university degrees.

(2) "That the social-inspirational-pastoral approach to the students should be by and through the church at Lawrence, and for this purpose the brotherhood in the state should cooperate with the Lawrence Church.

(3) "That the Christian Woman's Board of Missions and the United Christian Missionary Society are not in position to take any definite action about future policies or course of action in regard to the Bible Chair until the survey is completed.

(4) "That the Kansas Christian Crusade, without increasing the total goal of $500,000 which has already been approved by the commission on budgets, might, by some rearrangement of several items in the crusade, increase the total for student work at state colleges to $350,000 with a provision by which $100,000 of which amount would be available for endowment of a Bible college if such college can be established.

(5) "That in the meantime the United Christian Missionary Society will probably continue the Bible Chair work on about the same basis and with about the same budget as at present."

6. In view of this active interest on the part of the Christian churches of Kansas in the establishment of a Bible college at the seat of the State University at Lawrence, and in view of the fact that a movement has been launched in Kansas to raise the sum of $300,000 as an endowment, the income from which is to be used to support pastoral work among students in tax-supported schools of the state, with the understanding that a part of it may be used for the proposed Bible college, some equitable plan should be worked out by which the Kansas Christian Bible Chair may be made the basis of the proposed Bible college or school of religion.

7. In the event of a failure to establish the Bible college in connection with the State University at Lawrence, and in event of the failure of the churches of the state to provide support for an adequate pastoral service for students in the State University, thereby relieving the Bible Chair of its pastoral work, the work of religious and Bible teaching for university credit should be continued, as at present, through the Kansas School of Religion, and a plan should be devised by which each communion sharing the benefits of the work of this school should carry an equitable portion of the labor and cost of its operation, and, inasmuch as the churches of the state of Kansas are the chief beneficiaries of the work done by the Bible Chair, through the Kansas School of Religion, they should be encouraged to bear their equitable share of its conduct and support.

University of Texas

By popular election held in September, 1881, the University of Texas was located at Austin, with a medical branch at Galveston. The same year the Legislature passed an act providing for the admission of
should be allowed. The university was opened the same year in the capitol building, where it remained until 1884. The College of Mines and Metallurgy is located at El Paso.

The registrar's books show an average enrollment per year for the last 10 years (to 1925-26) of 3,901, exclusive of the summer school attendance.

Daily chapel services are maintained, but since they are voluntary the attendance is small. The only granted credit toward the A.B. degree for work done in a school of religious instruction conducted under church auspices. This work is done under the conditions that the course must be historical or literary and must be taken under the same conditions as are the courses in the university as to organization, grade, number of class meetings, length of class period, preparation, examination and catalogue regulations. They are open to students of at least

**HOME OF THE BIBLE CHAIR, AUSTIN, TEXAS**

This unusual combination of social center, classrooms and church, across the street from the University of Texas, is rendering an invaluable service to the students of that institution and to the church of Christ.

courses offered by the university with a religious content are the philosophy of religion and the Greek New Testament.

A large per cent of the members of the faculty of the university are identified with some church, and many are active leaders in the religious life of the community. Twenty of them are members of the First Christian Church of Austin, several of them officers.

Since 1908, the university has sophomore standing. Not more than two full courses in the Bible are credited on the bachelor's degree in the College of Arts.

The university takes a careful religious census each year at the time of enrollment and immediately makes this information available to the churches and other religious workers. This census shows the church membership or preference of the students, and that 90 per cent of them enroll as church members. The stu-
students giving their membership in or preference for the Christian church rank fifth, averaging about 350 in number.

The various religious communions are active and generous in their effort to minister to the religious life of their respective groups of students. This activity has been greatly quickened since the university began granting credit for work done in religious instruction. Table No. 2 shows something of the effort they are making. Since several communions have made provision for worship and education in the same building it has been impossible to separate their building and equipment investments from their educational investments. It will be noted that these eleven communions are employing a total of twenty pastors and assistants and have invested $1,140,000.00 in their effort to provide for the religious culture of this body of 3,901 students. The annual budget expenditure of these eleven communions cannot be obtained since many of them budget their educational and worship expenses together. Two communions maintain dormitories and six of them are providing regular religious instruction.

The Young Men’s Christian Association has a building that cost $100,000.00. It has an auditorium, office, game rooms and dormitory, and carries on the usual lines of Young Men’s Christian Association work. Its annual budget is about $10,000.00. At the time this survey was made, a campaign was on for $325,000.00 endowment with good prospect of success.

The Young Women’s Christian Association carries on a limited work of the usual type. It has the free use of an office room and the chapel in the main university building. Its annual budget is about $6,000.00.

The ministers of the university churches, the student pastors, Bible Chair teachers, and secretaries of the Young Men’s and Young Women’s Christian Associations maintain an organization for cooperation in the common task of ministering to the religious needs of the students in the university. The Bible Chair teachers have a similar organization.

Table No. 2

<table>
<thead>
<tr>
<th>NAME OF COMMUNION</th>
<th>University Churches For Regular Work</th>
<th>For Special Student Work</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number Church Buildings</td>
<td>Number Pastors</td>
</tr>
<tr>
<td>Southern Baptist</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Congregational</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Protestant Episcopal</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Methodist Episcopal South</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Presbyterian U. S.</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Lutheran†</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Disciples†</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Church of Christ (Non-Progressive)</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Catholic</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Jewish†</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total for the Communions</td>
<td>11</td>
<td>8</td>
</tr>
</tbody>
</table>

| OTHER ORGANIZATIONS: | | |
|----------------------|--------------------------|
| Y. M. C. A.          | 1 | 1 | 1 | 10,000.00 | 1 | 100,000.00 |
| Y. W. C. A.          | 1 | 1 | 1 | 6,000.00 | 1 | 100,000.00 |
| Grand Total          | 12 | 8 | 11 | $38,450.00 | 8 | $560,000.00 |

* Seminary also maintained.
† Down-town church only.
‡ The only communion having a strictly student church as well as educational work.
§ Student work discontinued after 1925-26.
Establishment and Progress

The Texas Bible Chair is the result of the vision, enthusiasm and liberality of a group of consecrated Christian women. The work was started in 1904, and for the first few years it was conducted in a private residence on the property acquired for the permanent location of the Bible Chair in 1900. In 1907, Mrs. M. M. Blanks of Lockhart, Texas, made a gift of $10,000.00. This, with her initial gift of like amount, was used to erect the present Bible Chair buildings. These buildings were completed and ready for use in 1908. At that time the university was small, and consequently the work of the Bible Chair was conducted on a small scale—it was pioneering. While serving the students as best it could, the Bible Chair was especially concerned in cultivating the friendship of the university, which in subsequent years proved to be of immense value. The university and Bible Chair have grown through the years, and with that growth there has grown a mutual appreciation of each other. The property is located on a corner directly across the street from the campus and almost directly in front of the main entrance to the university. The lot is valued at $15,000.00.

The first year that instruction was offered by the Bible Chair, 1 student enrolled, the fifth year 33, and for the last 13 years the average enrollment per year has been 79. The coming into the field of other communions with their programs of instruction for university credit does not seem to have affected its classes. The following courses are offered by the chair: life of Christ, essentials of life as taught by Jesus, Hebrew life and thought, the social message of Jesus, and the life and letters of Paul. These five courses are a part of the 30 courses offered for credit by the Association of Religious Teachers. The work done in these courses is credited on the bachelor's degree.

The nearest Christian church is a mile from the campus. A number of the other communions have churches near the campus. To meet the needs of the students of the Christian church, regular church services with communion are conducted in the morning in the Bible Chair auditorium. This is done with the approval and at the request of the Central Christian Church, the one nearest the University. The students perform the duties of deacons in the Bible Chair Sunday meetings and serve on numerous committees. The affairs of the student church are administered by a board of about 30 students. By this means they gain an experience in practical church work. The average attendance on Sunday mornings is about 100, or about one-third of the student members of the Christian church enrolled in the university.

Professor F. L. Jewett has served the Texas Bible Chair since it was established. In addition to teaching a group, for university credit, that averages 79, he exercises a pastoral care over the students from Christian church homes with a view to establishing them in the church or in making a decision for Christ early in their student life. He is in constant demand for service both in student and in community events.

The main or Bible Chair building is constructed of cream colored brick with slate roof. The foundation is stone and concrete. It has an audi-
torium or chapel and a study and library combined on the first floor. On the second floor are two large and one small classroom. A nine-room residence of the same kind and style of construction as that of the Bible Chair building is connected to the main building by an open porch. Total cost of the two buildings was $17,000.00. The residence is used as a home for the instructor and to supply the social needs of the students. The total valuation of the property of the Bible Chair is $51,000.00.

The following financial statement shows the property valuation, the amount of endowment and the total cost of maintenance of the Texas Bible Chair, including both the appropriation made by the United Society and local receipts—fees, contributions, etc., as revealed by the auditor’s report for the fiscal year 1925-26.

<table>
<thead>
<tr>
<th>Property</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Buildings</td>
<td>30,000.00</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Total Valuation</td>
<td>$51,000.00</td>
</tr>
<tr>
<td>Endowment</td>
<td>$10,000.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Receipts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation, Including Endowment Income</td>
<td>$4,500.00</td>
</tr>
<tr>
<td>Fees and Contributions</td>
<td>802.04</td>
</tr>
<tr>
<td>Total</td>
<td>$5,302.04</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Disbursements</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>$3,000.00</td>
</tr>
<tr>
<td>Other Items</td>
<td>2,302.04</td>
</tr>
<tr>
<td>Total</td>
<td>$5,302.04</td>
</tr>
</tbody>
</table>

The United Society budget for this work for the fiscal year 1927-28 is $4,925.00, the immediate additional amount of maintenance needed, $1,200.00, making the total needed annually $6,125.00. The present investment, including endowment, is $61,000.00, and the immediate additional property investment needed to realize the final aims is $3,000.00 for building repairs and furnishings.

At least an average of 300 students yearly, mostly from homes of Christian church families, have been brought and held under the steady influence of the church through the Texas Bible Chair. Reports indicate that many of the 300 have been enlisted in a practical and effective way in the churches to which they have returned after leaving the university. There has been a gratifying number of confessions and baptisms during the years. At least fifteen have dedicated their lives to definite Christian work. The influence for good of this Bible Chair has been manifest in the life of the university.

Until the student body greatly increases, no additional buildings or equipment will be needed. There is need of more money to put and keep the buildings in good repair. The present need is $3,000.

There is need of an increase of $600.00 a year in salaries, $100.00 each year for the purchase of new books and periodicals on religious education and religious interpretation in general and $500.00 to get out a weekly letter to all Bible Chair students. It is absolutely impossible to ignore the regular printed page in this great day of publicity. When the Bible Chair issued this weekly letter a few years ago the attendance was much better in proportion than it is now. We must restore this medium of communication at once.
Observations

1. The presence in the University of Texas every year of a student body numbering 5,000, 90 per cent of whom are affiliated with some church, 350 of them from homes of the Christian church, coupled with the fact that the university makes practically no provision for religious cultivation of these students but encourages the churches to provide for their religious instruction, and the students to seek education in religion by granting credit for work done, makes Texas University an attractive field for work among students and warrants a continuance of the work of Texas Bible Chair.

2. The fact that the Disciples of Christ were the first to provide for the religious needs of the students of the University of Texas, the first to establish a Bible Chair among them, and the first to secure university recognition for the work done in Bible instruction, and the further fact that though entering this field of special service for students long after we did, others are making generous provision for the care and instruction of their young people and others, make it necessary for us to provide more liberally for the upkeep of the buildings, for printing and for the library, if we would continue to maintain the high standard of service necessary to a successful prosecution of the work.

University of Virginia

The University of Virginia is the oldest of our state universities. It was incorporated as Albemarle Academy by an act of the legislature in 1803. Thomas Jefferson was elected rector in 1817. The corner stone was laid the same year. The academy became a university by an act of the legislature in 1819. Students were enrolled in March, 1825.

It is centrally located in the state, at Charlottesville, a beautiful little city of 10,000 population. The location is high, healthful and attractive on account of its setting, high among the hills at the eastern base of the Blue Ridge Mountains.

The attendance per year for the last five years as shown by the registrar's records was: 1921-22, 1,756; 1922-23, 1,753; 1923-24, 1,805; 1924-25, 1,948; 1925-26, 2,080.

The only distinctively religious assembly held by the university is a quarterly chapel service held in University Hall, and a series of lectures given each year by some eminent preacher. Classes are suspended one hour a day for a week to allow attendance upon these lectures. An endowed lectureship, the John B. Cary Memorial Chair of Biblical History and Literature, has recently been created for the purpose of providing additional lectures on religious subjects for the university.

With the exception of the courses given by the John B. Cary Memorial Chair, the only courses given by the university that have a distinctly religious content are the history of religion, ethics, history of morals, and the philosophy and development of morals. These courses, however, are not designated as religious. Out of the 2,080 students matriculating in the school year of 1925-26 all but 124 acknowledged church affiliation, 279 gave a church preference, and 1,677 reported themselves as members of some church. The seven communions with the larg-
BIBLE CHAIRS

est number of students in order of their number are: Episcopal 616, Methodist 352, Baptist 303, Presbyterian 291, Jews 135, Roman Catholic 111, and Christian or Disciples of Christ 47. It will be noted that we number among those "who were also there." The highest number of students from homes of the Christian church in the last four years was 61.

The Methodist, Presbyterian, and Southern Baptist churches each maintain a special student pastor in connection with the local or community church. Their work is all conducted along the prevailing established lines of church activity. The Episcopalians have a university church, a parish house and a student pastor doing special work for students. They are erecting a new building. The Christian Church is handicapped in its effort to serve the students of the university because of distance from the campus. It is fully a mile and a half away and on the opposite side of a railroad. It is a downtown church. It confines its special effort in behalf of the students to a reception for them at the opening of each school year. From 15 to 20 students on an average are fairly regular in attendance at the Bible school and church services.

The Young Men's Christian Association is the only cooperative organization that is playing an important part in the religious work and life of the students. It has a fine property valued at $300,000.00. The association encourages voluntary Bible study, holds regular Sunday night services in the university chapel, using local and visiting ministers or laymen, aids in relating the students to the churches of their choice through clubs, and serves as a clearing house for much of the social and religious life of the students. Professor W. M. Forrest of the John B. Cary Memorial Chair serves on its board of directors and is a member of its advisory committee, also chairman of the religious activities committee of the university by the appointment of the president of the university.

Nine churches, the Young Men's Christian Association and the John B. Cary Bible Chair have invested in special buildings $385,000.00, spend annually $18,125.00, not including regular church support, and employ fifteen men, including regular pastors of churches, to serve the religious needs of the students of the university.

Establishment and Progress

Immediately following the establishment of the Bible Chair at Ann Arbor, Michigan, the Disciples of Christ of Virginia became actively interested in a similar work in connection with their State University at Charlottesville. At the annual convention of the Virginia Christian Missionary Society held in Richmond in 1896, arrangements were made and money raised for a six-weeks series of lectures at the University of Virginia. At the session of the Christian Woman’s Board of Missions of the national convention held in Springfield, Illinois, in 1896, the following resolution was passed: "That the efforts now being made in Virginia to establish a Bible Chair in the State University at Charlottesville receive the hearty endorsement of this convention as the next point of enlargement and that all funds raised by the friends of that enterprise be expended in prosecut-
ing the work there, or held in trust by the board of this society with the view of permanent endowment of the Bible Chair at that point.''

At the annual meeting of the national board of the Christian Woman's Board of Missions held in connection with the national convention in Indianapolis in 1897, Colonel John B. Cary of Richmond, Virginia, presented the need of Bible teaching at the University of Virginia and urged the Christian Woman's Board of Missions to undertake the work. In 1898 Colonel Cary died. His family, knowing his great desire for permanent Bible teaching at the University of Virginia, his Alma Mater, contributed $30,000.00 and friends added $20,000.00 to make a permanent endowment fund toward the support of the John B. Cary Memorial Chair of Biblical History and Literature. The Chair began to function formally in 1906, but lectures were given more or less regularly from 1896. The chair is conducted under a trust agreement dated December 17, 1908, between the Christian Woman's Board of Missions and the University of Virginia, which provides, among other things:

That the specific amount of the endowment is $49,500.00.

That the "members of the executive committee of the Christian Woman's Board of Missions and their successors in office" are the trustees of this endowment fund.

That the trustees shall pay the income to the bursar of the university quarterly, with the privilege, however, of withholding enough to pay the interest on any annuity gifts included in the endowment. Any increase of income from the endowment shall accrue to the benefit of the chair.

That, if the University of Virginia, or the Christian Woman's Board of Missions become unable or unwilling to continue the Chair of Biblical History and Literature for two consecutive years, or if they shall at any time, by mutual agreement consent to discontinue the chair, the original endowment fund of the John B. Cary Bible Lectureship consisting of $29,500.00 shall be surrendered to the Christian Woman's Board of Missions, or its legal successors, to be disposed of as it shall deem best or as specified by the original donors; and the sum of $20,000.00 contributed by the children of John B. Cary shall be paid over to the University of Virginia to be by it held and dedicated to the perpetual endowment and support of a lectureship to be known as the John B. Cary Bible Lectureship, or, in case the $20,000.00 together with any other funds available for that purpose shall be inadequate thereto, then to the perpetual endowment and support of a chair in the university to be known as the John B. Cary Memorial Chair of Biblical History and Literature.

That the John B. Cary Memorial Chair "shall be one of the regular chairs or schools of the academic department of the university, and that its teachings and class instruction shall never, in any wise, be sectarian or denominational in character."

That the professor, his assistants and instructors "shall be appointed as are all other professors and instructors of the university, but recommendations from the trustees of this fund will be cordially consid-
erred and no appointments shall be made that meet with the expressed disapproval of the trustees.’”

That in selecting and appointing a professor or assistant, ‘‘not only his scholastic fitness must be considered, but also his Christian character.’’

That the occupant of the chair, in addition to his work as a teacher in the university, is expected to take an active, leading part in all the activities of the university life.

That, if at any time the trustees feel that the university is not complying fully with the provisions of the agreement as to the nature and extent of courses and the qualifications and duties of the professor to be appointed, it may withhold the support of the chair, provided it is not done while a course or courses are in progress and provided three months’ notice of intention to do so shall be given.

Professor Forrest came to the John B. Cary Memorial Chair from the Bible Lectureship in Calcutta, India, in 1903. His compensation is $4,500.00 per year, with additional compensation for the summer quarter and extension classes at the regular rate established for such service. The income from the endowment of the John B. Cary Memorial Chair is not sufficient to pay his salary and provide for the other needs of the work of the school. The shortage is supplied by the university to make the salary equal to that of other members of the faculty of the same rank and years of service.

The John B. Cary Memorial Chair is recognized as an integral part of the university’s instructional organization. Its work is conducted under the same conditions as are other phases of the university work. The following courses are offered, for the first two of which credit is given on either the degree of bachelor of science or of arts, while the second two are credited toward M. A., M. S. and Ph. D. degrees: Biblical history, the history of the Hebrew people, Biblical literature, literature of the Old and New Testaments, the origin and history of the English Bible and the religious idea of the Bible.

The occupant of the chair serves as chairman of a committee on religious education for the high schools of the state and as examiner of high school Biblical courses. This work carries Bible teaching to many high schools, on which 1,135 pupils took the examinations in 1924-25, with credit toward graduation whenever they passed.

The aim and purpose of Bible Chairs, as announced when the first one was established, is to provide instruction of university grade in the Bible and about the Bible for university students and thus to cooperate with the churches and other religious organizations in promoting the religious life of the student body, and with the university in promoting the cause of higher education; as understood by the present occupant of the John B. Cary Memorial Chair, it is to create and direct the development of Christian character and to teach the Bible to university students with the same degree of scholastic ability, dignity and seriousness as any other subject offered in the curriculum.

The following table indicates the number of students taking courses under the John B. Cary Memorial Chair in each of the four school years:
The students taking these courses are nearly all men—there are no women in the college and few in the professional schools of the university.

Note: The Episcopal church has no college in the state of Virginia, and a large per cent of their ministerial students take their undergraduate work at the university. They are the most numerous patrons of the Bible Chair.

The following financial statement shows the amount of endowment and the total cost of maintenance of the John B. Cary Memorial Chair of Biblical History and Literature, including both the endowment income appropriation made by the Christian Woman’s Board of Missions and the appropriation made by the University of Virginia, as revealed by the auditor’s report for the fiscal year 1925-26.

Endowment
Held by C. W. B. M. ___________ $19,500.00
Held in Trust by C. W. B. M. ___________ 30,500.00
Total ___________ $50,000.00

Receipts
Christian Woman’s Board of Missions Appropriation — Endowment Income ___________ $2,500.00
University of Virginia Appropriation ___________ 2,250.00
Total ___________ $4,750.00

Disbursements
Salaries ___________ $4,750.00

The John B. Cary Memorial Chair of Biblical History and Literature is sufficiently and comfortably provided for under the present arrangement. Professor Forrest says that the chair should have an endowment of $100,000.00 to guarantee permanent support.

While the work of the John B. Cary Memorial Chair differs from that of other Bible Chairs established by the Christian Woman’s Board of Missions and now conducted by the United Christian Missionary Society, it is strictly in harmony with the original purpose of such chairs. They were not started as denominational instruments nor for evangelistic or pastoral service to Disciples at state universities. Their purpose was to afford Bible teaching of equal grade with other university subjects, and, if possible, to get credit for the teaching. That is now an established fact at the University of Virginia. While the contract made with the university at the proposal of T. A. Cary, the chief supporter of the work, placed restrictions upon the control of it, it also limited the liability of the society strictly to the net proceeds of the endowment. Thus, with no direct draft upon the funds of the society, the Disciples enjoy the unique distinction of having established Bible teaching within the oldest and one of the most famous of state universities.

Observations
Because of the following facts:
1. That the John B. Cary Memorial Bible Chair is supported in part by the University of Virginia;
2. That the United Christian Missionary Society’s share in its support is borne out of the proceeds of an endowment fund, a large part of which was given for the
specific purpose of supporting this Bible Chair;
3. That the instructor and students who come under his tuition occupy the same relationship to each other and to the university as that of the instructors and students in other departments of the university; and
4. That the work of the Bible Chair is purely academic in spirit and method:

This Bible Chair has a status that makes it necessary for those who are charged with the responsibility of administering its affairs to exercise great care to avoid neglecting the spiritual ministry which was a part of the original purpose in establishing it.

GROUP OBSERVATIONS

1. The attendance at state universities and other tax-supported educational institutions has grown until thousands and in many instances tens of thousands of choice young people are now gathering annually at these institutions.

2. State universities are encouraging church organizations and agencies to establish and maintain schools for Biblical and religious instruction of academic character and standing in their respective communities, and are encouraging students to matriculate in these schools by giving them credit for work done in them.

3. A number of the larger communions are now uniting their forces, local, state and national, in an effort to supply their respective denominational groups of students in tax-supported schools with Biblical and religious instruction of a kind and quality to satisfy university standards and requirements.

4. A number of the tax-supported institutions of learning at which various religious communions are providing Biblical and religious instruction for credit have found it advantageous, if not necessary, to join their efforts in furnishing that instruction.

5. The tide of interest in supplying Biblical and religious instruction at tax-supported institutions of learning is rising rapidly and flowing strongly toward interdenominational cooperation in the establishment and support of schools of religion of university character and grade, and this interest is, in many cases, receiving sympathy from these tax-supported institutions.

6. This movement in the interest of religious education of youth at tax-supported schools is so recent and has developed so rapidly and seemingly without direction, that it is difficult to foretell just what the outcome will be. However, there is a strong growing tendency toward making the instruction purely academic both in grade and in spirit and toward giving this instruction a new form and an educational alignment.

7. In view of these facts it appears:

(1) That all commitments to these Bible Chairs should be made with an appreciation of the formative state of religious education at tax-supported institutions;

(2) That the tendency toward meeting this need for Biblical and religious instruction at tax-supported educational centers through interdenominational schools of religion should be encouraged and we should
enter sympathetically into all such efforts whenever possible; and

(3) That a constant effort should be made to prevent the academically educational service of these chairs from crowding out the spiritual ministry they should render as church-supported institutions.

Furthermore, because of the representative character of the student groups gathered at state universities, some plan should be worked out by which the churches in each state in which a school for Biblical and religious instruction is being conducted in connection with a tax-supported educational institution, shall have their share in its conduct and support.

The purpose of the Bible Chairs, as announced when the first one was opened, is to furnish adequate, constructive religious instruction for the students of the university on a par with other lines of university instruction, and to do it in cooperation with other religious forces on the campus.

The Bible Chair helps conserve and develop the religious life of university students, thus making for the possibility of the young people returning home stronger in faith after their university days are ended. This is in line with the general program now being promoted by other religious bodies at tax-supported institutions as seen in the maintenance of "foundations," "student associa-

### Table No. 3

<table>
<thead>
<tr>
<th>NAME</th>
<th>Number of Disciple Students 1925-26</th>
<th>Bible Chair Enrollment 1925-26</th>
<th>Cost of Operation 1925-26</th>
<th>Investment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Land</td>
</tr>
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</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td>Equipment</td>
</tr>
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<td>Endowment</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Total</td>
</tr>
<tr>
<td>Michigan</td>
<td>143</td>
<td>56*</td>
<td>$3,512.11</td>
<td>$15,000.00</td>
</tr>
<tr>
<td>Kansas</td>
<td>489</td>
<td>75</td>
<td>$4,614.50</td>
<td>$75,000.00</td>
</tr>
<tr>
<td>Texas</td>
<td>350</td>
<td>79</td>
<td>$5,202.04</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Virginia</td>
<td>47</td>
<td>149</td>
<td>$4,750.00</td>
<td>$10,000.00</td>
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<tr>
<td>Totals</td>
<td>1,029</td>
<td>353</td>
<td>$18,178.55</td>
<td>$80,000.00</td>
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</tbody>
</table>

*Upper Room Bible Class

### Table No. 4

<table>
<thead>
<tr>
<th>NAME</th>
<th>Maintenance Needs—U. C. M. S. Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present Budget 1927-28</td>
</tr>
<tr>
<td>Michigan</td>
<td>$4,600.00</td>
</tr>
<tr>
<td>Kansas</td>
<td>$3,900.00</td>
</tr>
<tr>
<td>Texas</td>
<td>$4,925.00</td>
</tr>
<tr>
<td>Virginia</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Totals</td>
<td>$15,925.00</td>
</tr>
</tbody>
</table>

Summary

The following tables show: first, the number of Disciple students enrolled in the universities, the number of students enrolled in the regular Bible Chair work, the annual cost of operation and the total amount invested in the Bible Chair work; second, the maintenance and property needs of the four Bible Chairs.

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the life and work of these Bible Chairs.

At the time the Bible Chairs were established, state universities, almost without exception, to say the least, were not interested in the religious instruction of their students. Today many state universities are seeking some way by which to bring their students under the influence of religious and Biblical instruction. Courses with a religious content have been included in their curricula. Credit for work done is being offered as an inducement to church organizations and agencies to establish and maintain schools of religious instruction of academic grade in their respective communities and the young people to matriculate in these schools.

When the Bible Chair work was first undertaken in connection with state universities, the field was unoccupied. Now nearly all of the larger Protestant communions are in the field with programs of religious instruction, each demanding a part of the student’s time and attention. In many university centers it has been found advantageous to form interdenominational schools of Biblical and religious instruction in order to avoid overlapping, to secure recognition from the universities and to attract the attention of the students.

When the Bible Chairs first opened their doors, the attendance at these tax-supported institutions was comparatively small. The growth in enrollment at these institutions during the last twenty years has been amazing. Now, many of the larger communions are represented in the student bodies of the larger universities with as many young people as the total enrollment of the same universities twenty years ago. Under these conditions, the pastoral care of church groups of students has become one of primary importance.
Realizing the need and value of systematic, unified missionary instruction, the American Christian Missionary Society, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society and the National Benevolent Association united in 1917, in the appointment and support of a joint committee for the preparation and promotion in our churches and Bible schools of a program of missionary education. When the United Christian Missionary Society began functioning in 1920, the department of missionary education was created for this special service.

The aim of those who were responsible for introducing missionary education as a special feature of educational work was "To assist all churches and their subsidiary organizations in planning and conducting such a program of missionary education as will bring vision, develop missionary conscience and lead to missionary service," for the entire membership.

The erection by the United Society of a separate department for the work of missionary education was somewhat experimental. There were no precedents. Its exact function, its methods and its limitations remained to be worked out by experience. Within a few months after the department was set up, it was deemed advisable to transfer the development and direction of auxiliary missionary societies to the division of promotion together with all field schedules. The department continued to function without further change until the summer of 1924, when as the result of much study and many conferences, the work of the department of missionary education was merged with that of religious education. Failing to realize satisfactorily the results sought by this merger, the executive committee of the United Society took action in February, 1926, restoring the missionary education department with its original functions and responsibilities. This change was made in an effort to coordinate and unify, more effectively, existing methods of educating our people as to the purpose, aims and needs of the program of missions as carried on both by themselves, through the United Christian Missionary Society and by the church universal.

Readjustment in 1927

A few months of experience were sufficient to demonstrate that other changes were necessary in order to bring about a relationship favorable to missionary education. Therefore, beginning with July 1, 1927, all work connected with missionary organizations was taken from the department of missionary education and erected into a separate department of missionary organizations. This was done because of the peculiar methods of work of the missionary organizations, which have always combined educational processes with methods for the securing of funds to such a degree that, to place their work wholly under
missionary education scarcely met the needs of the organizations and, on the other hand, hampered the department of missionary education in outlining a program of mission study and service activities that would more thoroughly motivate the whole church in its program of work.

The fact that missionary education in the United Christian Missionary Society has found it difficult to stabilize itself is due in a large degree to the fact that its elements are distributed throughout several other departments of the society, and also to the failure to reach a common agreement as to what constitutes the meaning and scope of missionary education.

These efforts at adjustment in missionary education are in line with changes that are being made by many other mission boards in a period in which methods of missionary education along all lines are being studied and reevaluated by specialists in the field. The philosophy and hence the plans and programs for the missionary educational work of all Protestant communions are in the same state of flux.

Perhaps for the present, the major mission of the department of missionary education is to serve as a coordinating agent between the two other departments in the educational division and the departments in other divisions, in an effort to correlate the educational phases of all, and to make available materials from interdenominational sources and those which deal more particularly with the work of our own brotherhood.

In the earlier years of our life as a people, that which is understood and termed in this survey as "missionary education" was not included in Bible school instruction to any appreciable degree. In the Sunday morning session the Bible was taught. It was a "Bible" school. Little, if any, life situations were dealt with except in an academic way. We taught children the Golden Rule as they sat passively before us, and expected them to exhibit friendly, helpful attitudes in actual life situations. Our children naturally adopted our own business principles, our doubtful politics and our race attitudes, for life spoke louder to them than words.

Then some great-hearted women caught the vision of a world in need of the love of the Elder Brother. The women found the only way open to them as women—they gathered in little groups to study not only God's Word but his world and its need for the liberating "Word." They organized the young women and the boys and girls into mission bands, young women's missionary circles, Triangle clubs for missionary instruction and service. Their meetings were held during the week in the homes of members of the church. These organizations constitute a valuable element in the development of a program of missionary education for the whole church.

All Protestant communions are seeking to solve the problem of a well correlated, practical program of Christian character building, by the use of well graded instruction about the missionary work of the church and by service activities built upon interest so aroused. They are realizing that personality cannot be broken up into compartments—that the individual must have built into every thought and feeling of his being a concern for the well-being of others, of whatever class or race, that will function practically in his every re-
sponse to life situations. This cannot be done unless all the teachings and guidance of the home, the church and the school are focused upon him every day in seven.

In the United Christian Missionary Society, missionary education includes more than home and foreign missions, which is the meaning of that term as used by practically all other communions. It includes also missionary activity so comprehensive requires, even more than in other communions, an integrated program of Christian knowledge and service.

**Purpose and Program**

The purpose of missionary education is to create such a widespread knowledge of the duty and obligation of the individual to the organized a central place in the educational

the care of the aged and the orphan, the enlistment for the ministry, the care of the superannuated minister, church erection and some phases of education not carried ordinarily by the mission boards. A field of mis-

**ASUNCION, PARAGUAY, COMES TO THE WEST**

A grand project in honor of their living link missionary to South America, Miss Ruth Fish, culminating in "project-week" May 27-June 3, 1928. After eight months of study and preparation a program and exhibit was ready. Every class in the church school and every organization of the church had a part in it. For example, the young people's class took as its project the study of our work in Paraguay, and the reproduction of the Allen Stone building in Asuncion. This cardboard building was complete to the last detail. (See photograph in chapter XXV.) The woman's missionary society prepared a group exhibit, pic
those cooperative tasks which can be accomplished only by interdenominational effort. It follows therefore that the program must be built upon an adequate basis and must be given aims of the church and of all of its organizations.

Since July 1, 1927, at which time the department of missionary organizations was set up, the educational work of the United Society has been

ship training and week-day schools;
The department of missionary organizations which is charged with the promotion of organizations in the church devoted to the special study and support of the missionary work of our own brotherhood, organizations usually meeting on a week day; and

The department of missionary education which carries the responsi-

located in the educational division composed of:

The department of religious education which is entrusted with the educational work in the Bible schools, Christian Endeavor societies, leader-

uring the Christian woman leading her sister, the woman of Paraguay, to Christ. This was done by using two forms, one dressed in white representing the Christian beckoning the other, who, with her bare feet, her poor garments, the load upon her head, and the burden on her arms, is trying to follow. The men’s class built a lighthouse, wired with intermittent flash, to signify the purpose of the Church—to be a light unto all the world. These and other exhibits in the room decorated with flowers, greens, maps, flags and other articles, gave the proper atmosphere and expressed the interest of the church.

SIDE CHRISTIAN CHURCH, SAN FRANCISCO

bility of (1) making available to the whole church—pastor, church board, Bible school and special organizations, the best methods and materials in the field of missionary education, and of (2) giving advice as to read-
ing, study and service projects and the best available material prepared for each of the several age groups.

The department works through the organizations already in existence in the local church, by advising whatever plans and methods seem best suited to meet their respective needs. At present it is maintaining no field force of its own, but is cooperating with both of the other departments of the educational division in an intimate and sympathetic way in supplying every church with programs and plans for the world task committed to it. Only as people know can they be expected to do.

There are five distinct phases of the work of missionary education, some rarely considered by the constituency, but which require a great amount of detailed work in the office. These five phases are: (1) the procuring, classification and care of materials; (2) the formulation of plans and the production of programs, (3) the promotion of plans, programs and literature, (4) the preparation of leadership for missionary education, and (5) services to special groups.

An effort is made to reach every age group in the Bible school through the programs and periodicals directly promoted by the religious education department; in the Christian Endeavor societies through the plans and programs promoted by the superintendent of young people, who is especially charged with the responsibility for these organizations; and in the missionary organizations through the plans, programs and periodical literature prepared and promoted by the superintendents charged with responsibility for these organizations. According to reports secured through correspondence, 436 churches promote missionary education through a church missionary committee; 14 churches gave as the principal promoter the director of religious education, or educational committee; 180 churches reported a missionary supervisor (superintendent) or other definite plans for missionary instruction in the Bible school; 150 churches reported the pastor as the principal promoter for the missionary educational program; 150 additional churches indicated an active interest in the promotion of missionary education through a missionary correspondent, whose exact relation to the local program was not specified. The total number of churches reporting any kind of a definite program of promotion in the missionary educational work was 930.

The department prepares the material for several types of training for leadership in missionary education. The basis of the content of all such courses is the "essential nature of Christianity as a factor in worldwide good-will; the nature of the missionary educational task in the church; the necessity for integrating missionary education with religious education; effective methods; useful materials, and the procedure in the use of principles, methods and materials for the development of world fellowship by age levels."

Courses based on the above are given in standard leadership training schools and in summer conferences.

The missionary education department advocates for the average church a church missionary committee, or a council made up of representatives of all the missionary interests of the church, and that the following persons should be among those who are members of this committee or council: (1) the missionary
supervisor of the Bible school; (2) the chairman of missionary or program committees of Christian Endeavor societies; (3) the presidents and program chairmen of all special missionary organizations; and (4) the librarian, literature secretary and World Call chairman, if there be such.

The program of missionary education for the local church is made effective through the agencies of regular church services, study classes, schools of missions, church nights, reading courses, missionary libraries, and by means of missionary projects. Sermons, addresses by secretaries and missionaries, forums, debates, pageants, dramas, maps, stereopticon slides and literature are the methods used to carry instruction. Mission study courses are promoted as elective studies for woman’s missionary societies, young women’s missionary circles, Triangle clubs, Christian Endeavor societies, church boards, men’s brotherhoods, and other groups in the church that can be enlisted.

Based upon the mission study class as a unit, three forms of definite mission study projects are promoted by the department. These are the church schools of missions, the study of missions in church night classes (mid-week or Sunday night), and elective courses in the Sunday school and Christian Endeavor societies.

The church school of missions, initiated several years ago by Mrs. Royal J. Dye, has found a place not only among our churches but among the churches of several other communions.

A church night may be used as a mid-week session of the regular church school. It is a plan by which strong courses of study in missions, stewardship, evangelism, church administration and leadership training are pursued, the type of classes and subjects studied being decided by the local church.

The “project method” is being used increasingly in missionary education for it embodies the greatest opportunity for enlivening missionary education by the use of pictures, map work, library research, simple dramatization, pageants, handwork, music and games.

For the last three or four years, reading courses and contests, for adults, young people and children have been promoted, principally through missionary organizations but also through Christian Endeavor societies and young people’s conferences.

A closely related and an important item in the program of missionary education is that of promotion of libraries for the use of the entire church, with books and materials graded for the use of adults, young people and children. In response to a recent questionnaire, 56 church missionary libraries were reported. These do not include special libraries for woman’s missionary societies of which there is a larger number.

Until the present time, the greatest effort has been made and the most effective results obtained from the educational work done through the organizations of the church rather than by the church as a unit. Members of the brotherhood are aware of the work done by special missionary groups organized and fostered by the Christian Woman’s Board of Missions.

In addition, there have been worth while efforts made to train Christians with a world vision, through monthly missionary worship programs in the department assemblies and through
the four special day programs of the Bible schools. Christian Endeavor societies for high school and older young people have missionary programs once a month providing material on the work done by the brotherhood through the medium of the Christian Endeavor Guide.

Young people’s conferences offer another fine field for missionary education. Each graduate of these conferences is required to take one course in home missions and one in foreign missions. The current mission study books for home missions are used with teachers’ helps provided by the missionary education department. The department supplies materials, manuals and reading courses, as well as approving books and syllabuses for teachers of mission study classes for all of the conferences. General plans for courses in missions in these conferences are made by the religious education department and cleared through the curriculum committee of that department.

The present program, largely confined as it is to the service of organization groups, leaves untouched that mass of young people and children of the church not connected with these organizations. No studied provision is made for the missionary education of older boys and men.

**Effective Organizations**

The woman’s missionary societies have played and are playing an important part in the dissemination of missionary information and in broadening the sympathies of the women of the Christian church. There are 3,150 of these organizations with a membership of 175,529 women pursuing definite mission study, through monthly programs, based as far as possible upon the current missionary themes, with supplementary studies about the missionary work of the Disciples of Christ. They promote a number of special educational features. Among these are the adult reading contest and similar courses and contests among the young people and children of the church. In 1926-27 the reading totaled 209,548 missionary volumes. The distinct values of the woman’s missionary societies would seem to be in the simplicity of the methods adopted, whereby women of the churches with varying degrees of educational training have had the inspiration of world fellowship in the missionary task of the church, and the training for leadership through an organization adapted to their needs.

A systematic effort has been made to reach the young women of the church with missionary instruction, with the result that 731 young women’s missionary circles have been organized, with 16,407 members.

The effort to carry missionary information to boys and girls from 13 to 17 years of age, has resulted in 462 Triangle clubs with a membership of 6,993. They are all receiving regular, systematic instruction, using programs and material especially prepared for them.

How inadequately we are reaching the children and youth of the church with systematic missionary instruction stands out boldly when we consider the disparity between the total number of circles—731 organizations, and Triangles—462 organizations, a total of only 1,193 organizations, and the number of Bible schools—8,800, in which there are young people of the same age range. Of these 8,800 Bible schools, only 3,781 contribute to missions and hence we
may infer that most of the other 5,019 have no missionary educational program of consequence. In the fact that, of the total of 4,000 Christian Endeavor societies, only about 750 to 800 contribute to the united work of the brotherhood, there is additional food for thought.

Three organizations, mission bands, junior Christian Endeavor societies and the junior congregation serve as mediums of missionary instruction for the younger boys and girls. The number of mission bands is 557; junior Endeavor societies 1,238; and the junior congregations 218 with a total membership of 31,469.

All of these organizations for special missionary instruction and service, namely, circles, Triangles and junior organizations, are now under the direction of the missionary organizations department.

**The Printed Page**

The most effective means for realizing the aims of missionary education is the printed and pictured page. Books and booklets, leaflets, pamphlets, periodicals, maps, charts and stereopticon slides are more effective than speech, because more people can be reached at less expense, and because the appeal through the eye-gate is always more successful and lasting than by the ear-gate.

Our missionary education literature is drawn from two main sources, from interdenominational material and from that which is produced by our own people. The greater part of materials used and promoted have been of necessity those prepared in cooperation with the other mission boards represented in the missionary education movement. The books produced by the movement are especially valuable since they are carefully graded to suit the needs of the different age groups.

In the past five or six years the United Society has handled 28 books by authors who are members of the Christian church, and 525 books written by authors of other communions. The total number of copies of books sold in 1925-26 was 29,882, the amount realized from their sale being $25,454.91.

The society issues a variety of pamphlets, leaflets, catalogues and listings, reading course outlines, manuals for leaders and officers, helps for teachers and program leaders, plays and dramatizations.

Programs for the woman’s missionary societies, the young women’s missionary circles, triangle clubs and junior organizations are published in two forms—annual program outlines and monthly program helps in leaflet form. These are sales material, the prices covering cost of production and mailing.

*World Call* for adults and *King’s Builders* for children, are the two magazines issued in the interest of the church’s world fellowship program. *King’s Builders* is connected with the department of missionary organizations. Its total mechanical cost of publication in 1926-27 was $6,905.28 and the total receipts were $5,399.78. The subscription rate is 50 cents per year. The average number of subscriptions for the year 1925-26 was 13,475. Chapter XLIII of this volume contains the survey of *World Call*.

The reorganization of the department of missionary education while the survey was in progress makes it necessary to take into consideration
some features of the department's life both before and after the reorganization—the staff, for instance.

**Staff and Budget**

When missionary organizations were in the missionary education department, they occupied the major time and attention of three of the five members of the department's headquarters staff. Indeed, a portion of the time of the remaining two was also given to missionary organizations. In addition to these five persons, three field workers operated from headquarters, doing area work for these auxiliary organizations (all or part of whose salaries were carried in the departmental budget); and in addition to these, there were thirty-six state secretaries, only about fifteen of whom were full-time workers. This staff carried on a program in which promotion, administration and education were so mingled that it is impossible to estimate with any degree of accuracy the amount of time spent on education.

The work of missionary organizations consumed by far the major portion of the department's budget of $30,850.00 in 1926-27. The amounts devoted to missionary education for the entire church totaled about one-third of the operating budget for the work in missionary education done at headquarters. This left the remainder of two-thirds of the department budget for the work of missionary organizations. The development funds of the state boards of the woman's Christian missionary societies were carried in a general fund known as the "state development budget" of the United Christian Missionary Society. These funds were a little more than double the amount used for the operation of the department at headquarters. The ratio was about eight for the work of auxiliary organizations to one for other phases of missionary education carried in the total budget.

When the separation of the work of the department was made July 1, 1927, $10,500.00 of the original budget was retained for general missionary education. Of this $10,500.00, $7,400.00 is the amount applied on the salaries and travel of the two secretaries in the department. An additional appropriation to the budget for 1927-28 was made, bringing the total budget for the missionary education of the entire constituency in the local church to $12,300.00.

The remainder of the $30,850.00 for headquarters' use and the $65,000.00 in the state development fund were put at the disposition of the missionary organizations department. The department of missionary education now has a staff of only two and no field force of its own. It must rely upon the field staffs of missionary organizations, of religious education and of promotion.

The present budget for the missionary education department, $12,300.00, is totally inadequate for the promotion of anything approaching a well balanced program for the brotherhood of the Disciples of Christ. This does not represent all that is being done by the United Christian Missionary Society in the way of missionary education, but it does represent the financial basis upon which the only integrating and correlating endeavors must be built. The budget for the department for 1927-28 is as follows:
MISSIONARY EDUCATION 267

Salary:

Miss Joy Taylor $2,700.00
Mrs. J. M. Stearns $3,300.00
Librarian (Unassigned) $900.00

Total Salary $6,900.00

Travel:

Miss Joy Taylor $700.00
Mrs. J. M. Stearns $700.00

Total Travel $1,400.00

Authorship and Literature:

Authorship $800.00
Literature and Supplies $2,000.00
Missionary Education Movement $675.00
Contingent $525.00

Total $4,000.00

Grand Total $12,300.00

Missionary education in the United Christian Missionary Society is not confined to any one department. It finds expression in some one form or another in almost every department. This fact links the department of missionary education to several other departments in a vital way.

The responsibility of the missionary education department toward the religious education department is the same, generally, as that which it sustains toward all other departments expressed in the minutes of the executive committee of May, 1927, as follows:

All general plans for missionary education shall be originated in the missionary education department, and the responsibility for detailed programs shall rest upon the departments charged with the prosecution of organizational programs, such programs to be submitted to the missionary education department for confirmation of approach and for subject matter, that they may be in consonance with the general plans for missionary education for the entire church.

In its relation to the department of missionary organizations, the missionary education department gives much time to the production of programs and program helps for the monthly missionary meetings of the woman’s missionary societies. It prepares the adult reading courses, in conferences, and originates educational helps for state field workers of the missionary organizations department.

Much of the work done by the promotional division carries a heavy deposit of educational value. It secures and promotes stewardship books and plays, corresponds with pastors and laymen, assigns living links, prepares booklets, posters, stereopticon lectures and slides, directs the field activities of the furloughed missionaries and assigns the services of missionaries to the young people’s conferences. In much of this work of the promotional division, that division itself, the missionary education department and the churches would be greatly benefited by a closer relationship. For instance, special objects are apparently often assigned with reference to the amount of money any certain group wishes to give and with little studied relationship to the educational value the particular giving should contain.

The service division handles all books and literature, conducts both exhibits and sales at conventions and answers all letters containing definite requests for literature and supplementary materials.

The missionary education department, representing the United Christian Missionary Society and the brotherhood, is cooperating through several interdenominational agencies in the dissemination of missionary information and in the promotion and development of a larger degree of missionary intelligence.

Perhaps the most vital to the
cause of missionary education of all of these cooperative alliances is that with the Missionary Education Movement whose service to the United Christian Missionary Society has been indicated.

The Christian Board of Publication has been a generously willing ally to the United Society in the spread of missionary information containing educational value and, with its many publications adapted to all ages of children and young people, it is furnishing a medium of first rank for the promotion and conduct of missionary education. These publications are all ready to carry missionary information made available or which can be obtained from the society. The relationship between the Christian Board of Publication and the departments in the United Society which carry elements of missionary education has been purely voluntary. Any failure on the part of the United Society to supply adequate missionary educational materials to the Christian Board of Publication or to any other publishing house willing to use them, has been largely due to lack of staff to handle such material.

The realization that a comprehensive program of Christian education must have the elements of missionary education built into it as an integral part, and the lack of a field staff sufficient to promote such a program in its entirety, makes it necessary for the department charged with the formulation and maintenance of a satisfactory program of missionary education to devise other means for attaining its purposes.

The department staff consists of two persons, the head and the adult specialist. It needs three more: (1) a specialist in work for young people between 18 and 30 years of age; (2) a specialist in work for intermediates and seniors 12 to 17; and (3) a specialist for children from 4 to 12, if missionary education is to be integrated into the program of work of the other departments in the educational division by means of well graded literature. These age-group specialists would constitute: (1) the chief promoting agencies of the missionary education department; and (2) the unifying agencies for the work of the educational division in the missionary educational aspects of its program.

In addition there are phases of work just as necessary, and requiring as high a degree of training and preparation as that of the age-group specialists. These phases of work would require: (1) a librarian and custodian of subject files and of exhibits; (2) a specialist in educational and service projects; and (3) a superintendent of literature. The work of these three specialists is more badly needed at the present time than almost any other type of service, as the whole United Society would be benefited by the centralization of literature and materials. This plan would mean that all of the staff—a total of eight persons—and all of the resources of the missionary education department would be centered at the headquarters, to integrate missionary education into the program of Christian education for the brotherhood, working through a total of 55 religious education workers, 44 workers for missionary organizations, and 17 workers for the purely promotional interests of the society. The cost of the minimum working staff so outlined would amount roughly to $14,800.00 in sal-
MISSIONARY EDUCATION

aries, $3,200.00 in travel, and $9,300.00 for miscellaneous items of equipment, books, etc.

Observations

There is a tendency in the making of plans and in the preparation of programs and literature to consider the organizational needs and subject matter rather than to organize the educational processes around the church and its needs, and around the needs of the individuals making up the church. A closer cooperation between departments and directed experimentation in the local churches would contribute to the solution of these problems.

The purpose of the missionary education department is that of formulating a program of missionary education for all the interest and age groups in the entire brotherhood, and of maintaining and developing an adequate and integrated program for the realization of this purpose.

In view of these observations it is the task of the educational division of the United Society to bring order out of confusion, to prevent wasteful duplication of effort and the division of loyalties by working out an educational program for the local church which will conserve all old values and weld together the various programs of the division into one comprehensive and harmonious whole.

In order for the missionary education department to do its work effectively, its place, purpose and function in the United Society must be clearly defined and accepted by all groups within the society that have any responsibilities for helping to promote missionary education.

In order to secure the desired educational results it will be necessary to make a special effort to produce better graded educational materials covering all phases of the work of the United Christian Missionary Society.

It will be necessary in carrying out this program to increase the staff by the addition of:

1. A young people's specialist for work in missionary education with pastors, young men under thirty, students for religious work and the ministry, and to cooperate in projects with the young people's superintendents in other departments of the division;

2. A specialist to formulate plans and produce programs and literature for the missionary education of adolescent children in the intermediate and senior sections;

3. A missionary education specialist in work among primary and junior children whose duties shall be similar to those outlined for the missionary specialist for adolescents;

4. A trained librarian whose duty it shall be to gather and conserve educational materials;

5. A superintendent of educational and service projects;

6. A superintendent of literature through whom all correspondence in relation to literature and materials would clear, and by whom plans for promoting the widest circulation of literature would be formulated and put into effect.

This program will make it necessary to assign the budget of the department of missionary education on the basis of the reasonable and adequate program with the staff and
budget necessary for its operation which were indicated above, and to make readjustments in budgets of other departments now carrying phases of missionary education, so that the missionary education department may serve the United Christian Missionary Society and the brotherhood with a reasonable degree of efficiency.
CHAPTER XVI

HOMES FOR CHILDREN

Since the beginning and history of each of the homes that compose the department of benevolence of the United Christian Missionary Society are intimately interwoven with the history of the National Benevolent Association of the Christian Church, a brief sketch of the development of that organization will help to supply the necessary background for an understanding of the survey of these institutions.

The National Benevolent Association was the outgrowth of a little prayer meeting held in the spring of 1886 in the office of B. W. Johnson of St. Louis, at that time one of the editors of The Christian-Evangelist. According to tradition, there were present in this meeting six women and one man. The leading spirits in launching this enterprise were Mrs. Martha Younkin, Mrs. J. K. Hansbrough, Mrs. J. H. Garrison, Mrs. Sophia Kern and Miss Sue Robinson, afterwards a missionary to Japan.

The first year, it confined its efforts to helping the poor in St. Louis. With a strong determination that the work should not be local but brotherhood-wide in the scope of its ministry, Mrs. Younkin volunteered her services in field work without compensation. She endured many hardships and met many rebuffs. On one occasion, in refusing her permission to speak at a state convention, a preacher said, "There is no time to hear you; we are here to preach the gospel."

At a meeting held in January, 1889, the following resolution was passed: "Resolved, That we rent a house and open a home for children only, until such time as in the judgment of the association, and on the part of our brotherhood at large, our ability shall justify us in the enlargement of its work."

With less than fifty dollars in the treasury, a five-room cottage on Bayard Avenue, St. Louis, was rented and furnished, the furniture being supplied by the then four churches in St. Louis. The new home was named the Christian Orphans Home.

In January, 1889, a mother (a widow) and three children, all in desperate need, were received into the home. Tradition says that this woman and her children were from Texas. The new home was now an established fact, and the work of feeding the hungry and clothing the naked in an organized, orderly way had actually begun.

From the first, the home was besieged with applications to receive children. By July, 1890, eighteen months after it was opened, it was so crowded that a larger house was secured on St. Ange Avenue, St. Louis. Here it remained until it moved to its own building, 915 15th Avenue, in February, 1894.

In the meantime, the efforts of Mrs. Younkin in the field were bringing results, so that, in 1891, a lot was bought and paid for. About this time, F. M. Call and W. W. Dowling,
publishers of Young Folks (now the Front Rank) undertook to raise the funds with which to supply the home with a building of its own. These efforts, supplemented by a gift of one thousand dollars from Dan Dulaney, of Hannibal, Missouri, crowned the building enterprise with success. The new building, one of the best for its purpose in St. Louis at the time, was erected at 915 Aubert Avenue, and was ready for occupancy February 1, 1894. This new home was occupied with great rejoicing, and marked the beginning of the temporary relief; approximately 10,000 boys, girls and babies, many of them orphans and others worse than orphans, have been rescued from poverty, neglect and abuse and given a fair chance to grow into useful Christian manhood and womanhood. Approximately 5,000 homeless children have been aided in finding homes for themselves in childless Christian family homes.

In 1919, by an agreement entered into by the National Benevolent Association, the Foreign Christian Missionary Society, the Christian Woman’s Board of Missions, the American Christian Missionary Society, the Board of Church Extension and the Board of Ministerial Relief in forming the United Christian Missionary Society, it was provided that these six societies should transfer their present activities, functions and funds as soon as “this may be legally done for the purpose of managing the same.” There appearing to be no legal way by which a complete transfer could be made, the National Benevolent Association by action of its board appointed the United Chris-

WAS THERE EVER A CHILD WITHOUT A “SWEET TOOTH”?  
It is always a happy hour in the brotherhood’s homes for children when the donations of canned and preserved fruits come in.

real growth of the organized ministry of mercy among the Christian churches.

In thirty-five years, the one home has grown to a dozen; approximately two million dollars in buildings, land and equipment has been acquired and dedicated to the care of the widow, the orphan and the aged; 450 aged, homeless, helpless Disciples of Christ have been saved from the pain of poverty and the humiliation of the common poorhouse; 4,500 widows, borne down under the unequal task of family support, have found temp-
tian Missionary Society as its agent in collecting and disbursing funds contributed for the maintenance of the homes. The activities of the several homes are reported both to the National Benevolent Association and the United Christian Missionary Society, and the election of officers of these homes is also reported to and approved by both organizations. The work of benevolence, since the United Society began to function in 1920, has been conducted through the department of benevolence, and forms an integral part of the work of the United Society. The service is rendered through twelve homes, six for children and six for the aged, and a small hospital.

**Purpose and Plan**

In their service for children, these homes recognize that all children are God's children, therefore, no questions are asked about the religious affiliations of the parents of a child in distress. Preference, however, is given to children of the Christian church. These homes seek to provide a Christian home for full orphan, deserted, neglected and abused children. By boarding their children for what they are able to pay, it provides temporary aid for widowed mothers and their children, who, left without means, are compelled to provide for their own support and that of their children. These homes offer temporary aid for the children of fathers who because of the death of the wife and mother are unable to give their children proper care without temporary assistance. Whenever possible, employment is given to widowed mothers in the service of these homes to avoid the separation of mothers and their children. They receive young children, who are not delinquent, from juvenile courts when it becomes necessary for the child's welfare to rescue it from unworthy parents or a harmful environment. These homes do not receive mentally defective or delinquent children, nor do they receive children that are incurably defective physically.

Children are received into these homes either by legal surrender, in which case the society becomes the legal guardian with authority to contract for adoption of the child into a family home, or as boarders. When received as a boarder, the parent is free to visit or remove the child at any time and the society is free to dismiss the child at any time. The parent or guardian, as the case may be, pays for the child's care to the extent of his or her ability. An effort is made to collect a minimum of ten dollars per month.

Every application for admission to these homes is investigated with painstaking care to determine whether or not conditions justify and the child's welfare demands his admission, whether some other provision for his needs would not serve him better, and the effect his presence in the home would have on the family in the home in case of his admission.

Every application for admission must be accompanied by five references, including the family pastor and the family physician. All possible information is secured by correspondence with the references and others. The assistance of local social workers is secured whenever possible. When there is serious doubt as to whether or not the child should be admitted to one of these homes, or there is some question that cannot be satisfactorily answered by corres-
ondence, some person is sent to secure information first-hand, and often the superintendent makes a visit. The age limit for admission is from infancy to 12 years. This rule is rigidly observed.

An application blank, requiring the complete family history of the child for which application is made and the mental, moral, and physical history of the child, must accompany each application before the case is considered. These history blanks are made in duplicate. One copy remains in the files of the home the child enters, and the other is sent to the office of the department of Benevolence of the United Christian Missionary Society and is placed in its permanent files. Many applications are received each year for the admission of children that for one reason or another are not admitted.

The children received as boarders are retained in the home only until their natural homes, broken by misfortune, have been restored, and then they are returned. An effort is made to get the children back to their own people as soon as possible. The connection between the child and its own people is never broken if it can be avoided at all. This boarding service is temporary. The charge is adjusted to the parent’s ability to pay. An effort is made to place children, when surrendered to the society by legal processes, in family homes as soon as possible, there to be brought up under contract as members of the adopting family. No child is detained in the home longer than necessary to prepare it for a home of its own and to find a suitable home for it. They are never placed in any but Christian homes.

Children are adopted in homes only after thorough investigation and good references are furnished by the applicants for the child. Periodic visits, not more than six months apart, are made, if possible, to the foster home of the child to see how the child and the home fit each other and how the child fares. The lack of funds with which to employ social workers for this purpose, has made it impossible to do this work satisfactorily.

It is difficult to place boys from three to ten or twelve years of age in family homes to good advantage. Boys under three are playthings and always in demand. Boys over ten or twelve are capable of service and can be easily placed; but a boy between three and ten or twelve is usually not attractive either because of his beauty or because of the service he can render, but he is likely to be a problem, hence people hesitate to take the responsibility of his rearing. The child that has regular features, with pretty hair and eyes, can easily be placed; but the child with irregular features, lacking the ordinary marks of beauty, often waits a long time to find a home. Some children are physically defective, and nobody wants physically defective children. The average person seeking a child wants to be assured that there is no moral taint in the blood of the child they would shelter. This assurance cannot always be given, yet all of these children are God’s children, full of infinite possibilities, and through these homes the church is giving them a chance.

For these children that cannot be placed to their advantage, provision is made for education and for vocational training. When they are old enough, positions are found for them and they are assisted in locating themselves in good homes. They are
thus made self-sustaining, contributing members of society.

The immediate supervision of each of these homes for children is in the hands of a local board of supervisors, members of the Christian church, who serve without compensation. In some instances the members of the local boards of supervisors are chosen by the Christian churches of the community in which the homes are located, and in others they are chosen in the annual convention of the state missionary society. They are elected annually.

By tacit consent a joint control over the homes has been maintained by both the United Christian Missionary Society and the National Benevolent Association of the Christian Church. All elections, and other actions of importance, are ratified by the central executive board of the National Benevolent Association and by the executive committee of the United Christian Missionary Society before they become effective.

Formerly the chief source of support of these homes was the Easter offering of the Bible schools to the National Benevolent Association, and voluntary contributions from interested individuals, churches and church societies sent to the homes. Their support is now largely provided through the budget of the United Christian Missionary Society, offerings for these homes, along with offerings for home and foreign missions, being sent to the treasury of the society. Special promotion is given this cause at Christmas. Additional funds are provided by the National Benevolent Association both from designated and from general funds. The money provided for the support of these homes is supplemented by donations of household goods, food and clothing supplies from churches, Bible schools, classes and individuals. The sewing is donated by the women of the local churches and professional service by the doctors, surgeons, oculists and dentists of the communities in which the homes are located.

The Christian Orphans Home of St. Louis was the first, therefore is the oldest, of thirteen institutions that make up the department of benevolence of the United Christian Missionary Society. It was first opened to receive children in a small rented house in St. Louis, in January, 1889. Its own building, the first, located at 915 Aubert Avenue, St. Louis, was dedicated in February, 1894.

At three o'clock on the afternoon of January 14, 1903, its building was almost totally destroyed by fire. Fortunately, the family of 100 children escaped without serious mishap. An appeal was sent out for funds to rebuild. The response was so prompt and so generous that within six weeks the funds were in hand and the work of reconstruction well under way.

The old location and the reconstructed building on Aubert Avenue soon proved to be inadequate to meet the need. Through the generosity of Robert H. Stockton, the present building, occupying a nine-acre tract on one of the best boulevards in St. Louis, was made possible at a cost of $92,000. Mr. Stockton's gift was made as a memorial to his wife, Bettie Mae Stockton. This building at the time of its erection was undoubtedly one of the best of its kind.
in the country, and still ranks as first-class. It accommodates about one hundred and seventy-five children. It was first occupied December 10, 1908. On September 23, 1917, a thirty-four bed hospital annex was dedicated. This hospital building is fireproof. It was made possible by a substantial gift by Mr. Stockton.

Record of Service

Being the oldest of the group of six homes for children and for many years the only home of its kind conducted by the Christian church, and being centrally located, as it is, in the heart of the numerical strength of the Christian church, the area of service of the Christian Orphans Home is not very well defined. While the majority of the children received are from Missouri and Illinois, they come to this home from all parts of the country. At the time of the surveyor’s first visit, there were 156 children in the home from 16 states, the first five as follows: Missouri, 75; Illinois, 25; Tennessee, 16; Arkansas, 9; West Virginia, 7.

Their ages ranged from infancy to 18 years. The few older children in the home were there because, for one reason or another, it had not been found possible to dispose of them to their advantage. The family averages about 165 and is pretty evenly divided between boys and girls.

The following is a partial record of the 193 applications received representing 382 children, in the fiscal year of 1925-26, that were not admitted into the home, but were directed to other institutions and agencies: both parents living, 125 applications, 253 children; one parent living, 50 applications, 108 children; unmarried mothers, 8 applications, 8 children; unclassified, 10 applications, 13 children.

The main building in which the children live is well designed for the comfort and efficient care of the children. It is what is known among specialists in child service as a “congregate plan” building. The main structure is 45 feet by 180 feet and extends east and west. Three wings project from the main part of the building to the south. All of the dormitories are located in these projections insuring a maximum amount of air, light and sunshine. There are ten dormitories. These dormitories are in pairs with cross ventilation, a common washroom, and a common bath and dressing room combined. The two dormitories in the middle wing on the second floor are provided each with its own bath and dressing room, and are connected with an indoor play room and an outdoor play porch. These dormitories are occupied by children of kindergarten age, a dormitory for each sex. One of the dormitories on the first floor of the east wing is used as a babies’ ward. This arrangement of wards permits a fairly good segregation of the sexes. On the south side of the first floor are located the offices, reception room, guest room, dental room and reading room. The dining room, kitchen and utility room are on the north side. On the north side of the second floor are located a very
attractive social or assembly room, the private rooms and the social room for the employees, some rooms for the larger girls and some utility rooms. There are ample play rooms, with toilet and toy rooms in connection with each dormitory, storage and boiler rooms and laundry in the basement. A large, well equipped sewing room, supply room with lockers, and several private rooms for boys are located on the third floor.

The health of the children of this home is under the care of a well organized, volunteer staff, consisting of some of the most representative men of the medical profession of the city of St. Louis, covering medicine, surgery, eye, ear, nose, throat, pediatrics, dentistry and contagious diseases. Each child is supplied with his own comb and brush, toothbrush, wash rag and towel. A thoroughly equipped, five-ward, 36-bed hospital, each ward completely furnished with its own diet kitchen, permits the complete segregation of the sick from the well and the complete isolation of five kinds of contagion if necessary. It contains an operating room for minor operations.

The dining room is light, well ventilated and inviting in appearance. The tables and chairs are graded in height to suit the ages of the children. The tables are covered with white cloths, and in appearance, arrangement and service are very much like those in the average home. The food is sufficient and well chosen to meet the needs of growing children. The children always give thanks either by singing the grace or by reciting it in unison. A child acts as host or hostess at each table, with a member of the staff as assistant. The children serve as waiters, working in turn. The members of the staff have the same food that the children have. The dining room service is a part of the children’s education.

Generous provision has been made for the play and recreation of the children. The out-of-door playgrounds are ample, well arranged, and well supplied with modern equipment. There is a baseball field.
diamond, a basket-ball court, and a wading pool. There are two large play rooms in the basement, one for the boys and one for the girls. Each play room is supplied with a storage room for playthings and play clothes, with a locker for each child. The assembly room, equipped with stage, furnishes an ideal place for entertainments. The children put on frequent entertainments for their own enjoyment and the benefit of their friends. Lodges, clubs, the press, theatres, Sunday school classes and other organizations furnish a variety of fine entertainment. All play and entertainment is supervised.

All children of school age attend the public school. Children that for any reason cannot be returned to their parents or that cannot be placed in family homes by the time they are through the grade school are sent to high school, and, when necessary, to college, as in a few cases, or are given vocational training. Kindergarten training is provided for the children under school age. The girls are taught sewing, housekeeping, fancy work, art, expression, pageantry and the cultivation of flowers. The boys are taught horticulture in the care of the grounds and the garden, the care of poultry and animals. (A half dozen sheep serve as a laboratory.)

Generous provision for the development of the religious nature of the children has been made. The Kingshighway Christian Church building stands on one corner of the tract of nine acres of land on which the building of the home stands, and the parsonage of that church is located across the street almost directly in front of the home. The equipment of the church is modern and well adapted to educational work. The children are regular attendants at all of the services of the church, Bible school, and Christian Endeavor. From funds supplied through the will of Robert H. Stockton, the children are regular subscribers to the support of the church. In addition to the benefit of a normal church life, the children have daily devotions in the home. The boys have membership in the Y. M. C. A. and a troop of Boy Scouts, and the girls have similar organizations of a religious nature. Scores of the children unite with the church each year.

Approximately 4,000 children have found protection and care in this home in the 39 years since its doors were first opened, over 2,000 of them in the last twenty years. Nearly 500 of these children have been placed in family homes. Many of them came to the home undernourished in body, mind and soul. They have been returned to their places in society clean, healthy, normal young men and women. Nearly all of them are members of the churches, and several of them are leaders in church work. One is a journalist, several are trained nurses, scores of them are teachers and stenographers, hundreds of them are home makers and the heads of good families, and two are preparing for the ministry. Thirty young men known to the home, once members of the family, answered their nation’s call at the time of the recent war.

The staff consists of twenty-seven persons, four men and twenty-three women. Their salaries average $53.02 per month and their room, board and laundry.
Property and Support

In addition to the provision made for this home in the budget of the United Christian Missionary Society, it shares in the funds of the St. Louis Community Chest. The amount coming from this source is taken into account in preparing the budget of the home. Through a gift and a bequest, Robert H. Stockton created a permanent fund for the benefit of this home, which, nine acres on Kingshighway, one of the best boulevards in the city. All improvements have been made. It was purchased at a cost of $35,000.00. Its present value is appraised at $70,000.00. It is provided with ample driveways of crushed granite held in place by concrete curbs, and with concrete walks. The grounds are enclosed with a heavy-strand, ornate wire fence with an ornately constructed

including other endowment, on January 31, 1928, amounted to $516,234.51. Under the provision of Mr. Stockton's will, several improvements must be made to the equipment of this home before the income from this fund becomes available for the maintenance of the home, and after these improvements are made, the upkeep of the property, including the care of the grounds, must be provided for before any part of the income from this permanent fund can be used for the support of the home.

This home occupies a tract of portal at each end. It is divided into playgrounds, garden and lawn. The lawn is well shaded by forest trees and is beautified with an abundance of shrubbery and flower beds. The grounds and buildings are well kept and present a very attractive and inviting appearance.

The main building was erected in 1908. It is of brick construction with a slate roof, copper spouting, concrete footings and stone foundations. It is heated by two steam boilers located in the basement and is lighted with electricity. The main building is 45x180, with three
wings projecting to the south. The two end wings are 38x40 and the middle wing is 24x42. The building contains two stories, with basement and garret. It is well adapted to the purpose for which it was erected. It cost at the time of construction $92,000.00. Its present replacement value is appraised at $180,879.00. Its general condition gives evidence of good care.

The hospital annex is of fireproof construction, consisting of brick and reinforced concrete. The building is 70x45 feet at the widest part. It has two floors and a basement. It contains five separate wards, each with an independent entrance opening directly from the outside. It is supplied with chutes for dust and soiled garments and with disinfecting facilities. This building was erected in 1917 and cost at the time of erection $22,000.00. Its present appraised value is $38,662.00.

A three-story frame house 45x65, which served as the residence of the former owner, stands about 300 feet from the main building and near the center of the grounds. This building serves as the residence of the superintendent of the home, the aged retired secretary of the National Benevolent Association, Mrs. J. K. Hansbrough, and portions for storage. It is valued at about $13,752.00. There is a frame building in the rear of the main building that serves as a garage and a place for heavy storage. A small frame cottage on one end of the grounds serves as the residence of the yardman or engineer. The value of these buildings totals $4,118.00. There is also a new laundry building valued at $4,004.00.

The main building and hospital are modernly furnished with furniture especially adapted to the needs of the children. Each child has its own bed and locker. The beds are iron, enameled white, and the lockers are olive green steel, the estimated value of the furnishings being $20,000.00.

The following financial statement shows the property valuation, amount of endowment, and the total cost of maintenance of the Christian Orphans Home, including both the appropriation made by the United Society and other receipts, as revealed by the auditor’s report for the fiscal year 1925-26.

**Property**

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
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</thead>
<tbody>
<tr>
<td>Land—about 9 acres</td>
<td>$70,000.00</td>
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<tr>
<td>Buildings</td>
<td>241,667.86</td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>$511,667.66</td>
</tr>
<tr>
<td>Machinery and Equipment</td>
<td>$20,000.00</td>
</tr>
<tr>
<td>Live Stock</td>
<td>$20,550.00</td>
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<tr>
<td>Livestock</td>
<td>75.00</td>
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<td><strong>Total Valuation</strong></td>
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**Endowment**

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<tr>
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<tr>
<td>Stockton Will</td>
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<tr>
<td>Other Endowment</td>
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<tr>
<td><strong>Total</strong></td>
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**Receipts**

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<td>United Society</td>
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<td>Community Fund</td>
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<tr>
<td>Local</td>
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<td><strong>Total</strong></td>
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**Disbursements**

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<td>Other Items</td>
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<tr>
<td>Less Refunds</td>
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<tr>
<td><strong>Total</strong></td>
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**Overdraft for 1925-26**

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<tr>
<td>Overdraft June 30, 1926</td>
<td>843.74</td>
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<tr>
<td><strong>Total</strong></td>
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The average cost per child for the year 1926-27 in the five homes dependent for support upon the budget of the United Christian Missionary Society (Omaha is not included) was $271.88. The average for the Christian Orphans Home was $284.42. The large average daily number of children in residence and the amount of household and food supplies donated and the free service rendered favor the per capita cost of this home.

The budget for the maintenance of this work for the fiscal year 1927-28 is $43,500.00, the immediate additional maintenance needed, $2,500.00, and the future additional maintenance needed, $2,000.00, making the future amount needed annually, $48,000.00. The present investment, including endowment, is $868,527.17, and the future additional property investment needed to realize the final aims is $49,000.00. The needs as itemized are:

1. The enlargement of the laundry and new laundry equipment. This will cost approximately $32,000.00.

Note: Since the survey was made, the work of supplying these laundry needs has been well advanced, the money being supplied out of income from the Stockton will funds.

2. The erection and equipment of a special ward for babies, estimated cost $40,000.00, and $2,000.00 additional for maintenance.

3. The kitchen should be remodeled and newly equipped at a cost of not less than $8,000.00.

4. The regular employment of a social field worker at a cost for salary, travel and other expenses of at least $2,500.00 per year, provided either through the budget or from the income of a special permanent fund created for that purpose.

5. About 100 lockers at a cost of $1,000.00.

Observations

1. The St. Louis home is the oldest of the six homes that compose the children's group of homes in the department of benevolence. It has been in active service for 38 years. It has behind it a long, honorable record of service rendered. It has served and is serving the children of its own children. As a result of its wide and favorable acquaintance and its location in the center of the strength of our brotherhood, it serves a wide area. It has children in residence all of the time from a dozen to twenty states.

2. It is the fortunate possessor of an exceedingly valuable piece of property on one of St. Louis' best boulevards. Its building and equipment rank among the best for their purpose. Through the generosity of Robert H. Stockton, during his lifetime, the two fine buildings, the main building and the hospital, were made possible and, through the generous provision of his will, are kept in first-class repair. The same benefaction keeps the ample grounds that surround the buildings attractive in appearance.

3. This home is well managed. Signs of efficiency are noticeable in every phase of the home's life. The work of caring for books and records and reports is especially well done.

4. The fireproof, five-ward hospital, each ward permitting complete isolation, and the large staff of physicians, service free, provide ample protection for the health of the children.
5. The children of this home enjoy unusual religious privileges. During his lifetime, Mr. Stockton made liberal gifts to the Kingshighway Church, enabling it to erect a modern church building, with good educational facilities, on one corner of the home grounds, and to purchase a parsonage across the street from the home. Upon his death, he made it possible for the children to make a substantial annual subscription toward the support of the church.

6. The Christian Orphans' Home Association, or general board was made up of life and annual members. Twenty-five dollars constituted a life membership and one dollar an annual membership. This style of organization has become outgrown. In harmony with an action taken by the executive committee of the United Society, providing for the election of the boards of supervisors of the homes of the department of benevolence by a state convention or some other representative body of members of the Christian church, a new organization has recently been effected. The new plan provides for a board made up of persons chosen by the Christian churches of greater St. Louis, one from each church, and one for each one hundred members, except the first one hundred. This body elects an executive committee which will have the immediate responsibility for the work of the home.

These observations and the facts upon which they are based warrant for the improvement of the service of this home:

(1) The removal of the old frame residence, occupying a central position upon the grounds, as soon as conditions will permit, and the erection of an administration building;

(2) The employment of a specially-trained social worker;

(3) The adoption of a plan of well directed publicity for this home, in St. Louis, outside of our own communion, with a view of influencing bequests in its favor. Many people would leave money to institutions of this kind if they knew about them.

CLEVELAND CHRISTIAN HOME

The Cleveland Christian Home for Children was opened in 1900 as an individual enterprise. It was first housed in an old building that had formerly been used as a private residence. It was ill adapted to the task of furnishing a home for a large family of dependent children and was located in one of the poorer, crowded sections of Cleveland—an industrial community. After a few years of more or less fitful and unsteady life and service it was about to close its doors. The Christian churches of the city of Cleveland came to the rescue. With a desire to give this home the largest possible degree of stability and permanency, its work, good will and future were placed in the hands of the National Benevolent Association.

On assuming responsibility for the maintenance of this home, the National Benevolent Association took immediate steps to obtain a new location and laid plans for a modern building. In 1905 a fine old residence at the corner of Bosworth Road and Lorain Avenue, on an elevation overlooking Lake Erie and surrounded by six acres of yard,
lawn and fruitful garden was purchased. The old residence was remodeled and served as a home for the children until the new building was occupied in the fall of 1925. The location is ideal. It is 200 feet above the level of Lake Erie. It is free from smoke and noise and is blessed with an abundance of fresh air and sunshine. School and churches are near.

The need of a building adapted to a modern program of service to dependent children grew more and more insistent from the day the home was opened in the old Bos-

kind for its purpose. This building was dedicated December 6, 1925.

Record of Service

This home serves especially all of the area east of the eastern boundary of Indiana north of the Ohio River, including Michigan. However, it receives children from other parts of the country sent to it by churches, when circumstances seem to warrant. There are 173,374 members of the Christian church in this area.

The capacity of the building is 100. At the time of the surveyor's visit to the home there were 90 children in the family. Their ages ranged from two weeks to 14 years. This home does not admit children over 12, but it becomes necessary at times to retain them after they are 14. The home serves about an equal number of boys and girls.

The building is so planned as to permit a complete segregation of the children into age and sex groups. It is divided into six distinct units, all under one roof, administration, babies, hospital, service and two dormitory units.

The administration unit, which
forms the central section of the building, contains the offices, reception room, board room, assembly room and the entrance lobby on the first floor, and the superintendent’s suite and the sewing room on the second floor.

The service unit contains the dining room and kitchen on the first floor and the assembly room on the second. These rooms are very attractive and specially adapted to serve their purposes. The kitchen is built for utility and convenience. The two residence wings, one each for boys and girls, are exactly alike. A dormitory on the first floor of each serves the smaller children. These dormitories are all well ventilated. They are furnished with attractive walnut-finished metal beds. Each child has his own bed with a locker and a chair standing at the head. On the second floor of these wings are rooms for older children. These rooms accommodate one, two and three each. They are furnished with dressers, closets and chairs. Each of these residence units is provided with a study room, play room, wash room, bath room and a room with bath for the attendant. Some of the sitting and play rooms seem to be small for the number of children served. However, there is an ample play room in the basement under each of these service units.

The laundry, storage and boiler rooms, with a suite for the janitor, are in the basement.

All medical service to the children is without charge. The health of the children is under the care of a well organized staff of volunteer physicians consisting of representatives of the medical profession in Cleveland, covering medicine, surgery, eye, ear, throat, pediatrics, dentistry and contagious diseases. As a matter of precaution, every child is given a thorough medical examination at the time of admission and held in a special isolation ward for fourteen days before being merged with the family. At the appearance of any symptoms of disease, the child is transferred to the hospital section for complete isolation and treatment. The hospital and babies’ units stand one at each end of the administration unit and are well adapted to the purpose they are designed to serve, except that they are a little too small. Each child has its own comb and brush, toothbrush and towel.

The food is wholesome and plentiful. It is well prepared and nicely served. The children enter the dining room to music. One of them says grace before the meal.
tables seat eight with an older child acting as host or hostess. A member of the staff sits with and assists the small children.

The children have their play in the inside play rooms during unfavorable weather. Supervised play is provided during vacation. No provision is made for classes in

without notice of the fact that they come from the home. Art classes meet twice a week in which the children are trained in expression and in the making of useful articles.

An atmosphere conducive to the growth of Christian character pervades the home. The children attend Sunday school and church

physical training. Lodges and fraternal organizations of various kinds, with Bible school classes and churches vie with each other in supplying entertainment.

Kindergarten periods are maintained in the home for the smaller children. The children of school age attend the public school, where they share in the life of the school

regularly and Christian Endeavor groups of the older children meet in the home twice a week. Religious services are held in the chapel Sunday afternoons and Wednesday evenings. The children receive regular Bible instruction. Nearly all of the children unite with the church as soon as they are old enough.
The ministry of this home has been fruitful. Approximately 2,000 children have come under its influence and have passed out to take their places in the world. These children have been gathered from over the entire lake region. They have frequently been received diseased and starved in body and mind. They have been placed in Christian family homes. They have been returned to their places in society clean, healthy, normal young men and women. Their record in school and Bible school has been above the average. Many of them have grown to manhood and womanhood and taken their places among the most substantial citizens in their respective communities. In the office of the home a service flag with eleven stars testifies to their patriotism and devotion to their country in the time of need. One gold star tells the story of the supreme sacrifice made.

This home operates with a staff of fifteen—thirteen women and two men.

**Property and Support**

The lot consisting of five acres is located in a suburban section with convenient access to schools. The grounds are beautiful with a fine terrace leading up to the main building. On the front and side streets there is a strong, good-looking, woven wire fence. The value of the lot is $129,930.00. The main building is brick with metal and concrete floors and metal lath and roof frame, making it practically fireproof. It has two stories and a basement. It is heated with steam and is equipped with all the modern conveniences necessary to the care of children. Including the equipment and furnishings, it is valued at $221,000.00. The other buildings are a barn, valued at $3,000.00, a garage, $1,000.00, and a playhouse, $200.00.

The support of this home provided by the churches is supplemented by a share in the funds of the Community Chest of Cleveland. The Masonic bodies of the city, especially the Commanderies, are liberal supporters of this home. One family of the church has for years kept the home supplied with five fresh cows at no cost, not even the feed, but their care.

The average cost per child per year in 1926-27 for five homes in the budget of the United Society (Omaha not included) was $271.88. The average for the Cleveland Home was $350.63. The fact that it serves young babies greatly increases the per capita cost.

The following financial statement shows the property valuation, amount of endowment and the total cost of maintenance of the Cleveland Christian Home, including both the appropriation made by the United Society and other receipts, as revealed by the auditor’s report for the fiscal year 1925-26.

**Property**

<table>
<thead>
<tr>
<th>Property</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land—5 acres</td>
<td>$129,930.00</td>
</tr>
<tr>
<td>Buildings—4</td>
<td>$355,130.00</td>
</tr>
<tr>
<td>Furniture, Furnishings and Equipment</td>
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<tr>
<td><strong>Total Valuation</strong></td>
<td><strong>$375,683.54</strong></td>
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</table>

**Endowment**

<table>
<thead>
<tr>
<th>Endowment</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$1,650.00</td>
</tr>
</tbody>
</table>

**Receipts**

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$2,833.33</td>
</tr>
<tr>
<td>Welfare Federation</td>
<td>$4,000.00</td>
</tr>
<tr>
<td>Board, contributions, etc.</td>
<td>$10,144.98</td>
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<tr>
<td><strong>Total</strong></td>
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<tr>
<td>Cash Balance June 30, 1925</td>
<td>$233.37</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$17,211.68</strong></td>
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</tbody>
</table>
Table: Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$7,974.62</td>
</tr>
<tr>
<td>Other Items</td>
<td>$9,037.85</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$17,012.47</strong></td>
</tr>
</tbody>
</table>

Cash Balance June 30, 1926: $199.21

The United Society budget for this work for the fiscal year 1927-28 is $25,000.00, the immediate additional amount of maintenance needed, $2,000.00, making the total needed annually, $27,000.00. The present investment, including endowment, is $377,333.54 which fully meets the needs.

Observations

1. The building of the Cleveland home is one of the best of its kind for the care and service of dependent children. It cost, including the furnishings and improvement of the grounds, about $300,000. The people of Cleveland, especially the Masonic orders subscribed liberally to make this building possible. It is also a Golden Jubilee building.

2. One entire unit of this building was designed, erected and furnished for the care of young babies. It is the only home for young babies in the Cleveland area under Protestant auspices. The Knights Templars of the Masonic order furnished the money for the erection and furnishing of the unit.

3. This home cooperates with other homes in the city in its work of investigation and placement through the children’s bureau of the Community Chest of the city. The Community Chest makes a substantial appropriation annually toward the support of this home in recognition of its service to the city.

4. The per capita cost of the operation of this home averages higher than the average of the other homes of the department of benevolence. This is due especially to its service to young babies. It costs more for their care than it does for older children.

5. This home operates under the inspection and with the unqualified approval of the Department of Public Welfare of the state of Ohio and the children’s bureau of the city of Cleveland.

Colorado Christian Home

The Colorado Christian Home had its beginning in the gift of a farm in January, 1902, by Mr. and Mrs. J. W. Warren of Loveland, Colorado. This farm at the time of its donation was valued at $10,000.00.

The plan was to establish an industrial home. With this end in view, the first unit of the building that was erected was a residence to serve as the home of the superintendent and farmer. The money for the erection of this building came from a bequest of $10,000.00 under the will of Mrs. Mary B. McMillen in memory of her husband, a pioneer preacher, at one time pastor of the church at Loveland. This building was dedicated May 23, 1905. At the time of its dedication the name of the home was changed from the Loveland Christian Home for Children to the Colorado Christian Home for Children. This change was made with a view to broadening the scope of the home’s field of service.

It soon became apparent that a farm several miles removed from town was not an ideal location for a children’s home. Their health and their social, educational and re-
ligious needs could be better served in a more populous community with easy access to doctors, schools and churches. The Christian churches of Denver having cordially invited the home to locate in their midst, it moved into a rented house at 3331 Decatur Street, Denver, March 9, 1907.

During the two years' residence in this rented house, a part of the farm was sold and a beautiful tract of five acres, the present site, at 29th and Tennyson Streets in North Denver, was purchased. A brick building accommodating thirty-five children was erected on this site and dedicated in May, 1910.

The demands of service soon became so great that a movement was started to secure the funds necessary for the enlargement of the building. This effort for funds for enlargement went on with varying success until the Golden Jubilee of the organization of the Christian Woman's Board of Missions, in 1924. The Jubilee offering of the woman's missionary societies gave a new impetus to the effort which resulted in the dedication on June 24, 1926, of the present remodeled and enlarged building at a cost of about $85,000.00.

Record of Service

Since this is the only home for children under the auspices of the Christian church west of St. Louis and Omaha, its service extends over a wide area. While its special field is Colorado, Western Kansas, New Mexico and Wyoming, it has children in its family from as far west as Portland, Oregon. There are 129 Christian churches with a membership of 25,156 in the Rocky Mountain area, of which Denver is the transportation center. This is the special zone of service of this home.

At the time of the surveyor's visit, the family of the home consisted of 36 children. That was the capacity of the building. Plans for a new building, with a capacity of 85 children, were well under way. The ages of the 36 children in the home ranged from 4 to 16 years, divided about equally between boys and girls. The home does not admit children over 12 years of age. However, there were two children in the home 14 and 16, respectively, Mexican boys who had grown up in the home and who could not be placed in family homes because of their race. The family in the new building dedicated in June, 1926, is 60. These children are very largely the children of women who are compelled to work in order to support themselves and their children. They are required to pay what they are able toward the support of their children.

The new building consists of three distinct but closely connected units, administration—the old building remodeled—with a boys' unit at one end and a girls' unit at the other. In the basement of the boys' unit are located a janitor's suite, being used temporarily for hospital purposes, the boiler room, and a large play room with toilet. In the basement of the girls' unit are located an isolation room, sewing room (unfinished), play room and toilet.

A spacious, attractively decorated and furnished assembly or social room and a ward specially designed and equipped for the care of infants occupy the first floor of the girls' unit. In the boys' unit on the first floor are a guest room, a specially planned and furnished ward for
children of nursery age, a well equipped kitchen, and a very attractive dining room.

The dormitories, four in number, are on the second floor, two in the girls' unit and two in the boys' unit. These dormitories are in pairs with cross ventilation. Each dormitory has its own wash room. An ample bath room serves each pair of dormitories. With each pair of dormitories there is a room for an attendant. The second floor of the administration unit is devoted to rooms for the employees and for storage.

In the absence of a separate building for isolation and the treatment of contagion, the janitor's suite in the basement of the boys' unit is used. The children are examined and weighed periodically and if found underweight, are given a special diet. Each child has a toothbrush, a hairbrush, comb and towel of its own.

The dining room has an attractive, inviting appearance. The tables, seating six and graded to the size of the children, are covered with white cloths. A member of the staff or an older child sits at each table to see that the children are properly served. The children serve the tables in turn. Grace is always sung or recited in unison. The dining room conduct is excellent.

Generous provision has been made for the children's play and recreation. A special play room for the nursery children and a large play room each for boys and girls have been provided. These play rooms are supplied with lockers, one for each child. An out-of-door playground with suitable equipment has been provided for each group. The assembly or social room is supplied
with a removable stage for entertainments.

The children of school age all attend the public school, special instruction being given to children of kindergarten age. Music and other special instruction is given to children who give special promise. Group singing and dramatics are taught. This service is rendered voluntarily by persons who are interested.

All children that are old enough are taught to work; the girls, sewing and housekeeping and the boys, the care of the building, the grounds and the garden. Every child has two personal lockers, one by his bedside in the dormitory, and one in the play room. With these he is taught the proper care of his clothing and other belongings.

The atmosphere of the home is Christian. All children that are old enough attend Bible school and church with regularity. Grace is given before each meal, and chapel services devoted to Scripture study and song are held. An effort is made to give them a normal Christian life and experience. Almost without exception, these children join the church as soon as they are old enough.

This home has ministered helpfully to about 1,000 children since it was opened. As far as it has been possible to follow them, with a few exceptions, they have taken their places in life as creditable members of society. Fully 400 women with homes broken and unable to support themselves and their children without assistance, have been given temporary aid until their homes were restored, and the tie that bound them to their children was preserved unbroken.

The staff consists of seven women and one man. Their salaries average $49.00 per month and their living.

Property and Support

The lot on which this home stands is located in North Denver at the corner of 29th Street and Tennyson Avenue. It contains five acres. Title to water for irrigation goes with the land. However, the supply is hardly sufficient in dry seasons. This tract cost $7,500.00 seventeen years ago. It is now appraised at $21,600.00.

The home has one building consisting of three distinct units. The middle or administrative unit, the old building, is 56'x38'. It is of ordinary brick construction of the kind commonly built 17 years ago. The other two units are exactly alike. They are each 67' 6"x43' 8" (35'x19' 9" wings to rear of each unit), with footing and foundations of concrete, walls of brick, floors of steel and concrete, and side walls and ceilings of metal lath and plaster. The roof is asphalt felt. Each of the end units is joined to the middle unit with a fireproof hall and stairway, with entrance and exits both back and front. It is valued at $95,700.00. It is neatly and substantially furnished in a style suitable to child service.

The Denver Home shares in the Community Chest of the city of Denver. The Masonic bodies are numbered among its friends.

The following financial statement shows the property valuation and the total cost of maintenance of the Colorado Christian Home, including both the appropriation made by the United Society and other receipts,
as revealed by the auditor’s report for the fiscal year 1925-26.

**Property**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land—5 acres</td>
<td>$21,600.00</td>
</tr>
<tr>
<td>Building</td>
<td>$95,700.00</td>
</tr>
<tr>
<td><strong>Total Valuation</strong></td>
<td><strong>$117,300.00</strong></td>
</tr>
<tr>
<td>Furniture and Furnishings</td>
<td>$12,000.00</td>
</tr>
<tr>
<td><strong>Total Valuation</strong></td>
<td><strong>$129,300.00</strong></td>
</tr>
</tbody>
</table>

**Receipts**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$3,532.26</td>
</tr>
<tr>
<td>Community Chest</td>
<td>$3,879.54</td>
</tr>
<tr>
<td>Local</td>
<td>$3,240.20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$10,652.00</strong></td>
</tr>
<tr>
<td>Cash Balance June 30, 1925</td>
<td>111.45</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$10,763.45</strong></td>
</tr>
</tbody>
</table>

**Disbursements**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$3,325.53</td>
</tr>
<tr>
<td>Other Items</td>
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<tr>
<td><strong>Total for Operation</strong></td>
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</tr>
<tr>
<td>Permanent Equipment and</td>
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<tr>
<td>Building Fund</td>
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<td><strong>Total</strong></td>
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</tr>
<tr>
<td>Cash Balance June 30, 1926</td>
<td>375.17</td>
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</tbody>
</table>

The United Society budget for this work for the fiscal year 1927-28 is $14,000.00, the immediate additional amount of maintenance needed, $3,300.00, and the future additional maintenance needed, $1,500.00, making the total needed annually $18,800.00. The present amount of property investment is $129,300.00 and the additional property investment, immediate $3,000.00 for finishing sewing room and more equipment and future $20,000.00 for a bungalow hospital, needed to realize the final aims, totals $23,000.00.

The average cost per child for the year in the five homes dependent for support upon the budget of the United Christian Missionary Society (Omaha is not included) was $271.88; the average for the Colorado Home was $262.83.

**Observations**

1. In the new building, a Golden Jubilee building, and equipment, a maximum amount of service has been secured for a minimum amount of outlay. This doubtless was due to the willingness of the local people to commit the planning and direction of the enterprise to the United Society’s experience and representative.

2. Coming as it did at a time when the churches of Colorado were passing through an experience that threatened all cooperative work, the campaign for funds for this building proved to be a great blessing because through it the members of the churches, especially the women, were held together by the cry of the homeless child.

3. The building has not been entirely finished because of the lack of funds.

4. The equipment of this home lacks one very important, indeed, an essential, feature to make it complete, that is a hospital.

5. This home has high standing in the city of Denver. It is enjoying a substantial annual appropriation from the Community Fund. The home’s investigations are made through the Children’s Aid without cost.

The manifest need for the work this home is doing, the good results obtained, the deep interest of the churches of Colorado, and the disposition of the Denver people generally to help support it, warrant an effort to finish the unfinished portions of the building as soon as possible and to erect a small hospital unit as soon as conditions are favorable. Some money has been given for this purpose.
The Southern Christian Home was first opened at Baldwin, Georgia, about fifteen years ago, by the Woman’s Society of Georgia Missions as a mission school. Perhaps no better location could have been chosen for that particular kind of work. After operating a few years, in response to a strong, growing demand for a home for orphan and other unfortunate children, it was turned over to the National Benevolent Association to be conducted as a children’s home. After seven years in Baldwin it was removed to Atlanta in the fall of 1911 and located in a rented house at 209 Lee Street. Here it remained for nine years. In 1919 the present property, consisting of between 5 and 6 acres of land with an old residence, located at 1011 Cleburne Street, was purchased, and in the autumn of the same year, the family moved into its own home where it has lived ever since.

Record of Service

This home seeks to serve especially the churches in the territory lying south of Kentucky and east of the Mississippi River. In this area the Christian church membership numbers about 96,000. While there are many other institutions dedicated to the care of dependent children in this territory, the need is great, and the Christian churches are trying to render their share of the service. The capacity of this home is 30. Taking the year 1925-26 as a sample, 105 applications, representing 147 children, were received that were not admitted. Of the 24 children admitted, 7 came through churches, 2 from the Salvation Army and 5 each through personal application, the County Welfare Association and the Juvenile Court.

This family of children is housed in a frame house which began one hundred years ago with four rooms, and now has fourteen. It was used by General W. T. Sherman as headquarters in that section in the Civil War. The rooms have grown in number with the pressure of dependent children trying to find a home. The value of the building is small. In spite of the old conditions, the
rooms are neat, attractive and sanitary.

Upon being received, the children are placed under observation for a period, as well as can be done with the present equipment. Every precaution is taken for their advantage and for the protection of the group they are to join. In addition to the care and precaution in the home, the opportunity for recreation. The large yard is a resource to child life continually. They are open and frank to all who come to the home, with a natural child's aggressive curiosity that makes life alive all the time. The swimming and wading pool serve them well in the hot weather. Some of their fine recreation is seen in the plays they develop and put on.

friendly doctors give of their service without reservation and also without cost. A hospital room and isolation ward are badly needed. These necessities will in the nature of the case be found in the new building.

Special attention is given to supplying the children with good, wholesome food. As a result, the children almost without exception are a healthy, normal looking group.

The children have abundant oppor-

LONG DREAMED OF NEW SOUTHERN CHRISTIAN HOME, ATLANTA, GEORGIA
This is a Golden Jubilee building that was partially provided for before the Jubilee and not completely financed until after its portion of the Jubilee fund had been absorbed.

They take their place in the public schools to their advantage, not only in grades secured but also in appearance and social activities. There is no adverse differentiation for them. Whatever group they may join, if any favor is shown, they receive the advantage. This healthful, wholesome attitude toward life and folk is a great satisfaction to all who work with them. A basic
and vocational education is given them.

They have excellent opportunity for religious training and expression. The First Church pays their car fare to attend Bible school and church services. Twelve united with the First Church during the year, and, with them, one father and one mother. All children above ten are members of the church. Grace is said at the table and each child has his own bedtime prayers.

For twenty years the family in this home has averaged in daily residence forty of the most desperately needy children in all the land. They have been gathered from all the southern states. They have been received diseased and starved in body and mind, to be placed in Christian family homes or returned to their places in society clean, healthy, normal boys and girls and young men and women. Their record in school and Bible school has been above the average and they have united with the church in large numbers.

The staff of seven seems to have been well chosen to serve the children.

Property and Support

The tract of land belonging to this home consists of five acres beautifully wooded with large shade trees. It was recently appraised at $60,000.00.

The present building is more than a hundred years old. It has comparatively little value. It is totally inadequate to meet the needs of the home. However, it is substantially constructed and with comparatively little outlay can be converted into a very serviceable dormitory for boys. A new building is under construcion which in addition to serving as a dormitory for 75 girls, will furnish all the general service space needed for the home—social, dining, laundry and recreational.

The following financial statement shows the property valuation and the total cost of maintenance of the Southern Christian Home, including both the appropriation made by the United Society and other receipts, as revealed by the auditor’s report for the fiscal year 1925-26.

### Property

<table>
<thead>
<tr>
<th>Item</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land—5 acres</td>
<td>$60,000.00</td>
</tr>
<tr>
<td>Building</td>
<td>74,500.00</td>
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<tr>
<td><strong>Total Valuation</strong></td>
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<tr>
<td>Furniture and Furnishings</td>
<td>$1,500.00</td>
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<tr>
<td>Live Stock</td>
<td>125.00</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$136,125.00</strong></td>
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### Receipts

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
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<tr>
<td>Board and Contributions</td>
<td>1,551.05</td>
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<tr>
<td><strong>Cash Balance June 27, 1925</strong></td>
<td>$9,641.05</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$9,846.25</strong></td>
</tr>
</tbody>
</table>

### Disbursements

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$3,338.00</td>
</tr>
<tr>
<td>Other Items</td>
<td>5,559.47</td>
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<td><strong>Total for Operation</strong></td>
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<tr>
<td>Other Disbursements</td>
<td>80.00</td>
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<tr>
<td>Cash Book Balance June 30, 1926</td>
<td>$368.78</td>
</tr>
<tr>
<td>Petty Cash Fund</td>
<td>250.00</td>
</tr>
<tr>
<td><strong>Total Cash Balance June 30, 1926</strong></td>
<td><strong>$618.78</strong></td>
</tr>
</tbody>
</table>

The average cost per child for the year 1926-27 in the five homes dependent for support upon the budget of the United Christian Missionary Society (Omaha not included) was $271.88. The average for the Southern Christian Home was $241.38. The favorable climate, reducing the
cost of heating, and a good garden tend to reduce the per capita cost of this home.

The present urgent need is for money to erect and equip the first unit of the building, about $30,000.00, and an increase of $7,700.00 in the annual budget.

The budget for the maintenance of this work for the fiscal year 1927-28 is $8,500.00, the immediate additional amount of maintenance needed, $7,700.00, making a total of $16,200.00 needed annually. The present amount of property investment is $136,125.00 and the immediate additional property investment needed to realize the final aims is $30,000.00.

Observations

1. In view of the very great need the churches of the southeastern states have for the service this home is rendering, as evidenced by the fact that the present family is composed of children from five states and that the home is refusing applications almost daily from all these states, on account of the lack of room; and in view of the patient, efficient loyalty to the home and the society on the part of the men and women who supervise this home, the finishing and furnishing of the building, now under construction, should be pushed to consummation.

2. The fact that the present board of supervisors of the home is a self-perpetuating body warrants a special effort to put into effect the plan approved by the executive committee of the United Christian Missionary Society of having the members of the boards of supervisors of the homes of the department of benevolence elected by the state convention or by some other representative body of the members of the Christian church as soon as it can be done satisfactorily.

Juliette Fowler Home

The first movement in the effort to establish a home for dependent children in Texas was the purchase of a farm at Granbury. This movement did not come to fruition.

Mrs. Juliette A. Fowler of Dallas, who died in 1897, through her will left fifteen acres of choice land just outside the corporate limits of the city of Dallas as a site for a home for "indigent white women and children." However, it was thought best to locate the proposed children's home in the country. In November, 1892, a farm of 200 acres was purchased at Grand Prairie, Texas, at a cost of $10,000.00. In January, 1904, work was begun on the first building, known as "Faith Cottage." It was given this name because there was not on hand a sufficient amount of money for its erection when the work was started.

A year of bad crops made money hard to secure in Texas. Consequently the work on the building came to a standstill. In the meantime, a strong sentiment in favor of unity in the benevolent work had developed, and the Juliette Fowler Home offered itself to the National Benevolent Association, and the offer was accepted. By resolution of the Board of Trustees of the Juliette Fowler Home passed July 7, 1904, that home was merged with the National Benevolent Association and the farm of 200 acres near Grand Prairie.
Prairie and the 15-acre tract just outside the corporate limits of Dallas were deeded to the association. Immediately the association advanced the money, about $8,000.00, necessary to complete Faith Cottage. This building was dedicated on January 26, 1905.

It soon became evident to those in charge that the 200-acre farm could not be successfully operated with boys from six to twelve years old. Either the farm or the boys, or both, would be neglected. School and church privileges, such as the children needed, were not available.

The farm, which was purchased for $10,000.00, was sold for $30,000.00. About this time, Mrs. M. M. Blanks, a good friend of the home, died bequeathing $10,000.00 for a new modern building. In 1914 work on a modern building was begun on the 15-acre tract received from Mrs. Fowler’s estate. The family moved into this building in 1915, when it was only partially completed. Work on the building and grounds continued as funds became available until 1921. This home now stands on a commanding site overlooking the city of Dallas, and is a credit to the brotherhood of Texas.

Record of Service

The special field of service in which this home operates is the state of Texas. The total membership of the Christian church in this area is about 72,294. Certainly, with a population as great as that of Texas, 4,663,000, and with a membership as numerous as that of the Christian church, there is abundant room and need for the service of the Juliette Fowler Home.

The average number of children in residence is about 106, the capacity of the building. At the time of the surveyor’s visit, there were 10 babies, 6 mothers, 48 girls and 48 boys in residence. They were all from Texas.

The house is substantially built and is well designed, well appointed, and well equipped for the service of the children. It permits of a complete segregation of the children into natural groups or units. It has a well equipped babies’ department. It is kept in a good sanitary con-
dition and is made to radiate cheerfulness.

The institution has a well-equipped hospital with two wards, and additional isolation rooms and nurses in charge. As soon as a child shows temperature or other symptoms, it is sent to the hospital for examination and isolation. The services of twelve specialists are available, including two baby specialists, all without cost. There is a dental chair, and a dentist visits the home for two hours each Saturday for cleaning and diagnosis. Each child has his own hairbrush, comb, toothbrush and towel.

Special attention is given to supplying the children with good wholesome food. As a result, the children almost without exception are a healthy, normal looking group.

Each child has some special duty to perform, and the program is changed each week so that each one will become familiar with the various kinds of work.

The large yard with its specially equipped playground, including baseball and basket ball equipment, and inside gymnasium for both boys and girls, furnish a fine opportunity for play and physical exercise. Each summer the whole family has the benefit of two weeks' camp life at White Rock Lake in a permanent camp provided by some of the civic organizations of the city of Dallas.

The children all attend the public school, where their records compare favorably with those of other children of the community. There is a large study hall in the building, well supplied with books and in charge in turns by schedule of a musical, educational and religious director.

All of the children who are old enough attend church and Bible school with regularity. The religious director teaches the Bible lesson each Friday night to all attending Bible school and accompanies about 65 older boys and girls who attend the Christian Endeavor meeting each Sunday evening. Grace is said at the table and prayers at night, and Scripture memory work is given.

This home has served approximately 2,000 children from all over the state of Texas. Many of them had been neglected and abused. Many of them were anaemic in body, mind and heart. Many were kept just long enough for their own broken homes to be restored and then they were returned. Others have gone out to bless childless homes, and still others have remained in the home until, equipped by special training, they were able to set up their own homes and care for themselves. Scores of young
men and women, once children of this home, are filling places of respect and are now substantial members of society.

This home has a staff of twelve, all of whom seem to be especially qualified for the service they are rendering.

Power room 16’ x 23’. The appraised value is $176,534.26.

In addition to the main building there is a group of service buildings consisting of a barn, cow shed, dairy house, and a poultry house.

The following financial statement shows the property valuation and the endowment of the Juliette Fowler Christian Home, exclusive of the valuation and endowment of Sarah Harwood Hall, and the total cost of maintenance of both homes, including board, contributions, etc., as revealed by the auditor’s report for the fiscal year 1925-26.

**Property and Support**

The tract of fifteen acres on which are located both the Home for Children and the Home for the Aged is in Junius Heights, one of the good residence districts of the city. It is valued at $100,000.00.

The children’s building is a two-story structure with basement, 40' 6" x 165' 8", built of hollow tile, brick, concrete and wood, and has a slate roof. It has front porches 20' x 42' and 59' 10" x 16' 10", and a rear porch 15' x 42', and also a

LARGE FAMILY READY FOR SUNDAY SCHOOL

Juliette Fowler Children's Home, Dallas, Texas.

<table>
<thead>
<tr>
<th>Property</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land—15 acres</td>
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<tr>
<td>Buildings—5</td>
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<tr>
<td>Furniture and Furnishings</td>
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<tr>
<td>Total Valuation</td>
<td>$294,534.38</td>
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</table>

| Endowment | $ 500.00 |
Receipts—Both Homes

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
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<tr>
<td>Cash Balance June 30, 1925</td>
<td>5,255.93</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$48,517.86</strong></td>
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</table>

Disbursements—Both Homes

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$11,554.61</td>
</tr>
<tr>
<td>Other Items</td>
<td>28,374.27</td>
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<tr>
<td><strong>Total for Operation</strong></td>
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<tr>
<td>Other Disbursements</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$42,681.75</strong></td>
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<tr>
<td>Cash Balance June 30, 1926</td>
<td>5,836.11</td>
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</tbody>
</table>

The budget for the maintenance of this work, including Sarah Harwood Hall, for the fiscal year 1927-28 is $31,000.00, the immediate additional amount of maintenance needed, $5,000.00, making the total needed annually $36,000.00. The present investment, including endowment, is $295,034.38. The additional investment needed is included under the statement for Sarah Harwood Hall, the home for the aged.

The average cost per child per year in the year 1926-27 in the five institutions dependent for support upon the budget of the United Christian Missionary Society (Child Saving Institute, Omaha, is not included) was $271.88; the average for the Juliette Fowler Home was $220.-16.; This home has more land for garden than any other home and has the benefit of a mild climate.

Observations

Since the Sarah Harwood Hall, home for the aged, and the Juliette Fowler Home for Children stand side by side on a fifteen-acre tract of land and are operated as one institution, many of the observations apply equally to both.

1. The buildings are so noticeably well located and are of such substantial and ornate character, and the buildings and grounds are so well kept as to make the property one of the outstanding features of the city of Dallas.

2. The churches of Texas have an unusual feeling of responsibility and affection for the children and the aged people in these two homes. They are a very real part of the family of Texas. The superintendent of these homes and the matron of the home for the aged are not only efficient in their administration and care of the work, but they give these homes such an atmosphere that there is scarcely a suggestion of the institutional about them. While the children are supervised, they do not seem to be at all conscious of supervision. The people of Texas would respond instantly and heartily to almost any appeal that might be made in behalf of these homes.

3. The interest of the people of the city of Dallas, without reference to religious affiliation, and the generous way in which they contribute toward the support of the home, bear testimony to the high character of the work being done by it.

4. While the budgeting and administration of the Juliette Fowler Home are conducted like those of the other homes in the department of benevolence, the promotion of its support is independently conducted by the treasurer of the home, directly from his office in Dallas. It would be well in the interest of closer unity, to make an effort to completely integrate the life and efforts of this home with the life and efforts of the United Christian Missionary Society.

5. The service of Boyd Keith, the treasurer, merits special recognition for his unusual generosity in carry-
The Child Saving Institute, Omaha, Nebraska, was founded in 1892 by A. W. Clark, a Baptist minister, as an interdenominational enterprise. The original name of the organization was the "Boys' and Girls' Aid Society of Omaha." It was incorporated February 28, 1901, and the name was changed to the Child Saving Institute. It was operated and maintained by a group of philanthropic men and women of all creeds and no creed. Its special field was Nebraska, though it received children from a much wider area.

Under the original organization the institute flourished for twenty years. In the course of those years, 4,700 boys and girls and babies found shelter and aid under its protecting roof and atmosphere of love. Then a change gradually crept in. Some of its friends moved away; others died. The future of the institute was uncertain. After a thorough investigation of the National Benevolent Association's work, a number of citizens of Omaha invited it to assume the control and management of the institute. In the fall of 1913, the charter was amended by which the institute came under the control, in the last analysis, of the National Benevolent Association. The institute perhaps has never done better work than in the last fourteen years. The people who supplied the money to acquire the property, valued at $100,000.00, and who are providing 85 per cent of the money necessary to maintain the institute, have trusted us with its management and we have sought to be modest and considerate, so the work has prospered.

While the institute is open to children and mothers in need of its help at any time from anywhere, the largest part by far of those who benefit by its services are from the state of Nebraska and especially from the city of Omaha. The area which it feels especially obligated to serve includes Nebraska, South Dakota, Kansas and Iowa. While the Nebraska State Home Finding Society and the Christian Home at Council Bluff, Iowa, are active in this territory, they do not do the same work that is being done by the institute.

The institution operates under its own charter, and is incorporated under the laws of Nebraska. The present organization consists of the members of the central executive board of the National Benevolent Association of the Christian Church, thirty in number, and four other persons who are not members of the Christian church. The immediate management of the work of the institute is in the hands of a board of fifteen men and women, all elected annually at the meeting of the corporation. These elections are approved by the central executive board of the National Benevolent Association and by the executive committee of the United Christian Missionary Society. The charter provides that eight of the fifteen members of the board of directors must
be members of the Christian church and that the other seven members may be from any church or no church. Since the members of the corporation of the Child Saving Institute in annual meeting fix all policies and determine all major changes and expenses, and since all but four of these members are members of the central executive board of the National Benevolent Association and since the National Benevolent Association cooperates with the United Christian Missionary Society, the home at the time of the surveyor’s visit was 96-59 babies in the nursery, 34 in the dormitories, 3 outside. The number of children in daily residence is about 71. The following is the record of an average year: The number in the home at the beginning of the year, 77; the number admitted, 223; the total number served during the year, 300. Of these 300 children, 191 were infants under two years, and 109 were beyond the infant age of two years. Of these 300 children, 180 were re-

the policies, major changes and financial undertakings of the institute are under the control of regular brotherhood agencies. The institute understands this and accepts it.

Record of Service

The service rendered by the Child Saving Institute is similar to that of the other homes for children except that it specializes in the care of young babies.

The normal capacity of the building is 85. The number of children in received for relief or temporary care and 120 were received for adoption or permanent care; 103 were returned to their mothers, 23 were returned to their fathers, 83 were placed in family homes and 10 died.

The building in which the Child Saving Institute family is housed was erected in 1911. It was designed especially for the particular kind of child service it is rendering. While it is not of fireproof construction, it is so constructed as to reduce the fire risk to a minimum. The ar-
rangement of the house permits of a very satisfactory degree of segregation of the sick from the well, the infants from the older children, and the children from the offices and other general service space. It has the appearance of being well kept and in a good sanitary condition. The building and grounds are pleasing and attractive in appearance.

The health of the children is under a well organized staff composed of regular physicians and specialists. One member of the staff serves as house doctor, calling at the home almost daily. The institute is located directly across the street from the medical school of the State University and the State Hospital with its Nurses' Training School. The nurses from this training school serve for a period in the institute as a part of their training. Every preventive and curative means and measure is at the service of the health of the children in this home without cost.

Since a very large per cent of the children are infants, they are fed by formula prescribed for each child by the physician. The dining room and dining room service for the older children are pleasant and inviting. Grace at the table is always offered by the children.

Since a large per cent of the children in the institute are very young, infants under two years, and since many of the children are in the home for only a short time, their recreation is a comparatively small factor in the administration of the affairs of the institute. However, for the older children, almost all under school age, ample playground provision has been made. There is also a limited amount of kindergarten work for the children that are old enough to profit by it. The occasional child of school age attends the public school. A Bible school is conducted for the older children and for younger girls employed. The children are taught to pray and Bible stories are read to those able to understand them.

Since this institution has been devoted almost entirely to the work of serving very young children, first, by giving them temporary aid and then returning them to their own homes, and second, when homeless, by finding for them good homes of their own, there is little to report by way of results but the number aided. The total number served since the home was opened 35 years ago is 6,745. More than one-half of these passed through the home in the last 14 years. In 14 years, 872 have been aided in finding homes of their own.

The staff showing of this home is different from that of the other homes in the department of benevolence in two respects—first, it employs its own promotional force, and second, on account of the very tender age of the children, it requires a much larger staff per capita. The employment of a large number of mothers with children and the free service of the Nurses' Training School of the State University Hospital help to keep down the salary cost.

Property and Support
This home promotes its own support. For this purpose it keeps one and sometimes two men in the field. Solicitation is made chiefly in the state of Nebraska and is made without any reference whatever to church connection. This solicitation is confined almost entirely to individuals.
In addition to solicitation for cash, this field representative solicits donations of food, clothing and household supplies which form an important factor in the support of the home. Offerings from Christian churches, Bible schools, Bible classes and other church organizations and individuals sent directly to the home or designated to it through the United Christian Missionary Society constitute about 10½ per cent of its cash support.

The institute does not own the land upon which the building stands. This lot, 140 x 240, is owned by the state of Nebraska. The Child Saving Institute occupies it upon a 99-year lease, beginning June 10, 1910, and ending June 10, 2009, at an annual rental of $5.00. The institute owns 320 acres in Nebraska, and two lots in Omaha, one adjoining the tract upon which the institute building stands. These pieces of property are valued at $4,000.00.

The institute has two buildings, the institute building and a garage. The institute building is a three-story and basement building of brick, stone-trimmed construction. The foundations are concrete and stone and the roof is tile. It is of class A construction. It contains about 50 rooms and dormitories. It was erected in 1911 and is in a good state of repair. It would cost about $115,000.00 to replace it. The garage is of brick construction and cost about $1,000.00.

The following financial statement shows the property valuation, the amount of endowment and the total cost of maintenance of the Child Saving Institute, including board, contributions, etc., as revealed by the auditor’s report for the fiscal year 1925-26.

### Property

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land—320-acre farm and 2 Omaha lots (Building lot leased)</td>
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<td>Buildings—2</td>
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<tr>
<td>Furniture and Furnishings</td>
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<tr>
<td>Total Valuation</td>
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### Endowment

<table>
<thead>
<tr>
<th>Description</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Endowment</td>
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### Receipts

<table>
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</tr>
</thead>
<tbody>
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<td>Omaha Community Chest</td>
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</tr>
<tr>
<td>Board, Contributions, etc.</td>
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<td>Cash Balance June 30, 1925</td>
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</tr>
<tr>
<td>Total</td>
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</table>

### Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
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</tr>
<tr>
<td>Other Items</td>
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</tr>
<tr>
<td>Total for Operation</td>
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<tr>
<td>Other Disbursements</td>
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</tr>
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</tr>
<tr>
<td>Cash Balance June 30, 1926</td>
<td>$403.80</td>
</tr>
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</table>

The budget for the maintenance of this work for the fiscal year 1927-28 is $27,000.00, the future additional amount of maintenance needed, $10,000.00, making a final total of $37,000.00 needed annually. The present investment, including endowment, is $142,064.15, and the future additional property investment needed to realize the final aims is $70,000.00: hospital, $35,000.00; maternity cottage, $25,000.00; furnishings for them, $10,000.00.

### Observations

1. The Child Saving Institute, unlike the other homes for children in the department of benevolence of the United Society, operates under its own charter. It is an independent legal entity. It is entirely responsible for and promotes its own support.

2. Very little of the property,
valued at $100,000, came from members of the Christian church, and not to exceed 20 per cent of the support comes from the Christian church.

3. The immediate management is by an executive committee of fifteen, eight of whom must be members of the Christian church, the other seven may be from other Protestant churches.

4. In comparing the work of the Child Saving Institute with all the other institutions for children in Omaha, it seems to be so far beyond

5. The Child Saving Institute is a well located piece of property, a splendid building in fine condition and well managed.

6. The nature of the work requires two additional buildings, an isolation hospital and a maternity building. And inasmuch as the funds for these buildings can be secured largely outside of our brotherhood, the United Society might well encourage and foster a campaign for money for these needed improvements.

GROUP OBSERVATIONS

1. The admirable location of each of the six homes for children is worthy of special note and merits special commendation.

   (1) They are distributed over the country in such a way as to serve the entire brotherhood conveniently.

   (2) The choice of cities in which they are located: Dallas, Atlanta, St. Louis, Cleveland, Omaha and Denver, is to be commended.

   (3) Their location in these cities shows wisdom in the estimate of real estate values. The properties are growing in value.

   (4) Their location in cities and their particular location in these cities secures for the children the advantages of church, Bible school, public school, physicians, surgeons, dentists and vocational training.

2. Each of these homes is provided with a sufficient amount of land to insure fresh air, privacy and all the needed employment for the healthy, normal development of the children.

3. The properties are all creditable and well kept, so much so as to elicit favorable comment and commendation. The cities in which they are located regard them as valuable civic assets.

4. The buildings and equipment of these homes are admirably adapted to the groups of children they are designed to serve.

5. The persons in charge of these homes, particularly the superintendents, are all of a high class, specially qualified for the delicate and difficult work in which they are engaged.

6. The life of the children in these homes, it would seem, is as nearly normal as life in an institution can well be.

7. Generous provision is made in all of these homes for the educational, play, recreational, physical and spiritual life of the children.

8. The high ranking of these homes from the standpoint of location, physical equipment, and character of work they are doing, bears testimony to the value of standardization and uniform administration made possible by having them all under the general management of
one organization. This distinction is peculiar to the Christian church.

9. The work of extending temporary aid to mothers left with families to support, by receiving the mother with her children, while difficult, is commendable.

10. These homes are serving many more children than those that are received under their own roofs. Each year they are directing hundreds of children to other institutions that can serve their particular needs.

11. While these homes have lived up fairly well to the rule limiting admissions to children under twelve years, all of them have children in residence over that age.

12. All contracts for the admission of children are made in duplicate, one for the files of the home and the other for the files of the United Christian Missionary Society.

13. The vast amount of free service rendered by the men and women who serve on the boards of supervisors, the women who sew and the professional people, especially the doctors, is an important factor in the support of these homes and is deserving of special commendation.

14. In view of the fact that the best service that can be rendered a child when it has lost its own home is to help it find a home for itself in some thoroughly Christian family, provision should be made for adding a trained social worker to the staff of each of the larger homes as soon as budget conditions will permit. This visitor and investigator are necessary to good "home finding" service.

15. The plan approved by the executive committee of the United Christian Missionary Society, of having the members of the boards of supervisors of the homes of the department of benevolence elected in the state convention or by some other representative body of the members of the Christian church, should be put into effect in connection with all of these homes (three have self-perpetuating boards) as soon as it can be satisfactorily done.

16. Close supervision should be given these homes with a view to developing a better understanding on the part of the local supervisors of the responsibility of each of the two boards, the local and the national, and with a view to cultivating a closer fellowship and a more sympathetic understanding between the two boards.
17. Since some of these homes are backward in their methods of handling their records, special attention should be given them for the purpose of developing modern, efficient office service.

**Summary**

It would require nothing short of a high degree of prophetic foresight to foretell with any degree of accuracy the future of these homes for children. Since the first of these six homes was opened the general attitude toward children, especially orphan and otherwise homeless children, has undergone a marked change. Forty years ago the orphan child was nobody's concern in particular. Anybody sufficiently interested could do about anything and in about any way he pleased for the homeless child. Now the orphan, the neglected and the abandoned child is everybody's concern. The state has become quite aware of its obligation to him. It is seeing in him a citizen in the making and it is concerned about his future. Through mothers' pensions, state boarding homes, state receiving and placing homes, and by the supervision of private individual and cooperative child-serving agencies, it is seeking to guarantee the dependent child a fair chance to grow into worthy manhood and womanhood.

Along with this growth of interest on the part of the state a new appreciation of the problems of the child bereft, for any reason, of a normal home life has developed among those who are especially devoted to his service, and consequently new methods are being advocated and adopted in his care. Child-placing agencies are in favor and are rendering an increasingly satisfactory service. Strong emphasis is now being placed upon the care of the dependent child in his own home, if he has one, or in some especially selected family home. Some child-serving agencies, instead of gathering children as they once did in institutions, are now assisting in boarding them in private homes, preferably in the family homes of the children. These changes are greatly affecting the work that is being done.

### TABLE 1

<table>
<thead>
<tr>
<th>INSTITUTION</th>
<th>Capacity</th>
<th>Number Served 1826-27</th>
<th>Cost of Operation 1826-26</th>
<th>Land</th>
<th>Buildings</th>
<th>Equipment</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child Saving Institute</td>
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<td>75</td>
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### TABLE 2

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* Including Sarah Harwood Hall.
through institutional child-service agencies.

The department of benevolence of the United Christian Missionary Society is aware and alert to these changes, and is shaping its program with reference to their influence. It has always been open to the best interests of the child to whose service it is devoted. The tables show the capacity, cost of operation, and the amount invested in the six homes for children of the department of benevolence, with the cost of their maintenance and their property needs. With a few comparatively inexpensive additions the equipment of these homes will be sufficient for a number of years.

Is any experience in life more tragic than that of a homeless child? Think of it in its helpless innocence, without father and mother; no loving arms to enfold; no loving heart to direct; no strong hands to provide; nowhere to lay its head; nowhere to go except as a county's charge, or worse, to become a ward of some unworthy people. Could there be a greater, nobler work than that of providing a good Christian home for the homeless little ones in our midst, where their little bodies may be clothed and fed, where their little minds may be developed and educated and trained to the noblest thought, where they may be given a chance to grow into useful manhood and womanhood, where Christian love will be the daily environment of their growing life?

Writing to Christians of the first century, James said that to "visit the fatherless and the widows in their affliction" is a part of "pure religion." Surely it is none the less a part of pure religion in the twentieth century, especially with a people who are seeking to re-establish the essentials of the Christianity of the first century.
CHAPTER XVII
HOMES FOR THE AGED

In addition to conducting six homes for the service of children and widows in distress, the churches, through the United Christian Missionary Society, are maintaining six homes for the comfort and care of their aged, indigent members. The purpose of these homes is to save worthy, aged members of the church of Christ from the humiliation and suffering incident to poverty and the poorhouse; to minister to our Lord by ministering to his disciples in distress by providing them with a comfortable home while they live and a Christian burial when they die.

Every applicant is required to give from three to five references of representative people in the community in which he lives or people who have known him over a period of years. A questionnaire is sent to each of the references with a view of obtaining information needed in order to pass intelligently on the eligibility of the applicant. In addition to obtaining information from references, inquiries are made of the pastor and representative members of the church to which the applicant belongs. If after information has been obtained by correspondence, there is any doubt as to the eligibility of the individual, a visit is made either by some one from the office of the department of benevolence of the United Society or some one especially designated by the department. With the exception of the California and Northwestern Christian homes, the investigations are made by the department of benevolence of the United Christian Missionary Society.

To be eligible to become a member of a home, a person must be a member in good standing in some Christian church, must have attained the age of seventy years, and must be unable financially to care for himself or herself and without other means of support. An application blank which is furnished for that purpose, must be filled out, and must be accompanied by a physician’s certificate attesting that the applicant is not suffering from any contagious, infectious, or incurable disease and is normal mentally. Before a guest or member is admitted into the home, there must be paid an admission fee of $100.00 in the case of a single man or woman, and not less than $150.00 for husband and wife. Upon entering a home, a member who has money or other property is required to convey the same to the society. All money so conveyed is invested as a trust fund to yield 3 per cent interest to the member and 3 per cent to the home during life. At death all money and other property so conveyed becomes the absolute property of the society, for the benefit of the home in which the person lived.

All members are received on probation for a period of six months, at the expiration of, or during, which time definite action is taken by the local board in each case. Any member in the home becoming dissatisfied and
unhappy is at liberty to withdraw at any time, and the local board reserves the right to dismiss any member for good and sufficient reason, such dismissal becoming effective only after approval by the central executive board of the National Benevolent Association and the executive committee of the United Christian Missionary Society. In case of withdrawal or dismissal all effects and property brought into the home by any member who withdraws or is dismissed, with the exception of the admission fee, is restored, less board at the rate of $4.00 per week for the time he or she resided in the home, and any extra expense the home may have incurred in his or her behalf.

The homes have been sustained chiefly by the free-will offerings of members of the Christian churches through the United Christian Missionary Society. Perhaps the chief item is the Christmas offerings in the Bible schools. They share with other phases of missionary and benevolent work in the budget offerings which the churches make to the United Christian Missionary Society. Many friends, not members of the Christian church, make contributions toward their support. Donations of food and house supplies form an important part of the home support. Individuals, classes, societies and churches make donations of fruit, vegetables, bedding, clothing and uncut material for house linen supplies and clothing. With slight exceptions these homes enjoy the benefit of free medical care, most of the service being donated by local physicians. The donations are in addition to the budget of these homes.

Each of these homes for the aged is under the direct supervision of a board composed of men and women, all members of the Christian church. The boards of three of these homes are self-perpetuating. The members of the other three are chosen at the annual conventions of the missionary societies of the states in which the homes are located. These homes function as a part of the department of benevolence of the United Christian Missionary Society. Two reports, service and financial, are made each month on blanks and forms furnished by the society. Admissions are ratified, contracts made and budgets and policies determined by the executive committee of the United Society. All elections to membership on the board of supervisors are ratified by the central executive board of the National Benevolent Association and the executive committee of the United Christian Missionary Society.

**Christian Home for the Aged**

The first home for the aged established by the National Benevolent Association of the Christian Church, then known as the Benevolent Association of the Christian Church, was the Christian Old People’s Home opened in St. Louis, Missouri, in January, 1900. The first building occupied was a nine-room brick residence at 903 Aubert Avenue, next door to the Christian Orphans’ Home, then located at 915 Aubert Avenue.

It was the plan of the National Benevolent Association from the first to distribute its homes throughout the country with a view to better serving the entire brotherhood. In January, 1901, a tract of one and
one-half acres of land in Jacksonville, Illinois, with a fine old residence on it, was purchased by the association. The Central Christian Church of that city made a liberal contribution toward purchasing and furnishing this home. On March 4, 1901, the members of the Christian Old People's Home were removed from St. Louis to the newly acquired home in Jacksonville, known now as the Christian Home for the Aged. In the

5 men and 22 women. The capacity of the home is 30. These 27 represent ten states of the Union. Their ages range as follows: four are 82, five are 81, two are 80, three are 79, two are 77, two are 76, two are 75, three are 74, and four are 70, 69, 67 and 63 respectively.

The age limit of 70 years is adhered to rather strictly, and there are only three under that age among the members at present. This home has a

summer and fall of 1904, a brick wing was added to the building which more than doubled the capacity of the institution.

Record of Service

The need for this home is demonstrated by the fact that it is filled to capacity and by the further fact that it always has a waiting list. Since the opening of the home at Jacksonville, Illinois, 171 guests have been served. At the present time there are 27 guests or members of the family, larger number of hospital cases than any other. Seven of the guests are blind and three are mentally irresponsible, having become so since entering the home. All the rooms are single, except those for the men, and three men are cared for in the hospital room. About half of the old people admitted have a little money from which they receive the annuity interest, which enables them to have something for incidental expenses.

The building and grounds radiate cheerfulness. Wholesome food is pro-
vided. A resident nurse is always on duty and local physicians render free services. About one third of the members are able to walk to the church. The home does not possess an automobile or other conveyance, and the church provides only irregular service of this kind. A prayer meeting is held at the home each Thursday evening, and the local missionary society meets there once or twice each year. A communion service is held each Sunday afternoon. A yearly concert is given by the Musical Club. The birthday of each guest and special holidays are celebrated.

The staff of this home consists of seven persons. Their average salary per month is $45.00 and their room and board.

Property and Support

The property of this home at Jacksonville, Illinois, is valued at $79,950.00, land $4,950.00 and buildings $75,000.00. The building contains 42 rooms on the first and second floors and 12 rooms on the third floor, unfurnished. The old residence section and the added wing are two-story and the new front is three-story, all of brick construction with metal and gravel roof. More than $40,000.00 has recently been spent in these additions and other improvements. The room of each member has hot and cold water. Typical equipment is bed, dresser, rug, table, chair and rocker. There is a barn, which is used for poultry and also a poultry house. The spacious lawn and garden are well kept.

The following financial statement shows the property valuation, the amount of endowment, and the total cost of maintenance of the Christian Home for the Aged, including both the appropriation made by the United Society and the local receipts—admission fees, contributions, etc., as revealed by the auditor’s report for the fiscal year 1925-26.

<table>
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<th>Property</th>
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<td></td>
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<tr>
<td></td>
<td>Endowment</td>
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| Receipts | United Society Appropriation | $8,536.66 |
|----------| Admission Fees and Contributions | $1,312.05 |
|          | Interest on Trust Funds | $9,348.71 |
|          | Trust Funds | $241.80 |
|          | Pensions | $1,249.04 |
|          | Bequests | $348.00 |
|          | Overdraft June 30, 1925 | $79.35 |
|          | Total Net Receipts | $12,108.20 |

| Disbursements | Salaries | $4,433.75 |
|               | Other Items | $5,486.65 |
|               | Total for Operation | $9,920.40 |
|               | Trust Funds | $1,649.04 |
|               | United Society | $500.00 |
|               | Total Disbursements | $12,069.44 |
|               | Cash Balance June 30, 1926 | $38.76 |

This home has two immediate property needs: (1) To furnish the third floor so as to relieve the congestion on the first floor and provide satisfactory service for the aged men of the family, cost $5,000.00; and (2) additional equipment and furniture—filing cabinet, refrigerator, washing machines, costing approximately $1,500.00, a total of $6,500.00.

The United Society budget for this work for the fiscal year 1927-28 is $9,500.00, the immediate
additional amount of maintenance needed, $500.00, making a total of $10,000.00 needed annually. The present investment, including endowment, is $88,460.00 and the immediate additional property investment needed to realize the final aims is $6,500.00, as specified above.

**Observations**

1. The superintendent and members of the board of supervisors of this home give evidence of the most efficient, economical management. They have shown ingenuity and skill in converting unusable donated supplies into cash for the benefit of the home.

2. While the churches are friendly and interested in the home, and have been liberal in furnishing household supplies, they doubtless would take even a deeper and a more helpful interest if they were brought to feel that they were in some way responsible. To accomplish this end, it would seem advisable to put into effect, as soon as it can be satisfactorily done, the plan approved by the executive committee of the United Christian Missionary Society of having the members of the board of supervisors of the homes of the department of benevolence elected by the state convention or some other representative body of the members of the Christian church.

3. The group in this home is a most pathetic one because of the number that are blind and mentally weak. It has an unusual number of hospital cases and very limited facilities for their care. However, there is a fine spirit in the home, on the part both of the workers and of the family. This condition seems to demand:

   (1) That as soon as possible the third floor be finished and equipped for service to men;

   (2) That sufficient budget allowance be made to provide for the upkeep of property and equipment and to provide the necessary facilities for the care of the sick.

**Northwestern Christian Home**

The Northwestern Christian Home came into existence as the result of actions taken by the Oregon Christian Missionary Society in annual meetings held at Turner in 1905 and 1906. It was first located in Eugene, Oregon, directly across the street, in one direction, from the campus of the State University and in another direction, from the campus of the Eugene Bible University. It became an integral part of the work of the National Benevolent Association in October, 1907. The first person received into this home was Mrs. Sarah Todd, known as “Aunty Todd,” who at the time was 98 years old. She lived to be more than 104 years of age. The institution enjoyed about three years of gratifying work in Eugene.

A farm of eighteen acres just outside the city limits of Walla Walla was secured early in 1910 and plans were made for the early removal of the old ladies in the home at Eugene to Walla Walla. The first wards of the farm were five children. Sufficient funds did not come in to provide the building needed for both the children and the aged. It became necessary to make a choice between the children and the old people; the aged won, and the home at Walla Walla became a home for them. The old ladies, except Aunty Todd, were removed from Eugene to the cottage
on the farm. The farm was soon found to be unsuitable as a location for aged people and it was traded for the present location in September, 1913.

Record of Service

The home is intended primarily to serve the five states of the Northwest—Washington, Oregon, Idaho, Montana and Wyoming, but guests may be received from other sections of the country.

The home is intended primarily to serve the five states of the Northwest—Washington, Oregon, Idaho, Montana and Wyoming, but guests may be received from other sections of the country.

Entertainment is furnished through the cooperation of the local church and its Christian Endeavor society. The Walla Walla Christian Church

NORTHWESTERN CHRISTIAN HOME, WALLA WALLA, WASHINGTON
For over thirty years aged Disciples of the northwestern states have found safe and comfortable anchorage in this quiet home.

The need for this home is demonstrated by the fact that it is filled to capacity and has a waiting list. Since the opening of the institution at Walla Walla, 53 guests have been served. Nine have withdrawn, 3 have been dismissed—two to state hospitals—and 22 have died. At the present time there are 15 guests in the home—4 men and 11 women—8 from Washington, 6 from Oregon, and 1 from Idaho. The ages of the guests at the time of the surveyor's visit ranged from 89 to 66 years. There was only one under 70 years of age.

The institution is well located, and has well-kept, beautiful grounds with unusually fine trees. A doctor gives attention to the guests without limit of time, and is particularly patient in hearing about all their ailments. Medicines, unless prescribed by a doctor, must be purchased by the guests.

Entertainment is furnished through the cooperation of the local church and its Christian Endeavor society. The Walla Walla Christian Church

is very faithful in planning for the birthday of each guest and for special picnics. The Endeavor society comes out once a month and gives a program. Regular daily religious services are provided and special services on Sunday. About half of the members of the family are able to go to church quite regularly. Some go by bus, and the superintendent takes others. The churches of the city and local clubs entertain, and other churches in the Northwestern states remember the birthdays of the guests. The home has a staff of three.
Property and Support

The Northwestern Christian Home property, including land and twenty-room house, was purchased for $20,000.00, including the property known as the Hatch Ranch valued at $12,000.00, and by assuming a mortgage of $8,000.00 which was paid off in cash. The 8.75 acres of land are valued at $8,575.00, and the five buildings—the twenty-room frame home-building, the cottage, the barn, the poultry house and the tank house at $25,000.00, or a total property value of $33,575.00.

The following financial statement shows the property valuation and the total cost of maintenance of the Northwestern Christian Home, including both the appropriation made by the United Society and the local receipts, as revealed by the auditor's report for the fiscal year 1925-26.

### Property

- **Land**—8.75 acres $8,575.00
- **Buildings**—5 25,000.00
- **Furniture and Furnishings** 2,500.00
- **Total Valuation** $36,075.00

### Receipts

- **United Society Appropriation** $2,775.00
- **Local** 1,462.67
- **Cash Balance June 8, 1925** 178.82
- **Total** $4,416.58

### Disbursements

- **Salaries** $1,680.00
- **Other Items** 2,514.51
- **Total** $4,194.51
- **Cash Balance June 17, 1926** $222.07

The present residence has simply been adjusted to meet the needs as well as possible, but it is in a very crowded condition. This home needs a new building to accommodate sixty
guests, the estimated cost, including the furnishings, being $100,000.00.

The United Society budget for this work for the fiscal year 1927-28 is $4,500.00, the additional amount of maintenance needed, immediate $200.00 and future $12,000.00, making a total of $16,700.00 needed annually.

Observations

1. The Northwestern Christian Home is well located, and has beautiful, well-kept grounds.

2. In view of the following facts:
   (1) That while the present building of this home serves fairly well as a temporary residence for the family, it is too small to meet the needs, and is not adapted to the service it is being required to render;
   (2) That this home has a long waiting list and the board of supervisors and the churches of the Northwest have been urging for some time the erection of a new building that will at least approximate the needs:

3. In view of the fact that the present board of supervisors is composed of persons who have served for a generation, with very few women on it, and is self-perpetuating, it would be well to put into effect as soon as it can be done satisfactorily, the plan approved by the executive committee of the United Christian Missionary Society of having the members of the boards of supervisors of the homes of the department of benevolence elected by the state conventions or other representative bodies of the Christian church.

Sarah Harwood Hall

A bequest of fifteen acres of choice land just outside of the corporate limits of Dallas, Texas, as a location for a home for "indigent white women and children," was made by Mrs. Juliette A. Fowler, one of the leaders in the Christian church in Texas, who died in 1897. The name Juliette Fowler was given to the whole institution as a grateful memorial to Mrs. Fowler, through whose generosity the home was really made possible, and this urgent need in Texas and the Southwest was met. She appointed her sister, Mrs. Sarah A. Harwood, her executrix. Mrs. Harwood was tireless in her efforts to carry out the will and wishes of her deceased sister. She conserved every possible dollar for the establishment of this home, and supplemented it with her own resources as far as she was able. In recognition of her great service this building for the aged was named Sarah Harwood Hall.

In the fall of 1909, a campaign was put on by the National Benevolent Association in the state of Texas for funds with which to erect the building needed for the care of the aged. Work on the building was begun in the spring of 1910. By the time the building was ready to open, the furniture was ready to put in. The scarcity of funds caused some delay in the completion of the building, but it was opened and formally dedicated.
on June 15, 1911, with Mrs. Sarah A. Harwood personally present.

Record of Service

The home confines its service largely to the state of Texas. However, it has some residents from other states. Since the opening of the home, more than forty aged men and women, homeless and alone, have found shelter and comfort in Harwood Hall, though men are no longer received as guests in this home. These rule fixing the minimum age at 70. There has always been a waiting list of applicants for admission to this home.

The building and grounds are attractive and radiate cheerfulness. The capacity of the home is 24, and practically all of the guests have single rooms. The building is brick trimmed with gray stone and of colonial style. It has wide halls, easy stairways, broad verandas, and

SARAH HARWOOD HALL, DALLAS, TEXAS

The home for the aged that shared with the children's home the benefactions of Juliette Fowler, as it does today the affectionate support of the churches and Bible schools of the state.

guests were all members of the church, decrepit with old age, and wasted with poverty. At the time of the surveyor's last visit there were 24 guests in the home, all being women. Of these, 18 were from Texas, 6 from Tennessee, Oklahoma, Georgia, Missouri and Arkansas. There were four under 70—one 62, one 66, one 67 and one 69. These had been admitted because of special conditions and exceptions made to the hot and cold water in each room. The home and everything connected with it is kept in sanitary condition. A nurse is always on duty, and local doctors give excellent service free. Entertainment is furnished through the cooperation of the local churches, and many personal remembrances are given on birthdays and other special occasions. Regular daily religious services are provided and special services on Sunday. A staff of four
well qualified people serves this family of aged people.

This home for the aged and the home for the children are located on the same tract. Harwood Hall is a two-story building with basement, 48 x 102 feet, constructed of brick, concrete and wood, and has a slate roof. It has a front porch 13 x 62 feet and a rear porch 8½ x 64 feet. The appraised value is $87,433.12. The furnishings are valued at about $7,000.00 and there is $2,000.00 of endowment.

Observations

The design, structure, appointments of the building, and the furnishings give evidence of intelligent care for the comfort, health and happiness of aged people.

Since Sarah Harwood Hall is maintained exclusively for the benefit of aged women, men not being admitted, not because there are no aged men in the Texas churches in need of a home, but because there is not room enough for both men and women, and the women are given the preference, it would seem advisable, in the event any plans are made in the future for the enlargement of this home, that provision for aged men be given first consideration.

California Christian Home

In the fall of 1915 L. J. Massie of Long Beach, California, offered to donate property worth $10,000.00, on condition that the National Benevolent Association of the Christian Church undertake to open a home for
dependent children at Long Beach. This offer was accepted on October 19, 1915. On account of legal difficulties in the way of establishing a home for children such as the National Benevolent Association would care to conduct, and on account of a very insistent demand for a home for the aged, the house was opened as the California Christian Home for the Aged on May 16, 1916.

With the growth of the work of the home there came the need for a new location and a modern building. The discovery of oil in the vicinity of the home and the extensive development of the industry also made it desirable to seek another locality. After diligent search by a committee appointed by the state convention, a ten-acre tract in La Manda Park, Pasadena, was purchased in December, 1922, for $24,000.00. Later the city of Pasadena forced a street through this tract, making it necessary to seek a new location. The land was sold for $40,000.00 and a new tract was purchased in San Gabriel, the present location, for $22,500.00.

**Record of Service**

This home serves the churches of the states of California, Nevada and Arizona. A two years' residence in one of these states is requisite to eligibility for admission to this home.

The need for the home was soon demonstrated by the rapidity with which every room in the old building on Signal Hill, Long Beach, was filled and by the long waiting list. When the twelve rooms were all occupied, a four-room addition to the bungalow was built and four more guests received. Later two rooms for men were provided in the barn. Three of the rooms are double, each accommodating two guests.

The new building at San Gabriel was opened in May, 1927, and in six months' time had 48 members in its family, about one-fourth men and three-fourths women. Their ages range from 70 to 86 years. All of them are members of the church.

The grounds are ample—5 acres attractively landscaped and well kept. The house has been designed for comfort and convenience and con-
HOMES FOR THE AGED

constructed for safety. The rooms are single, with a few exceptions, with hot and cold water and an ample wardrobe. They are attractively furnished. The house is supplied with social rooms, a chapel, a hospital and an elevator. It accommodates 65 persons in 12 double rooms and 43 single rooms.

Three doctors donate their services, organizations. Regular daily religious services are provided, and special services on Sunday. A staff of nine persons is required to serve the family.

Property and Support

The home is located 10 miles east of the Plaza in Los Angeles, and a mile and an eighth east of the old

THE WAITING LIST AT SAN GABRIEL

Here is the home, near the old San Gabriel Mission of the Franciscan monks, ten miles east of Los Angeles, and here, actual or typical, are the aged saints who cannot be admitted until larger funds are provided for maintenance.

a good nurse is always on duty to respond to the calls of the guests, and every care is given to their health. Medicines, unless prescribed by a doctor, must be purchased by the guests. Entertainment is furnished through the cooperation of the local churches and by literary and musical San Gabriel Mission. The tract of land contains about 5 acres with made streets on all four sides. Its appraised value is $30,000.00. The building is of the Spanish style of architecture. It is of class A construction, built of steel and reinforced concrete, with tile roof, and is
fireproof throughout. It is heated with steam and lighted throughout with electricity. The building and furnishings cost $205,000.00. The property at Long Beach is appraised at $28,000.00 and rents for $50.00 per month.

The following financial statement shows the property valuation and the total cost of maintenance of the California Christian Home, including both the appropriation made by the United Society and local receipts as revealed by the auditor's report for the fiscal year 1925-26.

**Property**

<table>
<thead>
<tr>
<th>Location</th>
<th>Lots</th>
<th>Buildings</th>
<th>Total</th>
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</thead>
<tbody>
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<td>Long Beach</td>
<td></td>
<td>2</td>
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<tr>
<td>San Gabriel</td>
<td>5 acres</td>
<td>4</td>
<td>$30,000.00</td>
</tr>
</tbody>
</table>

Furniture and Furnishings: $28,000.00

**Total Valuation**: $260,500.00

**Receipts**

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$4,166.16</td>
</tr>
<tr>
<td>Admission Fees and Miscellaneous</td>
<td>$332.70</td>
</tr>
<tr>
<td>Interest on Trust Funds</td>
<td>$4,498.36</td>
</tr>
<tr>
<td>Loan from Special Fund</td>
<td>$150.00</td>
</tr>
</tbody>
</table>

**Cash Balance June 25, 1925**: $4,941.33

**Total**: $4,941.33

**Disbursements**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$2,155.50</td>
</tr>
<tr>
<td>Other Items</td>
<td>$2,221.30</td>
</tr>
</tbody>
</table>

**Special Fund Reimbursement**: $150.00

**Total**: $4,526.80

**Cash Balance June 25, 1926**: $414.53

Its immediate needs consist of:

- Increased Maintenance:
  - Salary: $1,800.00
  - Other Expenses: $5,000.00

- Improvements — Walks, Drives, etc.: $4,000.00

**Total**: $9,800.00

It will require about $15,000.00 to finish paying for the building and equipment.

The United Society budget for this work for the fiscal year 1927-28 is $14,000.00, the immediate additional amount of maintenance needed, $5,000.00, making a total of $19,000.00 needed annually. The present amount of property investment is $260,500.00 and the immediate additional property investment needed to realize the final aims is $4,000.00.

**Observations**

1. The churches of California, especially of Southern California, have a very deep interest in providing the best possible equipment for this home and in giving the guests who live in it the same generous, loving care they bestow upon members of their own families.

2. The building is not only unusually attractive and substantially built, but is especially designed for the comfort and well-being of the people whom it is intended to serve. The service space was so planned as to provide for another residence unit accommodating fifty people in the future.

3. The attractive new building makes it necessary to exercise more care, if possible, in making careful
investigation of applicants for admission to the home, in order that preference may be given to those who have been longest in the church and whose need for the support and comfort of the church is greatest.

**The Florida Christian Home**

On account of the pressing demands for the enlargement of the facilities for the care of the aged, the central executive board of the National Benevolent Association was considering plans for the enlargement of the home at East Aurora, New York, when a proposition was submitted by the churches of Jackson-

**Record of Service**

While the chief purpose of the Florida Christian Home is to serve the needs of the churches in the southern states, including Florida, Georgia, North Carolina, South Carolina, Alabama, Mississippi and Tennessee, it has residents from many other states.

ville, Florida, to buy the property of a bankrupt school in that city. In November, 1919, this property was bought at a bargain. The building was remodeled, furnished and ready for occupancy by March 16, 1922. In June of the same year plans for removing the family from East Aurora, New York, were made, and in October the two families were merged.

Since the opening of the home, 100 guests have been served. At the time of the surveyor’s visit, there were 57 in the home—13 men and 44 women, ranging in age from 54 to 94, 10 of them being under 70. There was a waiting list of 6.

The home has 65 residence rooms, 7 of them being large enough for two persons. Each room is provided with hot and cold water and an ample

FLORIDA CHRISTIAN HOME, JACKSONVILLE

Successor, in a more genial climate, to the former home for the aged at East Aurora, New York, a much larger family from a wider area is cared for here.
closet. A social room has been provided for each floor, there is a chapel that will accommodate 150 persons, and a five-bed hospital. The grounds are beautiful, with flowers and shrubbery, and with ample space for a productive garden. The whole place has the air of comfort and contentment. The local physicians contribute their services, a good nurse is constantly on duty, and every care is given to the health of the members of the family. Entertainment is furnished through the cooperation of the local churches, who provide musicals and auto rides, and see that the guests are taken to picture shows, the State Fair and other places of amusement. A staff of nine persons is devoted to the care of these wards of the church.

Property and Support
The Florida Christian Home tract of about six and one-half acres is located southward from Jacksonville in Murray Hill Heights, Duval County, about a twenty-minute street car ride from the First Christian Church in the center of the city of Jacksonville. The original cost, including the brick building of the former military acad-
HOMES FOR THE AGED

emy and two frame buildings, was $30,000.00, and the total cost covering the purchase price and cost of remodeling the main building was around $125,000.00. The land is now valued at $75,000.00. This gratifying increase in value is a matter of more than financial concern. It ways. It is heated by steam and lighted with electricity. Besides the main building, there is a two-family house for help and a tool house.

The following financial statement shows the property valuation, the amount of endowment, and the total

makes the right atmosphere for the home.

The main building is 181 x 40 feet, with two wings, one 57 x 42 feet, and the other 47 x 21 feet. It is a three-story building of ordinary brick construction with fireproof inside stair-
Property
Land ____________________________ $75,000.00
Buildings—5 ______________________ 102,000.00
Furniture and Furnishings __________ 14,400.50
Total Valuation _________________ $191,490.50
Endowment ______________________ $300.00

Receipts
United Society Appropriation __________ $19,300.00
Admissions and Contributions __________ $1,545.30
Interest on Trust Funds ____________ 305.83
Special Designated Funds __________ 3,906.86
Refunds __________________________ 592.11
Total Overdraft June 30, 1925 __________ 435.91
Net Receipts ______________________ $25,214.19

The society’s budget for the maintenance of this work for the fiscal year 1927-28 is $19,000.00, the immediate additional amount of main-

tenance needed, $1,000.00, making a total of $20,000.00 needed annually. The present investment, including endowment, is $191,790.50 and the immediate additional property investment needed to realize the final aims is $7,875.00, of which $7,375.00 is in hand.

Observations

1. The Florida Christian Home is a beautiful piece of property. It is a credit to the brotherhood. The building and equipment are well adapted to the service they are rendering. It is modest but substantial in appearance.

2. The garden, yielding practically

WHEN AUNTY FLOWER WAS NINETY-FOUR
Birthday dinner party in the Florida Christian Home, October 25, 1927.

Disbursements
Salaries ______________ $6,240.42
Other Items ___________ 12,825.78
Total for Operation ______ $20,066.20
Special Designated Funds ___ 3,361.82
Total __________________ $23,428.02
Cash Balance June 30, 1926 $1,786.17

The society’s budget for the maintenance of this work for the fiscal year 1927-28 is $19,000.00, the immediate additional amount of main-

the year around, is a substantial source of income to the home.

3. The churches are deeply interested in the Florida Christian Home. They feel that the starting of this home gave the Disciples of Christ a standing in Jacksonville as a people, and that it has had a great influence on their work in Florida. It has an appeal as a concrete illustration of missionary work. Tourists
HOMES FOR THE AGED

from all over the country visit the home, and many who have known little of our missionary work see in this institution an example of the type of work that the United Christian Missionary Society is conducting.

4. While a doctor’s certificate must be furnished by every person seeking admission to the home, and the certificate must be approved by the local physician, it is necessary to exercise the greatest care in order to avoid the admission of people for whom the home is not designed, and hence not prepared to serve. A stricter observance of the rule providing for a six months’ trial period would doubtless help to hold the family strictly to the class and kind of people it seeks to serve.

5. While applicants are supposed to have attained the age of seventy before being eligible for admission to the home, there were 10 under that age at the time the survey was made.

6. The kitchen needs a dishwasher, linoleum, a new gas range and an iceless refrigerator. The present expense for ice is $250 per year. An exhaust fan would also be a benefit.

THE EMILY E. FLINN CHRISTIAN HOME

The Emily E. Flinn Home for Aged Women was established in Marion, Indiana, by the Twentieth Century Club in 1905. Peter G. Flinn, a citizen of Marion, gave the land and contributed liberally toward the building in memory of his deceased wife, who had been a member of the Twentieth Century Club.

While the members of the club who were actively interested in opening the home lived it rendered a very effective and worthy service. After some years, when the ranks of those who had made the home possible were reduced by death and removals, and the membership of the club changed, there was a decline in interest in the institution and its support. On account of the lack of funds, fewer aged women could be served, although there was a larger number needing the help of the home. In response to recommendations from the Christian Church of Marion, and the Indiana Christian Missionary Society, the National Benevolent Association accepted a deed to the property and with it the responsibility for its management and support. The only conditions imposed in the passing of the title of this beautiful property, then valued at $50,000.00, were that the 12 aged women then in the home should remain and that the name Emily E. Flinn should be retained.

Record of Service

Four of the twelve guests in the home when it was taken over by the National Benevolent Association are still members of the family, of whom two belong to the Methodist church and two to the Presbyterian church, their ages ranging from 78 to 92 years. The home has served 40 guests since it became identified with the Christian church, and at the time of the surveyor’s visit there were 22.

This home serves especially the churches of the state of Indiana. However, persons are received from all sections of the country. Two of these were from Illinois and another one from Tennessee. Six of the guests or members of the family require special nursing and medical at-
tention. Two of them are partially paralyzed. Two of them are mentally weak. At the present time there is a waiting list of applicants for admission to this home.

The building is modest but substantial. It is well arranged, comfortably furnished and well kept. Each member of the family has a single room with hot and cold running water. Wholesome food is provided. A resident nurse is always on duty and the services of local physicians are available when needed. A Bible school is conducted at the home each Sunday morning and a prayer meeting each Wednesday evening. Groups from the local churches visit the home frequently for services and to furnish entertainment. The birthdays of the oldest members are celebrated. A staff of five persons attends to the needs of the family.

**Property and Support**

According to an appraisal made in 1927, the land, amounting to between two and three acres, was valued at $3,500.00, the buildings at $54,301.03, making a total of $57,801.03. The furnishings are valued at $5,461.35. The property of this institution is located on Twelfth Street and Valley Avenue, the residence facing on the former and known as 615 West Twelfth Street. The main building is a two-story brick, with basement and slate roof. It contains a kitchen, dining room, assembly room, eight bedrooms, two bathrooms, and two storage rooms on the first floor, and seventeen bedrooms, two bathrooms, and two storage rooms on the second floor. Considerable money has been spent on repairs and improvements on the building and it is in good condition.
The following financial statement shows the property valuation and the total cost of maintenance of the Emily E. Flinn Home, including both the appropriation made by the United Society and local receipts—admission fees, contributions, etc., as revealed by the auditor’s report for the fiscal year 1925-26.

**Property**

- Land: $3,500.00
- Buildings: $54,301.03
- Furnishings: $5,461.35
- Total Valuation: $63,262.38

**Receipts**

- United Society Appropriation: $7,161.76
- Admissions and Contributions: $501.62
- Interest on Trust Funds: $7,663.38
- Loaned from Revolving Fund: $137.38
- Total: $7,850.76

**Disbursements**

- Salaries: $3,875.00
- Other Items: $4,036.50
- Total: $7,911.50

Cash Balance June 24, 1925: $173.36
Total: $8,024.11
Cash Balance June 24, 1926: $112.31

The United Society budget for this work for the fiscal year 1927-28 is $7,200.00, the immediate additional amount of maintenance needed is $800.00, making a total of $8,000.00 needed annually. The present amount of property investment is $63,262.38. The additional property investment needed to realize the final aims is, immediate $2,000.00 and future, $30,000.00, a total of $32,000.00.

**Observations**

1. The residence building of this home is substantial, well adapted to the care of aged people and pleasing in appearance. The grounds are beautiful. However, the unkept appearance of the terrace facing the railroad mars a picture otherwise altogether pleasing.

2. The fact that the medical service of all of the homes of the department of benevolence, with the exception of the California Christian Home and the Emily E. Flinn Home, is donated by local physicians, warrants an effort to secure free service for these two homes.

3. The warm, helpful interest of the churches in Indiana warrants the adoption, in connection with the Emily E. Flinn Home, of the plan approved by the executive committee of the United Christian Missionary Society of having the members of the boards of supervisors of the homes of the department of benevolence elected in the state convention, or by some other representative body of members of the Christian church.

**Group Observations**

1. These six homes for the aged are all well located, as to sections of the country, as to cities, and as to their immediate locations.

2. The properties are all of a high class and all give evidence of the best of care. They are attractive and well adapted to the service they are rendering.

3. They are all well managed and are radiant with a homelike atmosphere.

4. The old people who live in these homes are receiving the best of care and many of them never lived better, if as well, as they do now.

5. The people who have charge of these homes are of high class. In-
Indeed, it takes people of fine intelligence and fine Christian character to manage these homes for the aged.

6. Women predominate in all of these homes; indeed, two of them do not receive men. There seems to be a tendency to discriminate against them.

7. Commendable care is taken to provide for the spiritual needs of the people who live in these homes. Some of the homes provide conveyances for taking them to church, and all of them have religious services in the homes.

8. All members of the families of these homes who are able, are provided with something to do. This is an important factor in their happiness and contentment.

9. The facts revealed in this survey clearly warrant the following suggestions for the betterment of the service rendered by these homes for the aged:

   (1) That all applications for admission should clear through the national office and that this practice be made universal as quickly as possible;

   (2) That there be no discrimination against men, but that they be received on a parity with women;

   (3) That only young, vigorous people be employed in these homes, that the optimism of their youth may overcome the natural depression of the age of the guests in the home;

   (4) That, since there has been no change in thirty-eight years in the admission fee of $100 for a single person and $150 for a couple, consideration be given to the advisability of raising the entrance fee.

Summary

With a growing appreciation of the social implications of the gospel of Christ our churches are taking an increasing interest in the care of their aged members, left alone and in poverty in the decrepitude of old age. This growing interest is expressing itself in a rapidly increasing demand upon the department of benevolence of the United Society by the churches for service to their aged, indigent, worthy members. This ministry must expand. Private homes are not open to the aged. The state makes but one provision for their care in the misfortune of poverty, and that is the poorhouse. The church and Christ alone care. The
tables show (1) the capacity, the average number in daily residence, the annual cost of operation and the amount invested in the six homes for the aged of the department, and (2) their needs, immediate and future, maintenance, and property.

Jesus practiced the brotherhood which he preached. He entered into sympathy with men as they struggled under the physical burdens of life. If they were hungry and had no food, he fed them. If they were borne down with a burden of disease, he liberated them and sent them away rejoicing. By precept as well as by example he has made it clear, beyond the possibility of a doubt, that it is his will that his disciples should bear one another's burdens and so fulfill his law. In the parable of the Good Samaritan, he has shown that the acceptable observance of the law of mutual burden-bearing of his kingdom requires a prompt, unselfish response to the physical needs of men in the times of their extremities. He made the ministry of the helping hand an essential to the enjoyment of the blessing of eternal fellowship with himself when he said: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. ** Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Thus it will appear that to answer the appeal of the worthy brother in need is not optional with us. It is clearly a divinely imposed duty.

The apostolic church was fully endowed with the spirit and practice of Christian brotherhood. From the very first a generous relief fund was provided, "for neither was there any among them that lacked." The choicest men in the church at Jerusalem were set apart especially to superintend the work of mercy and relief. The practice of brotherhood was one of the marked results in the ministry of the apostle Paul, as seen

---

**TABLE**

**SERVICE, COST AND INVESTMENT SUMMARY**

**Homes for the Aged**

<table>
<thead>
<tr>
<th>INSTITUTION</th>
<th>Capacity</th>
<th>Number Serv.</th>
<th>Cost of Operation 1925-26</th>
<th>Investment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Land</td>
<td>Buildings</td>
</tr>
<tr>
<td>California Christian Home</td>
<td>85</td>
<td>40</td>
<td>$4,376.80</td>
<td>$26,000</td>
</tr>
<tr>
<td>Christian Home for the Aged</td>
<td>75</td>
<td>30</td>
<td>$9,820.40</td>
<td>$34,000</td>
</tr>
<tr>
<td>Emily E. Flinn Home</td>
<td>72</td>
<td>15</td>
<td>$7,111.50</td>
<td>$36,000</td>
</tr>
<tr>
<td>Florida Christian Home</td>
<td>63</td>
<td>56</td>
<td>$20,068.20</td>
<td>$46,000</td>
</tr>
<tr>
<td>Northwestern Christian Home</td>
<td>15</td>
<td>15</td>
<td>$4,194.51</td>
<td>$26,000</td>
</tr>
<tr>
<td>Sarah Harwood Hall</td>
<td>24</td>
<td>24</td>
<td>$46,469.41</td>
<td>$66,460</td>
</tr>
</tbody>
</table>

Totals: 221 183 $142,025 $58,000 $73,025

**SUMMARY OF MAINTENANCE AND PROPERTY NEEDS**

**Homes for the Aged**

<table>
<thead>
<tr>
<th>INSTITUTION</th>
<th>Maintenance Needs—U. C. M. S. Budget</th>
<th>Property Needs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present 1927-28</td>
<td>Future Total</td>
</tr>
<tr>
<td></td>
<td>Immediate</td>
<td>Future</td>
</tr>
<tr>
<td>Christian Home for the Aged</td>
<td>$9,500.00</td>
<td>$500.00</td>
</tr>
<tr>
<td>California Christian Home</td>
<td>$14,000.00</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Emily E. Flinn Home</td>
<td>$12,000.00</td>
<td>$3,000.00</td>
</tr>
<tr>
<td>Florida Christian Home</td>
<td>$19,000.00</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Northwestern Christian Home</td>
<td>$4,500.00</td>
<td>$200.00</td>
</tr>
<tr>
<td>Sarah Harwood Hall</td>
<td>$54,000.00</td>
<td>$7,500.00</td>
</tr>
</tbody>
</table>

Totals: $84,000.00 $7,500.00 $91,500.00 $20,375.00 $20,375.00

**Notes:**

- **Future building.** Regular budget included with Juliette Fowler Christian Home.

---

**INSTITUTION**

- California Christian Home
- Christian Home for the Aged
- Emily E. Flinn Home
- Florida Christian Home
- Northwestern Christian Home
- Sarah Harwood Hall
in the offering of his Gentile converts sent to the relief of the poor saints at Jerusalem. James declared that to visit the fatherless and the widow in their affliction is an essential part of an acceptable religion. The apostle John removes all doubt as to the place of the ministry of physical burden-bearing in the life of the church when he says, "But who hath the world’s goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Clearly, it is the will of God that the members of his church should exemplify the high and holy brotherhood they profess by cooperating in supplying each other’s material needs in the extremities of life.
CHAPTER XVIII

CHRISTIAN HOSPITAL AND BENEVOLENCE SUMMARY

The Valparaiso Christian Hospital had its birth in a special meeting of the official board of the Christian Church of Valparaiso, Indiana, held December 6, 1905. The aid and support of the National Benevolent Association were sought and secured. The Loring Hospital, a private institution, was purchased, and in thirteen days after the initial action was taken, the church and the association were well launched in the hospital business.

Valparaiso is a city of about 10,000 population and is located about fifty miles east of Chicago on the main line of the Pennsylvania Lines.

The hospital building was not a new one when purchased. Its use as a hospital began thirty-five years ago. It was remodeled twelve years ago. The number of patients receiving the benefits of its ministry last year, 1926-27, was 407. This was about an average year. It is the only hospital in Porter County, the nearest hospital being at Laporte, 25 miles away. Patients also come from other counties, and sometimes from Chicago, because of the fine reputation of some members of the local medical profession. There is no medical staff, not even a house physician. The annual report gives the capacity as 20, but the real capacity is 16 beds.

Indiana legislation in 1920 provided that in order to have a nurses’ training class there must be as many as fifty beds. This closed the Nurses’ Training School. The house formerly used by the nurses as a home has been rented. This six-room house, with the lot, which adjoins the hospital lot, was bought for a nurses’ home and is owned by the Christian Church at Valparaiso.

The lot on which the hospital building stands and the lot of the nurses’ home together make a fine hospital site. The building is being used to good advantage, but it cannot be considered adequate for hospital use. The fact that there is no fire escape may lead the fire marshall on the next visit to compel the hospital to provide this necessary equipment. The lack of space makes it necessary to crowd patients more closely to each other than should be. Beds are frequently placed in the office. The operating room is quite good, much better than the rest of the building. The basement, with kitchen and dining room, is almost unfit for use on account of lack of light and ventilation. Two furnaces furnish steam heat for the building. The total property value is $15,000.00.

There are eleven rooms for patients. The capacity as used is 20, but it should really rate as 16. There are two wards, one with four beds and the other with three beds, and one room has two beds. Patients pay $20.00 per week for
two-bed rooms. There are available 10 beds at $18.00 per week, 4 private beds at $30.00, and 4 beds at $35.00 per week. The county paid $300.00 for services last year. Service to the extent of $1,800.00 per year is given without charge. One patient, helpless, has been in the hospital since 1913. There were 371 patients in 1925-26. The medical cases numbered 108, the surgical 194, maternity 42, and 88 children were treated. Ministers are treated without charge. There have been two such cases in three years. The hospital does not specialize in any particular kind of work.

The hospital is managed by a local board, which is elected by the Christian Church of Valparaiso. Two reports, service and financial, are made each month to the department of benevolence of the United Christian Missionary Society, and through it an annual report is submitted to the brotherhood at the International Convention. All elections are ratified by the central executive board of the National Benevolent Association and the executive committee of the United Society. All contracts are made and budgets and policies determined by the executive committee of the United Society.

The superintendent is Mrs. Clara M. Gulbransen, who has occupied this position since 1917. Her management has been successful. There is harmony and good will among her staff and she enjoys the confidence of the medical profession. Her financial ability is noted from the fact that this year (1926-27) the hospital will practically pay its own way. Last year was the best in the history of the institution.

The following financial statement shows the property valuation and the total cost of maintenance of the Christian Hospital, including both the appropriation made by the United Society and all local receipts—hospital fees, etc., as revealed by the auditor’s report for the fiscal year 1925-26.

**Property**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Buildings</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Total Valuation</td>
<td>$17,000.00</td>
</tr>
</tbody>
</table>

**Receipts**

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Society Appropriation</td>
<td>$1,177.48</td>
</tr>
<tr>
<td>Hospital Fees, etc.</td>
<td>$13,268.28</td>
</tr>
<tr>
<td>Total</td>
<td>$14,445.76</td>
</tr>
</tbody>
</table>

**Disbursements**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$6,102.23</td>
</tr>
<tr>
<td>Other Items</td>
<td>$9,140.96</td>
</tr>
<tr>
<td>Total</td>
<td>$15,243.19</td>
</tr>
<tr>
<td>Balance</td>
<td>$1,232.57</td>
</tr>
<tr>
<td>Net Overdraft June 30, 1925</td>
<td>99.27</td>
</tr>
<tr>
<td>Cash Balance June 30, 1926</td>
<td>$1,133.30</td>
</tr>
</tbody>
</table>

Donations in fruit and vegetables amount to $400.00 per year. Sometimes a tag day is put on in the city and this has netted as much as $600.00. There is little of office equipment.

The United Society last year, 1926-27, furnished $1,500.00. All bills, amounting to $18,964.42, were paid with a balance of $1,559.96 left. The United Society pays for charity cases of the church from outside Porter County, otherwise the hospital pays its way.

**Observations**

1. If we are to continue to operate the hospital, the whole half block on which it is located should
be kept together. The Christian Church of Valparaiso owns a part of it.

2. The present building is too old to adapt to modern hospital use. Twice in recent years the citizens of the county have voted down a bond proposition for a hospital of sufficient size. The last vote was a stronger refusal than the first. If the county will not vote the bonds, then interested citizens of Valparaiso and Porter County should be led in an effort to secure a hospital commensurate with the needs. We believe there are those who will co-operate in helping to make such a movement a success.

3. Something should be done for light and air in the kitchen. An exhaust fan would help.

4. Before long there will have to be some redecorating.

5. There should be more office facilities for the better keeping of the records.

6. The United Christian Missionary Society should give serious consideration as to whether or not it wishes to engage in hospital service. The future of the Valparaiso Christian Hospital depends upon this decision.

Benevolence Summary

The following tables show the capacity of the homes and the hospital operated by the department of benevolence of the United Christian Missionary Society, the cost of operation, the investment, and the maintenance and property needs.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

<table>
<thead>
<tr>
<th>PHASE OF WORK</th>
<th>Capacity</th>
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<th>PHASE OF WORK</th>
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CHAPTER XIX

JAPAN

The Japanese date the beginning of their history with the year 660 B.C. Between this date and 552 A.D. the course of the Japanese people is not very clear, however, and it is not until the latter date that the line between legend and true history is distinguishable. It was in 552 A.D. that Buddhist missionaries from Korea came, bringing with them the Sutras and images of their cult (the Mahayana or northern form of Buddhism) and also writing, calendars and methods of keeping time. Buddhism took root and became so popular both with the court and the people, that in 621 A.D. it was proclaimed by edict to be the established religion of the land. Beginning with the year 552 A.D. something of a coherent account of things Japanese may be traced with some clearness through many rebellions and oppositions. Even before this, the Yamato house had become the rulers of the land, having their capital first at Nara and later at Kyoto, where with few interruptions the imperial residence remained until 1868.

At the opening of the seventh century A.D. Chinese civilization had so far been accepted that in 603 the form of government was changed from feudalism to monarchy; eight boards or departments of state were established, in imitation of the Chinese system, and a new order of nobility in nine ranks was created. The gradual rise of the military class, beginning about this time, together with conquests extending across many centuries until Japan has come to her present territorial possessions and her world-power, is interesting but possibly unnecessary for this study.

In 1539, Mendez Pinto, and in 1542 Xavier, Portuguese mariners, landed in Japan. At this time there began a period of intercourse with Europeans which continued until about 1620, during which time Christianity and firearms were introduced. A little later on, however, strong opposition to Christianity arose and by 1868 it was thought to be, and probably was, entirely rooted out.

Shipwrecks and the casting ashore of seamen gave the United States government its opportunity to seek a treaty of friendship and, if possible, of commerce, and Commodore Perry, to whom the task was entrusted, succeeded in 1854. Four years later other treaties opened several ports to foreign residence and trade. In 1860 a Japanese embassy visited the United States and in the following year an embassy was sent to the European courts. Narrow-minded patriots protested but the great clans of the southwest, always detesting the northern rule, gradually gathered around the court and an open door policy was forced. Since then tremendous changes have been accomplished. Western laws have been introduced and codified. In 1889 the constitution was promulgated, and under it a Diet met in 1891. With many an
ebb and flow the great tide of progress has kept on. In 1894 war with China broke out in regard to Korea. This resulted in the utter defeat of China and the cession in 1895 of Formosa to Japan with payment of a large indemnity, and the independence of Korea.

At the close of the Chino-Japanese War, the western nations, including Russia, refused to allow Japan to justify strong demands. In 1904 she considered herself prepared and after several unsuccessful attempts to persuade Russia to withdraw from Port Arthur, war was declared. The war resulted in the Treaty of Portsmouth, signed August 22, 1905, which stipulated that Russia should cede to Japan half of Sakhalin, annexed in 1875, surrender her lease on Kwangtung and Port Arthur, evacuate Manchuria and recognize Japan’s sphere of influence in Korea.

Japan is governed under the constitution promulgated in 1889. The emperor, who is declared to be sacred and inviolable, exercises the whole of the executive power with the advice and assistance of the cabinet ministers, whom he appoints and who are responsible to him. He
declares war, makes peace and concludes treaties. He exercises the legislative powers with the consent of the Imperial Diet. He has supreme command of the army and navy and determines the organization and peace standing of both.

Every law requires the consent of the Imperial Diet, which consists of two chambers—the House of Peers, numbering 394 members in 1921, and the House of Representatives with 464 members elected for four years by 2,800,000 voters who must be males over 25 years of age paying a direct national tax of not less than $1.50. (Recently universal manhood suffrage was inaugurated with an addition of some 11,200,000 to the electorate.)

The empire of Japan lies off the coast of China and Siberia, from 21 degrees 45 minutes north latitude which is due east of Hongkong, to 50 degrees 56 minutes north latitude. It also includes the southern half of the island of Sakhalin and the ancient kingdom of Korea, annexed May 15, 1915. Japan also holds the Kwangtung peninsula (Port Arthur) on a 99-year lease and has a mandate for the Marshall, Caroline, Ladrone and Pellew Islands, former German possessions in the Pacific.

Japan proper, the ancient empire, bears a strong likeness to the British Isles, similarly separated from the continent of Europe; its 148,756 square miles compare with Great Britain and Ireland’s 121,633 square miles, and its 59,138,900 inhabitants with the United Kingdom’s 47,307,601. The total area of Japan is 360,738 square miles, with a population of 80,704,800. To make another comparison which doubtless will mean more to us, it may be said that Japan proper is about the size of New York, New Jersey, Pennsylvania and Ohio combined.

The islands of which the empire is composed are said to number nearly four thousand, but of these only about five hundred are inhabited or have a coast line of over 1 ri (2.44 miles). The remaining islands are mere rocks, sometimes covered with vegetation, as for example the 808 tiny islets in the Bay of Sendai. The principal island is Hondo ("Main Island") which contains about 88,900 square miles. Shikoku, with an area of about 6,900 square miles, lies south of the western part of Hondo and is separated from it by the beautiful land-locked but shallow channel, studded with islets, known to foreigners as the Inland Sea. Kiushiu, with an area of about 13,000 square miles, is separated from the western part of Hondo by a narrow strait, and lies west and south of Shikoku. Hokkaido, with an area of about 30,360 square miles, lies north of the main island, one long arm reaching north to Siberia. Formosa, the last of the five principal islands, with an area of about 13,500 square miles, lies off the coast of China almost directly east of Hongkong.

Stretching as the empire does, through nearly 30 degrees of latitude, climatic conditions vary widely in different parts. Were the empire stretched out in the Atlantic off the coast of the United States at the same latitudes, Formosa would lie across Cuba and southern Florida, Tokyo would be due east of Norfolk, and the northernmost islands would lie off Labrador. Except for the islands of the extreme south, there is scarcely a part of the kingdom that is entirely free of snow in winter. It is heaviest in
Hokkaido and along that part of the main island which lies between the mountains and the Sea of Japan. To the south and east of this region, the snow is considerably lighter and the winter is milder, owing to the influence of a warm ocean stream. Seldom do more than a few inches of snow fall in Tokyo and Yokohama though Mount Fuji, only 60 miles distant, is covered to its base in winter. The southernmost islands are sub-tropical; the northernmost sub-arctic. The rainfall is great and in the south and southeast sections, the heat in summer is considerable, much greater than in the corresponding latitudes in Europe and America. The annual rainfall in Yokohama is about 70 inches and in Tokyo 65.4 inches. Doubtless it is the great humidity which these figures imply, coupled with a temperature which may rise in summer to 95 degrees Fahrenheit as in Tokyo, that causes so much discomfort and sends to the mountains all who can get away. Yet as compared with many places on the mainland of China, Japan is a very pleasant summering place. There is a well equipped and well managed weather bureau with 74 meteorological stations.

The flora of Japan is exceedingly rich in variety and its luxuriance is in keeping with the warmth and moisture of the Japanese summer.
Among the trees, evergreens, of which there are said to be 150 varieties, predominate. One of the most characteristic of Japanese trees is the sugi, or Japanese cedar, which sometimes attains a height of 150 feet. The cypress, the yew, firs of different kinds, the holly and the myrtle abound.

The fauna of Japan is not as rich as the flora, yet the country can boast of at least 150 species of mammals, including the black bear, the red bear, the mountain dog, the fox and several varieties of rodents. It also has 359 varieties of birds and 300 sorts of reptiles.

Japan is a land of high mountains and deep valleys with few plains of any extent. Its scenery is in the main pleasing rather than grand or sublime. The level lands lies chiefly along the lower courses of the principal rivers or consists of the stretches by the seashore or of plateaus or gentle slopes along the feet of the mountain ranges. In addition to Mount Fuji, "The Peerless," with an elevation of 12,390 feet, there are a number of other mountains ranging in height from six to ten thousand feet. It is said that there are 170 volcanoes in the islands, most of them regarded as extinct. A number, however, still send forth smoke and steam and serve as landmarks at night by their fiery glow. The islands are, of course, of volcanic origin.

**People and Conditions**

The modern Japanese are a very mixed people. The largest factor is to be traced back to the Mongolian race of the adjacent continent. There are recognizable three types—first the Ainu type, chiefly characteristic of northern Japan. These have within their veins much of the aborigines' blood. Second is the Manchu-Korean type in the regions nearest Korea, and third is the Malayo-Mongolic type in the center and east. Physically, the Japanese are not a strongly developed people but they are capable of great exertion and endurance. Intellectually, they have shown a capacity equal, in the estimation of many students of ethnology, to that of any other known people, and their native power is revealed by the fact that while their manners and customs and certain institutions were modified in ancient times by Chinese culture and in recent times by European and American civilization, the fundamental traits of their character have not been altered. The mental and moral characteristics of the Japanese may be summed up as patience and persistence combined with cheerfulness, versatility, quick-wittedness, enterprise and originality together with an unexcelled power of imagination. They are progressive, industrious, artistic, humorous, cleanly, polite, kind, calm and have a remarkable ability to conceal their emotions.

**Health Record**

We conduct no hospitals in Japan. In the Akita district there are 59 hospitals, 215 doctors and 312 nurses. The annual death rate is 28 per thousand, the infant mortality rate being 105 per thousand. In the Fukushima district there are 36 hospitals, 403 doctors and 931 nurses. The death rate is 27.7 per thousand and the infant mortality...
rate is 98.9 per thousand. In Osaka there are 98 hospitals, 1,515 doctors and 879 nurses. The death rate is 62 per thousand, the infant mortality rate 146 per thousand. In Tokyo there are 52 hospitals, 1,772 doctors and 6,777 nurses. The death rate is 19.13 per thousand and the infant mortality rate 210 per thousand. By way of comparison, in 1925 the infant mortality rate in the United States was 72.6; in St. Louis 67 per thousand.

In 1923, throughout the empire, the births were 2,084,091 (34.94 to the thousand) and the deaths 1,350,729 (22.78 to the thousand).

Religious Affiliation

It is customary to speak of the two religions of Japan—Shintoism and Buddhism, but to these may now be added Christianity, for the old prohibitions have been removed and under the constitution of 1889, absolute freedom of speech and freedom of religious opinion or belief are guaranteed. Shintoism is a purely native cult. It has no creed, no doctrinal system, no moral code, no priests and no images in its 191,962 temples and shrines, though it has nearly 14,000 gods. Before some of these certain offerings are made from time to time, to them certain prayers are addressed on such occasions and before them certain ceremonial dances performed. It seems to be a mild kind of ancestor and hero worship which has come down from primitive times.

Buddhism entered Japan by way of Korea in 552 A. D. Its gilded images and gorgeous temples and ritual appealed to the Japanese mind and the new religion became popular. In 621 it was proclaimed the established religion. Now there are 70 sects and sub-sects all based on the northern school of Buddhism, called Mahayana, in which the historic Buddha has little or no place. There are 71,750 Buddhist temples, 181,100 priests and 51,511,100 believers. The most important of the sects, as far as influence is concerned, is the Jodo, which finds Nirvana too hard to attain and provides instead a paradise in the West where the faithful may enjoy a blissful existence for untold ages and whence, if they have to be reborn, it will be easy to reach the Nirvana state. Another cult which is an offshoot of Jodo, teaches that salvation may be obtained merely by faith in the chief of the Buddhas and his ability to save without works of any kind. No change of heart or conduct is necessary and nothing is required beyond loving one another, keeping orderly and observing the laws of the government. Buddhism was disestablished in 1871 and disendowed in 1874. There is now no state religion. The great majority of the people are Buddhists but there are no organized bodies of church members as there are in Christendom. Among the upper classes agnosticism prevails.

In 1925 there were 1,692 organized churches of the Protestant Christian faith, with a total church membership of 157,683. In addition to these there are approximately 65,615 communicants of the Greek church and 14,200 of the Roman Catholic. There are 2,877 Sunday schools with a total enrollment of 188,687. The contributions for church purposes that year amounted to $943,273. There are 1,250 foreign missionaries.
Economic Development

In Japan, as in China, the farming class has always held an honorable position in the community, ranking next after barons and their military retainers who were the scholars of the country, and taking precedence over the mechanic and merchant. Nearly half of the population is directly engaged in agriculture. About three-fifths of the arable land is owned by small peasant proprietors with holdings of about an acre each. The rest is mostly worked by tenant farmers. More than half of the arable land is used in growing rice, the staple food of the country. The number of acres planted in 1923 was 7,703,000 and the crop was 8,864,000 metric tons. Large crops of wheat, barley, rice, millet, buckwheat, maize, beans, potatoes, tobacco and tea are raised. Mulberry trees are widely grown and in 1923 the number of families engaged in silk culture was 1,861,955 with an output of 574,893,482 pounds of cocoons valued at $330,169,904. There are 3,848 factories engaged in silk production, employing 64,188 men and 430,110 women. Forests cover 46,000,000 acres of the empire. About 23,000,000 acres belong to the state and the imperial household.

The Japanese depend on the farmer and the fisherman for their food supplies. The farmer provides them with the indispensable rice and the fisherman with the fish which invariably go with it. The waterways, both fresh and salt, teem with fish of every kind from the whitebait to the sturgeon. There is probably no country in the world where the markets are supplied with a greater abundance or larger variety.

Japan is probably not as rich in minerals as some have thought it to be. Silver was discovered in 674 A. D. and copper in 698 A. D., but comparatively speaking, the supply is not plentiful. Coal is found in many places from Formosa to Hokkaido. The best is that of Takashima, where the veins are 14 feet thick and extend under the sea. In 1923, 28,948,820 metric tons of coal were produced.

In the decade from 1908 to 1918, the number of industrial establishments doubled, increasing from 11,390 to 22,391 with horsepower increased from 379,556 to 2,006,098. Men operatives increased from 248,751 to 646,115, and women operatives from 400,925 to 763,081. By the end of 1920 the number of factories had again doubled. There were 45,806 employing 700,000 men and 786,000 women. The cotton mills prospered greatly during the war, the capital being increased 288 per cent by June of 1920 over the pre-war figure, with 3,689,000 spindles as compared with 2,409,900 in 1914. By 1924 the number of spindles had increased to 4,870,000. It will readily be seen from the foregoing that problems arising out of industrialism are greatly accentuated in Japan.

In 1924 Japan had 7,341 miles of state owned railroad and 2,005 miles privately owned. There are 60 harbors open to foreign trade, the most important being Yokohama, Kobe and Osaka. In 1920-21 imports from the United States amounted to $189,181,585; exports to the United States $253,217,835. In 1924-25 imports had grown to $216,427,527, while the exports had grown to $342,355,610.
Average wages in our district of Tokyo are from $1.00 to $1.50 per day. In Osaka, laborers, if women, receive 35 cents per day, men $1.50; carpenters, bricklayers, etc., up to $2.25. The farming class about Akita make about $600.00 per year. Factory workers in Fukushima receive, if women, $12.00 per month, if men $20.00 per month.

**Educational Progress**

Since the day when Japan was opened to foreigners, much attention has been given to education and for a time foreign teachers and advisers were in demand both by the government and by private persons. The present department of education was established in 1871 but much organizing had been done before that time. The advisers were mostly from the United States and as a result, for the public school system which the government had determined to establish, United States models were largely followed. Later German influence prevailed and the system now in vogue is largely patterned after German models. It includes the kindergarten as the initial step; then the elementary school, attendance at which is compulsory as far as the lower divisions, called “ordinary schools” are concerned. These are for children from 6 to 10 years of age. Then comes the middle school in two grades, called the ordinary and higher, the ordinary covering a course of five years, including Japanese language, English, agriculture, geography, history, mathematics, physics and chemistry. In the higher grade, the course covers two years of Latin, zoology, botany, geology and philosophy. The university crowns the system. Besides these there are normal schools and special schools of various kinds.

In 1919 there were 612 kindergartens with 51,834 pupils, 25,625 elementary schools with 8,137,347 pupils. In 1924 there were five Imperial Universities and 11 other institutions of university rank, the total number of students being 32,434. Tokyo Imperial University is the most influential of these, having 417 teachers and 5,283 students. The per cent of literacy in Tokyo is reported as 99, in Osaka as 99, while in Fukushima and Osaka 99 per cent of the registered children of primary school age are in school.

THE YOUNGEST GROUP IN OUR OLDEST STATION IN JAPAN

We began our work in Akita in 1883. We begin over again every year with a happy, hopeful kindergarten class, but these new beginnings are made on firm foundations laid by years of successful service. This is the kindergarten at Akita.
Our work in Japan is confined to the Island of Hondo and centers at four points: Osaka, Tokyo, Fukushima and Akita. The total population in this territory is 7,560,980. Tokyo proper is a city of 2,036,136, Greater Tokyo numbering 3,859,674 persons according to a careful estimate made in 1925. In the district of the city where we work, there are 741,355 people. Greater Osaka, according to an estimate made in 1924, contains 2,132,600 people. Akita contains 43,885 population; the Akita district 667,689, while the Fukushima district contains 901,017.

Our national convention of 1881 recommended that a mission be started in Japan as soon as the judgment of the board under the providence of God might determine. On April 23, 1883, Mr. and Mrs. George T. Smith were appointed as missionaries and assigned to Japan. On the 8th of May, Captain and Mrs. Charles E. Garst were appointed. Before leaving for the field, Mr. and Mrs. Smith, Captain and Mrs. Garst and Mr. and Mrs. M. D. Adams, who were going to India, were ordained at a service in Island Park, Indiana. Isaac Errett preached a masterly sermon based on a text taken from II Corinthians 4:3-5. B. W. Johnson and others assisted Mr. Errett in the ordination service. On the 2d of September, 1883, the four destined for Japan left San Francisco and landed in Yokohama October 19 of the same year. The first missionaries of Protestant Christianity had arrived in 1859. In the 24 years between their arrival and the arrival of our missionaries, much prejudice had been broken down and severe persecution had ceased. The attitude of the imperial government had become measurably tolerant and the edicts against Christianity had been removed. In that very year the translation of the New Testament into Japanese was completed and the International Sunday school lessons were prepared in Japanese.

After much study of the situation and many conferences with other missionaries, our group decided to make their home in Akita, a town of 40,000, situated on the west side of the main island about 400 miles north of Tokyo. It is the principal city in a prefecture of about 600,000. They left Yokohama May 29, 1884, and went by sea to Akita, there being no railroads to the north of the island at that time.

On the 30th day of July, 1884, Matsumura San, the first convert, was baptized after a careful examination. Before this there had been five other baptisms—two in Yokohama and three in Akita, but these were not from non-Christian faiths. Matsumura San was the first convert from a non-Christian faith in the history of the Foreign Christian Missionary Society. Naturally there was much rejoicing on the part of the missionaries. Concerning it Mr. McLean says: "The missionaries rejoiced over him as men rejoice in time of harvest, as warriors rejoice when they divide the spoil. They felt that they had abundant reason for joy and thanksgiving when they recalled that one society had spent 30 years and another 20 years and another 17 and many societies 7 years before they saw any fruit. They recommended, and the society endorsed the recommendation, that a day of thanksgiving be set apart
and that prayer to God be made for abundant harvest to follow this first fruit, and that a special offering be taken up for the benefit of missions.'" On November 6 of the same year Oino San, the first woman to be won, was baptized.

In the year 1890 the missionaries in Akita recognized the fact that they were somewhat on the fringe of things so far as influence in the Japanese Empire was concerned. Tokyo was the center. People were going to Tokyo from all parts of the empire. It was rapidly becoming the greatest intellectual center in the Orient. Hence it was decided by the mission that headquarters in the capital, with a well organized missionary work there, would give prestige that could not be secured in any other way. At the annual meeting of the mission in 1890, therefore, it was recommended that Mr. and Mrs. Smith should be located in the capital. Later on work was opened in Osaka and in Fukushima. Work was also carried on in Sendai for a number of years, but because of the fact that other missions were operating there and for other reasons, Sendai was discontinued as a station.

In the year 1900 an entire change in policy was adopted. Until that time, the work had been almost exclusively evangelistic. Beginning with the new century, however, having planted four somewhat substantial stations, the mission felt that if the work was to have stability, it must be undergirded by an educational program. It is true that schools had been attempted during the first period, but the mission force was too small and the society was financially unable to sustain them.

Every Japanese wants to go to Tokyo at least once before he dies. It is the city where the emperor lives. It is also the educational and political center of the empire and the largest and most important city of the Orient. Its population of between two and three millions (con-
Considerably more than three millions if we think of (Greater Tokyo) is scattered in eight wards grouped around the central palace grounds of the emperor and stretching out in all eight directions, as the Japanese put it, covering an area of 100 square miles. Tokyo is comparatively well occupied by Christian missions, there being a total of 339 missionaries and 201 churches with a total membership of 33,621.

The United Christian Missionary Society has work in four of the principal wards of the city. In each ward there is a central station around which there are other points where work is done on a smaller scale. We have five missionaries and six churches with a membership of about 1,000. One of these central stations is at the entrance of the upper high school and only a few hundred yards from the Imperial University. Here work is done largely among the student class. The church, known as the Hongo Church, is set back on the land and there is a small parsonage in the rear. The building now used as a parsonage was originally intended for the residence of the janitor, but since the question of self-support has been vitally considered by the Japanese, the pastor and his family occupy this building. A kindergarten has been established and the wife of the pastor and the Bible woman are using this opportunity to establish contacts in the homes in order to promote the work of the Bible school and church. The other congregations within the city are the Koishikawa, Takinogawa and Ushigome.

The Takinogawa Church meets in a building on the compound of the Drake Bible College and is a church made up largely of the students of the Middle School for Boys, the Margaret K. Long Girls’ School, Drake Bible College and the Bible College for Women. The congregation is not self-supporting but is making rapid strides in that direction.

In another section of the city the Koishikawa Church is located. This is one of our best churches in Tokyo. The membership numbers 96 and the congregation contributes largely to its own support.

The Ushigome Church, in still another section of the city, has a membership of 44. These churches, together with four other preaching points, gave a total of $2,640.91 for self-support and $112.37 for missions in 1925. Forty-eight were baptized in that year. Each church is served by a competent Japanese pastor.

The Japan mission conducts very important educational work within the city of Tokyo. The Sei Gakuin or Middle School for Boys is a high school for young men and was founded in 1906. It has a capacity for 200 students and employs a staff of some 19 teachers and officers. For a number of years this school has had a capacity enrollment. It seeks to give a full rounded middle school education according to the requirements of the Japanese government. Since it is a school with regular governmental recognition, direct Christian work within the regular school hours is not permitted. However, every morning before school begins there is a chapel service which, while voluntary, is well attended. A Young Men’s Christian Association holds various meetings after school hours and carries on Christian work in several ways.
Every year a number of the students accept Christ and place their membership with the Takinogawa Church which is conducted in the Drake Bible College building on the same compound. Of the graduates of this school, 66 per cent have entered higher schools to complete their education. A creditable number are already making names for themselves in the diplomatic, educational and business life of the nation.

Our largest piece of educational work is the Margaret K. Long Girls' School, known among the Japanese as the Joshi Sei Gakuin. It is a high school for young women, corresponding to the Sei Gakuin for young men. This school was first opened as a Bible training school in 1905, the high school department being established in 1907, a year later than the Sei Gakuin. The Margaret K. Long Girls' School has a capacity of 300 students and employs a staff of some 33 officers and teachers serving the four departments: the regular high school department, the music department, the home economics department, and the Bible department. This school also, for some years, has had a capacity enrollment. In common with the Middle School for Boys, the Margaret K. Long Girls' School, though working under many limitations, is conscious of a certain degree of success in the production of Christian leaders.

This school does not possess full governmental recognition and consequently more opportunities are offered for direct Christian work. For instance, daily chapel services are held as a part of the regular school curriculum and the Sunday school of the school meets every Sunday morning in the various rooms of the school building. By means of these and other organizations strong Christian influences are brought to bear upon the whole student body, resulting in the larger part of the graduates of each year becoming Christians. Out of a total of 260 graduated up to the year 1925, 191 have been Christians. Of course, a number have further prepared themselves and have become teachers, two of the present staff of the school having been former students. The buildings of the Margaret K. Long Girls' School are among the best we have on the foreign field and are valued at $112,764.30. This does not include the land which cost the society $15,073.43 but now has an appraised valuation of $130,636.35.

For many years our Japanese preachers were trained in the Drake Bible College. Today most of their training is taken in connection with the Methodist school at Aoyama, Tokyo, where a large and well-
trained faculty is conducting a work with splendid equipment. Lectures, however, are still being given by our own professors on the work and the plea of the Disciples of Christ and other subjects peculiar to our people. In recent years it has been found increasingly difficult and expensive to carry on a small school efficiently. To do its best work a seminary should have at least 50 students and it is not possible with our work to enlist that many in theological courses. This is the reason for the present tentative working basis whereby we cooperate in the Methodist school.

The Matsugae Cho Primary School is one of the oldest pieces of work which we have in Tokyo City. In the beginning it was opened as a charity school. Gradually, however, with the changing conditions, the standard of living of the people in its vicinity has improved economically and there has been less and less need of the school. The enrollment stands at about 50 although the school can accommodate 300. A limited number of the graduates of this primary school have entered the Middle School for Boys and the Margaret K. Long Girls' School. A goodly number of the graduates have become Christians.

Within the same compound as the Takinogawa Church, the Nakazato Kindergarten is conducted. It is a self-supporting institution with three trained kindergartners and an enrollment of 75 pupils.

The Asakusa Institute, known in America as the East Tokyo Institute is the one feature of our work in Japan which cannot be solely placed under educational, evangelistic, or medical work for to some degree it combines all three of these within its scope. Situated in one of the most needy sections of Tokyo, it is the one philanthropic and social work in the churches of Christ in Japan. In this institution, the following phases of work are carried on: Regular church services, Sunday school, children's gatherings, a day nursery, sewing classes, a playground, and a night dispensary, all under the direction of competent Japanese. The institute is under the direction of a committee of six, chosen by the general committee and subject to it.

This work meets a great need, and that it is appreciated by the municipal authorities is shown by the fact that, following the earthquake and fire of September 1, 1923, more than $10,000.00 has been contributed by Tokyo City and the Japanese government for the reconstruction of the institute. Previous to the earthquake the institute was conducted in a rented building, but following that disaster, ground was leased and a building specially constructed for the work and adequate for some years to come was erected. It was the intention of the originator of the institute to buy land and to erect permanent buildings. For this purpose money was solicited in the United States and paid into the treasury of the United Christian Missionary Society until a sum approximating $47,000.00 is now in hand. The work of the institute is being supported by the interest from this fund, plus whatever funds are raised on the field for the purpose.

The Japan mission cooperates, through the granting of financial
support, with the union Woman’s Christian College in Tokyo, the National Sunday School Association, the Christian Literature Society and the American School in Japan.

The Woman’s Christian College is one of the outstanding achievements of the Christian movement in Japan—the establishment of a Christian educational institution of university grade for the higher training of Japanese womanhood. But recently established, it is already justifying itself and will be ready justifying itself undoubtedly in the development of the Christian leaders among the women of the empire. The Margaret K. Long Girls’ School is represented by her graduates in this institution. Last year we contributed $1,700.00 to this work, and for the future we should approve a larger sharing of its interests, if that can be done without too greatly affecting the direct development of the program of our own church work.

We have had but a very small financial share in the support of the National Sunday School Asso-

They Look Like Beginners; They Are Graduates
Graduates of the Tennoji Kindergarten, Osaka, Japan, March, 1927. It pays to begin early to teach Christianity.

Christian publishing houses into one great plant, centrally located and serving all of Japan. This new plant will be directly controlled by the Federation of Christian Missions and the Japan National Christian Council. If consummated, this will be one of the outstanding events in the history of Christianity in Japan. In the annual support of the Christian Literature Society we have a fairly representative share and recently we contributed $1,250.00 for special reconstruction work following the earthquake and fire. Here also the mission urges a growing coopera-
tion, but of course, not to the impairment of our own work.

The American School in Japan is a school conducted in Tokyo for the education of the children of foreigners through the high school grades and preparing them for college. This is not in direct line with the work of the church, but enters as a vital factor into our program since it enables missionaries to keep their children with them a much longer time than was formerly possible. To this institution we contribute $250.00 annually. The school is housed in temporary quarters, but as soon as possible should have a building of its own.

At the time of the providing of such a building, the mission favors our participation to as liberal an extent as may be possible, over and above the regular budget and program for the Japan church.

In Kobe is located the Canadian Academy where the children of our missionaries working in the Osaka station attend school. This is practically of the same grade as the American School in Japan, but we make no annual contribution to the Canadian Academy because it is owned and controlled by the Canadian Methodist Church, while the American School in Japan is wholly a cooperative work.

Complete reports on the union enterprises will be found in Chapter XLV entitled Cooperative Work at Home and Abroad.

Osaka is the second largest city in Japan with a total population, including its suburbs, of approximately 2,000,000 people. It is the greatest manufacturing city in Asia. In Osaka we have three churches, two kindergartens and Christy Institute. Our missionary force consists of six missionaries, three Japanese preachers, five kindergarten teachers and five full-time workers in the Christy Institute with twenty part-time teachers.

Our principal work is in the neighborhood of the Tennoji Temple, the largest and busiest Buddhist temple in Japan. Such crowds attend this temple on festival days that the street car track is fenced off. Ten thousand dollars revenue on a festival day is ordinary income for the temple.

One-half block south from the main entrance to this temple is our Christy Institute, a night school for boys with an enrollment of 400 in the English, typewriting and shorthand departments, and an afternoon school for girls with an enrollment of 200. The building is a regular beehive for activity. The school does its work around the chapel service which every student attends, the rooms being arranged so that at the chapel bell, the doors are swung open and all are in chapel without changing their seats. Chapel service consists of Scripture reading in English and Japanese, two prayers in Japanese and a talk on some Christian theme. The teachers in the typewriting and shorthand departments have grown up in the school. The teachers in the English department are the best to be had among the teachers in government and Christian schools in the city. The students pay tuition fees which are sufficient to pay the teachers, keep up the repairs, buy equipment and run the school. The United Christian Missionary Society pays the salary of the missionary teachers only. There are 30 typewriters and about $3,000.00 worth of desks, tables and
chairs, the money having been raised on the field.

The Christian activities of the institute, in addition to daily chapel services, consist of a Saturday club for the boys and one for the girls and the Saturday typewriting department "get-together," and Bible classes before the regular services at the church on Sunday.

The Tennoji Church is one block south of the institute and is the center of all our work in Osaka.

Down in the factory district about one mile west of the Tennoji Church is the Kizukawa Church and kindergarten. Here in the midst of factory smoke and a mass of humanity our mission has been carrying on a fine type of uplift work among the poor. More Christian workers have gone out from this effort than from any other in Osaka. The kindergarten must be content with the name of Day Nursery since it could not measure up to the government regulations for a kindergarten. A room in the church is being used for the kindergarten. There is no playground.

Tamade Church is located in the suburbs of the city three miles south of the Tennoji Church. This is a fine group of business men who are anxious for the church and Sunday school for themselves and their children. It is fast becoming self-supporting. They have been giving extra contributions for a building fund for a new church.

Gose Church is our country cen-
center of activity. This is in a country town in Nara Prefecture. The church has a fine group of men and women and there is a large Sunday school. The pastor and some of the youth of the church make evangelistic tours into the country to preach and teach.

The Tennoji Kindergarten is a well organized work for 80 children. It has become an outstanding activity in the community, so much so that the waiting list is always a long one. Applicants usually wait six months for a vacant place. The three well trained teachers have served a long time and are growing in their work and Christian influence. This kindergarten is the third unit of the Tennoji Church to become self-supporting, the other two being the Church itself and the Christy Institute.

The work carried on by our church in the Akita district is partly in Akita Province and partly in Yamagata Province, however, occupying a very small part of each. Akita city is the capital of the province and has a population of 43,885. The province has a population of 936,410, while Yamagata Province has 1,016,749. Akita lies in the heart of a productive farming district and contains people of all classes, the middle class predominating. Out-station work is carried on at Tsuchizaki and Honji, thrifty towns near the sea, Tsuruoko, Shinya and Sakati in the center of rice-producing districts. We have churches in each of these towns and conduct regular preaching services at 5 other points. The total church membership in the district is 314.

The Akita Church is our most important congregation, having a membership of 85. They have a new building erected with Golden Jubilee money and local contributions. In connection with the church there is a very good Christian Endeavor society, a splendid Sunday school and a kindergarten which is doing excellent work. In connection with the kindergarten there are clubs for mothers and for graduates. The kindergarten is the oldest in the mission and has over 600 graduates. The graduates' club is known as the Second Mile Club. They have an emblem and a club song and publish a magazine.

The work in the Fukushima district centers in the city of Fukushima. This section is not as rich a country as that about Tokyo, farther south, hence there are fewer large cities and less industrial life, and more attention is paid to agriculture. Fukushima is one of the centers of the silk industry in Japan and therefore important in a commercial way. The total population of the district is about 900,000. In this district our work is practically all evangelistic. We have four churches and five other preaching points with a total church membership of 241.

Fukushima, a city of some 40,000 people, is the capital of the state of Fukushima and as such is an important center. It is a city of banks, being the financial center, as Sendai is the educational center of the middle part of northern Japan. During the last ten years there has been much industrial development also, so that today in a very vital way the rest of the state depends upon Fukushima.

It is also a city of schools. Here is one of the largest normal schools in all Japan with some eight hun-
dred students; the Higher Commercial School with five hundred students drawn from all parts of the empire; high schools for boys and girls; and several private schools. Above the primary grades there is a student body of perhaps 4,000. What an opportunity they present!

The Fukushima Church has an enrollment of 70. In addition to the regular church work with all of its departments, four weekly Sunday schools are carried on and there are regular monthly meetings for the women with classes in cooking, knitting, sewing and in English.

Sendai is the educational center of the middle northern half of Japan. It is well supplied with missionaries and the religious work of the entire city is well distributed. We are represented in Sendai by a vigorous, progressive young church in charge of a forward-looking pastor assisted by one of our best Bible women. It has 76 members and is the largest in the district. The workers also serve in another part of the city where regular church services, Sunday school work and other activities are carried on.

Haranomachi is a work in one of the sea-coast towns a few hours from Sendai. Here we have a pastor who has met with a very hearty response to his work. The pastor’s home and church building, though very old and not adequate in any way for modern church work, have been somewhat improved and we have great hope for the future.

Only twenty-six miles from Fukushima, but a train trip of two hours and a half, since it is right up in the heart of the mountains, is Yonezawa. Here we have a rented building which houses a very active congregation of young Christians in charge of one of our most active pastors. In 1925 the work in Yonezawa probably made the greatest progress of all our work in Japan.

**Purpose and Program**

The mission states that their fundamental policy is to establish indigenous churches as the most effectual agency for the salvation of the Japanese people and for their permanent growth in Christian culture. These churches shall be capable of bearing their share of the evangelization of the still unreached peoples of the empire.

The mission is organized according to the general principles of all our missionary organizations, the final authority on the field being centered in an annual meeting which all ministers, minister-teachers, mis-
missionaries and women evangelists are privileged to attend, and to which each church is entitled to send one delegate for each 100 contributing members or fraction thereof. The ad interim authority rests in a general committee of ten members—five missionaries and five Japanese, all chosen by the annual meeting. This committee meets four times per year. Representing it and possessing ad interim authority is an executive committee of five members chosen by the general committee from its own membership and meeting monthly.

There is a general committee treasurer and two secretaries, one Japanese and one missionary. All missionary and Japanese workers are subject to the general committee.

The mission recognizes the important place of Japanese workers and is constantly on the lookout for competent and promising young men and women who may be trained for places of leadership. Toward leadership training closer attention is to be given to all Sunday schools and similar services, that they may be made more effective.

Specific programs for the various stations have been adopted. The work at the two northern stations, Akita and Fukushima, is to be primarily evangelistic. Each of these centers shall serve as a rallying place and source of inspiration for the out-stations of the respective districts.

Programs looking toward self-support for the churches of all the field have been worked out in detail. Subsidies from the mission are to be reduced year by year until, within specific periods, the churches shall have assumed full responsibility for their own work. Such programs contemplate the providing of suitable buildings for all churches now inadequately housed, in which programs both the mission and the churches shall share proportionately. This program looking toward self-support contemplates concentration on certain strategic points with a view of making them self-sustaining at the earliest moment consistent with stability and permanency.

For the schools, a program looking toward maximum attendance is adopted. The Boys’ Middle School is capable of accommodating 540, and the Margaret K. Long Girls’ School can serve 400. The mission also prefers the direct teaching of Christianity in the classroom to government recognition of our schools, if the future proves that these objectives are inconsistent. The mission also feels that it is not sufficient for our schools to be the equal of government schools of similar grade in the matter of buildings, equipment and teaching staff, but they should be superior. However, it is even more important that the teaching staffs be Christian and the whole general atmosphere and influence be such that it will be natural for the students to grow up into a knowledge of spiritual things and to give their lives in intelligent and wholehearted allegiance to Christ.

The mission favors a union seminary for the training of workers in all lines of Christian service.

The East Tokyo Institute majors in social service. Nevertheless, its primary aim is not that of an exclusive social center. Rather its fundamental object is that of a religious settlement seeking the evangelization of its community.

The mission has attractive positions for a limited number of well-
trained Japanese workers for whom salaries are provided comparable with those of similar workers in other communions. While these salaries are sufficient for actual living expenses, they leave little margin for emergencies or for the cultural side of life, while in times of special emergencies there may be real suffering.

The mission favors a policy that will provide certain adequately equipped centers in preference to a large number of more or less scattered, ill-coordinated and poorly equipped places of work. Such a policy demands the very decided intensification of effort already set forth for the two large cities, Tokyo and Osaka.

The number of stations to be maintained in the work will be four, namely, Akita, Fukushima, Tokyo and Osaka.

As to the maximum number of missionaries required for each station, the mission adopts the following:

<table>
<thead>
<tr>
<th>Station</th>
<th>Families</th>
<th>Single</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akita</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Fukushima</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Tokyo</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Osaka</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
</tbody>
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These numbers coincide with the number now available.

Since the educational program of the mission is being definitely limited, the time has come for a new emphasis on the evangelistic side of the work. The mission plans to give increasing attention to the churches, strengthening the hands of the workers and furnishing proper equipment for aggressive evangelistic effort.

All this concentration and intensification looks definitely to the eventual extension of effort and influence until the whole empire shall have been Christianized.

Investment, Maintenance and Needs

We have $680,549.94 invested in buildings and equipment in Japan and our annual maintenance budget totals $114,179.82. If the work should be enlarged as desired by the Japan mission, our total investment would amount to $1,020,749.94, and our annual maintenance budget would be raised to $125,570.07. Of this additional investment and maintenance cost, the mission lists $125,200.00 additional investment and $10,296.28 additional maintenance as immediate needs, and $215,000.00 additional investment and $1,093.97 additional annual maintenance as future needs.

Observations

1. It was on July 30, 1884, in Japan, that we baptized our first convert from a non-Christian religion.

2. Medical missions are not needed in Japan, the Japanese doctors being able to care for the situation.

3. We have work in four important centers, quite widely separated, reaching from Osaka in the south to Akita in the north.

4. The Margaret K. Long School for Girls in Tokyo is one of our largest and most thoroughly equipped schools (not including union schools) on our foreign fields.

5. The Christy Institute in Osaka is self-supporting except for the salary of the missionary in charge and it hopes to care for that also in the near future.

6. The general committee, which is the field authority between conven-
tions in Japan, is composed of five missionaries and five Japanese. There is a Japanese and a missionary secretary of the mission.

7. The mission intends to concentrate its efforts on the four stations now operated and plans to lay major emphasis on the evangelistic phases of its work.

8. The mission has adopted a program looking toward self-support by all our churches within certain prescribed periods.

9. The mission asks for $125,-200.00 additional investment for buildings and equipment and $10,-296.28 additional annual maintenance as immediate needs.
CHAPTER XX

CHINA

A recent writer on things Chinese says, ‘‘China is the oldest of existing states, the only one that witnessed the rise and eclipse of the ancient empires of the valleys of the Nile and Euphrates. ‘She was a great monarchy ages before the foundation of the Eternal City and she was the most powerful organization in the world (though the West knew it not) during the centuries of Rome’s decay.’ She has witnessed the earliest, feeble beginnings of all existing governments and she is still with us. It is indeed something to have seen Egypt emerge, Babylon fall, Nineveh destroyed and Greece crumble.’”

China traces her history from the year B. C. 2205, which was the date of the beginning of the Hia Dynasty. It seems, however, that the real historical period in the development of the Chinese begins with the Chow Dynasty founded B. C. 1122. Chronological history dates from about B. C. 770. Prior to that time Chinese history partook more of the nature of tradition. Legends of more or less interest point to a body of immigrants following the course of the Yellow River eastward and settling in the mountains of the west and on the plains of east China. Through twenty-five dynasties, from the Hia, beginning in B. C. 2205, to the Tsing or Manchu, which gave way to the republic in 1911, China’s history is one of interest, though the details there-of need not be recited here. It is well, however, to notice that China’s policy of the closed door, which obtained until fairly recent years, was not always China’s policy.

In the thirteenth century, Marco Polo, the celebrated Venetian traveler, made a journey to China. During his long sojourn there he learned much about Chinese civilization, and upon his return to Europe, he astounded the people of the West by the stories he told in regard to the Chinese, about whom practically nothing had been known up to that time. In those days the imperial government of China placed all aliens on practically the same footing as its own subjects. It opened to them public employment and extended to them the fullest protection. Olopon, one of the Nestorian Christians who entered China in the Tang Dynasty some time between B. C. 620 and 907, was raised to high priest and national protector by the emperor. Marco Polo, though a Venetian by birth, was appointed to the office of prefect of Yangchow, which position he held for three years. John de Corvino, a Romish missionary was given an imperial audience and allowed to build a Catholic church with a steeple and bells, preach the gospel and baptize even in the capital of the empire.

In the sixteenth century Portuguese navigators entered the Canton River with two ships and de-
manded the privilege of commercial intercourse. The Chinese received these strangers in a kindly spirit. In a short time, however, the feeling of amity was turned into one of deadly hatred on account of the high-handed manner in which the Portuguese acted toward those with whom they entered into business relations. This was the beginning of the closed door policy. In 1575, when the Spaniards settled in the Philippines, which were held by them until the Spanish-American War, and news reached China of the cruel persecutions to which the Filipinos were subjected by the Spaniards, the closed door policy of China was confirmed.

China's attitude toward the outside world was not helped by the aggression of western powers in the closing years of the nineteenth century. In 1897 Germany seized Kiaochow on the south of Shantung peninsula, taking as a pretext the murder of two German Roman Catholic missionaries in the southern part of the province of Shantung. Russia viewed this move with an unfavorable eye and almost immediately demanded the release of Port Arthur on the same terms as those under which Germany held Kiaochow. In the surrender of Port Arthur, China lost one of the strongest naval bases in the world. Great Britain at once put in a claim for a lease of Wei-hai-wei. France claimed and obtained Kwanchow, but when in 1899, Italy demanded the cession of San Mun Bay, the Empress Dowager, who had assumed control of affairs, determined to put a stop to further filching of territory. Whatever her faults, she saw that something must be done or the days of China as an independent nation were numbered.

The revolution in China in 1911 marked the greatest epoch in Chinese history for a thousand years. This revolution was the culmination of three distinct movements. For more than twenty years that indomitable leader, Dr. Sun Yat-sen, had lived abroad carrying on one of the most unique pieces of propaganda against the Manchurian government which has been recorded in any history. Exiled from his own country because of his liberal and nationalistic tendencies, he got together not only in every province in China, but among the Chinese scattered to the four winds of heaven, a well-articulated organization which was ready at the proper moment to overthrow the corrupt Manchurian regime.

Closely linked with this movement was the great program of reform which was launched by the young emperor, Kwang Hsu, in the year 1898, and which eventually was the cause of his death through the treachery of the Empress Dowager and her henchmen. The reforms which this young emperor tried to put into effect resulted in the terrible anti-foreign and anti-Christian movement in 1900, known as the Boxer Uprising. The old empress and most of her courtiers, fearing that the foreign powers would get the supremacy and take her country by force, deliberately planned to exterminate every foreigner in China. The results of this drastic movement are known. Instead of exterminating the foreigners and closing the door against them, it resulted in the opening up of China, not only to foreign busi-
ness interests, but to the work of the gospel throughout the whole country. This freedom gave a great incentive to Sun Yat-sen and his followers to prosecute their work of propaganda with ever-increasing vigor, until the year 1911 when they marshaled their forces and with very little bloodshed overthrew the reigning dynasty and set up a republican form as they were, to turn into a democracy was a drastic step which the world has not yet accepted as a wise one.

That China can never go back to an ultra-autocratic form of government is an assured fact, but just how she is going to unify her provinces, in many of which a state of feudalism still exists, into a well-articulated central government, re-

of government. This was accomplished February 12, 1912.

Coming as it did with practically no preparation for such an overthrow, this put China into a chaotic condition which she has not been able to right even to this day. For a country which has been ruled, as was China, by an autocratic government, with a people as illiterate remains to be seen. This very condition presents a unique opportunity for missions, as indeed it was the indirect result of Christian missions which led the young Chinese to overthrow the Manchurian Dynasty. In this hour of chaos, they need us more than ever before.

The present unprecedented condition in China is the culmination

IVY CHAIN, CHRISTIAN GIRLS' SCHOOL, NANKING
This school has continued its work in spite of chaotic conditions. Miss Chen, head teacher, has been a heroine as she has protected the girls.
of misunderstandings with the western powers during a period of fifty years. Perhaps there is no epoch in the history of nations which shows a more militaristic spirit on the part of the strong against the weak than has this period of the relationship of strong western powers against a medieval oriental country. It is not only a blot on the history of the western powers, but a blot also on the church of Jesus Christ of the west. Much of the territory which has been forced from China by the western nations has been taken because of the murder of a few missionaries or on account of local uprisings against the work of commercial agencies, mostly by mobs which got beyond the control of the authorities. In every instance, the strong western powers acting in concert, dictated policies to the China government which were humiliating in the extreme, and which practically took away from the government the control of its own affairs in so far as they had to do with international relationships.

During the past decade China has been changing very rapidly on account of the widespread educational system which has been put into effect, as well as by the radical thinking of thousands of young men who have returned to the country after having received their education abroad. These young men have come back from Europe and America imbued with the spirit of nationalism and democracy, demanding that China be given a square deal; that old treaties be done away with; asserting that China today is no longer the China of fifty years ago; and begging from the strong Western powers a chance to unify their country and raise up a strong centralized government. This is the moving force of what is now known in China as the Nationalist Party who are ardent followers of the principles held by the late Dr. Sun Yat-sen, their first great leader. In fact, it is the first really patriotic movement in China which has taken place since the revolution against the Manchurian government in 1911. During the past years the civil wars which have been raging have been between military lords, who have not had at heart the interest of their country, but whose motive was self-aggrandizement, power and wealth.

This present uprising is not essentially anti-foreign and is certainly not anti-Christian. The two basic principles for which the Nationalist Party in China stands are, first, the unification of their country under a strong centralized government, and second, a readjustment with the western nations of all treaties which are supposed to be in existence with China. They aim to do this by peaceful methods, if possible, but failing this, they maintain that there will be no recourse left to them except war, which they are determined to endure even if it means the extermination of the best young manhood of their country, and even if it should result in the foreign powers once again getting control of China.

Whatever the result may be, we are convinced that there will be greater opportunities than ever before for the work of Christianizing that great country, which makes such a strong appeal to all who know her. It is a time when the
church of the West should prosecute its work with unlimited zeal and faith, and in every way possible show to the people of China that the religion of Jesus Christ is universal and is one of peace and good will.

**Geography**

China extends over most of the southeast third of Asia. It is square miles of the most varied country in the world—mountain, plateau, valley and plain giving place to each other in rapid succession. On this area lives and thrives a population of probably 440,000,000 people. China proper extends from the coast on the east some 2,500 miles to the lofty mountain ranges of the Tibetan plateau and northward to the southern border of Mongolia. The total area of China proper with its 18 provinces is 1,532,420 square miles, or twice the size of the United States east of the Mississippi River; or if, as Bishop Bashford does, we consider Manchuria, Mongolia and Sinkiang as being provinces in China

bounded on the north and northwest by Siberia, on the west by Russian Turkestan, on the southwest by India, on the southeast by Farther India, Tongking and the Pacific Ocean and on the northeast by Korea. Within these boundaries lies an area of some 4,277,170
proper, then the total area mounts to 3,814,060 square miles. The whole circuit of the land frontier, about 4,500 miles, consists of almost impassable mountains and deserts which from antiquity have cut off this corner of the world from interchange of people, products and ideas with other regions and races. From this physical isolation have arisen most of the peculiarities characteristic of Chinese civilization and manner of thought.

The Yangtse River valley is the most densely populated, highly cultivated and important part of all China. The Yangtse River, 3,000 miles in length, originates in central Tibet, flows through deep valleys and sharply cut canyons until it reaches the plains which it traverses to the Yellow Sea. For 500 miles from the sea, or to Hankow, it is navigable for ocean steamers, and for 363 miles farther by smaller vessels. Here the gorges begin and further navigation is by hand boats. Like all snow-fed rivers, the Yangtse is subject to sudden floods which inundate the plains. China proper, being one of the best watered countries in the world, is likewise one of the richest in fertility. Four great rivers rising in the mountains to the west flow across China, watering the rich alluvial plains, hence China is essentially agricultural and intensively so.

The great wall of China is one of the most stupendous works ever conceived and executed by man. It was primarily erected toward the close of the third century B. C. in sign of the destruction of the feudal system in China and of the unification of the many provinces into an empire. It was preserved and extended through many reigns with the futile idea of keeping back the Tatars. In the year 1547, under the Ming Dynasty, the length was increased about 300 miles. At the present time, along large parts of its course, it is little more than a mass of debris. It is 25 feet thick at the base and 15 at the top with towers at intervals of 100 yards. It is about 1,250 miles long, stretching over high hills, across deep valleys and over rivers.

China lies mainly in the north temperate zone, only the extreme southern portion being in the tropics. The mean annual temperature in Peking in the north is 51 degrees; at Canton in the south 69 degrees. At Peking the monthly range of temperature is from 79 degrees in July to 23 degrees in January, while at Canton the corresponding figures are 82 degrees and 55 degrees. The rainfall is greatest on the south coast where it often exceeds 100 inches annually. At Hongkong it is 90 inches; at Peking 24.

Tea, rice and bamboo are the three most valuable agricultural products of China—the first for drinking (usually between meals) the second for food and the third for the construction of habitations and implements. The vast area and climatic conditions in China allow a wonderful variety of natural products and of produce grown by man. The forests which are chiefly in the mountain regions, most of the populous sections of China proper being comparatively treeless, contain varnish and camphor trees, the pine, the banyan, the cypress and the mulberry. The mulberry is cultivated by the millions but rather as a bush and almost wholly for its leaf, which
is the food for silkworms. In the south the coconut and other palms, with sub-tropical fruits and nuts, are numerous.

The fauna of China likewise covers a wide range because of climate and the vast tracts of sparsely inhabited country. Tigers, panthers, leopards, wild cats, bears, monkeys, wolves, deer, and in the south the elephant and rhinoceros are some of the wild animals.

PEOPLE AND CONDITIONS

Concerning the population of China, Bishop Bashford says that the estimates vary from 270,000,000 to 440,000,000. The Christian Occupation of China lists several estimates of the population. The Board of Revenue census of 1885 set the figure at 377,000,000. The Board of Interior census in 1910 made the figure 331,000,000. The China Christian Council official returns of 1918-19 set the figure at 440,925,836, while the China Post Office estimates of 1920 give 427,679,214. According to the post office estimates of 1920, Kiangsu has the greatest density of population, there being 875 per square mile. Anhwei, the other province in which we work, has 353 per square mile.

Concerning China's population, a China missionary, writing in 1915 while the World War was being waged, said, “The Chinese are numerous enough to equal the warring nations of Europe plus several neutrals.” He states that China’s population is greater than the combined population of England, Ireland, Scotland, Wales, Canada, Australia, New Zealand, Fiji Islands, British South Africa, Egypt, The Isle of Man and the Channel Islands; plus France, Algeria, Morocco, Madagascar and French Congo, with Montenegro, Servia, Portugal and Portuguese Africa, Russian Poland, Belgium and the Belgian Congo, augmented by Germany and German East and West Africa, Austria, Turkey in Europe and in Asia, Roumania, Denmark, Norway, Sweden, Holland, Switzerland, Spain, Italy, Greece and Persia.

Professor Giles of Cambridge University says, concerning China’s population, “If the Chinese people were to file one by one past a given point, the interesting procession would never come to an end. Before the last man of those living had gone by, another and a new generation would have grown up to take its place, and so the procession would pass on forever.” Some one else has estimated that if the Chinese were to stand in a line holding hands, allowing a distance of four feet each, they would stretch from the earth to the moon and further, or would
reach twelve times around the earth at the Equator.

And yet China as a whole is not over-populated. The total average density of population to the square mile of Japan is 281; that of the United Kingdom 381; of Belgium (the densest population in Europe) 654; while that of China, including dependencies is only 97. It will be recalled, however, that the density in Kiangsu Province is 875.

Bishop Bashford says, "The origin of the Chinese is lost in mythology. There are several theories concerning them, one of them having them to originate in southwestern Asia, another in the region near the Caspian Sea, and a third bringing them from western Asia into eastern Asia by a route considerably farther north." Whoever they are, it is, of course, established the they are Mongolian and concerning them Bishop Bashford states that they are among the most virile and industrious, the most intelligent and reasonable, as well as among the most religious people in the world. He also states that they are possessed of an unusual amount of common sense.

**Health Records**

The average Chinese village or city is extremely filthy. Sewerage systems are unknown and were it not for the almost universal practice of drinking tea, made, of course, with boiled water, the death rate in China would be exceedingly higher than it is. In our sections of China the death rate per thousand is from 40 to 50, while the infant mortality rate is 200 per thousand. Compared with this, the infant mortality rate in the United States is 72.6; in St. Louis 67.

In all China there are 348 medical missionaries, 29 Chinese doctors trained abroad and now employed in Christian hospitals, and 280 Chinese doctors trained in China. There are 441 nurses engaged in the 315 Christian general hospitals and the 24 special hospitals. There are 370 Christian dispensaries in China.

**Religious Affiliation**

Besides the Christian religion, China today has four religions: Confucianism, Taoism, Buddhism and Mohammedanism. Of these, the first two are indigenous, the other two are from abroad. There are four religions but not four religious organizations. As an organized force, no one of them is equal to the church of Rome in China, or to the Protestant bodies as they become more and more unified, or to certain non-church movements like the Y. M. C. A. and the Y. W. C. A.

No report comes from any part of China concerning efforts to revive Confucianism. Not only its political ideas are being discarded, but its underlying religious features have been so eliminated as to make it a mere system of ethics and a beautiful cult. The other branch of China's ancient faith—Taoism—likewise appears indifferent to its own future and is content with simply maintaining its priesthood and temple properties. Buddhism is the one religion that is competing with Christianity today. It has adopted some of the methods of the Christian church but in only a few places have the temples organized themselves into one society. Still less is there a national organization. Each temple is a law unto itself. The Moslems of China, like the Buddhists, have no national organization, but by custom and tra-
dition they are a compact body and by themselves are zealous for the faith.

Nestorian Christianity entered China in A.D. 505, but the Chinese so completely assimilated it and transformed it, or else so encysted it and left it to perish, that only a tablet left us by the Chinese furnishes the evidence that such a religion ever entered China. The Jews came to China and once numbered many thousands, but this persistent and uncompromising race has been so fully absorbed that the few poor families left at their original seat of worship do not know a word of Hebrew and their worship of the true God has entirely ceased. The modern Christian movement in China began just a trifle more than a hundred years ago. In 1925 there were 8,158 Christian missionaries working under 200 organizations. In 1920, there were 1,038 mission stations with 6,482 out-stations. There are 28,396 Chinese workers, with 4,726 organized churches and 4,813 other meeting places. The total church membership is 366,524. There are 313,254 others under Christian instruction, with a total Christian constituency of 806,926. There are 5,698 Sunday schools, having 12,291 teachers, instructing 259,261 pupils.

Taking the ten large cities—Peking, Tientsin, Tsinan, Nanking, Shanghai, Hankow, Wuchang, Chengtu, Foochow and Canton, the figures show that there has been an increase in mission staff in these cities of approximately 54 per cent over 1918, while the general increase of the whole mission body has been 27½ per cent. These figures show that there is still a tendency toward urban centralization. The days of the pioneer are still at hand, however, with vast regions still unevangelized and especially with the problems of reaching many untouched classes in country places and in remote cities still unsolved. The growth of Christianity in China is indicated by the following table:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Communicants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1814</td>
<td>1</td>
</tr>
<tr>
<td>1834</td>
<td>3</td>
</tr>
<tr>
<td>1854</td>
<td>351</td>
</tr>
<tr>
<td>1874</td>
<td>9,715</td>
</tr>
<tr>
<td>1894</td>
<td>37,287</td>
</tr>
<tr>
<td>1914</td>
<td>235,303</td>
</tr>
<tr>
<td>1920</td>
<td>366,524</td>
</tr>
</tbody>
</table>
Economic Development

As has already been indicated, China is largely an agricultural state. Figures gathered in our survey indicate that fully 80 per cent of the people in our territory are dependent upon agriculture. Considerably more than 300,000,000 of China’s population depend directly upon agriculture for a living. A survey of 202 farms near Changchow in Kiangsu, gave an average of 2½ acres per family, while the average family (composed of 4.8 persons) had an income from all sources was $158.32 gold. A similar survey of 102 farms near Wuhu, gives the average size of the farms as 4.15 acres, while the average family income is about $105.00 gold.

Apparently the Chinese were among the earliest people to discover the industrial advantages of a division of labor and an exchange of products. In the Chinese classics scholars, farmers, artisans, merchants and servants are listed according to the rank in honor they held.

Labor at Shanghai is at present on the following scale of average prices:

Skilled Labor—Bricklayers 50 cents per day (from 9 to 10 hours).
Masons 60 to 80 cents per day.
Carpenters 50 to 80 cents per day.
Painters 50 to 70 cents per day.
Engineers $50.00 to $100.00 per month.
Mill Foremen $40.00 to $90.00 per month.
Locomotive Engineers $45.00 to $50.00 per month.

Unskilled Labor—Coolies 25 to 35 cents per day (from 10 to 12 hours).
Mill Workers—Male 30 to 40 cents per day (from 9 to 10 hours); Female, 20 to 25 cents per day; Children, 10 to 20 cents per day.

Other authorities, equally reliable, say these figures are far too high.

Very rapid strides have been made in recent years in the number and kinds of industries in China. The silk industry has flourished for 4,000 years. China is now producing 27 per cent of the world’s supply, having in this century yielded first place to Japan. In 1917 the production was valued at $139,000,000.00. In 1923, China exported to the United States 12,000,000 pounds of silk, valued at $83,000,000.00. Cotton manufacturing, in the modern sense, began in 1895. China then had six native-owned mills with 183,000 spindles. In 1925 there were 189 mills with 3,500,000 spindles and 25,000 looms, of which 69 mills with 1,800,000 spindles and 1,600 looms were Chinese-owned.

China’s resources in coal as well as in iron have probably been overestimated. However, the director of geological survey of China points out that, excepting the United States, China is certainly the only country on the Pacific with respectable resources in coal. He estimates that the coal reserve possessed by China is probably from forty to fifty million tons, or 33 per cent of that of Great Britain. Linked with coal in the industrial life of any nation is iron. As a result of six years of work, the same authority states that China’s reserve in iron ore is one billion tons. This is about one-fourth the reserve of the United States; four-fifths of that of England; one-third of that of France or Germany before the war.

China has approximately 7,000 miles of railroad in operation. The area of China, excluding the outer territories, aggregates nearly 1,900,000 square miles. For each mile of railroad line in operation, China has therefore 280 square miles of territory. Compared with these figures,
Korea has 71, India 40, Japan 16 and the United States 12.

Educational Progress

China had the oldest system of government education known to history. The schools described under the early feudal period, B.C. 2205 to 1122, were state schools. These schools observed the uniform curriculum based on the Chinese classics and they were democratic in character. Their mechanical memorizing of literature, with little scientific instruction, kept the country in bondage to the dead past.

The present school system of China consists of:

1. Lower Primary Schools—four-year course.
2. Higher Primary Schools—three-year course.
3. Middle Schools—four-year course.
4. Preparatory School or Junior College—three-year course.
5. College or Professional Schools—three or four-year course.

In Kiangsu, with a population of more than 33,000,000, there are 5,845 government lower primary schools, 458 higher primary schools, with a total student body of 286,000. In Anhwei, with a population of more than 20,000,000, there are 1,135 government lower primary schools and 253 higher primary schools with a total student body of 51,000. In the first instance there are 85 students per 10,000 of population, and in the second 25. In 1920 there were 134 kindergartens under mission control with 4,147 pupils; 6,012 lower primary schools with 169,146 pupils; 800 higher primary schools with 29,778 pupils; 231 middle schools with 13,196 pupils; 16 colleges of university standing with 846 students; 28 normals with 485 students; 123 Bible training schools with 2,847 students; and 20 theological schools with 376 students. In addition to these, there were 11 union colleges of university standing, 14 normals, 12 theological schools and 5 medical schools.

Our Churches and Institutions

On January 29, 1886, Dr. W. E. Macklin landed in Shanghai and reached Nanking April 16. He had spent a year in Japan where he had originally intended to do medical missionary work, but because the Japanese doctors were capable of caring for their own sick, and resented the intrusion of foreigners in medical lines, he moved on to China. During several months of residence in Shanghai, he learned all he could about conditions in China and came to the conclusion that Nanking was the proper place to locate. He had arrived in China at a time when the Taiping Rebellion, a revolt against the corruption of the Manchu Dynasty and cloaked in the guise of Christianity, had not been forgotten, neither had China forgotten the foreign wars and her revolt against European intrusion, nor the opium wars. It was not surprising, therefore, that when Dr. Macklin went through the streets, he was hooted, stoned and persecuted as a "foreign devil."

Nanking is 200 miles inland and is situated on the south bank of the Yangtse River. In the minds of the Chinese, Nanking is second in importance only to Peking. The name Nanking signifies southern capital as Peking means northern capital. Next to Peking it is the center of educational and political influence.
Shi Kwei-biao, Dr. Macklin's first convert, was baptized in Nanking in the Spring of 1888. Until the time of his death in 1926, Shi was one of our outstanding evangelists.

The Drum Tower of Nanking is street and valued at $4,780.42. Out of it has gone a stream of life into many phases of Christian work in China. Adjoining the church is the elementary school for boys, enrolling about sixty.

known throughout the brotherhood of Disciples of Christ, for it is around this historic spot that much of our work has been done. Just south of the Drum Tower stands the Drum Tower Church, a modest brick building, set back from the

On the south of the church we find the present hospital of the University of Nanking, which was formerly known as Dr. Macklin's hospital. The building erected by Dr. Macklin still stands but in later years several additions and two new
buildings have been added. The clinic and dispensary are in a separate building as is also the women's building. A splendid staff of workers ministered here daily to hundreds of sick and suffering until the finest and newest of which is the Jubilee building built by the women of Iowa. An open air gymnasium, two model homes, a primary building and an administration building complete the group. More than two

Just around the block from the church and hospital is the Christian School for Girls which has stood for more than thirty years. On the campus there are six buildings, the hundred girls are enrolled in the school which has been able to carry on continuously despite the troublous times in China. The plant is worth $48,121.96.

At the South Gate, about three miles from the Drum Tower, is an-
other center of work. The work has been carried on in inadequate quarters, mostly in old Chinese property, not at all adapted to the work for which it is used. However, the new Indiana building, another Jubilee gift, worth $30,000.00, now houses the women's work and furnishes living quarters for the women missionaries. This building is four stories high, and contains the women's school, girls' school, chapel and dormitories for women and girls. The church, a very active institution, meets across the street from the women’s building.

Nanking affords an outstanding example of union missionary work and we are happy to have a large share in this work. The University of Nanking is a remarkable institution, with its fifteen hundred students in all departments. The Model or Elementary School, the Middle School, the Language School, and the University proper carry on a very effective type of Christian education. The four prominent buildings on the campus are the administration building, two stories high with a lofty tower; the science hall, a gift of Ambrose Swasey; Bailie Hall, the agricultural building, named in honor of Dr. Joseph Bailie, the first agricultural missionary on the staff; the beautiful chapel which is a gift of the Russell Sage Foundation. These buildings are splendidly equipped and in them genuine worthwhile work is done.

Ginling College is also one of the union institutions in which the Disciples of Christ have a share. This school is located in a beautiful little valley west of Drum Tower near the pool where the first convert of our mission, Shi Kwei-biao, was baptized. The five buildings of Ginling are beautiful in design as they follow the Chinese architecture but have been adapted to modern requirements of education. The two hundred girls with their foreign and Chinese teachers lead a very happy family life here, and the spirit of Ginling is something very wholesome and fine.

Nanking Theological Seminary is an institution established for the purpose of preparing pastors and evangelists for the mission work of central China. It is a union institution in which the Presbyterians, Methodists (North and South), and our mission unite. The property of the seminary consists of about 14 acres of ground in one plot, upon which the main buildings and five residences stand. Its courses lead both to the A. B. and B. D. degrees. There is also a course leading to a seminary diploma.

The Bible Teachers' Training School for Women is also located in Nanking and is a union institution for the purpose of training Bible women and teachers. The school has a curriculum similar to that of the best Bible colleges in America.

Complete reports of all our union work in China will be found in Chapter XLV on Cooperative Work at Home and Abroad.

Following is the list of activities in Nanking:

**Evangelistic**
- South Gate Church
- Drum Tower Church
- Hsia Kwan Church
- Three Out-stations

**Educational**
- Drum Tower Day School (Boys)
- South Gate Day School (Boys)
- South Gate Day School (Girls)
- Hsia Kwan Day School (Boys)
- Hsia Kwan Day School (Girls)
- Nanking Christian Girls' School
Medical
South Gate Dispensary
Union Hospital

Union
University of Nanking
Ginling College
Nanking Theological Seminary
Bible Teachers’ Training School for Women

Chuchow is a city of 15,000 people in a district of 503,222. It is about 35 miles northwest of Nanking in a beautiful hill country, being on the Tientsin-Pukow Railroad, connecting Shanghai and Nanking with

China Christian Mission in Chuchow is situated on the north bank of this stream, close to the main street of the city. The land was bought in 1892 and the first house built in 1896 on this piece, which now contains about three acres. A chapel was built on the same plot in 1897 and enlarged to a seating capacity of 300 in 1911.

In later years the dwelling house has been transformed into a girls’ school, and one-story buildings, furnishing four more schoolrooms, have

Tientsin and Peking. In 1888 work was started here. In 1889 the first convert, Mrs. Wang, was baptized. In 1897 a boys’ school was established and a church was dedicated.

The city is surrounded by an ancient wall about three miles in circumference. A small river flows through the city. Entering under the wall about midway on the west side and flowing east in a circuitous route, it passes out under the east wall. During the dry season it is but a small stream but when the summer rains come the water rises to the top of its 25-foot banks.

The first property owned by the
pensary, the money for which was given by the Christian Endeavorers of Ontario, Canada. This dispensary was built in 1901. These buildings for a number of years have been the home of the superintendent of the country churches in the Chuchow district.

The hospital is a two-story building with roomy attic. The main part of the building is 80 feet by 30 feet with wings reaching back from each end, also two-story. There are accommodations for thirty inpatients. The money for the erection of this building was given by Joseph Tisdale of Dayton, Kentucky, and the building was completed in September, 1911, just in time to be of invaluable service during the Chinese Revolution which broke out that autumn. The hospital is valued at $10,875.33.

South of the hospital and close to the city wall are the grounds and Chinese-style buildings which have housed the boys' school. From this school have gone a large number of young men who have graduated in the University of Nanking or government schools and gained considerable fame during these years of China's transition.

East of the doctor's home and not far from the east gate of the city is another residence. The two residences are built of brick, the universal building material in China.

There are twelve churches scattered through the surrounding country and a number of other preaching points. Shi Kwei-biao, Dr. Macklin's first convert, had much to do with the founding of a number of these churches. He and his wife first built a little thatched chapel at Yu-ho-tsz, 15 miles west of Chuchow. Later a church was built at Kwang-wu-wei, three miles farther up the caravan road from Yu-ho-tsz, to celebrate Mr. Shi's sixtieth birthday. The congregations in both these places have now been scattered and those left meet at Chu-lung-shiao, a market town three miles east from the Yu-ho-tsz village. This is an independent work. Yu-Hsizo-san, an active Christian and a doctor, is the leader here. Each of the twelve out-station churches is efficiently ministered to by an excellent Chinese pastor.

The following is a list of activities in Chuchow:

**Evangelistic**
- Central Church
- Twelve Out-stations
- Fifteen regular meeting places, including above

**Educational**
- Chuchow Christian Girls’ School
- Nine Day Schools in Out-stations

**Medical**
- Chuchow Christian Hospital

In 1889 two independent missionaries of the Plymouth Brethren united with our mission and opened work in Wuhu, a city of 180,000, the largest in Anhwei Province. It is on the Yangtse River, 65 miles above Nanking in the center of a great rice-producing district, and is a large, busy port city. No railroad enters it, but every day ocean-going and river steamers, launches and sailboats carrying passengers, anchor before it. According to the customs figures, Wuhu ranks first in the world in the amount of feathers shipped from the port and second in the amount of rice exported. There are several mills and factories, chiefly cotton, match and flour mills. The city is famous in China for its scissors and knives, unusually sharp and of many sizes and designs, also
for attractive clay and pewter decorated teapots. Chinese ink and tea are also especially good in this province. The model prison and the temple whose object of worship was once a living Buddhist priest, now mummified and subject to view in a glass-enclosed shrine, are among the places which all visitors are shown.

Within the walled part of the city about 30,000 people live and it is in this part of the city that our church work centers. There are no other churches and no other mission schools within the walls. Our responsibility also extends to the populous districts outside and beyond both the north and the east gates. In this flourishing port city there are five other communions working besides our own. However, there is no overlapping as the churches are widely separated. Two of the missions that maintain centers in Wuhu have practically no work in Wuhu, but simply have headquarters there to care for their work in the interior of the province. Our mission in Wuhu recognizes its assistance to our interior station of Luchowfu as an integral part of the work. All the Luchowfu workers change boats in Wuhu and wait over night, and their supplies must be inspected and pass customs in the port of Wuhu.

Our Central Church in Wuhu has about two hundred members, representing many different walks of life, including the official, the professional, the student group, merchants, artisans, apprentices and laborers. Only two or three are extremely poor and very few are illiterate.

There are regular preaching services at the church Sunday morning and evening. The majority in the morning are Christians, while at the evening services there are always a large number who are not. Besides, we also have preaching services at two other places in the city—at the Women’s Center and outside the north gate. The Bible school is divided into five departments: beginners, primary, intermediate, high school and adult. There is a boys’ Christian Endeavor and a girls’ Christian Endeavor in each of the schools. There is a union prayer meeting of all the church once a week and also separate prayer meetings for men and for women once a week. There are also Bible classes for men that meet during the week; separate ones for Christians and for inquirers. Similar separate Bible
classes for women Christians and for women inquirers are conducted. The separation of men and women is observed in baptisms with like respect for Chinese ideas of decorum. The church has a large baptistry in which the Chinese pastor baptizes the men and boys and the woman missionary baptizes the women and girls.

Among the many varied activities of the church the reading and game rooms have always been popular. These are carefully supervised and many new contacts for the church are formed in this way.

One of the active interests of the church centers in the Chinese Home Missionary Society to which all the members belong. The offerings go to send Chinese as missionaries to their own people.

Our educational work in Wuhu includes two day schools, one for boys and one for girls, each beginning with the first grade and extending through the junior high school. Our Tsuei Deh Boys' School occupies rooms in the Central Church compound. The teachers are all Christians and most of them are graduates of our Wuhu (union) Academy. Most of the students take their senior high school work in the academy when they graduate.

Our Li Chih Girls' School is held in the Women's Center compound. The teachers are all Christians and all the women teachers are graduates of our mission high school in Nanking. The capable principal is, in addition, a graduate of Ginling College. The purpose of our Christian educational program is to give the best possible modern education under the distinctly Christian atmosphere and influence which the faculty maintains.

Besides these two schools, we also have in Wuhu a union academy, which is a boarding school for boys, located on a hill back of the walled city overlooking the Yangtse. It includes both the junior and senior high school grades. This school is maintained as the united responsibility of our mission and the Advent Christian mission. The land, buildings (which are of brick with metal roofs) and equipment for this institution are all jointly held, with the exception of the faculty residences, which each mission holds separately. A number of graduates of this school go on to the University of Nanking and other colleges, some are preaching, some are practicing medicine, and many are in responsible places of business in the city.

Our mission owns property in seven different places in Wuhu. Our Central Church is a large old official Chinese residence, which by removing a few partitions in the main central part, has been made to accommodate the congregation. It is furnished with comfortable pews with pulpit furniture to match and seats about three hundred and fifty people. All around the church auditorium are rooms in which the Bible school classes meet on Sunday, and which are the classrooms for the boys' school during the week days. This center fronts on the busiest business street in the city and extends back through to the next street, a very excellent location.

The mission also owns the Women's Center, which is a little more than a block away from the church, in the heart of the best residential district, with entrance on two leading streets. This also was formerly a large old official Chinese residence
with a number of one-story buildings. This is the center for the evangelistic and educational work among women and girls. It accommodates the girls' day school which begins with the first grade and continues through junior high school grades. It also provides living quarters for the women teachers and Bible women.

Opposite one entrance to the Women's Center is the parsonage for the Chinese pastor. It has nine rooms and is one-story, brick with tile roof and is of Chinese architecture.

Outside the north gate a short distance is the foreign residence for the evangelistic missionary family. It is brick with tin roof, two stories besides the attic.

In addition to the work in Wuhu itself, we have outstation responsibility centering at Wuweichow. This city is reached by launch from Wuhu and has a population of about 70,000. It is full of great old homes

THIRTY THOUSAND TREATMENTS PER YEAR
The Luchowfu Christian Hospital ministers to a community of more than a million people. It has specialized in eye treatment but has rendered general hospital service. In 1927 it cared for 500 wounded soldiers with notable success.

Chinese pastor. It has been sold and a fine new location has been secured. The Chinese buildings on it will accommodate our church, our school, a home for the Chinese evangelist, and a place where the itinerating missionary can stay when on a trip to the city or into the district.

The following is a list of work carried on in Wuhu:

Evangeline
Central Church
Woman's Center
Luchowfu is a city of 70,000, in a populous country district where probably 1,400,000 people live. In 1897 Dr. James Butchart opened a resident station and established the Luchowfu Christian Hospital. Until recently it was the only hospital worthy the name to administer to about a million and a quarter people. It has grown from a small dispensary opened in the face of great opposition until today it is ranked among the best mission hospitals in all China.

Under normal conditions it has a staff of two missionary doctors, two missionary nurses, three well trained Chinese doctors with several assistants, and several Chinese nurses, together with more than a dozen nurses in training. The number of treatments annually during the years will average about 30,000. These include all kinds of diseases and very many major surgical operations. One of the greatest contributions which the hospital has made has been in the treatment of diseases of the eye. Thousands of Chinese suffer with all kinds of eye troubles and until the Luchowfu Hospital came into being the poor people of the Luchowfu district had no relief whatever.

Not only is a high type of medical work done in the hospital but there is a well regulated evangelistic work carried on. At least one evangelist and one Bible woman give their full time to this phase of the work in the hospital and they, together with the other members of the station staff, endeavor to follow up the patients when they return home. In this way many doors are opened which otherwise would have been kept closed, and through the work of the hospital a large number of the most influential people, not only of the city but of the whole district, have become friends of the work in a practical way. Today there is scarcely a hamlet in the prefecture which does not know of the work being done in this Christian institution, and its influence continues to grow. It is gratifying to note that the Chinese doctors and nurses are taking their places alongside our missionary doctors and nurses and are doing a very efficient work.

For about thirty years evangelistic work has been carried on in the district of Luchowfu. At times it has been greatly handicapped, owing to the shortage of missionaries and funds and the lack of trained Chinese workers. From the smallest of beginnings through periods of opposition and persecution the seed-sowing has gone forward and today we are reaping the result of the early pioneer work.

In the city of Luchowfu we have two well organized churches. The Central Church is well equipped for its various lines of service. It has an auditorium with a seating capacity of about 600 which is frequently crowded to the limit. There are buildings for religious education and a well defined program which is being carried on largely by the Chinese themselves. The pastors of our churches in the city are well educated and seminary trained.

In addition to these churches there are several preaching points in the city where evangelistic services are regularly conducted. Although evangelistic work has been done in
the district, which has a population of about one and one-quarter million people, the majority of the towns and villages have scarcely been touched. We can only hope to do this effectively where the Chinese church itself is able to carry on independently. In the meantime leaders are being chosen and trained and are being put more and more into responsible positions.

The directly evangelistic work for women has to be carried on by

impossible to get women to enter a church, but because of the steady work which has been done we now find almost as many women as men attending the church services. As most Chinese women are illiterate, our women missionaries have had to spend a great deal of their time in the homes of the people teaching them simpler Chinese characters, in order that they may be able to read the New Testament and elementary Christian literature. For this pur-

women. We have been fortunate in Luchowfu through the years in having well trained women missionaries and, in the recent years, a number of Chinese women workers who are far above the average in education and training. In many respects this division of the work has been very prosperous and has wielded a great influence for the church.

A few years ago it was all but pose a woman's center has been established which is well equipped and which conducts classes and preaching services every day in the week.

The time has now come, in our evangelistic work especially, when Chinese, both men and women, are taking the leadership and are doing a great deal of the direct church and evangelistic work themselves.
In the early days of the work it was just as difficult to open schools for boys and girls as it was to establish any other phase of Christian activity. This was especially so in Luchowfu, which was always known as a very conservative district, boasting of its allegiance to their great sage, Confucius. After a number of attempts through several years, it was possible to open a boys’ primary school and as is always the case in the beginning of things, only the poorer class of children could be induced to come.

By persistent efforts, however, success came and a few years ago we were able to build and equip a very fine boys’ boarding school, which had in its enrollment children of the best families of the district. Fortunately, in addition to the missionary in charge, we got some well trained young Chinese teachers who could take their place with those of any of the schools in the province. The schools continue to grow and exert a Christian influence far beyond our expectations.

One of the most unique pieces of educational work that we have been able to do in our stations is being done by the Coe Memorial Girls’ School. It had its beginnings in the gate house on the compound of one of our missionaries with half a dozen little girls in an elementary school. Almost without a break, it has continued to grow until now it ranks with the finest girls’ boarding schools in central China. The school is situated on a beautiful plot of ground and has excellent physical equipment.

Many of the young women come from the most influential families in the district and mix freely with the girls who have come from very humble homes. The percentage of the students who become Christians is very large, and these students continue to exert great influence for Christianity when they graduate from the school and return to their homes or go into positions of influence throughout the province. As an illustration of the esteem in which the school is held in Luchowfu, a few years ago when extra dormitory room was needed, the people of the city raised the money to provide it. The school is bound to continue to exert a tremendous influence for good, especially under the new conditions which are springing up all over China and which are giving to women a new liberty which was unthought of when the school was opened.

The following lines of activity are carried on in Luchowfu:

**Evangelistic**
- Central Church
- West Gate Church
- Woman’s Evangelistic Center
- One Out-station

**Educational**
- Coe Memorial Girls’ School
- San Ruh Boys’ School
- Five Primary Schools

**Medical**
- Luchowfu Christian Hospital

In Nantungchow we are working in a densely populated region. Nantungchow has a population of 50,000, while the district contains 2,000,000. Our first missionaries settled there in 1916.

The district of Nantungchow is one of the most important in all China. It has become prominent because of the number of outstanding leaders it has produced in governmental and other lines of influence. Its most outstanding citizen was the late Chang Chien, who was one of
China's great scholars and statesmen. He was a man of rare charm and keen insight. Two or three decades ago he saw that his city and prefecture could be made a model for all China, hence he set himself to the work of making it so, and succeeded to a remarkable degree. This elderly statesman, although himself of the Confucian school and conservative in his thinking, was the people. These modern improvements came to a large degree after we had opened work in Nantung-chow.

We have a well equipped hospital with a very competent missionary doctor in charge, two well trained missionary nurses and a staff of several Chinese doctors and nurses and a nurses' training school. During the past six or seven years

China's most progressive leader as far as introducing modern improvements is concerned. Through the years he built up several large spinning factories, improved governmental facilities, specialized in cotton raising, made good roads connecting the main cities of the district, built good schools and hospitals, and in practically every possible way worked for the good of the medical work has been particularly successful as it has ministered to the people throughout the province. It has grown in influence and, because of the emphasis which has been placed upon anti-tuberculosis work and the success attained in treating leprosy, its reputation has been enhanced and it is one of the finest influences for Christianity we have. The surgical work has

THE HOPE OF THE CHRISTIAN CHURCH IN CHINA

These Chuchow evangelists and Bible woman, typifying our capable and consecrated Chinese workers, of whom we have 179, have been continuing their faithful service through civil war with all its evils. They and their churches are being tried as by fire and are proving worthy.
been outstanding. The average annual number of treatments is about 20,000 with approximately 400 surgical operations. The prospect for a steadily increasing work in medicine in this district is very bright as the Chinese are more and more coming to see the benefit of the modern Western system.

The evangelistic work in this great district has not enjoyed steady growth because of the fact that it has been hard to keep our full quota of evangelistic missionaries in the district. For a population of at least 2,000,000 people we have been the only Christian communion at work, and although the doors throughout the district have been wide open, we have not been able to enter, except to a very limited degree. In the early days it was difficult to get trained Chinese evangelists, and without them it is naturally impossible to do much extensive work. In spite of these difficulties a good deal of pioneer evangelistic work was done and the friendship of the people won to a large extent. For the past several years it has been possible to do a more consistent work of evangelism and several out-stations have been opened from which efforts are carried on to reach the people of the districts.

In the city of Nantungchow we have a well organized church but still with a limited amount of equipment. From this center the various lines of Christian activities are carried on. Work among young people has been stressed and as our missionaries have been on friendly terms with the students in the government schools a real opportunity has presented itself and has not been neglected. The influence of the church is steadily increasing and there exists very little prejudice against the Christian movement.

Although we have not been able to have as well organized work for women in Nantungchow as in some other of our stations, yet because of the friendliness of the people and the freedom which exists, our women missionaries, together with their Chinese coworkers, have gained an entrance into the best homes of the city as well as into the very humble homes. They have carried on classes in groups throughout the city and have done considerable effective social work, a good deal of it among the young women students in the high and normal schools. This being a literary center our women missionaries have emphasized this phase of the work and have put a great deal of Christian literature into the hands of the women of the city. In the new day which is dawning for women in China, undoubtedly this kind of work will grow in importance, and we will be able to meet a very real need. The women will be looking for something that will prepare them to take their place in the new China.

For several years we have had a boys' boarding high school with fairly good equipment and a well trained staff of teachers. The school is located on the outskirts of the city and has good athletic grounds and a well articulated program. It yields an influence for good, not only in the city, but through the whole district from which the students come. If we are to keep pace with the new day in China, especially in this modern district, our work must be well equipped both with workers and with physical equipment. There can be no ques-
tion about the ever-increasing opportunities which are ours in years to come.

The following work is being carried on in Nantungchow:

**Evangelistic**
- Central Church
- Four Out-stations

**Educational**
- Nantungchow Boys' Boarding School
- Nantungchow Girls' Primary School
- Nantungchow Woman's School

**Medical**
- Nantungchow Christian Hospital

Societies; second, that our other stations were calling for equipment and workers and concentration at these other points was deemed advisable, and third, that Shanghai uses a dialect which is not understood by our missionaries and nationals in our other stations, thus making cooperation difficult.

**Purpose and Program**

The following statement of general policy is made by the China mission:

The work in Shanghai was begun by Mr. and Mrs. James Ware in 1890, but in the fall of 1914, a commission recommended that the work be gradually discontinued there. The property was sold and the Baptists took over the work. The church of 150 members was sufficiently strong at the time the transfer was made to continue as an independent congregation. The reasons assigned for discontinuing the work in Shanghai were: first, that the city was already well occupied by missionary societies; second, that our other stations were calling for equipment and workers and concentration at these other points was deemed advisable, and third, that Shanghai uses a dialect which is not understood by our missionaries and nationals in our other stations, thus making cooperation difficult.

The main purpose of the United Christian Missionary Society in China is the Christianization of the people in its territory.

Although providing for the continuation of all existing lines of activity with full recognition of their value, the development of self-supporting, self-governing and self-propagating churches appeals to us as the most important means of accomplishing this end.

The mission states that it is their evangelistic policy to establish institutional churches in the larger centers and smaller churches in the smaller cities and out-stations.
By way of educational policy, it is their intention to provide, under conditions which will develop sound Christian character, opportunities for both Christians and non-Christians to secure such knowledge of contemporary civilization, as to fit them to become useful members of society and intelligent citizens of China. It is also their policy to incorporate their schools into a graded system of education with definite standards, based as far as practicable on those promulgated by the Chinese government.

By way of medical policy, it is their intention to minister to the sick as a concrete expression of the spirit of Christianity or as a project of vital philanthropy. They expect to make their hospitals model institutions for the treatment of disease in the community, thus setting up standards for purely Chinese hospitals which must of necessity follow. To this end they plan to reach efficiently a limited number of patients rather than to minister superficially to a large number. Each hospital is served by an evangelist and a Bible woman with such assistance as is necessary. A follow-up system, enabling the evangelists to reach the patients in their homes, is also practiced. The program does not provide for an increase in the number of hospitals.

As a religious educational policy, the mission intends to put into operation a program of religious education which will be systematic and comprehensive. They hope to determine the religious needs of each group within the mission constituency, such as children, students, inquirers, Christians and subdivisions among these groups, in order that they may meet their needs by providing suitable courses of instruction and by training them in congenial service.

Under the heading, “Producing Native Leadership,” the following paragraphs are taken from the policy report of the China Mission:

Realizing that the cultivation of Chinese leadership is the most essential factor in developing strong churches, we are increasingly placing responsibility for all local work upon the church membership. Positions demanding executive ability and
leadership are being filled wherever possible by Chinese. Practically all of our churches are governed by church boards whose members are elected at an annual meeting. Missionaries serve on these boards only as elected representatives or members ex-officio. All of our churches have Chinese pastors with practically the same powers and responsibilities as the missionary pastors.

Their proposed evangelistic program, under the heading "Producing Native Leadership" follows:

In order adequately to take advantage of our opportunities, our program will include a department for the enlistment of young life in Christian service. Each church will be urged to keep a young people's service register in which data regarding all young people who come within its influence may be recorded. Every church will make a survey of its district (such a survey will provide a first class opportunity to utilize the young people), list its opportunities for service and plot...
SURVEY OF SERVICE

a program of activities. Charts will be made for each activity showing number who may engage in same, qualifications necessary, dates and length of time required. These charts will be hung in a prominent place where young people may study them and sign up for particular activities on blanks provided. Arrangements will be made for regular reports on these activities, either at special meetings or in connection with the Christian Endeavor society. Leaders with proper qualifications will be assigned to act as advisers to small congenial groups of these young people. Special meetings or classes will be held for the consideration of the claims of various Christian callings. The problems of these young people with regard to securing education and training will be studied by their advisers and suggestions and advice given.

CENTRAL BUILDING OF GINLING COLLEGE (FOR WOMEN), NANKING, CHINA

The six other buildings conform to this modified Chinese architecture. We have happy fellowship with several other communions in conducting the college, which continued right through the trouble of 1927, with reduced staff and student body. Misses Vautrin and Treuille, of our mission, were among the American teachers who were on duty.

Concerning their policy in the educational department for the producing of native leadership, the report states:

Our opportunities in the educational field have been so great that we have sacrificed some of our highest ideals in the effort to do as much as possible. Teachers have been so overburdened with classroom and other work as to prevent their giving adequate time and strength to helpful personal contacts. "A Christian school which fails to exert a strong and effective Christian influence upon its students has no sufficient reason for existence." (Christian Education in China, Section 185, Paragraph 5.)

Henceforth it is our intention to maintain only so many schools as can be brought to reasonable educational standards and made effective in their Christian influence upon the students and the community. Elementary schools will be grouped with regard to location and administration about junior middle schools so as to insure steady progress of students from lower to higher schools.

We believe that aside from union institutions we are not justified in maintaining more than two senior high schools for boys and the same number for girls.

The union educational institutions with which we cooperate are rendering splendid service to the cause of Christianity in China as well as to the development of education. Our future leaders will be trained in these institutions and all our work will be stimulated and advanced by their influence. It is nevertheless true that because of their growth, as well as the advance in the cost of education, we find ourselves committed to a share in their support which is out of proportion to our size as a mission body and still more out of proportion to our own educational and evangelistic work. Under present conditions, with small prospect of increase in our budget for regular work for the next few years, we are not in favor of committing ourselves to further obligations in union educational work. In the future any increase in our contribution
to union work should be paralleled by increase in our mission budget. We propose to limit our interests in higher education to the present participation in the University of Nanking, Ginning College, the Nanking Theological Seminary, the Bible Teachers Training School for Women and Wuhu Academy.

Concerning scholarships, the mission states as a policy, that they believe in the scholarship method of developing leaders. Their object is to assist worthy students who would some period during the college course, before going on to complete his studies. They are in favor of sending only a select number of students who show exceptional qualities of leadership and demonstrated capacity for service to America, and then only after they have completed one year of service in the mission.

Under the heading, “Using Native Leadership,” they state that the op-

not otherwise be able to secure the advantages of a higher education. To qualify for a scholarship, the candidate, they state, should possess the following characteristics: “First, a spirit of unselfish service; second, the ability to impart knowledge; third, the gift of leadership.” Except in unusual cases, it will be their policy to ask each scholarship student to serve the mission in some capacity, either immediately after graduation from high school or at opportunity for leaders in the evangelistic field is greater than ever before; that the organization and work of the church itself will claim the interest and challenge the abilities of many leaders; that there is small question as to the satisfactory nature of the positions which the mission and the native church are able to offer the Chinese worker, the difficulty in the case being that of adequate financial support. Opportunities in the educational field are
challenging and from time to time attractive openings for the leaders the mission is producing are presented to those who are ready. In the medical field, the opportunities are relatively limited, yet the element of time and of expense which enters into the securing of a medical education, makes it certain that the mission will find it possible to provide adequate positions for all the leaders they can produce in this field.

Concerning salaries, they state that the present salary scale for Chinese workers is too low and that it reveals various inconsistencies. It is their policy, however, to put the salary schedule on an adequate basis as rapidly as the budget and offerings from the native church make it possible.

Under the heading, "Self Determination," the mission states that the native churches now have large powers of decision, so that it will be increasingly possible for native leaders to challenge their churches to follow them. The power of the missionary to decide has been largely surrendered to the station, the council and the administrative committee of which body he is or may be a member with powers equaled by Chinese who serve with him.

As to "Proper Balance" the report states that unless it is planned to increase the number of our mission stations in China, it must be concluded that we have practically reached the point of saturation in the number of missionaries until such time as the budget can be materially increased. In this connection they say also that at present they lack homes for a number of the missionaries, as well as suitable buildings and equipment to provide for the work planned for those already on the field. Askings for these needs are included in the cost sheet. As to the proper balance between missionaries and native leaders, it is stated that the missionary force is now approximately adequate to cope with the work for which they are planning in this survey, provided the mission can secure the number of Chinese leaders necessary. As to balance between types of work, it is stated that to gain the best results from the work which we are now do-

MEIGS HALL, UNIVERSITY OF NANKING, CHINA

Here the Language School of the university gives the new missionaries a year or two of intensive training, not only in the Chinese language, but also in the customs of the country, where custom means more than anywhere else on earth.
ing in education and medicine, we should greatly strengthen our present churches, extend our evangelistic work to many towns and villages surrounding our stations, and plant scores of new churches.

As to intensive or extensive work, the report states that the policy of the China Mission for many years has been consistently an intensive one, involving a minimum number of stations carrying on all the regular forms of missionary work. In evangelism, they advocate institutional churches with extensive and expensive plants, which because of their nature must be financed largely from mission funds, but they advocate these only in the large stations.

Their proposals are not intended to preclude the extension of Christian influences to all quarters of our district, but rather to make this very thing possible. Twenty years ago the main task of the missionary was conceived as that of evangelizing China by personal effort. They say they now conceive their main task to be the training of Chinese leaders and the planting of self-governing, self-supporting, and self-propagating churches which will make the Christianization of China possible.

**Investment, Maintenance and Needs**

We have $437,115.92 invested in buildings and equipment in China and our annual maintenance budget totals $214,988.34. If the work should be enlarged as desired by the China mission, our total investment would amount to $633,679.92 and our annual maintenance budget would be raised to $237,562.34. Of this additional investment and maintenance cost, the mission lists $102,114.00 additional investment and $12,380.00 additional maintenance as immediate needs, and $94,450.00 additional investment and $10,194.00 additional annual maintenance as future needs.

**Observations**

1. China is the oldest of existing states and has the largest population.

2. The present civil war in China has caused great suffering among the Chinese Christians, but has also proved their Christian character and their ability to carry on for a time without much supervision by foreigners.

3. The University of Nanking is our largest union institution. It now has a Chinese president and its work is up to its usual high standard. The university is not ambitious to become a large school (its 1924-25 total enrollment being 1,427), preferring to maintain its present enrollment, increasing moderately, that it may also maintain its Christian character and influence.

4. Ginling College is the most important girls' college in the Yangtse valley. It wields a wide and powerful influence.

5. Our women's work at South Gate and our Christian Girls' School have new buildings provided in the Golden Jubilee for Nanking.

6. Our China mission has a Chinese and a missionary secretary with equal authority.

7. The China mission plans to lay its major emphasis on evangelism when the mission becomes normal, maintaining its present high standards in its educational and medical work.

8. The mission needs $102,114.00 for buildings and equipment and $12,380.00 additional annual maintenance now.
CHAPTER XXI

TIBET

The early history of Tibet is legendary and obscure. In 747 A.D. the famous Indian wizard and teacher, Padma-sambhava had arrived. He made a long missionary journey through the country, everywhere vanquishing the Shamanistic devils, and laid the foundation of Lamaism. In 749 the first monastery was built. Muni-tsampo came to the throne in 789. In order to better the condition of the poor, he compelled the rich to share their wealth with them. This leveling process was unsuccessful. Later on the kingdom was broken up into two, and still later into a number of petty principalities.

Kublai Khan, the conqueror of China, actively promoted the spread of Buddhism throughout the Mongolian Empire. Buddhism having entered from India and China in the first half of the seventh century, the language was reduced to writing, the translation of the sacred books was begun and the first temple at Lhasa was erected. From this time forth the internal history of Tibet is the history of the struggle of Buddhism, already corrupt, with the indigenous Shamanism, the rise and development of Lamaism, the abolition of the kingly dignity and the establishment of the supremacy of the Grand Lama at Lhasa as the head of both church and state. In 1650 the Chinese Empire confirmed the Grand Lama in both offices. In 1774 Warren Hastings sent an envoy from India to negotiate friendly relations between Tibet and the British East India Company. He was well received. Another embassy sent under Turner in 1783 was not so successful, because of the fact that Lord Cornwallis, under treaty engagement with Nepal, assisted in an invasion of Tibet and in plundering its people.

Since 1774, various Europeans have entered Tibet on one mission or another, but the number is comparatively small. The Younghusband expedition into Lhasa in 1904, marked the beginning of political reform in Tibet. This made the Dalai Lama acquainted with his white-faced brother and broke the spell of exclusion. The telegraph was built from Tatsienlu to Batang in 1906, and from Batang to Chando in 1911 by the Chinese government. Our missionaries sent the first English messages over both sections of this line. The Chinese Imperial Post Office was established across Eastern Tibet to Batang in 1911. Soon after, in August, postal facilities were completed through Tibet proper to India. This shortened the time for first class mail by one month.

For administrative purposes, the territory subject to the Lhasa government includes four provinces and is divided into 53 prefectures (jonggs) and 123 sub-prefectures (sub-jonggs). At the head of each of these are two officials of equal rank, one a layman and one a lama with civil, military and judicial jurisdiction. Under these are the
local magistrates, headmen and elders. Over all is the Dalai or Grand Lama, whose residence is in Lhasa.

Tibet is an elevated tableland in central Asia, rising like a huge citadel. It is reached through high, snow-covered mountain passes, ranging from 14,000 to 18,000 feet in height. Batang is 9,400 feet above sea level, Yengin 9,500 feet. It is called "The Roof of the World" and rightly so, for rivers rising in Burma. There is considerable uncertainty as to the borders and the boundaries are in no sense exact. For these reasons, according to some authorities Tibet contains 463,200 square miles, and according to others as many as 700,000 square miles.

The country presents two distinct physical divisions—a region of lakes in the north and a region of rivers in the south and east. The first, occupying the greater portion of the northwestern half of the country, is known as the Northern Plain. It is an arid, treeless, shrubless solitude with rounded hills and broad, flat valleys between them, and a number of sharply defined mountain ridges rising several thousand feet above the plain. It has an elevation of from 14,000 to 16,000 feet. It is dotted with lakes, mostly salt, some of them of considerable size. To
the east and south is the region of rivers, which is also a region of snow and ice-covered mountains and deep ravines. The eastern section covers the whole eastern half of the country, stretching from about ninety degrees east to China. It is almost entirely occupied by a succession of more or less wooded but lofty and steep mountains with a general north-to-south trend. These are cut into deep, narrow gorges in which flow the rapid streams of melted snow which unite and form the upper courses of the great rivers which are known in their lower courses as Hoang-ho, Yangtse, Mekong and Salwin. The southern section of the river region extends from the mountain range just north of Lhasa, the capital, to the great south chain, and is overlooked by Mt. Everest, the highest peak of the Himalayas and of the world.

The climate is extremely severe in spite of the fact that Batang lies in precisely the same latitude as New Orleans, Louisiana, and a few miles south of Cairo, Egypt. It is dry, owing to the shutting out of the moisture-carrying clouds from the south by the great south chain of the Himalayas. Sometimes, however, there are heavy downpours of rain.

It has been estimated that not more than one-twentieth of the surface of Tibet is covered with vegetation. It has been fairly well settled that the flora, so far as the northern and eastern sections are concerned, belongs to the Asiatic-Alpine division. Toward the south it approaches that of India and in parts the vegetation is luxuriant.

The wild yak, the antelope, the gazelle and the mountain sheep (found above an elevation of 15,000 feet), the wolf, fox, wild dog, bear, musk deer and hare are included in the fauna of the country. Eastern Tibet has many sand grouse, pheasants, ducks, teal and geese. Toward the south the fauna is more Indian in character and includes the leopard, tiger and lynx. Among the domestic animals are the cat and the dog.

Shut in as Tibet is both politically and physically, little is as yet known of its geology. It is supposed, however, to be rich in minerals, including gold, silver, iron and coal.

Farming and the tending of flocks and herds are the chief occupations, but owing to the elevated and rugged nature of the country, both are attended by many hardships. It is only at elevations less than 13,500 feet that the growing of barley, the hardiest of the cereals and the chief article of food of Tibet, becomes possible. The other crops are wheat, buckwheat, cabbage, potatoes, turnips and radishes. Among the fruits are apples, apricots and peaches and in the south pomegranates are found. A little rice is also produced in the south, but the main supply is imported.

**People and Conditions**

Judged by their language alone, the Tibetans proper belong to the Tibeto-Indo-Chinese branch of the Mongolian race. Physically, however, they exhibit marked variations, there being present at least two types—one Mongoloid, and the other a somewhat slender figure with thin, prominent and even aquiline nose, straight eyes and long, sometimes
wavy hair. In the permanently settled portions of the country where centers of population have existed for centuries, the people have varied considerably from the original type, the result being a mixed race becoming more Chinese as one goes toward China and more Indian as one travels southward or westward.

No exact census has ever been made of the Tibetan people, but based on a partial census taken in 1737, and the statements of travelers since then, it is safe to assert that within the bounds of Tibet proper the population is at least 3,500,000. Some estimate it as high as 6,000,000. Probably as many as 500,000 of the people are lamas. Many influences are at work to keep down the population, among which may be mentioned the absence of immigration, the presence of polyandry and the ravages of smallpox and other epidemic diseases.

**Health Records**

Because of the extreme altitude, the prevalence of disease, the ignorance of the people as to its cause and cure, and their general ignorance of all the laws of health and hygiene, the death rate among the Tibetans is exceedingly high. There are no doctors except Tibetan and Chinese herb doctors. It is estimated by our doctors at Batang that the infant mortality rate runs as high as 80 per cent. Our hospital at Batang is the only hospital in all that section of West China and Eastern Tibet, the nearest hospital to it being 26 days' journey.

**Religious Affiliations**

The indigenous religion of Tibet is a kind of Shamanism which
teaches that the world was created by a great god, Kaira Kan; that the world is made up of three realms—heavenly, earthly and subterranean; that the gods occupy the upper realm, man the earthly, and the evil spirits, commanded by Erlik, who was the first man created by Kaira Kan, but who became degenerate, inhabit the underworld, which is made up of nine stories or stages, each considered a hell. Spirits of the upper world and of the underworld must be approached through the mediating spirits of the dead. In the case of the good spirits, they are approached only through the nine guardian ancestors of man. Since, however, Erlik, the chief of the demons, is considered the cause of death as he is of sickness, malformation, poverty and all other misfortunes, and since the good spirits have little interest in man anyhow, most of the supplication is directed toward the evil world.

This religion still has many adherents, especially in Eastern Tibet; but the state religion and the prevailing one is a corrupt form of Buddhism, called Lamaism. In it there are several sects, but the most powerful is the Gelugpa, which constitutes the established church. The lamas and monks are very numerous, dwelling in great monasteries, also called lamaseries, of which there are said to be over three thousand, some of them of immense size, having accommodations for from three to ten thousand people. They are commonly considered to be repositories of great wealth. Religious superstition and oppression are great in Tibet. By nature the people are very religious, which fact makes them an easy prey to the lamas. It is doubtless true that there are many noble men among the priests, but Mr. Ogden insists that the system is vile. In the section of Tibet where we work, it is estimated that 98 per cent of the people are Buddhists or atheists, 2 per cent Mohammedans and Confucianists, and in the entire section, there are only 100 Christians.

**Economic Development**

It has already been stated in this report that farming and the tending of flocks constitute the chief occupation of the people. Tibet has no factories, but many minor industries are carried on in settled districts, in some places the people being skillful weavers, potters and metal workers. Derje, in Eastern Tibet, is noted for its swords, guns, bells, saddlery, teapots and tinder boxes. An excellent kind of serge, called pulo, is produced everywhere. The chief products of Tibet are wool, lambskin, lynx, fox, leopard and other skins, musk, gold dust, precious stones, borax, salt and live stock. Much of the wool goes to Kashmir to be manufactured into the famous Kashmir shawls. In exchange for this, Tibet receives tea, cotton, cotton goods, silk, sugar and tobacco. Tibetans are great consumers of tea and it is estimated that 13,000,000 pounds of brick tea are received annually from China alone. Lhasa, the capital, is also the central market from which trade routes radiate in all directions. The one to China runs by way of Chamdo and Batang in Eastern Tibet.

Transportation is tedious and difficult, most of the journeys requiring months to complete. Robbers are numerous and bold, hence traders travel in large companies. The pack
animals are yaks, mules, ponies and where the roads are too steep for the yak, sheep are used, one sheep carrying from 25 to 30 pounds. Food, fodder and tents must be carried. The passes are precipitous and frequently blocked with snow. The animals are never housed by the way and the mortality among them is very great. In the more settled parts of the country the streams are usually bridged, or if wide and unfordable, the traveler can cross in

Mr. Ogden states in his report that they live very much as folk did in the time of Joshua.

Educational Status

Education in Tibet is confined to the lama class, to officials and to the wealthy who can pay for tutoring. A large per cent of the lamas can neither read nor write. A large proportion of the few people outside the lama class who can read are lamas who have fallen from grace,

round, wickerware boats covered with skins, while the animals of his caravan swim across. In our section of Tibet, farming, sheep herding, small trades, bartering, hunting and banditry are the chief trades of the people, and the average wage will come somewhere between ten and thirty cents (gold) per day. The conditions under which the Tibetans live in our section of the field are exceedingly primitive, with little or no touch of modern civilization as far as the masses are concerned.

that is to say, have broken their vows and have left the lamaseries to live as ordinary persons. These sometimes act as tutors and scribes to assist merchants, headmen and officials. In our section of Tibet, it is estimated that not more than 5 per cent of the people are literate.

Moral Standards

Monogamy prevails among the nomads, but elsewhere polyandry is common, one woman becoming the wife of the brothers of a family,
the oldest being considered the father of all the children, the others being regarded merely as uncles.

There is also some polygamy among the wealthier people as in China. Moral standards are very low.

**Our Church and Institutions**

Our work in Tibet was undertaken because of an appeal made by Dr. Susie C. Rijnhart in behalf of that land in which she had tragically lost both her husband and her child. The baby died and was buried at the base of the Dong La Mountains in a drug box lined with a towel. Her husband was murdered by the Tibetans and his body thrown into the river and never recovered.

In September of 1903, Dr. Rijnhart, accompanied by Dr. and Mrs. A. L. Shelton, sailed from San Francisco for China. They reached Tatsienlu on the 15th of March, 1904. In October, 1905, Dr. Rijnhart, who in the meantime had become the wife of James Moyes, resigned from the mission and with Mr. Moyes returned to Chengtu. Later, because of her ill health, they came back to Canada, where Mrs. Moyes died February 7, 1908.

In 1906 Mr. and Mrs. J. C. Ogden joined the Sheltons at Tatsienlu. Because of the fact that in Tatsienlu, which is a city of 10,000 people, a China Inland Mission station was already located, Dr. Shelton and Mr. Ogden decided that they should push forward into Tibet if possible. In February, 1906, therefore, they journeyed westward 400 miles (18 days) to Batang, a city of 4,000 people on the border of Tibet proper. In 1908 the mission moved to Batang and began the difficult task of opening a station there. The purchase of land and the erection of houses were serious problems. The first residences were rented and were filthy, native, adobe houses. So also were the chapel and dispensary. Opposition and persecution were met with kindness and patience.

Dispensary work under Dr. Shelton was successful from the first. In the beginning the evangelistic work was not prosperous, but following the death of Dr. Z. S. Loftis, who reached Batang June 17, 1909, and died August 12 of the same year, but whose brief service there had evidently had well-nigh miraculous influence upon the Tibetans, idols were burned, homes cleansed, lives transformed, and a Sunday school opened which by 1911 had an average attendance of 110. A day school with an average attendance of 15 was also opened about that time.

Our field at Batang is approximately 36 x 76 miles in extent, covering 2,736 square miles. In the immediate Batang district there are 20,000 people, but in the territory accessible to Batang there are 50,000.

The mission carries on evangelistic, educational, medical and benevolent work. The church which is in reality two organizations, has a total membership of 84. Sunday morning at ten o’clock the Tibetan service is held in the school building. The congregation is made up almost entirely of Tibetan women and children. Lee Gway-gwang is the pastor. The service consists of a preaching service in which either Lee Gway-gwang or one of his help-
ers preaches, a communion service and a Sunday school service. The average attendance at the Sunday school is 143 (1925-26). This service closes about noon. Following this service, Lee Gway-gwang goes to the chapel which is located in the heart of Batang city, and conducts a service in Chinese for a congregation of Chinese men numbering about 36. While it is necessary that two services be held, yet but one membership list is kept. In 1922 there were 24 additions to the church. There were none in

Our mission conducts the only Protestant day school in a territory covering 100,000 square miles. Within our territory there is a Catholic catechist school, a monastery school teaching only Buddhist scriptures, and a Chinese official school teaching only the Confucian classics according to the ancient custom. The official school dates back twenty years, the Catholic school some forty years, and the monastery school several hundred years, yet in all this time their combined influence has done little to dispel the intense igno-

1923. In 1924 there were 20, and on January 18, 1925, 24 were baptized. The reason why no Sunday school is conducted in Chinese is because 100 per cent of the children in Batang speak Tibetan, while about 35 per cent of these speak Chinese also. Because of unsettled conditions, few itinerations beyond Batang have been made since 1922. Several journeys have been made, however, and it is the policy of the mission to reach out beyond the central station as far and as often as it is safe.

FIRST FRUITS AT BATANG

The first baptisms at Batang came soon after work was begun there. Batang is isolated and the work is difficult but there have been encouraging results.
religious instruction out of a total of thirty-two and a half hours per week. Besides this, members of the evangelistic force conduct chapel three half-hour periods a week and an advanced religious training class for the younger teachers two and one-half hours per week. Shoemaking and carpentry are also taught. The work covers what would correspond in America to the first six grades of our grade schools. As the students advance in their preparation, it is the mission's plan to open a middle and high school, while it is their hope to conduct their higher education in connection with the West China Union University at Chengtu.

Our hospital at Batang is the only one within a distance of 26 days. This fact alone makes the hospital necessary, thinking of it in connection with the missionaries only, were there no reason to carry on medical work among the Tibetans. The figures below copied from the annual report for the year ending December 31, 1924, will give some idea of the extent of the medical service rendered:

**DISPENSARY**

<table>
<thead>
<tr>
<th>Year</th>
<th>New Patients</th>
<th>Out Calls</th>
<th>Return Treatments</th>
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**HOSPITAL**

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sible by the Shelton Memorial Fund is badly needed. Through the years before the orphanage was organized, 56 children were cared for through longer or shorter periods in the homes of missionaries. Many of them, including Lee Gway-gwang, the pastor of our church, and Lee Gway-yin, a medical assistant, are now serving in the mission.

**Purpose and Program**

The mission states their general policy as follows:

The main purpose of the Tibetan Christian Mission is to evangelize Tibet, Tibetans and Chinese, through the ministry of preaching, teaching, healing, and social service, revealing God to them through Christ and the gospel in the spirit of unity and love, to uplift the whole man in body, mind and spirit.

We aim to preach, to teach, to heal, and to minister to all whom we have the opportunity of reaching, with the hope that those who are thus evangelized may become Christianized, and, ultimately, that an "indigenous church" may be established to continue our work.

The youth of this mission will necessitate, for a long time, a very close supervision of those who may some day become leaders in the various branches of the work.

The mission is committed to the policy of developing Tibetan workers for all phases of the task. They have been unusually successful in producing a strong leader for the evangelistic forces and a splendid helper in the hospital. Work scholarships are being provided for selected students in Batang and it is the plan of the mission to send its leaders to Chengtu for higher education. As to the use being made of Tibetan leaders, the mission states it as their policy to employ them as rapidly as they are capable of assuming responsibility. The present monthly salaries are small as compared with salaries in America but seem adequate for conditions there.

In regard to self-determination, the mission feels that they are as yet a long way from the establishment of a self-supporting and self-determining church but they have this objective before them and intend to press on toward its realization.

**Pastor and Wife at Batang**

Lee Gway-gwang was an orphan. Dr. Shelton took him into his own home and trained him. He is now our pastor at Batang. He is a true pioneer of the Christian faith.

As to intensive or extensive operations, the mission states that because of the conditions in Tibet, intensive work seems absolutely necessary even if it were not desirable. The mission must concentrate in the large centers and there plant hospitals, churches and schools. They feel that at least 95 per cent
of their work must of necessity be intensive.

Our Batang mission for years has desired the opening of another Tibetan station. Dr. Shelton had hoped to accomplish this at Lhasa, the capital of Tibet. This, however, will not be feasible for many years to come. Lhasa is much more easily reached from India, being only eleven days from Darjeeling, but about forty days from Batang.

Batang is in the geographical center of Eastern Tibet (the Markham district), in which live a large portion of the Tibetan people. This large district was taken over in conquest by the Chinese in 1905-1911 and our Batang missionaries first went in on the crest of this Chinese wave of conquest. Dr. Shelton traveled freely all through this district, being invited to such centers as Chamdo, Derge, Draya and Gartok. Had we been prepared to do so at that time, we could have opened work in any one of these centers up to 1919. Between 1915 and 1919 the Tibetans drove back the Chinese military and civil forces to a point just west of Batang. Since then they have allowed no travel by foreigners within their borders. Once or twice some of our missionaries, on invitation, have visited Gartok, four days in from Batang, but always protected by a guard. In 1922, Dr. Shelton himself was turned back when attempting to enter. As he returned from this attempt he was shot by robbers when near Batang.

How tight was this line of Tibetans against outside visitors was not realized by our executive committee or by our missionaries at Batang when the large party of new missionaries went out in 1923-24. The Shelton Memorial Fund had in part been raised with the idea of opening another station farther within Tibetan borders.

There is no doubt that the time will come when it will be possible to advance farther into Eastern Tibet at some point. Meantime, the task of the mission is obviously that of strengthening its present position by improving its lines of communication with the home base.

The trail by which our missionaries reached Batang up to 1914 was through Central China up the Yangtse to Suifu, then via the Min and Ya Rivers to Yachow. From there it is eight days' travel up to Tatsienlu and seventeen to twenty days more to Batang. This trail was cut off on account of lawlessness and banditry when the Chinese Revolution caused Chinese leaders to loosen their hold upon Eastern Tibet.

From that time until October 18, 1925, when our last party returned to Batang, the mission had to travel the southern trail through Southwest China and down the French railway through French Indo-China, reaching the sea at Haiphong. From Haiphong to Yunnanfu it is three days of railway travel. From Yunnanfu to Batang it takes not less than forty-three days of caravan travel. The last group to go to Batang by this route left Yunnanfu January 11, 1926, and reached Batang March 11. They were also compelled to remain in Yunnanfu thirty-nine days, awaiting the slow action of the French customs in passing freight, in repacking the goods for caravan and in the hiring of a sufficient number of caravan animals.

Along this southern trail are a number of mission stations. Three
days’ journey from Yunnanfu is the Chinese Home Missionary station at Lu-feng Hsien. Six days’ journey from Yunnanfu, Miss Morgan, an independent American missionary, has work at Tsu-hsiung-fu. At the end of the twelfth day’s journey is a China Inland Mission chapel at Chao-chow. Talifu, one day farther, is the oldest mission station in Yunnan Province manned by the China Inland Mission. At the end of the eighteenth day is a Pentecostal station at Li-kiang, and at the end of the twenty-third day is another Pentecostal station at Wei-hsi. There are twenty days more of travel before Batang is reached. Through this country there is not a single Protestant mission. A French Catholic father lives at Yengin, five days below Batang. There is a Chinese Catholic father with a mission two days north of Weihsii. At all of these places our missionaries invariably meet with a warm welcome.

The first eighteen days’ journey is through bandit country. For protection, caravans are massed with other caravans, crowding the inns along the trail, and a military escort numbering at times as high as sixty soldiers is necessary.

The trail for nearly fifteen days follows the very precipitous banks of the Mekong River. Hour after hour the traveler is in constant danger of slipping down into the swift waters below or of falling on the rocks along the sides of the rapids.

In the spring and summer of 1925, two missionaries, for the first time since 1914, were able to make a trip over the old eastern trail, originally used by our mission, to Tatsienlu and Chengtu, and reported favorably upon its condition. During June, 1926, a party of missionaries came out by this trail and found it far easier than the southern trail. Our Batang mission is considering most favorably the switching of all personal travel and the sending in of freight and money by this eastern route. Their arguments as outlined are as follows:

1. The route via the Yangtse River and Tatsienlu is geographically, historically and politically the logical approach to Eastern Tibet.
2. We have lost more goods through the Haiphong customs than we ever lost by robbers or the breaking of boats on the Yangtse over the eastern route.
3. Transportation via the Yangtse is faster, easier on the missionaries, and less expensive than by the southern route.
4. The Chinese officials have given a Tibetan nomad tribe, the Wa-she, the responsibility for the safe transportation of tea and other goods and of travelers between Tatsienlu and Batang. Our missionaries who traveled this route in June, 1926, were under their protection and were shown great consideration by them.
5. The route now followed by the Wa-she is slightly north of the former very direct trail, taking three days longer, but misses a number of the highest passes.
6. With the number of consuls, business men and missionaries who are living and working in west Central China, there is little danger of the Yangtse route being closed to foreign travel and shipping except in war time. The upper Yangtse has more than sixty steamers plying its waters.
7. The weakest spot in this route for our mission has been Tatsienlu, where the China Inland Mission missionaries have not felt themselves
in position to assume the entire responsibility for acting as our forwarding agents. However, they now consider the taking of such responsibility or of inviting us to place a family in Tatsienlu to share with them the evangelization of the Tibetan territory between Batang and Tatsienlu.

8. For the running of our Tibetan work, we have to carry in money from the outside. The money still most popular in use at Batang is the rupee, which can be best obtained at Tatsienlu.

9. Should we change to the Tatsienlu route, we will cease paying an agent in Yunnanfu and be able to lessen the number of places where we are now compelled to make money deposits for the forwarding of goods.

10. Batang is only one month of travel from Kiatingfu, the head of the Yangtse River steamer traffic. It is two months of travel from Yunnanfu to Batang.

11. We believe that law and order will come earlier in central West China than in Southwest China, the latter region being now under a form of independent absolute monarchy.

12. Tatsienlu is as much in touch with Tibetan life as are Yengin and Atuntze, places five and ten days south of Batang where the opening of a new station was considered.

13. Chengtu, the capital of Szechwan Province (central West China), is but a month from Batang and contains stores selling a larger variety of goods than are found at Yunnanfu. We must do much buying from one or the other of these places.

To resume the Central China route and place a family at Tatsienlu would also facilitate plans for meeting the higher educational program of the mission, since it would put it in touch with Chengtu where the West China Christian University is located.

Education at Batang has been one of their biggest problems. One of our missionaries has said that our "Tibetan missionaries are expected to teach a Bible that is not yet translated to the Tibetans who cannot read through a native leadership that is not yet trained." Education in Tibet is confined to the lama class, to officials and to wealthy men who can pay for tutoring. Until we arrived on the field there was no education in the modern sense. Our missionaries have had to teach and train their own teachers. Under such conditions it will be impossible for a long time to come to do even high school work in Batang. Chinese teachers cannot stand the isolation any length of time. We must have connection with some institutions in West China if we are to produce properly-trained leadership. The arguments are about as follows:

1. Heretofore education has come to Tibet through Szechwan Province in West China. In the recent conquest of Eastern Tibet by the Chinese, Tibetan students were sent to Szechwan and teachers from Szechwan were brought in to teach the newly opened schools in Tibet.

2. We recognize that upon the Tibetans rather than the missionary, must fall the responsibility of evangelizing Tibet.

3. Since it is at present impossible to do even high school work at Batang we must connect up with some West China school for higher training of our Christian boys.

4. Cost of training a Tibetan is
far less than the training of a missionary. It is less hazardous and they are relatively better able to cope with the task.

5. High school and college training can best be done at Chengtu (capital of Szechwan Province), where a group of missions have combined to form the West China Christian University.

9. In 1925 in the homes of our Batang mission we had sixteen children. For these we have made no special provision for high school training, as we have done for our missionaries in some other fields.

10. There is a splendid school for missionary children at Chengtu and our missionaries at Batang consider very favorably using this school, should we have one of our own missionary families resident there to take responsibility for them.

11. The cost of participating in West China University would be small in comparison with the loss we may sustain through non-participation. Our future Tibetan leaders will not receive adequate training at Batang and will be ill-prepared for the task of evangelizing Tibet. Should they have the opportunity of sending their own

IN THE NAME OF THE GREAT PHYSICIAN

The lamented Dr. A. L. Shelton operating on a child in the open air.

6. Should we place one of our Batang families at Chengtu, families in Batang will be more willing to send their children there for higher education.

7. Such a representative would also the more easily be able to persuade trained men to go to Batang for stated periods of service.

8. The other missions already cooperating in the university opened the question and have earnestly asked us to affiliate with them.
children for high school work to Chengtu, our missionaries feel they can save many of our present staff for third and fourth term service who otherwise may feel the necessity of dropping out and remaining in America for the education of their children.

The mission is agreed that we should place a family at Tatsienlu to look after shipments of goods and in other ways keep the mission in touch with the outside world and to carry on evangelistic work among the Tibetans there. They also believe that we should cooperate with the West China Christian University at Chengtu by placing a family at that location to take a place as a member of the faculty of the university and to look after such students as may be sent there from Batang. It should be understood that this move is intended to strengthen our position among the Tibetans and thus enable us later on to press on toward an advanced position in the hermit nation.

Investment, Maintenance and Needs

We have $28,108.00 invested in buildings and equipment in Batang and our annual maintenance budget totals $39,976.26. If the work should be enlarged as desired by the Tibet Mission, our total investment would amount to $59,608.00 and our annual maintenance budget would be raised to $51,153.76. Of this additional investment and maintenance cost, the mission lists $16,500.00 additional investment and $7,727.50 additional annual maintenance as immediate needs, and $15,000.00 additional investment and $3,450.00 additional annual maintenance as future needs.

Observations

1. Our mission at Batang is our most remote work. Our missionaries there learned of the war in Central China through our St. Louis office. Because of its wide separation from its base of supplies and its isolation from our China field, it presents peculiar problems and is comparatively expensive.

2. Considering the difficulties, the mission has met with marked success.

3. Educational, medical, benevolent and evangelistic work is carried on. The Batang Hospital is the only one within a radius of 26 days' travel.

4. The mission considers one of its most important tasks now to establish a line of communication with the outside world and favors the Yangtse route. They favor the locating of an evangelistic family at Tatsienlu and an educational family at Chengtu to work in connection with the West China Christian University.

5. The mission asks for $16,500.00 additional investment and $7,727.50 additional annual maintenance as immediate needs.
CHAPTER XXII

INDIA

The early history of India is lost in antiquity. Even before Abram departed out of the land of Haran the Aryans probably had begun their migrations into Northwestern India. As the centuries passed, they came on in successive waves, pushing out over the plains and over-coming to a large extent the Dravidian population that already possessed the land. Now and then other waves which were of Mongolian origin, flowed in from the northeast. Aeons of migrations and conquests, of tribal warfare and the rise and fall of kingdoms, of sacrifice and philosophy and meditation passed, and finally about 600 years before Christ there was something like an empire in Northern India.

It does not matter who the emperors were, for the name that interests the world is that of Buddha, "the Enlightened," who still controls the religion of five hundred millions of people. Buddha lived about 500 B.C. About 250 years after him came Asoka, one of the great ones of history. Asoka ruled in the third century B.C., and his empire, loosely jointed as it may have been, extended over nearly all of India. Under Asoka, Buddhism was made the state religion and Buddhist missionaries were sent throughout the eastern world. Alexander the Great came and went in the days of Asoka's grandfather, Chandra Gupta. Under Asoka's successors his empire broke up, and then followed more centuries of kingdoms and chaos and of invasions by Scythian, Hun and Afghan.

In 1318 A.D. there was an Afghan empire of practically the same extent as Asoka's. It soon fell to pieces. The Moguls arose and again there was an empire covering the most of India. Akbar, the greatest of the Moguls, was a contemporary of Queen Elizabeth, ruling from 1556 to 1605. The last of the great Mogul emperors was Aurangzeb, who died in 1707. Many Hindu and Moslem kingdoms flourished in the interims between these empires or were tributary to them.

With the coming of the Europeans a new chapter opens. It was in 1498 that the Portuguese, Vasco de Gama, first visited the southwestern coast of India. From 1500 to 1600 the Portuguese had a monopoly of the trade in India and the East Indies, but other Europeans were entering the game, chiefly the Dutch, French and English. The English East India Company, organized purely as a trading company, was incorporated in 1600 and outlived its rivals. The struggle between the several European powers for supremacy in India is a long one. For India it settled into a question of "If the English don't get you the Frenchman must." There was no stable government over India, not even a pretense at one. After the death of Aurangzeb in 1707, Hindu and Mohammedan princes of varying strength fought for the territory that had belonged to the
Mogul Empire so that there was incessant strife.

In June, 1757, was fought the battle of Plassey, which is considered as marking the beginning of the British Empire in the East, though another century passed before the entire administration of affairs in India passed from the Honorable East India Company to the Crown. Just one hundred years after Plassey came the Sepoy Mutiny, and in the autumn of 1857 Parliament passed an act for the "Better Government of India." Anyone who studies the history of the hundred years between Plassey and the Mutiny will agree that there was ample room for "better government," both on the part of the English and of the ruling Indian princes.

The masses of India have toiled on silently through a variety of misrules, but a new era began with the Queen's Proclamation in 1858, and since then with possible individual exceptions here and there, affairs in India have been administered with a high degree of justice and fairness. To a large extent peace has been maintained throughout the land. The policy of giving Indians an increasing share in the government has been followed. Irrigation, famine relief, and other like reforms have been undertaken. Roads, canals, railways, and telegraph systems have helped to unify the country. English education has given the higher classes a common language while vernacular education has increased among the masses. Mistakes have been made and the power of some Indian princes may have been curtailed, but no unprejudiced student of history can deny that the people of India have greatly benefited by the British rule. Every one knows of India's part in the World War. We shall leave it for some later historian to deal with the rise of nationalism, the reforms of 1919, non-cooperation, and communal troubles.

Although, when we look at a map of the whole of Asia, India seems to be only a small peninsula jutting down into the Indian Ocean, it really is a country half as large as the United States, with a population three times as great. Its greatest length from north to south is about 1800 miles. This vast country is divided naturally into three main sections. First comes the mountain region of the North. This consists of two irregular walls of the mighty Himalayas running nearly parallel east and west. The Himalayas shut out India from the rest of Asia, and are the giant reservoir that supplies the water for the great fertile plains region.

The second geographical division is this region of the plains. It extends right across India from the Bay of Bengal on the east to the Arabian Sea on the west. A day's journey on the railway through this section reveals an absolutely level country. Great rivers that have made and sustained the land flow across it from the Himalayas. These plains, the richest and most densely populated part of the whole country, comprise about one-third of the area of India and are the home of about two-thirds of her people.

The third division is that of the southern table-land. This great triangular table-land is a mass of ranges and peaks broken by valleys and plains. The Aravalli, Vindhya, Satpura and other ranges lie across the northern part of this section.
While there are no high mountains, yet in the old days their forest-covered slopes formed a considerable barrier between Northern and Southern India. Down the western side of the peninsula run the Western Ghats, higher than the mountains of Central India, and to the east are the less imposing Eastern Ghats. These Eastern and Western Ghats meet at the southern extremity of India. There we have the Nilgiri or Blue Mountains, the highest peak of which is 8,760 feet. Hemmed in by all these mountains is an inner table-land of no great elevation. Climate, rainfall, and products vary considerably in these different sections of the great land of India.

The part of India in which our mission is most interested lies on the northern borders of this southern table-land, in the southern extremity of the United Provinces and in the Central Provinces. It is a country both of uncultivated hills and of fertile valleys. The two chief food crops are wheat and rice. Jubulpore, which is our most centrally located station, is in about the same latitude as Havana, Cuba. When the first chief commissioner of the Central Provinces was appointed in 1861, the country over which he was to preside was an inaccessible district with practically no roads. Now there are good roads in all directions and the two main
railways between Bombay and Calcutta cross the provinces.

One-fourth of the Central Provinces is composed of native states, that is, of small principalities and holdings whose rajas, while responsible to the government of India, have control of the internal affairs of their own states. Northwest and south of our mission territory are other native states with a total area four times that of the British territory in the Central Provinces. More than one-third of all India consists of feudatory states ranging in size from holdings of only a few square miles to Hyderabad, which is as large as Italy.

People and Conditions

The population of India is 320,000,000. This means that India is the home of one-fifth of the human race or of three times as many people as live in the United States. These millions are of diverse races and languages. The successive waves of Aryan, Scythian, Mongolian and other races mingled with the Dravidian stock to form the races of modern India. Roughly speaking, India south of the Vindhya Mountains is inhabited by Dravidians, and there we find the great Dravidian languages. In Nepal and in other districts of the northeast there is an almost pure Mongolian type, while in Bengal and Orissa we find a Mongolian-Dravidian mixture. In the extreme northwest there is a Turko-Iranian type, probably a mixture of Turki and Persian. In North India is found the Indo-Aryan, the type that most nearly approaches the traditional Aryan of the ancient Aryan invasions. In Western India there is a mixture of Scythian and Dravidian. The densely populated valleys of the United Provinces have an Anglo-Dravidian population with Aryan traits predominating in the higher castes and Dravidian in the lower castes. In various sections of India are groups of pure Dravidian stock. These main types have not remained distinct, of course, but there has been widespread fusion, and we can fix no exact boundaries for any group.

The languages of India are variously estimated at from one hundred to three hundred. Certain it is that there are at least twelve great languages, each spoken by more than five million people. Other distinct languages are the speech of lesser numbers, while there are several hundred dialects. Hindi, a language belonging to the Aryan group, founded on colloquial Sanscrit, is spoken by more people than any other language. In spite of this marked diversity of race and language and a diversity of religion, too, there exists a marked unity among the peoples of India, the result of Hinduism, which has left its mark upon most of the people of the land, unifying them and differentiating them from the people of all other lands.

The Central Provinces, where most of our work lies, has a large population of unmixed Dravidians—the Gonds, who inhabit the hill and forest regions. The Anglo-Dravidian people of the province form a comparatively new population. Hindi is the chief language spoken by 56 per cent of the total population, but Marathi is spoken by 31 per cent and Gondi by 7 per cent. There are many local dialects.
Health Records

Something can be judged of the health conditions in India from the fact that the average life in that country is only 24.7 years as compared with 44 years in the United States. Infant mortality is very high, due in part to early marriage and to unsanitary conditions at the time of childbirth. Epidemics of bubonic plague and of cholera take away thousands; a great deal of leprosy is found in certain sections; tuberculosis is spreading, especially among women who lead secluded lives and in congested areas; at least 50 per cent of the people have hookworm; and malaria not only saps the vitality of millions but is responsible for more deaths than any other one disease. These are a few of the diseases that ravage India.

PROPOSED CONCENTRATION IN INDIA

Legend—Mission stations in questioned area, indicated by rings, from left upward: Harda, Bina, Jhansi, Rath, Kulphar, Mahoba, Maudha.

Mission stations in affirmed area, indicated by dots: Group 1, from top down, Hatta, Damoh, Jubbulpore, Bareda; Group 2, at top from left, Pendra Road, Kothi, at bottom from left, Mungoli, Takhatpur, Bilaspur.

While much progress has been made in the medical field, yet medical attention is available for only a small fraction of the people. Pov-
erty, ignorance and superstition are the root of much of India’s physical distress.

Religious Affiliations

India is a land of many religions and gods as well as of many races and languages. There are more Mohammedans in India than in any other country, yet less than one-fourth of the population is of that faith. Nearly 70 per cent of the people of India are classed as Hindus. Then there are Buddhists, Jains, Sikhs, Parsees, Jews, Animists, Christians and followers of other minor religious faiths.

The Christian population numbers about five million, half of whom are Roman Catholics. This may not seem many Christians in a population of 320,000,000, but we must remember that the Protestant Christian population has increased 33 per cent in the last decade. Hinduism itself is made up of many sects and cults and seems to be rather a social system than a religion. Within its folds are people professing views so divergent as to seem hardly to belong to the same religion. Hindus vary from educated Theists to low grade Animists. Let a Hindu keep his caste rules and he may believe what he pleases and worship whom he pleases. We cannot discuss caste here, except to mention its religious basis and to remind the reader of the fifty million souls of India who are “outcastes” or “untouchables,” consigned by Hinduism to lives of unrelieved social, religious and economic degradation.

In the part of India in which our work lies, Hinduism in various forms is the prevailing religion. Among the aboriginal half-tribes are found Animists and the urban districts have a considerable Mohammedan population.

Economic Development

Time was when the name of India was associated with fabulous wealth, but to anyone who has actually worked among the masses of that land India spells poverty; poverty to a degree not possible in the more rigid climate of most of the United States. The United States has nearly thirty times as much wealth per capita as has India, and Japan has nearly four times as much. Moreover, in India, even more than in America, the wealth of the country is in the hands of a comparatively few. A recent non-missionary writer says truly, “The vast majority of the population of India have always lived and still live by agriculture, and of that vast majority the greater part have always lived and still live on the edge of hunger.” Fleming says in Building With India, “An extended tour among the villages leaves one with the impression of poorness of life reduced to the barest necessities of existence, of men, women and children escaping starvation but living below a level of most meager comfort.” These statements give a fair idea of the condition of the masses.

It is difficult to estimate the average income in a country like India, where so many of the people are agricultural and receive payment largely in kind. At the close of the last century it was estimated that the average income for all India was about ten dollars per head per annum. No all-India survey has been completed since then, but a survey made in Madras Presidency more recently revealed the fact that for rural areas in that presidency
the average income per head per year was about twenty-five dollars, and for cities somewhat higher. Madras is one of the richest sections of India, and the figures for the section where our work lies would be very much lower, but it is a fact that wages have risen throughout the country.

The rise in wages, however, has been accompanied by a corresponding increase in the cost of living so that the average Indian is left about where he was economically.

Among the chief causes of the poverty of the masses of the rural people are the worn-out condition of the land and antiquated methods, debt, ignorance, lack of initiative, low vitality, and customs and traditions that keep them in a rut. Millions of the rural classes own no land at all, but work, almost as serfs, for the more fortunate land-owners. Even the case of the petty landowner is not much better, for usually he is so involved in debt to the village usurer that he cannot even pay the customary exorbitant interest. In Central Provinces 35 per cent of the farming class are farm servants and day laborers in the fields.

The development of modern industries is taking an increasing number from the villages to the towns, but many of these return to the fields at certain seasons. The factory hand who actually remains in the city and works the year round receives more money than the

Education and higher standards of living bring new problems. An Indian Christian woman in one of our stations, on being asked why her family could not continue to live on wages sufficient for her Hindu neighbors, replied, “The Hindu family lets its children run naked the first few years of their lives while we are put to the expense of clothing ours. Then, we must send our older children to school while the Hindu children are out working and adding to the family income.”
village laborer, but his expenses, too, are higher.

On the whole the indications are that the masses of India are living a trifle less uncomfortably than two or three decades ago, though some agitators would deny this. The most hopeful thing in the situation is that the Indian social reformers themselves are beginning to take an interest in the economic condition of their country.

**Educational Progress**

Only one in seventeen of the people of India can read and write, and three out of four villages have no school. There are twenty-two million children of school age for whom no educational provision exists. The percentage of literacy is much higher among the men than among the women, ten per cent of the men being literate and only one per cent of the women. These figures are for all India, and education varies greatly in different provinces and states. Bengal and Madras lead and the Central Provinces, with about three per cent of the population literate, come at the bottom of the list, so far as the British provinces are concerned. In Kashmir, which is one of the native states, only one per cent of the people can read.

Education varies a great deal, too, with the religion. About 70 per cent of the Parsis read and write, four-fifths of the men and two-thirds of the women. Of the Jains half of the men are able to read and write, but only four per cent of the women. The Buddhists, of whom there are few in India proper, rank close to the Jains. Then, for the other religious bodies, there is a decided drop. Except for the Animists, the Mohammedans stand at the foot, with only seven per cent of the men and less than one in two hundred women literate. The Hindus have about ten per cent of the men literate and less than one per cent of the women.

We should remember that while the figures for Hindus and Mohammedans as a whole are low, in each case there is a class that is highly educated and refined. Although the mass of the Indian Christians have come from aboriginal tribes and the lowest castes of Hindus among whom the percentage of literacy is negligible, yet in proportion to their numbers they have three times as many literate persons as the Hindus and more than four times as many as the Mohammedans. Another thing to be noticed among the Indian Christians is the higher degree of literacy for women than in other communions.

In spite of these figures, the educational outlook is not hopeless. Both the government and the Christian missions have done valiant service in this field in India. The mass of the people have had no real interest in sending their children to school, and their poverty makes it impossible for the boys to stay in school very long, even where there is a school within reach. Early marriage plays havoc with female education. The educational system has been “top heavy” with an amount of higher educational facilities disproportionate to those for primary education. One of the surest signs that a better day is dawning is that the educated social reformers of India are awake to the real need of education for the masses and for women. They realize that without education there can be no representative government.
Moral Standards

In India, as everywhere, standards of morality vary in different classes of society. Great ignorance and poverty everywhere are accompanied by low moral standards though the reverse is not always true. So low are the standards of some classes of society in India that members of these classes are almost unmoral. There are various "criminal tribes" whose traditional occupation is robbery and plunder. Drunkenness is common among certain castes and prevalent among certain classes and at certain seasons.

Some of the widespread evils of India are indicated by the Hindus themselves in the reforms urged by their social reformers. Among many such reforms are the following: Prevention of child-marriage, amelioration of the widow's lot, work for the raising of the depressed classes, prohibition of drink, stopping of sales of brides and bridegrooms, and prevention of polygamy. Some of the same evils exist in our so-called Christian lands, but the situation is not exactly the same, and the difference is well expressed by one of India's most prominent Hindu social reformers, who says, "Western civilization has many glaring faults, but it has one saving virtue. No evil is long allowed to remain sheltered from exposure, criticism and reform. The stagnation of Asia is chiefly due to the absence of this corrective in her culture and civilization."

Our Churches and Institutions

Our India mission field is in the southern portion of United Provinces and the northern portion of Central Provinces, and near the geographical center of India. It forms a triangle having its base line from Harda to
Bilaspur and apex at Rath, and having an area considerably larger than Ohio. We claim about one-fourth of this territory, while fully one-half of it is unoccupied. It is a distinctly agricultural country and more than 80 per cent of the people live in villages of less than 500 persons. The greater part of our work is in towns of less than 10,000. Jubbulpore, with a population of 108,000, and Bilaspur, with a population of 24,000, are the two largest centers in which we work. Our missionaries reside in fourteen localities, each of which is the trade center of an extensive rural community which it has been our intention to evangelize. Except in the south area, where we have four village churches, our Christian community lives almost exclusively within the central stations. The average period that these centers have been occupied is only 27 years, and few of our second generation Christians have reached mature age. Shortage of Indian staff and funds has steadily retarded our plans for extensive district evangelistic work from fourteen centers.

The work was scarcely begun in Harda in 1882, until our pioneer missionaries pushed forward 452 miles, opening work at Bilaspur. A few years later the Christian Woman’s Board of Missions pushed northward, opening Bina 347 miles from Bilaspur and 186 miles from Harda. The following year they entered the United Provinces and opened work at Mahoba 138 miles beyond Bina. As a result of this “extensive” policy, to this day Harda remains a detached field and at the end of 43 years’ effort we find ourselves trying to occupy so much territory that we cannot adequately man, equip and support any part of it.

The South Area

In the south area we claim responsibility for 4,732 square miles with a population of 645,609 residing in 2,265 villages. Other territory is available for any mission able to work it. We have seven mission families and nine single women residing at five centers: Bilaspur opened in 1885, Mungeli in 1886, Pendra Road in 1900, Kotmi in 1922, and Takhatpur in 1926. Indian staff members also reside in thirteen other villages. The intervening distances between these residential centers are from three to forty-five miles. There are nine churches having a total residential membership of 1,470 persons. Christians live in about forty villages. We have a staff of 38 Indian evangelists and 28 Bible women working with seven missionaries who give full or part time to direct evangelistic work.

At Bilaspur, we have a girls’ primary, middle and normal school, and the beginning of a girls’ high school. We also have two primary schools for boys and the beginning of a boys’ middle school. Our boarding school, the Burgess Memorial School for Girls, is one of which we may be justly proud. The new building and improvements are providing a very fine plant for the girls. The school work is of a high standard and the staff of teachers is superior. A kindergarten department has been added to the normal department of the school. The total enrollment is 245. The boys’ school also is of high class.

At Bilaspur, we also have a women’s and children’s hospital and a nurses’ training school. The building is known as the Jackman Memorial and is one of our best. The
Legend—1, Christian settlement, showing staff quarters; 2, school building—McLean Hall; 3, school building; 4, dormitory; 5, dormitory; 6, staff quarters; 7, hospital; 8, workshop; 9, bungalow; 10, stable and servants’ quarters; 11, bungalow; 12, cattle shed; 13, cemetery.
church at Bilaspur is a very substantial one with a good building which gives an impression of stability.

At Mungeli we have a good primary school, a boys’ hostel and a girls’ hostel, a hospital and two leper asylums. The work among the lepers receives some support from the Mission to the Lepers. Nearly all of those cared for have been baptized.

At Pendra Road we have a primary school and the beginning of a boys’ middle school, a tuberculosis sanitarium and dispensary. The sanitarium is the only one in all that region. It is located in a cool, dry, open plain at an elevation of more than 2,000 feet and is helping many to regain life and health. This sanitarium is intended primarily for Indian Christians. It is conducted on a simple, inexpensive scale, but the location is so fortunate that results are unusually good.

At Kotmi we have the beginning of a primary school. In this district, there are three primary schools outside the central stations. Nine schools within the total area have been closed on account of shortage of funds.

We have three tracts of land, a total of 204 acres, which are used without cost to the mission for promoting the agricultural interests of village Christians. The necessity of dividing our limited resources of staff and funds for the maintenance of the middle and northern areas has greatly retarded the development of these promising fields. Forty-two per cent of the current expense budget of this area is required to maintain the girls’ boarding school and the Jackman Memorial Hospital at Bilaspur.

**The Middle Area**

In the middle area we claim responsibility for 4,856 square miles with a population of 553,136 residing in 1,981 villages. Here also additional territory is available for any mission able to work it. We have ten missionary families and four single women residing in six localities: Harda opened in 1882, Damoh in 1893, Bina in 1893, Hatta in 1902, Jubbulpore in 1904, and Barela in 1922. Indian workers also reside in four other villages. Our territory in the middle area does not constitute a solid block as it does in the south area. The Damoh-Hatta-Jubbulpore-Barela area constitutes a block of 3,418 square miles, excepting that the Barela territory of 600 square miles is separated from the Damoh territory by a strip about 35 miles wide claimed by the Methodist Episcopal Mission.

Our work at Jubbulpore is confined within the city limits. Jubbulpore is the headquarters of our mission. The secretary-treasurer lives there and the annual conventions are held there. Evangelistic work, consisting of a number of Sunday schools conducted by the students of the Bible College, is carried on in the city. The church at Jubbulpore is one of our best. The principal educational feature of the work in Jubbulpore is the Bible College, an institution established for the purpose of training young men for the Christian ministry. In 1893 G. L. Wharton began teaching a class of young men on the veranda of his home. With this as a nucleus, our Bible College in Jubbulpore has grown until today it is housed in one of the handsomest buildings in the city. It was erected in 1908.
We have a printing press at Jubbulpore operated without expense to the mission.

The principal work at Damoh, outside the evangelistic work, is the Damoh orphanage and boarding school. This was begun in famine times for the purpose of saving the lives of children of the neighborhood. It has grown into a fine institution of three large dormitories, a mess room and a hospital. In addition to the usual academic courses, a workshop for teaching carpentry, blacksmithing, tailoring and other trades is provided. The hospital at Damoh is the only one in the area. A farm of 357 acres is leased from the government where farming and gardening are taught. The school maintains courses in graded Bible lessons in addition to the usual lines of instruction. The farm produces seed wheat which is distributed to the villages of the entire district, the government recognizing the farm as such a distributing center. Under favorable conditions, the so-called pig-proof wheat produces 800 pounds to the acre on our Damoh farm, while the average yield in the immediate neighborhood was about 500 pounds per acre. The workshop had 75 boys in training for carpentry during 1925. Donovan, a boy who was trained in the school, was at the head of the shop. The Damoh industrial school is contributing wonderfully to the extension of the kingdom by supplying men who can do good work and who can at the same time bear faithful testimony wherever they live. The Christian Endeavor societies at Damoh are doing splendid work. One of the boys from the senior society helps to superintend the work for the juniors. All of the 230 boys attend the meetings at four o'clock on Sunday afternoon. The boys also help in the evangelistic work, going out with the evangelists to assist in singing and in telling the simple story of Jesus. The Christian Endeavor societies of America have had a large part in supporting the work at Damoh.
Barela is now for the first time being worked by a resident missionary.

Hatta has been closed for more than half of the time since the work was begun there in 1902. The forces have been entirely inadequate. We have a group of 80 Christians there.

The other two stations of the middle area are Bina and Harda. Bina is a detached field 95 miles from Damoh and 95 miles from Jhansi. It is separated on either side by territory belonging to other missions. We claim responsibility there for 313 square miles having a population of 49,982 living in 161 villages. There is a boys' primary school. The staff consists of one missionary family, a single woman, four Indian teachers, two medical workers, three evangelists and two Bible women. The dispensary is in charge of an Indian. The church has a membership of 41 persons.

Our oldest station (Harda) is a town of 11,000 in the rich Narbada valley settled by Maratha Brahmans and other high caste Hindus. It is 195 miles from our other stations and the territory on all sides is occupied by other missions. We are responsible for 1,125 square miles with a population of 129,264 living in 392 villages. The staff consists of two families in educational work, an Indian staff of 34 Indian teachers, three medical workers, one evangelist and two Bible women. We have three out-stations (all of which are vacant now). In one of them there is a good dispensary property. The educational work includes a high school, middle school, two boys' primary schools and a girls' school. One boys' primary school was closed on account of shortage of funds and the other two will have to be dropped unless increased funds can be made available for Indian staff salaries and the erection of school buildings. Our hospital is very much overshadowed by a new medical plant just erected by the town. The high school is well housed and doing good work, but entirely unsatisfactory for our Christian community on account of not being central to our stations. The church has a membership of 140 persons.

The North Area

In the north area we claim responsibility for 2,292 square miles having a population of 440,245 residing in 764 villages. Other territory is available for any mission able to work it. We have three families and seven single women residing in four localities: Mahoba opened in 1894, Rath in 1902, Maudha in 1903, and Kulpahar in 1907. Indian members reside also in seven other villages. The intervening distances between these residential centers are from 3 to 25 miles. There are four churches having a total membership of 327. No Christians other than mission employees are living outside the four mission stations, and, in fact, there are not more than six or eight Christian families in the area who are not in the employ of the mission or of the missionary. We have a staff of fifteen Indian evangelists and twenty Bible women, working with five missionaries giving full or part time to direct evangelistic work.

We have no educational work in the north area except the lower primary school of the children's home at Kulpahar and the girls' primary school of the Mahoba orphanage. There is a women's and children's hospital and dispensary at Mahoba.
Three-fourths of the in-patients come from the Mahoba orphanage, the Kulpahar women's home, and Christian families. We have dispensary buildings at Maudha and Kulpahar which are closed on account of shortage of funds. The government classes this area precarious on account of the uncertainty of rainfall, except in the vicinity of Rath, where there is irrigation. Sixty per cent of the current expense budget of this area is required for the maintenance of the Mahoba and Kulpahar boarding institutions and their schools.

Jhansi is a city in the United Provinces, usually classed with the northern area. Our territory there comprises about three square miles and consists of the railway shop settlement about four miles distant from Jhansi city. It has a population of about 9,000. Our entrance was very much opposed and the territory all around us is claimed by other missions. Relationship with these other missions is now genial. The Jhansi field is unique in that it is an industrial center, in which a good many of our Christians will continue to settle, and it is a very attractive field for educational work and for the establishing of a self-supporting church. Our present church membership numbers 80. The capacity of the railway shops is being doubled, our school work is well established, and funds are available for the mission to go on with the erection of proposed school buildings.

There is doubt, however, whether the advantages of retaining this promising industrial center justify our developing a pocket of work surrounded on all sides by other missions, 73 miles distant from our Hamipur field (Mahoba, Rath, Maudha and Kulpahar) and 95 miles from Bina. The present staff consists of a missionary family, a single woman and an Indian staff of fifteen teachers, one evangelist, four Bible women and two medical workers.

We cooperate with other missions...
in the National Christian Council of India which fosters and expresses the fellowship of the churches and enables the various missions to act unitedly in such matters as may be agreed upon. We also have a part in the Christian Literature Committee which publishes literature common to all missions. To the extent of the salary of one of our missionaries who cares for our own students and gives general courses, we share in the support of a school for higher learning at Nagpur and we contribute $800.00 per year toward the support of the Woodstock School for Missionary Children which is attended by many of our junior missionaries. Full report of this union work is found in Chapter XLV entitled Cooperative Work at Home and Abroad.

Purpose and Program

The main purpose of the mission is to make known the gospel message, to make disciples of Christ, and to teach them, to the end that the Christian movement may take root in India and spread as an indigenous movement of the Indian people.

The mission is the agent of the foreign church acting through the United Christian Missionary Society. Only persons under appointment by the United Christian Missionary Society are constitutional members of the mission. A limited number of Indian members (at present three chosen by the churches in their convention and three chosen by the mission) attend the annual mission convention, and the mission extends to them full privileges of the floor and also membership on departmental committees. The mission is a well organized administrative body. Its staff and budget and every unit and department of its work are determined by majority vote, subject to the approval of the United Christian Missionary Society. A missionary gives full time to the administration of the mission, and he, with the advisory committee, is authorized to administer the affairs of the mission in the interval between annual meetings of the mission as a whole.

The Indian Mission considers it sound mission policy to share with competent Indian members the responsibilities of the mission in administrative functions. However, it believes that the matter of first importance is for the Christian movement to become an indigenous movement of the Indian people and that this will be accomplished, not by a rapid Indianization of the mission as the agent of the foreign church, but rather by the mission (primarily a foreign body) and the church (as an indigenous body), existing side by side, looking forward to the time when the growth of the Indian church in self-government, self-propagation and self-support will make it possible for the mission to find its place as an auxiliary to a truly indigenous church.

In the beginning of our work, evangelists and Bible women were employed by the mission. At that time no church existed in the field of the mission. With the rise of churches in the centers where the mission is working, the situation in which these evangelists and Bible women work has changed. The method of using them has not changed. They continue to be the paid agents of the foreign church and are entirely responsible to its representatives, the missionaries. Many of them are working within the immediate vicinity of the church,
yet in their evangelistic work they are not accountable to the Indian constituency in any respect. The work of the mission-paid evangelists and Bible women is such a big and component part of the bigger and better Indian church that no longer should their work remain wholly under the mission administration. In the future, directly evangelistic work by the mission and the church should be dealt with as one unit, and any restatement or reorganization of the mission and of the church, to be worth while, must provide opportu-

administration of the directly evangelistic phases. The wisdom of this move must be apparent.

The joint council is to consist of five missionary members chosen by the mission and five Indian members chosen by the churches. The joint council will be the promotional and administrative committee for the combined work of the churches and that portion of the mission work now known as the "evangelistic department." This scheme looks definitely to the present directly evangelistic work of the mission even-

BOYS' HIGH SCHOOL, HARDA, INDIA

In the immediate neighborhood of the Harda high school 4,000 boys and girls of school age reside in a total population of 13,138. There are 800 enrolled in the municipal schools of Harda and 587 in our mission schools, 123 being enrolled in our high school. Our Harda schools have made a large contribution toward the enlightenment and the Christianization of Harda. In order to consolidate our work in an approved area to the end that more thorough service may be rendered and more substantial churches built and Christians developed, it is recommended that the Harda schools be turned over to the government which will continue them effectively. General education everywhere should be a public function.

nity for the mission and the Indian church to work out together and to administer jointly a united evangelistic program, regardless of whether this program falls within the present organized field of the mission or of the church.

That the Indian church may assume more responsibility of the kind it is able to bear, the mission has divided all mission functions into two classes—directly and indirectly evangelistic. The indirectly evangelistic functions pertain to the hospitals, schools, orphanages and other institutions. The mission proposes to pass over to a joint council the

actually becoming an indigenous church work promoted and administered by the church in India. The joint council will report to the annual delegate convention of our churches in India. The action of this body will be final regarding such work as is financed by the churches in India (in so far as a delegate convention can act on behalf of churches under the congregational form of government). Action regarding work financed from funds of the foreign church will be subject to the final approval of the mission.

It shall be the policy of the joint
council to transfer to the churches in India the direct evangelistic work now financed by the foreign church, item by item, just as fast as the church in India is in position to accept this financial and administrative responsibility. Failure on the part of the church in India to respond to this opportunity will defeat the main purpose for which the joint council has been created, and will necessarily retard the principle of joint administration in other departments of mission work. Realizing that all mission activity has one and the same end and that the division of the work into directly evangelistic and indirectly evangelistic is theoretical, provision has been made for the joint council to deal with such items, other than those of direct evangelism, as may be referred to it by the mission and in accordance with the terms of reference, and the joint council has been given liberty to make representations to the mission pertaining to matters intimately connected with the interests of directly evangelistic work.

In regard to indirectly evangelistic work—educational, medical, industrial and benevolent—the mission feels there is every reason to believe that the Indian church, acting on its own initiative and its own resources, will do this work on quite a different scale from the way it is now being carried on by missionaries and foreign funds. Educational and medical work, for instance, are the work of government, and it remains to be seen how large a place they will find in the limited resources of the future Indian church. At the present time, the interests of the Indian church are certainly not coextensive with the interests of the mission. The mission is carrying on types of extensive institutional work which seem important to give root to the Christian movement in India, but which unquestionably will not soon, if ever, be taken over and maintained by the church in India. Nor is it desirable at present that the Indian constituency, as a church, divide its interests and dissipate its resources in the complex task the mission undertakes. It would be a mistake to load upon the Indian church large mission projects. Rather let the Indian church grow and determine its own task in its own way and on its own initiative.

The mission proposes that the indirectly evangelistic work remain under mission administration, at least till the Indian church works out its own methods for this type of work. In regard to sharing responsibility with competent Indian members of the indirectly evangelistic staff, the mission proposes: (1) That a limited number of Indian members be added to the local station administrative committees; (2) that Indian members be included on the committee appointed to revise the field manual and that the tentative draft be submitted for criticism to Indian as well as missionary members of the staff before being finally adopted by the mission; (3) that all mission work be administered on the principle of teamwork rather than of autocracy and in such a way that all members of the mission, both Indian and missionary, may find opportunity to contribute to the work in accordance with their special abilities.

The Indian churches are just passing out of the period when the missionary was the pastor, the elder and
the one who especially felt himself responsible for the affairs of the church. The recent growing consciousness that the church belongs to the Indian constituency has given rise to considerable questioning as to the relationship the missionary sustains to the local church. Only seven churches have ever employed an Indian pastor. The pastorates are usually of short duration, and in most cases the activity of the local church still largely depends on

and there is lack of uniformity and stable organization within them. They hold an annual delegate convention. The delegates are Indian members chosen by the local churches and the great majority of them are mission employees. A few missionaries attend the annual church convention by invitation, as a few Indians attend the annual mission convention by invitation. The churches in India have resources beyond what they are using.

DAMOH HOSPITAL
The name Damoh is dear to all Endeavorers in our churches in America for they have long supported this most profitable piece of work. The hospital has served multitudes.

the initiative of the resident missionary.

As to finance, about fifty per cent of the receipts of the local church is realized from the resident missionaries. In the case of the larger and more active churches, all of them receive grants-in-aid from the mission, and only about one-third of the budget is received from the Indian constituency.

Our churches follow the congregational plan of church government. They are yet to be aroused to see their opportunity as an evangelistic force within their own communities.

The missionary is a member of the local church where he resides and as such is eligible to vote, to hold office in the church, and to be elected as a delegate of the local church to the annual church convention.

Continuation of scholarships for the training of Indian leaders is agreed to be of first importance.
The entire trend of the survey points to the opening of larger and larger places of opportunity and responsibility for competent Indian brethren, even to the inclusion of posts now occupied by the foreign missionary. It is of more importance to create an indigenous Christian movement of the Indian people than to Indianize the mission.

Our present missionary staff of 86 persons is equivalent to 23 families and 24 single women missionaries regularly on the field. This is quite inadequate, especially in view of the very limited Indian staff. Our work is not old enough yet to have produced many nationals of college or high school training. The problem in relation to missionary staff is at present wholly one of finance. The grants from America for salary of Indian staff and other recurring expenses have not increased in proportion to the increase in missionary staff and the increased cost of carrying on the work.

For the past five years 59 to 60 per cent of the total appropriation to India has been consumed in the maintenance of missionary staff. It is impossible to pay our Indian staff a living wage and to meet the other recurring expenses of the work on the remaining 40 to 41 per cent of the budget. This financial problem has forced the India Mission to propose the following program: That the total amount now allotted to missionary salaries, travel, etc., be kept on its present basis until the amount allotted to salaries for Indian workers and for current expenses on the field be lifted to the same total. This means an increase of $34,393.00.

Many of the Indian workers are much in need of increased salaries. They must live on higher standards than the general average of living in their surroundings. They must educate their children, which requires more money than is possessed by the average Indian. They have opportunities for labor in other fields of activity which will pay them from three to four times as much as mission work pays. The need for an enlarged budget for current expense is also apparent. As schools are raised in standard, budgets must be increased. As orphanages are enlarged, budgets must be enlarged.

In deciding upon whether extensive or intensive work is wise, the mission states that our present field forms a triangle with the apex at Rath and the base line connecting Harda and Bilaspur. The distances between these three points are 303, 440 and 455 miles by railway, and 276, 333 and 330 miles by straight line measurements. For the mission secretary, or an evangelist to our churches, or the director of religious education to visit each of our fourteen stations in one continuous trip by the shortest route requires 1,733 miles of travel. For one person from each station to attend a committee meeting at Jubbulpore, the most central station, requires 6,134 miles of travel. Our missionaries attending the 1924 annual mission convention traveled 28,302 miles and the Indian delegates attending the annual church convention traveled 28,568 miles, making a total of 56,870 miles traveled for the annual mission and church conventions.

When we have a limited medical staff, the missionary doctor often has to travel long distances to serve a station without a doctor. The Indian children have to travel long distances to attend our boarding schools.
and the same problem often arises in arranging marriages for mission wards. The mission views the scattered condition of our India work as a question for serious consideration, entirely apart from the problem of missionary staff and a balanced budget dealt with above.

It is not difficult to explain the circumstances which led our missionaries in the earlier days, to establish the work in widely separated points. They responded to the call effort, centered on limited areas.

The eastern viewpoint of the Christian movement as a spiritual force in the life of the country has asserted itself over against the western viewpoint of missions as a geographical extension of the western church. The extensive method is, therefore, being called in question in favor of the intensive method. Quality is demanded rather than quantity. The wide planting in India was also done with the thought of the unoccupied areas. That was the accepted strategy of missionary work thirty to forty years ago. It was thought that, by locating in many points, the fires would be started and would quickly spread over the intervening territory. We know now that building the kingdom among vast populations with age-long superstitions and religions of their own, is a slow process and that the foundations must be well laid by persistent, well ordered that financial support would increase in ratio as the work develops. This has not been the case and the greatly increased expense has forced further limitation.

The seriousness with which the India Mission views the present situation is indicated by its unanimous approval of the following assertion made in the survey conference: "To go on trying to develop our work from the present fourteen stations, scattered as they are, can result, at
best, only in a disheartening struggle through a few more years. Then this procedure will have resulted in a decided loss in the missionary staff, in having discouraged Indian young people from entering the service, and thus have forced in the end the closing of stations."

The mission therefore proposes to concentrate upon two of the larger and more related fields, which after careful study have been termed the preferred or affirmed area. This preferred area compiles 8,160 square miles, 3,693 cities, towns and villages and a population of more than 1,000,000 people. There is besides this, contiguous and unoccupied territory in the same section of India, with a population of at least 25,000,000. The centers of missionary residence in the preferred or affirmed area are Bilaspur, Mungeli, Takhatpur, Pendra Road, Kotmi, Jubbulpore, Damoh, Barela and Hatta.

This preferred or affirmed area will give the India Mission a compact, populous, needy area where much seed has been sown, where there are bright prospects of large and immediate ingatherings and where there is every promise of strong churches capable of conducting their own affairs and of carrying the gospel to other areas more quickly than the mission could do it if it maintained its present thin line across a large area. Some reasons for selecting the area that has been chosen are the following:

1. In this area are found most of our converts. In no other place has there been anything like the response to the gospel that there has been around Bilaspur and Mungeli. Here also are located our largest girls' boarding school and the girls' high school, our most important and best equipped hospitals, and the sanatorium for the tubercular. There are indications, too, of a ready response from the aboriginal tribes who live in the dense forests around Pendra Road and Kotmi. We must keep this area.

2. In this area are located our one boarding school and orphanage for boys at Damoh; and our large church and Bible College, as well as our mission headquarters at Jubbulpore. Here also at Jubbulpore, many of our boys find good employment in the government carriage factory, the cotton mills and other industries. Up to the present there has been no marked response to our preaching on the part of the indigenous population; but there are fine fields in both town and villages at Jubbulpore, Damoh and Hatta; while around Barela there are considerable numbers of the jungle tribes who should be easy to reach.

3. Moreover, in concentrating in this preferred area, we will give up none of our vital institutions, with the important exception of the home for women and children at Kulpahar and the hospital at Mahoba. Of course, provision will be made to carry on this work in the affirmed area. Much of the Christian constituency will be moved into the retained area and such churches as may be left will be given every aid to enable them to continue.

The India Mission wishes it to be clearly understood that this does not mean an abandonment of work, but a transfer of part of our activities in view of a more effective use of our resources. They are planning an aggressive campaign on a shortened front. It does not mean reduced appropriations to India nor does it
necessarily mean a reduction of missionary staff. The church at the home base is undergoing tremendous changes to adjust itself to the changed situation. The mission field cannot wisely ignore the sweeping changes taking place in India.

It must be said that the necessity of transferring some of our work does not mean that the widely separated effort has been wasted. A large part of the early work necessarily had to be preparing the soil of India as a whole and putting in the leaven which would make possible future results. Our mission has had a worthy share in making India ready for the harvest.

In connection with the new plans, we should not be thinking in terms of relinquishing work, but rather in terms of transferring our effort to a preferred area where we can use the money and force at our disposal to much better advantage. Good generalship often means the change of location for parts of the army, thus making possible a better strategy. This is what is being done for India. Our line is too long for our resources of funds and workers and for that unity of effort which brings the best results. Therefore, we must shorten the line and strengthen certain strategic positions of best promise. Using the forces and financial resources which are available in the affirmed area, will not only strengthen our front here, but make possible new stations and far better equipment.

The survey has been the best thing that has ever happened for our work in India, for it has drawn together with a common purpose the different elements in a rather large and scattered group and has so weighed the task of the coming years as to make possible the wisest plans for a strong future work. The new strategy has great possibilities in it and therefore a great challenge.

**Investment, Maintenance and Needs**

We have $421,912.00 invested in buildings and equipment in India and our annual maintenance budget totals $224,319.77. If the work should be enlarged as desired by the India mission, our total investment would amount to $617,872.00 and our annual maintenance budget would be increased to $247,356.77. Of this additional investment and maintenance cost, the mission lists $51,440.00 additional investment and $8,500.00 additional maintenance as immediate needs, and $144,520.00 additional investment and $14,537.00 additional annual maintenance as future needs.

As an asset toward this building program, there is on hand $55,215.00 and there will probably be realized from the sale of property in the questioned area an amount approximating $100,000.00.

**Observations**

1. India is our oldest oriental field and one of our hardest. Progress has been slow for many reasons, not the least of which is the existence of the caste system.

2. The field in India is widely scattered. The mission considers it a mistake to continue to try to hold so long a line and recommends shortening it by moving its forces into smaller compass. The field chosen contains practically all our institutions and has a population of 1,000,000 with 25,000,000 more in contiguous unoccupied area. This will give the mission a compact, populous, needy area where much
3. Such a move is not an abandonment of work, but a transfer of a part of our activities to a smaller area where an aggressive campaign may be carried on with effect.

4. The shortening of our line or the transfer of our forces does not mean a reduction in the amount of work, of the number of missionaries, or of the budget required. The same force will be maintained and an increased budget is needed.

5. The new joint council in India, made up of Indian and missionary members, assumes responsibility for the directly evangelistic phases of the work.

6. The mission requests $51,440.00 additional investment and $8,500.00 additional annual maintenance as immediate needs.
CHAPTER XXIII

PHILIPPINE ISLANDS

The Philippine Islands, the largest island group in the Malay Archipelago, were discovered by Magellan in March, 1521. By him the islands were named St. Lazarus, whose festival was celebrated early in his stay in the archipelago. A few weeks after he arrived on the islands he lost his life in a skirmish with the native people. In 1542 an expedition under Villalobos reached the islands and changed the name to "Islas Filipinas" in honor of Prince, later King, Philip II. The permanent conquest of the islands was accomplished under Legaspi who reached Cebu in April, 1565. Five years later he conquered Luzon. By the time of Legaspi's death in 1572 Spanish authority was securely planted.

While oppression, exploitation of the people and plantation slavery, such as filled the dark pages of West Indian colonization, did not take place to such a degree in the Philippines, yet it is true that the Spanish did little for the Filipinos. Some schools were conducted by them but very few persons received higher education. The Spanish hospitals were little if any better than pest houses.

Following the Spanish-American War and according to the terms of the Treaty of Paris, December 10, 1898, the Philippine Islands were ceded to the United States. For governmental purposes, the Philippines are divided into 48 provinces, 11 special provinces and 2 chartered cities. The chief executive of a regular province is the provincial governor who is an elective official. He and two other elective members form the provincial board which constitutes the legislative branch of the provincial government. In the special provinces, with a few exceptions, the provincial governors are appointive officials.

The Jones Act of 1916 abolished the Philippine Commission, under which the islands had been governed, and substituted as the upper house of legislature a senate composed of 24 members and instead of the assembly, a house of representatives composed of 91 members. The representatives are elected triennially while the senators serve for a period of six years. All cabinet heads except the secretary of public instruction are Filipinos. Of the 24 senators only two are appointed by the governor-general, all the others being elected by popular vote as are the representatives, except nine who come from special provinces. Filipinos are admitted in increasing numbers to the civil service. On July 1, 1920, there were 760 Americans and 12,074 Filipinos connected with the government.

The Philippine Island group contains 7,083 islands extending 1,152 miles from 21 degrees 10 minutes to 4 degrees 40 minutes north latitude, and 682 miles from 116 degrees 40
minutes to 126 degrees 34 minutes east longitude. Four hundred sixty-two of these islands each have an area of one square mile or over and 2,441 are named. Luzon is the largest island and has an area of 40,814 square miles. Mindanao is second with an area of 36,906 square miles.

warm, though the temperature, even in Manila, rarely rises above 100 degrees. November, December, January and February are the temperate months on the islands, the mean average temperature at that season varying from 77 to 79 degrees. April, May and June are the hot months,

The total area of all the islands is 115,026 square miles or about the size of the New England States with New York and New Jersey added.

Since the archipelago is wholly within the tropics, the climate is quite during which season the temperature averages from 83 to 84 degrees. The nights are seldom unpleasantly hot. In the mountains to the north the climate is as cool as September in temperate zones. The rainy season
extends from June to October, the heaviest rains coming in July, August and September. The dry season extends from November to May, the lightest rains falling in February and March. In the last 12 years the lowest average rainfall has been 60.73 inches in the driest region and the highest 125.68 in the wettest. The average in Manila is 75.46.

Nearly all of the principal islands have important river systems. In Luzon the Rio Grande de Cagayan is 220 miles long and drains 16,000 square miles. The Rio Grande de Pampanga empties into Manila Bay through a dozen mouths. Manila Bay has an area of 770 square miles and a circumference of 120. It is the finest bay in the Far East.

The vegetable life is rich and varied. There are 60 species of large trees which afford hard woods for ship building and cabinet making. Some are so hard that they cannot be cut by an ordinary saw. Numerous varieties of bamboo flourish and the coconut palm grows everywhere.
Every variety of tropical fruit may be found in the islands.

There are 20 active volcanoes on the islands, of which Mount Apo in Mindanao, which is 9,610 feet high, and the Mayan Volcano, which is 7,943 feet high may be considered the most famous.

**People and Conditions**

The inhabitants are of the black, brown, yellow and white races. The blacks comprise native tribes and descendants of African Negroes and Papuans, introduced by the Spanish. The native blacks are of Negrito type. They are small in stature, have closely curled hair and white teeth, which they file. They are among the shortest of the human race, averaging not more than 58 inches in height. They are usually regarded as the aborigines and there are only 20,000 of them. The brown race, either pure or mixed Malayan, constitutes nine-tenths of the population. The yellow or Mongoloid type, exists in the Philippines partly as pure-blooded Chinese, Japanese or Siamese, but principally in mixtures of various sorts.

The population in 1918 was 10,350,640, all but 72,000 of whom were Filipinos. In 1923 the estimated population was 11,075,624, which is about 94 per square mile. All of these are Filipinos except the following: 5,776 Americans, 43,802 Chinese, 7,806 Japanese, 3,945 Spanish, 1,148 Britons, 286 Germans, 182 French and 125 Swiss.

The largest city is Manila which in 1918 had a population of 286,306, of whom 3,124 were Americans. The summer capital, Baguio, has a population of 5,462, while Laoag in the northern part of the islands has a population of 38,294.

**Health Record**

The danger from epidemic diseases is not great except for the occasional visitations of cholera, which is difficult to control. Smallpox is always prevalent, but very seldom attains widespread development. Malaria is prevalent in some islands but large districts are entirely free from it. Malarial fevers and intestinal difficulties are the chief diseases. On the whole the health of the natives is good, but the climatic conditions are not favorable to long residence by Americans or Europeans except in some districts.

In 1923 the death rate for all the islands was 17.5 per thousand. In the northern part of Luzon the average death rate for the past five years has been 22. In 1923 it was 14.51. The approximate infant mortality rate about Laoag is 116.91 per thousand. (In the United States in 1925 it was 72.6; in St. Louis 67 per thousand.) In Manila the average death rate is 26.01, while the infant mortality rate for Manila was 192 per thousand in 1923. For the past five years the average was 245. In Vigan the average death rate is 15.41, while the infant mortality rate is 125 per thousand.

**Religious Status**

By the year 1572, when Spanish authority had been secured, the conversion of the natives was considerably advanced. The picturesque ceremonies of the Roman Catholic church appealed to the artistic sense of the people in such a way that the Catholic religion soon spread through the islands. In 1898 there were 6,559,000 adherents to the Roman Catholic faith. There were also at that time,
GRADUATE NURSES FROM THE PHILIPPINE CHRISTIAN INSTITUTE

Serving in the Philippine Islands. The large dot marked 32 at Manila indicates that number of graduates stationed there. There are 111 dots. Since the chart was made 22 others have graduated. The total list of alumnae numbers 188. Fifty-five are out of service or have died.
and are today, some moon worshipers, Mohammedans, Buddhists and pagan wild tribes.

The 1918 census showed the following:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Christian</td>
<td>9,332,960</td>
</tr>
<tr>
<td>Non-Christian:</td>
<td></td>
</tr>
<tr>
<td>Mohammedan</td>
<td>443,037</td>
</tr>
<tr>
<td>Pagan</td>
<td>508,596</td>
</tr>
</tbody>
</table>

Following is the list of Christians as compiled by another authority in 1918:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Catholics</td>
<td>7,751,166</td>
</tr>
<tr>
<td>Philippine Independents (Aglipayan)</td>
<td>1,413,271</td>
</tr>
<tr>
<td>Protestants (approximately)</td>
<td>100,000</td>
</tr>
</tbody>
</table>

The Protestant statistics for the same year show the leading bodies as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Methodist</td>
<td>65,301</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>15,673</td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td>7,326</td>
</tr>
<tr>
<td>Baptist</td>
<td>5,824</td>
</tr>
<tr>
<td>United Brethren</td>
<td>2,858</td>
</tr>
</tbody>
</table>

On December 30, 1925, the church membership of Disciples of Christ was 9,205.

Economic Conditions

The economic development during the Spanish regime was considerably handicapped because of the attitude of the manufacturers in Spain who limited the imports from the islands to "the cargo of an annual ship." Under this policy the islands never became self-supporting, much less income-producing.

Under American administration rapid economic development has followed. In the year 1924 the principal crops were as follows:

<p>| | |</p>
<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice</td>
<td>92,540,000 bushels</td>
</tr>
<tr>
<td>Corn</td>
<td>17,888,000 bushels</td>
</tr>
<tr>
<td>Manila hemp</td>
<td>198,000 metric tons</td>
</tr>
<tr>
<td>Tobacco</td>
<td>25,503,000 pounds</td>
</tr>
<tr>
<td>Coconuts</td>
<td>1,576,629</td>
</tr>
<tr>
<td>Copra (dried coconut meat)</td>
<td>387,000 metric tons</td>
</tr>
</tbody>
</table>

Exports in 1924 included 156,762 tons of copra valued at $15,352,000.00, 246,099,000 pounds of coconut oil valued at $18,881,000.00, 65,751 tons of copra meal valued at $1,713,000.00, 17,932,000 pounds of desiccated coconut valued at $1,599,000.00, 1,788,881,000 pounds of sugar valued at $41,868,000.00 and 177,312 metric tons of hemp valued at $29,950,000.00.

Experts of the United States department of agriculture reported in May, 1924, that vast tracts of land are well adapted to the production of rubber with a potential output of 70,000 tons annually. The islands are rich in mineral resources but though gold, silver, lead, zinc, copper, iron, coal, petroleum and asbestos have been mined in limited quantities, they are not largely developed.

In 1924 there were 792 miles of railroad and 6,296 miles of public road.

The value of the taxable real property is $600,600,000.00 and non-taxable real property $96,565,000.00.

In Manila the average city laborer receives 50 cents daily, carpenters $1.25, teachers $20.00 per month and the higher provincial officials $2,500.00 a year. About Vigan the farmers receive from 25 to 50 cents a day, municipal officials from $7.00 to $50.00 per month, teachers from $17.00 to $75.00 per month. In Laoag laborers receive 30 cents a day, carpenters 50 cents, teachers $17.50 per month and up and the highest provincial officials $2,200.00 yearly. Housing conditions range from luxurious to squalid.

Educational Progress

Culture among the Filipinos extends from the low savagery of the Negrito tribes to a form of civiliza-
PHILIPPINE ISLANDS

The educational development of the people has been very marked. Since 1898 the educational development of the people has been very marked.

There are 99 school districts in the islands. In 1924 there were 1,128,997 pupils, 7,668 public schools, and 329 American and 25,451 Filipino teachers. In addition to these there were 69,227 pupils attending 577 private schools taught by 2,885 teachers.

In addition to a splendid public school system, the government supports the University of the Philippines in Manila which in 1923-24 had 5,993 students. It is estimated that 4,000,000 people either read or understand English and that 879,811 can read Spanish.

The per cent of literacy is 49.2.

OUR CHURCHES AND INSTITUTIONS

Concerning the beginnings of our work in the Philippines, A. McLean has written the following:

At the close of the Spanish-American War and after their purchase by the United States, the Philippine Islands were opened to Protestant missions. A wonderful interest in these islands was developed. Churches and individual Christians were anxious to see them occupied. Several societies hurried men and women to open missions. That was considered a patriotic, no less than a Christian duty. The Disciples shared this feeling. One man who has never permitted his name to be known gave $5,000.00 to the work. Others followed with liberal gifts.

In August of 1901, Mr. and Mrs. W. H. Hanna landed in Manila. In December of the same year Mr. and Mrs. Hermon P. Williams reached the islands. Until the arrival of Mr. and Mrs. Williams work was done only among the American soldiers and civilians. Some thirty Disciples of Christ were found in Manila and organized into a church.

The Evangelical Union of the Philippines, previous to the arrival of our missionaries, had largely divided the islands among the missions represented in that body and our workers found little of Luzon unassigned. After an unsuccessful attempt to secure the unassigned portion, no further effort was made to acquire territory through the union, partly because of the attitude of the controlling members of that body and partly because Mr. Williams and Mr. Hanna doubted whether it was right to impose territorial restrictions upon themselves and upon their successors.

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One of the substantial chapels in the Vigan district. We have 11 churches and 11 other preaching points, 7 good church buildings and 5 temporary chapels in the provinces of Ilocos Sur and Abra.

The northwestern section of Luzon had been assigned by the Evangelical Union to the United Brethren. Since they had done little in its evangelization and their representatives had finally left the field, Mr. Hanna and Mr. Williams felt that it was wiser for them to go to this unoccupied territory than to continue in Manila where three missions were at work. They did not ask the reassignment of this Ilocano country but did receive the approval of the Evangelical
Union upon their entrance into it. Later the United Brethren came back and settled at San Fernando, while the Methodists pushed their work from the south and overlapped somewhat the territory occupied by our mission.

At the present time our work in the Philippine Islands revolves around three points—Manila in the center of Luzon and Vigan and Laoag in the north.

**Manila.** The city of Manila has a population of 286,000, while the population of the territory surrounding in which our work is carried on is about 1,000,000. Our field around Manila has a radius of about 75 miles. Nearly all of these people are nominal Christians. Seventy-two per cent are Roman Catholics, 25 per cent are Philippine Independents and 31,400 are members of Protestant mission churches. Besides the University of the Philippine Islands, there are 50 government schools in Manila with 1,132 teachers and a student body of 48,039. We share the field with the Methodist Episcopal Mission which has a membership of 20,000 and the Presbyterians who have 6,000, while we have a membership of 5,400. We have 45 organized churches and 22 church buildings with a seating capacity of 3,500. Our churches gave for self-support last year $2,705.00 and for missions $109.43. There were 347 baptisms during the year. We have one church in the district wholly supporting its own pastor and carrying on its own church program.

In Manila there are 12 hospitals and various welfare agencies with many doctors and nurses. Our own hospital, the Mary Jane Chiles Christian Hospital, is an institution with 80 beds and with an average daily in-patient list of 50. A total of 26,430 treatments were given in 1925. A Filipino doctor is in charge and 20 other doctors cooperate. We have one missionary nurse assisted by five Filipino nurses. Forty student nurses are in training in the hospital.

The educational work in Manila consists of Union Theological Seminary in which the Methodists, Presbyterians, Congregationalists, United Brethren and Disciples of Christ cooperate. It is the only Protestant seminary of collegiate grade in the islands. Its aim is to develop Christian character and prepare workers for the religious task of the missions. Its courses of study cover four years after graduation from high school, which, with a fifth year additional, leads to a B.D. degree. Some of the students also take work in the University of the Philippines in connection with the seminary work. The present enrollment of the seminary proper is 22. It is not the aim of the institution to gather in large numbers but to do a high-class piece of work to the end that strong leaders may be developed for the larger churches of the islands. During the four years the school has been in operation on the present standard, six graduates with the B.D. degree have been sent out. A complete report of our union work will be found in Chapter XLV on Cooperative Work at Home and Abroad.

Connected with the Union Theological Seminary is the pre-theological or college department. The principal aim of this department is to provide a broad foundation for ministerial students in the seminary. Its student body is made up principally of students for the ministry anticipating work in the seminary. The present enrollment is 30. Below the college department in connection with the
Union Theological Seminary is a union high school. Its student body is made up of students in preparation for the ministry who have not yet finished high school and who desire to do so in order to enter the seminary. Its present enrollment is 250.

In connection with the educational work the Albert Allen dormitory is maintained, which houses 85 students, most of whom are taking courses in the university. The purpose of the dormitory is to furnish a home with Christian surroundings to students of the various schools in Manila who come from outside the city. We are carrying on Bible chair work in connection with the government high school in Manila, which numbers 3,000 students. About 150 are enrolled in the course.

We operate a printing plant in Manila with three printing presses. We publish four monthlies in the Tagalog and Ilocano languages, two of which are general religious publications and two Sunday school publications. There is considerable doubt as to the advisability of conducting our own printing plant and a recommendation concerning the disposition of it has been made.

Our principal churches in the Manila district are the following:

Taft Avenue Church which has a large student constituency. The services are held in the chapel of the Albert Allen dormitory. This constituency is of such a nature that it is constantly changing. There can be little of permanency. However, the young people influenced by the Taft Avenue Church are going out to all sections of the islands to take their place in the developing life of the Philippines. Taft Avenue Church, therefore, exercises a wide influence for good.

Singalong Church with a membership of 500 and a constituency seeking spiritual ministration of about 800. The church is located in a populous district of about 15,000 inhabitants. The church has a fine field of work and is in need of a new MARY J. CHILES CHRISTIAN HOSPITAL

Twenty-six thousand treatments were given in this hospital in Manila in 1925. It has 80 beds and an average daily in-patient list of 50. A Filipino doctor is in charge.
building for which $7,000.00 Golden Jubilee money is now in hand.

The Gastambide Church with a membership of 500 and a constituency of 1,500 is located in a district of about 25,000. The expense in connection with this church is all met locally.

The Velasquez Church of about 400 members. The church is located in a thickly crowded section of the city known as Tondo. There are more than 15,000 people in the neighbor-

hood of the church. The constituency is largely the laboring class but the professional and student class also live in the community.

Vigan. Our work which centers in Vigan covers the northern half of Ilocos Sur and the province of Abra, including 240 square miles. The population is 130,313. Of this number 100,000 are Roman Catholics, 24,000 Philippine Independents, 60 Buddhists and 5,000 without religion, while the evangelical membership is 1,153. There are 104 good government grade schools in the district with about 12,000 pupils and one government high school with 2,000 students. The per cent of literacy is 41. Except for the city of Vigan, where the Methodists have a church membership of 70, all made up of students from south of the city, we occupy the field alone. In the district we have 18 organized churches with 11 other preaching points. We

2020 GRADUATE NURSES, CLASS OF 1926

The Philippine Christian Institute includes the student nurses from our three hospitals: Manila, Vigan and Laoag. Twenty graduated in 1926. One was ill when this picture was made. In 1928 there were 22 graduates.

have 7 substantial church buildings with a seating capacity of 1,500, and 5 temporary chapels. We have 870 members who gave for self-support in 1925 $600.00 and for missions $74.00. One hundred and five were baptized.

We have one hospital, the Frank Dunn Memorial Hospital, with a capacity of 30 beds and with an average of 10 in-patients. The total number of treatments given in 1925 was 12,108. A Filipino doctor is in
charge. There is a class of student nurses numbering 13 connected with the hospital. Eighty-five per cent of the expense in connection with the hospital is met locally.

In Vigan we have a dormitory in which 32 girls find a Christian home while attending the Vigan high school. There are 600 girls in the Vigan high school. The dormitory serves a very worthy purpose, for the girls live in the district beyond Vigan and must find a home other than their own while attending school in Vigan. The Methodists also have a dormitory for girls in connection with the high school. A Bible chair serves the students of the high school, of whom there are 2,000 in all.

The principal churches in this district are those at Vigan and Bangued. The Vigan Church serves a population of 17,875. There were 16 additions in 1925. The church raises 72 per cent of its expenses. The church at Bangued, a city of 13,875, has 250 members, with 200 Methodists meeting with our people. By a comity agreement made with the Methodists in 1923, the Methodist Mission has withdrawn its support and workers from Abra Province, giving full responsibility for the whole province and relinquishing churches and members to our pastors' care. By resolution of the advisory committee of the Christian Mission, in the same year, we have accepted the responsibility of the pastoral care of their members but at the same time made it clear that such members become members of our churches by confession of faith and immersion. The members of these communions share the same building and are ministered to by our Filipino pastor who was educated in America. However, they maintain their separate identity and autonomy. The same thing is true at Dolores in the same province.

An inspiring chapter could be written on the work our missionaries are doing among the virile pagan tribes in the mountains. The Spanish regime had left them practically untouched. Now they are gratefully accepting both education and Christianity. They show the general characteristics of mountain people and their progress is hindered by the lack of tillable soil and the scarcity both of valuable products and of markets for such as they produce.

Laoag. The work which centers in Laoag covers a territory of 2,500 square miles in Ilocos Norte and Apayao. The total population of this district is 240,384. The city of Laoag has a population of 38,294. In the district there are 11,742 Buddhists and 1,569 Protestant Christians, the
rest of the population being Roman Catholic and Philippine Independents in the ratio of about one-fourth to three-fourths. Except for one American Pentecostal missionary and two Philippine Adventist workers, we occupy this field alone. We have 22 organized churches with 16 buildings and seating capacity of 1,575 and a church membership of 1,269. One hundred and seventy-one were

district. The present enrollment is 16. The number of graduates from the beginning is 27. The average graduating class is 5. Eleven graduates are now serving full time in the mission and five are giving part time. The girls' Christian dormitory, known as Adamson Hall, is being conducted with 36 girls in residence this past year, most of them being leading high school students. There are

baptized in 1925. The Christians in this district gave $669.00 for self-support last year and $131.00 for missions.

Educationally, the workers in Laoag conduct the Woman's Christian Training School, which is an institution whose aim is to train young women for Christian service. It is the only institution of its kind in the

between 400 and 500 girls from outside Laoag attending the provincial high school there. The purpose of the institution is to furnish a home for high school girls, throwing around them Christian influences. A daily chapel service is conducted and a missionary is in regular charge. A Bible chair is conducted in Laoag in connection with the government
high school where a total of 2,000 students are in training.

The Sallie Long Reed Memorial Hospital is located in Laoag. It serves the whole province with a population of 230,000. This hospital is alone in the field at the present time, the nearest active hospital being our mission hospital in Vigan, 53 miles away. A government hospital is contemplated.* Our hospital has a capacity of 30 beds and serves an average of 5 in-patients daily. The total number of treatments given in 1925 was 20,579. A missionary doctor and his wife who is also a doctor, are in charge. Fourteen nurses are in training in connection with this hospital.

The principal church in the Laoag district is the one in the city of Laoag, with 250 resident members, 200 of whom are financially supporting the church. Services are carried on in the western part of the city as well, though there is no organized group there. All of the expenses of this central church are met locally. The amount is approximately $400.00 a year. Other important churches are the one in Piddig, which serves the towns of Piddig and Sarrat with a combined population of 23,000, and the church at Vintar, which is a town of 11,686.

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*Since the report on the Philippine Islands was written, the government has built a small hospital at Laoag.
Purpose and Program

The mission states its general aim as follows: "The aim and objective of the Christian Mission in the Philippine Islands is, by preaching, teaching and practicing the principles of Jesus, to help in establishing indigenous churches of Christ and in uniting all Christians upon his program as found in the New Testament; to develop members who shall possess and exhibit the fruits of Christian living; and to bring about a social regeneration which shall redeem the life of the nation." They express it as their purpose to cooperate in all worthy efforts which shall be made to unite all branches of the evangelical church in the Philippines. They urge upon their church leaders and membership the necessity of stricter disciplinary measures. They express it as a policy that the children of the church be brought together at the proper age in classes with the purpose of leading them naturally into the church. They plan to make better use of the cradle roll in binding the children to the church and in making the parents feel the responsibility for the religious life of the child.

It is the program of the mission to use Filipinos as pastors, workers in the Sunday schools, Christian Endeavor societies and other organizations of the church. At present all such organizations are almost wholly officered by Filipinos.

While the mission believes in the effectiveness of the printed page in producing leadership and helping it to function, and while they believe their periodicals and literature have been valuable in sowing the gospel seed and can function successfully in the future, yet the owning of our own press is not a necessary antecedent to the production of literature. When our press was located in Manila there were few commercial presses and it was difficult for the mission to have its printing done on the outside. In recent years, however, many commercial presses have developed and, since it has been necessary for our mission press to engage in commercial work for economic reasons, the commercial presses of the city have felt that the mission is getting out of its realm and engaging in business in competition with strictly business enterprises. For the above reasons and because its printing can be done at approximately the same price on commercial presses, the mission has under consideration a recommendation to the effect that, after sufficient time has been allowed to try out contemplated changes in its printing program and to safeguard the best interests of the mission in making such changes, the press be sold when this can be done advantageously.

Concerning scholarships, the mission states that in the past scholarships have been given rather indiscriminately. They adopt the plan of granting scholarships to ministerial students and the discontinuance of scholarships to any men below college grade. Scholarships to be granted in the future are to be work scholarships, which will require service on the part of the recipient. Scholarships will be granted only to those thoroughly recommended by their respective stations and churches. They do not favor the sending of students to America except in rare cases, in which the students have completed the work offered in the
available schools in the islands and have proved worthy in church work.

Concerning self-determination, the mission believes that it is not advisable to Filipinize the mission, but rather to transfer functions from the mission to the local Christian Convention as the development of the convention justifies.

In determining balance between different types of work the mission purposes to give more emphasis in the future to the evangelistic phase of the task.

In discussing extensive and intensive operations, a recommendation is included to the effect that a carefully studied comity agreement be made in the Tagalog district which will properly safeguard our interests as a mission and the autonomy of the churches. In this connection they state that they do not believe that we should relinquish churches already begun except for good cause. They do believe, however, that certain points should be chosen for special emphasis and intensive work in order that those points may be made strong enough to become centers of influence and strength for those round about.

Investment, Maintenance and Needs

We have $335,730.00 invested in buildings and equipment in the Philippine Islands and our annual maintenance budget totals $131,136.91. If the work should be enlarged as desired by the Philippine mission, our total investment would amount to $402,180.00 and our annual maintenance budget would be raised to $149,476.91. Of this additional investment and maintenance cost, the mission lists $48,950.00 additional investment and $10,845.00 additional maintenance as immediate needs, and $17,500.00 additional investment and $7,495.00 additional annual maintenance as future needs.

Observations

1. The government maintains fine schools for the Filipinos. Our school work is therefore limited to the training of our religious and medical workers. In addition we maintain dormitories for high school pupils and other students. Our work is largely medical and directly evangelistic.

2. Our Philippine field has been one of our richest, when measured by the growth of our churches there. We began our work in 1901 and today have a church membership of 5,400 with 45 organized churches and 22 church buildings.

3. Our Mary J. Chiles Hospital in Manila is one of our busiest institutions on any field. It is served largely by Filipino doctors and nurses. The nurses' training school has graduate nurses scattered into many parts of the Islands.
4. It is important that the missionary staff in the Philippines be kept up to its present basis for some years. Careful supervision and close follow-up of the work during the next few years will put the churches upon a firm foundation and notably advance the welfare of the country.

5. The Philippine Mission requests $48,000.00 additional investment and $10,850.00 additional annual maintenance as immediate needs.
CHAPTER XXIV

MEXICO

Previous to the Spanish possession of Mexico the country was inhabited by successive tribes of capable people, chief among whom were the Toltecs and Aztecs, traces of whose art and accomplishments still abide. The methods by which their astronomers succeeded in determining the apparent motion of the sun, and the length of the solar year; of working and polishing crystal and other precious stones; of manufacturing delicate articles of use and ornaments of obsidian; of casting figures of gold and silver in one piece, of making filigree ornaments without soldering; of applying to pottery smooth and transparent glazes such as are used by makers of fine ware, with colors that, after remaining for centuries underground, still are fresh and brilliant; of weaving extremely delicate tissues of cotton mixed with silky feathers and rabbit's fur, are all unknown to us, but are evidences of a civilization quite advanced.

There are five names in Mexican history that will help to an understanding of present-day Mexico. These are described by S. G. Inman as follows:

The first one is Cortes. He brought a new religion, a new political organization and a new social order. Cortes did two things. In the first place he created the great landed estates which up until the present have been the curse of Mexico. Cortes himself had a little farm of 25,000 square miles and others of his generals had secured smaller haciendas. On these haciendas were developed industrial slavery or peonage. Indians were assigned officially to the owners of these great estates and there began the combination of the landlord and the foreign priesthood to exploit the peons. This colonial period, with the enslaving and exploiting of the natives by foreign clergy, lasted for three hundred years. It was during that time that most of the wonderful churches which dominate the Mexican landscape were built by forced labor. The great landed estates became the basis of most of Mexico's evils and lasted until the present revolution, which had their destruction as one of its main objects.

Hidalgo is the next great name in Mexican history. He was a native Mexican, a parish priest. He resented the exploitation of his people and declared independence from Spain in 1810, three hundred years after Cortes. If you want to understand the present religious situation remember that Hidalgo was a Mexican priest who led in the movement for liberty from Spain in spite of the foreign hierarchy in Mexico and in Spain. Hidalgo himself failed. He was captured, excommunicated by the foreign hierarchy and shot. There you have an early explanation of the differences between a Mexican priest who saw the needs of his people, who walked among them and helped them, and the foreign hierarchy who often combined with the landlords to exploit them. Back there you get the division that has persisted ever since. That is the explanation of the provision in the constitution that a foreigner cannot "exercise the ministry." Hidalgo, then, represents that appeal of the Mexican to get away from foreign domination and give the peon a chance.

For fifty years following there was a struggle; on the one hand the landed interests and the clericals and on the other the liberals or anti-clericals. There comes at the end of this fifty years of bloodshed the third great name in Mexico's history, Juarez, a pure-blood Indian. He saw that Mexico must have not only liberty from Spain but that she must also have ecclesiastical liberty. He, therefore, separated the church and state in the constitution of 1857. Many of the laws to which we are giving our attention today as though they were new, were written in the constitution of 1857. For
example, it was then declared illegal for anyone to appear in religious garb on the streets or to have religious processions. You say that that is a law which should not be permitted in a democratic country? But what was the situation? When the government announced a law displeasing to the all-powerful hierarchy, one of its representatives would come out clothed in religious garb and lead a mob of fanatical people in protest of what the government had done and demand that these laws be suppressed. If there was not open bloodshed in the plaza in a conflict with the liberal elements, at least the government would usually have to give in. So the government said in 1857, and has resaid it in 1917, that the church, especially the foreign dominated hierarchy, must be checked.

years it was estimated that Americans owned over a billion dollars worth of property, with Europeans some three-quarters of a billion, out of a total national wealth of about three billions. About fifty-four million acres of Mexican land had been transferred to foreigners.

So Diaz, the fourth great figure, passes off the stage to give place to the fifth great name. Let it be Madero, though it could be Carranza or Obregon or Calles. For it represents the new period from the beginning of the revolution in 1910 up to the present. "Mexico for the Mexicans" is the theme of this era.

Moises Saenz, in his book, Some Mexican Problems, states that instead of many revolutions, there has

BOYS' SCHOOL, SAN LUIS POTOSI

Purchased with Jubilee money, this boys' school building, with a dormitory to be built on the second floor, will give balance to our educational program in San Luis. Industrial courses are to feature the curriculum.

That was Juarez's big work. The church so resented it that it brought another foreigner, Maximilian, to establish an empire. But the little Indian, with his ragged army of peons, defeated this foreign invasion. Juarez died before he was able to put into effect his educational program.

The fourth great name in Mexican history is Porfirio Diaz. He had the idea that Mexico needed peace and capital for its economic development. So Diaz conducted his government on two simple rules: "Little politics, much administration," and "the only good revolutionist is a dead revolutionist."

Diaz threw the country open to foreign capital and at the end of his thirty
people, the Indian, the mestizo, the peon, the destitute, the half-slave, the conglomerate of human beings who have dwelt in Mexico—starved natives in a land of plenty. Saenz further says that in Mexico, a reactionary is a man who through special privilege has had too much food; a rebel is one who for a century and more has been suffering hunger.

Into the midst of this unrest, or rather as a sort of culmination, came the constitution of 1917. Few state ground of Mexican history. In brief it provides that the church cannot:

1. Own real estate or mortgages on same.
2. Own church buildings or any other buildings.
3. Possess invested funds or other productive property.
4. Maintain convents or nunneries.
5. Conduct primary schools.
6. Direct or administer charitable institutions.
7. Solicit funds for its support outside church buildings.
8. Hold religious ceremonies outside church buildings.
9. Clothe its ministers with a garb indicative of their calling.

Winton says:

One cannot read the labor provisions of the new constitution without allowing
that, whether or not they are economically sound, they are certainly meant to be humanitarian. The chapter dealing with "Labor and Social Welfare" is one of the last in the document. It begins by laying down what are called basic principles to be observed by the federal and state legislatures in the enactment of labor laws. These establish the eight-hour day, the rules for night hours (a maximum of seven); regulations as to miners, one day of rest in seven; the "living wage," payment in legal money; overtime wages, employers' liability, installation of safety devices and proper sanitation, etc. The right to organize and to strike is recognized as basic, and provision is made for arbitrating disputes. Certain types of contracts are declared illegal—a blow at peonage and forced labor of every sort, long a burden to Mexico. A laborer's indebtedness to his employer is personal and cannot be charged to his family.

The constitution of 1917 (1) nullified past illegal action on the part of the government having to do with land, forests and waters belonging to villages and communities and automatically restored the title of such communal lands to the villages; (2) it provided for the endowment of villages lacking communal land; (3) it provided the local machinery for putting the decree into effect, consisting of a national agrarian commission of nine members and a local agrarian commission of five members for each state or territory. It also specified the procedure to be followed by villages in petitioning for the restitution or granting of communal land. By early August, 1925, the secretary of agriculture states that approximately 19,760,000 acres had been restored to the villages by endowment or restitution for appropriated land. This procedure has done more to restore peace throughout Mexico than any other single thing.

From north to south, Mexico's length is nearly 2,000 miles; from east to west about 800 miles at the widest point, with an area of 772,652 square miles. Along the coast the low ground extends a distance into the interior, and is called "Tierra Caliente," or hot land; then it rises in terraces to the table-lands, called the "Tierra Templada," or temperate land, and still to the region of higher elevation, the "Tierra Fria," or cold land. In the hot land, it is summer always. In the temperate land, eternal spring. In the cold land it is rarely cold enough for snow or ice, except of course, on the mountain peaks.

The table-lands of central Mexico reach an altitude of 8,575 feet; the "Valley of Mexico," 7,478; the table-lands of northern Mexico from two to five thousand feet. These table-lands are mostly wide expanses of treeless plains, plantless in many places except for the cactus. Trees line the banks of the rivers and lakes in the valleys, and on the coast slopes of the lowlands there are tangled forests of tropical verdure. Three of the loftiest mountains on the North American continent are found in South Central Mexico. Popocatetepel towers to a height of 17,782 feet; Orizaba 17,356 and Ixtacchhuatl 16,060.

Priestley says:

It is a mistake to think of the present area of Mexico as a homogeneous geographical entity. In fact, there is greater diversity of physical area than is to be found in the United States, and this diversity is accentuated by the compression of the continent here into a smaller longitudinal expanse than exists farther north and by the fact that Mexico is thrust down from the temperate zone into the tropics, while we lie within the temperate zone alone. To this characteristic is added that of the high altitudes found within the Mexican tropics, which, sheering away to the coastal plains in sharp descents, give the utmost inequality in temperature, rainfall, conditions of food production and physical health.
The lands of Mexico, with its diversified climate, grow the vegetable products of the world: corn, wheat, rye and barley in the temperate zone on the uplands; sugar cane, coffee, vanilla, cotton, indigo, rubber, tobacco and cacao in the hot lands, while every variety of cactus produces something of use from the fiber of the ixtle to the pulque of the maguey.

The mineral wealth of Mexico is untold. In the production of silver she stands first among the nations, second in copper, third in lead and fourth in gold. In 1919 she shipped 80,557,229 barrels of oil out of the country.

Mexico has advanced wonderfully in manufactures in the last decade, until within herself she could supply all the wants of her people without imports from the outside world—could clothe them from head to foot, feed them and house them.

THE CHURCH IS THE CENTER

Illustration of the central place given the church in mission work is this group of mission buildings with the church in the center at San Luis Potosi, Mexico.

PEOPLE AND CONDITIONS

Mexico has approximately 15,000,000 people. Of the total number of inhabitants, 19 per cent are of pure or nearly pure white stock; 43 per cent of Spanish-Indian (Mestizo); and 38 per cent of the Indian race. The foreign population numbers about 100,000, including 30,000 from the United States, 20,000 Spaniards and about 5,000 British, together with natives from more than 35 other countries.
Health Records

"It is estimated that not more than half of the children born survive their seventh year, the average span of life being set at fifteen years. (The average life in the United States is 44 years.) The physical condition of the people is one of the most profound difficulties in the way of national well-being; it has grown rather more difficult in recent years with the movement toward the cities for employment or escape from rural insecurity during revolutions."—Priestley.

Principal among the reasons for this ill health are a monotonous climate and an elevation of one and one-half miles, or five thousand feet higher than the altitude at which man functions best. The average Mexican is moreover undernourished and underslept. His food is corn cakes and beans, with the hottest of pepper to relieve its monotony to the palate. His clothing is two pieces of thin cotton with maybe rawhide sandals. He folds a light blanket about his shoulders by day and slumbers or shivers under it at night. He sleeps on the dirt floor or on a bit of matting. No wonder these half-fed, half-clad creatures, chilled awake in the night and unable for cold to drowse again, curl up in the sun and slumber through the middle of the day. Medical facilities are fairly good in the cities, but there are practically none at all in the rural districts.

Religious Affiliations

Mexico has been called a Catholic nation. If by that is meant that the Roman church is the dominant church, the statement is true. Ten thousand churches dot the land. Central Mexico is pretty well covered with churches and the Indians have been trained to support them. In this material sense, Mexico may be said to be Roman Catholic. But what, aside from sprinkling the land with sumptuous places of worship, has the Church of Mexico done for the people it has shepherded? The early fathers not only educated the Indians but they attempted to protect them from the brutalities of exploitation. They established schools and colleges but after the first years of the conquest, the elementary schools were closed and education restricted to ecclesiastical training and the teaching of the sons of the wealthy. After the first fire of proselyting was extinguished, regular priests were sent out to take up the work and institutionalism settled down upon the backs of the people. "The church gradually acquired lands, its wealth increased, its temples became more sumptuous, the robes of its priests more bejeweled, its altars more ostentatious and glittering." The church, as a great property holder, no longer upheld the Indian. It stood with the exploiting class, the aristocracy.

The church has had it in its power to create a new Mexican, an educated Mexican, a clean Mexican. It has had it in its power to raise economic standards. "If it could teach the Indian to build monumental, airy, clean temples, it could have taught him to build a decent home in which to live. In short, it had it in its power to create a free people."

The church has manifested its desire to see the Mexican remain ignorant, debased and economically subjected. It has opposed secularization of education; it has opposed woman suffrage; it has opposed
hibitition; it has opposed labor organization; it has excommunicated the peon participating in land division; it has torn the land in twain with civil war during a hundred years and has fought every movement for human freedom and emancipation.

The church is unlikely ever again to become a dominant power in Mexican politics, though it still exercises a strong hold upon the imagination of the people. The church will find a foothold on Mexican soil as long as the mass of Mexicans are illiterate and credulous; as long as Mexican women are bound to the wheel of feudal subjection. The religious situation in Mexico is working against social unification rather than for it.

For Protestant mission work, responsibility has been accepted by various missions for practically the entire country. Probably the most thoroughgoing scheme for reaching all the people ever agreed upon is at work in Mexico.

The idealism of the Mexican government, as it tries to cope with the problems that confront it, is superb and a great inspiration to anyone who takes the time or the interest to try to understand what they are doing. The government recognizes the help of the Protestant mission program. The missionaries at every point have complied with the Mexican law and are going on with their work in an entirely satisfactory way. Through the Committee on Cooperation in Latin America, Protestant forces have been able to present to Mexico a united front during these troublous days.

CAMP FIRE GIRLS, MEXICO

The wise ones said, "It can't be done. The high class Mexican girls prefer to be ministered to; they will not minister." But they reckoned not with the Spirit of Christ as is proven by these Camp Fire girls at San Luis Potosí.
The understanding among the Protestant forces in the work in their various localities, the Union Seminary for the training of ministers in Mexico City, the Union Book Store and Press and the union paper El Mundo Cristiano have given a united demonstration of the message of evangelical Christianity. There never before was such an opportunity for Protestant missions in Mexico.

Economic Development

At the close of the nineteenth century, feudalism was rampant in Mexico. The landlord, the church and the political boss were the owners both of the land and of the life that dwelt on it. Country life at that time presented a very marked contrast. In the center of the large landed estates which were so in excess that not all of them could possibly be cultivated, stood the owner's house or hacienda, which was in reality a medieval castle to be opened on the very rare occasion on which the absentee landowner came to visit his properties. Then there was the manager's house, the church and the storerooms, and at the other extreme, the small damp, dirty, miserable huts of the laborers where the peons, women, children, pigs and dogs lived together. At that time the people in the cities were faring little better than their brothers in the country. Housing conditions were bad. In the small towns, adobe huts and lean-to's made out of sticks and covered with flattened tin cans predominated.

On Labor Day, 1925, more than 75,000 organized workers paraded in perfect order through the streets of the capital of Mexico. Such a parade would not have been possible in Mexico 25 years ago, but had it been, Saenz says that instead of blue overalls, the men would have worn white, the white of the calico dress of the peasant. In 25 years, Mexico City has changed from white calico dresses to blue overalls, from peasantry to industrialism. This change is more or less evident in all the cities of Mexico. However, the economic extremes are still most marked. The wealthy mine owner and haciendado live in homes of luxury and ride in the costliest of European and American cars. The Terrazas Brothers in Chihuahua own 6,000,000 acres of land, a territory equal to the sovereign state of Costa Rica. It takes a railroad train eight hours to cross this vast estate. But at the other end of the economic scale exists the peon, who receives $3.00 per month and a ration of corn and one of beans per day. The miners receive not more than 50 cents a day, the industrial workers possibly $1.00 per day, while the agriculturist never receives more than 50 cents per day. Among the agriculturists, living conditions are most primitive. The miners have better homes but make a scant living, while the industrials have an eight-hour shift and live under much better conditions.

Educational Progress

In his book, Some Mexican Problems, Moises Saenz of the department of education in Mexico says:

Mexico has in round numbers, 2,750,000 children of school age. Approximately only 4 out of every 10 Mexican children are going to a public school in Mexico at large. School attendance is compulsory up to 12 years of age or through the fourth grade. But school attendance cannot actually be enforced for the simple reason that there are no schools for
the children to go to. A study of the distribution of schools and population clearly shows that there is a scarcity of schools in the country. Many of the rural districts have no schools at all. ** Sixty-two per cent of the total population of Mexico is illiterate.

More than 8,000,000 adults can neither read nor write. Professor Andres Osuna says:

In Mexico, when we gained our independence after 300 years of Spanish control, we found that only one-half of one per cent of the people were able to read and write. Out of these, about 45 per cent were clergymen. The church, although it had all the millions it needed for education, all the workers (we had a clergyman there for about every 500 inhabitants, with the power of the government behind him and with all the necessary obedience and control of the people) didn’t care to offer the first essentials of education to the people year after year, decade after decade.

But the Mexican government is now taking its educational problem seriously. President Calles is making every effort to have 6,000 rural schools functioning by the end of his term. Forty per cent of the total state budgets was spent for education in 1925 and 8½ per cent of the federal budget was assigned to that purpose. Few countries have ever made such educational progress under such hardships. For the train-

NATIONAL THEATER, MEXICO CITY

Began by Porfirio Diaz, $8,000,000 expended when this picture was made. $5,000,000 more required to complete it, with what is said to be the finest Tiffany curtain in the world, this theater illustrates the inequalities and extremes of Mexico.

and writing of rural teachers, the government established in 1925 six cultural missions, each consisting of a traveling faculty composed of an educator, an expert in rural education, a social worker (preferably a nurse), an expert in agriculture, an expert in home industries and a teacher of physical
education. Each state of the republic has been divided into districts. The teachers of each district, about fifty of them, get together for about three weeks, receiving specific and practical training on the different aspects of their work. When the institute is over, the specialists move to the next district and the teachers return to their respective schools.

OUR CHURCHES AND INSTITUTIONS

The work of the Disciples of Christ in Mexico was begun by the Christian Woman's Board of Missions in December, 1895, when its missionaries opened a school and began publishing a paper across the river from El Paso, Texas. In June, 1897, the missionaries were transferred to Monterrey, as it was deemed a more strategic center. Here was established an English day school in addition to a church with its various organizations. A paper was also published. Here was built the Christian Institute, a school for both boys and girls. Several prosperous out-stations were also established. At Sabinas a good day school and church were established. At Piedras Negras the People's Institute was built. It made a fine record for its wholesome atmosphere and its helpful ministry to all phases of life in the community. It counted among its friends the best people of the city. It was concerning this institution that one of Mexico's leading statesmen said, that if there were twenty-five such institutions scattered over Mexico, the problem of revolution would soon be solved.

In the early history of missions in Mexico there was little if any conference among the different mission boards as to where work was most needed. It happened that sometimes three or four boards worked in one single town, while there were some stretches of country with a million people where there were no Protestant workers at all. Monterrey was one of those places where several boards were working quite close together and often in competition. Recognizing the fact that this was not good mission strategy and taking advantage of the fact that the missionaries of the United States had been called out of Mexico by our government because of a revolution, in April of 1914 a conference of missionaries and representatives of societies came together in Cincinnati to study the field and its needs. With maps before them, and with a thorough knowledge of Protestant mission history, of the territory occupied and unoccupied, of the difficulties of certain sections and the inviting features of others, they earnestly made their investigation. The larger territories without a single evangelical messenger appealed to all. It developed in this meeting that a more widespread division of the available forces of Protestantism was the best way to bring more speedy relief to Mexico. Out of the conference was developed a plan so conceived as to include the entire republic, leaving no large territory without a Protestant missionary.

The difficulties of such a plan loomed big. It was evident that in the execution of it, most of the mission boards would have to relinquish some of their cherished work and take new responsibility in other sections. The Christian Woman's
Board of Missions relinquished its work in northern Mexico and assumed responsibility for a large territory in the center of the republic.

In carrying out this plan, the society sold its school property and the cottage in northern Mexico, retaining its chapels for the congregations it had established there. There being no church building in Monterrey, it left to the church there the better

be the center of population since the city of Mexico lies to the southeast and, because of its great population, shifts the center in that direction. We may say almost as accurately, that we are at the center of the natural resources of the country, since every state in which we are at work contains immense resources of minerals and many splendid agricultural sections. Gold,

of two cottages for a meeting place. With the proceeds realized from the sale of property in the north, new property was purchased in the central area and work was begun in the new field December 15, 1919.

The new territory for which responsibility was accepted, is situated in almost the exact geographical center of the republic. A line drawn through the center in either direction would touch the district at some point. It could hardly be said to

silver, copper and other important minerals abound to a very marked degree and some of the mines in San Luis Potosi and Zacatecas have produced fabulous quantities of gold and silver. Some of the largest smelters in the world are located in this district. There are about 50,000 square miles of territory in our fields, with a population of a little more than one million. Most of this population is grouped in villages and towns of more or less im-
portance since only an insignificant number of people are found to be living on farms or in isolation. This, of course, makes them more accessible since in many of the communities means of communication are very slow. However, the important towns and cities are connected by railroad, the territory being traversed from north and south by the two most important trunk lines of railroad in the republic, the old National lines and the old Central

the territory peculiarly accessible and important.

The territory comprises the western half of the state of San Luis Potosi, the entire states of Aguascalientes and Zacatecas and two small districts in the state of Jalisco. About one-half of this field lies north and the other half south of the Tropic of Cancer. While this is true, there is scarcely a single part of it in which the climate has even the suggestion of the tropics.

lines, the former the main line from the frontier at Laredo to Mexico City, and the latter from El Paso to Mexico City. In addition there is a branch line connecting the cities of San Luis Potosi and Aguascalientes, and various shorter branch lines connecting the trunk lines with mining and smelting centers. Direct train service from St. Louis, Missouri, to Mexico City was announced for the first of March, 1920, really being a resumption of the service of former years. This makes

Because of the high altitudes, the climate is quite temperate during almost all seasons of the year. The altitude at Aguascalientes is 6,080 feet, at San Luis Potosi 6,090 feet and at Zacatecas 7,300 feet. In the northern part of the state of San Luis Potosi the altitude reaches 9,000 feet. The climate is not so variable as that of most parts of the United States, there usually being pleasant days and cool nights, although some of the higher sections become rather cold in midwinter.
The state of San Luis Potosí has an entire population of about 600,000, approximately one-half of the territory being included as a part of our responsibility. The state of Zacatecas has a population of 462,190. We are responsible for this entire state. Up to the present time, however, the only work done in this state has been by native evangelists visited occasionally by the missionaries. Aguascalientes is one of the smallest Mexican states, with a population of 102,416.

Christians gave in 1925 $655.00 for self-support and $738.00 for missions. Thirty-three were baptized during the year. We have two schools under the general name Colegio Ingles. The grade school, teaching six grades, has an enrollment of 201. The high school enrolls 18. We have a library of 600 volumes in English and 500 in Spanish, and conduct the only Camp Fire Girls club in the republic of Mexico. Eighteen members are enrolled. The property at San Luis Potosí is in very good condition, consisting of a church, social room, dispensary and two residences, also a school building with residence above. The total valuation of the two pieces of property is $38,300.00.

In the state of San Luis Potosí, the Disciples of Christ are alone so far as active missionary work is concerned. However, there is a Baptist church of 40 members, served by a native pastor, and an independent Presbyterian church of about 125 members in the city of San Luis Potosí. In the district we have two organized churches, the one at San Luis Potosí and one at Chacanas, with a total membership of 149. We have two other preaching points in the district. The Mexican
missions. Fifty-two were baptized during the same year. We conduct no medical work in Aguascalientes. We have two schools, a normal with thirty enrolled and a primary school with 289 enrolled. We have one dormitory with 29 orphans and 31 boarders partially supported by the mission. Our property in Aguascalientes consists of a large building which is used for living quarters for the women missionaries, dormitory building, school and administration building. The value of the property is $25,000.00. The church has also met in the assembly room of this building, but since the insistence on the part of the government that the constitution of 1917 must be obeyed, a splendid church building costing $25,000.00, provided by the Golden Jubilee, has been erected on one of the best streets of the city.

We cooperate with the Methodist Episcopal churches, north and south, the Presbyterian, north and south, the Congregational, and the International Y. M. C. A. in the Union Theological Seminary and the Union Press at Mexico City. The seminary began its work in August, 1917. It gives a three-year course of study leading to the B.D. degree and also shorter courses leading to a diploma of graduation. It is located in the down-town section of Mexico City but has purchased property in the general neighborhood of Chapultepec Castle where it hopes to erect new buildings as soon as funds can be provided. The Union Press and Book Store make possible the publication of Christian literature for distribution by the various missions, and in addition publish a very influential paper called *El Mundo Cristiano (The Christian World)* which has a large circulation throughout Protestant Mexico. Further reports on these union enterprises will be found in Chapter XLV Cooperative Work at Home and Abroad.

**Purpose and Program**

The mission thinks of its task as establishing self-supporting churches of Christ in the section of Mexico for which it is responsible, in sufficient numbers and so located as to make possible the Christianization of the people of the district. To this end it undertakes to develop native leaders and to impose upon them responsibilities as rapidly as they are capable of bearing them. It believes in concentrated effort, feeling that its field can be reached from San Luis and Aguascalientes, where work is now established, and from Zacatecas, an important city and capital of the state bearing that name. It is the mission's hope to enter Zacatecas with evangelistic and school work at as early a date as is practicable. The beginning of a very good church now meets regularly in the home of one of its members in Zacatecas. Such an evangelistic and educational project will require approximately $2,500.00 for building and equipment and additional maintenance of $7,600.00. Educationally, it is the policy of the mission to continue the schools now being conducted and to inaugurate a boys' school at San Luis Potosí.

Our Mexico field is one wholly worthy of our effort. It is large enough to claim our devoted service for many years and important enough to make our work there eminently worth while.
Investment, Maintenance and Needs

We have $69,945.00 invested in buildings and equipment in Mexico and our annual maintenance budget totals $60,949.15. If the work should be enlarged as desired by the Mexico Mission, our total investment would amount to $202,695.00, and our annual maintenance budget would be raised to $104,299.15. Of this additional investment and maintenance cost, the mission lists $13,850.00 additional investment and $7,280.00 additional maintenance as immediate needs, and $118,900.00 additional investment and $36,070.00 additional annual maintenance as future needs.

Observations

1. When Mexico gained her independence, the Roman Catholic church had been dominant for 300 years. She had one clergyman for each 500 inhabitants and was backed by government authority, yet only one-half of one per cent of the people could read and write and 45 per cent of these were clergymen. In 1925, 62 per cent of the people were illiterate.

2. The average span of life in Mexico is 15 years. In the United States it is 44 years.

3. President Calles is making every effort to have 6,000 rural schools functioning by the end of his term.
4. We have a large and important territory in central Mexico for the evangelization of which we are responsible.

5. Perhaps the most complete arrangement for sharing responsibility for the evangelization of a whole nation is in effect in Mexico.

6. Our work in Mexico is both educational and evangelistic. We have splendid churches in San Luis Potosi and Aguascalientes and in several smaller centers.

7. The mission plans to give more attention to the selection and training of Mexicans as preachers and teachers.

8. The mission lists $13,850.00 additional investment and $7,280.00 additional annual maintenance as immediate needs.

Note: Since the report on Mexico was prepared, the mission in Mexico has built a home or dormitory for girls in Aguascalientes which, with its equipment, is worth $22,000.00, and has purchased a large residence suitable for the beginnings of the boys’ school in San Luis Potosi which will be worth $25,000.00.
CHAPTER XXV
SOUTH AMERICA

What is now known as Argentina was discovered in 1515 by Solis, who was sent out by the King of Spain. When he went ashore, he was killed by hostile Indians. Because of the hostility of the Indians in the region of the Rio de la Plata, Buenos Aires was not established as a permanent colony until 1580. On account of the docile nature of the Indians farther north, Asuncion was founded in 1536 and was the center from which the permanent settlements in the south were made.

From the time of discovery until the beginning of the 19th century, Argentina and Paraguay were under the domination of Spain. In 1811 Paraguay overthrew the Spanish power, and in 1816 the formal Declaration of Independence of Argentina was drawn up and signed. Since those early days of independence each of the republics has had its difficulties with dictators, wars with neighboring republics and revolutions. In spite of these handicaps, Argentina has developed a strong government, having had no serious revolutionary trouble since 1892. Paraguay has not been so fortunate, for as recently as July, 1923, there was a revolution. At the present time things look more hopeful for Paraguay, and those who are interested in the development of the country are doing their best to stabilize its political and commercial activities.

The Argentine Republic embraces an area of 1,135,840 square miles, which is equal to that part of the United States east of the Mississippi River plus one tier of states to the west of the river.

A general statement regarding the surface of Argentina might be made to the effect that the central and eastern part of the country consists of great level stretches of territory which in the north are covered with forests and in the south are treeless. Along the western side of the country extends the Andean mountain range. The highest mountain on the American continent, Aconcagua, is found in Argentina and towers to a height of 23,000 feet. On account of the great length of Argentina from north to south, it has a large variety of agricultural products and livestock, which range from sheep and wheat in the south to cotton and sugar in the north, filling in between with cattle, horses, corn, oats, flax and fruits.

Paraguay is located in the very heart of the South American continent. The thousand-mile journey from Asuncion to Buenos Aires may be made either by rail or by river. The area of Paraguay is equal to that of the New England states plus South Carolina. The part of it which has been developed lies east of the Paraguay River. On the west side of the river is the region known as the Chaco, where there are a few large scattered cattle ranches and where the Indians still live under primitive conditions. It is in this region that the South
American Missionary Society, which was founded by W. B. Grubb, has been working among the Indians for more than thirty years.

On account of its soil and climate Paraguay is well suited for agriculture. Fruits, rice, corn, yerba maté, cotton and tobacco are among the most important products. Cattle-raising, lumbering, and the production of tannin from quebracho wood are important industries.

**People and Conditions**

The total population of Argentina is 10,099,258. On account of our special interest in Buenos Aires, two of the provinces and one national territory of Argentina, their population is given separately as follows:

- Buenos Aires: 1,930,112
- Province of Entre Rios: 581,797
- Province of Corrientes: 366,576
- Territory of Misiones: 63,176

The language of Argentina is Spanish.

The population of Paraguay east of the river is estimated at from 500,000 to 893,330. It is also estimated that there are 50,000 Indians on the west side of the river.

Paraguay has two languages. Spanish is the official language and is used in the schools and in cultured society. The Indian language, Guarani, is the language of the masses. The mixing of the Spanish people with the Guarani Indians has left a very definite stamp of Indian characteristics on a great many of the people, especially among the lower classes.

**Health Records**

In Buenos Aires there are 28 hospitals and 34 sanitariums besides clinics and institutes. The annual death rate in Buenos Aires is 13.6 per thousand and the infant mortality rate per thousand is 78.2. In Entre Rios there are 9 hospitals and private sanitariums, 4 being located in the city of Parana, the capital of the province. The annual death rate in the province of Entre Rios is 13.9 per thousand and the infant mortality rate per thousand is 120.8.

In the province of Corrientes there are 6 hospitals, 4 of these being located in the capital, Corrientes. The annual death rate in the province of Corrientes is 12.2 per thousand and the infant mortality rate is 109.5 per thousand. There is one hospital in the territory of Misiones, and it is located in Posadas, the capital. The annual death rate per thousand is 15.8 and the infant mortality rate 117.7.

There are 10 government hospitals in Paraguay, including 4 military hospitals, a first-aid hospital, and a hospital for the poor and the insane. There are 4 private sanitariums. There are 60 doctors of medicine in Paraguay, and only 10 of these doctors are outside of Asuncion. It was impossible to get statistics for Paraguay as a whole, but the annual death rate for Asuncion is 20.7 per thousand and the infant mortality rate is 250 per thousand.

**Religious Affiliations**

The prevailing religion of both Argentina and Paraguay is the Roman Catholic form of Christianity. There is union of church and state in both republics, although Argentina has been having certain difficulties with Rome which make her
future relations uncertain. No restrictions are placed on public religious worship.

In Buenos Aires there are 12,000 evangelical Christians. In the province of Entre Ríos there are 1,713, not counting the Salvation Army, which did not care to give figures. In the province of Corrientes there are 230, and in the territory of Misiones 380. The evangelical religious bodies working in the territory mentioned above, including Buenos Aires, are: The Church of England, Scotch Presbyterian, Methodist Episcopal, Southern Baptist, Salvation Army, South American Inland Mission, Lutheran, Seventh Day Adventist and Disciples of Christ.

In Paraguay there are 390 evangelical Christians, not counting the members of the Church of England, who have a chapel in Asuncion, nor the members of Mr. Grubb’s mission in the Chaco. The missionary organizations working in Paraguay east of the river are the South American Inland Mission, Seventh Day Adventist, Southern Baptist, Brethren, Salvation Army and Disciples of Christ.

Economic Development

The outstanding industries of both Argentina and Paraguay are agriculture and stock-raising. Wages are lower in Argentina and Paraguay than in the United States, and therefore there is a lower standard of living. In Buenos Aires a common laborer received from $1.70 to $2.00 a day and a bricklayer from $3.00 to $3.60. Out in the provinces the wages are lower, the common laborer receiving from $1.00 to $1.30 a day and a bricklayer from $1.80 to $2.15. On account of high rent the working people in Buenos Aires live under very crowded conditions. Out in the provincial towns they are living under very simple conditions, and in the country districts conditions are primitive.

In Asuncion, Paraguay, the common laborer receives about $1.00 a day, and out in the country even less. The laborers in Asuncion and in the smaller towns live under very simple conditions. Out in the country conditions are extremely primitive.
Educational Progress

According to 1921 statistics the percentage of literacy in Buenos Aires was 82.2 per cent. Buenos Aires has good government schools and many private schools. There are 402 government primary schools in Buenos Aires, each with two sessions a day. There are also 8 government secondary schools for boys and one for girls, and 11 normal schools.

According to 1914 statistics the percentage of literacy in the province of Entre Rios was 57 per cent, but undoubtedly it is higher now. There are 747 national, provincial, municipal and private schools in the province of Entre Rios, also 3 secondary schools, 6 normal schools and 18 special schools—trade and vocational. Outside the large centers the schools are poor, and in the sparsely settled districts are lacking. This statement holds good for the province of Corrientes and the territory of Misiones. According to the 1914 statistics the percentage of literacy in the province of Corrientes was 44.5 per cent, but undoubtedly it is higher now. In this province there are 469 government and provincial primary schools, 2 secondary schools and 6 normal schools. There are also some private and Roman Catholic schools. According to the 1914 statistics the percentage of literacy for the territory of Misiones was 46.7 per cent, but it is undoubtedly higher now. The national government provides schools, and there are also private and Roman Catholic schools.

The percentage of literacy in Asuncion is 60 per cent, and in the rural districts 30 per cent. For the entire republic the government provides only 6 primary schools that offer the full six-year course, 125 schools that offer a five-year course, and 497 schools that offer only three years. There are 4 normal schools offering four years above the primary, and 3 with a two-year course. There are also 3 secondary schools, the only one that gives the entire course being in Asuncion. There is now at the head of the educational system in Paraguay a young man who is doing all he can to raise the educational standards of the country.

Moral Standards

Argentina and Paraguay, like other Latin American countries, have different moral standards than Anglo-Saxon countries. Especially is the difference noted in sex morality and family life. Before condemning them too severely, we should know something of their history and background, and we should also, from their point of view, face some of the moral problems in our own country. We are not to condone their immorality, but with a genuine sympathy and understanding help them to a realization of higher standards.

Our Churches and Institutions

The missionary work of the Disciples of Christ was begun in Buenos Aires in 1906 under the direction of the Christian Woman’s Board of Missions. The work is of a twofold nature, evangelistic and educational. Evangelistic work is carried on in three widely separated districts of the western part of the city, Belgrano, Colegiales and San Martin. The Belgrano work is the oldest and the most highly developed. The
congregation numbers about 50. Here we have a modern concrete building, providing on the first floor a chapel, a large social room and one classroom. On the second floor is provided living quarters for a missionary family. This building is known as the Ohio Building because the women of Ohio gave the money for its construction. The work in Colegiales and San Martin is carried on in rented buildings. We own a very valuable corner lot in Colegiales and it has long been the plan of the mission to develop an

institutional church work in that section. The Colegiales congregation numbers 25, that at San Martin 20. The work in Belgrano is in charge of a missionary pastor, while that in Colegiales and San Martin is cared for by Argentine pastors. In 1925 these churches gave $846.00 for self-support and $262.00 for missions. There were 17 baptisms that year.

The real spirit of these congregations can be best interpreted through the response which they made to help reduce the deficit when we revealed to them the needs and problems of the home society. It had been necessary to reduce the South America budget and when the facts in the case were frankly stated to the pastors and their congregations the response was sacrificial and made without hesitation. With a total membership of less than 150 members—all poor people, these congregations made pledges amounting to 2,400 Argentine dollars or $1,000.00 gold, over and above their regular giving, to be paid in monthly payments, through the next missionary year. The meeting with the pas-

ALLEN STONE SCHOOL BUILDING, ASUNCION
One of the most imposing school buildings we own on any field is the Allen Stone Building, Colegio Internacional, Asuncion, Paraguay. The school is known throughout the republic.
connecting link between evangelical Christianity and the more well-to-do and educated classes. It has four departments of study—the primary grades, the national or secondary department, the commercial department, in all of which the Spanish language is used, and the English grades which care for English-speaking pupils. The school is incorporated under the national department of education and is subject to rigid inspection by the minister of education. The elementary grades in Argentina are six instead of eight, and the secondary course, which compares to high school, consists of five years. Thus we have the opportunity of keeping the students, if they follow the entire course, until they have reached the age of from 17 to 19, when they are ready to enter the university.

The three year course of practical commercial work includes the regular commercial subjects and may be compared to high school work in the United States.

Colegio Americano has a boarding department which is caring for 50 boys, while the total enrollment is about 250. The Bible is a regular part of the curriculum and most of the pupils make their first acquaintance with the Scriptures in our Bible classes. Many of these boys are from the leading families throughout Argentina and Uruguay. We have a great opportunity to create Christian leadership for the future.

The school is greatly handicapped because of its lack of suitable property and equipment. The institution is located on one of the principal residence streets, but is a remodeled dwelling to which a third story and a wing have been added for dormitory space. It is crowded and poorly adapted to the work of a school. There is no playground space for the boys, a feature which is greatly needed. The property belongs to the two missions cooperating and is worth about $100,000.00. The apparent great need is to purchase a tract of land farther out on the edge of the city and erect a suitable building. This would probably take at least $200,000.00 in addition to the present property.

It is difficult to imagine a more strategic avenue in evangelical influence and leadership for Spanish-speaking South America than this splendid school, which has already made such a great place for itself in spite of lack of equipment.

That the North American business men located in Buenos Aires consider the Colegio Americano a most worthy institution is evidenced by the fact that they have organized a campaign for funds for the school. The president of the Chamber of Commerce of the United States of America in the Argentine Republic is chairman of the endorsement committee.

Note: Since the report on South America was prepared, Colegio Americano in Buenos Aires has purchased a very good tract of land on the outskirts of the city and plans are underway for the construction of a modern school as soon as sufficient funds are received.

El Instituto Modelo is a training school for young women workers. Our mission has been very instrumental in its organization and prominent in its management. During almost its entire period of existence one of our missionaries has been at its head. We own the handsome
residence in which the work of this institution is carried on. It is valued at $14,000.00.

The Union Seminary is the third institution in which we cooperate with the Methodist Episcopal Church. Six of our own young leaders are graduates of the seminary, three of them acting as pastors, one as a Bible teacher in Colegio Americano, and two others in a similar capacity in our school in Asuncion. All of our seminary graduates are giving valued and efficient service and the burden of reaching the masses will rest chiefly with them. Both seminary and Instituto Modelo are giving the young people a three-year course of specialized instruction in preparation for a life of service in our churches.

It is a thousand miles up the river from Buenos Aires to Asuncion in the heart of Paraguay. Between Buenos Aires and Asuncion lie the provinces of Entre Ríos, Corrientes and Misiones in Argentina. Together with the entire republic of Paraguay, this is territory for which the Disciples of Christ have assumed responsibility. We have established our work in both of the capital cities but so far the three states lying between are unentered, and from all we could learn this great stretch of territory and the 500 miles of Paraguay north of Asuncion is almost entirely without any Protestant religious care. It is a section largely devoid of even the lifeless ministration of the dominant Roman church.

The beginning of our work in Paraguay dates from the going of our first missionaries to that republic in 1918. These first missionaries spent one year studying the conditions and opportunities before any formal work was established. As a result of that year of investigation and study it was decided that the best way to reach the people and to influence the life of the nation was, for the first few years, through education.
Thus, at the beginning of the regular school year, March, 1919, Colegio Internacional was opened for the children of the upper class families of the nation. The first year more pupils were turned away, for the lack of accommodations, than were accepted. The work of the school is of primary and secondary grade. It is conducted in Spanish, although one of the popular features of the school is the teaching of English.

The spirit of the institution is thoroughly evangelical. The Bible is taught as a regular course. Every day is begun with a devotional service. The whole life of the school is shaped for the developing of Christian character in the boys and girls. It is the conviction of those who launched the project as well as those who have carried it forward that this will produce a manhood and womanhood in Paraguay which will increasingly, as the numbers grow, change the moral and spiritual conditions which exist at the present time. The enrollment is 201.

Up to the present time the whole work of the mission has centered around the school, but it is the plan to launch out within the near future and to begin other phases of work, especially the establishment of a church.

The school work has been handicapped up to the present on account of the lack of equipment. It has been fortunate in that an excellent site was purchased in the very beginning. This site is not only ample for future development but occupies what every one has acclaimed as the most beautiful location in the entire city of Asuncion. The school will open its next session in a commodious, modern school building known as the Allen Stone Building, valued at $85,000.00. This is the most handsome, modern school building in the entire republic of Paraguay and its opening will mean much to the work of the school. For the present the first floor will be used for classrooms and the second floor as a dormitory for the boys. Another building, a gift of the missionary women of Ohio, to be known as the Mary A. Lyons Hall, is in process of construction and will be ready for occupancy in 1929. This building, which will be modern and complete in every sense, will serve as a home for the girls.

The mission also owns a two-apartment home for missionaries and the old buildings which were on the school grounds when purchased and which have served as the main school buildings up to the present time. These buildings are of substantial construction and can be made to serve in the future development of the work.

We are the only organized church body working in Paraguay. There are a few independent missionaries who are putting forth a consecrated effort, but on account of the lack of preparation on the one hand and the lack of proper support on the other, they are making very little impression on the life of the country. According to the comity agreement with the cooperating boards, we are charged with the full responsibility for the evangelization of the entire republic of Paraguay.

Purpose and Program

The purpose of the Disciples of Christ South America Mission is so to present the gospel of Jesus Christ that men and women will be won to such consecrated Christlike living
that they in their turn shall form the indigenous church, as soon as possible self-governing, self-supporting and self-propagating, which shall work to the ultimate aim of fully Christianizing the entire social order. In order to realize this aim, one of the most important tasks of the mission is the seeking out and training of individuals capable of leadership. Churches will be established, schools opened, and any other form of work entered upon that may seem necessary to the accomplishment of the task.

The relationship between the mission and the national churches will be temporary. At the beginning the pastors will be workers directly under the mission, but always with the idea that they shall become leaders of the indigenous church, directly responsible to their churches.

Convinced that our original plan of an educational approach in Asuncion has been a wise one, and in order to have all our future work in Paraguay well correlated, it is proposed to establish work in a few important centers, the most important being Villa Rica and Concepcion, using the prestige of Colegio Internacional for the opening of a primary school in each of these centers, making them thoroughly evangelistic in attitude from the very beginning.

In the case of both Villa Rica and Concepcion, due to the low standard of schools in the towns them-
The same program is proposed for Posados, the capital of the national Territory of Misiones, Argentine. Corrientes, the capital city of the province of Argentina bearing the same name, may also be entered in the same way at some future date.

Because of the funds required for these evangelistic projects, and because of the suggested extensive enlargement of Colegio Americano, the mission raises the question of our continued participation in the school. If the future of Colegio Americano should demand greatly enlarged contributions, the wisdom of our cooperation in it is a question. Should a more modest program be adopted for Colegio Americano, we may find ourselves able to continue our cooperation in it while going forward with our evangelistic work.

We have a real challenge in Buenos Aires, the largest city south of the Equator, and in the greatly neglected republic of Paraguay. We have responsibility there which calls for greatly increased effort.

Investment, Maintenance and Needs

We have $253,930.00 invested in buildings and equipment in South America and our annual maintenance budget totals $111,871.96. If the work should be enlarged as desired by the South American mission, our total investment would amount to $699,830.00, and our annual maintenance budget would be raised to $161,217.96. Of this additional investment and maintenance cost, the mission lists $118,900.00 additional investment and $37,160.00 additional maintenance as immediate needs, and $327,000.00 additional investment and $12,186.00 additional annual maintenance as future needs.

Observations

1. Our two fields in South America are one thousand miles apart, the Argentine field centering in Buenos Aires, and our Paraguay field in Asuncion.

2. Our South America Mission believes that the educational approach is the only effective one in those Roman Catholic countries, hence its major emphasis has been on educational institutions.

3. The time has come, however, for limiting our educational responsibilities, and more emphasis will be put on directly evangelistic effort.

4. There are only 390 evangelical Christians in the entire republic of Paraguay, not counting a small membership of the Church of England in Asuncion nor a few followers of an independent mission in the Chaco whose statistics were not available.

5. Illiteracy in the country districts of Paraguay amounts to 70 per cent.

6. Our Allen Stone school building in Asuncion is the most handsome and modern school building in all Paraguay. The spirit of the school is thoroughly evangelical.

7. Buenos Aires is the largest city south of the Equator.

8. Colegio Americano is the only evangelical school in Argentina which is granted the right by the government to bestow the bachelor’s degree.

9. The mission desires to open three out-stations, consisting of a chapel and school, in three important centers in northern Argentina and Paraguay.

10. The South America Mission requests $118,900.00 additional investment and $37,160 additional annual maintenance as immediate needs.
CHAPTER XXVI

PORTO RICO

The Island of Porto Rico was discovered by Christopher Columbus in 1493 on his second voyage to the West Indies. He first landed at Aguada near the northwest point of the island. He was on his way to Santo Domingo and did not revisit the island though he gave it its name—San Juan Bautista de Puerto Rico. Its native name was Borinquen. In 1508 Ponce de Leon, who was then governor of Eastern Santo Domingo, went over to look at the island, the hills of which he could see from his province, and was so impressed by its beauty and resources that he made a settlement the next year on the north coast. This was called Caparra and lies near the present capital, San Juan, for which it was abandoned two years later. Between 1516 and 1595, Porto Rico was greatly harassed by pirates and privateers. In 1529, French privateers sacked and burned the town of San German and the next year cannibal Caribs carried off the governor, whom they probably devoured. In 1565 Sir John Hawkins arrived on the island on a privateering voyage and in 1572 Sir Francis Drake, another royal pirate looking for spoils, paid Porto Rico a visit. Neither of these worthies did great harm at the time, but in 1595, learning that a galleon with vast treasure was refitting at San Juan, they sailed in company for Porto Rico. It was a fatal voyage for both, as Sir John Hawkins died when off the eastern end of the island and Sir Francis Drake, after engaging with the castle and forts at San Juan and losing heavily, sailed for the Spanish Main where he died off Porto Bello and was buried at sea. Treasure to the amount of four million dollars was taken from the galleons in harbor and buried ashore by the Spaniards, so that Sir Francis left behind him more spoils than he had taken in the great Armada which he had helped destroy a few years before.

During the seventeenth century the island participated in the disasters attending all the Spanish possessions in the West Indies, for the French, Dutch and English buccaneers were very troublesome all along the coast. For nearly seventy years they preyed upon Spanish commerce in the Caribbean Sea and occasionally made descents upon their settlements.

The eighteenth century was peaceful in the main, the buccaneers having been suppressed, but toward its close an event occurred which had a bearing upon Porto Rico. In 1797, the French and Spanish having formed an alliance against England, the British successfully operated against them through their West Indian colonies and in 1797 made an attack upon Trinidad, then a Spanish possession. A squadron under Sir Ralph Abercromby assembled in front of Port-of-Spain, which surrendered, carrying with it the island, on the condition that all Spaniards so desiring should be repatriated. Abercromby’s attack upon Porto Rico was not so fortunate. That being the
nearest island of importance to Trinidad, he went there forthwith and made several attempts to capture San Juan. After two weeks of bombardment and hand-to-hand encounters in the streets, the English were compelled to leave without accomplishing their object. This bombardment of San Juan was the last it underwent until Admiral Sampson’s attack a hundred years later.

Few events of importance took place in Porto Rico during the nineteenth century and it prospered by its freedom from agitations for separation from the mother country, such as were rife in its sister colony of Cuba. Although its aboriginal population had been exterminated early in its history as a colony, it had received numerous immigrants from Europe and its white inhabitants were numerically superior to those of any other island of the West Indies.

After American success in Cuba in 1898 had been assured by the destruction of Cervera’s fleet and the capture of Santiago, General Nelson A. Miles sailed for Porto Rico and with about 4,000 troops soon had the island at his mercy. Porto Rico was ceded to the United States by diplomatic negotiations. The suspension of hostilities dates from mid-August, 1898. On the 16th an American cruiser entered the harbor of San Juan which had been barred to foreign ships by mines and sunken wrecks, and its commander, Captain Folger paid his respects to Captain General Macias at the palace. The first military governor of Porto Rico was General Brooke, who thus became the 120th incumbent since Ponce de Leon in 1515. Two more military governors followed, paving the way for the first civil governor, C. H. Allen, who was inaugurated May 1, 1900.

During the years since then, rapid progress has been made in Porto Rico along many lines. The Porto Ricans are proud of their American citizenship and are eager to be our “brethren in equality, dignity, liberty and duty.” They enjoy almost complete self-government, separation of church and state, native constabulary and a Porto Rican regiment in the United States regular army. The government has also built a splendid system of roads reaching practically every village of the island. Progress
along other lines will be indicated in other portions of this report.

Porto Rico has been described as "almost as square as a brick," a parallelogram in coastal outline about 100 miles in length and 36 in breadth. It is one of the Greater Antilles and lies east of Santo Domingo and Haiti. It is somewhat striking in outline with rounded hills rising to a central mountain 3,600 feet in altitude, known as El Yunque, except that, owing to the nearness of the mountains to the coast, it may be changed appreciably by a short climb. As a result of the constantly blowing trade winds and the number of rapid streams, the atmosphere is rendered salubrious. The monthly mean temperature at San Juan during twenty years is given as 79 degrees Fahrenheit, the highest at noon being 92. The nights are almost invariably cool and comfortable owing to the breezes,

CHURCH BUILDING AT CORAZAL

This substantial church building houses an equally reliable congregation.

or The Anvil. The lower elevations all along the coast and the valleys further inland are carefully cultivated. Only the very high hills and the mountains are clothed in forest. Numerous harbors indent the coast all around while more than forty rivers besides countless rivulets flow from the mountains to the sea. Few of the rivers are navigable far inland, most of them abounding in falls and rapids which make them very attractive.

The climate is tropical and possesses no peculiar characteristics except for local causes the climate is healthful in the extreme.

Porto Rico has been likened to Eden and Paradise on account of its beautiful vegetation, but it is surpassed in this regard by Haiti and some portions of Jamaica. Still it is beautiful enough to deserve all the encomiums of the traveler who for the first time gazes upon its palm-bordered shore and verdure-covered hilltops. All of the tropical fruits, flowers and trees grow here spontaneously, the soil being remarkably rich.
The original Indian inhabitants of Porto Rico, as was the case also in Jamaica, were annihilated by the Spaniards soon after Spanish occupation, the only evidence of their existence consisting of stone implements found in caves and in their graves. Today Porto Rico is one of the most thickly populated of the West Indies, containing, according to the 1922 census, 1,346,623 inhabitants, which on the basis of the last tabulated census gives the island about 948,709 whites and 49,246 Negroes, with the remainder of mixed strains. This is 392.14 to the square mile. In this regard conditions are very different from those in Jamaica where 95.2 per cent of the people are of African blood and 1.7 per cent white. The white population is made up almost entirely, according to James A. McAllister, president of the Evangelical Seminary of Porto Rico, of high class Spanish, the blood of nobility running in the veins of the best of them.

As has already been stated, the climate of Porto Rico is healthful except for local causes. The approximate infant mortality rate runs as high as 162 per thousand. In 1898 the general death rate was 42. Since then it has been reduced to 18.6. There are a number of hospitals and clinics under municipal management but our surveyors report that they are in the main devoid of high-class management. The Presbyterians have a very good hospital which is splendidly conducted and is meeting a real need.

The established church of the island is, of course, the Roman Catholic which has cathedrals in San Juan and Ponce and large churches in all cities and towns. It also supports many charities. Until the American occupation the only Protestant church was an Episcopal chapel in Ponce, then established about 20 years, but since 1898 various communions have entered the field, nearly every city and town of importance having its mission. For missionary purposes the island is shared by various communions belonging to the Evangelical Union of Porto Rico. The Lutherans and the Missionary Alliance forces are not members of the Union. Except in Bayamón where the Lutherans are also working, and in Vega Alta, Manati and Ciales where the Missionary Alliance is working, our churches occupy their fields exclusively.

The American administration of Porto Rico has been eminently successful in developing the latent resources of the island. Sugar is the leading crop. Its export value for the fiscal year ending June 30, 1919, amounted to $48,000,000.00. For the same period the cigar exports were $6,000,000.00, representing five-eighths of the output, while the figures for tobacco leaf were over $8,000,000.00, a small percentage of that withdrawn for local consumption. The exports of coffee amounted to $6,000,000.00. The extraordinary development in the growing of citrus fruit is evidenced by comparing the value of grape fruit exported in 1907—$7,586.00—with that of the crop for 1918—$1,120,330.00. During 1918 the total fruit exports amounted to $3,000,000.00.

Most of the people are engaged in agricultural pursuits though many also are employed in the sugar and tobacco factories. Farm labor in the interior pays scarcely fifty cents a
day. On the coast from eighty cents to one dollar is paid for the same labor. Factory work is paid for largely by the piece, the wage being fair. Homes both in the country and in towns are usually small and very crowded. Food, especially in the country, is not very nutritious and lacks variety.

The census of 1899 showed that more than 500,000 Porto Ricans of ten years or over could neither read nor write. This percentage of 80 has been reduced to 56 (Frederick Ober says 54) by modern educational methods established by the United States government immediately after taking possession of the island. It is found that the children learn readily and are rapidly acquiring the English language. The common school has been carried to the remotest hamlet in the island. There are 1,750 school buildings attended by 206,533 pupils taught by 2,984 teachers. Dr. McAllister states that there are 8,000 pupils in high schools and 1,500 in the University of Porto Rico. The schools are conducted according to the standards of the United States and in addition they are bi-lingual.

By popular vote Porto Rico is saloonless.

The Spanish-American War was hardly over and Porto Rico annexed to our government before the eyes of the Christian Woman’s Board of Missions were turned to it as a promising and appealing missionary territory. The opportunity for entering the island came in 1900 when the authorities of Bayamon, a suburb of San Juan, tendered the use of the municipal building on condition that the society would establish and maintain an orphanage for girls in it. The offer was accepted and the first Protestant orphanage in the island was opened. The agreement was that the board should provide for 25 children, but at the close of the first year the
number had grown to 46. Two years later a boys’ orphanage and industrial school was opened. Later the girls’ orphanage building, which was in poor repair when we took it, was pronounced unsafe and returned to the city authorities and the girls were removed to another location near the boys’ orphanage.

The first church was organized in 1901 and met in rented quarters until 1908 when a building was erected with part of the Centennial offering in eight towns and 26 rural barrios. The work is mostly evangelistic.

The three principal churches on the island for which large expenditures are being asked are those at Ciales, Manati and the Central Church at Bayamon.

Ciales is a hill town south of Manati in the southwestern section of our field. It is connected with Manati and the railroad by a good motor road. It is situated at an elevation of over 2,000 feet and possesses a de-

of the Kentucky Christian Woman’s Board of Missions. Today we have 21 chapels and church buildings, with a total seating capacity of 7,500. We have 23 established congregations and 6 other preaching points with a total membership of 1,331. In 1925, 205 were baptized, and $2,450.00 was raised on the field.

The territory in which we are working includes about 300 square miles on the north central side of the island, the total population of which amounts to 127,480. We are at work

lightful climate. It is surrounded by mountains, one peak rising as high as 3,000 feet. Ciales contains 2,240 people. The district composed of the town and eight barrios has 20,730, most of whom are devoted to the raising and preparation of coffee which flourishes luxuriantly here and is largely exported. Copper mines have been discovered in the neighborhood. The Ciales Church has a membership of 47, having baptized 17 in 1925. The average attendance at the Sunday school is 92. The pastor receives
$75.00 per month of which the church pays $20.00. For all purposes last year the church raised $379.57. A modern church building with equipment for a limited amount of institutional work would give permanence to the congregation. The mission asks $28,000.00 for this purpose. They also request $3,600.00 with which to complete payment on a piece of property purchased and rural schools in the latter. The population of the town itself is about 12,000. Work was begun in Manati in 1922. In 1925 the church had 37 members. During the same year the church raised $492.96 to help pay for the property now being used and $250.00 for current expenses. This amount is about 20 per cent of the student-pastor’s salary. Fifty thousand dollars is being asked for a

held by Mr. Carpenter and Mr. Montgomery for which they paid $4,000.00, rent already having met $1,000.00 of the purchase price.

Manati lies on the American Railroad in the northwestern part of our district. It is situated in a fertile valley drained by the Manati River which abounds in edible fish. The valley yields large crops of sugar cane, rice, tobacco, coffee, fruits and vegetables. The town and district contain 20,000 inhabitants with six graded schools in the former and 19

church building here. The building would need to accommodate institutional features, including industrial courses.

Bayamon is located on the American Railroad and is also more directly connected with San Juan by a narrow gauge steam road and ferry. It has a good school system. Its industries comprise six sugar mills and ice, tobacco, match and brick factories. Within the district is the oldest foundation of a Spanish settlement in the island. It is the one
founded by Ponce de Leon in 1509 and named by him Caparra. Bayamon has a population of about 10,000.

Our Central Church in Bayamon serves a district including about 7,000 people composed largely of shop and factory workers, students, and teachers of the public schools. Many of them are poor and practically all are of the middle class. In 1925 there were 5 baptisms in the church. The congregation has contributed several young people to our work elsewhere in the surrounding valleys, calling the people to study and worship. During the past year two new chapels were completed. Three more are greatly needed and it is hoped that they may be provided soon.

One of these country churches, Dajaos Arriba, is numerically our strongest church. It has a full-time minister and was at one time self-supporting. On account of heavy financial reverses among the coffee and tobacco farmers who make up its principal membership, the mission has had to come to its rescue.

We have three mission homes and five pastors' homes. The mission homes are: the Sue Sublette Home in Ciales, the Kentucky Home in Dajaos Abajo, and the Nebraska Home in Bayamon. These homes are modest, but comfortable. One, the Sue Sublette Home, is of reenforced concrete. The other two are frame buildings. Four of the pastors' homes are neat frame buildings. One is in connection with our church building in Tao Alto and is of concrete.

We conduct no medical work and have discontinued the orphanages. Because of the school system inaugurated by the United States government, the only educational work in which we are engaged is the Evangelical Seminary which is a union institution located at Rio Piedras. In it cooperate the Baptists, Congregationalists, Presbyterians, Methodists, United Brethren and Disciples of Christ. We also cooperate in the Union Press and Book Deposit, publishing a semi-monthly union paper called the Puerto Rico Evangelico. The paper has a circulation of 5,000 copies. Full reports on these two institutions will be found in chapter XLV on Cooperative Work at Home and Abroad.
Porto Rico is a very strategic Latin American field. It is the meeting ground of the two cultures—Latin and Anglo-Saxon. Both English and Spanish are official languages. In its thinking is being conserved and fused the best of the thinking of the two continents. Columbia University has recently opened its School of Tropical Medicine in Porto Rico. Boston University is considering the establishment of a branch of its to the whole Latin American field. If the proper attention is given to the development of its churches to a self-supporting basis, the proper support given its seminary to enable it to do in a spiritual way what the University of Porto Rico and other institutions are doing in general education, the whole of Latin America will be the gainer in the end and the Kingdom of Christ will be greatly strengthened.

School of Commerce on the island. The University of Porto Rico is developing toward its ideal of becoming a great Inter-American University. Perhaps its next step will be the opening of a projected School of Diplomacy in an effort to bring the twenty-two nations of the western world into closer relations and a more cordial understanding of each other.

Porto Rico is important not only from the standpoint of its own needs, but in an equal sense from the standpoint of what it can be made to mean

Purpose and Program
The mission conceives of its purpose as consisting of building an indigenous church in Porto Rico which shall be able to Christianize every individual and through them the social order. The standing committees of the mission indicate the general lines of work they are following: evangelistic, social reform, self-support, missionary, literature and educational. The mission believes that a native church can be established only by
seeking out promising young people and training them for Christian leadership. The fact that the work is being carried in Porto Rico with 11 missionaries and 25 native workers, indicates that Porto Ricans are being used to a great extent. The mission believes that students who have received all the education which the island affords, may well be sent to the United States of America for training in the colleges or universities here.

"Concerning intensive and extensive operations the policy report states, "Our territory in Porto Rico now has well defined boundaries. While there are new fields within our territory which should be opened, extensive operations here are impossible."

Investment, Maintenance and Needs

We have $70,607.81 invested in buildings and equipment in Porto Rico and our annual maintenance budget totals $27,739.51. If the work should be enlarged as desired by the Porto Rico Mission, our total investment would amount to $206,635.81 and our annual maintenance budget would be raised to $34,216.51. Of this additional investment, and maintenance cost, the mission lists $19,628.00 additional investment and $3,532.00 additional maintenance as immediate needs, and $116,400.00 additional investment and $2,945.00 additional annual maintenance as future needs.

Observations

1. Our work in Porto Rico began immediately after the Spanish-American War. The island is 100 miles long and 36 broad. Its climate is tropical.

2. The United States government maintains good schools in Porto Rico, hence our only educational work is confined to the training of religious workers. The Evangelical Seminary is one of the most effective in any field.

3. Our churches are served by a splendid group of Porto Ricans and are growing encouragingly.

4. Port Rico is a strategic Latin American field and an aggressive follow-up of our work now will be most fruitful in the years ahead.

5. The mission requests $19,628.00 additional investment and $3,532.00 additional annual maintenance as immediate needs.
CHAPTER XXVII

JAMAICA

The island of Jamaica was discovered by Christopher Columbus on his second trip to the Western Hemisphere, on May 3, 1494. On June 23, 1503, he again landed on the island and remained there for almost a year. Soon after this, Spain took possession of Jamaica and held it until 1655, when Colonel Venables and Admiral Penn, father of William Penn, conquered the Spanish and took possession of the island in the name of Great Britain. Since then, Jamaica has been a British possession. The original inhabitants of Jamaica were about 60,000 peaceful Arawak Indians, the same as now inhabit British Guiana. Fifty years after the Spanish occupied the island, all of the Indians had been exterminated. Later African slaves were imported into the island as workers on the large plantations. In 1808 the slave trade was stopped, in 1834, emancipation was accomplished and by 1840 all the slaves were free.

Jamaica is an island approximately 49 miles wide at its widest point, 21½ at its narrowest, and 144 miles long. It is exceedingly mountainous and is cut up into many beautiful and fertile valleys. Ten miles from the coast, Blue Mountain Peak rises to a height of 7,360 feet. Jamaica is simply a mountain top emerging from the Caribbean Sea. The island is wondrously beautiful, its many mountains and magic valleys being covered with vegetation of the most luxuriant growth. Ferns of many shades and from the tiniest maiden hair variety to the giant tree fern grow in great abundance. Palms, including the royal, coconut, and many other varieties, grow majestically in city and in countryside, while luxuriant bananas, with broad sweeping leaf and luscious fruit, are everywhere abundant. Coffee, coconuts, mangoes and many other tropical fruits are plentiful. Weather conditions on the island make life in Jamaica most agreeable the year round. While the sun is hot at noon, the nights are always cool.

PEOPLE AND CONDITIONS

According to the 1921 census, the population is divided as follows:

<table>
<thead>
<tr>
<th>Group</th>
<th>Population</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>14,476</td>
<td>1.7</td>
</tr>
<tr>
<td>Colored*</td>
<td>157,223</td>
<td>18.3</td>
</tr>
<tr>
<td>Black*</td>
<td>660,420</td>
<td>78.9</td>
</tr>
<tr>
<td>East Indian</td>
<td>18,610</td>
<td>2.3</td>
</tr>
<tr>
<td>Chinese</td>
<td>3,696</td>
<td>0.4</td>
</tr>
<tr>
<td>Not stated</td>
<td>3,693</td>
<td>0.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>858,118</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Male -------------------------- 401,973
Female -------------------------- 456,145

Population per square mile _______ 198

*The Jamaicans use the term "black" for persons of 100 per cent African blood and "colored" for those of mixed African and other bloods.

While the climate of Jamaica is conducive to health, yet the fact remains that the annual death rate is 22.7 per thousand, while the infant (under one year) mortality rate is 28.8 per cent. Ignorance of the laws of health is largely responsible. The British government supplies medical attention to all who desire it. Every inhabitant of the island is within reach of doctors. The poor are cared for free, a recommendation from an accredited minister of the gospel being the only credential necessary.
Following is a table showing the comparative strength of various religious bodies in Jamaica, also, in most cases, the dates when work was begun by them.

<table>
<thead>
<tr>
<th>Name</th>
<th>Date Work Was Begun</th>
<th>Number of Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church of England (British)</td>
<td>1662</td>
<td>41,000</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td></td>
<td>40,000*</td>
</tr>
<tr>
<td>English Baptist (British)</td>
<td>1814</td>
<td>31,559</td>
</tr>
<tr>
<td>Wesleyan (includes Panama and Costa Rica) (British)</td>
<td>1789</td>
<td>20,000</td>
</tr>
</tbody>
</table>

There are about a thousand places of worship in the island. Nominally there are no heathen religions in Jamaica, but it is an undisputed fact that African animism still persists. Thousands of people in Jamaica put more faith in the "Obeah Man" (witch doctor) than in the accredited physicians, believing that there is no sickness or death except such as is caused by the visitation of evil spirits. There are 9,000 Hindus in the island but they are not organized.

There are 271,493 people engaged in agriculture. About 100,000 peasants own their own plots of land. The government states that on the average, the laborer engaged in agriculture receives 60 cents per day and domestic servants $2.00 per week, while those engaged in trades receive $1.75 per day. The mass of the people are poor and live under very primitive conditions. Their huts are slightly, if any, better than the better
grade of hut in Central Africa. Of course, this does not apply to dwellers in such cities as Kingston, but rather to the peasant class out in the mountains. Government statistics show that in 1911 there were 150,000 married couples in the island and that there were only 91,183 houses properly roofed and floored.

The 1911 census showed that 40.7 per cent of the people were able to read and write, while an additional 13 per cent were able to read only, making a total of 53.7 per cent of literacy. The 1921 census showed that there were 45.3 per cent able to read and write and 7.7 per cent able to read only, making a total of 53 per cent of literacy, or a loss during the ten-year period of seven-tenths of one per cent. While the actual loss is not great, yet the fact that in a ten-year period there should be any decrease of literacy gives reason for pause. Government statistics show that there are 690 elementary schools on the island, only 113 of which are government schools. The others are either private schools or schools conducted in churches or other buildings supplied by churches and subsidized wholly or in part by the government. The total enrollment in the 690 schools is 99,956, the average total attendance being 61,447. There are 16 secondary and continuation schools, with a total enrollment of 1,716.

From the American viewpoint, the school system of Jamaica is about as unsystematic as a system could be. It might naturally be supposed that the elementary schools prepare students for the secondary schools, but this is not the case. A child may attend an elementary school from the time he is seven until he is fifteen, but he cannot enter a secondary school after he is twelve, and even then he must be set back to the third or fourth standard, though in the ele-

LOADING BANANAS NEAR HIGHGATE, JAMAICA
Bananas form one of Jamaica's principal crops. The United States gets much of the supply. They are grown in the valleys and on the mountain sides, are carried to the roadsides, loaded onto trucks and hauled to the wharves for shipment.
mentary school he has attained the fifth or sixth standard. The secondary school prepares the student for the Senior Cambridge examination which is admission to Cambridge University, England, but very few are able to avail themselves of the privilege it grants. The curriculum in the secondary system is purely academic with few, if any, practical lines of study. There are a few continuation schools in the island whose schools though it may be necessary for them to win their way slowly, for education is looked upon by the average Jamaican as an adornment and not as a preparation for life's activities.

The moral standards in Jamaica are comparatively low, the per cent of illegitimacy being 72.6. These figures probably exaggerate the conditions, however, for there are many families of long standing where the parents have simply not gone to the trouble of having a civil ceremony performed. Moreover, it should be remembered that there are thousands of Jamaicans of high moral and spiritual attainments.

**OUR CHURCHES AND INSTITUTIONS**

It was in 1858 that mission work in Jamaica was begun by the Disciples of Christ. At that time, the American Christian Missionary Society sent J. O. Beardslee, who was one of the first three missionaries sent out to foreign fields by the Disciples of Christ. In 1868, the work was discontinued to be undertaken again by the Christian Woman’s Board of Missions in 1876. We have 25 churches in Jamaica and 5 other
preaching points, with a total membership of 3,515 and a sphere of influence reaching 20,000 people. In 1925 these churches gave for self-support $2,975.00 and $1,052.24 for missions. During the past four years marked progress has been made in this regard. Our present force of missionaries has been inculcating stewardship principles very successfully. The churches have been urged to assume more and more of their own support. In this regard the missionaries have been working against considerable odds, for our earlier missionaries laid a poor foundation upon which to build. It is confidently affirmed by several of the older members of our churches that some of our pioneers said to churches that were seeking admittance to our brotherhood: "Just come right along. Don’t worry about finances, for the good women in Indianapolis will pay your bills." It is, of course, probable that this report is somewhat exaggerated, but there is no doubt much of truth in it, for any failure to press self-support would naturally be interpreted as a willingness to meet all expenses.

Two hundred eighty-six were baptized during the year (1925) and 171 were received otherwise. We have five missionaries, nine Jamaican ministers and two Bible women at work on the field. In connection with our own support. In this regard the missionaries have been working against considerable odds, for our earlier missionaries laid a poor foundation upon which to build. It is confidently affirmed by several of the older members of our churches that some of our pioneers said to churches that were seeking admittance to our brotherhood: "Just come right along. Don’t worry about finances, for the good women in Indianapolis will pay your bills." It is, of course, probable that this report is somewhat exaggerated, but there is no doubt much of truth in it, for any failure to press self-support would naturally be interpreted as a willingness to meet all expenses.

Two hundred eighty-six were baptized during the year (1925) and 171 were received otherwise. We have five missionaries, nine Jamaican ministers and two Bible women at work on the field. In connection with our churches we conduct nine elementary schools with an enrollment of 880 pupils. In all but two of these the government pays the teaching force while we supply the buildings and the equipment and manage the schools. Our Jamaican preachers are well equipped for their tasks, all but two of them having been educated in Southern Christian Institute, while two completed their education in Eureka College. We have 41 pieces of property in Jamaica, valued at $95,020.00.
In Kingston, a city of 62,707 inhabitants (1921 census), we have three churches—Duke Street, Torrington and King's Gate. Duke Street is the oldest and has a membership of 500 with a Bible school of 200 having an average attendance of 175. Several live organizations keep the membership at work, the young people being especially active. There is a good training class for Sunday school teachers and one of the best Endeavor societies on the island, there being 60 members, a very good young people's literary guild, a junior Endeavor society and an intermediate and young people's chorus. A small library is maintained for the boys and girls in addition to the Christian Endeavor library. Missionary books and other suitable materials are circulated freely among the young people. During the three years ending September, 1925, the additions to the church averaged 125 per year. The building, which is known as the Helen E. Moses Memorial, is a very good brick and reenforced concrete structure worth, with the lot and equipment, about $17,000.00. A missionary has always served as pastor of Duke Street assisted by a Bible woman.

The Torrington Church, which is located in a different part of Kingston, has already outstripped the mother church in membership, having a total enrollment of 600 members. Its membership has been doubled in the past five years, during which time a Jamaican has been pastor. It has a Bible school of 400. Its building, which was enlarged in 1925 by contributions from the church, is a good reenforced concrete building with a roof of metal shingles, and is valued at $17,000.00, including the caretaker's cottage and lot. It is equipped with good pulpit furniture and pews.

The King's Gate Church of Kingston is located across the street from the residence of the governor of the island. It has a membership of 160 and is housed in a good reenforced concrete building valued at $12,000.00. On an adjoining lot is one of the mission residences, known as Burgess Place.

Our other churches of Jamaica are scattered throughout the mountains of the eastern portion of the island. They are all fairly well housed and range in membership from 35 to 170. Following is a list of these churches:


Following is the list of schools:

- Barbican, Bloxburg, Chesterfield, Fairy Hill, Flint River, Friendship Brook, Manning's Hill, Mt. Industry, Mt. Olivet, Praetoria Road.

Barbican, Praetoria Road and Flint River are supported wholly by mission funds while the others are subsidized by government school funds.

**Purpose and Program**

The mission conceives its task as consisting of establishing self-supporting churches of Christ in Jamaica in sufficient number to make possible, together with the other religious bodies working in the island, the Christianization of the people of Jamaica. To this end it is their practice to develop Jamaican leaders and to impose upon them responsibilities as rapidly as they are capable of bearing them. The mission expects to give itself to the intensive develop-
ment of the churches now established, believing that we have extended our work as far as the society will desire to extend it. It is felt that the Jamaica church may some time wish to extend its territory but it is doubtful if the mission will.

It is the custom of the mission to send its Jamaican leaders to the Southern Christian Institute or to some other good school in the United States for training.

It is the hope of the mission to establish a continuation school at King’s Gate for the practical train-

ing of Jamaican youth. The reasons for such a project follow. As stated in the report on the educational conditions in Jamaica, the elementary schools admit pupils at 7 years of age and dismiss them at 15, while the secondary schools refuse to accept pupils older than 12 years. Growing out of this apparent lack of correlation there is a big field for practical education for boys and girls who have passed the age limit for secondary schools but who are in need of training beyond that received in the elementary schools. Such training should include courses looking toward a more complete English education and in addition providing such industrial training as will fit the students, not so much for a Cambridge University admission certificate which they will never use, as for useful Christian citizenship and service in Jamaica.

In making an investigation as to the needs for such a school several of the educational authorities of the island were interviewed. P. J. O’Leary Bradbury is the head of the department of education of the island. He stated that there is room for a continuation school of the boarding type and that there will be a growing demand for this type of work, though the growth may be slow. He further stated that such a school would be a real contribution to education in Jamaica.

Ernest Price is head master of Calabar College and High School for Boys. He said that some church which can command the means could do an outstanding work for education in Jamaica, by establishing a school for such as have passed the age for elementary school work and are too old to be admitted to the
secondary schools, where they could yet be given a chance for some training that would fit them for greater usefulness in life.

William Cowper is head master of Jamaica College and Secondary School for Boys and is an educator of long years of experience in Jamaica. He said that a revolution in education in Jamaica is greatly needed; that the attempt to force the Cambridge system in all its scholastic completeness on all Jamaican boys and girls who desire advanced education was like attempting to force a quart of liquid into a pint bottle. With the development of a system of education for Jamaica, much needed but not now planned, there should be a new course of study provided, with less Latin and other foreign languages and more of the practical in education. When asked about the continuation school idea, he said that he considered it a move in the right direction.

Miss A. G. Land, head mistress of Shortwood Training School for Women Teachers, stated that in her judgment less of the secondary work along scholastic lines is needed and that a continuation school developed along practical lines would supply a real need.

Major W. H. Plant, head master of an endowed school in Port Antonio and an educator of 40 years’ experience in Jamaica, during which time he has developed the only school in Jamaica in which children are taken from kindergarten classes to the senior Cambridge examinations, with

GOING TO MARKET IN JAMAICA

These women, some of them members of one of our churches, carry much of their produce to market, many of them walking 20 miles with heavy burdens on their heads. Sugar cane, casava, yams and fruit are thus marketed and necessary articles purchased and carried home.
the work so correlated that no time is lost and continual progress is made, stated that he considers the Cambridge system unfitted for many types of pupils and that he directs some of his pupils along more practical lines in their regular school work and adds some industrial features that especially fit them for useful lives. He favors a school based on the continuation principle.

The plan would be to locate the school at King's Gate on property adjacent to our King's Gate Church and now owned by the mission. It is the mission's desire to house the pupils in dormitories on the grounds and conduct a school along practical lines. The cost in the beginning would be $11,250.00 for buildings and equipment, with an annual maintenance cost of $3,515.00. Eventually the school would need to cost $50,000.00 for buildings and equipment, with an annual maintenance cost of $15,000.00.

It is also the desire of the mission to establish a home at King's Gate to care for some of the homeless and destitute children of the island. In 1923 the illegitimate births on the island were 72.6% of the total and many authorities believe that illegitimacy is increasing. It is the thought of our mission that if a home for needy children could be established adjacent to the school and to the church where the child could be reared in a Christian atmosphere and taught Christian principles from childhood, a real contribution could be made to the moral uplift of the people of the island. Such an institution would require $4,000.00 for a building and an annual budget of $1,450.00 in the beginning, the same to grow to $2,450.00 across a period of about ten years.

**Investment, Maintenance and Needs**

We have $95,020.00 invested in buildings and equipment in Jamaica and our annual maintenance budget totals $21,190.26. If the work should be enlarged as desired by the Jamaica Mission, our total investment would amount to $154,770.00 and our annual maintenance budget would be raised to $37,060.26. Of this additional investment and maintenance cost, the mission lists $5,000.00 additional investment and $1,605.00 additional maintenance as immediate needs, and $54,750.00 additional investment and $14,265.00 additional annual maintenance as future needs.

**Observations**

1. Jamaica is our oldest mission field. Work was begun there in 1858 by the American Christian Missionary Society. It was discontinued in 1868, to be resumed by the Christian Woman's Board of Missions in 1876.

2. The work is mainly evangelistic with a small amount of elementary school work.

3. At least two of the churches are approaching self-support, supplying most of their funds now. The other churches will need to be subsidized for some time.

4. The mission requests permission and funds for a good secondary school with industrial courses.

5. The mission lists $5,000.00 additional investment and $1,605.00 additional annual maintenance as immediate needs.
CHAPTER XXVIII

AFRICA

The Congo Free State, now the Belgian Congo, owes its existence to the ambition of a single individual. It dates its formal inclusion among the independent states of the world from 1885, when its founder, Leopold II, King of the Belgians, became its head. As early as 1876, King Leopold summoned a conference of the leading geographical experts in Europe, at Brussels, which resulted in the creation of "The International Association for the Exploration and Civilization of Africa." To carry out its object, an international commission was founded, with committees in the principal countries of Europe. It happened that the Belgian committee was more active than any of the others.

When Henry M. Stanley returned from his journey down the Congo, the attention of King Leopold was directed to the possibilities of exploration and civilization afforded by the Congo region. In November of 1878, following a conference with Mr. Stanley, a separate committee of the International Association was organized at Brussels, its purpose being the development of the Congo. Shortly afterwards this committee became the International Association of the Congo which in its turn was the forerunner of the Congo Free State. Mr. Stanley was sent out to the Congo as a representative of the association. On this visit he spent four years there, founding stations and making treaties with various chiefs.

In April of 1884, the United States of America recognized the association as a properly constituted state. In April of 1885, the Belgian Chamber authorized "King Leopold to be the chief of the state founded out in Africa by the International Association of the Congo" and declared that "the union between Belgium and the new state of the Congo shall be exclusively personal." King Leopold at once began the work of organizing an administration for the new state.

It was not long, however, until he saw public opinion crystallize against his regime to such an extent that he felt it necessary to give the African empire to his own country in Europe. Those opposed fought for ten years against annexation on the ground that the Free State would be a perpetual drain upon the young life and wealth of Belgium, without any adequate return whatever coming to the mother country.

Finally, however, on November, 14, 1908, Congo was annexed to Belgium. In the twenty years that have passed since then, the opponents of annexation have seen Congo develop from a potential liability to the greatest single economic asset the Belgian nation has.

For governmental and administrative purposes today the colony is divided into four provinces nearly equal in size, corresponding roughly to the differing physical character-
istics of the country. These prov­
inces are sub-divided into 22 ad­
ministrative districts, each of which
is under a commissioner and is sub­
divided into territories of which
there are 179 in the whole colony.
A governor general is responsible for
the government of the entire colony,
while each of the provinces is under
a vice-governor.

Thinking of Africa as a whole,
practically the entire continent is
under the dominion of foreign gov­
ernments. Only Abyssinia and Li­
beria, with a total territory of 195,-
000 square miles, are wholly free.
Since the war, Egypt has been given
certain independent rights by Great
Britain.

Physical Features

Africa has long been called the
"Dark Continent" which designa­
tion is quite descriptive, if it is
taken to mean a continent about
which almost nothing has been
known. There are evident reasons
for the slow progress of African ex­
ploration. First among these is to
be noted the fact that the African
coast line is almost unbroken in its
entire 15,000 miles. While the con­
tinent is three times as large as
Europe, its coast line is 4,000 miles
shorter. In this respect, Africa is
the most forbidding of the contin­
ents, offering few bays in which a
vessel may find a haven. Still again,
Africa is poorly supplied with rivers
navigable uninterruptedly from the
sea. Its great rivers are the Congo,
Zambezi, Niger and Nile. All of
these rivers rise in the elevated in­
terior and flow out to the edge of
the plateau, then leap over falls or
rush through cascades to the lower­
lying territory at the coast line. This
makes navigation from the sea al­
most impossible. Victoria Falls on
the Zambezi is broader than Niagara
and twice as high.

Next to Asia, Africa is the largest
of the continents, having an esti­
mated surface of 12,000,000 square
miles. Africa is about three times
the size of Europe or about half
again larger than either South or
North America. It is sufficiently
large to contain the United States of
America, China, India, all of Europe,
and then have room enough for
twenty lands as big as England.

Africa is the most tropical of the
continents and is roughly pear­
shaped, extending for 35 degrees on
either side of the Equator with an
east and west length in its northern
bulge that is equal to the east and
west length of Europe. Its interior
consists of two table-lands, if any
surface so uneven can be called a
table-land. The northwest, which is
much the larger, runs from the
Abyssinian Mountains on the east to
the Atlantic coastline at an elevation
of approximately 1,300 feet. It falls
gradually northward to the Sahara,
which averages some 600 feet in elevation, and rises on the south and east to join the southeast plateau at an altitude of about 3,000 feet.

The southeast plateau runs from the Abyssinian Mountains to the Great Karoo in the Cape Province, and extends at its widest part almost to Loanda on the Atlantic. Its margin on all sides except the north is a range of mountains, sometimes two ranges, parallel with the coast. It attains its greatest elevation on the east where even on the Equator, volcanic mountains rising considerably higher than Mount Blanc are clad with perpetual snow. Mount Kilimanjara on the border between Taganyika territory and Kenya, rises to a height of 19,819 feet according to the National Geographic Magazine map of 1922. Mount Kenya in Kenya colony, just north of Killimanjara and lying almost exactly on the Equator, reaches a height of 17,040, while the Cameroon Mountains in French Equatorial Africa rise 13,350 feet.

All around Africa there is a strip of lowland, generally narrow but wider at the mouths of the great rivers and widest on the Mediterranean east of the Atlas Mountains. Except where it is a continuation of the Sahara and Kalahari Deserts, this strip is everywhere fertile; within the tropics it is exceedingly fertile but also very hot and unhealthy.

Lying largely in the Torrid Zone, nevertheless Africa has a decidedly varied climate. Elevation is partly responsible for this variation. The southern arm of the continent having a smaller area within the torrid belt and also a higher average elevation, has a lower average temperature. From the mountain summits of East Africa covered with perpetual snow, decreasing elevation means increasing temperature, but even in the Sahara Desert there are extremes. Nights are cool in many sections and in some portions of the desert, frost is by no means unknown. South of 5 degrees North Latitude, except for a narrow strip along the East Coast, the temperature for the year averages under 80 degrees, while north of that latitude the average is above 80, the hottest portion being in the western Sahara and Sudan and in the upper Nile valley and the adjacent desert. Outside the Torrid Zone in both North and South Africa, are regions whose temperatures range under 75 degrees, while in Morocco, Algeria and Cape Colony the range is under 64 degrees. In the Belgian Congo the temperature in the sunlight is excessively hot but the nights are cool and comfortable.

Geographically, the Belgian Congo is the vast inland colony of Belgium in Central Africa. Its area is 910,000 square miles or 80 times that of Belgium, 10 times that of Great Britain and almost one-third that of the United States of America. The outstanding physical feature is the great Congo River and its numerous tributaries, with probably 10,000 miles of navigable waters penetrating most of the important sections of the colony. The native population is variously estimated at from nine to eleven million people. The European population in 1921 was 8,175, of whom about half were government officials, merchants and mechanics from Belgium. The central area of the Congo is comparatively low with a general altitude of approximately 1,000 feet. This section, probably one-third of the total
area of the colony, is encompassed by the Congo River on the east, north and west. According to geological reports, the river basin was a great inland sea, surrounded by the highlands, now forming the northern banks of the Congo River. Much of

### Products

As to products, here again there is a great variety. The oases of the Sahara can always be depended upon for dates, while both the Sahara and Kalahari Deserts furnish a scant living for wandering desert tribes and for their cattle. The savannah lands are best adapted both to agri-

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**OUR FIELD IN AFRICA**

*Legend—The shaded portion is our field. Our mission stations, reading from left to right are: Bolenge, Coquilhatville, Lotumbe, Monleka, Wema, Mondombe.*
culture and to grazing. In Sudan, cattle raising is the chief occupation, though cotton is being largely raised at the present time. It is said that the finest cotton in the world is now coming from the Sudan. In Central Africa anything suited to a tropical climate can be raised with a minimum of labor. Bananas, cassava, coffee, sugar, cocoa and other products thrive. More cocoa is exported from Africa than from any other continent. In the Congo the principal products are palm nuts, palm oil, rubber, ivory, copper, gold and diamonds.

Copper was discovered in Congo in 1911. It is believed that the deposits in the Katanga (southeastern section of Congo) are the richest in the world. In 1927, 89,000 tons of copper were produced and the Belgian engineers who have explored but a portion of the known copper-bearing area have proved the presence of 5,000,000 tons of copper—not copper ore. Five or six years ago, radium-bearing ores were discovered in this same section and within a month, the price of radium, which had heretofore been controlled by American production and was at $150,000.00 a gram, dropped to $75,000.00 a gram, and the present price is approximately $62,500.00. Most, if not all, the radium that medical science receives in the world today comes from Congo, extracted in a little suburb of Antwerp, Belgium. Cobalt and tin, coal and other precious mining products have been discovered in this same Katanga area.

Congo exported last year 225,000 carats of diamonds, being the second largest exporter in the world, South Africa being the first. Congo exported 4 tons of gold from the northeastern section, every ounce of which went to the National Bank of Belgium in Brussels and helped mightily, along with the other precious products of Congo, in the rehabilitation of Belgium and in the stabilization of the Belgian franc a year ago, just at the moment when it threatened to take a drop similar to that taken by the German mark a short time previously.

Congo exported last year 18,000 tons of palm oil and palm products, a great deal of these coming to America in United States Shipping Board bottoms especially prepared by the fitting of thousand-ton tanks for the transportation in bulk of this precious oil to the soap-making and tin-plate industries of America. About five years ago the Belgian government introduced carefully selected cotton seed from America and elsewhere and from that small beginning is expecting this year a crop of about 16,000 tons, which is about 40 per cent of the annual consumption of Belgian looms. Belgium looks forward to the not too distant day when all of its short staple middling cotton will come from its own African colony and it will thus be free from American producers.

Congo exports more ivory than any other colony in the world and has a virtual monopoly on the production of a species of copal used in the manufacture of the best grade of varnish. Colonel Van-Deuren, a Belgian army engineer, who during the war invented a trench mortar widely used by the Allies and a depth bomb dropping attachment for use at sea, recently startled the Belgian financial and colonial public by presenting a plan for the damming of the cataracts of the Lower Congo in order to permit 10,000-ton ocean
steamers to pass the Crystal Mountains and go right up to Leopoldville, the head of navigation on the superb river system that comprises some 10,000 miles of navigable waterways covering the whole of this colony. In addition, he suggested the capping of these dams and the production, hydro-electrically, of 100,000,000 horsepower just at the moment when long distance high power transmission is perfected to the necessary degree, and when the economic demand makes it worth while. This enormous water power, which can be generated by the 1,200,000 cubic feet of water a second which falls 800 feet in 250 miles will be made available for Africa and Europe and possibly America, adding one more tremendous resource to the credit of Congo.

Speaking of Africa generally, Willard Price is authority for the statement that 50 per cent of the world's present production of gold, 75 per cent of its present production of ivory and 98 per cent of its present production in diamonds are coming out of Africa. The Crown gold mine at Johannesburg employs 9,000 men and covers 18 square miles, while gold is being mined on 29 different levels.

The total population of Africa is about 150,000,000. These are not all Negroes by any means. The main divisions of the African peoples are as follows:

The Semites live in Northeast and North Africa. The Hamites begin where the Semites leave off and reach out across the north and down the western coast. The ancestors of the ancient Egyptians, who occupied the Nile Valley long before the pyramids were built, are believed to have been of this race. W. C. Willoughby, professor of missions in Africa in the Kennedy School of Missions, Hartford, Connecticut, says, "The typical Hamite of today may be described as a tall man with broad shoulders, elongated head, reddish-brown skin, oval face, steel-gray eyes, prominent nose, thin lips and finely chiseled nostrils. He is just the sort of figure that might have posed in suitable costume for the ancient statues of Egypt.

The third class of inhabitants are the pure Negroes who reach down into Central Africa to a line about 5 degrees north of the Equator.

The fourth great division of the African peoples is called Bantu. Sir Harry Johnston thinks that they "originated about 2,000 years ago
on the watershed of the Nile and Congo from a fusion of Negroes and Hamites." In the eastern part of the Congo, the ruling class sometimes have the steel-gray eyes of the Hamite. Of course, one finds among them also strong Negro characteristics, but they are undoubtedly a very different class from the pure Negro. The prevailing color is not black but chocolate brown. Whoever they are, it is admitted that the Bantus are the most capable and most promising of the African peoples today. It is among the Bantus that we are working in Central Africa. Willoughby describes them as follows:

In individual character the Bantu differ as widely as the British. But, as a broad indication of proclivity, the following is not far wrong. They are a peaceable people, though liable to short outbursts of anger or grief. To those whom they trust, they are kindly and willing to be helpful; but underneath a somewhat stoical exterior, they carry an emotional and impulsive temperament, with more than a touch of vanity. They are not insensible to argument; but it is easier to manage them with a laugh and a joke than with stern logic. Any display of bad temper calls out the worst that is in them, and when convinced that a white man despises their race they are quite willing to be thought fools if only it will add to his annoyance.

Accustomed to a world without clocks, where time is of little consequence, and where they can do what they like when they like, the regular and persistent methods of European industry soon become irksome to them, and they must either go home and rest awhile or seek a change of employment. They have retentive memories, a faculty for imitation, and a childlike facility for learning foreign languages.

The Bantus are divided into several hundred tribes. Their language, which was undoubtedly originally one tongue, has in more recent years been divided into many dialects of which Sir Harry Johnston records 226 in his Comparative Study of the Bantu and Semi-Bantu Languages.

Health Problems

The equatorial location of the Belgian Congo has a vital relationship to health conditions. The colony extends from 5 degrees North to 13 degrees South Latitude, thus lying entirely in the Torrid Zone. The heat is considerably modified by the high altitude, by the numerous waterways and extensive forests, but problems of health seriously retard the development of the country and of the people. The great areas of tropical wilderness, penetrated by numerous streams, form almost perfect breeding places for the tsetse fly, the carrier of the dreaded germ of sleeping sickness. This disease is one of the greatest of all obstacles that confront the government and others who are interested in the country. In some sections the devastation from this disease seems to be almost insurmountable.

The swamps are also breeding places for mosquitoes, carriers of malaria. Of course, there are the usual diseases of tropical sections, many of which give rise to problems of sanitation and hygiene almost beyond the medical skill and financial resources of a small country like Belgium. The people themselves are wholly ignorant of the cause and cure of diseases, hence the health problem is a large one. The mortality rate is exceedingly high. In some places the population is being decimated, and only in a few places is it growing.

Religious Affiliations

Mohammedanism prevails in North Africa. There are probably 70,000,000 adherents of the Moham-
medan faith, mostly in the northern
and western parts of the continent.
In Central and South Africa, pagan-
ism prevails. The people are ani-
mistic in their belief, supposing that
everything animate and inanimate is
possessed of a spirit. All the spirits
are evil spirits and all are con-
stantly on the alert to do injury to
man. Their religion consists of an
effort to appease the angry spirits.

In the early days of the Christian
church, North Africa was strongly
Christian. In the year 411, a con-
ference which was called at Car-

thage over doctrinal difficulties was
attended by about 500 bishops. It
should be added, however, that these
bishops were probably hardly more
than pastors, since in Augustine’s
time the parishes numbered little
more than 500 and Augustine him-
self presided probably over not more
than a dozen priests and deacons.
The African church, however, fur-
nished many of the leaders of the
Christian faith in its early centuries.

Later, however, because the church
in North Africa became a divided,
dale, Mackay of Uganda and Gren-
fell of the Congo are thrilling stories
of missionary achievement but need
not be repeated here.

In the Belgian Congo, missionary
work was begun in the early eighties,
the American and British Baptists
entering at about the same time.

Economic Development

Between 5 degrees North Latitude
and 10 degrees South, the Belgian
Congo is mostly covered with heavy,
tangled growth, there being abun-
dant rainfall and a great system of rivers and tributaries. There is abundant animal life and hunting and fishing were originally the chief occupations of the people. Cattle and horses cannot be raised in this region on account of the tsetse fly, and other domestic animals are not very numerous.

The rainfall at Bolenge in 1923 was 61.45 inches, it having rained 153 days out of the year. In 1924 the rainfall was 57.79 inches, it having rained 135 days in the year. The people hunt and fish, the women laboriously work their gardens and the living is very largely from hand to mouth.

In the section where our missionaries labor, the huts are probably four feet high at the eave, six feet high at the ridge and six feet wide, and vary from six to twelve feet in length. They are made of plaited bamboo or other similar material and are plastered with mud. The roof is thatched, being made from the leaf of the ndele palm.

Educational Status

Before the missionaries went to the Congo the Africans had no written language, and the task of reducing their language to writing was by no means an easy one. Our missionaries work in a single language area with Africans speaking other dialects crowded in in the Mondombe area, another language being spoken up the high Ubangi, where it is suggested a station be opened. The language used generally in our district has been reduced to writing, the New Testament has been published in the dialect and a number of stories from the Old Testament and other materials for educational purposes have been prepared. The government is doing little along educational lines. In 1920 the total government appropriation for education was equivalent under normal exchange to $250,000.00. Their chief schools are located at Elizabethville, Stanleyville and Boma, and are conducted mostly for the purpose of training medical helpers and clerks. Some of the Catholic schools are being subsidized by state funds. In our own district there is practically no competition so far as educational work is concerned. At least 99 per cent of the people are yet illiterate. In fact, throughout all Central Africa the rate of literacy is not above 1 per cent for men and one-fourth of 1 per cent for women. Only from 1 to 2 per cent of the native children attend school and secondary education has not even made a beginning.

Moral Standards

Polygamy is practiced throughout our section of the Congo and with it are to be found all the immoralities of a pagan civilization. The people have a long way to journey in their endeavor to abide by Christian principles of morality.

Our Churches and Institutions

In May, 1884, the Foreign Christian Missionary Society considered the expediency of establishing a mission in Africa and directed the secretary to seek out a competent man to explore the field and make report. The annual report for that year said:

Africa is now the dark continent, but in ages past Africa was the light of the
world. Africa gave to the church such men as Origen, Athenasius, Cyprian, Tertullian and Augustine. It was in Africa that the child Jesus found an asylum from the bloodhounds and butchers of Herod. With the gospel and the blessings of Christian civilization, Africa will again bloom like Eden and like the garden of the Lord. It will become an eternal excellence, the joy of many generations.

On January 19, 1885, S. M. Jefferson volunteered to go to Africa as a missionary, and was appointed. At the time of his appointment, he was minister of the Fourth Street Christian Church of Covington, Kentucky, and the recording secretary of the Foreign Society. He proceeded at once to acquaint himself with the latest information concerning the Congo. He visited New York and Boston and conferred with the Presbyterian and Baptist societies. He went to London and conferred with the British Baptist society. The secretary referred him to J. T. Comber who had spent seven years on the Congo, and to W. H. Bentley who had spent five years in the same region. Subsequently he had a lengthy interview with Henry M. Stanley. These men advised him that if the society did not have as much as $25,000.00 to spend the first year, it would not be wise to undertake a work in Congo. Believing that the society could not spend so much money on a new mission in one year, Mr. Jefferson disposed of his outfit and returned home. The adventure cost the society $1,284.24.

While the board approved Mr. Jefferson's course, it did not give up the thought of entering Africa at an opportune time. Ten years elapsed, however, before the next move was made. The convention of 1895 requested and authorized the board to open or to prepare for opening in the coming year a mission in Africa if the resources would permit.

On the 4th of March, 1897, Ellsworth Faris and Dr. Harry N. Biddle sailed from Boston for the Congo. On reaching England, they spent some time studying the work and the methods of other societies laboring in Africa, and in securing
all the information they could. Leaving England and going by way of Paris and Antwerp, they proceeded to the upper Congo and began their long search for a suitable and available place in which to begin their work.

Not wishing to locate too near any other Protestant mission, they visited the district of Lake Leopold II. They found there a vast region in which no missionary work of any kind was being done. They applied to the government for a site and were refused on the ground that a Catholic mission had been established on the opposite side of the lake, some 50 miles distant. The government said it would be impossible for the society to secure a site within 75 miles of another mission.

Attention was then turned to the French Congo, but because of the fact that Protestant societies were not being given permission to enter, they turned again to the Belgian Congo. Altogether they spent over a year exploring Central Africa. Because of this constant travel, exposure and poor food, Dr. Biddle became seriously ill and was advised to leave immediately for America. On reaching Las Palmas in the Canary Islands, he was placed in an English hospital, where on October 8, 1898, he died.

About this time, the American Baptists, because of lack of funds and workers, found it necessary to give up some of their work on the Congo. As Bolenge was their most remote station, it was the first to be given up. Mr. Faris went carefully over the Bolenge field, studying the territory commanded by this station, and recommended its purchase. The American Baptist Missionary Union played a magnan-
field, is soon to be added to the fleet. Not only have these boats been rebuilt on the banks of the Congo by native mechanics trained in mission schools, but they are today being operated from captain right on down through engineer, fireman, wipers and crew by men who have been similarly trained and who, in addition to their mechanical ability in running the steamers, have taken a leading part also in the spiritual life of the native church and in the con-

worth $800.00, the building and other equipment $4,000.00. All this machinery is run under the direction of the white missionaries by native boys who but a few short years ago were in their forest villages without the faintest glimmerings of the principle of a wheel, let alone knowing anything about belts, pulleys, countershafts and the like. As a matter of fact, in the 90's, when the little 18-inch gauge railway was built around the 250 miles of cataracts on

stant work of evangelization to which this splendid fleet is dedicated.

Located at Bolenge but used for the entire field, is a sawmill with a 54-inch inserted-tooth circular saw run by a 25-horsepower steam engine, with a swing saw, a table saw, a 24-inch planer and one or two other wood-working machines to help supply lumber for the mission's building program. The mill is the lower Congo, the contractors thought they could move more dirt by introducing wheelbarrows, so they ordered out hundreds of wheelbarrows, issued them to the native laborers and then were dumbfounded to see the laborers load the wheelbarrows with dirt, pick them up, put them on their heads and walk off with them. Even yet in the untouched native villages, the principle of the wheel is unknown, but boys

THEY CALL HER THE GOOD NEWS

The African name for the Steamer Oregon is the Good News. Her captain is an ordained minister. In this as in other vital respects she is unique.
from that situation come in and after a comparatively few years of training are able, with a considerable degree of skill, to operate a plant such as this sawmill.

The mission must produce practically all of its own printed material, including its schoolbooks. For this purpose, there is located at Bolenge a printing plant where, under the direction of a skilled printer, a force of native boys is turning out more than two million pages of printed matter per year. The building is known as the Frank Batson Memorial Press Building and is worth $4,200.00, while the presses and equipment are valued at $15,950.00. Recently a fine Swedish-made ruling machine with three rollers, capable of doing multi-color work, has been added and a new cylinder press so that the quality and the output of the work should be greatly increased. These boys, despite the fact that they know only their own native language, Lonkundo, are nevertheless able to set up in Kiswahli, Kikongo, Bangala, Lomongo, Lunkundo, Portuguese, French or English—any copy whatever that is given them. They make up the forms, do the press work and then in the bindery do a better job for our purposes in Africa than the finest book binderies of Europe or America could do. The beautiful cloth covers from home are simply food for cockroaches in Africa, but the bindery boys at Bolenge know enough to put a dash of oil of cloves in the glue with which the cloth is put on the boards and thus keep the cockroaches off indefinitely.

At Bolenge there is an electric light and power plant valued at $3,500.00, with a 10-kilowatt, 220-volt direct current generator belt driven by a 19-horsepower horizontal engine. This plant also is operated by boys trained under the direction of the missionaries there at Bolenge, and furnishes light and power to the schools, the dormitories, the church, the printing office, the hospital, the residences and the paths, making Bolenge actually as well as figuratively a lighthouse in the darkness of Africa.

There is an engineering shop as well, housed in a building which with equipment is worth $4,250.00, with two lathes, a post drill, a bear punch, plate shears and a few other pieces of equipment necessary for the construction and maintenance of the mission fleet.

Bolenge lies on the left bank of the main Congo River, a short distance south of the Equator, and occupies what may be called the center of an irregular territory, the extremes of which are some 70 miles to the southeast, 160 miles to the northwest and 120 miles to the east. The district has a population of about 90,000. The per cent of illiteracy is probably 98½.

At Bolenge we have a good boarding school for boys with an average enrollment of 75. The boys are housed in a rectangular building containing 26 rooms, valued at $900.00. In addition to the regular courses in reading, writing, arithmetic, etc., there are courses in typing, basketry, engineering, carpentry, masonry and agriculture. In the carpentry department, a group of boys is constantly at work making desks, filing cabinets, extension tables, dressers, buffets, sideboards, beds, dining room chairs, swivel chairs and practically anything in wood which may be desired by the mission or the missionaries. This
work is done with a skill and precision that speaks worlds for their ability in the arts and crafts.

There is also a girls' school where, in addition to the usual academic courses, training is given in dressmaking, cooking and other practical lines that the girls may be prepared for a higher type of home making. Fifty-eight girls are enrolled in this school and are housed in a building worth $750.00. In addition to these schools there is a day school for the girls where training is given in dressmaking, cooking and other practical lines that the girls may be prepared for a higher type of home making.

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The Hospital is located at Bolenge. It is housed in a very good brick building valued at $6,600.00 and big enough to accommodate 70 beds. Here under the direction of the doctor, a group of 14 or 16 boys are being trained as medical assistants. These boys help with the diagnoses, do practically all of the routine treatments, do the bulk of the microscopic examinations in the laboratory, staining the slides oftentimes for this purpose, and in addition to the usual academic courses, training is given in dressmaking, cooking and other practical lines that the girls may be prepared for a higher type of home making.

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In the Bolenge district we have a total of 162 schools with a total enrollment of 2,955. In addition to these there is in the district only a small Catholic school at Coquilhatville and a government school where clerks for government positions and medical assistants for the government hospital are trained.

The William Bailey Memorial Hospital is located at Bolenge. It is housed in a very good brick building valued at $6,600.00 and big enough to accommodate 70 beds. Here under the direction of the doctor, a group of 14 or 16 boys are being trained as medical assistants. These boys help with the diagnoses, do practically all of the routine treatments, do the bulk of the microscopic examinations in the laboratory, staining the slides oftentimes for this purpose, and in addition to the usual academic courses, training is given in dressmaking, cooking and other practical lines that the girls may be prepared for a higher type of home making.

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In the Bolenge district we have a total of 162 schools with a total enrollment of 2,955. In addition to these there is in the district only a small Catholic school at Coquilhatville and a government school where clerks for government positions and medical assistants for the government hospital are trained.
they inculcate some at least of the principles of village and personal hygiene and sanitation in districts lying under the thrall of the witch doctors and fetishes. There is only one other hospital in the district, it being a government hospital for white people at Coquilhatville.

At Bolenge there are two brick-kilns where in a year past 225,000 bricks were moulded and burned. All these were laid up in walls of dormitories, schools, shops, residences and so on by a group of masons who likewise had been trained in the mission. Plasterers and cement workers, house carpenters and painters completed these construction jobs under the supervision of members of the mission staff. There is a Fordson tractor and an Oliver three-disc plow for agricultural work on the 250 acres of land given to the mission by the government, and an increasing emphasis is being placed upon the importance of agriculture in the training and in the lives of the Congolese.

Several offices are established at Bolenge for the transaction of a part of the clerical work of the mission and of the station and in these offices native boys who have been taught no English whatever, help with typing, filing, adding machine calculations and other phases of the office work in a very creditable way.

The church at Bolenge is a very substantial brick building about 37 x 84 feet in dimensions and valued at $3,500.00. In addition to the Bolenge congregation, we have 166 groups of Christians in the Bolenge district, 640 people having been baptized in 1925. The total church membership in the district is 4,274. In connection with the church, a very good school for the training of evangelists and teachers is conducted. The mission is constantly seeking to improve the scholastic attainments of the native evangelists, as it also endeavors to deepen their spiritual lives. Our whole Congo work is alive with evangelistic zeal and it is not difficult to persuade capable men to enter the ministry. The big task is to prepare them adequately for their work. No other Protestant religious body is working in this section of Congo. The Roman Catholics have been there for many years and there are probably 8,000 members of the Catholic church, including the children in Catholic families.

Longa was our second station. On January 29, 1909, two families of missionaries moved there. Earlier than this, however, or on October 25, 1908, the first church was organized at Longa. Previous to the moving of missionaries to the location the work was supervised by missionaries and evangelists from Bolenge. Later Longa was given up so far as its being a location for missionaries was concerned. When Longa was opened as a mission station, we owned no steamers. Travel was by the very slow native dugout canoe. Since the steamers have been introduced, it has been found that Longa is too close to our other stations to be maintained as a residence for missionaries.

In 1911 our Lotumbe station was opened. Lotumbe lies on the left bank of the Momboyo River and is the center of a district including about 15,000 square miles with a population of approximately 150,000. There are 187 out-stations reached from Lotumbe. In the district there are probably 4,000 members of the Catholic church, while we have a
total membership of 7,140. Ninety-nine per cent of the people are illiterate. In all we have 14 church organizations in the district and in 1925 baptized 1,232 converts. In the district there is one hospital in addition to our hospital at Lotumbe. The Leever Brothers Company, with a palm oil plantation about a half day’s journey down river from Lotumbe, conduct a hospital for their employees.

At the Lotumbe station the educational work is carried on in a day school with an attendance of 150, an evangelistic school, a boys’ and a girls’ boarding school, a women’s school and industrial and agricultural schools. In addition to these, 110 out-station schools are conducted in as many villages of the district with a total enrollment of 1,250. The evangelistic school is maintained for the purpose of training the evangelists for the district. In addition to the missionaries and the white traders and government officials, it serves a very large group of Africans. It has been unusually successful in training African young men for medical assistants. Fourteen African youths are being trained as medical evangelists at the hospital. They are capable of diagnosing many of the diseases of the patients who come for treatment and are trusted by the doctor to

district there are only three Catholic schools and these are all many miles distant from Lotumbe.

For evangelistic purposes the Lotumbe field is divided into 13 evangelistic parishes, each supervised by a district evangelist who has oversight of the work done in the various villages by the local pastors and school-teachers. Regular supervision is also given by the missionaries.

The hospital at Lotumbe has a constituency of about 150,000. In

MAKING PAPER TALK

When our first missionaries in Africa wrote letters the Africans said, “The white men are making paper talk.” Our press at Bolenge prints two million pages per year. The native boys set the type and operate the presses.
make itinerations into the back country carrying neosalvarsan for the treatment of yaws. During the year 1925 the treatments amounted to more than 10,000. The hospital could probably give 40,000 treatments annually if the doctor and nurse were able to give their entire time to the work, and the proper equipment were furnished.

Lotumbe is badly in need of a much larger and better hospital building. Lotumbe’s church building is a splendid brick structure valued at $6,000.00 and is our largest church building in Congo. It also houses the largest congregation.

Monieka was the next station to be opened. It lies on the north bank of the Busira River and occupies the center of a territory comprising 3,200 square miles with a population of approximately 100,000. Surrounding Monieka are 38 outstations. The per cent of illiteracy in the district is approximately 99½. In addition to the 25 schools conducted in the district by the workers at Monieka, there are in the district a very few, poorly equipped Catholic schools. Our Lockwood-Kinnear Memorial Hospital valued at $2,400.00 is the only hospital in the entire district. We have 45 groups of Christians in the Monieka district, with a total church membership of 1,656.

The same lines of educational, industrial and evangelistic activities as are carried on at Bolenge and Lotumbe are conducted at Monieka. The buildings at Monieka are unusually good, the station site is one of the most beautiful and the mission residences are among the best in Congo. The church building at Monieka is a good brick structure, valued at $1,150.00. The boys’ dormitory, which contains eleven rooms and has a student capacity of 100, is not quite completed but when finished will be worth $2,500.00. The industrial building, which is a very good structure, serves its purpose splendidly, and is worth, with its equipment, $2,920.00. It was at Monieka that the system of charts now used in teaching reading throughout the mission, in out-station and station schools alike, was developed. By this method children often learn to read sufficiently in six months to read the New Testament through. The Monieka schools are of high standard. The gardens are also very fine.

Mondombe is located on the north bank of the Juappa River and occupies the center of a territory which is nine days’ journey from east to west, and twelve days’ overland from north to south. There is a population of probably 101,447. The per cent of illiteracy in the district is about 99.9. There are 140 Catholics in the district and 1,307 members of our church. We have 46 schools, with a total enrollment of 1,942, and 40 groups of Christians.

The main path at Mondombe is one of the longest and broadest in Congo. The mission residences, which are of good construction, are located along this path near the river. The hospital, which is the Shotwell Memorial, is to the right of the path and considerably farther back. It is a one-story building of brick construction with concrete floor, and contains an operating room, a dispensary, a consultation room and a sterilizing room, and is worth $1,550.00. Back of the building is a contagious-disease
ward. This is the only hospital in the territory.

The church building, which is a very good brick structure with concrete floor, large enough to seat 600 people, is also located to the right of the main path. From the path it is almost hidden by a huge ant hill. This building is valued at $1,750.00. The religious activities for the Mondombe field center here. Here the evangelists and the teachers are prepared. The building is also used as a school building for Mondombe's various educational activities. The dormitory for the boys' boarding school is only partially completed. When finished, this building will accommodate about 100 boys. The station has a splendid brickkiln, and as is the case at all our stations, is making a splendid grade of brick. The native sawyers are constantly at work preparing the rough lumber for the building enterprises. The industrial building is the scene of many activities including a limited amount of furniture making.

Wema is our newest station. One missionary has been living there since February 1, 1925. Wema lies on the south bank of the Juappa River and occupies the center of a district which is probably 7 days' journey overland east and west and 4 days' north and south. The district has a population of 100,000.

We have 7 schools in the district with a total enrollment of 111. In addition to our schools, there is a small government school at Boende, and also a few small Catholic schools. We have 7 out-stations worked from Wema with a total church membership in the district of 108.

The Lester Memorial Hospital is to be located at Wema. A temporary dispensary presided over by
a nurse is giving on an average of 7,373 treatments per year.

At Boende there is a small government hospital served by one white doctor. Its purpose is to care for the state officials located there, though it does render service to the natives in the neighborhood also.

Coquilhatville, which lies five or six miles north of Bolenge and on the same side of the river, is the most important city in our district. The native village where the Africans live contains at least 5,000 population, while the other villages in the Coquilhatville district raise the number of natives to 12,000. In Coquilhatville we have a church building which houses about 350 church members. There is also a large Catholic church in Coquilhatville. In connection with our church a very good day school is conducted for the children of the neighborhood. While only a very limited number can now be cared for, with proper personnel and equipment, there could be an attendance of at least 200.

Since Coquilhatville is the commercial and banking center of the district, it has been decided to move our treasury from Bolenge to Coquilhatville. Moreover, since the larger boats, coming from the downriver ports, prefer to stop only at Coquilhatville for the discharge of freight and baggage, it has been deemed wise for us to make Coquilhatville a distributing point for our various stations. This will probably require the service of a light truck in order to keep in touch with the Bolenge station. Coquilhatville is a very important center and the future demands that we give it far more attention than we have given it in the past. More and more the better trained natives of the district will gravitate to Coquilhatville, our own church members moving there from time to time.

We cooperate with other missions in the Bureau of Protestant Missions in Congo and employ as agent Dr. Henri Anet of Brussels, Belgium, who aids missionaries passing through Belgium, assists missionaries in outlining courses of study while in Belgium, and makes contacts with the Belgian public and government in our behalf.

We also cooperate with others in the Christian Literature Bureau of Africa in the production of literature common to all missions, and in the Congo Protestant Council which publishes the Congo Mission News and conducts conferences for general exchange of information and counsel and aids in many ways.

We have a share in the Union Mission Hostel at Kinshassa, a stopping place or hotel for missionaries passing through that overcrowded railroad and steamer terminal. All of these union enterprises are reported fully in the chapter XLV entitled Cooperative Work at Home and Abroad.

**Purpose and Program**

The aim of the Africa Mission is stated in the following language:

The aim of the Disciples of Christ Congo Mission of the United Christian Missionary Society is to establish an indigenous Church of Christ and more. It conceives that such a church ought to transform the whole Congo social order through the vital application of the principles and life of Jesus. Therefore, the mission aims likewise, as it organizes and trains the emerging African church, to inspire it with that ideal.

Under this heading they also state that because they hold that the religion of Jesus ought to influence
every phase and activity of human life, and that it has to do with the life that now is as well as with that yet to be, they regard every valid form of approach as having a vital part in their task. Whether specifically industrial, educational, social, medical, evangelistic or benevolent, the confident expectation is that every avenue of missionary approach will lead to the same worthy end. They feel that the indigenous studies his life in the pages of the New Testament and strives to apply his program to its own life.

In their evangelistic work, they are looking for young men and women who have qualifications for efficient leadership. The earnest, bright young men and the boys and girls are urged to attend school with the hope that they will get the vision of helping their own people as well as of fitting themselves for

MARK NJOJI—JAMES BOFEI

Two Christian gentlemen of Congoland. Mark Njoji, pastor at Bolenge, heir to the profession and wealth of his witch doctor father and brother, renounced it all to follow Christ. James Bofei (right) is the oldest Christian at Bolenge and a preacher of power.

church of their conception will eventually be self-supporting, self-propagating and self-governing; live its own life and work out its own problems as it studies the Word of God and is led of the Spirit. Moreover, they have reason to believe, they state, that the Congo church will add to our comprehension of Jesus and his meaning for the world, as with its oriental background it service. The most persistent among them usually enter the evangelistic field in some capacity or become teachers or other helpers on the stations. They further state that what they have done thus far serves young men more than it does young women, for it is still a problem as to how the young women are to be reached and prepared for leadership. They feel, however, that it
may best be done through special girls’ schools and girls’ homes, and are following such a plan.

They feel that the personal touch needs to be maintained with their embryo leaders. No amount of organization or equipment can take the place of that influence which can be transmitted only through the contact of personality. While missionary work has lost it simplicities and in the multiplicities of its tasks such a thing seems impossible, yet the of even the most primary ones has in it some Bible teaching, thus giving the Christian atmosphere to all education. The mission adopts the plan of providing advanced training for those who merit it. They feel that the Congo Christian Institute must be provided if our work in Africa is to abide.

Amid all the pressing needs of the African field perhaps none is so urgent as the establishment of a real, adequate and powerful train-

mission feels that the missionaries must find time and place for the more personal contacts. They consider that the contagion thus imparted may well be regarded as indispensable.

They state that inasmuch as their schools do not form a part of any government system, the curriculum

CHRI STIAN HOSPITAL, LOTUMBE, BELGIAN CONGO

Except a small company hospital four hours by steamer down river from Lotumbe, our hospital at Lotumbe is the only institution of its kind in the midst of a population of 150,000 people. It gave 25,703 treatments last year. It is growing in favor day by day, hence its constituency is being proportionately enlarged. It is the only institution in the Lotumbe field guarding the lives and health of our missionaries and their children. It has been more influential than any other institution in Congo in training native medical workers. Its present quarters are wholly inadequate. It simply justifies its claim for enlargement, including a new main building with wards.

ing school. This project can brook no longer delay. If our work is to be undergirded with knowledge that reaches back into the past and yet leads to a brighter future, this school must be begun within a year or two.

African civilization has now reached the stage when it must be
anchored in the strong and better parts of the Bantu institutions, and the young and eager people shown be done only in a school of greater proportions than any we now have.

This school can be organized, how they may absorb the new and great things that they are receiving as the gifts of the gospel. This can should it seem wise, so that other missions could not only send their students to it, but provide mission-

MONIEKA STATION—LAND AND BUILDINGS

Legend—1, 2, 3, 4 and 5, residences; 6, 7 and 8, goat houses; 9, administration building and guest house; 10, widows' homes; 11, girls' dormitory; 12, industrial building; 13, boys' dormitory; 14, church and school building; 15, hospital buildings.
ary and native teachers, and participate in its support and management. But the idea is that in its inception it shall be managed and supported by our own mission.

The constituency to be served is:
(1) Immediate—the whole field of the Disciples of Christ Congo Mission; (2) eventual—the whole of Congo Belge and perhaps large por-

this in no way approaches in extent and scope the project here planned.

The language used in such a school at the beginning would be Lunkundo, but with its growth both French and Lingala would find ready use.

The purpose of the Congo Christian Institute, as outlined by the mission, is:

1. To train African youth morally, mentally and manually;
2. To produce a stable, self-respecting, self-reliant, self-supporting Christian group to serve as a nucleus for a virile, expanding, native church of Christ;
3. To produce well rounded and symmetrically trained ministers and lay leaders for such a church;
4. To create an effective graded village school system for the Disciples of Christ Congo mission area and elsewhere, and to produce a trained supervising and teaching force for such schools;

5. To disseminate widely to all possible communities basic agricultural truths that will help increase and diversify available foodstuffs and money crops, and to produce trained agriculturists to supervise and demonstrate community work of this sort. We believe this type of work to be of very high importance to our people. Their country is almost exclusively agricultural and pastoral. More, better and different food would greatly improve their health, increase their strength and lower the high mortality rate. Other soil products could be made to increase their wealth and raise their economic state. No one phase of effort for their temporal good seems any more important than this;

6. To train youths of both sexes and in large numbers in small handicrafts which will enable them to turn their hands through life to a small variety of useful tasks for their own and their communities' improvement, no matter what their major work may be, and which will tend to lift and ennoble them spiritually and mentally through the expression of creative ability with their hands;

7. To train community supervisors and demonstrators of small handicrafts to work in conjunction with other village school personnel;

8. To train selected groups as artisans and tradesmen in lines suit-

THE CHURCH BUILDING AT MONIEKA
Of substantial brick construction, but needing a more permanent roof, is this good building at Monieka. It serves as church and school.

table to their environment, who will wish to make such arts and trades their major life's work;

9. To cooperate with government, commercial and all other agencies as far as possible in the education, training, lifting and bettering of African people.

The closest correlation with stations would be required of an institution of this sort. The stations would concentrate on certain agreed types of primary and elementary education, and the school would
strive to take the pupils from that point on to where they could most effectively aid the stations in all phases of their work.

Everyone connected with such a school would be under the most constant, earnest and deep spiritual influence. All workers selected for the staff, both missionary and native, would be required to have that most indispensable qualification. The whole organization, curriculum and required in the beginning. The physical equipment, including the buildings, would cost eventually not less than from $100,000.00 to $150,000.00. Housing accommodations for the staff, native and missionary, and for not less than 500 students, possibly 800 in time, would need to be provided. A carefully determined limit to the numbers that could be properly instructed and would be admitted at a time, would need to be

daily program would be laid out with that in view. Its single goal would be to strengthen, steady and give uninterrupted deep growth to the spiritual and social forces of the indigenous church.

The staff required for such a project would be certainly not less than twenty-five well equipped and carefully selected white missionaries and twice or three times as many native teachers, when the institute has reached its maximum. A proportionately smaller staff would be re-set. Speaking more specifically, the following workers and buildings would probably be needed at the end of the first ten-year period:

**Staff:**

Four in the Bible department
Four native teachers
Five in the educational and science department
Ten native teachers
Three in the industrial and agricultural departments
Fifteen native teachers
One doctor and three nurses in the medical department
Seven native teachers
Property:
11 dwellings
36 dwellings for native teachers
250 cottages for married students
Dormitories for 400 unmarried students
Educational building to cost not less than $10,000.00
Medical and science building to cost $10,000.00
Industrial building to cost $10,000.00
Chapel and Bible building to cost $5,000.00
From 100 to 200 hectares of land

Here is an opportunity that has never been ours before in Africa. A continent, literally a continent, is emerging from the most abysmal darkness of ignorance, superstition and fear. A great mission has been given us by our God. Thousands have been brought into personal relationship with their Lord. Hundreds of thousands more await the coming among them of that human stream of evangelists, teachers, artisans, Christian leaders, all which a great Christian Institute would supply. The need is clamant. The foundation stones are laid. Those who have been sent out in Christ’s name are united and confident. But one single thing remains: that the church at home should sense the tremendous implications of this changing Africa, should resolve as the infant African church has already resolved, that Africa must be Christian, and then should give, aggressively of prayers, of means and of young life, that Africa shall be Christian, that Christ shall be known from Cairo to the Cape of that great continent, from the Indian Ocean to the Atlantic, everywhere, known and loved and followed by an Africa redeemed.

The mission states that the medical work, in common with every kind of mission activity, is a practical demonstration of the spirit of Jesus. They desire that it may increasingly minister to spiritual healing as well as to physical rehabilitation. Regular services are held in the hospitals, either by one of the medical assistants or by a special evangelist, while personal work is carried on among the patients by Bible women.

The only item in the African budget resembling scholarships is money used in maintaining our various boarding schools where boys and girls find a home. In partial payment for their board and room, they render regular, stated service on the station. No money scholarships are given and for the present none are likely to be needed.

The mission feels that it is doubtful whether there are enough zones of influence in the mission service for the challenging of the youth of Africa to dedicate their lives to unselfish service. Already a few leaders have been lost because it seemed to them there was no place in our program for native service in which their kind of talents would find scope, their initiative be unhindered, or they be sufficiently remunerated to enable them to live as they felt their development merited. Nevertheless, the mission has been successful in finding positions for most of those whom it has trained. The establishment of the proposed sub-stations will widen the opportunities for high type men, it being possible to place native men in charge of such a station.

The growing school system in connection with our mission in Africa will undoubtedly present positions of influence to increasing numbers of those specially trained as teachers, while in the field for medical endeavor, there is a considerably
larger number of positions at the present time than the supply of Africans for such service. The industrial field offers a limited number of positions to specially trained men.

As to salaries, the mission states that in the past they have not been able, nor have they tried, to compete with the commercial organizations of the colony. They feel that it should be the plan of the mission to pay a living salary but never of such a figure as to rob the religious officer is usually a missionary. The pastors of the churches are chosen by the missionaries though always after consultation with the officers of the churches.

For the past three years a sort of lower house, called a “native conference” has been held in connection with the sessions of the field conference, which is the annual meeting of the mission composed of all the missionaries. Thus far it has not been entirely representative, but

position of the spirit of sacrifice and its kindred motive forces. Commercial concerns are paying much larger salaries for services requiring talents possessed by many of our evangelists.

The mission states that elders and deacons are chosen nominally by the churches, often after nomination by the official board or by missionaries, and every choice must be ratified by the missionaries. These officers are supposed to manage most of the church affairs though the presiding

has served a good purpose in acting as a clearing-house for talking over misunderstandings between the native and white leaders, as well as a debating ground for church policies. Discipline and the return of the disciplined to fellowship in the churches are always nominally in the hands of the church officers and in the out-stations are largely in the hands of the evangelists, though in the older districts local officers aid. The services of the stations are
differently managed, at one place being more under the direction of the native pastors, and at others (principally newer stations) supervised largely by the missionaries in charge. Offerings are usually in the hands of a missionary who acts as treasurer, though in their reception a goodly share of the funds passes through the hands of the African officers and evangelists.

The mission adopts as a program:
(1) That no decision in the field conference, which affects directly the African brethren, be reached without it be first referred to the native conference; (2) that whenever possible, no legislation on such questions be inaugurated in the upper house, but that they wait instead for all such questions to come in the form of a recommendation from the native conference; (3) that native offerings be separated from station funds and be handled by a missionary acting as church treasurer instead of by the station treasurer, and that the native officers have a large part in the reception and dispensing of such church fund; (4) that they put themselves on record as having for their objective in the years to come the placing of the whole mission program under the joint management of the missionaries and African leaders, and begin to search out places in their organizations where Africans may be appointed in advisory capacities; (5) that they commence this program of the long years ahead by putting responsibility upon native helpers wherever possible.

As to intensive or extensive work, they state that through the years, the mission has not felt the need of a program labeled either intensive or extensive, in that their policy and practice has been to consolidate every gain as they make it. In their minds, the two phases of missionary endeavor are but two sides of one program and inseparable. They feel that neither one dare be neglected. They state that if they fail on the intensive side, then hard-won gains will be lost, and if they fail on the extensive side, the Catholics are ready to take their place and from now on they will have to deal with a much more aggressive and effective Catholic order than formerly. They further feel that an exclusively intensive program would have a tendency to quench the fires of evangelism in the hearts both of the missionaries and of the Africans, and soon, they feel, there would be no gains to consolidate.

They further state that they can see nothing to be gained in giving up any of their work. They are convinced that it has not been established by haphazard methods, but that it is the result of careful planning. All new work opened in recent years was projected in a carefully worked out "Ten Year Program" adopted some years ago. The mission now presents claims for the projection of a station in the high Ubangi country, in the high Momboyo district beyond Lotumbe, and in the high Juappa country beyond Mondombe, in each of which fields there is dire need, each being virgin soil, but they give primary importance to the proposed Congo Christian Institute, the claims of which have been presented in earlier paragraphs.

Investment, Maintenance and Needs

We have $223,817.00 invested in buildings and equipment in Africa and our annual maintenance budget
totals $89,908.81. If the work should be enlarged as desired by the Africa Mission, our total investment would amount to $1,002,964.00, and our annual maintenance budget would be raised to $462,326.81. Of this additional investment and maintenance cost, the mission lists $195,338.50 additional investment and $101,374.00 additional maintenance as immediate needs, and $583,808.50 additional investment and $271,044.00 additional annual maintenance as future needs.

Observations

1. Our first missionary to die and be buried in non-Christian soil sleeps in Africa. He was Alexander Cross, an American Negro sent to Liberia by the American Christian Missionary Society.

2. Our Africa Mission is located in the center of Africa, in the Belgian Congo. We have an area as large as Kansas and containing 1,000,000 to 1,250,000 people. It is our most primitive field.

3. Africa has been our most fruitful field. In 1905 we had only 1 church and 91 members. In 1925 we had 64 self-supporting churches or groups of Christians and a total church membership of 14,829.

4. In the steamers Oregon, Missouri and Illinois and the West Virginia launch, we have the biggest fleet of mission boats in the world.

5. The Africa Mission’s great need is for a central training school to be known as the Congo Christian Institute, in which leaders of all kinds may be trained. It should be opened on a modest scale, yet large enough to train the many workers needed to keep up the native staff of 774 workers and provide for reasonable increases. Such a school would be unique in Central Africa.

6. The mission also desires to make advances into its unoccupied territory at three points in the reasonable future. It considers that from its present stations and these three additional points, it can reach its entire field.

7. The mission lists $195,338.50 additional investment and $101,374.00 additional annual maintenance as immediate needs.
CHAPTER XXIX

SUMMARY OF MISSIONS ABROAD

The foreign missionary work of the Disciples of Christ had its beginning in the American Christian Missionary Society which was organized in 1849 in the city of Cincinnati. Two years later, Dr. J. T. Barclay and family were sent out to Jerusalem where work was continued until 1861, when Dr. Barclay, owing to lack of support, felt obliged to resign. The churches in Virginia had provided the funds for the support of that mission, but in the uncertain financial period immediately preceding the Civil War they were so impoverished that they felt it was impossible to meet their pledges.

Liberia was the next field entered. D. S. Burnett, one of the first vice presidents of the American Christian Missionary Society, heard a slave in Kentucky deliver an address on temperance. As he listened it occurred to him that the speaker was the man to go to Africa as a missionary. At his suggestion the people of Christian County, Kentucky, bought Alexander Cross and gave him his freedom. The churches of Kentucky provided an outfit for him and his family and agreed to support him for one year. Early in January, 1854, he landed in Monrovia. He spent two months happily engaged in making preparations for his missionary work. While exposing himself to the burning tropical sun, he overtaxed his strength and as a consequence, died in a few days of the African fever. Alexander Cross was the first missionary sent by the Disciples of Christ who died on non-Christian soil.

In 1858 J. O. Beardslee was sent to Jamaica. In three years after his arrival he reported 13 churches and 634 converts. The Civil War diverted the thoughts of the people from his work. Failing to secure the required funds, it was found necessary to retire the missionary and his family. They gave up the work in 1868.

Immediately following the organization of the Christian Woman’s Board of Missions in 1874, the work in Jamaica was turned over to that organization, and in 1876 mission work there was resumed.

In 1875 the Foreign Christian Missionary Society came into being. These three organizations, together with the National Benevolent Association, the Board of Ministerial Relief and the Board of Church Extension became constituent parts of the United Christian Missionary Society when it was organized in 1919, and began to function through the new organization in 1920.

The following fields were entered in the years indicated:

- Jamaica (resumed): 1876
- India: 1882
- Japan: 1883
- China: 1886
- Africa: 1899
- Porto Rico: 1900
- Philippine Islands: 1901
- Tibet: 1903
- South America: 1906
- Mexico (present field): 1919

On July 30, 1884, Matsumura San, the first convert from a non-Chris
ian faith was baptized by our representatives in Japan. Before this there had been five other baptisms in Japan, but these were not from non-Christian faiths.

The society is doing work in ten foreign fields in which there are 42 mission stations and 621 out-stations. Six of the fields are located wholly or in part in the tropics, only Japan, China, Tibet and our South American field being outside the tropics. The northern portion of Paraguay is crossed by the Tropic of Capricorn, hence it too is partially in the tropics but our work does not reach that far north as yet. Five of the fields are in the Far East and three are Latin American countries. In these fields work is being done in twelve languages or dialects.

General Conditions

Socially, economically, religiously and educationally the conditions under which our workers labor vary widely. Educationally, conditions range from those in Japan, where children and youth have access to schools and universities of the highest grade, to those in Africa, where until our missionaries arrived on the field, there were not even the merest rudiments of a written language. Economically, conditions range from the most dire poverty to those existing in such cities as Tokyo, Osaka, Nanking, Manila and Buenos Aires, where many of the people live in a fair degree of comfort and some in real luxury. Religiously, conditions range from the lowest forms of animism to the highest examples of the best of the non-Christian religions, while in Jamaica, the work is among a people, all of whom are within easy reach of a Christian church. Even here, however, vestiges of African animism remain. In our Latin American fields the Roman Catholic form of the Christian religion has long been practiced.

Property

The property value on the foreign fields totals $2,616,735.67. The buildings range from mud huts in certain of the villages of Africa, to buildings of the finest type of brick, stone and concrete construction.

Growth

Fifty years ago, the Disciples of Christ were doing only a very small piece of foreign missionary work in the island of Jamaica. Today (1927) on all our foreign fields, we have 314 foreign missionaries, 1,683 national workers, 227 church organizations, 1,229 other preaching points, 83 self-supporting churches or groups of Christians, and a total church membership of 37,681, with 5,384 baptisms last year. We have 560 schools and colleges with a total enrollment of 19,134, and a property valuation in these institutions amounting to $714,071.88. We have 18 hospitals and 28 dispensaries and in the year 1926-27 gave 417,170 treatments. We have 4 printing presses, 5 brickkilns, 1 sawmill, numerous carpenter shops, 3 steamboats and 2 gasoline launches. For the fiscal year ending June 30, 1927, offerings and fees on the foreign fields amounted to $295,633.69.

The following table shows the percentage of growth in church membership on the foreign fields as compared with that in the homeland:

<table>
<thead>
<tr>
<th>Period</th>
<th>Foreign Fields</th>
<th>Homeland</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921-22</td>
<td>22.8%</td>
<td>8.1%</td>
</tr>
<tr>
<td>1912-22</td>
<td>61.2%</td>
<td>20.9%</td>
</tr>
<tr>
<td>1907-22</td>
<td>141.0%</td>
<td>33.3%</td>
</tr>
<tr>
<td>1902-22</td>
<td>424.0%</td>
<td>42.4%</td>
</tr>
</tbody>
</table>
Since 1922, the church membership has grown from 26,327 to 37,681. This represents a gain of 43 per cent in the four-year period.

PURPOSE AND PROGRAM

When the missions were asked to state their fundamental policies, various answers were given. After careful studies had been made on all of the fields, a unanimity of judgment which is quite significant was reached. The missions are agreed in the following items:

Purpose

Stated in their own way, they consider their fundamental purpose to be to establish churches of Christ in sufficient number, so located and so imbued with missionary and evangelistic passion as to make possible the Christianization of the territory for which they have assumed responsibility, and to conduct such other lines of activity as may contribute to this end.

Naturalized Church

In carrying out this fundamental purpose, the indigenous or naturalized church has first consideration. The missions believe that the church stands at the center of all missionary effort. They believe that all development in individuals and in society comes from within outward—that no development can be contributed as a gift; that it is necessary first to create within man a new heart and renew ambition within him before it is possible to develop him in the higher things of life, material, intellectual and spiritual, and that Christ, operating through his church, is fundamentally essential in the renewing of men’s minds and hearts.

They believe that the indigenous church must, of course, become self-supporting, self-determining and self-propagating. Definite plans have been worked out in all of the fields for the accomplishment of these desired ends. In certain fields specific dates have been set at which time the churches are to come to self-support, while stewardship is being taught in all of the fields. Toward self-determination, marked progress has been made in recent years. In China and Japan the Chinese and Japanese have the same number of representatives on the executive committees of the missions as have the missionaries. In Japan the schools are directed by Japanese. There is a Japanese secretary for the mission as well as a missionary secretary. The Japanese decide the issues which have to do with their own work. They take the initiative in calling their own pastors and the churches very largely manage their own affairs. The China Mission elects a Chinese secretary and a missionary secretary who serve with equal authority.

Toward the realization of the aim of self-propagation, plans for evangelistic campaigns are being operated in all of the fields and a renewed interest along evangelistic lines is most marked. In Africa the evangelistic spirit has always been dominant. Gifts toward the promulgation of the gospel in Africa are sufficient to support practically one-third of the total evangelistic program in the back country. The missions are agreed that the directly evangelistic phases of the work call for greater emphasis, though this
does not mean that the indirectly evangelistic phases—training and service are to receive less emphasis.

National

The missions are agreed that no country can be Christianized by foreign missionaries. They feel that the very best the foreign missionary can do is to introduce Christianity to the field to which he is sent and that following its introduction, the nationals themselves, through the church, must carry the gospel message and the spirit of Christianity throughout their respective lands. As rapidly as nationals are trained to assume responsibility they are trusted with duties worthy of their ability. Such procedure reacts for good in many ways. It trains the native church to walk alone by the actual practice of walking. It makes it self-reliant and trustworthy. Mistakes are made by the nationals, of course, but they are also made by missionaries. The transference of responsibility to nationals has a sobering and humbling effect on the nationals. Experience proves that those who call loudest for self-determination, later when responsibility is actually transferred, urge most insistently that the missionary must stand close by to help and advise.

The fields differ as to the policy of sending nationals to America for higher education. The more primitive fields oppose it, preferring to give all the training on the field; the more advanced fields favor the sending of a very limited number of their best trained and most promising, their tested and proved workers, to America for a limited period of higher training. They all believe that long residence in America has a tendency to unfit the native worker for effective service on the field.

Institutions

The missions are agreed that in the establishment of institutions, only such should be founded and conducted as may be managed and supported by the nationals within a reasonable time. The tendency, therefore, is toward the smaller institution of quality, while a few years ago, all the fields were thinking that it was wise to build up large institutions which would attract attention. Conscious that no mission can set up institutions in sufficient number to educate, hospitalize and Christianize a nation; that the task of educating its subjects is largely the responsibility of the government, while that of hospitalizing is an undertaking for communities and churches, and Christianizing must be largely done by the native church; it is the policy of our missions to establish institutions which shall stand as models after which the governments, both national and municipal, and the church may pattern their like institutions. In the matter of homes for missionaries, the survey reveals that while such homes must be made convenient, comfortable and health-conserving, yet they should be modest and not too far removed in size and appearance from the standards existing about them. As to educational institutions, they are further agreed that, since the task of educating is largely a government responsibility, missions must confine themselves to such institutions as may be made thoroughly Christian in character, spirit and outlook; and while government requirements may force the Bible out of the curriculum
and the direct teaching of religion out of the classroom, they must not be allowed to alter the distinct Christian atmosphere of the school.

Concentration

Each field very definitely faced the question as to whether or not, with the funds and workers available, and having in mind constructive results, it is better to reach out over wide territory or to concentrate within narrower bounds where there is a fair degree of hope of developing thoroughly a strong naturalized church, training it and trusting it to reach out into the other territory for which responsibility is accepted.

The missions have decided that in view of the funds and workers reasonably available, and because of the desirability of doing well a smaller work rather than undertaking a larger work in a less thorough and satisfactory way, it is better to concentrate effort in certain limited territories.

In applying this principle, various interpretations were made. India, for instance, decided that it is already attempting to occupy too much territory and that it must shorten the line it undertakes to hold, moving its forces into smaller compass. Africa feels that it is following the policy of concentration in confining its effort to the field for which it has already accepted responsibility.

In neither case is concentration to be considered as retrenchment, but as an honest and persistent effort to bring all of our powers to bear upon a given point to the end that the work there may be thoroughly done, thus guaranteeing its continuance. A football team’s method of mass attack is not retrenchment, but concentration for greater advancement. So we believe we will get farther in the long run by doing a smaller amount of work in a better way, than a larger amount in a less perfect way. Quality is preferable to quantity as a method in reaching non-Christians.

Salaries

It is generally conceded that in many fields the salaries paid the nationals are not sufficient for their needs or worthy of their attainments. It is laid down as a policy that, while salaries for those in Christian service must needs be kept on a sacrificial basis, they should approximate a figure fairly comparable with salaries paid for services calling for like abilities in other lines of endeavor, and at least should be such as to enable workers to do their work without constant anxiety and with some degree of self-respect. In many of the fields, the salaries of the nationals must be increased.

Missionaries

For the work now projected in most fields there is need for only a slightly augmented staff of missionaries. The developing nationals capable of doing the work and the advancing budgets required to meet the needs of the work carried on by the nationals, have their bearing on the problem. In South America and Africa, however, there is need for greatly augmented foreign forces, Africa requiring approximately double the force it now has to carry on the work now projected.

Investment, Maintenance and Needs

As to the cost of the work, the missions are unanimous in the judg-
ment that, while the mission staffs in some fields have perhaps reached their maximum number for work now projected, though in others there is need for more missionaries, and while concentration of effort is to be adhered to strictly as the wisest and most profitable policy, this does not mean a reduction in funds required. On the contrary, increased budgets are needed to put the work on a quality basis and maintain it for concentrated and continued advance. To reduce budgets would defeat the primary purpose of concentration.

We have $2,616,735.67 invested in buildings and equipment in all the foreign fields and our annual maintenance budget totals $1,036,260.79. If the work should be enlarged as desired by the missions, our total investment would amount to $5,000,984.67 and our annual maintenance budget would be raised to $1,610,240.54. Of this additional investment and maintenance cost, the missions list $696,920.50 additional investment and $200,699.78 additional maintenance as immediate needs, and $1,687,328.50 additional investment and $373,279.97 additional annual maintenance as future needs.

**Unoccupied Fields**

It will be noted that no reference has been made to those sections of the world as yet unoccupied for Christ and his church. In the present survey we have been thinking only of the work which we are now doing. This should not be interpreted as indicating that we are not interested in the fields beyond or that we are content to allow them to await a future generation. This could not be farther from our purpose. Our fundamental purpose in concentration is to guarantee substantial advancement. We are anxious to advance to other fields as rapidly as permanent results permit. We hear the call of the unevangelized areas and want to hasten the advance of Christ’s kingdom to include them.

There is a statue of General Gordon in Khartoum. His face is set looking not toward home, but at the desert and the vast Sudan. One day a traveler paused long before that statue and then he wrote thus:

The strings of camels come in single file Bearing their burdens o’er the desert sand;
Swiftly the boats go playing on the Nile, The needs of men are met on every hand;
But still I wait For the messenger of God that cometh late.

I see the cloud of dust rise on the plain, The measured tread of troops falls on my ear;
The soldier comes the empire to maintain, Bringing the pomp of war, the reign of fear;
But still I wait For the messenger of God that cometh late.

They set me looking o’er the desert drear, Where broodeth darkness as the darkest night;
From many a mosque there comes the call of prayer, I hear no voice that calls on Christ for light.
But still I wait For the messenger of God that cometh late.

May the Disciples of Christ speed his steps by creating real Christians and substantial churches in many lands which shall guarantee the advancement of the true spirit of Christ.
CHAPTER XXX

COLLEGE OF MISSIONS

The Ecumenical Conference held in New York City in 1900 stirred the Christian world with the immensity and complexity of the foreign missionary task, and especially with its emphasis on the necessity of a highly trained missionary leadership.

At the Student Volunteer Convention held in 1906, the secretary urged the volunteers to take a thorough college or university course and to supplement it by special preparatory work. He insisted that the ultimate success of the missionary enterprise did not depend so much on vast numbers of missionaries as upon thoroughly furnished missionaries, and that the most complete preparation for missionary service was imperative.

The clear and incisive report of Commission Five of the Third Ecumenical Conference, held in Edinburgh in 1910, based upon an extensive survey, awakened every communion interested in the foreign missionary program to the immediate necessity of highly specialized training for their missionaries.

The report of the Edinburgh conference confirmed some of our own missionary leaders in the conclusion they had already reached and in actions already taken toward providing a school for the special training of our missionaries. Commenting on the situation, President Paul said: "Steadily increasing emphasis has been placed upon the necessity for special training for the missionaries of the future who are to go out to meet new conditions. Mission boards have been requiring of their candidates a constantly rising standard of qualifications. It is not that the boards originated the new demand. Behind their ascending requirements and behind the recommendations of missionary councils at home is the insistence of the missionaries now in service who, with almost one accord, have been urging the indispensability of more advanced and extensive preparation for their reinforcements and their successors than they themselves enjoyed."

Some of our missionary leaders, especially among the women, felt that if the need of specialized training for missionaries was immediate and urgent among our religious neighbors, it was much greater among the Disciples of Christ, because of their entire lack of post-graduate schools, seminaries and schools for special training. As far back as 1884 the subject was under discussion in the columns of the Missionary Tidings. In 1892 Miss Elmira Dickinson introduced a resolution in the National Convention recommending the establishment of a missionary training school, and that resolution was adopted by the convention. However, it was not until the Centennial celebration in 1909 that the sentiment in favor of the establishment of such a school took definite form.

When the plans for an appropriate observance of the one hundredth anniversary of the issuance
of *The Declaration and Address* by the Campbells were first projected in 1906, the women of Indiana fixed as their Centennial Aim the raising of a foundation gift for the erection of a building that would serve both as a training school for missionaries and as headquarters for the Christian Woman’s Board of Missions. Mrs. Maud D. Ferris supplemented the efforts of the women of Indiana and of the brotherhood with a substantial annuity gift in memory of her mother, Mrs. Sarah Davis Deterding, for whom the building is named. The Centennial gifts of the women of the brotherhood for this school amounted to something over one hundred thousand dollars. The building was dedicated on August 18, 1910.

Professor Charles T. Paul accepted a call to the principalship of this new missionary training school in May, 1910. Two years later, when it became the College of Missions, he became its president, and has remained in continuous service ever since. He prepared its first curriculum in conformity with the recommendations of the Edinburgh Ecumenical Conference’s report. At the time the College of Missions was located, no definite plan had been made for correlating it with the other schools of our brotherhood. While the presence of Butler College in Indianapolis was regarded as a favorable circumstance, it did not greatly influence the choice of the location for the school. The determining factor in the location was the presence at that time in Indianapolis of the headquarters of the Christian Woman’s Board of Missions, the founding and fostering organization.

The original idea of the founders of the College of Missions was to establish an institution for the special training and testing of missionaries and Christian workers for both
the home and foreign fields. The College of Missions seeks to provide, as far as lies within the power of a single institution, such instruction, practice and inspiration as will meet the present day requirements in the special education of missionaries for foreign service. It seeks to enlist and prepare for missionary work: Persons desiring to become foreign missionaries; persons already accepted or recommended for foreign service by mission boards; missionaries on furlough who wish to pursue special studies relating to their personal needs and particular fields; undergraduates and Christian workers who, though not expecting to be regular missionaries, desire to acquaint themselves with missionary problems.

This program was formulated in response to the demand of missionary boards, the recommendations of mission councils, and in response to the demand of missionaries in service who, with almost one accord, were urging the necessity of more advanced and extensive preparation. In an effort to meet these demands, President Paul and his associates have sought from the first to bring the College of Missions up to and to maintain it as a graduate school.

Many students enter the College of Missions without the requisite amount of Biblical training. They come from state universities and from our own schools, having decided to enter Christian service late in their college or university course. For such students the College of Missions furnishes courses in the religion of Hebraism, Judaism and Christianity, courses in Old and New Testament, Christian apologetics, and the history and program of the Disciples of Christ. Some of this Bible work is a duplication of work offered in our colleges. It is given because the students enter without it and they must have it. These courses are given with special reference to the student's need as a prospective missionary.

The College of Missions is unique. There is no other school like it. The nearest approach to it is the Kennedy School of Missions, an inter-denominational training school at Hartford, Connecticut. The following benefits are offered by the College of Missions which cannot be obtained in any other school: Graduate courses on all the mission fields occupied by the Disciples of Christ; especially strong departments on India and Latin America; a unique department on Tibet, and a Tibetan library; courses in Tibetan, Lonkundo, Hindi and Urdu languages; the closest fellowship with the mission board and with leading preachers and workers of the brotherhood enjoyed by the entire missionary group.

The following tables, Nos. 1, 2 and 3, reveal something of the service the College of Missions has rendered in the preparation of our foreign missionary force in the field by showing the number of students attending and graduating, the fields to which they have gone and the kind of work in which they are engaged. (The word "graduate" as used in this report includes those receiving degrees or certificates.)

Table No. 1. Numbers

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enrolled since the school opened</td>
<td>410</td>
</tr>
<tr>
<td>Of graduates since opening</td>
<td>309</td>
</tr>
<tr>
<td>Of graduates sent to the fields or under appointment</td>
<td>291</td>
</tr>
<tr>
<td>Of graduates belonging to other communions</td>
<td>14</td>
</tr>
<tr>
<td>Of graduates employed by other mission boards</td>
<td>23</td>
</tr>
<tr>
<td>Of missionaries now under U. C. M. S.</td>
<td>356</td>
</tr>
</tbody>
</table>
Note: It will be noted that of the total number enrolled 75 per cent have actually gone to the field.

Table No. 2. Fields of Graduates

<table>
<thead>
<tr>
<th>Region</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States and Canada</td>
<td>24</td>
</tr>
<tr>
<td>Mexico</td>
<td>27</td>
</tr>
<tr>
<td>South America</td>
<td>29</td>
</tr>
<tr>
<td>Jamaica</td>
<td>3</td>
</tr>
<tr>
<td>Porto Rico</td>
<td>13</td>
</tr>
<tr>
<td>Philippines</td>
<td>11</td>
</tr>
<tr>
<td>Africa</td>
<td>45</td>
</tr>
<tr>
<td>India</td>
<td>74</td>
</tr>
<tr>
<td>China</td>
<td>33</td>
</tr>
<tr>
<td>Japan</td>
<td>17</td>
</tr>
<tr>
<td>Tibet</td>
<td>11</td>
</tr>
<tr>
<td>Under appointment</td>
<td>12</td>
</tr>
<tr>
<td>Others</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>309</strong></td>
</tr>
</tbody>
</table>

Table No. 3. Service of Graduates

The service in which the missionaries are engaged:

Evangelists and pastors 205

Teachers 73
Doctors 46
Nurses 17
Agriculturists 2
Industrial 6
Secretarial 7

**Total** 256

The following tables of questions, Nos. 4, 5 and 6, sent to all the missionaries on the field, both graduates of the College of Missions and others, and the answers to these questions reveal something of the value of the work done by the College of Missions from the viewpoint of the missionary on the field. The total number of questionnaires sent out was 337, and the number of answers received was 184.

Table No. 4. Place of Such An Institution

What do you consider the place of such an institution in the preparation for missionary service?

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of answers to this question received</td>
<td>153</td>
</tr>
<tr>
<td>It fills a real need</td>
<td>87</td>
</tr>
<tr>
<td>Should be required</td>
<td>32</td>
</tr>
<tr>
<td>Useful but not necessary</td>
<td>12</td>
</tr>
<tr>
<td>Necessary to some candidates</td>
<td>4</td>
</tr>
<tr>
<td>Useful if moved and lifted to graduate basis</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total favorable</strong></td>
<td><strong>144</strong></td>
</tr>
<tr>
<td>Unnecessary, work better be done elsewhere</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total unfavorable</strong></td>
<td><strong>153</strong></td>
</tr>
</tbody>
</table>

Table No. 5. Chief Value of Such Training

What do you consider the chief value for your work on the field secured by your training at the College of Missions?

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of answers to this question received</td>
<td>158</td>
</tr>
<tr>
<td>Sympathetic understanding—spirit of toleration, and cooperation</td>
<td>48</td>
</tr>
<tr>
<td>Orientation—disillusionment, perspective, problems of adjustment</td>
<td>25</td>
</tr>
<tr>
<td>Contact with faculty and Brotherhood leaders</td>
<td>26</td>
</tr>
<tr>
<td>Language preparation</td>
<td>24</td>
</tr>
<tr>
<td>Inspiration</td>
<td>14</td>
</tr>
<tr>
<td>Course in Science of Missions</td>
<td>12</td>
</tr>
<tr>
<td>Other special courses</td>
<td>6</td>
</tr>
<tr>
<td>Met wife there</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total favorable</strong></td>
<td><strong>157</strong></td>
</tr>
<tr>
<td>No value</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total unfavorable</strong></td>
<td>1</td>
</tr>
</tbody>
</table>
Table No. 6. **FIVE QUESTIONS WITH THREE FORMS OF ANSWERS**

<table>
<thead>
<tr>
<th>Questions</th>
<th>No. of Answers</th>
<th>Affirmative, Unqualified Approval</th>
<th>Negative, Unqualified Disapproval</th>
<th>Qualified Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you consider the training offered at the College of Missions sufficient preparation for missionaries for their first term of service?</td>
<td>158</td>
<td>101</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>Based on the experience you now have, would you attend the College of Missions, if you had your choice?</td>
<td>160</td>
<td>117</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>Should we continue to insist upon missionary candidates attending the College of Missions before going to the field?</td>
<td>177</td>
<td>92</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>Do you think that the College of Missions should move to a large university center?</td>
<td>165</td>
<td>131</td>
<td>20</td>
<td>14</td>
</tr>
<tr>
<td>Could the need be met in a university center without the College of Missions?</td>
<td>170</td>
<td>122</td>
<td>42</td>
<td>6</td>
</tr>
</tbody>
</table>

Table No. 6 contains five questions, all answerable by an affirmative or negative answer, qualified or unqualified.

It will be noted that: out of a total of 806 answers to the five questions directly involving the value of the work of the College of Missions, 611 expressed hearty appreciation of its value, 195 were either unfavorable or indifferent; of the 335 answers to questions directly involving the location of the College of Missions in connection with some university center, 253 were decidedly in favor of the university center, 62 unfavorable to change of location, and 20 undecided.

The school is managed by a board of trustees appointed by the Christian Woman's Board of Missions and approved by the executive committee of the United Christian Missionary Society.

All solicitation for students is conducted by the department of foreign missions of the United Christian Missionary Society and its candidate secretary. The United Christian Missionary Society encourages all of its candidates for the foreign service to take special training at the College of Missions, and nearly all of those attending are candidates for service with the United Christian Missionary Society. With comparatively few exceptions, its graduates are employed by the United Christian Missionary Society. The United Christian Missionary Society provides the funds necessary for its operation and carries the responsibility for its financial support.

By the constitution of the Board of Education, the College of Missions, being a phase of the work of the United Christian Missionary Society, cannot be affiliated with it, but by courtesy, a representative of the college may attend the meetings of the full Board of Education.

In relation to undergraduate schools, the College of Missions accepts students from those of recognized standing, and in relation to other graduate schools, it gives credit for graduate work when it is ger-
mane to the work required for the degree sought.

The property of the College of Missions, consisting of buildings and equipment, is owned by the Christian Woman’s Board of Missions. The endowment is held and controlled part of it by the Christian Women’s Board of Missions and part of it by the United Christian Missionary Society. The main tract of land on which the College of Missions building stands consists of five lots in Irvington, Indianapolis, bounded by Ohmer, Downey and University Avenues. There was a large frame house on it at the time of purchase, now known as Hostel No. 1. The initial cost of the tract, including Hostel No. 1 was $24,520.19.

The following financial statement shows the property valuation, endowment, and the total cost of maintenance of the College of Missions, including endowment income, appropriations made by the United Society, and local receipts such as board, rent and tuition, for the fiscal year 1924-25.

### Property

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>$17,000.00</td>
</tr>
<tr>
<td>Main Building and Hostel No. 1</td>
<td>$35,500.00</td>
</tr>
<tr>
<td>Equipment</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Library</td>
<td>$25,000.00</td>
</tr>
<tr>
<td><strong>Total Valuation</strong></td>
<td><strong>$102,500.00</strong></td>
</tr>
</tbody>
</table>

### Endowment

**General:**

- **a. Held by the C. W. B. M.**
  - Men and Millions Gifts: $43,100.00
  - Sarah Teachout Memorial: 5,000.00
  - Bequest: 186.00
  - Transfer from General Fund: 4,000.00
  - **Total**: $52,286.00

- **b. Held by the U. C. M. S.**
  - Shelton Memorial: $50,000.00

**Total General** $102,286.00

**Scholarship Endowment:**

- **a. Available for Use**: $65,000.00
- **b. Unavailable on Account of Being Made up of Annuities**: 50,000.00

**Total Scholarship** $115,000.00

### Receipts

- **Endowment Income:**
  - From C. W. B. M. $3,137.16
  - From U. C. M. S. (Shelton Memorial) $3,000.00
  - **Total**: $6,137.16

- **Appropriations**: $23,480.84
- **Board, Rent, Tuition, Contributions, etc.**: 16,556.23

**Total** $46,174.23

- **Cash Balance June 30, 1924**: $3,181.04
- **Total**: $49,355.27

### Disbursements

- **Salaries**: $23,867.93
- **Other Items**: $22,884.13

**Total for Operation**: $46,752.06

- **Annuity Paid on Account of Investment in Building**: 1,823.00

**Total**: $48,575.06

- **Cash Balance June 30, 1925**: $680.21

In addition to the annual appropriation, the United Christian Missionary Society provides scholarship and fellowship aid for students preparing for the mission fields. In the years 1924-25, it granted for the College of Missions 12 scholarships (10 at $400.00 each and 2 at $200.00 each), 3 fellowships to regular students (at $600.00 each), and 4 to "nationals" (at $600.00 each), making a total of 19, covering more than half of the regular students. In addition to these, there were granted two scholarships in Columbia University (the two amounting to $600.00 each) and six (at $400.00 each) in various medical colleges. The total number receiving scholarship
The number of scholarships in the College of Missions in 1924-25 was 27. The number of scholarships in the College of Missions in 1925-26 was 12 and the enrollment was 18. The average cost per student in the College of Missions in 1924-25 was $1,214.37. The average cost per student to the United Society in 1924-25 was: (1) On account of appropriation, $587.02; (2) on account of scholarships, $215.00; mission field, all at the end of a college course, is negligible as a source of income; in fact, many of them have to be assisted. The chief support of the school is from annual appropriations from the treasury of the United Christian Missionary Society. Its financial fortunes are one with other phases of the work of the United Society. The school has total of scholarships and appropriations, $802.02. The College of Missions is handicapped by a number of rather serious limitations. It has only a very small amount of endowment; the total is $102,286.00, yielding $6,137.16 per year. The student body, made up of candidates for the no organization for securing funds. The appropriations made by the United Society to supplement the meager income of the college, once amounting to over $40,000 a year, have been reduced to $24,129.27. This has necessitated some vital curtailments in the program of service,
even to the cutting out of entire courses and departments.

Its enrollment, because of its nature, is necessarily small and consequently the per capita cost is high.

The following reveals what appears to have been a normal healthy growth in attendance for a school of its kind up to 1921, with a big falling off in 1926.

<table>
<thead>
<tr>
<th>Enrollment by Years</th>
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</thead>
<tbody>
<tr>
<td>1911</td>
</tr>
<tr>
<td>1912</td>
</tr>
<tr>
<td>1913</td>
</tr>
<tr>
<td>1914</td>
</tr>
<tr>
<td>1915</td>
</tr>
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<td>1916</td>
</tr>
<tr>
<td>1917</td>
</tr>
<tr>
<td>1918</td>
</tr>
</tbody>
</table>

The College of Missions is not appealing to the returned missionaries, though one of the objects of its founding was to serve them. While a considerable number of missionaries are at home all of the time on furlough, the records show that very few of them have ever made any use of the College of Missions. They scatter widely among the schools of the country in quest of the special training they need. The questionnaire sent to missionaries reveals the fact that the college is not favorably located, and because of that fact it is not prepared to give them the educational advantages they need while on furlough. In answer to the question: "What changes are needed to make the institution of greatest value?" Seventy-seven out of 141 answered insisting that it be moved to a graduate center and put on a postgraduate basis.

The present function of the College of Missions is almost entirely confined to the preparation of the new missionaries who are being sent out by the United Christian Missionary Society. It has not been and is not a question of securing students willing to train for foreign service, but rather a question of sending them to the field after their graduation. Several graduates in the classes of the last two or three years, eager and willing, are awaiting an opportunity to go to the field. Two things are limiting the United Christian Missionary Society in the number of missionaries sent to the field, and consequently the number of persons taking training in the College of Missions.

The lack of funds on the part of the United Society, available for the enlargement of equipment and for opening new stations, has limited the number of recruits sent out almost to the number needed for replacement. The record for the last five years shows that the average loss per year of the missionary force on the field is about 5 per cent. With a total missionary force on the field of 356, the replacement need is 14 new missionaries a year.

Conditions generally on the foreign field are having much to do with limiting the number of missionaries that are being sent out. The growth of the nationalistic sentiment, the intense desire of nationals to have and enjoy independence, the increased emphasis that is being placed upon the education and training of native leaders (the decreasing sense of denominational importance), the growing spirit of unity, and a lack of interest in (sectarian theological) doctrinal interpretation are all determining factors in the problem of missionary recruitment. This condition is affecting all missionary agencies alike.

The survey made of the foreign fields in which our missionaries are at work reveals the fact that, on
nearly all of the oriental fields, there is little need or demand for the enlargement of the missionary force, until there is a decided enlargement in equipment of old missions and the opening of new stations.

The Philippine Mission feels that "their present quota of missionaries is sufficient to care for the work of the mission unless there shall be an increase in buildings and equipment, which is not now contemplated."

In the policy report of the survey of the China Mission, the statement is made: "Unless we plan to increase the number of our mission stations in China, we must conclude that we have practically reached the point of absorption so far as missionaries are concerned. If we were asked to choose between new missionaries or the money equivalent to their salaries, equipment, travel, etc., to be used for equipment on the field, we would be obliged to choose the latter. You will see at once that we do not contemplate calling many more new missionaries for the work which we have in hand."

The following from the policy report of the survey of India reveals something of the condition in that country: "There is now a total of 86 missionaries under appointment to service in India—twenty-five families on the field and three on furlough; twenty-seven unmarried missionaries on the field and three on furlough. We consider that this is the maximum staff for India, at least until there has been a very decided increase in the budget for current expenses and for equipment."

The following quotation from the minutes of the annual convention of our mission in Japan reveals the situation in that country: "Your committee on reenforcements recommends that the mission board be notified that it is the opinion of the Japan Mission that, for the next five years at least, new missionaries will be needed only should an unexpected, imperative emergency occur."

This condition is not peculiar to our missions, but is general in practically all these oriental fields. It is especially true in China. A communication from President Bowen of the University of Nanking, addressed to C. A. Burch, states: "You will be interested to know that there are only forty-two students at the Union Language School in Nanking." And he expresses his belief that the attendance at the language school in the future will not be greatly in excess of the present enrollment.

**COLLEGE OF MISSIONS LIBRARY**

In the course of its seventeen years of activity in the special preparation of young men and women for service in the mission fields of the world, the College of Missions, under the direction of President Charles T. Paul, built up a missionary library of exceptional merit. Its estimated value is approximately $25,000.00. It is not a general but a technical library. The books are all selected with special reference to serving the purpose for which the College of Missions was founded. It has been pronounced by competent judges the best working library in the field of missions on the western hemisphere. While it is supplied
with almost every essential for a student of missions, it is singularly free from the encumbering presence of extraneous material.

The library of the College of Missions contains about 15,000 books and pamphlets. Some of them are rare and of exceptional value. For convenience in their use, the contents of the library are classified and organized into six main divisions with numerous subdivisions.

The first division contains material on missionary history and biography. The books in this division deal with Christian expansion through all of its branches in all countries from its very beginning. This division is especially rich in materials on the Roman Catholic, Nestorian and Greek Orthodox missions. It contains a complete collection, 32 volumes, of *Edifying Letters (Lettres Edifiantes)* of the Jesuit missions. One section of this division contains a fine collection of year books, celebration and centennial reports and histories of missionary societies, while another is devoted to missionary journals. Here are found bound copies of *The International Review of Missions*, *The Chinese Recorder*, the *Indian and Japan Christian Quarterly*, and *The Missionary Review of the World*.

The second division is devoted to an especially fine collection of descriptive and historical works relating to the countries in which the major missionary enterprises are being carried on. The collection covers especially the countries in which our people are at work. The library on India contains works of primary importance. The collections on Japan, China and Africa are extensive and valuable. All Latin American countries, especially Mexico, Argentina and Paraguay, are well represented, including books both from English and from Spanish sources.

The third division is composed of books on non-Christian religions. The collection on Buddhism is large, from original sources, including Pali, Sanskrit, Chinese and Japanese, all the standard works on the history and interpretation of Buddhism, translations of sacred books, commentaries and literature of propaganda, and covers the two great divisions of Buddhism, the Hinayana and the Mahayana. The section on the religions of India is especially rich, dealing with Vedism, Hinduism, Parsiism, Indian Mohammedanism and Animism. The religions of Japan, including especially the Buddhist sects are also covered fully, as are those of China—Confucianism, Taoism and Buddhism. There is extensive material on the animistic cults of Africa, especially the Bantu.

The fourth division is composed of books on anthropology and ethnology—scientific studies of men and races.

The fifth division relates to linguistics, including works on phonetics, grammar and studies of various languages.

The sixth division is made up of a Tibetan library, containing some 500 volumes, including books, pamphlets and journals costing more than $5,000.00. This collection grew up around and out of the life and work of Dr. A. L. Shelton, and is known as the Shelton Memorial Library. It contains every work of importance that has been published on Tibet—dictionaries, grammars, Tibetan texts and works of travel and exploration. This library con-
tains the works of Sven Hedin, Swedish scholar and explorer, reports of scientific excavations made in Tibet, and the works of Le Coq, Grünwedel and Pelio. It contains everything that has been published with respect to Christianity in Tibet, medieval Catholic and modern evangelical. The Shelton Memorial Library on Tibet surpasses the Tibetan library of the Royal Geographical Society.

In addition to these six major divisions, the library of the College of Missions contains several special sections. One of these sections deals with the standard literature of the various missionary countries, to a considerable extent in the original texts, more especially, however, in translations. It also contains a fine collection on church history, a subsection dealing with Bible interpretation, dictionaries and commentaries, comparative studies of Bible literature and a fine array of technical works on the psychology, philosophy and science of religion. Another section contains practically everything, history and literature, produced by the Disciples of Christ—books, pamphlets, reports and periodicals.

The library contains a complete set of 82 volumes of the Zeitschrift der Deutschen Morgenländischen Gesellschaft—very valuable, the Journal of the Royal Asiatic Society, the Journal Asiatique and the Journal of the American Oriental Society, also a complete line of reference works, dictionaries and atlases.

In addition to the library of the College of Missions, or perhaps as a feature of it, is a small but very good museum composed of several collections, one made by missionaries, another by the Foreign Christian Missionary Society, the Paul oriental collection and the Ross-Pearson collection on Africa, privately owned. It includes quite a range of idols, instruments of worship, material illustrating the religious life and worship of the people; manufactured articles of an artistic nature showing the artistic instincts of the people; costumes, implements, weapons and a variety of articles revealing something of the everyday life and customs.

Observations

1. Missionary leaders, both at home and on foreign fields, are practically unanimous in their insistence upon the necessity of postgraduate and specialized training for all missionaries, but they are not of one mind as to the best way in which to supply that need. The College of Missions was established to meet this need of and demand for postgraduate and specialized training for missionaries and prospective missionaries among the Disciples of Christ. In the first fifteen years of its existence it has enrolled 410 students and graduated 309, and of the graduates 291 have gone into foreign service.

2. The College of Missions is handicapped because:

   (1) It is almost entirely without funds and has neither the liberty nor the organization to finance itself. It is financially dependent upon the United Christian Missionary Society.

   (2) It is practically limiting its work to the preparation of missionaries for the United Christian Missionary Society, and on account of financial limitations and conditions on nearly all of the oriental fields,
the number of missionaries going out is limited largely to replacements.

(3) It has not appealed and is not appealing to the returned missionaries, all of whom seek special training when on furlough, because it is not able to supply what they need.

3. There is a strong conviction among the missionaries on the field and among the leaders at home that in order to attract more students to the College of Missions, including our own missionaries on furlough and the missionary candidates of other communions, and in order that our own missionary candidates may have the postgraduate work and special training they need, the College of Missions must be moved to a university center.

4. In view of the facts discovered in this survey and all of the circumstances and conditions under which the College of Missions is seeking to function, we strongly advise:

That the College of Missions be reorganized upon the same plan that obtains among the other educational institutions of the brotherhood, with an independent, self-perpetuating board of trustees, the reorganization to take effect at such time as the present holding organizations can make the change; and if favorable action is taken on this recommendation, we further advise:

That, since the United Christian Missionary Society must depend largely upon the College of Missions for the special training of its missionaries; and

Since the College of Missions has been entirely supported by the Christian Woman's Board of Missions and the United Christian Missionary Society since its founding fifteen years ago; and

Since it will require time for the board of trustees and the friends of the college to build up a sufficient amount of income to enable it to maintain its present high standard of service;

The United Christian Missionary Society grant to the College of Missions for a period of eight years financial aid which shall, with income from present endowment, amount to $25,800 per year for the first four years, $20,000 the fifth year, $15,000 the sixth year, $10,000 the seventh year, and $5,000 the eighth year, unless the actual income from endowments for the eighth year be in excess of $5,000, in which event the actual amount of such income shall constitute the aid for the eighth year;

That the Christian Woman’s Board of Missions and the United Christian Missionary Society be asked to work out, as soon as possible, with the trustees of the College of Missions, some plan by which the College of Missions may continue to have the full benefit, as far as possible, of all endowment and special funds and property now held by them as trustees;

That when the new organization is effected, and during the years in which the college receives financial aid from the United Christian Missionary Society, the executive committee of the United Christian Missionary Society shall nominate three members of the board of trustees, and that no salaried officer of any national organization of the brotherhood shall be eligible to serve on the board of trustees of the College of Missions.

This report of the survey of the College of Missions was submitted as a finished survey to the survey com-
committee at its meeting held September 7, 1925. It was approved by vote for reference to the executive committee of the United Christian Missionary Society. At its meeting on September 8, 1925, the executive committee approved it for reference to the board of managers as a feature of the annual report. It was presented to the Board of Managers at its meeting in Oklahoma City, October 5, 1925, and after its approval by the committee on foreign missions, it was, by vote, approved to the committee on recommendations for presentation to the International Convention. This committee in submitting this report on the survey of the College of Missions to the International Convention on October 10, 1925, said:

"After mature consideration, the committee on recommendations recommends the adoption of this survey and resolutions as a whole, and expresses the conviction that this is one of the most important matters before the brotherhood."

The convention voted to adopt the report.

The new organization under the plan as outlined in the survey report was effected March 25, 1926, and the school continued to function under the new management until June, 1927, when it was decided to suspend teaching activities for one year.

Note: During the school year 1927-28, our candidates for foreign missionary work were trained at the Kennedy School of Missions at Hartford, Connecticut. Growing out of this year's experience with this institution, it is believed that cooperation with it is a feasible plan; hence, an arrangement has been effected whereby the teaching function of the College of Missions is to be resumed at Hartford. A three-year agreement has been made with the Kennedy School of Missions whereby that portion of the College of Missions library which is usable by our students there is to be moved to Hartford to be kept intact and as a separate library unit, and a professor of the College of Missions is to be located at Hartford to conduct such classes as may be decided upon for our own students and to teach certain courses in the Kennedy School of Missions.

President Paul continues as the president of the College of Missions, but will reside in Indianapolis, where, under a three-year agreement with the United Society, he will conduct College of Missions extension courses in missionary education of college grade for pastors and local leaders. He plans to spend one month each semester with the students at Hartford.

The College of Missions building has been leased for 99 years by the Christian Woman's Board of Missions, with the concurrence of the board of directors of the College of Missions, to the United Christian Missionary Society for a headquarters building.
CHAPTER XXXI
MINISTERIAL RELIEF AND PENSIONS

The problem of a sufficient, satisfactory support of the ministry is both new and old, ancient and modern. It pressed for solution in the apostolic church, and it insistently and persistently demands solution at the hands of the twentieth century church. Paul spoke with the authority of inspiration upon the subject when he said: "Thou shalt not muzzle the ox when he treadeth out the corn"; "They that proclaim the gospel should live of the gospel"; "Let him that is taught in the word communicate unto him that teacheth in all things." If the church had remained true to the apostolic teaching, this problem would not have disturbed it through all the centuries, and only our heavenly Father knows the effect it would have had upon the ministry, and consequently upon the kingdom of God.

The problem of an adequate material support for the ministry contains two factors—the support of the preacher in active service, and a comfortable, satisfactory provision for him in misfortune and in old age. It is this latter factor that is before us, insistently demanding immediate, prayerful consideration. Satisfactory provision for the preacher in misfortune and upon retirement is not a problem peculiar to any one religious communion; it is common to all, and all are focusing their best thought upon it today. The effort to make a sufficient provision for the preacher in misfortune and old age has passed through three stages, or, perhaps we should say, has passed through two stages and is entering upon the third.

The first stage was that of relief. The service rendered in this stage was largely a kind of refined charity prompted by pity. It was seldom offered in recognition of a divinely imposed obligation and in grateful acknowledgement of a gracious privilege, but rather in response to the preacher's necessity.

The second stage marked an attempt to shift the basis of the aged minister's support from charity to a recognition of a sacred service rendered, and from a pitiable uncertainty, depending upon voluntary offerings, to an adequate, guaranteed support based upon a fixed income provided in part by the preacher himself and in part by the church.

The third stage, upon which it is just entering, is that of an adequate retirement pension based upon service rendered and provided for through the cooperation of the preacher and the church on a sound actuarial basis.

THE DEVELOPMENT OF MINISTERIAL RELIEF

For the first seventy-five years of our history our preachers provided largely for themselves with little or no assistance. Our churches were largely rural and small, allowing the preacher some time in which to provide for his own needs and to lay something aside for his old age. Then
came the migration to the cities and the consequent development of strong town and city churches, requiring the undivided time and thought of the preacher. With this migration came economic changes and the demand for a high degree of specialized service and a consequent economic interdependence. Since the preacher no longer has a farm, or a family that has a farm, he is often confronted with poverty and distress upon his retirement from the ministry on account of age. The first efforts on the part of the churches of our brotherhood to meet this need were local in character. Perhaps the earliest funds created among us for ministerial relief were the “Missouri State Fund” of $800.00, and the “Scott Fund” of $2,000.00 held in trust by the American Christian Missionary Society.

In 1885, the General Convention took the first step toward forming a national organization to promote the care of the ministry in distress and upon age-retirement. However, it was not until 1895 that a permanent organization was formed. In 1897 the Ministerial Relief Board of the Church of Christ was incorporated in Indiana, with headquarters at Indianapolis.

The growth of this organization was slow at first. In 1911, at the end of fourteen years, the receipts of the general fund were $10,697.83, and of the permanent fund, $6,618.89, a total of $17,316.72. The maximum amount paid to any individual was $25.00 per quarter with an extra payment at Christmas. The average amount paid per year to a preacher beneficiary was $114.00, and $94.00 to the widow of a preacher. There were only eighty-three on the roll.

In 1911, a prominent business man, deeply interested in the cause, challenged the brotherhood to do larger things for ministerial relief by offering to give twenty per cent of all money contributed up to $30,000.00, provided that at least $20,000.00 should be raised. This challenge, with the employment of a full time secretary, marked the beginning of a new era in the work for the unfortunate and age-retired minister. The next sixteen years record a very substantial growth in interest, in support and in service. The receipts of the general fund increased from $10,697.83 to $119,340.77, and the total receipts from $17,316.72 to $124,523.24. The number of persons receiving benefits increased from 83 to 372, and the amount paid annually.
from $8,719.17 to $104,385.78. The average monthly allowance grew from $8.75 to $23.38.

Table No. 1 shows the development of ministerial relief for 32 years, 25 years under the active leadership of the Board of Ministerial Relief, and 7 years under the auspices of the United Christian Missionary Society.

### THE DEVELOPMENT OF MINISTERIAL RELIEF

#### Table No. 1.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>General Fund Receipts</th>
<th>Permanent and General Funds Receipts</th>
<th>Relief Paid</th>
<th>Average Relief Paid Monthly</th>
<th>Number on Relief</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Initial Period</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1896</td>
<td>$5,840.45</td>
<td>$8,894.04</td>
<td>$5,840.45</td>
<td>$20.28</td>
<td>24</td>
</tr>
<tr>
<td>1899</td>
<td>6,200.43</td>
<td>7,673.48</td>
<td>5,927.38</td>
<td>8.23</td>
<td>64</td>
</tr>
<tr>
<td>1902</td>
<td>6,420.88</td>
<td>6,920.88</td>
<td>4,706.25</td>
<td>7.40</td>
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</tr>
<tr>
<td>1905</td>
<td>6,520.42</td>
<td>9,247.69</td>
<td>5,736.25</td>
<td>8.83</td>
<td>69</td>
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<tr>
<td>1908</td>
<td>8,188.67</td>
<td>12,345.16</td>
<td>5,975.00</td>
<td>8.73</td>
<td>74</td>
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<tr>
<td>1911</td>
<td>10,867.53</td>
<td>17,316.72</td>
<td>8,719.17</td>
<td>8.75</td>
<td>83</td>
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<tr>
<td><strong>The Period of Expansion</strong></td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>1912</td>
<td>17,103.16</td>
<td>25,980.99</td>
<td>9,525.00</td>
<td>9.22</td>
<td>84</td>
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<tr>
<td>1914</td>
<td>33,566.70</td>
<td>39,626.45</td>
<td>19,341.50</td>
<td>14.32</td>
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<tr>
<td>1916</td>
<td>37,316.47</td>
<td>50,196.57</td>
<td>22,099.25</td>
<td>12.78</td>
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<td>1918</td>
<td>70,075.61</td>
<td>78,825.61</td>
<td>32,453.75</td>
<td>14.23</td>
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<tr>
<td>1920</td>
<td>97,822.27</td>
<td>136,692.59</td>
<td>61,111.00</td>
<td>20.28</td>
<td>251</td>
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<tr>
<td><strong>The Period under the United Society</strong></td>
<td></td>
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<td></td>
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<tr>
<td><em>1921</em></td>
<td>65,612.94</td>
<td>74,995.23</td>
<td>53,758.56</td>
<td>22.97</td>
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<td>1922</td>
<td>80,857.52</td>
<td>94,878.75</td>
<td>79,720.68</td>
<td>22.75</td>
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<td>1923</td>
<td>67,340.74</td>
<td>85,702.92</td>
<td>78,101.68</td>
<td>25.04</td>
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<td>1924</td>
<td>99,303.15</td>
<td>100,853.68</td>
<td>85,394.25</td>
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<td>1925</td>
<td>110,187.18</td>
<td>110,187.18</td>
<td>92,502.37</td>
<td>23.54</td>
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<td>1926</td>
<td>126,234.38</td>
<td>148,057.03</td>
<td>95,402.73</td>
<td>23.17</td>
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<tr>
<td>1927</td>
<td>118,340.77</td>
<td>124,523.24</td>
<td>104,385.78</td>
<td>23.38</td>
<td>372</td>
</tr>
</tbody>
</table>

* *A fiscal year of nine months.*

### Ministerial Relief ALONE INSUFFICIENT

While our work of ministerial relief has been of inestimable value and must be continued, experience has demonstrated that relief, as commonly known and commonly understood as a means, method or plan for providing for the minister and his family in misfortune or forced into retirement by old age, is inadequate and unsatisfactory, and that its inadequacy is becoming more and more pronounced as the churches increasingly demand the entire time, thought and talent of the preacher, and as the growing pressure of economic conditions creates the necessity of interdependence, and as the demand for adequate ministerial support upon old-age retirement becomes more and more insistent because of the growth of industrial and governmental old-age pension.

Ministerial relief has sought to meet the urgent necessities and misfortunes of the preacher’s life, rather than to reward him as a recognition for service rendered. It has the appearance of a charity to the average preacher. He regards it as personal and a bit humiliating. If he lays its claim upon the heart of his church, he does it as an unpleasant but necessary part of his work. He is lacking in appreciation of it and in enthusiasm for it and his lack of appreciation is quickened by the growth and popularity of modern industrial insurance and old-age pensions.

It is utterly unable to bear the burden placed upon it. The need has a constant tendency to outgrow the source of supply. The need is constant and growing; the income is fluctuating and always uncertain. We have never aided or supported, nor are we now aiding or supporting anywhere...
near the number who have needed that aid and support and who are entitled to receive it, and the aid or support which we are now giving is not sufficient.

Table No. 2, based upon the reports of 1927, shows by comparison the status of ministerial relief and pensions among seven of the leading communions. On the basis of this table, the total number of enrolled beneficiaries of the seven communions is 32½ per cent of the total number of preachers. The Disciples of Christ have around 6,845 preachers. On the basis of this table, we should have 2,225 beneficiaries, whereas at the present time we have but 406, including 372 on relief roll and 34 on pension roll. If we had 2,225 beneficiaries and paid them the average amount we are now paying, $279.00 per year, it would require an annual spending budget of $620,775.00, instead of $113,285.00, the amount we disbursed in 1927.

According to this table, the average amount paid by these seven communions to a person on the roll is $306.00 per year. If we had the average number, 2,225, on our roll and were paying the average allowance of $396.00 per year, it would require $680,850.00 a year to take care of this phase of our work, whereas in 1926-27 we disbursed a total of $113,285.00.

The following statement, based upon the ministerial relief and pension work being done by the seven larger communions, shows the service now being rendered by the Disciples of Christ and the cost of that service in contrast with the service and the cost if brought up to the average of the seven communions.

Present Relief and Pension Beneficiaries—1926-27 406
Number if Brought up to the Average of the Seven 2,225
Our Present Average Payment $279.00
Average Payment of the Seven 306.00
Total Paid by us in 1926-27 113,285.00

A PROMINENT PREACHER'S WIDOW

J. H. Hardin served as president of Eureka College and as secretary of the American Christian Missionary Society and in other responsible posts that yielded no fortune.
Our present plan of ministerial relief has a constant tendency to throw the society’s budget and finances out of proportion. The budget of the United Christian Missionary Society for the fiscal year 1926-27 was $1,869,755.00. If we had undertaken to maintain our ministerial relief service at the average standard that obtains among the seven larger communions, that is, to pay $306.00 per year, the average amount paid to the average number, 32½ per cent of our enrolled ministry, or 2,225 persons, it would have required $680,850.00, or somewhat more than 36 per cent of the missionary budget of the last fiscal year. This is a disproportionate amount of the budget. The largest per cent of the missionary budget granted by any communion for ministerial relief in 1923-24, the latest figures we have, was 12 by the Lutherans, 10 per cent by the Presbyterians U. S. A., 8 per cent by the Northern Baptists, and a little less than 5 per cent by the Disciples of Christ.

The failure of ministerial relief at its best and under the most favorable conditions to provide adequately and satisfactorily for the preacher when overtaken by misfortune or retired by old age is further evidenced by the fact that all of the larger communions have either adopted an age-retirement pension or are planning to do so at an early date. Public sentiment says ministerial relief must decrease and ministerial pensions must increase.

Our experience has not been different from that of our religious neighbors. For twenty-four years we were content to confine our efforts to the relief of the distressed preacher in misfortune and old age, and this upon his request. This was a needed service well rendered. Feeling, however, the necessity of lifting our disabled and age-retired ministers out of the dependent class by providing some plan by which they, in cooperation with the churches, could build up a competency for their old age, we adopted a pension plan in 1918. Our plan followed closely the plans of the Presbyterians and the Congregationalists then in force, with some added improvements.

The Pension Plan Launched

The plan is to pay $500.00 per year old-age pension beginning at 65, after thirty years of service; proportionate benefits for a shorter term of service; $500.00 per year permanent disability benefits without regard to term of service; an annuity of $300.00 per year to the widow, also without regard to the number of years of her husband’s service, and in event of her death before the children reach their majority, her share divided among them until they become of age.

Under this plan, one-fifth of the cost of the pension is provided by annual dues paid by the preacher, based upon his age at the time of his enrollment. The Board of Ministerial Relief undertook to obtain the other four-fifths from the churches at large. As a standard of contribution from the churches, necessary both to continue the relief work and to meet the pension requirements, each church...
was asked to pay annually an amount equal to 6 per cent of the salary paid to its minister. The certificate of membership issued to each person upon enrollment guarantees only the one-fifth of the benefit, the amount having been enrolled the first year. The growth the second year was good, but after that it slowed up. The response from the churches the first year the plan was in operation was sufficient to allow the board to place

actually purchased by his own dues, held in reserve for that purpose. Table No. 3 shows how the plan was received and reveals something of its development in the nine years that it has been in force.

It will be noted that the response to the initial invitation extended under the plan was good; 435 persons in the pension reserve fund an amount equal to the amount of the dues of those who were enrolled. This provided for the payment of benefits at the rate of 40 per cent of the maximum, or a total of $200.00 per year, including the amount secured by the preacher's dues.

It will be noted that, for each suc-

**Table No. 3.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Enrollment</th>
<th>Dues Paid</th>
<th>Reserve Supplied by Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Increase</td>
<td>Amount</td>
</tr>
<tr>
<td>1918</td>
<td>435</td>
<td></td>
<td>$7,697.11</td>
</tr>
<tr>
<td>1919</td>
<td>555</td>
<td>120</td>
<td>$19,212.26</td>
</tr>
<tr>
<td>1920</td>
<td>603</td>
<td>48</td>
<td>$29,294.97</td>
</tr>
<tr>
<td>1921</td>
<td>662</td>
<td>59</td>
<td>$22,271.66</td>
</tr>
<tr>
<td>1922</td>
<td>712</td>
<td>50</td>
<td>$20,900.70</td>
</tr>
<tr>
<td>1923</td>
<td>747</td>
<td>35</td>
<td>$30,184.33</td>
</tr>
<tr>
<td>1924</td>
<td>809</td>
<td>62</td>
<td>$32,419.39</td>
</tr>
<tr>
<td>1925</td>
<td>849</td>
<td>40</td>
<td>$33,216.66</td>
</tr>
<tr>
<td>1926</td>
<td>867</td>
<td>18</td>
<td>$35,199.99</td>
</tr>
<tr>
<td>1927</td>
<td></td>
<td></td>
<td>$31,539.99</td>
</tr>
</tbody>
</table>

* A fiscal year of nine months.
† Replaced benefits supplied by Ministerial Relief Board.
‡ Loss.
ceeding year until 1924, the churches continued to provide a sufficient reserve to insure the payment of 40 per cent of the maximum. In 1924, the receipts of the United Christian Missionary Society did not enable it to make an appropriation toward the reserve as it had done in 1921, 1922 and 1923. However, with the funds in hand and in prospect, the Board of Ministerial Relief has been able not only to assure the payment of the benefits on the 40 per cent basis, but has ventured to advance to a 50 per cent basis.

The failure of the board to bring up the reserve fund so as to enable it to pay the maximum was due to the failure of the churches to provide the necessary funds. At the time the pension plan was launched, the United Christian Missionary Society was coming into existence, and consequently the appeal to the churches for the 6 per cent of the pastor’s salary, needed to maintain the reserve fund, was merged with the appeal of all the other needs of the society. The vital necessity of paying 6 per cent of the pastor’s salary to secure the success of the plan was never really brought home to the minds and hearts of the churches. However, 152 churches adopted the plan of paying the 6 per cent the first year, and in the second year 181 paid it. Many of these churches continue to pay it.

THE PENSION PLAN IN OPERATION

The amount secured from the churches has been sufficient only to maintain the pension reserve at 40 per cent of the maximum, or $200.00 per year. In other words, the preacher has paid for one-fifth of the benefits and the church has paid for one-fifth, leaving three-fifths for which no provision has been made. Table No. 4 shows the state of the pension fund from the beginning.

Table No. 4 shows the benefits paid from the launching of the pension plan to the close of fiscal year 1926-7.

<table>
<thead>
<tr>
<th>STATUS OF PENSION FUND BY YEARS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>YEAR</strong></td>
</tr>
<tr>
<td>-----------------</td>
</tr>
<tr>
<td>1818</td>
</tr>
<tr>
<td>1819</td>
</tr>
<tr>
<td>1820</td>
</tr>
<tr>
<td>1821</td>
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<tr>
<td>1822</td>
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<td>1823</td>
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<td>1824</td>
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<tr>
<td>1825</td>
</tr>
<tr>
<td>1826</td>
</tr>
<tr>
<td>1827</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
</tr>
</tbody>
</table>

* No reserve added by the churches.
† Without the addition of the reserve which should have been supplied by the churches for the fiscal year 1923-24 and thereafter.

<table>
<thead>
<tr>
<th>BENEFITS PAID IN EIGHT YEARS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>YEAR</strong></td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>1820</td>
</tr>
<tr>
<td>1821</td>
</tr>
<tr>
<td>1822</td>
</tr>
<tr>
<td>1823</td>
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<tr>
<td>1824</td>
</tr>
<tr>
<td>1825</td>
</tr>
<tr>
<td>1826</td>
</tr>
<tr>
<td>1827</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
</tr>
</tbody>
</table>

* Including $150.00 orphan benefits.
Table No. 6

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Enrollment</th>
<th>Necessary Payments (\text{By Preacher} \times \text{By Church} )</th>
<th>Total (\text{By Preacher} + \text{By Church} )</th>
<th>Paid (\text{By Preacher} \times \text{By Church} )</th>
<th>Shortage (\text{By Preacher} \times \text{By Church} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>1918</td>
<td>436</td>
<td>$7,697.11 $30,788.44 $38,485.55</td>
<td>$7,697.11 $6,000.00</td>
<td>None</td>
<td>$7,697.11 $8,000.00</td>
</tr>
<tr>
<td>1919</td>
<td>555</td>
<td>$29,474.87 $101,478.98 $130,953.85</td>
<td>$29,474.87 $20,000.00</td>
<td>None</td>
<td>20,000.00 None</td>
</tr>
<tr>
<td>1920</td>
<td>603</td>
<td>$22,271.66 $88,066.44 $111,338.10</td>
<td>$22,271.66 $22,271.66</td>
<td>None</td>
<td>22,271.66 None</td>
</tr>
<tr>
<td>1921</td>
<td>662</td>
<td>$28,000.70 $115,802.90 $143,803.60</td>
<td>$28,000.70 $26,000.00</td>
<td>None</td>
<td>26,000.00 None</td>
</tr>
<tr>
<td>1922</td>
<td>712</td>
<td>$30,184.83 $120,739.32 $150,924.15</td>
<td>$30,184.83 $30,184.83</td>
<td>None</td>
<td>30,184.83 None</td>
</tr>
<tr>
<td>1923</td>
<td>747</td>
<td>$32,419.39 $122,677.56 $155,096.95</td>
<td>$32,419.39 $32,419.39</td>
<td>None</td>
<td>32,419.39 None</td>
</tr>
<tr>
<td>1924</td>
<td>809</td>
<td>$33,216.66 $132,866.64 $166,083.30</td>
<td>$33,216.66 $33,216.66</td>
<td>None</td>
<td>33,216.66 None</td>
</tr>
<tr>
<td>1925</td>
<td>889</td>
<td>$35,199.98 $140,799.52 $175,999.50</td>
<td>$35,199.98 $35,199.98</td>
<td>None</td>
<td>35,199.98 None</td>
</tr>
<tr>
<td>1926</td>
<td>933</td>
<td>$31,359.99 $138,159.96 $170,519.95</td>
<td>$31,359.99 $31,359.99</td>
<td>None</td>
<td>31,359.99 None</td>
</tr>
</tbody>
</table>

The total amount of benefits granted in 1927 was $8,900.00 and the amount of benefits would have required an average per year of $196,041.04.

Table No. 7

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Enrollment</th>
<th>Dues that Must Be Paid by Ministers Enrolled (\times ) 1924 Basis of $200.00 Annual Benefit</th>
<th>Amount that Must Be Paid by the Churches to Maintain 1924 Basis of $200.00 Annual Benefit (\times ) 1924 Basis of $500.00 per Year Benefit</th>
<th>Required Payments From Churches (\times ) 1924 Basis of $500.00 per Year Benefit</th>
<th>Total from Ministers and Churches for Maximum Pension and Relief (\times ) 1924 Basis of $500.00 per Year Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>809</td>
<td>$40,275.70 (\times ) $40,375.70</td>
<td>$40,375.70 (\times ) $161,502.80</td>
<td>$92,686.64 (\times ) $254,189.44</td>
<td>$92,686.64 (\times ) $254,189.44</td>
</tr>
<tr>
<td>1926</td>
<td>933</td>
<td>$48,285.32 (\times ) $48,331.01</td>
<td>$48,331.01 (\times ) $183,334.04</td>
<td>$96,669.03 (\times ) $293,159.07</td>
<td>$96,669.03 (\times ) $293,159.07</td>
</tr>
<tr>
<td>1927</td>
<td>955</td>
<td>$56,285.32 (\times ) $56,285.32</td>
<td>$56,285.32 (\times ) $225,145.26</td>
<td>$107,581.42 (\times ) $322,125.70</td>
<td>$107,581.42 (\times ) $322,125.70</td>
</tr>
<tr>
<td>1928</td>
<td>705</td>
<td>$64,241.63 (\times ) $64,241.63</td>
<td>$64,241.63 (\times ) $256,867.52</td>
<td>$114,573.81 (\times ) $371,541.33</td>
<td>$114,573.81 (\times ) $371,541.33</td>
</tr>
<tr>
<td>1929</td>
<td>1,051</td>
<td>$72,196.94 (\times ) $72,196.94</td>
<td>$72,196.94 (\times ) $285,787.76</td>
<td>$121,866.20 (\times ) $410,853.96</td>
<td>$121,866.20 (\times ) $410,853.96</td>
</tr>
<tr>
<td>1930</td>
<td>1,119</td>
<td>$80,152.25 (\times ) $80,152.25</td>
<td>$80,152.25 (\times ) $320,859.00</td>
<td>$129,358.09 (\times ) $449,757.59</td>
<td>$129,358.09 (\times ) $449,757.59</td>
</tr>
</tbody>
</table>
and the average increase in money paid out for ministerial relief per year for the five years was $7,292.39.

Table No. 7 projects the present pension plan for the years from 1925 to 1930 inclusive, showing the growth and cost of maintenance on the 1919-1924 basis with only 40 per cent of the benefits guaranteed, and indicating what the added cost would be on the basis of the maximum benefit of $500.00 per year. It also shows the projection of the cost of the work of ministerial relief for six years from 1925 to 1930 inclusive.

According to this table, the amount required per year for the next six years' projection would be:

**On the present basis**
- For Relief: $110,925.95
- For Pension Reserve: $60,263.97
- Total for Year: $171,189.92

**On the maximum benefit basis**
- For Relief: $110,925.95
- For Pension Reserve: $241,056.07
- Total for Year: $351,982.02

If we are to provide successfully for our ministers in disability and old age, we must find some plan that will do more than enlist only about one-fourth of those who are unquestionably entitled to its benefits. We have approximately 6,000 preachers. In non-ecclesiastical bodies, such as we are, it is estimated that about one-half of the preachers listed give themselves to the work of the ministry in such a way as to establish an unqualified claim upon the church for support upon retirement. That means that we should have about 3,000 on the pension roll, whereas we have on that roll only 867, approximately one-fourth of the number that should be enrolled.

Table No. 8 shows the amount that would be required in 1925, and in 1930, to maintain the reserve at 40 per cent as in 1924, and at the maximum of $500.00 per year, where it should be, with 3,000 on the roll, plus the average yearly amount needed for relief work.

This table will help us to appraise the magnitude of the task of adequate care of our ministry.

**Conclusions**

Several things worthy of special thought and consideration have resulted from this study of our ministerial relief and pension work.

Our relief work has been creditable. It has ranked among the best as far as it has gone. It has been faithfully and efficiently administered.

The facts that among the seven larger communions we rank lowest in the percentage of our ministers aided and lowest in the amount of benefits granted per person, and the fact that only 5 per cent of our preachers are on the relief roll, indicate quite clearly that we are coming far short of our full duty and privilege to our disabled and age-retired ministers. The small percentage of our preachers enrolled in our pension plan cannot be explained on the ground that a larger per cent of them do not need aid. The Disciples of Christ are not exceptional in their relation to eco-
onomic laws. That our plan of ministerial relief, needed and worthy as it is, is not equal to the adequate and proper support of all who are in need of and are entitled to receive that support, is evidenced by our experience, and confirmed by hundreds of years of the experience of our religious neighbors, all of whom have tried similar plans and are now aban-

donating them as insufficient and inadequate and out of harmony with the spirit of the present age.

Changed economic conditions and a quickened social conscience, fruitage of the church’s ministry, are demanding, as a matter of common justice, that adequate provision be made for the comfortable support of the preacher retired by disability or old age.

Our pension plan was well conceived for the time at which it was launched. It embodied all the best features of the plans then in use, with some improvements. Its partial failure has not been due so much to the weakness of the plan as to our failure to work the plan. It followed closely the Congregational and Presbyterian plans, among the best at the time.

These boards have not radically changed their plans; they have simply strengthened and expanded them.

From our own experience, and in the light of the experience of others, it would seem that the time is ripe, indeed overripe, for us to make a re-study of the whole problem of ministerial relief and age-retirement support. Our pension plan is not meeting the needs satisfactorily. The
names of only about one-fourth of our preachers who should be enrolled appear on the pension list, and to these men we are guaranteeing an age-retirement pension of only $250.00 per year, when we should be guaranteeing them $500.00. A people who stand for the New Testament order of things, should be in the van of those who are seeking to provide a New Testament support for the ministry. When Paul said, “They that proclaim the gospel, should live of the gospel,” he was probably concerned more about the fact than about the method of providing the support.

A Better Plan

The best plan that offers itself, certainly the most popular plan, is to provide for disability and old-age retirement by means of a pension based upon sound actuarial principles, verified by insurance experience. Experience indicates that the following are some of the necessary principles of an efficient, workable plan:

1. It should be a reserve-annuity plan, that is, a plan by which provision is made for the payment of a definite sum annually on disability and old-age retirement. This annuity should be guaranteed by a sufficient reserve to insure its payment.

2. The reserve necessary to insure the payment of the annuity should be built upon the annual salary during the years of the active, productive service of the minister.

3. The necessary reserve should be built up by regular fixed annual payments, made in part by the minister and in part by the church or the salary-paying organization. This part of the cost should be borne by the church or salary-paying organization as a fixed part of its operating expense.

4. The minister or member-payment should be administered upon an individual basis, with the interest placed to the member’s credit, so that in case of withdrawal, the amount of his payment, plus the interest, may be returned to him.

5. The local church or salary-paying organization payments should be administered upon the group basis so that it may be used only for the benefit of those entitled to receive benefits through death, disability or retirement.

6. The benefits should be based upon salary and service, with a minimum and a maximum.

7. It should provide for age-retirement, but should not require retirement to qualify for benefit.

8. The benefits should include four classes:

   (1) Age-retirement annuity;
   (2) Disability benefits;
   (3) Widows’ benefits;
   (4) Minor children’s benefits.

9. Provision should be made so that the minimum annuity may be granted to those who come into the plan at the outset, but too late in life to build up a sufficient reserve on the salary and service basis.

10. Provision should be made for those who cannot come into the pension plan, and yet who have rendered creditable service and are entitled, therefore, to support.

Assuming that some form of contributory-reserve-annuity is the best plan for making adequate, satisfactory provision for our aged and un-
fortunate ministers, we are at once confronted with the problem of the amount of reserve required to provide for the men who come into the plan too late to build up a sufficient reserve for a minimum retirement pension.

In seeking to determine the amount of reserve needed to provide adequately for the ministers of the brotherhood, we are confronted with a number of factors that make the problem difficult, if not impossible, of exact solution. It is at once patent that if the preacher is to be assured of a definite annuity upon his retirement at old age, a sufficient amount of reserve must be built up in advance to make good that assurance. While the pension or annuity plans now operated or projected by several of the larger communions differ in detail, they are all based upon a sufficient reserve fund to guarantee the annuity. This reserve must be built up for the preacher during his years of active service.

The amount of reserve for each preacher, and hence the amount of the annuity, is determined by the amount of salary he receives and the years of service he renders. Since scientifically determined annual payments with the accumulated interest would provide, at the end of a given period, a sufficient amount of money to insure the promised benefits, the problem would be easy if all the men for whom provision must be made were young, with time enough ahead to build up the necessary reserve for themselves. The real problem is the men now in the ministry, especially those who have been in
the work for a number of years. If provision is to be made for them, their back payments must be provided for in some way, otherwise they must be overtaxed or left without protection. This is what is known as accrued liability, "the bugaboo of all pension schemes."

How much of a reserve fund would the Disciples of Christ have to have, assuming that they should adopt a contributory-reserve-pension plan, carrying disability, widows’ benefits and a minimum annuity of $600.00, with the cost based upon salary and service, and retirement at 65 years of age? The answer to this question depends upon the answers to several other questions. Who knows how many of our men would enroll in any such pension plan? The number is a vital point. It is basic. We have no way of knowing exactly how many of our men would come into any pension plan that might be proposed. The best we can do is to form an estimate, based upon the assumption that being reasonable, practical men, they would enroll under any plan proposed, if the plan had real merit. We have approximately 6,000 preachers. Assuming that about two-thirds of these are so related to the ministry as to justify their consideration in any proposed ministerial pension plan, we have 4,000 preachers as a basis for our calculations. These 4,000 persons fall into three groups:

(1) We have 800 certificate-holders under our present pension plan. Our obligation to these men should be regarded as a preferred claim. To satisfy the claims of these 800 persons would require an average of $3,000.00 per person, or $2,400,000.00. Less the amount already to the credit of this class $150,000.00. Net amount required for this group $2,250,000.00

(2) For prior service for 3,000 persons under 65, assuming that many enroll, at $1,020.00 per person $3,060,000.00

(3) Assuming that there are 200 men (probably many more) in our ministry over 65 who will be entitled to come in, and would come in, as non-contributing members at $5,000.00 per person $1,000,000.00. Add 10 per cent for the cost of promoting the campaign to raise this sum $631,000.00

The total amount that would have to be raised on the basis of this estimate is $6,941,000.00

If the estimate of the number of preachers that should be considered is in error, the amount required can be determined by estimating $1,020.00 per person for persons under 65 and $5,000.00 per person for persons over 65.

Observations

1. All of the larger communions have tried the plan of extending relief to ministers in distress and upon application, and have found it utterly insufficient and unsatisfactory, and practically all of them have abandoned it.

2. All of the larger communions have tried some form of assured annuity upon retirement at old age without making provision for sufficient reserve, and hence they have all failed to make good.

3. All of the larger communions have either adopted or are preparing to adopt some form of definite pension at old-age retirement, based upon a sufficient reserve.
4. The communions that have adopted straight pension plans have met with a gratifying unanimity of response.

5. A plan uniformly adopted is what is known as the contributory-reserve-annuity plan.

6. Our present plan based upon the early experience of our religious neighbors, is not functioning any more satisfactorily than did their early plans.

   a. We are not serving anywhere near the number of preachers, and their dependents, who are entitled to receive assistance from the church.

   b. We are not serving sufficiently or satisfactorily those to whom we are extending service.

   c. Our plan has in it certain fundamental weaknesses, the same weaknesses which caused our neighbors to abandon their early plans.

These observations and the facts that lie back of them fully warrant the appointment by the International Convention of a special commission to advise, counsel with, and assist the United Christian Missionary Society in a study of the problem of ministerial relief and pensions and in the preparation and presentation to the brotherhood of the solution of that problem.

In accordance with this recommendation and corresponding action by the United Christian Missionary Society, the International Convention of Disciples of Christ, meeting in Cleveland, Ohio, October 14-19, 1924, directed its newly elected president to appoint the Commission on the Ministry, whose report now becomes a part of this survey. The commission being composed of 210 representative men and women from all parts of the United States and Canada, with one member each from England and Australia, could not hold frequent meetings, but appointed a central committee which has met monthly and reported its findings from time to time to the commission which reported to the society and the convention. Every step has been taken under the guidance of the ablest and most experienced actuaries.

The commission bases its findings upon direct replies from or reliable information about 99 per cent of the ministry. It considered 7,213 individuals and had actual signed schedules from 5,561. Of these 4,129, not including 348 missionaries, were regular enough to be included in the actuary’s studies, against 1,831 in the study of 1917 for the present pension plan. Nothing else but faith itself was ever so nearly unanimous among the free and independent churches of Christ!

The following are some of the significant facts revealed by the survey: There are more ministers of age 36 than any other age; the peak of salary is reached at 45; the average salary is $2,217; the salary falls off precipitously after 61; the 4,891 salaries reported total $9,991,901, including the use of 1,238 parsonages, each of which is reckoned as an addition of 15 per cent to the cash salary of its occupant.

The commission recommends provision for four contingencies in the life of the minister and his family, in brief, as follows:

1. A pension equal to half the average salary for 35 years of service under the plan, with proportionate amounts for longer or shorter periods, and a minimum of $600 for 35 years if not more than half the
average salary, to begin on retirement at 65 or later.

2. A pension of somewhat less than the age retirement allowance for total and permanent disability.

3. A widow's death benefit of three-fourths salary but not to exceed $1,000 and a widow's pension equal to half the amount her husband was receiving or might have received.

4. A minor child's benefit of $100 a year until 18 years of age, or if in school until 21.

These benefits will be provided by monthly payments of 2½ per cent of his salary by the minister and 8 per cent by the church from its current expense fund. To provide for the prior service of the present ministry it is proposed to raise an initial reserve fund by general subscription, enough being secured at the same time to finance the certificates of the present pension system up to the maximum of $500 a year and also to fund the present ministerial relief roll, so that after the new pension system goes into effect no more appeal will be made to churches or Sunday schools except for the regular payment of the 8 per cent on the minister's salary. This 8 per cent, in the case of missionaries, church college teachers and men and women otherwise employed in full-time church service, is to be paid by the same agency or institution that pays the salary.

For the promotion and administration of the proposed new pension plan, beginning July 1, 1928, the commission recommended the reorganization of the Board of Ministerial Relief of the Church of Christ, with a revision of its constitution to increase its number of trustees from nine to fifteen and change its name to Pension Fund of Disciples of Christ. It proposed that the trustees should be elected by the board on its own nomination, approved by the International Convention of Disciples of Christ, to serve for five years. Pending the raising of the capital fund and the launching of the new pension system the commission recommended that the United Christian Missionary Society continue to promote ministerial relief and administer it through the Pension Board.
STATE MISSIONARY SOCIETIES

CHAPTER XXXII

THE BACKGROUND OF AMERICAN MISSIONS

THE PLACE OF THE UNITED STATES AND CANADA IN THE WORLD

The figures below confirm what Ralph Waldo Emerson declared, "As goes America, so goes the world." The only rival in per capita wealth of the United States and Canada is the United Kingdom of Great Britain and Ireland. The North American continent has the largest population of the white race under one government. The United States, therefore, holds the highest possibilities for the growth of population and already possesses the largest per capita wealth of any nation in the world. And if first place comes to another nation it will pass to Canada, as the progress of the world tends at this time. The problem of American missions is therefore of vital importance.

The churches of the United States must essentially be the source of supply for all agencies of the church universal. This is especially true of the Disciples of Christ. They are an American church in origin, and in predominant numerical strength. If we decline in any way in our country, we weaken and endanger every missionary, educational, philanthropic and ideal plea of this American brotherhood. Then if state missions build new churches, conserve weak congregations, and seek to upbuild all churches within the state or district, theirs is a work of vital worth and of first importance—a major enterprise of the brotherhood.

Tables No. 2 and No. 3 should be studied together. The foreign-born populations do not give the entire force of the foreign problem in the United States. Some generations are born and raised in foreign settlements, and hold the foreign language, ideals and religions. The tables will reveal that the foreign question is present in many parts of our country. Note the East, North and Northwest. Then note central states like Nebraska, Iowa and Mis-

<table>
<thead>
<tr>
<th>COUNTRY</th>
<th>Population</th>
<th>Wealth</th>
<th>Wealth Per Capita</th>
</tr>
</thead>
<tbody>
<tr>
<td>Denmark (1925)</td>
<td>3,419,056</td>
<td>$5,876,375,000</td>
<td>$1,718</td>
</tr>
<tr>
<td>France (1925)</td>
<td>40,617,360</td>
<td>$60,000,000,000</td>
<td>1,477</td>
</tr>
<tr>
<td>Germany (1924)</td>
<td>62,348,782</td>
<td>$40,000,000,000</td>
<td>641</td>
</tr>
<tr>
<td>Hungary (1924)</td>
<td>8,388,273</td>
<td>$3,155,200,000</td>
<td>377</td>
</tr>
<tr>
<td>Italy (1923)</td>
<td>40,248,666</td>
<td>$22,000,000,000</td>
<td>616</td>
</tr>
<tr>
<td>Argentina (1916)</td>
<td>10,087,118</td>
<td>$13,000,000,000</td>
<td>1,378</td>
</tr>
<tr>
<td>Mexico (1926)</td>
<td>14,308,753</td>
<td>$6,012,229,152</td>
<td>420</td>
</tr>
<tr>
<td>Russia in Europe (1924)</td>
<td>146,304,931</td>
<td>$50,000,000,000</td>
<td>341</td>
</tr>
<tr>
<td>United Kingdom (1923)</td>
<td>44,173,704</td>
<td>$37,330,000,000</td>
<td>2,203</td>
</tr>
<tr>
<td>India (1922)</td>
<td>318,885,980</td>
<td>$45,000,000,000</td>
<td>141</td>
</tr>
<tr>
<td>Japan (1922)</td>
<td>90,704,800</td>
<td>$22,500,000,000</td>
<td>278</td>
</tr>
<tr>
<td>Australia (1917)</td>
<td>5,485,734</td>
<td>$6,000,000,000</td>
<td>1,091</td>
</tr>
<tr>
<td>Canada (1924)</td>
<td>8,999,009</td>
<td>$22,185,000,000</td>
<td>2,466</td>
</tr>
<tr>
<td>United States (1922)</td>
<td>109,248,593</td>
<td>$320,803,962,000</td>
<td>2,958</td>
</tr>
</tbody>
</table>
southern. There is a home mission foreign question facing almost every state. This will account for comparative growth and for relative strength of state missions to a large extent. Then a study of the racial question will show the problem of the South. When we note the population of colored people, we must account for comparative numbers in states. The oriental populations of the Pacific Coast and other parts of our land present another home missionary challenge. The Indian people, the original Americans, are here in many parts of our nation. Many more of these people are in our churches than statistics will show.

We can readily see that a work among our Indian neighbors by an organization close at hand can efficiently handle this long delayed problem.

There were no statistics available to show the Mexican situation by states. These people are in Texas, New Mexico and Arizona by the hundreds of thousands. They are here available for Bible teaching and Protestant ideals.

The whole foreign and racial challenge will never be met by a few selected missions in scattered fields. We rejoice at the work already un-
The following figures indicate clearly that the United States is now, and will continue to be the base of supply for missionary work. If we fail in America, the whole world will feel the effects. If we grow in America, we strengthen the whole world Christian effort. Therefore}

The work that organizes new churches, cares for weaker congregations and conserves the Christian cause in all ways is a basic work for the Kingdom of God throughout the world. The United States and Canada are giving over 70 per cent of the total gifts for world missions, Great Britain 20 per cent, and continental Europe, Australia and South Africa the other 10 per cent. All told we are only playing at the task of world missions, and we must strengthen the base of supply at home to meet the challenge of an awakening of races and nations. The state missionary societies are working directly at this task. The Orient
is awakening. They are judging our interpretation of Christianity. Consider the following statements of some of the Christian leaders of our country.

The Protestant Christians of North America gave $45,000,000 in 1924 for the evangelization of the non-Christian world. The United States and Canada together, gave sixty-five per cent of all money given to evangelize the non-Christian world. We are carrying today two-thirds of the entire load of giving, because, I suppose, we possess two-thirds of the entire gold to give.—William P. Schell of New York.

Not everything that the men of Christian countries have carried to the other people of the world has been good and helpful to those who have received it. We know that the missionary movements have repeatedly been hampered and at times, frustrated because some calling themselves Christians and assuming to represent Christian civilization have been actuated by unchristian motives. Those who have been willing to carry the vices of our civilization among the weaker people and into the darker places have often been more successful than those who sought to implant the virtues.—President Calvin Coolidge.

Today if we are to realize the hope of an evangelized world, and see the Orient brought to the Lord Jesus Christ, then the so-called Christian nations, including the United States of America, have to be really connected with Jesus Christ. It is a function of the West to minister to the East. Why? Because we have a privilege they do not possess. We have the Evangel. We have tried it. The Orient knows only too well how the Christian churches are living, how they are betraying the gospel.—Bishop Charles H. Brent.

Practicing Christianity at home is more essential than preaching it abroad. Sending missionaries to other lands is a crazy proposition unless you admit that the teachings of Christ which they carry have been literally lived by any nation. We would do well then, to consider the Christian layman's duty today as a citizen of his own nation, and of the world.—R. A. Doan.

### Comparative Church Membership in 1925*

<table>
<thead>
<tr>
<th>Church</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roman Catholic</td>
<td>16,193,171</td>
</tr>
<tr>
<td>Methodist Episcopal and M. E. South</td>
<td>7,055,117</td>
</tr>
<tr>
<td>Lutherans (all bodies)</td>
<td>2,546,127</td>
</tr>
<tr>
<td>Baptist, Northern and Southern</td>
<td>3,061,576</td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td>1,441,462</td>
</tr>
<tr>
<td>Protestant Episcopal</td>
<td>1,173,679</td>
</tr>
<tr>
<td>Congregational</td>
<td>914,698</td>
</tr>
<tr>
<td>Latter Day Saints, Utah Branch</td>
<td>558,463</td>
</tr>
<tr>
<td>Reformed (two bodies)</td>
<td>503,450</td>
</tr>
<tr>
<td>Evangelical (three bodies)</td>
<td>439,307</td>
</tr>
<tr>
<td>United Brethren</td>
<td>393,733</td>
</tr>
<tr>
<td>Churches of Christ</td>
<td>317,937</td>
</tr>
<tr>
<td>Christian Church</td>
<td>110,117</td>
</tr>
</tbody>
</table>

In less than one century of history the Disciples of Christ have come to the sixth place among religious communions in the United States. This accounting does not list the colored Protestant membership, the major part of which is in the Bapt-
Table No. 4 shows the relative strength of the leading religious forces of Christian faith in the United States. It is presented by states in order that each state may show its own problem. It reveals at once the importance of a conservation work in states like Indiana, Missouri, Illinois, Kentucky, Ohio, Kansas, Texas, Iowa, and Oklahoma, all centers of our greatest strength. These states, with their competition from other religious bodies, indicate the vital necessity of a work that organizes and upbuilds churches. The facts show this need in every state. Some are so weak that they will have to be fostered by a general agency at the outset. This further shows the necessity of an organization close at hand to learn the facts and to advise wisely what to do. The state, with its district and county subdivisions, is close to the problems that must constantly arise in all regions.

Table No. 5 sets forth the rank of the Disciples of Christ in each state. We must keep in mind that our century of special effort as a separ-
rate body will not end until 1930. We have come to our rank by means of home missionary effort accomplished through evangelism and church ministry. However, Ohio, Indiana, Illinois, Kentucky, Missouri and Tennessee with other states have contributed to states like Iowa, Kansas, Nebraska, Oklahoma, California and Texas, the American habit of changing places having given the Christian church its part in the tides of change.

The relative rank given to the Christian church is based upon the statistics of eight of the leading Christian bodies. Our rank in New England and in New Jersey is far lower when we list other religious bodies, as the Unitarians in Massachusetts, Connecticut, Vermont, Maine or Rhode Island, or the Reformed church in New Jersey. It is also a significant fact that although the Disciples are the sixth in rank among the churches in the United States, we are not enumerated by states in the World Almanac in its yearly census, nor are we given numbers by states in any encyclopedia. This table is the first showing of our brotherhood in comparative columns. We should note how high we stand in Indiana, Kan-

Table No. 5.

<table>
<thead>
<tr>
<th>STATE</th>
<th>Population</th>
<th>Church Members</th>
<th>Rank of Disciples</th>
<th>Non-Members</th>
<th>Per Cent Not in Any Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>2,348,174</td>
<td>1,099,486</td>
<td>Sixth</td>
<td>1,248,709</td>
<td>53.2</td>
</tr>
<tr>
<td>Arizona</td>
<td>334,162</td>
<td>117,014</td>
<td>Sixth</td>
<td>217,148</td>
<td>65.0</td>
</tr>
<tr>
<td>Arkansas</td>
<td>1,752,204</td>
<td>586,392</td>
<td>Sixth</td>
<td>1,168,896</td>
<td>66.7</td>
</tr>
<tr>
<td>California</td>
<td>3,423,881</td>
<td>693,158</td>
<td>Sixth</td>
<td>2,533,485</td>
<td>73.9</td>
</tr>
<tr>
<td>Colorado</td>
<td>3,139,629</td>
<td>237,977</td>
<td>Sixth</td>
<td>853,385</td>
<td>77.2</td>
</tr>
<tr>
<td>Connecticut</td>
<td>1,380,681</td>
<td>724,692</td>
<td>Sixth</td>
<td>655,939</td>
<td>47.5</td>
</tr>
<tr>
<td>Delaware</td>
<td>223,003</td>
<td>86,524</td>
<td>Sixth</td>
<td>317,158</td>
<td>62.1</td>
</tr>
<tr>
<td>District of Columbia</td>
<td>437,571</td>
<td>164,113</td>
<td>Sixth</td>
<td>643,014</td>
<td>68.5</td>
</tr>
<tr>
<td>Florida</td>
<td>968,470</td>
<td>824,868</td>
<td>Sixth</td>
<td>1,261,700</td>
<td>57.4</td>
</tr>
<tr>
<td>Georgia</td>
<td>2,883,832</td>
<td>1,234,132</td>
<td>Sixth</td>
<td>296,420</td>
<td>68.7</td>
</tr>
<tr>
<td>Idaho</td>
<td>431,866</td>
<td>135,396</td>
<td>Sixth</td>
<td>698,207</td>
<td>61.4</td>
</tr>
<tr>
<td>Illinois</td>
<td>6,405,280</td>
<td>2,522,373</td>
<td>Sixth</td>
<td>1,153,049</td>
<td>39.3</td>
</tr>
<tr>
<td>Indiana</td>
<td>2,930,390</td>
<td>1,777,341</td>
<td>Sixth</td>
<td>1,486,867</td>
<td>61.0</td>
</tr>
<tr>
<td>Iowa</td>
<td>2,404,021</td>
<td>937,334</td>
<td>Sixth</td>
<td>1,158,810</td>
<td>65.5</td>
</tr>
<tr>
<td>Kansas</td>
<td>2,160,330</td>
<td>615,347</td>
<td>Sixth</td>
<td>1,149,028</td>
<td>60.0</td>
</tr>
<tr>
<td>Kentucky</td>
<td>1,798,509</td>
<td>883,367</td>
<td>Sixth</td>
<td>935,442</td>
<td>52.01</td>
</tr>
<tr>
<td>Louisiana</td>
<td>768,014</td>
<td>255,263</td>
<td>Sixth</td>
<td>797,721</td>
<td>51.0</td>
</tr>
<tr>
<td>Maine</td>
<td>1,449,661</td>
<td>802,687</td>
<td>Sixth</td>
<td>1,267,874</td>
<td>48.7</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>3,655,412</td>
<td>1,181,431</td>
<td>Sixth</td>
<td>2,486,881</td>
<td>67.8</td>
</tr>
<tr>
<td>Michigan</td>
<td>2,387,125</td>
<td>931,368</td>
<td>Sixth</td>
<td>1,455,737</td>
<td>61.0</td>
</tr>
<tr>
<td>Minnesota</td>
<td>1,790,618</td>
<td>792,977</td>
<td>Sixth</td>
<td>1,027,641</td>
<td>57.4</td>
</tr>
<tr>
<td>Missouri</td>
<td>3,404,059</td>
<td>1,375,571</td>
<td>Sixth</td>
<td>411,332</td>
<td>74.9</td>
</tr>
<tr>
<td>Montana</td>
<td>546,899</td>
<td>137,968</td>
<td>Sixth</td>
<td>855,481</td>
<td>65.0</td>
</tr>
<tr>
<td>Nebraska</td>
<td>1,296,572</td>
<td>440,741</td>
<td>Sixth</td>
<td>611,626</td>
<td>79.8</td>
</tr>
<tr>
<td>New Hampshire</td>
<td>77,407</td>
<td>16,145</td>
<td>Sixth</td>
<td>875,472</td>
<td>74.9</td>
</tr>
<tr>
<td>New Jersey</td>
<td>1,353,900</td>
<td>1,337,963</td>
<td>Sixth</td>
<td>1,517,917</td>
<td>57.5</td>
</tr>
<tr>
<td>New Mexico</td>
<td>2,380,350</td>
<td>208,809</td>
<td>Sixth</td>
<td>1,350,543</td>
<td>47.7</td>
</tr>
<tr>
<td>New York</td>
<td>10,998,277</td>
<td>4,315,404</td>
<td>Sixth</td>
<td>6,066,823</td>
<td>58.4</td>
</tr>
<tr>
<td>North Carolina</td>
<td>2,558,123</td>
<td>1,089,723</td>
<td>Sixth</td>
<td>1,476,400</td>
<td>57.7</td>
</tr>
<tr>
<td>North Dakota</td>
<td>646,872</td>
<td>225,677</td>
<td>Sixth</td>
<td>420,995</td>
<td>65.0</td>
</tr>
<tr>
<td>Ohio</td>
<td>5,769,394</td>
<td>2,231,793</td>
<td>Sixth</td>
<td>3,467,901</td>
<td>60.0</td>
</tr>
<tr>
<td>Oklahoma</td>
<td>2,028,289</td>
<td>424,402</td>
<td>Sixth</td>
<td>1,003,791</td>
<td>79.0</td>
</tr>
<tr>
<td>Oregon</td>
<td>783,399</td>
<td>179,468</td>
<td>Sixth</td>
<td>903,921</td>
<td>77.0</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>8,728,017</td>
<td>4,114,527</td>
<td>Sixth</td>
<td>4,633,490</td>
<td>52.0</td>
</tr>
<tr>
<td>Rhode Island</td>
<td>604,397</td>
<td>344,000</td>
<td>Sixth</td>
<td>220,337</td>
<td>43.0</td>
</tr>
<tr>
<td>South Carolina</td>
<td>1,683,724</td>
<td>794,126</td>
<td>Sixth</td>
<td>888,598</td>
<td>52.8</td>
</tr>
<tr>
<td>South Dakota</td>
<td>638,547</td>
<td>189,017</td>
<td>Sixth</td>
<td>437,530</td>
<td>63.7</td>
</tr>
<tr>
<td>Tennessee</td>
<td>2,537,885</td>
<td>640,133</td>
<td>Sixth</td>
<td>1,457,752</td>
<td>54.0</td>
</tr>
<tr>
<td>Texas</td>
<td>4,683,228</td>
<td>1,764,620</td>
<td>Sixth</td>
<td>2,878,606</td>
<td>61.7</td>
</tr>
<tr>
<td>Utah</td>
<td>449,396</td>
<td>280,848</td>
<td>Sixth</td>
<td>169,548</td>
<td>37.1</td>
</tr>
<tr>
<td>Vermont</td>
<td>352,428</td>
<td>145,682</td>
<td>Sixth</td>
<td>205,746</td>
<td>56.6</td>
</tr>
<tr>
<td>Virginia</td>
<td>2,369,187</td>
<td>946,136</td>
<td>Sixth</td>
<td>1,430,057</td>
<td>58.8</td>
</tr>
<tr>
<td>Washington</td>
<td>1,356,621</td>
<td>283,709</td>
<td>Sixth</td>
<td>1,072,912</td>
<td>79.0</td>
</tr>
<tr>
<td>West Virginia</td>
<td>1,461,701</td>
<td>427,865</td>
<td>Sixth</td>
<td>1,035,836</td>
<td>70.7</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>2,632,107</td>
<td>1,162,032</td>
<td>Sixth</td>
<td>1,470,037</td>
<td>55.8</td>
</tr>
<tr>
<td>Wyoming</td>
<td>194,402</td>
<td>38,505</td>
<td>Sixth</td>
<td>154,897</td>
<td>79.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>105,710,620</td>
<td>42,618,854</td>
<td></td>
<td>83,083,766</td>
<td>56.8</td>
</tr>
</tbody>
</table>
sas, Oklahoma and Oregon. In no state or district have we come higher than third in rank. It is encouraging to note the number of states in which we have attained the fourth place in rank. All this has come through the truth of our principles and the results of united effort in a period of less than a century.

But more important is the showing of the total unevangelized populations of this home field. It is well to note the unoccupied fields in every state. A study of the Roman Catholic strength will reveal its congestion in certain regions. Is the United States less important in these regions than South America or Mexico? We should also study the problem in the United States, of American life unattached with any form of organized Christian life. It is a challenge.

A study of the figures in Table No. 7 shows a slow gain in the number of churches. In a number of states the records show a loss in number of congregations. The loss is accounted for by the fact that, as the line of cleavage between the ultraconservative brethren and those that cooperate in organized work

Table No. 6.

<table>
<thead>
<tr>
<th>STATE</th>
<th>Total Wealth</th>
<th>Per Capita</th>
<th>Wealth of Constituency of Disciples*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama.</td>
<td>$ 3,002,043,000</td>
<td>$1,244</td>
<td>$23,582,277</td>
</tr>
<tr>
<td>Arizona.</td>
<td>1,314,291,000</td>
<td>5,132</td>
<td>21,301,242</td>
</tr>
<tr>
<td>Arkansas.</td>
<td>2,596,817,000</td>
<td>1,439</td>
<td>62,847,746</td>
</tr>
<tr>
<td>California.</td>
<td>15,031,734,000</td>
<td>4,007</td>
<td>407,967,065</td>
</tr>
<tr>
<td>Colorado.</td>
<td>3,289,412,000</td>
<td>3,261</td>
<td>125,000,000</td>
</tr>
<tr>
<td>Connecticut.</td>
<td>5,286,445,000</td>
<td>3,614</td>
<td>3,685,389</td>
</tr>
<tr>
<td>Delaware.</td>
<td>625,765,000</td>
<td>2,728</td>
<td>1,550,595</td>
</tr>
<tr>
<td>District of Columbia</td>
<td>1,697,270,000</td>
<td>3,679</td>
<td>56,966,994</td>
</tr>
<tr>
<td>Florida.</td>
<td>2,440,491,000</td>
<td>2,358</td>
<td>31,955,616</td>
</tr>
<tr>
<td>Georgia.</td>
<td>3,996,799,000</td>
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<td><strong>$320,003,862,000</strong></td>
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*A since the general per capita is obtained by dividing the total wealth by the total population, including infants, the wealth of Disciples could not be found by multiplying membership only. Therefore we multiply the number of members by 2.8, as advised on page 408 of the Federal Council's 1925 Hand Book of the Churches, to get the constituency. That multiplied by the per capita for the state gives the total wealth of the constituency of the Disciples of Christ in each state.
deeper, the conservatives demanded to be listed in the body known as Churches of Christ. This accounts for the national census reporting "Disciples of Christ—two bodies." The loss is further accounted for in the upbuilding of paved highways and the automobile mode of travel, causing congregations sometimes to combine. But the main reason lies in the weakness of the work of conservation, the village and rural churches sometimes dying for lack of fraternal oversight and advice. In every state where the state missionary work is more strongly supported the number of churches is slowly increasing. These facts must not be ignored. And, in all matters of combining with another congregation, or in abandoning a field, it is evident that an organization should be near at hand to advise. Here the state missionary service is set for that purpose. Its organization is near at hand and can reach and handle satisfactorily the questions involved in establishing new churches and in conserving organizations already established.

We are facing the facts of growth as revealed in our reports and in a study of the Year Book. We declined in members in a number of states in the period from 1900 to 1920. The decline is more clearly marked in the decade of 1910-1920. We need to give serious thought to the facts herewith presented. We must evaluate the work of conservation of the church in America.

In the past five years we have reported one million additions or an average of two hundred thousand

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| Totals              | 9,787| 10,623| 8,985| 8,997| 8,677| 8,765| 8,728| 8,923 |

[556 SURVEY OF SERVICE]
each year. In the same period we report two hundred thousand net gain. We lose under this showing four-fifths of our evangelistic gains—one hundred and sixty thousand each year or eight hundred thousand in five years. The problem of the conservation of our evangelism is of the highest importance. We must not minimize any work that organizes new churches, cares for weak churches, and evangelizes the unoccupied fields where we have isolated brethren. If America is a determining factor in the world’s future, we are short-sighted when we value such work at a low estimate.

Table No. 9 shows the territory entered, and the territory still to be entered. A study of these facts reveals a mission field yet to be tried in every state. Indiana, Illinois, Ohio, Kansas, Missouri—all strong centers of our cause—yet show county seat towns to be evangelized, and whole areas of counties without a congregation of our faith.

This clearly answers any suggestion that the work of state missions is largely accomplished. New fields are calling in all parts of the United States. These facts show we have made only a beginning in the strengthening of the cause at the home base. Each state shows its own accomplishments, and the large work yet to be done within its borders.

Table No. 10 shows that the city churches are well supplied with preaching service. Ministers in pastoral work are in practically all city churches. This is less true of the town and village churches. The
country churches, in the main, are served only part time.

This table shows that we have nearly 2,600 churches that are unserved by any regular ministry. A study of states will show the importance of organizations to look after this condition. There is at once a call for evangelistic and consulting service for these 2,600 churches. This Macedonian call from our homeland is as important as any call in the world. And here we must note the rural problem. We began as country church folk.

The supply of ministers and missionaries, educators and business leaders has come, and is coming mainly from the farm. The majority of these people are beyond the reach of city and large town churches. Shall we continue indifferent to the cause of the rural church? To do so is to hazard the life of the city church.

The city church is largely built out of the country and small town churches. Will we neglect this source of supply for the upkeep and growth of the city church? The organization that is set for the care of the churches is vitally essential in solving the rural church problem in America.

In this day when state universities and agricultural colleges are trying to help rural ministers to solve the problems of their communities, not only in their regular courses but also in extension courses and in special short term sessions, the state missionary societies should be enabled to operate fully with them in such necessary and fruitful endeavors.
### DISTRIBUTION OF PREACHING

**NUMBER OF CITY, VILLAGE AND COUNTRY CHURCHES HAVING FULL, PART-TIME OR NO REGULAR PREACHING**

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<th>Country</th>
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STATE missions, as now conducted, is the oldest type of organized work of the Disciples of Christ. The Baptist associations of Ohio, Kentucky, Pennsylvania and Virginia changed into Christian yearly meetings when the Reformers were forced out of the Baptist communion in 1830. These yearly meetings grew into state missionary societies in a short time. Kentucky state missions began in 1832, Pennsylvania in 1833, Missouri in 1837, Indiana in 1839, Illinois in 1849, Iowa in 1855, Kansas in 1858. As fast as enough churches were organized in each state a state missionary society was formed. The American Christian Missionary Society was organized in 1849. This was our first general missionary organization. One of the resolutions adopted at its initial convention urged all the states to organize state meetings. In the beginning of state organization the American Christian Missionary Society undergirded the work by appropriations. The amount of these will be shown in a comparative study in the work of church extension and church maintenance. The Christian Woman’s Board of Missions also made appropriations to some territories and states in the beginning of their state missionary work. There was always a mutual relationship between the general agencies and the state missionary societies. Since 1920 the home department of the United Christian Missionary Society has continued financial assistance in states and provinces where the churches are too weak to carry on a state or provincial service. The state missionary conventions have always been the time and place to propagate every cause of our whole brotherhood tasks. The district conventions of many states have put the claims of all agencies close to the churches and the county meetings have brought the cause right down to the people of the brotherhood. The facts clearly show that the larger part of the home missionary work of the brotherhood is done through the agency of the state missionary societies. The purpose and plan, and the work done by these agencies are set forth in this survey. The place of the United States and Canada is set forth as the outstanding hope of the world.

**Purpose and Program**

The work of state missions is primarily to organize new churches, to help weak churches and to upbuild all churches. This work is extensive and intensive. It is a work of extension and of conservation. The local church is the unit of all strength of the faith. The local congregation is the essential dependence of all missionary activity both home and foreign. It is the basis of all philanthropic and educational cooperative effort. No advancement in any line of cooperative effort is possible without first extending the church in numbers and in spiritual vision.

The more churches organized in
the United States and in Canada, the greater the work that can be
done for the salvation of the whole
world. State missions is a basic and
vital work. It is fundamental to
the ongoing of the faith.

There are two forms of govern-
ment, autocracy and democracy.
Autocracy governs from above, from
the top down. Democracy governs
from below, from the bottom up.
The brotherhood of the Disciples of
Christ is neither autocratic nor
anarchistic. It is not a monarchial
nor is it a sovietic government. It
is a voluntary democracy. We can
only act as a religious body as we
are willing to think together and
to work together.

The nature of state missions is
essentially democratic. It is close

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<th>STATE</th>
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<th>Churches Served Each Year</th>
<th>Churches Organized From First</th>
<th>Churches Served by Conventions</th>
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<td>33,680</td>
<td>3,509</td>
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There are thirty-five separate and
working state missionary societies
in the United States. There are
twelve states where a general agency
must help finance because of the
weakness of the cause in these states.
All Canada is too weak to conduct
provincial societies unaided by a
general agency.

As we have now developed in our
voluntary cooperation, the state so-
ciety is the starting place for all our
cooperative work. The International
Convention is the point of contact
for all our general agencies. But
state conventions select the members
of its committee on recommendations.
This committee when assembled in
the International Convention be-
comes the deliberative body of the
convention. Each state convention
elects a member of the nominating
committee of the United Christian
Missionary Society. This committee
when assembled at the International
Convention nominates the board of
managers and the officiary of the
United Christian Missionary Society.
The state missionary society is there-
fore the essential link that connects
the general agencies with the
churches. It is the means by which
the churches can express their will
in control of these agencies.

There are some agencies of the Dis-
ciples of Christ that are close, self-
perpetuating organizations as regards
the membership of their boards of
control. But their work is passed
upon by the committee on recom-
mendations which is created by the
state conventions of the state mission-
ary societies.

All agencies of the church have
used and are now using the state,
district and county conventions of the
state missionary society to propagate
their special work.

In any study involving compari-
sions it is necessary to keep in mind
the varied service of these agencies
of the churches. Into each state
goes a service from the United Chris-
tian Missionary Society of church
erection loans, ministerial relief, re-
ligious education workers (in all but
two states), missionary education, be-
evolve in behalf of orphans and
the aged and a part in all young
peoples’ conferences, in addition to
its work of church maintenance and
evangelism. The service of Chris-
tian education is to train young life
for the ministry and missionary call-
ing and to give the Christian ideals
to all student life. The state work
is organizing new churches, help-

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<th>State</th>
<th>Per cent of State Workers' Total Time</th>
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ENDOWMENTS AND PUBLICATIONS OF STATE MISSIONARY SOCIETIES

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<td>West Virginia</td>
<td>None</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wisconsin</td>
<td>None</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wyoming</td>
<td>3,300</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Dakota</td>
<td>None</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$1,102,549</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is a revealing item to note the aggregate circulation of home missionary literature distributed through the papers of the state missionary societies.

Table No. 4 shows the financial support given the cause of state missions and two general boards. In some states there are endowments that add to the total given annually.
to the cause of state missions. The above table does not account for the income from endowments, either of the state societies or of the other boards. This and other general income of the United Society totaled $686,215.97 in 1923 and $1,220,695.46 in 1926. In 1923 the Board of Education had $227,461.98 of general receipts not listed by states.

The total in 1925 for state missionary service was $412,361.51, or 28 cents per capita. In 1926 it was $374,192.31, or 26 cents per capita. (These figures include Canada.) Some states are giving an adequate support to state missionary work. Other states are in no way making a just contribution of missionary gifts to the fundamental work of organizing, serving and upbuilding churches. If America is the base of supply for the Disciples of Christ, then the work that is primarily and continually for the church in America cannot be neglected except at the cost of future loss along all lines of cooperative enterprise.
CHAPTER XXXIV

METHODS AND SUMMARIES OF STATE WORK

Methods of state organizations showing (1) where there is contractual cooperation with the United Christian Missionary Society, (2) where appropriations are made to assist the state work, and (3) where states carry the whole task within their own boundaries. All figures are from the 1927 Year Book of Disciples of Christ.

Alabama

Office, 1017 Leighton Avenue, Anniston; secretary, E. C. Knowlton; executive committee of nine members. The state society does regular evangelistic work, looks after weak and ministerless churches, seeks to assist churches in securing ministers and opens up new fields. The offering for state work was $5,523.49. The United Christian Missionary Society appropriated $371.14 for church maintenance and helped maintain pastors at Fairhope and Dothan.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Alabama gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$4,405.03</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>4,748.47</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>172.20</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>3,968.56</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>1,133.25</td>
</tr>
<tr>
<td><strong>Total through U. C. M. S.</strong></td>
<td><strong>$14,427.51</strong></td>
</tr>
</tbody>
</table>

Alabama gave to the Board of Education in 1927:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$153.25</td>
</tr>
</tbody>
</table>

A state with a membership of only 6,795 white and 1,153 colored presents a missionary field for our cause. The sum of $5,894.63 is too small to do the work required to extend and maintain the cause in this growing state of the southland.

The religious education work is now supported and directed by the United Christian Missionary Society.

Arizona

Office, 201 North Tyndall Avenue, Tucson; secretary, Otho C. Moomaw; board composed of twelve members. This is a state where our cause is weak. There are eighteen congregations in the state. Most of these are small in membership.

The United Christian Missionary Society appropriated $3,391.52. The churches gave to state missions $694.02. The executive committee of the United Society has a voice in the work of the state. The religious education work is done by the United Society.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Arizona gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$195.64</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>528.68</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>11.20</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>564.75</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>112.37</td>
</tr>
<tr>
<td><strong>Total through U. C. M. S.</strong></td>
<td><strong>$1,412.64</strong></td>
</tr>
</tbody>
</table>
Arizona gave to the Board of Education in 1927:

General Offering $1,500.00

The state secretary gives his service to the state work while he is serving his pastoral ministry in Tucson. All the money expended goes to pay past deficits and to support the work in weak fields. Arizona is missionary territory for our cause.

Arkansas

Office, 201 A. O. U. W. Building, Little Rock; secretary, J. H. Fuller; board of eleven members. This is a growing state. It has a bright outlook for future development. The state missionary work holds evangelistic meetings, helps weak churches, assists in locating ministers and gives a general oversight to the whole field of the state.

The state sustains its whole work. The offerings for state work in 1927 were $6,324.50.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Arkansas gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$2,865.28</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>3,882.54</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>166.51</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>5,287.26</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>210.90</td>
</tr>
<tr>
<td><strong>Total to U. C. M. S.</strong></td>
<td><strong>$12,412.49</strong></td>
</tr>
</tbody>
</table>

Arkansas gave to the Board of Education:

General Offerings $868.00

Special Offerings 6,364.06

Total to Education $7,232.00

The religious education work is done by the United Society.

Arkansas is a state with a promising future. Its soil and climate can produce in great abundance. Its timber is of great value. Its coal and natural gas are creating great wealth. The state is destined to develop largely in industries. All this means growth. The state work must be enlarged to care for this growing demand.

California North

Office, 1209 Humboldt Bank Building, San Francisco; secretary, Milo J. Smith; board composed of seven members; Bible school board of seven; Christian Endeavor board of seven.

This state society has a cooperating relation with the United Christian Missionary Society. The state forces promote the raising of the missionary money given by the churches of this region. The state receives in return a contractual amount which in 1927 was:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Maintenance and Evangelism</td>
<td>$10,899.00</td>
</tr>
<tr>
<td>General Secretary’s Salary and Travel</td>
<td>5,743.33</td>
</tr>
<tr>
<td>Christian Endeavor Superintendent Salary and Travel</td>
<td>1,783.27</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>5,666.44</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$24,062.04</strong></td>
</tr>
</tbody>
</table>

Contributions for all missionary purposes were as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$14,839.10</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>15,972.06</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>4,006.71</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>13,381.81</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>2,266.03</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$50,465.71</strong></td>
</tr>
</tbody>
</table>

*Inasmuch as the funds for state work in the five states and Canada which maintain contractual cooperation with the United Christian Missionary Society, pass through the treasury of the general organization, they do not appear separately in the statistical tables of the Year Book, but only in the United Society’s annual report section. Their total of $76,568.21 should therefore be added to that of the other states to get the grand total of $430,973.63 for state and provincial work in the United States and Canada in 1927. At the same time it should be noted that this makes a duplication of $76,568.21 in state and general funds.
Net contribution of California North to the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions was $26,493.67. This shows a higher per cent of the total missionary money raised going back into the state work than in other states.

California North gave to the Board of Education:
- General Offerings: $3,108.68
- Special Offerings: 185.00
- Total to Education: $3,293.68

The net contribution of California South to the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions was $72,989.18. The percentage given to state work was above the average given in most states.

California South gave to the Board of Education:
- General Offerings: $8,767.03
- Special Offerings: 300.00
- Total to Education: $9,067.03

California South

Office, 302 Trinity Building, Los Angeles; secretary, Walter Scott Buchanan; board of twenty-one members. This region maintains a secretarial force which does religious education and Christian Endeavor work. It maintains an exceptionally large annual state convention. This work is in a growing region.

The state work has a cooperating relationship with the United Christian Missionary Society and the state society promotes the raising of all missionary funds by the churches of this region. The state received out of this total:
- Church Maintenance, Evangelism, etc.: $12,410.33
- General Secretary's Salary and Travel: 4,449.45
- Miscellaneous: 4,943.64
- Total for State Work: $19,803.42*

This region raised in missionary offerings in 1927 the following amounts:
- Churches: $28,901.94
- Bible Schools: 22,072.86
- Christian Endeavor Societies: 2,838.49
- Woman's Missionary Societies: 33,708.59
- Special Offerings: 7,270.72
- Total: $94,792.60

*See note on California North.

Colorado

Office, Box 12, Capitol Hill Station, Denver; secretary, C. C. Dobbs; board of fourteen members. The state maintains a state convention, directs evangelism and church maintenance and renders advisory service in ministerial changes and other matters to all the cause in the state.

This state has a cooperating relationship with the United Christian Missionary Society and the state society promotes the raising of all missionary offerings. The state received in return:
- Church Maintenance and Evangelism: $1,272.50
- General Secretary's Salary and Travel: 2,645.10
- Miscellaneous: 1,049.58
- Total for State Work: $4,967.18*

The state raised for the missionary cause the following amounts:
- Churches: $6,117.49
- Bible Schools: 6,314.28
- Christian Endeavor Societies: 228.70
- Woman's Missionary Societies: 8,381.21
- Special Offerings: 4,015.94
- Total: $25,057.62

The net contribution of Colorado to the general work of ministerial
relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions was $20,090.44.

The percentage given to state work is lower than in some other states. The state secretary has the care of the cause in Wyoming as well as in Colorado.

Colorado gave to the Board of Education:

General Offerings $1,357.79
Special Offerings 6,456.57
Total to Education $7,814.36

Florida

Office, First Christian Church, Jacksonville; secretary, Roy L. Brown; board of twelve members. This board directs the work of evangelism, church maintenance, location of ministers in times of changes, and the opening up of new fields. All lines of service are organized with boards to advise and direct the work. The state convention is maintained. The churches gave for the cause of state missions in 1927, $2,958.54 and the United Society appropriated to the state work, $2,018.04. This gave the sum of $4,976.58 to be used for state missions.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Florida gave through the United Christian Missionary Society in 1927 as follows:

Churches $4,784.65
Bible Schools 4,905.22
Christian Endeavor Societies 167.36
Woman's Missionary Societies 6,588.12
Special Offerings 920.89
Total Through U. C. M. S. $17,366.24

Florida churches gave to the Board of Education in 1927:

General Offering $84.00

Florida is a growing state. It is developing rapidly. The fundamental work of organizing churches and maintaining the cause in the weaker congregations, demands an immediate increase in the support given to this basic work.

Georgia

Office, Winder; secretary, John H. Wood; field secretary and evangelist, Max C. Deweese, 924 Cypress Street, Atlanta; board of nine members. This board directs the work in all lines. Religious education and Christian Endeavor are directed by residents of the state. The churches of the state gave to state missionary work in 1927, $3,261.05 and the United Christian Missionary Society appropriated $591.65. This made $3,852.70 for the work of missions in this state.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the churches of Georgia gave through the United Christian Missionary Society in 1927 the following amounts:

Churches $4,592.51
Bible Schools 4,329.30
Christian Endeavor Societies 133.84
Woman’s Missionary Societies 6,765.52
Special Offerings 1,512.31
Total Through U. C. M. S. $17,333.48

Georgia gave to the Board of Education in 1927:

General Offerings $714.56
Special Offerings 70.50

Total to Education $785.06
Georgia is too important among the agricultural and industrial states of the South to get along with this small amount for the basic work of organizing and maintaining churches.

South Idaho
Office, 903 Franklin Street, Boise.
The state work is managed by a board of nine members. This board directs and sustains all the work of evangelism and church maintenance that is carried on in this region. This is a growing state. The churches gave to state missions in 1927, $589.77. The United Christian Missionary Society in 1927 appropriated to this work, $845.81. This made a total of $1,435.58 to do the basic work of evangelism and church maintenance in this region. It is a sum far too small to do the work that is required in this developing state. There are twenty-three churches in South Idaho. The religious education work is done by the regional religious education secretary of the United Christian Missionary Society. The twenty-three churches of South Idaho gave in 1927 for general missions and benevolence:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$458.89</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$764.55</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$50.00</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$1,246.81</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$130.52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,650.77</strong></td>
</tr>
</tbody>
</table>

Illinois
Office, 504 Peoples Bank Building, Bloomington; secretary, H. H. Peters. This is one of the stronger centers of our brotherhood. The state work is managed by a board of fifteen members. Nine members are elected by the state convention and six members are elected by the district conventions. This shows its democratic character, and how its work is answerable to the churches. There are five employees who direct all lines of service required to serve the church needs. The work is undergirded and stabilized by the income from an endowment fund. (See previous chapter.) Illinois maintains state, district and county conventions. These conventions give general missionary interests and the educational cause an opportunity to present their work to the churches. The state convention has promoted special campaigns for the colleges. The churches gave to the state missionary society in 1927, $15,167.44. The United Christian Missionary Society appropriated $900.00 in 1927.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the churches gave through the United Christian Missionary Society in 1927:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$31,914.98</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$32,175.78</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$1,333.29</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$43,091.65</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$2,966.61</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$112,482.31</strong></td>
</tr>
</tbody>
</table>

Illinois gave to the Board of Education in 1927:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Work</td>
<td>$12,393.00</td>
</tr>
<tr>
<td>Special Work</td>
<td>$90,840.29</td>
</tr>
<tr>
<td><strong>Total to Educational Work</strong></td>
<td><strong>$103,233.29</strong></td>
</tr>
</tbody>
</table>

Clearly the cause that organizes and maintains the church and serves the cause in all lines is not given an adequate support in this great state.

Indiana
Office, 821 Occidental Building, Indianapolis; secretary, G. I. Hoover. This state has a large membership. It ranks as one of the centers of the brotherhood. The
work is managed by a board of directors of fifteen members. These members are from all parts of the state. The state is divided into seven districts, and a district evangelist directs evangelism and gives general oversight to the care of all the churches in each. The work of church maintenance and conservation is done by the state society. State, district and county conventions bring the churches into contact with the entire missionary and educational work of the brotherhood.

The churches gave to state missions in 1927, $14,007.90. For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the churches gave through the United Christian Missionary Society in 1927:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$41,938.34</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$46,287.55</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$1,187.67</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$80,757.82</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$5,930.95</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$176,102.33</strong></td>
</tr>
</tbody>
</table>

Indiana gave to the Board of Education in 1927:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$10,140.56</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$3,999.00</td>
</tr>
<tr>
<td><strong>Total to Education Board</strong></td>
<td><strong>$14,139.56</strong></td>
</tr>
</tbody>
</table>

The basic work of the state missions which organizes and maintains churches and is therefore a major enterprise, needs a much larger financial support for its vital work.

Inland Empire

North Idaho and East Washington. Office, 611 Realty Building, Spokane, Washington; secretary, Roy C. Jacobs; board of ten members. The board represents both North Idaho and East Washington. This Inland Empire is a territory that is rich in agriculture, timber and minerals. It is a region that is growing in population and in wealth. It has a promising future. The state missionary cause received in 1927, $4,215.91. The United Christian Missionary Society appropriated $1,048.42. This made a total of $5,264.33 for the basic work of missions in the territory. For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the United Christian Missionary Society received:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Churches</td>
<td>$3,782.48</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$2,700.41</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$111.70</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$3,087.39</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$315.36</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$9,997.35</strong></td>
</tr>
</tbody>
</table>

The Board of Education received:

In 1927: $10,085.47

The cause of state missions needs a more liberal support than it is getting.

Iowa

Office, 527 Insurance Exchange Building, Des Moines; secretary, J. Arthur Dillinger; associate secretary, Meta L. Zimmerman; board of eleven members. This is a state of great agricultural resources. The board employs two state evangelists, four special workers and one college field man. The state, district and county conventions supply a place for all lines of church activity to come into close contact with the churches. Our cause is strong in this state, yet it is in the part of our country where growth is slow, and permanent advancement is only gradual. The churches gave for state missions in 1927, $7,291.97.
For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the United Christian Missionary Society received in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$10,530.64</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>17,392.20</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>686.30</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>27,681.28</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>2,617.04</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$58,907.46</strong></td>
</tr>
</tbody>
</table>

The Board of Education received in 1927:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$4,443.30</td>
</tr>
<tr>
<td>Special</td>
<td>90,813.41</td>
</tr>
<tr>
<td><strong>Total to Education</strong></td>
<td><strong>$95,256.71</strong></td>
</tr>
</tbody>
</table>

Iowa state missions should receive a largely increased support in this rich state.

**Kansas**

Office, 324 New England Building, Topeka; secretary, John D. Zimmerman; board of twelve members. This board employs the state secretary, superintendent of religious education, an office secretary who acts as the state treasurer, and three district superintendent evangelists. The society provides all lines of required service for church work. Our cause has gone steadily forward in this state and our rank is second among its Protestant bodies. The churches gave for state missions in 1927, $18,809.04.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Kansas gave through the United Society in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$21,287.73</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>19,432.21</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>503.66</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>24,862.19</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>3,599.76</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$69,685.55</strong></td>
</tr>
</tbody>
</table>

Kansas gave to the cause of education:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>$6,064.73</td>
</tr>
<tr>
<td>Special</td>
<td>75,007.40</td>
</tr>
<tr>
<td><strong>Total to Education</strong></td>
<td><strong>$81,072.13</strong></td>
</tr>
</tbody>
</table>

A study of this showing indicates the success of a state strong enough to undertake the whole task within its own territory. It also shows that state missions should receive a larger financial support.

This state is now in a campaign in behalf of an endowment for the cause of state missions. This is expected to provide for all its church educational institutions and to expand the number of district superintendent-evangelists.

**Kentucky**

Office, 910 Fayette Bank Building, Lexington; secretary, Allen Wilson; board of twelve members. This board employs the state secretary, the superintendent of missions in Western Kentucky and thirteen missionary pastors. This is the oldest state missionary society in the brotherhood. We have some great churches in this state. We also have many smaller churches and part of the state is a real missionary field. State missions received in 1927, $17,435.50. The United Christian Missionary Society appropriated $433.36 for church maintenance in 1927.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the United Christian
Missionary Society received in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$39,040.85</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$19,356.07</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$46742.50</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$46,742.50</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$3,768.33</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$109,846.44</strong></td>
</tr>
</tbody>
</table>

Kentucky gave in 1927 for the educational work:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offering</td>
<td>$4,257.70</td>
</tr>
<tr>
<td>Special</td>
<td>$32,229.54</td>
</tr>
<tr>
<td><strong>Total to Education</strong></td>
<td><strong>$36,487.24</strong></td>
</tr>
</tbody>
</table>

Clearly state missions should be regarded as a major enterprise and receive a much greater financial report.

**Louisiana**

Office, 6200 St. Charles Avenue, New Orleans; secretary, Charles C. Thompson; board of fifteen members. The United Christian Missionary Society appropriated $1,340.43 in 1927. The churches of the state gave $1,117.60. This made a total of $2,458.03 for state missions. The United Christian Missionary Society also sustains the work among the French Acadians. Our cause is weak in this state that is growing rapidly in wealth. No one can consider the trend of the future without noting the promising future for this state.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the United Christian Missionary Society received in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$5,582.95</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$7,866.81</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$402.95</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$7,095.94</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$1,030.14</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$21,968.77</strong></td>
</tr>
</tbody>
</table>

The Board of Education received in 1927:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>$5,955.46</td>
</tr>
<tr>
<td>Special</td>
<td>$14,065.33</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$19,160.79</strong></td>
</tr>
</tbody>
</table>
The work in this region needs a larger financial support, and this will come when its value is fully appreciated in this Chesapeake region.

**Michigan**

Office, 604 North Hickory Street, Owosso; secretary, J. Frank Green; board of ten members. The state convention furnishes a means of acquainting the churches with all the agencies of the brotherhood. The United Christian Missionary Society appropriated $1,500.00 to this state work in 1927. The churches gave $7,773.22. This made a total of $9,273.22.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the United Christian Missionary Society received in 1927 the following amounts:

- **Churches** $6,002.96
- **Bible Schools** $6,555.34
- **Christian Endeavor Societies** $672.00
- **Woman’s Missionary Societies** $8,097.83
- **Special Offerings** $789.79

Total Through U. C. M. S. $22,117.92

The Board of Education received in 1927:

- **General Offerings** $765.73
- **Special** $4,427.20

Total $5,192.93

Michigan is a fast growing industrial state. Our cause has advanced slowly but substantially. Since Michigan’s thriving cities are receiving new people from all parts of the United States and Canada, the state should have much larger funds with which to carry on its vitally important work.

**Minnesota**

Office, 314 Lake Street, Minneapolis; secretary, Ada L. Forster; board of twelve members. This society maintains a state convention, organizes new congregations and maintains the cause in the weaker churches. The United Christian Missionary Society appropriated $1,939.88 to this state. The general secretary does the secretarial work for North and South Dakota along with the work in Minnesota. The churches gave $1,793.53 for the missionary cause within their own state. This made a total of $3,733.41 for state missions in Minnesota.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the United Christian Missionary Society received in 1927 the following amounts:

- **Churches** $1,514.61
- **Bible Schools** 1,507.88
- **Christian Endeavor Societies** 25.03
- **Woman’s Missionary Societies** 2,481.88
- **Special Offerings** 470.66

Total Through U. C. M. S. $6,600.06

The Board of Education received:

- **General Offerings** $102.37.

Our cause is weak in Minnesota. It is a real missionary field for our plea. The basic work of organizing new congregations, caring for weaker churches, and assisting the cause in all the churches should receive larger financial support from the churches of this state.

**Mississippi**

Office, First Christian Church, Jackson; secretary and evangelist, Frank K. Dunn, P. O. Box 214, Huston; board of eight members. The society has an operating relation with the United Christian Missionary Society and the state forces promote the whole missionary task.
The state gave through the United Christian Missionary Society in 1927 for all missionary purposes:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Churches</td>
<td>$969.20</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$1,090.45</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$87.65</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$2,779.29</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$416.89</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$5,343.48</strong></td>
</tr>
</tbody>
</table>

The United Society returned out of this:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Church Maintenance</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Religious Education</td>
<td>$600.00</td>
</tr>
<tr>
<td>Secretary and Evangelist Salary</td>
<td>$2,175.49</td>
</tr>
<tr>
<td>and Travel</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$561.15</td>
</tr>
<tr>
<td><strong>Total for State</strong></td>
<td><strong>$4,336.64</strong></td>
</tr>
</tbody>
</table>

Mississippi gave to the Board of Education:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$202.33</td>
</tr>
</tbody>
</table>

**Missouri**

Office, 505 R. A. Long Building, Kansas City; secretary, Casper C. Garrigues; board of ten members. Missouri is one of the strongest states in the union for the Disciples of Christ in membership and wealth. The state missionary society was organized in 1837 and has carried on its work continuously through the Civil War and all changing times. The plan of the board provides the state secretary, office help, a state treasurer and seven district superintendents. This force leads in the care of the churches, Bible schools and Christian Endeavor societies, as well as church maintenance and pioneer establishment of new congregations. Missouri maintains a state, district and county conventions and institutes on church work; religious education and young people’s service. This society provides for the whole task of evangelism within the boundaries of the commonwealth. The churches gave for this work in 1927, $20,208.55. The income from endowment and from the field workers raised this beyond the $30,000.00 expended for the task of state missions.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Missouri gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$37,490.35</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$34,126.56</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$905.01</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$41,533.67</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$6,532.67</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$120,588.26</strong></td>
</tr>
</tbody>
</table>

This statement of fact clearly shows that a work that cares for the whole task at the home base must be given much larger financial support. This work that lies at the basis of all missionary and educational advancement must be evaluated anew by the brotherhood of the commonwealth and given much larger financial support.
**Montana**

Office, Fort Benton; secretary-evangelist, Ross J. Allan; board of ten members. This is a state with an empire of territory. The earliest missionary work was financed by the American Christian Missionary Society, and then by the Christian Woman's Board of Missions. The state society does an evangelistic and conservation work. The United Christian Missionary Society appropriated in 1927 $685.79. The churches gave $414.00, thus a total of $1,099.79 was provided for this vast territory in the elemental work of evangelism and caring for the churches.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Montana gave through the United Christian Missionary Society in 1927 the following amounts:

- **Churches** $1,075.03
- **Bible Schools** 695.37
- **Christian Endeavor Societies** 30.00
- **Woman's Missionary Societies** 1,662.12
- **Special Offerings** 324.86

**Total Through U. C. M. S.** $3,787.38

Montana gave to the Educational Board:

- **General Offering** $724.13

**New England**

(Connecticut, Maine, Massachusetts, Vermont.) Office, 6 Park Avenue, Danbury, Connecticut; secretary, Norman H. Robertson; board of seven members. This is a region of teeming population, industrial
activity, foreign peoples, educational centers and historic environment. The Restoration cause was slow to enter this elder part of our country. We are weak in numbers, with no church either in New Hampshire or in Rhode Island. We have only fourteen churches in this region of 7,400,900 population. The United Christian Missionary Society appropriated $2,167.50 to this work in 1927, and the churches of this field gave to this regional work $1,253.25. This made a total of $3,420.75 for the work.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the United Christian Missionary Society received in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$1,718.20</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>1,572.29</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>49.28</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>1,086.00</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>1,059.47</td>
</tr>
<tr>
<td>Total Through U. C. M. S.</td>
<td>$5,185.24</td>
</tr>
</tbody>
</table>

The Board of Education received:

General Offering $25.00

In view of the fact that this is a developing region, this state work should be strengthened. It must be if New Mexico is to become a field of strength in our brotherhood.

New Mexico

Office, 201 North Tyndal Avenue, Tucson, Arizona; secretary, Otho C. Moomaw; board of three members. The state secretary does a joint work with Arizona. The United Christian Missionary Society appropriated in 1927 to this field, $1,139.92. The churches gave to the work in 1927, $721.93. This made a total of $1,861.85 for this vast region where there are thousands of Mexican people, Indian reservations and a growing population in irrigated regions of the state.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, this field gave through the United Christian Missionary Society in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$838.25</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>854.29</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>35.00</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>908.99</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>133.30</td>
</tr>
<tr>
<td>Total Through U. C. M. S.</td>
<td>$2,769.83</td>
</tr>
</tbody>
</table>

To Education Board:

General Offering $102.00

In view of the fact that this is a developing region, this state work should be strengthened. It must be if New Mexico is to become a field of strength in our brotherhood.

New York and New Jersey

Office, Room 531, 156 Fifth Avenue, New York; secretary, Carl S. Van Winkle; board of eight members. This is in a region of vast population with all kinds of foreign peoples at hand. It lies in an industrial and financial center. They are doing a work of evangelism and of conservation. The United Society appropriated in 1927, $2,999.91 to this region, in addition to maintaining the Disciples Community House in New York. The churches of New Jersey and New York gave in 1927 for this regional work, $10,011.38. This made $13,011.29 for the work in this populous, and important region.

For the general work of minis-
terial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, this region gave through the United Christian Missionary Society in 1927 the following amounts:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$8,211.13</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$8,735.62</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$96.00</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>$11,320.69</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$1,325.23</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$29,688.67</strong></td>
</tr>
</tbody>
</table>

This region gave to the cause of our education in 1927:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$634.23</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$3,274.75</td>
</tr>
<tr>
<td><strong>Total to Education</strong></td>
<td><strong>$3,908.98</strong></td>
</tr>
</tbody>
</table>

This vastly important region needs an appreciation on the part of our brotherhood. It needs life and means in increased numbers and amounts to make a real impression upon this populous center of our nation.

**North Carolina**

Office, Box 164, Wilson; secretary, Charles C. Ware; board of nine members. The society maintains state and district conventions, carries on evangelistic work and assumes the care of all the churches. It encourages the work of Christian Endeavor. The religious education work is done from a regional office in Atlanta, Georgia. Our cause is steadily advancing in North Carolina. The state is growing industrially in population and wealth. The United Christian Missionary Society appropriated in 1927, $1,126.55. The churches of the state gave $6,102.51. This made $7,229.06 for the work of this rapidly growing state.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, North Carolina gave through the United Christian Missionary Society in 1927 the following amounts:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$2,724.22</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$2,061.12</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$188.08</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>$6,553.23</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$2,485.67</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$14,912.32</strong></td>
</tr>
</tbody>
</table>

North Carolina gave to the Education Board in 1927:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$3,627.75</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$11,701.20</td>
</tr>
<tr>
<td><strong>Total to Education</strong></td>
<td><strong>$15,328.95</strong></td>
</tr>
</tbody>
</table>

**North Dakota**

Office, 341 East Lake St., Minneapolis, Minnesota; secretary, Ada L. Forster; board of six members. We have four congregations in this state. These churches have a combined membership of 159. It is therefore virgin missionary territory for our plea. The United Christian Missionary Society appropriated in 1927, $1,750.00 to North and South Dakota for the work of evangelizing and of conserving the churches already established.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, North Dakota gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$103.00</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$90.76</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$10.00</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>$100.10</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$31.55</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$335.41</strong></td>
</tr>
</tbody>
</table>
For General Education there was given:

General Offering $15.00

This shows a real field to enter and the need of a state work to stabilize the cause.

Ohio

Office, 987 The Arcade, Cleveland; secretary, I. J. Cahill; board of twenty-five members. This board is composed of laymen of national reputation and ministers of high standing. Ohio is one of the leading industrial states of the union. It is also rich in agricultural resources. The Disciples of Christ are well established in this state. The standing of our brotherhood is creditable among the religious forces of the state. State missions had some of its genesis in Ohio, when the Baptist associations adjourned as Baptists and met as Christians. The Ohio state convention has given a platform for some of the greatest messages delivered by our brotherhood. The present major problems of Ohio missions are created by the growing industrial centers. State missions does the work of evangelism, opens up new fields, maintains the cause in growing centers at the beginning of the work and conserves the cause where it has become weak. It cooperates with the United Christian Missionary Society in the cause of religious education. The state work is endowed with a modest sum. The churches gave to state work in 1927, $32,209.33.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Ohio gave through the United Christian Missionary Society in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$79,994.93</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>58,368.29</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>1,442.46</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>54,690.30</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>7,735.24</td>
</tr>
<tr>
<td>Total through U. C. M. S.</td>
<td>$202,231.22</td>
</tr>
</tbody>
</table>

Ohio gave to the Board of Education in 1927:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$12,787.18</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>46,615.67</td>
</tr>
<tr>
<td>Total to Education</td>
<td>$59,402.85</td>
</tr>
</tbody>
</table>

State missions, with the fundamental worth of the local church to the ongoing of the kingdom, needs a bigger valuation and greater support in this good commonwealth.

Oklahoma

Office, University Station, Enid; acting secretary, John G. Engle; board of twenty-two members. Oklahoma maintains state, district and county conventions. These have given a platform for all agencies to come into touch with the churches of the state. The state workers carry on the work of evangelism and conservation. The religious education work is maintained by the United Christian Missionary Society. Oklahoma attained territorial standing and statehood at a late day. It inherited the full possession of all mechanical arts and the spirit of modern living and became a progressive state at once.

The country was quickly improved with modern farms. Cities grew to magnitude in a few years. Our cause entered at the beginning and grew with the state. We are represented with strong churches situated in almost every city and town in the state. One of our strongest colleges was founded in the territorial days and has grown to strength in a few years. The churches gave to state missions in
1927, $19,571.88. This amount was not sufficient to carry the budget of the state. They are now retrenching on district evangelists to pay up the deficit created by the constructive program of district superintendence and evangelistic effort.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Oklahoma gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$6,597.06</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>14,171.69</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>602.23</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>20,292.31</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>1,218.36</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$42,852.55</strong></td>
</tr>
</tbody>
</table>

Oklahoma gave to the cause of education in 1927:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$9,760.62</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>54,713.59</td>
</tr>
<tr>
<td><strong>Total to Education</strong></td>
<td><strong>$64,474.21</strong></td>
</tr>
</tbody>
</table>

This state, with its agricultural resources, its oil and coal industries and its growing cities presents a continual challenge to organize and maintain local churches. If this work is to prosper, it must be more highly esteemed within the state, and more liberally supported by the churches.

**Oregon**

Office, 409 Panama Building, Portland; secretary, C. F. Swander; board of nine members. The society does the work of evangelism, of maintaining the cause, and of helping in all the problems of the churches of the state. It cooperates with the United Society in religious education and Christian Endeavor. Our cause in Oregon has been established many years and we have come to a high rank as a religious body in this state, growing slowly but steadily. The churches gave to state missions in 1927, $5,886.17. The United Christian Missionary Society appropriated in 1927, $649.96 to this state. This made $6,536.13 for state work.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the churches gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$4,187.08</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>4,297.85</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>164.83</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>6,462.89</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>538.42</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$15,651.07</strong></td>
</tr>
</tbody>
</table>

On account of the educational work of this state being out of a cooperating relationship with the Board of Education, the Year Book does not show what this state did for education. Some of the churches gave $165.00 in the general offering to the Board of Education.

The membership of 20,459 in the state "Where rolls the Oregon" is not yet awake to the vital place of state missions. This state needs an increase of at least threefold to extend and maintain the cause adequately.

**Pennsylvania East**

Office, 818 Fifth Avenue, Williamsport; secretary, E. C. Lunger; board of six members. In this region are great anthracite and bituminous coal fields and industrial cities. There also are some of the historic places of our country. Large numbers of foreigners are crowded around the mines. The growth of our churches in this region has been slow but substantial. There are
rural congregations and city missions to be maintained. We have fifty-six congregations in Eastern Pennsylvania, with a membership of 10,194. The churches gave to state missions in 1927, $4,210.86. The United Christian Missionary Society gave to Pennsylvania East and West $566.68 in 1927. With support of this meager amount, the state board and the secretary maintain the state convention and extend and maintain the cause in these parts of teeming population and leading industrial life. It is a real mission field for our cause.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Pennsylvania East gave through the United Christian Missionary Society in 1927 the following amounts:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$3,961.84</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$3,679.12</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$245.00</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$5,343.84</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$200.01</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$13,430.71</strong></td>
</tr>
</tbody>
</table>

To the Board of Education:

General Offering $208.05

This showing clearly discloses that the service which builds new churches and helps the weak congregations is needed in this region. The churches and the general agencies should undergird this state work for a more aggressive policy of advancement.

**Pennsylvania West**

Office, Room 402, Kaufmann Realty Building, 413 Fourth Avenue, Pittsburgh; secretary, H. A. Denton; board of fifteen members. The society renders an evangelistic and a conservational service. This is a region of bituminous coal fields, of oil fields, of old farm homes and of crowded industrial centers. Here the American and the foreigner mingle in industrial life. This field is a challenge to the spiritual and the civic spirit of every true disciple of our Lord. In this territory we have one hundred and eighteen congregations with a membership of 27,225. This is a small showing in such a large population. The churches gave for this state work in 1927, $7,138.46. The United Christian Missionary Society is maintaining a missionary service in the coke regions.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Pennsylvania West gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$13,569.69</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>$13,349.62</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>$786.82</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>$16,039.19</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>$1,628.34</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$45,373.66</strong></td>
</tr>
</tbody>
</table>

To Board of Education:

General Offering $1,892.66

This populous region needs an increase in men and money.

**South Carolina**

Office, Columbia; secretary, W. H. Walker; board of nine members. The work in this state is small. We were slow in entering this old colonial state of the southland, but our cause has made a steady gain. The state is agricultural, with the plantation often the unit of social life. The colored population is large. South Carolina is growing...
in textile industries which are attracting a new tide of immigration. We have twenty-two congregations of colored folk. The United Christian Missionary Society appropriated in 1927, $499.92. The churches of the state gave $1,092.00. This made a state fund of $1,591.92.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, South Carolina gave through the United Christian Missionary Society in 1927 the following amounts:

- Churches: $319.02
- Bible Schools: $379.05
- Christian Endeavor Societies: $69.30
- Woman’s Missionary Societies: $859.20
- Special Offerings: $844.85

Total through U. C. M. S.: $2,471.42

To the Education Board:

- General Offerings: $158.75
- Special Offerings: $132.00

Total to Board of Education: $290.75

This shows the need of taking this state into account when we plan our future American expansion. The state is destined to grow in industrial life. It is a state of high citizenship standing for any principle its people adopt. South Carolina can give back to our brotherhood, noble lives for all we give to it.

**South Dakota**

Office, 341 East Lake Street, Minneapolis, Minnesota; secretary, Ada L. Forster; board of twelve members. South Dakota is one of the newer Northwestern states. It is primarily agricultural, with a hardy, progressive people. There are twenty-one congregations in the state with a membership of 1,872. This shows that we are only in the beginnings of our task in this state.

The churches gave in 1927 for state work $509.86. The service of Miss Forster supplements this work. Evangelistic service was rendered by the regional arrangement with Minnesota and South Dakota. But with this small amount only a modest work can be undertaken in this state.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the churches gave through the United Christian Missionary Society in 1927 the following amounts:

- Churches: $72.00
- Bible Schools: $416.66
- Christian Endeavor Societies: $72.01
- Woman’s Missionary Societies: $570.76
- Special Offerings: $75.15

Total through U. C. M. S.: $1,146.58

To the Board of Education:

- General Offerings: $67.00
- Special Offerings: $1,288.59

Total to Education: $1,355.50

The churches of the state and the home department of the United Christian Missionary Society must give larger support to this basic work of organizing new churches before this state can become a helpful part of our whole brotherhood.

**Tennessee**

Office, Dyersburg; secretary, M. D. Clubb; board of fifteen members. Tennessee has some of the leading churches of our brotherhood. But the state is backward on account of the number of churches that will not cooperate in any kind of organized missionary work. These churches are known as “Churches of Christ.” The state work must be carried on by a minority of the
congregations that have a common faith. The society does the work of evangelism and conservation and gives oversight to the churches. The churches of the state gave to state missions in 1927, $9,245.62. There are one hundred ninety-three white churches listed and twenty-three colored churches. The United Christian Missionary Society appropriated $1,414.89 to this state in 1927.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the United Christian Missionary Society received from Tennessee in 1927 the following amounts:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$9,532.58</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>8,169.60</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>309.22</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>14,820.19</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>1,958.44</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$34,790.03</strong></td>
</tr>
</tbody>
</table>

To the Board of Education:

General Offerings $91.50

Any state with such a number of small churches and such a large rural population as Tennessee must have an organization close to the work for the care of the churches. The state is growing industrially and commercially. By as much as the local church is the unit for all missionary and educational supply, the state work is of prime importance and should be well supported.

**Texas**

Office, Box 75, T. C. U., Fort Worth; superintendent, J. B. Holmes; associate superintendent, W. O. Dallas; executive committee of sixteen members. This committee comes from all parts of this vast state. The work over this extensive commonwealth is done by twelve district superintendent-evangelists, three general evangelists, three pastor-missionaries, and the two state superintendents. The religious education work is done by the United Christian Missionary Society. The work is reviewed each year by the Texas state convention. This is a state where our cause has prospered. Within its borders are benevolent institutions, a growing university, a leading Negro school, and some of our strongest churches of the brotherhood. This is a growing state with great oil fields and a developing world commerce along its gulf borders. It has a diversity of resources from the sub-tropics to the great cotton, corn and wheat fields and the great stock ranches of the uplands. Its wealth is vast and is constantly growing. It is a long way from the full development of its resources. The churches gave to Texas missions in 1927 $36,829.10. The society also has a good endowment fund. The income from this is added to the offerings to augment the state budget.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Texas gave through the United Christian Missionary Society in 1927:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$24,191.28</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>47,266.81</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>756.92</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>49,997.71</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>4,991.83</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$127,204.55</strong></td>
</tr>
</tbody>
</table>

To the Board of Education:

General Offerings $16,362.12
Special Offerings $4,680.54
Total to Education $21,042.66
In view of the extensive territory, the growing population in this state, the developing resources, and the destined place of Texas in the future, the state should have an endowment of at least a half million dollars and a doubled support from the churches of the state.

There are fifty-one Negro churches listed for this state. They have a membership of 3,047 and raised $657.00 for their state work. This work should be assisted. They have great numbers of their people to be evangelized and their churches need oversight and fraternal care. They are to be commended for the beginning of their own state work. Stronger boards should supplement their efforts.

**Utah**

Office, 312 Federal Building, Ogden; secretary W. D. Wright. This is a field in the midst of a close ecclesiasticism. The Mormon people are aggressive and clannish. We have two congregations in this state with a membership of 315. Their work is a mutual cooperation which can look out for any openings for our cause in that region and be mutually helpful to each other. The United Christian Missionary Society appropriated $1,339.14 in 1927.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, these congregations returned to the United Society in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$53.49</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>169.32</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>27.93</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>139.15</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$389.89</strong></td>
</tr>
</tbody>
</table>

Utah is now American missionary territory and will so remain indefinitely.

**Virginia**

Office, 509 Atlantic Life Building, Richmond; secretary, John A. Tate; office secretary, Miss Mary Richardson; executive board of twenty members. The state supports religious education jointly with the United Christian Missionary Society. Five employed workers are maintained for evangelism and the care of the churches. Virginia is rich in historic places. Our cause has enjoyed a slow but steady growth and some of our strongest congregations are in this state. Our history has been one of peace and honorable service. Great ministers have been given to the cause by the churches of this colonial state. The churches gave to this state work in 1927, $14,980.39. Virginia has a modest endowment, the income of which is used to supplement this sum. The United Society appropriated $270.00 to this state in 1927.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the state gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$9,134.76</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>6,983.31</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>268.02</td>
</tr>
<tr>
<td>Woman’s Missionary Societies</td>
<td>12,774.87</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>1,034.36</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td><strong>$30,195.32</strong></td>
</tr>
</tbody>
</table>

To the Education Board:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$9,143.41</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>34,628.62</td>
</tr>
<tr>
<td><strong>Total to Education</strong></td>
<td><strong>$43,772.03</strong></td>
</tr>
</tbody>
</table>

A brotherhood of more than thirty-five thousand, in a state of
so many weak churches, should worthily endow their state work and double its annual support.

Washington West

Office, 3325 North 21st Street, Tacoma; secretary, Ray E. Dew; board of nine members. This region has a cooperating contract with the United Christian Missionary Society and the state forces promote the whole missionary offering. The United Society returned to this region for:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Maintenance</td>
<td>$3,087.43</td>
</tr>
<tr>
<td>Secretary and Evangelist Salary and Travel</td>
<td>$3,923.56</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>188.92</td>
</tr>
<tr>
<td><strong>Total for Washington West</strong></td>
<td>$7,209.91</td>
</tr>
</tbody>
</table>

The churches contributed through the United Christian Missionary Society in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$8,929.23</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>6,015.01</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>167.76</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>7,693.57</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>881.98</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td>$23,687.55</td>
</tr>
</tbody>
</table>

The net contribution of Western Washington to the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions was $16,477.64.

To the Education Board:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$3,038.50</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>121.25</td>
</tr>
<tr>
<td><strong>Total to Education</strong></td>
<td>$3,160.00</td>
</tr>
</tbody>
</table>

These facts make their own showing. A white membership of 19,728 in 1927 ought to more freely and liberally support the basic work of state missions. Churches are needed in the mining regions of this state. Churches are demanded in the industrial regions. West Virginia should be strengthened for our cause.

West Virginia

Office, 1912 Latrobe Street, Parkersburg; secretary, John Ray Clark; board of ten members. The society sustains the state secretary, two group evangelists, one mission pastor, two assistant pastors and one Negro mission. The board also employs evangelists for special meetings. Religious education is conducted jointly with the United Christian Missionary Society. The United Society appropriated $960.00 in 1927. The churches of West Virginia gave to state missions in 1927, $6,783.61. This made a total of $7,743.61 for the work of this state.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, the United Christian Missionary Society received in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$4,628.90</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>6,887.71</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>621.06</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>10,251.98</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>550.67</td>
</tr>
<tr>
<td><strong>Total Through U. C. M. S.</strong></td>
<td>$22,940.32</td>
</tr>
</tbody>
</table>

The educational cause received:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$499.74</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>121.25</td>
</tr>
<tr>
<td><strong>Total to Education</strong></td>
<td>$620.99</td>
</tr>
</tbody>
</table>

Wisconsin

Office, 490½ Walker Street, Milwaukee; secretary, C. L. Milton;
of seven members. The state is too weak to employ a secretary-evangelist for all his time. The churches gave to the state work in 1927, $418.64. The United Christian Missionary Society appropriated to this state in 1927, $1,199.86. This made a total sum of $1,618.50 for the work in the progressive state of Wisconsin. This is a state with one of the leading state universities of the nation. It is a region of high grade agriculture and growing industry. We should seek to evangelize, organize, and conserve our cause in this state.

For the general work of ministerial relief, church erection loans, benevolence, home missions, religious and missionary education and foreign missions, Wisconsin gave through the United Christian Missionary Society in 1927 as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$376.98</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>582.86</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>635.82</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>64.08</td>
</tr>
<tr>
<td>Total for U. C. M. S.</td>
<td>$1,685.74</td>
</tr>
</tbody>
</table>

To the Education Board, $29.04.

Wisconsin is a missionary field for our cause. It is a challenge to strengthen the home base.

Wyoming

Office, Box 12, Capitol Hill Station, Denver, Colorado; secretary, C. C. Dobbs. There are ten congregations. Some of these are only recently organized. There is a membership in the state of 1,174. The United Christian Missionary Society appropriated to this state in 1927, $1,369.92. This was used to sustain the churches and to evangelize modestly in this large field.

This state is virgin missionary territory. It must be developed by the home department of our general missionary work.

The United Christian Missionary Society received in 1927 the following amounts:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$303.63</td>
</tr>
<tr>
<td>Bible Schools</td>
<td>460.88</td>
</tr>
<tr>
<td>Christian Endeavor Societies</td>
<td>41.00</td>
</tr>
<tr>
<td>Woman's Missionary Societies</td>
<td>384.93</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>64.33</td>
</tr>
<tr>
<td>Total for U. C. M. S.</td>
<td>$1,254.77</td>
</tr>
</tbody>
</table>

Wyoming gave to the Board of Education:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>$32.50</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>126.00</td>
</tr>
<tr>
<td>Total to Education</td>
<td>$158.50</td>
</tr>
</tbody>
</table>

Group Observations

The statistics presented in this survey clearly demonstrate that the United States and Canada are prophetic of the future growth of the white race, and of the Protestant faith and ideals; that the work done for the church in America bulks large when the service of state missionary work is summarized; and that the rural problem lies specially in the field of state missions. It also shows that this great work is done upon a minimum of financial cost. It is a work democratically handled. It is organized close to the ground. It is easily answerable to the people of the churches. It is a practical work. It lacks the lure of the distant. It is an organization serving all other interests. It goes on in a modest way.

State mission work is vital. It is strengthening the cause at the home base; and this is more important now than in any former time. The
indigenous church is arising in all lands. This is forcing a new apologetic and a new method of management in missions. This in turn brings forward the imperative need for the Christianizing of America. As long as we have a majority un-evangelized, and low Christian political and commercial ideals, the missionary message of our Christ will not be received at its face value. For the sake of an awakening world, with a new spirit arising in other races, we must Christianize our North American continent. We must not look upon American missions with indifference. State missionary societies are working heroically and persistently upon this task of American missions.
The temperance cause has always had the hearty support of the Disciples of Christ. Our brethren have been among the foremost in its advocacy. Some of the outstanding advocates of prohibition in the United States have been from our Christian brotherhood. For special education in this field it was thought best in 1907 that we organize a temperance board. The outstanding leader in the pioneer days of this organization was Dr. Homer J. Hall of Indiana. His labors in behalf of temperance were tireless and effective for a number of years. The board was not able to employ a field secretary, so Dr. Hall did valiant service largely at his own expense.

As the tide of state and national prohibition rose, the Board of Temperance called L. E. Sellers from his pastorate in Indiana to become field secretary. With fine organizing and speaking ability he reached all parts of our country. In the six years of his service he helped to give temperance a vital part in the brotherhood’s cooperative life. This was shown by the offerings from the churches. He sat in the national councils that were directing the battles for state and national prohibition and kept our forces to the front, until the great victory of national prohibition was achieved.

Mr. Sellers also served with the Men and Millions Movement teams, a small part of the funds raised by that movement having been assigned to the Temperance Board. This additional financial help enabled the board to call Milo J. Smith of Indiana to become associate secretary in this temperance work. Much of Mr. Smith’s time was given to the office work of keeping up the budgets from the churches, in which he met with a good degree of success. After the attainment of national prohibition Mr. Sellers resigned. Mr. Smith then did effective work in cooperative councils when statutes were needed to make provision for the enforcement of the Eighteenth Amendment to the Constitution.

A commission on social service was authorized by the Portland convention in 1911, as one of the standing committees of the American Christian Missionary Society. It carried on for ten years without an employed secretary and with a small budget, sufficient only to cover correspondence. The work of the secretary, Alva W. Taylor, was voluntary and was confined to correspondence, some organizational work in state conventions, counsel on the social service commission of the Federal Council of Churches and to such activities in the field of education and promotion as could be made available by funds contributed on the outside. Outstanding activities under the auspices of this commis-
sion were Dr. Taylor’s part in the study of the steel strike of 1919 and in the rural church survey under the Interchurch World Movement.

The Board of Temperance, up until the time of the passage of the Eighteenth Amendment and the Volstead Law, devoted itself to the work of agitation and education on behalf of prohibition. In its early days it was compelled to gather funds through personal solicitation, but later obtained a place in the budget and was allocated a small division of funds from the Men and Millions Movement, as indicated above.

In 1920 the Board of Temperance offered to take over the work of social service and the tender was accepted by the home missions department of the United Christian Missionary Society, successor to the American Christian Missionary Society. Under this combination the secretaries of both organizations functioned until April, 1926, when the absorption of the Men and Millions money made the support of two secretaries in the future doubtful. Mr. Smith then resigned to become secretary of the Northern California Christian Missionary Society. Temperance is now treated as one of the most important items in social work.

**Purpose and Program**

The teachings of Jesus regarding the kingdom of God mean the application of Christianity to all human relationships. The growing complexity of this age of industry and of the machine demands a greater sense of interdependence between peoples of different groups, races, classes and nations. The moral code of a pioneer and severely individualistic age will not answer the ethical demands of a complex social era. The teachings of Jesus regarding brotherhood not only need emphasis in preaching, as they never did before, but they need experimentation in new ways of getting men together in cooperative endeavor through good will and understanding, wherever race prejudice, nationalism, class lines, or divergent material interests lead to friction and strife. Without preaching the gospel in its social connotation these things cannot be done, but by merely preaching it without endeavor to concrete the treatment in practical efforts at brotherhood it will not be done. It would be quite as much to the point to preach missions without organizing to send out missionaries, or to preach precepts of character building without organizing Sunday schools, as to preach the social implications of the gospel without promoting the practical and concrete means of practic ing social ethics and fraternal working together.

The work of this Board is carried on under three heads: (1) Social evangelism and education; (2) social studies and survey; (3) conference and discussion groups. Special emphasis has been given to peace and prohibition.

Social evangelism covers exposition of the teachings of Jesus and the prophets regarding social questions, the distribution of leaflets and pamphlets, the writing of articles for the religious press, lectures before students, religious convocations, luncheon clubs, summer assemblies, and all types of groups and audiences. The board is now publishing a twenty-four page magazine entitled *Social Trends*, designed to carry useful and useable information to ministers, teachers, students
and others interested in current social problems and the application of Christian ethics to them. Each year from two to three hundred addresses and lectures are given and enough literature produced to fill a good sized volume.

Social surveys and studies have been conducted into specific situations and problems, generally through cooperation with others for the sake of strengthening forces and doing thorough work. Examples are the study of the steel strike in 1919 and 1920; studies of the rural church situation in relation to community life; of such factories as those of the A. Nash Company and the Real Silk Hosiery Company, where efforts are being made to set up working cooperation between the employees and employers; and three studies now in hand: (1) The housing of Negroes in a northern city to which they have come in large numbers; (2) the relation of church programs and of playgrounds to juvenile delinquency; and (3) types of community life in subsidized mill villages.

The work of conference and discussion has been carried on, in the main, in a cooperative fashion with the social service leaders of other religious groups and under the auspices of the social service commission of the Federal Council of Churches. Community and industrial conferences have been held in more than one hundred and fifty centers. Discussion groups of students on race, industrial and peace questions have been held in scores of colleges and universities. Efforts to get the parties affected by prejudice and friction to bridge group, class and race lines, have resulted in gratifying results but have, in their difficulties, illustrated also the very great need of this type of work.

Needs

The Board of Temperance and Social Welfare has three sources of income: (1) The churches; (2) private contributions; (3) collections for lectures delivered by the secretary in the course of his field work. The income from these three sources has run as follows for the past three years:

<table>
<thead>
<tr>
<th></th>
<th>1924-5</th>
<th>1925-6</th>
<th>1926-27</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>$7,854.98</td>
<td>$7,531.16</td>
<td>$9,426.74</td>
</tr>
<tr>
<td>Individuals</td>
<td>1,025.00</td>
<td>1,730.00</td>
<td>2,624.10</td>
</tr>
<tr>
<td>Field Work</td>
<td>2,447.92</td>
<td>1,320.00</td>
<td>2,085.50</td>
</tr>
</tbody>
</table>

The total number of churches contributing in the fiscal year 1925-26 was 460; and for 1926-27 exactly the same number. While the number of churches contributing did not grow, the amount contributed was increased and an effort is being made to increase the number of churches contributing to one thousand. A resolution passed by the Memphis convention, recommending that the churches allocate 2 per cent of their missionary and benevolent budgets to this work, promises an improvement in the matter of finances because it answers the question raised by pastors and missionary committees everywhere: "What proportion of our budget should we send to this board?"

The immediate need of this board, in order to meet the calls and to accept the opportunities open for useful service, would require a budget now of not less than $25,000 per year, and the employment of three secretaries: one to carry on the present type of activity through social evangelism, education and
study; one to spend his time with the young people in church, college and summer assemblies promoting group discussion and study; and the third to have charge of the office, cultivate the churches through conventions, assemblies and committees, take care of promotion and finance and be promotional secretary. In addition to the three secretaries and office expense and travel, a fund of not less than $5,000 per year is needed for literary promotion of the board’s activities. The printed page can be made a great promoter of social righteousness if fortified with facts and written in brief, illuminating fashion.

**Observations**

Prohibition was won by a united church. It will be lost if the church ceases its eternal vigilance. It was won through a mighty moral passion. It will be enforced through a revival of that passion. The church can revive it. There was never a time when the church was more needed in the crusade for prohibition. It needs to educate its membership on the great gains, under prohibition, in economies, in social welfare, in cultural advantages and morality. These things the Board of Temperance and Social Welfare is doing up to the limit allowed by the support given it.
What is known as the Restoration Movement or Current Reformation began at a time of great intellectual activity and inquiry. It followed in the wake of the war for American independence and at a time when all Europe was ablaze with new political and religious ideas. The progenitors of this movement shared the spirit of their age. They were men of great intellectual capacity. They likewise had a passion on the subject of education and placed a high estimate on the value of colleges.

Of the famous quartet whose names are more closely associated with the beginnings of the current reformation than any others, three were educators and the fourth was a distinguished scholar. They were continually accused of having more head than heart, because their appeal was always to a sanctified intellect. They considered ignorance to be the enemy of truth and light. They stood for a rational interpretation of Scripture as opposed to the vagaries, superstitions and emotionalism of their time. They were intellectual pioneers, blazing out new pathways of light in the midst of sectarian darkness and ecclesiastical ignorance. They took as their motto the first command of Jehovah, "Let there be light."

Thomas Campbell—the father of the reformation—was distinguished for his scholarly attainments. He was educated at Glasgow University and Divinity Hall. Although he won distinction as a preacher, he was preeminently an educator. In Ireland he was head of Rich Hill Academy, and upon coming to America he became a schoolmaster in western Pennsylvania. He was one of the first to see the vital and inseparable relations between the Restoration movement and education. Alexander Campbell followed in the footsteps of his illustrious father. He was perhaps the intellectual equal of any man of his time. He, too, was educated at the University of Glasgow. He was a great scholar in every sense of the term. Furthermore, he was a wise man and knew that the cause to which he gave his life could never succeed without colleges—hence Bethany College. In establishing that institution of higher learning, he said, "The cardinal thought in this scheme is our beautiful idea of education, viz.: that the formation of moral character, the culture of the heart, is the supreme end of education, or rather is education itself. With me education and the formation of moral character are identical expressions." Every intelligent Disciple knows the vital importance which Mr. Campbell attached to Christian education and how he gave the best
of his wonderful powers to the building of Bethany College.

Walter Scott, too, was an educator. The popular imagination has pictured him only as a magnetic evangelist. He was that, but he was more. He was a scholar and college president as well. Educated at the University of Edinburgh he was a man of exceptional attainments. He was president of our first college. Bacon College was founded at Georgetown, Kentucky, in 1836—

He slept only six or seven hours out of twenty-four, denied himself strong food, living chiefly on milk and vegetables, that he might become a scholar. The last article which ever came from his pen—a letter of advice to a young man entering the ministry, and which was published in the paper which he edited—displays scholarship which for the day in which he lived was truly remarkable.

Very soon after the Restoration

four years prior to Bethany—and of all the men then associated with the Restoration, Walter Scott was chosen to head the enterprise. He was associated with a number of institutions of learning during his lifetime.

Barton W. Stone—the fourth member of that immortal quartet—was an honor graduate of Guilford College. In his college days he distinguished himself for studiousness.

movement became an entity and began to shape itself into an organized group, colleges were established. As is indicated above, Bacon College enjoys the honor of being the first one founded. Walter Scott was its first president. James Shannon, who had won prizes in Latin, Greek, mathematics, moral philosophy and natural philosophy, at Belfast Royal Academy, was the second president. At a later period he was president
of the University of Missouri. We can get some of the spirit which motivated these pioneers by quoting their own words.

In his inaugural address as president of Bacon College in 1841, James Shannon said:

Still, however, when we have carried education, with reference to intellect, to the farthest verge of perfection, if we stop here, we have neglected that which is most important, and without which nothing has been done to any valuable purpose. Did man possess no higher fac-

I hail it as one of the most auspicious omens of the nineteenth century, that it is now generally admitted by all who understand the philosophy of mind, even by skeptics and infidels themselves, that man possesses by nature a religious organization; that his religious faculties are the highest and most authoritative with which he is endowed; and, consequently, that they should rule, guided by intellect properly enlightened.

As for the attitude of Alexander Campbell, nothing could be more representative than the preface of the Millennial Harbinger of 1840,

Contrast this group with an Indian council in blankets or a cowboy outfit in "chaps" that might have been seen on the site of Enid, Oklahoma, just a few years ago!

which read like a prophecy for this hour:

We have been dreaming for ages, and are only just now awakening to the importance of education, not merely to its importance, but to the rationale, the philosophy of the thing called education. * * *

To this subject, as essentially connected with the speed and progress of the current reformation, a more full and marked attention shall be paid.

And in setting forth the value of colleges on another occasion Mr. Campbell said:
The learned professions of all civilized communities are the benefactions of our colleges. For their endowment and support we receive in return, as items of profit, all the wisdom and eloquence that fill the legislative halls, the courts of justice, the synagogues and temples of religion and virtue; all who learnedly minister to our wants and wishes in literature, in science, in physics and metaphysics, in the elegant and useful arts of our age and country. They furnish us not only with lawyers, physicians, ministers of religion, teachers of all the sciences and arts of the living age, but, directly or indirectly, they are the fountains of all the discoveries and improvements in our country and in the present civilized world.

but in order to be historically accurate one should say that Buffalo Seminary was the forerunner of Bethany College. It was inaugurated at Bethany, Virginia (West Virginia), in the year 1818, in the home of Alexander Campbell commonly known as the Mansion. Here for a number of years Mr. Campbell offered educational advantages for the youths of the community as well as training young men for the work of the Christian ministry.

After Bethany College was well under way a number of other educational institutions were founded, in other states. Hiram College, Hiram, Ohio, was chartered in 1850; Butler University, Indianapolis, Indiana, was chartered in 1850; Christian College, Columbia, Missouri, was founded in 1851; Christian University, now Culver-Stockton College at Canton, Missouri, was chartered in 1853; Eureka College, Eureka, Illinois, began as a girls’ seminary in 1848 and was chartered as a college in 1855; Bacon College closed its

I know no earthly subject, no political question, so full of eloquence, so prolific in argument, and so powerful in its claim upon the patronage, the support, the liberality, of the age and of a civilized people, as these fountains of civilization and blessing to ourselves, to our children and to the human race. All that lies between barbarism and the highest civilization, all that distinguishes the rude American Indian and the most polished citizen, the barbarian and the Christian, has been achieved by the learning, the science, the arts, the religion and the morals which colleges have nourished, cherished and imparted to the world.

As indicated above, Mr. Campbell was the founder of Bethany College;
doors after a few years but Transylvania College at Lexington, Kentucky, whose charter dated from 1798, came under the control and auspices of the Disciples of Christ in 1865. There were other colleges founded during this same period that have long ago either ceased to exist or have been merged into other institutions.

After the Civil War other colleges were founded which likewise passed out of existence. The oldest college now existing which was founded after that period of internecine strife is the Texas Christian University whose date of founding was 1873. A number of other institutions were founded in the eighties, the nineties, and since nineteen hundred.

It will thus be seen that the major portion of the work of the Disciples of Christ in higher education was begun at a period later than that of other religious communities. It is to be further noted that many of the Disciple institutions are contemporaneous with the establishment of state universities, and it is noteworthy that the Disciples were quick to recognize the opportunities in connection with tax-supported institutions of learning, and began as early as 1890 to establish Bible chairs and schools of religion in juxtaposition to and in cooperation with these great centers of learning. Any evaluation of the contributions of the Disciples of Christ necessitates a study of these allied projects as well as a study of the independent colleges.

These various educational undertakings were established for the primary purpose of training a leadership for the religious body which fostered them. It can truthfully be said that the religious motive has continued to dominate these institutions. Colleges of the Disciples of Christ can prove from almost any
standpoint that they are the great moving forces with respect to the continuation and the extension of the principles upon which the movement itself was founded. The rapid growth of this independent communion which is now about one hundred years old is not an accident, as a census of the number of Disciples from the various states in which these colleges are located as compared with other states will testify. Starting with only one congregation one hundred years ago this movement has grown until the religious census of the various religious bodies in the United States for the year 1927 shows a membership of 1,481,376 Disciples in the United States alone. And it stands sixth in the point of membership amongst the great religious bodies of America.

There are now twenty-nine educational institutions of one kind or another cooperating with and through the Board of Education. There are a few institutions which do not cooperate with the board. A decided change in the financial and educational standing and standards of these respective institutions has taken place since the Board of Education with which they are affiliated became a functioning organization.

A list of the institutions which cooperate with the Board of Education is given below in classified order. The location of each institution and name of its president are also indicated.

Group I. Standard Four-Year Colleges and Universities

Bethany College, Bethany, W. Va., Cloyd Goodnight, Pres.
Butler University, Indianapolis, Ind., Robert J. Aley, Pres.
Drake University, Des Moines, Ia., D. W. Morehouse, Pres.
Eureka College, Eureka, Ill., Bert Wilson, Pres.
Hiram College, Hiram, Ohio, Miner Lee Bates, Pres.
Phillips University, Enid, Okla., I. N. McCash, Pres.

### Residence of Disciples in 1926

<table>
<thead>
<tr>
<th>State</th>
<th>No. of Disciples</th>
</tr>
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<tbody>
<tr>
<td>Indiana</td>
<td>160,436</td>
</tr>
<tr>
<td>Missouri</td>
<td>153,921</td>
</tr>
<tr>
<td>Kentucky</td>
<td>145,844</td>
</tr>
<tr>
<td>Illinois</td>
<td>129,438</td>
</tr>
<tr>
<td>Ohio</td>
<td>121,210</td>
</tr>
<tr>
<td>Kansas</td>
<td>80,486</td>
</tr>
<tr>
<td>Iowa</td>
<td>71,442</td>
</tr>
<tr>
<td>Texas</td>
<td>69,819</td>
</tr>
<tr>
<td>Oklahoma</td>
<td>56,881</td>
</tr>
<tr>
<td>California</td>
<td>48,307</td>
</tr>
<tr>
<td>Virginia</td>
<td>40,891</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>37,273</td>
</tr>
<tr>
<td>North Carolina</td>
<td>33,156</td>
</tr>
<tr>
<td>Nebraska</td>
<td>24,788</td>
</tr>
<tr>
<td>Tennessee</td>
<td>22,922</td>
</tr>
<tr>
<td>West Virginia</td>
<td>21,561</td>
</tr>
<tr>
<td>Oregon</td>
<td>21,053</td>
</tr>
<tr>
<td>Washington</td>
<td>20,835</td>
</tr>
<tr>
<td>Colorado</td>
<td>19,347</td>
</tr>
<tr>
<td>Georgia</td>
<td>18,187</td>
</tr>
<tr>
<td>Arkansas</td>
<td>17,530</td>
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<tr>
<td>Michigan</td>
<td>16,286</td>
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<tr>
<td>New York</td>
<td>13,860</td>
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<tr>
<td>Florida</td>
<td>8,581</td>
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<tr>
<td>Mississippi</td>
<td>7,573</td>
</tr>
<tr>
<td>Alabama</td>
<td>7,092</td>
</tr>
<tr>
<td>Minnesota</td>
<td>6,999</td>
</tr>
<tr>
<td>Louisiana</td>
<td>5,454</td>
</tr>
<tr>
<td>District of Columbia</td>
<td>5,429</td>
</tr>
<tr>
<td>Maryland</td>
<td>4,978</td>
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<tr>
<td>Idaho</td>
<td>4,871</td>
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<tr>
<td>Montana</td>
<td>3,855</td>
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<tr>
<td>New Mexico</td>
<td>3,707</td>
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<tr>
<td>Wisconsin</td>
<td>3,565</td>
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<tr>
<td>South Carolina</td>
<td>2,209</td>
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<tr>
<td>Arizona</td>
<td>2,499</td>
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<tr>
<td>South Dakota</td>
<td>2,272</td>
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<tr>
<td>Massachusetts</td>
<td>1,170</td>
</tr>
<tr>
<td>Wyoming</td>
<td>1,150</td>
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<tr>
<td>New Jersey</td>
<td>750</td>
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<tr>
<td>Connecticut</td>
<td>374</td>
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<tr>
<td>Utah</td>
<td>326</td>
</tr>
<tr>
<td>Maine</td>
<td>286</td>
</tr>
<tr>
<td>North Dakota</td>
<td>274</td>
</tr>
<tr>
<td>Hawaii</td>
<td>265</td>
</tr>
<tr>
<td>Delaware</td>
<td>202</td>
</tr>
<tr>
<td>Vermont</td>
<td>200</td>
</tr>
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</table>

Total: 1,418,459
Texas Christian University, Ft. Worth, Texas, E. M. Waits, Pres.
Transylvania College, Lexington, Ky., A. D. Harmon, Pres.

Group II. Four-Year Colleges Accredited by State Departments of Education or State Universities
Atlantic Christian College, Wilson, N. C., H. S. Hilley, Pres.
California Christian College, Los Angeles, Calif., Arthur Braden, Pres.
Cotner College, Lincoln, Nebr., J. B. Weldon, Pres.
Spokane University, Spokane, Wash., Roy K. Roadruck, Pres.

Group III. Standard Junior Colleges

Group IV. Junior Colleges Accredited by State Departments of Education or State Universities
Carr-Burdette College, Sherman, Texas, W. P. King, Pres.

Missouri Christian College, Camden Point, Mo., G. H. Fern, Pres.
Randolph College, Cisco, Texas, T. T. Roberts, Pres.
Hamilton College, Lexington, Ky., A. D. Harmon, Pres.

Group V. Institutions Affiliated with Universities or Colleges for the Purpose of Rendering Special Types of Service
Bible College of Missouri, Columbia, Mo., G. D. Edwards, Dean
Disciples Divinity House, Chicago, Ill., E. S. Ames, Dean
Drury School of the Bible, Springfield, Mo., Carl B. Swift, Dean
Indiana School of Religion, Bloomington, Ind., J. C. Todd, Dean
Nebraska Disciples Foundation, Lincoln, Nebr., B. Clifford Hendricks, Pres.
Oklahoma Christian Foundation, Oklahoma City, Okla., J. Allan Watson, Pres.
The College of the Bible, Lexington, Ky., George V. Moore, Dean
University of Religion, Tuscaloosa, Ala., C. P. Spiegel (Montgomery, Ala.), Pres.
CHAPTER XXXVII
ATTEMPTS AT COOPERATION

Practically all of the colleges of Disciples were brought into existence by the efforts of some individual or individuals. Seldom did their founders appeal to state or regional conventions for sanction and recognition until after the institutions had actually been launched. The same supreme independency which characterized the establishing of local congregations controlled also in the founding of colleges.

Because of this manner of starting colleges, many of them were badly located, and perhaps some of them were ill-advised. At any rate, we do know that a great number of colleges founded thus were unable to survive. We do not have exact figures with respect to the number of colleges started, but we do have approximate data. More than forty institutions of learning have been started in the past which are now dead. Many of these were academies, but nearly all of them had college ambitions. Those institutions which have survived, have done so either because they were favorably located, or because they had the sanction of state or regional conventions at the time of their founding, and they have had the financial support which was necessary to keep them alive. Nothing can be more eloquent with respect to the wisdom, or rather the lack of wisdom, of this extreme independency, than the results above outlined.

As stated in the preceding chapter, there are some twenty-nine educational institutions of varying types and grades which now cooperate with the Board of Education, and many of these have been saved because of the new spirit of cooperation which has grown up in comparatively recent years.

From the founding of Bacon and Bethany up to the beginning of this century, the colleges operated independently of each other, and in many instances became highly competitive both in their methods and in their spirit. The first attempt to bring about cooperation in the promotion of Christian education occurred in 1894. The annual convention of our people in that year organized the Board of Education of the American Missionary Society. It was simply an auxiliary to our oldest society, which came into existence in 1849, and being an auxiliary with no one designated to give special attention to the educational phase of the work, practically nothing was done. However, at a business session of the convention, which was held in Kansas City in 1900, there was the report of a committee on education, which had been appointed one year previously. To this committee had been referred an application from the Board of Education for a secretary. The report recommended that the Board of Education be dissolved, and that instead, a National Education Society be formed, coordinate with the American Christian Missionary Society, and holding its meetings in
connection with it, or with the national Congress of Disciples, or at such other time and place as might be determined upon. It further recommended the appointment of a committee of seven, which would have the power to devise a plan of organization for such society, and to call a convention of the friends of education at such time and place as it might deem proper.

American Christian Education Society

On March 27, 1901, at the close of a session of the Congress of Disciples which was meeting at Lexington, Kentucky, the congress resolved itself into an education convention to receive the report of a committee appointed at the General Convention at Kansas City with reference to the organization of an American Christian Education Society. The report, which was read by F. D. Power, recommended the organization of such a society and presented a constitution. At a later session F. D. Power was made president and twelve directors were elected. The board was located at Washington, D. C. It was to be the duty of the Education Society to carry on a campaign of education for a more general acquaintance with our educational needs, to formulate educational policies and to raise funds for the assistance both of colleges and of needy students.

Again at the congress, which met at Cleveland, Ohio, a session of the American Christian Education Society was held on March 26, 1902. The treasurer reported over $200 in the treasury and the trustees recom-
mended that effort be made immediately to secure funds to put an educational secretary in the field to represent our common educational interests; also that the headquarters of the society be transferred from Washington, D. C., to Indianapolis, Indiana. Both recommendations were approved by the society and A. B. Philpult was elected president and E. V. Zollars, vice president.

At the educational section of the Omaha convention in 1902, a memorial to the directors of the American Christian Education Society was adopted, requesting them to put into the field a secretary to devote his whole time to our educational work. After full discussion this memorial was adopted by the society.

An important meeting of the board of directors of the American Christian Education Society was held in Indianapolis, Saturday, May 16, 1903, at which action was taken on the resolutions passed at the Omaha convention and at the Des Moines congress recommending the appointment of an educational secretary and the establishment of an education day to be observed by the churches. Both of these recommendations were unanimously adopted by the directors, and steps were taken toward the selection of a competent man for secretary and the choice of a day.

At the Detroit convention in Oc-

CHRISTIAN ASSOCIATION BUILDING, HIRAM COLLEGE

By a unique arrangement at Hiram, the college administrative offices, the chapel and the gymnasium have been in one building, a veritable college center. (See also cut on page 800.)
However, it accomplished one outstanding thing; namely, the establishment of Education Day, which has been observed ever since on the third Sunday in January.

Association of Colleges of the Disciples of Christ

In the summer of 1910 the staff of the Christian Standard cooperated with President E. V. Zollars in calling and promoting an Educational Congress at Winona Lake, Indiana. This congress, held in August, had as its immediate objective the creation of a Board of Education. As there developed in this meeting a division of opinion regarding the advisability of the organization of a board that would include the colleges at such a time, and under existing circumstances, on the recommendation of President Zollars, a committee of college presidents was appointed for the purpose of calling together representatives of the college group with a view to their effecting an organization. Such a meeting was held at Lexington, Kentucky, in February, 1911. The sessions were held in Morrison Chapel of Transylvania College, and were presided over by Hill M. Bell, president of Drake University. As a result of this conference, which lasted two days, the Association of Colleges of the Disciples of Christ was organized, R. H. Crossfield being chosen president.

For more than three years this association functioned, and laid the foundation for the organization into which it developed in 1914. It experienced grave difficulties especially in its efforts to promote comity and cooperation among the colleges, as these institutions had long maintained a non-cooperative, and even competitive existence. Nevertheless, the association achieved real results, and brought a large group of the presidents of the constituent colleges to a realization of the essential unity and solidarity of the educational program of the Disciples.

At the Toronto convention in the autumn of 1913, the Association of Colleges held a most significant session as a part of the general pro-
The address delivered by President Miner Lee Bates of Hiram College created a profound impression. He maintained that education lies at the very foundation of all local, missionary and benevolent enterprises of the church, and that until the colleges were placed on a stable basis of financial support, the entire brotherhood would suffer from lack of an adequate leadership.

In the light of this situation, Mr. Long agreed to give one million dollars to the movement, on condition that the brotherhood would raise an additional amount of $5,000,000.00 for missions, benevolences and education, the colleges to receive three and a half millions.

Board of Education of Disciples of Christ

Because of a widely felt need of a more compact organization, look-
ing toward more effective cooperation, and in order to carry out the recommendations of the business men's commission of the Men and Millions Movement, the Association of Colleges decided upon a reorganization. This reorganization, known as the Board of Education of Disciples of Christ, was effected at the Jefferson Hotel in St. Louis, dreamed and for which I have fervently prayed. Go on with the good work. Let nothing discourage you. Let no opposition defeat your high purpose. May God bless you and may his Spirit attend you until the end.

President R. H. Crossfield was appointed president and acting general secretary of the new board, which double position he filled for five years, giving such time to the

September 4, 1914, twenty-six institutions entering the new board.

At the meeting in which the Board of Education was organized, President E. V. Zollars, who had been largely instrumental in the calling of the Educational Congress at Winona Lake in 1910, said:

I am very happy tonight. I thank God that he has permitted me to live to see this hour. I shall now die happy. The thing has come to pass for which I long interests of the board as could be spared from the responsibilities of his college position, and without compensation. During the period in which Dr. Crossfield was acting as general secretary, Professor Charles E. Underwood of Butler College acted as the office secretary until his death July 3, 1917. Then Carl S. VanWinkle, who was field agent for Butler College, became the office secretary and served in that ca-

THE FRESHMEN GATHER AT THE GATE
In the distance is the tower of Bethany College, in the picturesque hills of West Virginia.
<table>
<thead>
<tr>
<th>NAME OF COLLEGE</th>
<th>Number in Faculty</th>
<th>Number of Students</th>
<th>Value of Property</th>
<th>Endowment</th>
<th>Location</th>
<th>President</th>
</tr>
</thead>
<tbody>
<tr>
<td>Addams-Jarvis College</td>
<td>14</td>
<td>40 Female 88 Male 14</td>
<td>$40,000.00</td>
<td>$3,000.00</td>
<td>Throggs Springs, Tex.</td>
<td>Jesse C. Caldwell</td>
</tr>
<tr>
<td>Atlantic Christian College</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Wilson, N. C.</td>
<td></td>
</tr>
<tr>
<td>Berkeley Bible Seminary</td>
<td>4</td>
<td>14 Female 3 Male 14</td>
<td>20,000.00</td>
<td>20,000.00</td>
<td>Berkeley, Calif.</td>
<td>H. D. McAneney</td>
</tr>
<tr>
<td>Bethany College</td>
<td>18</td>
<td>198 Female 72 Male 88</td>
<td>200,000.00</td>
<td>135,000.00</td>
<td>Bethany, W. Va.</td>
<td>Thos. E. Camblen</td>
</tr>
<tr>
<td>Bible College of Missouri</td>
<td>3</td>
<td>97 Female 88 Male 16</td>
<td>40,000.00</td>
<td>55,000.00</td>
<td>Columbia, Mo.</td>
<td>W. J. Lhamon</td>
</tr>
<tr>
<td>Butler College</td>
<td>17</td>
<td>116 Female 132 Male 35</td>
<td>250,000.00</td>
<td>450,000.00</td>
<td>Indianapolis, ind.</td>
<td>Thomas C. Howe</td>
</tr>
<tr>
<td>Ca. Iton College</td>
<td>12</td>
<td>108 Female 67 Male 11</td>
<td>45,000.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian University</td>
<td>14</td>
<td>102 Female 56 Male 72</td>
<td>75,000.00</td>
<td>20,000.00</td>
<td>Canton, Mo.</td>
<td>Carl Johann</td>
</tr>
<tr>
<td>Drake University</td>
<td>120</td>
<td>772 Female 1074 Male 170</td>
<td>403,804.00</td>
<td>432,351.00</td>
<td>Des Moines, Iowa</td>
<td>H. M. Ball</td>
</tr>
<tr>
<td>Eugene Bible University</td>
<td>8</td>
<td>70 Female 32 Male 45</td>
<td>50,000.00</td>
<td>35,000.00</td>
<td>Eugene, Ore.</td>
<td>E. C. Sanderson</td>
</tr>
<tr>
<td>Eureka College</td>
<td>17</td>
<td>131 Female 72 Male 40</td>
<td>110,000.00</td>
<td>50,000.00</td>
<td>Eureka, Ill.</td>
<td>R. E. Hieronymus</td>
</tr>
<tr>
<td>Hiram College</td>
<td>21</td>
<td>166 Female 118 Male 57</td>
<td>150,006.00</td>
<td>100,000.00</td>
<td>Hiram, Ohio</td>
<td>Minier Lee Bates</td>
</tr>
<tr>
<td>Kentucky Female Orphan School</td>
<td>11</td>
<td>150 Female 67 Male 11</td>
<td>75,000.00</td>
<td>262,063.00</td>
<td>Midway, Ky.</td>
<td>Miss Ella Johnson</td>
</tr>
<tr>
<td>Milligan College</td>
<td>12</td>
<td>111 Female 67 Male 11</td>
<td>25,000.00</td>
<td></td>
<td>Milligan, Tenn.</td>
<td>F. D. Kershner</td>
</tr>
<tr>
<td>McLean College</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nebraska Christian University</td>
<td>24</td>
<td>102 Female 65 Male 39</td>
<td>75,000.00</td>
<td>40,000.00</td>
<td>Omaha, Neb.</td>
<td>W. P. Aylsworth</td>
</tr>
<tr>
<td>Oklahoma Christian University</td>
<td>20</td>
<td>260 Female 94 Male 162</td>
<td>150,000.00</td>
<td></td>
<td>Enid, Okla.</td>
<td>E. V. Zolbars</td>
</tr>
<tr>
<td>School of the Evangelists</td>
<td>9</td>
<td>131 Female 125 Male 25</td>
<td>75,000.00</td>
<td></td>
<td>Kimble St. Hts., Tenn.</td>
<td>Ashley S. Johnson</td>
</tr>
<tr>
<td>Texas Christian University</td>
<td>22</td>
<td>200 Female 140 Male 30</td>
<td>250,000.00</td>
<td></td>
<td>N. Waco, Tex.</td>
<td>Clinton Lockhart</td>
</tr>
<tr>
<td>Hamilton College</td>
<td>25</td>
<td>302 Female 302 Male 0</td>
<td>100,000.00</td>
<td></td>
<td>Lexington, Ky.</td>
<td>Mrs. Luella W. St. Clair</td>
</tr>
<tr>
<td>Transylvania University</td>
<td>30</td>
<td>785 Female 364 Male 174</td>
<td>900,000.00</td>
<td>225,000.00</td>
<td>Lexington, Ky.</td>
<td>R. H. Crossfield</td>
</tr>
<tr>
<td>College of the Bible</td>
<td>6</td>
<td>93 Female 93 Male 3</td>
<td>26,000.00</td>
<td>143,000.00</td>
<td>Lexington, Ky.</td>
<td>John W. McGarvey</td>
</tr>
<tr>
<td>West Kentucky College</td>
<td>11</td>
<td>132 Female 120 Male 4</td>
<td>60,000.00</td>
<td>5,000.00</td>
<td>Mayfield, Ky.</td>
<td>O. A. Leavilent</td>
</tr>
<tr>
<td>William Woods College for Girls</td>
<td>20</td>
<td>250 Female 150 Male 250</td>
<td>150,000.00</td>
<td>21,000.00</td>
<td>Fulton, Mo.</td>
<td>J. B. Jones</td>
</tr>
<tr>
<td>Sinclair College</td>
<td>0</td>
<td>11 Female 4 Male 6</td>
<td>3,500.00</td>
<td></td>
<td>St. Thomas, Ont.</td>
<td>John L. McLeary</td>
</tr>
<tr>
<td>Mo. Christian College for Girls</td>
<td>10</td>
<td>1 Female 99 Male 99</td>
<td>40,000.00</td>
<td>20,000.00</td>
<td>Camden Pt., Mo.</td>
<td>E. L. Barnes</td>
</tr>
<tr>
<td>Washington Christian College</td>
<td>11</td>
<td>1 Female 99 Male 99</td>
<td>55,000.00</td>
<td></td>
<td>Washington, D. C.</td>
<td>D. E. Morley</td>
</tr>
<tr>
<td>Louisville Christian Bible School</td>
<td>2</td>
<td>16 Female 16 Male 16</td>
<td>8,008.00</td>
<td></td>
<td>Louisville, Ky.</td>
<td>A. J. Thompson</td>
</tr>
<tr>
<td>Virginia Christian College</td>
<td>10</td>
<td>128 Female 100 Male 16</td>
<td>145,000.00</td>
<td></td>
<td>Lynchburg, Va.</td>
<td>Josephus Hopwood</td>
</tr>
<tr>
<td>Campbell-Hagerman College</td>
<td>21</td>
<td>252 Female 252 Male 0</td>
<td>125,000.00 0.1</td>
<td></td>
<td>Lexington, Ky.</td>
<td>B. C. Hagerman</td>
</tr>
<tr>
<td>Carr-Burditte College</td>
<td>5</td>
<td>40 Female 40 Male 0</td>
<td>70,000.00</td>
<td></td>
<td>Sherman, Tex.</td>
<td>G. A. Carr</td>
</tr>
<tr>
<td>Christian College</td>
<td>28</td>
<td>260 Female 260 Male 4</td>
<td>300,000.00</td>
<td></td>
<td>Columbia, Mo.</td>
<td>Mrs. W. T. Moore</td>
</tr>
<tr>
<td>Disciples Divinity House</td>
<td>2</td>
<td>28 Female 28 Male 28</td>
<td>30,000.00</td>
<td>30,000.00</td>
<td>Chicago, Ill.</td>
<td>Herbert C. Willett</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>542</td>
<td>7868 Female 1065 Male 1065</td>
<td>$3,026,304.00</td>
<td>$2,067,749.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Total number.
<table>
<thead>
<tr>
<th>NAME OF COLLEGE</th>
<th>ENDOWMENT</th>
<th>OTHER ASSETS</th>
<th>PLANT</th>
<th>Gross Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Productive</td>
<td>Non-Productive</td>
<td>Pledges to Cash</td>
<td>Estate Notes</td>
</tr>
<tr>
<td>Atlantic Christian College</td>
<td>$56,361.00</td>
<td>$11,200.00</td>
<td>$407,000.00</td>
<td>$11,000.00</td>
</tr>
<tr>
<td>Bethany College</td>
<td>1,747,127.38</td>
<td>15,731.25</td>
<td>7,000.00</td>
<td>455,000.00</td>
</tr>
<tr>
<td>Bible College of Missouri</td>
<td>225,237.00</td>
<td>2,600.00</td>
<td>2,400.00</td>
<td>200.00</td>
</tr>
<tr>
<td>Butler University</td>
<td>1,413,926.98</td>
<td>32,910.00</td>
<td>1,957,311.26</td>
<td>158,100.00</td>
</tr>
<tr>
<td>California Christian College</td>
<td>397,830.63</td>
<td>36,281.19</td>
<td>37,075.45</td>
<td></td>
</tr>
<tr>
<td>Carr-Burdette College</td>
<td>100,000.00</td>
<td>10,000.00</td>
<td>55,000.00</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Christian College</td>
<td>24,167.61</td>
<td></td>
<td>115,000.00</td>
<td>500,064.74</td>
</tr>
<tr>
<td>Cotner College</td>
<td>81,812.72</td>
<td>16,650.00</td>
<td>186,181.03</td>
<td>633,100.00</td>
</tr>
<tr>
<td>Culver-Stockton College</td>
<td>1,103,794.35</td>
<td>33,461.86</td>
<td>104,300.00</td>
<td>307,034.63</td>
</tr>
<tr>
<td>Disciples Divinity House</td>
<td>76,872.77</td>
<td>4,325.00</td>
<td>2,000.00</td>
<td>63,091.32</td>
</tr>
<tr>
<td>Drake University</td>
<td>854,954.46</td>
<td>110,000.00</td>
<td>194,716.58</td>
<td>326,366.43</td>
</tr>
<tr>
<td>Drury School of the Bible</td>
<td>27,197.00</td>
<td></td>
<td>27,197.00</td>
<td></td>
</tr>
<tr>
<td>Eureka College</td>
<td>675,659.88</td>
<td></td>
<td>267,804.27</td>
<td>448,880.00</td>
</tr>
<tr>
<td>Hiram College</td>
<td>1,390,195.00</td>
<td></td>
<td>69,283.00</td>
<td>451,680.00</td>
</tr>
<tr>
<td>Illinois Disciples Foundation</td>
<td>1,000.00</td>
<td></td>
<td>26,000.00</td>
<td>75,000.00</td>
</tr>
<tr>
<td>Indiana School of Religion</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lynchburg College</td>
<td>226,904.17</td>
<td>32,154.00</td>
<td>188,759.64</td>
<td>176,400.00</td>
</tr>
<tr>
<td>Missouri Christian College</td>
<td>37,900.00</td>
<td>6,500.00</td>
<td>2,230.03</td>
<td>500.00</td>
</tr>
<tr>
<td>Phillips University</td>
<td>540,649.38</td>
<td></td>
<td>370,957.02</td>
<td>330,650.00</td>
</tr>
<tr>
<td>Randolph College</td>
<td>125,000.00</td>
<td></td>
<td>29,250.00</td>
<td>100,000.00</td>
</tr>
<tr>
<td>Spokane University</td>
<td>686.86</td>
<td>30,883.74</td>
<td>40,000.00</td>
<td>95,000.00</td>
</tr>
<tr>
<td>Texas Christian University</td>
<td>4,382,486.36</td>
<td>51,800.59</td>
<td>15,000.00</td>
<td>625,000.00</td>
</tr>
<tr>
<td>Transylvania College</td>
<td>1,006,964.29</td>
<td>23,000.00</td>
<td>124,810.00</td>
<td>345,654.68</td>
</tr>
<tr>
<td>University School of Religion</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>William Woods College</td>
<td>406,090.08</td>
<td></td>
<td>2,298.91</td>
<td>46,000.00</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$14,646,676.99</strong></td>
<td><strong>$344,932.03</strong></td>
<td><strong>$3,641,766.58</strong></td>
<td><strong>$1,433,173.91</strong></td>
</tr>
</tbody>
</table>

*Includes College of the Bible.
capacity until another general secretary was chosen.

On April 1, 1919, Dr. H. O. Pritchard, who was then president of Eureka College, became the salaried general secretary of the Board of Education, and has continued in this position until the present time. Since 1919 the board has made rapid progress in the work which it is doing and has grown until there are now five departments in this board. They are: general department, state university department, life work department, promotional department and endowment department. Dr. J. C. Todd has been serving part time as the secretary of the state university department since October, 1922. G. I. Hoover was head of the promotional department from April 1, 1921, to October 1, 1926. Dr. H. H. Harmon was called to the head of the endowment department in December, 1923, and still occupies that position. Upon the resignation of Mr. Hoover in 1926, Dr. Harmon became also the head of the promotional department, in which capacity he now also serves. The life

work department is cared for by the general secretary.

The Board of Education, as organized in 1914, included only the presidents of the cooperating institutions as directors. It was felt necessary after a few years' experience that the personnel of the board be enlarged. Consequently, after a few years of study and careful work on the part of the special committee, the articles of incorporation were amended at the Winona Lake convention in August, 1922, so that the board now has sixty directors.

About half of these are representatives of the church at large, the other half representing the institutions which are affiliated with the Board of Education.

In order to illustrate the growth of the educational work, we are printing herewith two tables, which set forth somewhat in detail the resources of our respective institutions. One of these tables represents the assets of the institutions as they were about the time the Board of Education was organized. The other
represents the assets of our institutions as of June, 1927. A comparison of the figures of these two tables will clearly indicate what has been accomplished in the field of finance, but it does not show what has been done in the matter of increase in student bodies, advance of educational standards, and the general improvement which has taken place in every phase of the work. Suffice it to say that more progress has been made in these few years of closer cooperation than had been made in all the previous history of our movement. In the closing paragraphs of the last chapter of this survey report there are set forth some of the marked improvements which have taken place since 1920.

MAY DAY FESTIVAL, CARR-BURDETT COLLEGE
The joy of living as well as the privilege of serving has a place in the discipline of this college for young women at Sherman, Texas.
CHAPTER XXXVIII

ECONOMIC FACTORS AFFECTING THE SUPPORT OF DISCIPLE INSTITUTIONS

Sixteen states have institutions that are affiliated with the Board of Education of Disciples of Christ. Among these institutions are twenty colleges and universities; four foundations and three schools of religion affiliated with state universities; a school of the Bible affiliated with Drury College, a Congregational institution; and a divinity house affiliated with the University of Chicago. Below is given a list of the states having Disciple institutions, and also a list of the institutions situated in each of these states.

Alabama—University School of Religion
California—California Christian College
Illinois—Disciples Divinity House
Eureka College
Illinois Disciples Foundation

Indiana—Butler College
Indiana School of Religion
Iowa—Drake University
Kansas—Kansas Christian Foundation
Kentucky—Hamilton College
The College of the Bible
Transylvania College
Missouri—Bible College of Missouri Christian College
Culver-Stockton College
Drury School of the Bible
Missouri Christian College
William Woods College
Nebraska—Cotner College
Nebraska Christian Foundation
North Carolina—Atlantic Christian College
Ohio—Hiram College
Oklahoma—Phillips University
Oklahoma Christian Foundation
Texas—Brite Bible College
Carr-Burdett College
Randolph College
Texas Christian University
Virginia—Lyndhurst College
Washington—Spokane University
West Virginia—Bethany College

ABILITY TO SUPPORT EDUCATION

The measurement of the relative ability of a state to support its schools is an exceedingly difficult matter. In general it may be said, that the ability of a state to support its educational system is in direct proportion to the available resources of the state, and in inverse proportion to the number of individuals to be schooled. The support of the educational institutions of a state must come primarily out of the state’s total supply of economic energy; this is true not only of tax-supported colleges and institutions, but to a considerable degree also of institutions of higher learning supported by the church. Most institutions tend to be more or less local in character, deriving the major portion of income, as well as the major portion of student enrollment, from within the states in which the respective institutions are situated.

In order to reach a decision as to the ability of a state to support education, the economic strength of a state must be determined. The measurement of relative ability necessitates a comparison of the resources of states in terms of the property from which revenues are derived, as well as in terms of the incomes of the residents of the states. Income is one of the best single measures of economic ability.
Wealth, however, is an index of sufficient importance to warrant some consideration, as is indicated by the fact that the committee appointed by the National Tax Association to prepare a plan for a model system of state and local taxation, accepted tangible property as one of the bases of its model plan for raising revenues in the state.

From the estimates of wealth compiled for 1922 by the United States Bureau of Census*, and the estimates of income prepared by the National Bureau of Economic Research† it is possible to obtain relatively recent data relating to ability to support education in those states in which institutions holding membership with the Board of Education of Disciples of Christ are situated. These data are presented in Table No. 1.

Figures I, II, and III are based upon the data presented in Table No. 2. Figure I shows the tangible wealth per capita for 1922. Figure II shows the estimated yearly income per capita for 1924, and Figure III shows the index of economic ability per capita.

An examination of the data presented in Table No. 1 and on Figures I, II, and III shows that considerable variation exists among the states with respect to ability to support education, as measured in terms of tangible wealth per capita and estimated income per capita. Those states with small wealth and low incomes find it difficult to support an efficient educational system.

In the case of institutions supported largely by religious communions the ability to support the educational program is dependent to a considerable degree upon the number of communicants in the territory assigned. By mutual consent of the institutions cooperating with the Board of Education, certain territorial assignments have been made to the several institutions. Each institution is given the responsibility for cultivating the territory assigned to it. The Board of Education itself assumes responsibility for the culti-
**Figure I. Tangible Wealth Per Capita for the United States and for Fifteen States Having Disciple Institutions, for 1923**

<table>
<thead>
<tr>
<th>State</th>
<th>Wealth Per Capita</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>$2,989</td>
</tr>
<tr>
<td>California</td>
<td>4,386</td>
</tr>
<tr>
<td>Iowa</td>
<td>4,372</td>
</tr>
<tr>
<td>Nebraska</td>
<td>4,104</td>
</tr>
<tr>
<td>Washington</td>
<td>3,776</td>
</tr>
<tr>
<td>Illinois</td>
<td>3,428</td>
</tr>
<tr>
<td>Ohio</td>
<td>3,210</td>
</tr>
<tr>
<td>W. Virginia</td>
<td>3,196</td>
</tr>
<tr>
<td>Indiana</td>
<td>3,013</td>
</tr>
<tr>
<td>Missouri</td>
<td>2,932</td>
</tr>
<tr>
<td>Virginia</td>
<td>2,118</td>
</tr>
<tr>
<td>Texas</td>
<td>2,112</td>
</tr>
<tr>
<td>Oklahoma</td>
<td>1,969</td>
</tr>
<tr>
<td>N. Carolina</td>
<td>1,775</td>
</tr>
<tr>
<td>Kentucky</td>
<td>1,482</td>
</tr>
<tr>
<td>Alabama</td>
<td>1,278</td>
</tr>
</tbody>
</table>

**Figure II. Estimated Income Per Capita for the United States and for Fifteen States Having Disciple Institutions, for 1924**

<table>
<thead>
<tr>
<th>State</th>
<th>Income Per Capita</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>$627</td>
</tr>
<tr>
<td>California</td>
<td>899</td>
</tr>
<tr>
<td>Illinois</td>
<td>769</td>
</tr>
<tr>
<td>Washington</td>
<td>701</td>
</tr>
<tr>
<td>Ohio</td>
<td>689</td>
</tr>
<tr>
<td>Indiana</td>
<td>570</td>
</tr>
<tr>
<td>Iowa</td>
<td>563</td>
</tr>
<tr>
<td>Nebraska</td>
<td>555</td>
</tr>
<tr>
<td>Missouri</td>
<td>551</td>
</tr>
<tr>
<td>Texas</td>
<td>512</td>
</tr>
<tr>
<td>Oklahoma</td>
<td>504</td>
</tr>
<tr>
<td>W. Virginia</td>
<td>487</td>
</tr>
<tr>
<td>Virginia</td>
<td>403</td>
</tr>
<tr>
<td>Kentucky</td>
<td>380</td>
</tr>
<tr>
<td>N. Carolina</td>
<td>353</td>
</tr>
<tr>
<td>Alabama</td>
<td>306</td>
</tr>
</tbody>
</table>
vination of territory not assigned. Institutions making campaigns for funds are expected to limit their general solicitation to the territory assigned to them, but are privileged to solicit former students, alumni and friends wherever located. The following allotment of territory to the cooperating institutions has been made.

**Allotment of Territory**

Atlantic Christian College, Wilson, North Carolina: North and South Carolina.

Bethany College, Bethany, West Virginia:
West Virginia, Pennsylvania and ten counties in southeastern Ohio (Belmont, Carroll, Columbiana, Guernsey, Harrison, Jefferson, Monroe, Noble, Tuscarawas, Washington).

Bible College of Missouri, Columbia, Missouri:

Butler University, Indianapolis, Indiana: Indiana.

California Christian College, Los Angeles, California:
California, Arizona and Hawaii.

United States $ 926
California 1,338
Illinois 1,112
Washington 1,079
Ohio 1,010
Iowa 1,000
Nebraska 965
Indiana 871
Missouri 844
W. Virginia 807
Texas 723
Oklahoma 701
Virginia 615
N. Carolina 530
Kentucky 528
Alabama 434

Carr-Burdette College, Sherman, Texas: Texas, New Mexico and Louisiana.

Christian College, Columbia, Missouri: Missouri.

Cotner College, Bethany, Nebraska:
Nebraska, Northern Kansas, South Dakota, Colorado and Wyoming.

Culver-Stockton College, Canton, Missouri: Missouri.

Disciples Divinity House, Chicago, Illinois:
General Territory.

Drake University, Des Moines, Iowa:
Iowa, Minnesota and North Dakota.

Drury School of the Bible, Springfield, Missouri:
Missouri.

Eureka College, Eureka, Illinois:
Illinois and Wisconsin.

Hiram College, Hiram, Ohio:
Ohio (except ten southeastern counties), Michigan and New York.

Illinois Disciples Foundation, Champaign, Illinois:
Illinois.

Indiana School of Religion, Bloomington, Indiana:
Indiana.

Kansas Christian Foundation, Topeka, Kansas:
Kansas.

Lynchburg College, Lynchburg, Virginia:
Virginia, Maryland, Delaware and District of Columbia.
Table No. 2 shows the total church membership per institution holding membership with the Board of Education, in the territories assigned to the Disciples institutions, and the index of economic ability per capita of the states in which the respective institutions are located.

A glance at the data presented in Table No. 2 makes it apparent that some institutions will find it much more difficult to obtain support than others. The institutions and groups of institutions represented are arranged in the order of the data presented in the second column representing the total church membership per institution. It will be noted that the membership ranges from 106,680 for Hiram College to only
TOTAL CHURCH MEMBERSHIP, CHURCH MEMBERSHIP PER DISCIPLE INSTITUTION, AND INDEX OF ECONOMIC ABILITY PER CAPITA OF THE POPULATION OF THE STATE IN WHICH THE INSTITUTIONS ARE SITUATED

Table No. 2

<table>
<thead>
<tr>
<th>INSTITUTION OR GROUP OF INSTITUTIONS</th>
<th>Total Church Membership in the Territory Assigned</th>
<th>Average Church Membership Per Institution</th>
<th>Index of Economic Ability Per Capita of State</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hiram College</td>
<td>106,680</td>
<td>106,680</td>
<td>$1,010</td>
</tr>
<tr>
<td>Philips University</td>
<td>122,268</td>
<td>122,268</td>
<td>701</td>
</tr>
<tr>
<td>Cotner College</td>
<td>80,486</td>
<td>80,486</td>
<td>965</td>
</tr>
<tr>
<td>Indiana Institutions</td>
<td>160,436</td>
<td>80,218</td>
<td>871</td>
</tr>
<tr>
<td>Drake University</td>
<td>77,715</td>
<td>77,715</td>
<td>1,000</td>
</tr>
<tr>
<td>Bethany College</td>
<td>73,276</td>
<td>73,276</td>
<td>807</td>
</tr>
<tr>
<td>Illinois Institutions</td>
<td>133,003</td>
<td>66,501</td>
<td>1,112</td>
</tr>
<tr>
<td>Lynchburg College</td>
<td>51,200</td>
<td>51,200</td>
<td>615</td>
</tr>
<tr>
<td>California Christian College</td>
<td>51,071</td>
<td>51,071</td>
<td>1,338</td>
</tr>
<tr>
<td>Kentucky Institutions</td>
<td>145,644</td>
<td>48,614</td>
<td>526</td>
</tr>
<tr>
<td>School of Religion at Tuscaloosa</td>
<td>41,238</td>
<td>41,238</td>
<td>434</td>
</tr>
<tr>
<td>Atlantic Christian College</td>
<td>35,785</td>
<td>35,785</td>
<td>530</td>
</tr>
<tr>
<td>Spokane University</td>
<td>29,561</td>
<td>29,561</td>
<td>1,079</td>
</tr>
<tr>
<td>Texas Institutions</td>
<td>76,980</td>
<td>26,326</td>
<td>723</td>
</tr>
<tr>
<td>Missouri Institutions</td>
<td>153,921</td>
<td>29,653</td>
<td>644</td>
</tr>
</tbody>
</table>

*The data for church membership are taken from the 1926 Year Book, Disciples of Christ. The index of economic ability for the United States is $926.

29,561 for Spokane University. This difference represents a ratio of nearly four to one in favor of Hiram College. Furthermore, the index of economic ability for the states in which the institutions are located is only slightly greater in the case of Spokane University than in the case of Hiram College. Institutions such as Atlantic Christian College and the Kentucky institutions, although having larger church memberships per institution than Spokane University, find it extremely difficult to obtain adequate funds with which to maintain standard programs of work because the economic ability of the states in which these institutions are located is so low. Both North Carolina and Kentucky have indices of economic ability per capita little more than half that for the United States.

1. Age and tradition of the institution.
2. The territorial distribution of alumni and former students.
3. The wealth of certain interested individuals which may be living within the area, or alumni who have acquired wealth.
4. The interest in and affection for an institution of learning on the part of its constituency.
5. Methods of promotion and cultivation.
6. Contribution which the institution may have made to the life of the fellowship of which it is a part.

Because of these factors, one should be very careful before saying that an institution has no future. If, however, after years of struggle an institution still finds itself without resources, it is strong evidence that something is radically wrong, either as to location, policy, program, or even necessity for such an institution. In every such case the president, faculty and board of trustees should frankly face the facts and act accordingly.

Observations

Clearly the statistical ability of any state or area to support an educational institution is modified by a number of other factors, the most important of which are:
CHAPTER XXXIX

SERVICE RENDERED BY OUR COLLEGES AND UNIVERSITIES

Difficulties in Appraisal

As one undertakes to measure the contribution which any one or all of the colleges have made, he faces at once serious difficulties in making a just appraisal. First of all, much depends on what he is trying to measure and then more depends on his standard of measurement. For example every college renders a service to the community in which it is located. It also renders a service to the great educational system of America of which it is a part. Still again it renders a service to the nation as such. Its greatest contribution is perhaps to the religious world at large and particularly to the religious body to which it belongs.

But here again one must say what kind of service it is that he is measuring. It is easy to say how many are studying for definite Christian service. It is easy to state how many are attending college at any one time. It is easy to count alumni and say into what profession each has entered. It is easy to say how big an institution is; but it is a far more difficult thing to say how great it is. It is not so easy to tell what is the spiritual and intellectual caliber of the students who are attending a given institution and give them a definite rating. You can tell how many alumni any institution has, but can you tell what the impact is which those alumni have made upon the outside world into which they have gone? It is easy to set up measuring rods for things that can be counted, but not so easy to measure the imponderables. Quantitative measurements are easy. Qualitative measurements are difficult, if not impossible. One of the outstanding weaknesses of present educational measurements and standards is that they measure things—classrooms, hours, curricula, but they do not get at the soul of an institution and measure it. They cannot.

However, it will be a serious blunder if we ignore the external and quantitative measurements, for they are an index to the kind of work which an institution does. You can tell by certain methods whether an individual does good work or bad work. Likewise you can tell by certain criteria whether an institution does good work or bad work. Therefore, with a view of trying to discover the service rendered by our colleges, Dr. Reeves has made the following observations:

Types of Service Rendered

"State supported institutions of higher education perform four functions: (1) Teaching students on the campus; (2) carrying on research for the advancement of learning by members of the faculties; (3) extending the educational resources of the institutions to those people of the commonwealth who are not enrolled as resident students in institutions of higher learning; (4) maintaining libraries and museums. The program of higher education maintained by the institutions hold-
ing membership with the Board of Education of Disciples of Christ, supplements to a considerable degree those of the several states in which these institutions are situated.

"With the exception of some of the foundations which do not maintain regular class work, all of the Disciple institutions are teaching institutions. Research receives little attention at any of the institutions. Likewise, the function of extending the educational resources of the institution to the people of the state not enrolled as resident students, also receives little attention at the Disciple colleges and universities. A few of the institutions carry on a small amount of extension work; most of them limit their teaching activities entirely to resident instruction. All of the institutions maintain libraries and some of them have museums.

"No one of the states in which Disciple institutions are situated now provides adequate funds with which to maintain high grade and thoroughly satisfactory teaching facilities for all of the young people of the state who are seeking the advantages of higher learning. Consequently, in maintaining teaching activities and providing libraries and museums the Disciple institutions should not be thought of as duplicating the work of state-supported institutions; the services which these institutions render are supplemen-

COTNER COLLEGE, LINCOLN, NEBRASKA

Following Aylsworth and other consecrated teachers as they followed Christ, an unusual proportion of Cotner graduates have gone into foreign missionary service.

"In addition to the performance of functions of the types mentioned above, church institutions render other valuable services as well. Few state-supported institutions attempt to provide religious instruction; the separation of the church from the state does not permit of such a program. Even though legal enactments should not forbid religious instruction in state schools, such a
program might easily result in constant friction. Complete separation of the church and state makes difficult, if not impossible, the provision for direct religious instruction in many state schools. At the present time the responsibility for formal religious instruction falls almost entirely upon the church.

"One of the fundamental aims of church institutions is to provide a religious environment and religious work in the ministry, the mission field, or in other spheres of Christian service. The Bible College of Missouri is an example of a church-supported institution at a state university, which offers training to young men and women specializing in the field of religion. "The Disciple colleges and universities which are separate from the state institutions not only render services of the type rendered by training for young people while they are students. The Disciple institutions located at the campuses of state universities supplement the work of the universities by providing such an environment and by imparting moral and religious instruction to the university students. An additional function of some of these institutions is to train young men and women for specifically religious work in the ministry, the mission field, or in other spheres of Christian service. The Bible College of Missouri is an example of a church-supported institution at a state university, which offers training to young men and women specializing in the field of religion. "The Disciple colleges and universities which are separate from the state institutions not only render services of the type rendered by
the church and state has rendered it difficult, if not impossible, for the state to care adequately for the religious life of the students, the church has accepted the responsibility of establishing a second system of schools, established either as independent colleges or as institutions alongside the state institutions, cooperating with the state institutions and supplementing the general state education. Both types of institutions are maintained by Disciples of Christ. Disciples have been pioneers in the field of establishing chairs and schools of religion at state and independent universities. These institutions represent the results of a conviction that religion must be made a genuine part of the educational experience of the individual."

In attempting to state more definitely what the contributions are which our colleges have been and are making, Dr. Reeves has devised a number of tables which set forth the religious affiliation of student attendance; the occupational distribution of alumni; the relative attendance from city and open country, etc. It has been very difficult to secure adequate figures upon which to formulate these tables and make observations from them which are completely trustworthy. For example, most of our institutions have kept no adequate record of their alumni, and especially no record as to occupational pursuits. One of the results of the survey has been the setting up of a technique by which these and other data will be kept.

**The Drawing Power of Institutions**

Table No. 1 shows, for each of ten institutions, the per cent of students enrolled residing within a radius of fifty miles of the institution attended. In the case of each institution the data from which the per cent is computed are for the year during which the survey of the institution was made.

The situation with respect to the local drawing power of the typical Disciple college, as portrayed by Table No. 1, is similar to that of the colleges of Illinois, as shown by Brown.* The average college of Illinois in 1916 received 54.5 per cent of its students from within a radius

---

Per Cent of Students Enrolled Residing Within a Radius of Fifty Miles of the Institution Attended

Table No. 1.

<table>
<thead>
<tr>
<th>Institution</th>
<th>Per Cent Residing Within Fifty Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>William Woods College</td>
<td>32</td>
</tr>
<tr>
<td>Spokane University</td>
<td>32</td>
</tr>
<tr>
<td>Cotner College</td>
<td>40</td>
</tr>
<tr>
<td>Christian College</td>
<td>41</td>
</tr>
<tr>
<td>Lynchburg College</td>
<td>43</td>
</tr>
<tr>
<td>Bethany College</td>
<td>50</td>
</tr>
<tr>
<td>Randolph College</td>
<td>50</td>
</tr>
<tr>
<td>Transylvania College</td>
<td>55</td>
</tr>
<tr>
<td>Hamilton College</td>
<td>50</td>
</tr>
<tr>
<td>Phillips University</td>
<td>62</td>
</tr>
<tr>
<td>California Christian College</td>
<td>62</td>
</tr>
<tr>
<td>Hiram College</td>
<td>68</td>
</tr>
<tr>
<td>Culver-Stockton College</td>
<td>72</td>
</tr>
<tr>
<td>Atlantic Christian College</td>
<td>83</td>
</tr>
</tbody>
</table>

of fifty miles of the institution. The median for the ten Disciple institutions falls between 50 per cent and 55 per cent.

Data showing the number of states represented in the student bodies of thirteen institutions are shown in Table No. 2.

Number of States Represented in the Student Bodies of Thirteen Disciple Institutions

Table No. 2.

<table>
<thead>
<tr>
<th>Institution</th>
<th>Number of States Represented in Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transylvania College</td>
<td>24 1924-25</td>
</tr>
<tr>
<td>Phillips University</td>
<td>23 1923-24</td>
</tr>
<tr>
<td>Bethany College</td>
<td>21 1925-26</td>
</tr>
<tr>
<td>William Woods College</td>
<td>18 1925-26</td>
</tr>
<tr>
<td>Hiram College</td>
<td>16 1924-25</td>
</tr>
<tr>
<td>Eureka College</td>
<td>15 1926-27</td>
</tr>
<tr>
<td>Cotner College</td>
<td>14 1923-24</td>
</tr>
<tr>
<td>Christian College</td>
<td>13 1925-26</td>
</tr>
<tr>
<td>Lynchburg College</td>
<td>12 1924-25</td>
</tr>
<tr>
<td>Culver-Stockton College</td>
<td>9 1924-25</td>
</tr>
<tr>
<td>California Christian College</td>
<td>7 1926-27</td>
</tr>
<tr>
<td>Spokane University</td>
<td>7 1926-27</td>
</tr>
<tr>
<td>Randolph College</td>
<td>4 1926-27</td>
</tr>
</tbody>
</table>

An examination of Table No. 2 shows that the range in the number of states from which Disciple institutions receive students is from four, at Randolph College, to 24, at Transylvania College. Most colleges are very largely dependent, both for students and for financial support, upon constituencies residing relatively near the respective institutions. Many of the largest universities of America receive more than half of their students from within a radius of fifty miles, and from eighty to ninety per cent of their students from within the states in which the respective institutions are located. In this connection, Dr. Roberty L. Kelly, in a recent publication,* says:

The dominant patronage of nearly all of our institutions is local. This is true, even though the institutions may draw students from every state in the Union and from many foreign countries. Even Harvard and Columbia draw most of their students from the immediate and adjacent communities. Over forty per cent of the total enrollment of Columbia reside in Greater New York. Most of the students of the state universities remain in their home states while attending college. Of Ohio State University's 8,000 students, 7,400 come from Ohio. Often a majority of the college students come from within a fifty or one-hundred mile radius. The principle of dominant local patronage applies even to the great technical schools. Almost seventy per cent of the students of Carnegie Institute of Technology reside within the state of Pennsylvania. This principle is used to justify the existence of so many institutions. Each institution develops a clientele of its own.

It is probably not true, as is generally supposed, that the total migration of college students is on the increase. The growth of urban institutions, the increasing diversity of higher educational facilities in most states, and the recent increase in the proportion of women students to the total number of students, are all factors which seem to sustain this conclusion.

President Nicholas Murray Butler of Columbia University, in his latest

*Robert L. Kelly. Tendencies in College Administration, New York, 1925.
annual report,* makes the following statement concerning the geographical distribution of students of that institution:

About twenty-five years ago, statistics were gathered and published which showed that the constituency of any given American college was preponderantly local in geographic origin. In the case of some colleges, the number of students coming from the immediate neighborhood was as high as 95 per cent and in no case did it fall below 75 per cent. Probably conditions have changed somewhat in the interval, but even today an examination of the facts would probably show that few colleges draw more than 20 per cent or 25 per cent of their attendance from any considerable distance. In the case of Colleges draw students from a larger number of states than institutions which have been established more recently; however, the percentage of students enrolled, who reside within a radius of fifty miles of an institution, bears little relation to the age of the institution.

It appears probable that the extremely high percentages of students of Atlantic Christian College and Culver-Stockton College residing within fifty miles of these institutions is due primarily to two causes. The first of these causes is the lack

lumbia College, the facts for the enrollment of the last academic year are the following: Of these undergraduate students, 1,087 or 58 per cent, came from some part of the city of New York; 333 students, 18 per cent, came from points sufficiently near to be reached in less than two hours' time; 387, or about 21 per cent, came from considerable distances; while 38, or about 2 per cent, came from foreign countries.

Investigations made by the writer during the past two years corroborate the conclusion drawn by Doctor Kelly and President Butler.

Old and well established institu-

*Columbia University, Bulletin of Information, Annual Report of the President, 1925.
PER CENTS OF COLLEGE STUDENTS RESIDING IN THE OPEN COUNTRY, IN VILLAGES, IN SMALL TOWNS, AND IN CITIES, FOR FOURTEEN INSTITUTIONS

<table>
<thead>
<tr>
<th>INSTITUTION</th>
<th>Open Country</th>
<th>Village</th>
<th>Small Town</th>
<th>City</th>
<th>Foreign or Unlocated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlantic Christian Coll.</td>
<td>10</td>
<td>48</td>
<td>2</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Bethany College</td>
<td>4</td>
<td>44</td>
<td>10</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>Butler University</td>
<td>1</td>
<td>13</td>
<td>8</td>
<td>85</td>
<td>1</td>
</tr>
<tr>
<td>Carr-Burdette College</td>
<td>6</td>
<td>83</td>
<td>3</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>Christian College</td>
<td>1</td>
<td>44</td>
<td>13</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>Cotner College</td>
<td>5</td>
<td>68</td>
<td>3</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Culver-Stockton College</td>
<td>6</td>
<td>83</td>
<td>3</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>Drake University</td>
<td>3</td>
<td>33</td>
<td>7</td>
<td>56</td>
<td></td>
</tr>
<tr>
<td>Eureka College</td>
<td>4</td>
<td>55</td>
<td>3</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Hiram College</td>
<td>12</td>
<td>46</td>
<td>3</td>
<td>32</td>
<td>1</td>
</tr>
<tr>
<td>Texas Christian College</td>
<td>3</td>
<td>29</td>
<td>7</td>
<td>59</td>
<td></td>
</tr>
<tr>
<td>Transylvania College</td>
<td>8</td>
<td>38</td>
<td>10</td>
<td>44</td>
<td>2</td>
</tr>
<tr>
<td>William Woods College</td>
<td>4</td>
<td>36</td>
<td>12</td>
<td>47</td>
<td></td>
</tr>
</tbody>
</table>

DISCIPLES OF CHRIST STUDENTS IN ELEVEN INSTITUTIONS

<table>
<thead>
<tr>
<th>INSTITUTION</th>
<th>Year</th>
<th>Number of Disciple Students</th>
<th>Percent of Entire Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotner College</td>
<td>1924</td>
<td>263</td>
<td>65.6</td>
</tr>
<tr>
<td></td>
<td>1926</td>
<td>202</td>
<td>77.9</td>
</tr>
<tr>
<td>Eureka College</td>
<td>1925</td>
<td>218</td>
<td>71.2</td>
</tr>
<tr>
<td>Transylvania Coll.</td>
<td>1925</td>
<td>225</td>
<td>71.0</td>
</tr>
<tr>
<td>Lynchburg Coll.</td>
<td>1926</td>
<td>147</td>
<td>69.3</td>
</tr>
<tr>
<td>Hiram College</td>
<td>1924</td>
<td>244</td>
<td>66.5</td>
</tr>
<tr>
<td>Spokane University</td>
<td>1927</td>
<td>95</td>
<td>65.4</td>
</tr>
<tr>
<td>Calver-Stockton Coll.</td>
<td>1925</td>
<td>125</td>
<td>63.7</td>
</tr>
<tr>
<td>Atlantic Christian Coll.</td>
<td>1926</td>
<td>61</td>
<td>56.3</td>
</tr>
<tr>
<td>Randolph College</td>
<td>1926</td>
<td>61</td>
<td>56.4</td>
</tr>
<tr>
<td>Christian Coll.</td>
<td>1926</td>
<td>148</td>
<td>56.7</td>
</tr>
<tr>
<td>Phillips University</td>
<td>1924</td>
<td>636</td>
<td>54.2</td>
</tr>
<tr>
<td>William Woods Coll.</td>
<td>1926</td>
<td>129</td>
<td>53.0</td>
</tr>
<tr>
<td>California Christian Coll.</td>
<td>1927</td>
<td>128</td>
<td>33.8</td>
</tr>
</tbody>
</table>

GEOGRAPHICAL DISTRIBUTION OF ALUMNI OF FIVE COLLEGES

<table>
<thead>
<tr>
<th>COLLEGE</th>
<th>Residing in Home State of the College</th>
<th>Residing in Other States</th>
<th>Residing in Foreign Countries</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per Cent</td>
<td>Number</td>
</tr>
<tr>
<td>Transylvania</td>
<td>241</td>
<td>38</td>
<td>532</td>
</tr>
<tr>
<td>Calver-Stockton</td>
<td>158</td>
<td>42</td>
<td>171</td>
</tr>
<tr>
<td>Hiram</td>
<td>553</td>
<td>51</td>
<td>497</td>
</tr>
<tr>
<td>Eureka</td>
<td>285</td>
<td>53</td>
<td>235</td>
</tr>
<tr>
<td>Lynchburg</td>
<td>319</td>
<td>69</td>
<td>135</td>
</tr>
<tr>
<td>Total</td>
<td>1666</td>
<td>50</td>
<td>1570</td>
</tr>
</tbody>
</table>

Table No. 5 shows that the per cents of alumni of the several colleges residing in the states in which the institutions are situated range from 38 for Transylvania College to 69 for Lynchburg College. For the five institutes, combined, 50 per cent of the alumni reside in the states in which the institutions from which they graduated are situated.

as it remains at Wilson, it appears probable that its local clientele will remain large because of the lack of competition.

Table No. 3 shows the per cents of college students residing in the open country, in villages, in small towns and in cities, for fourteen institutions for which these data are available. For a few of the institutions represented the data used were collected in 1921-1922 as a part of the study of Disciple colleges made by the Council of Church Boards of Education. For most of the institutions, the data were obtained by the writer for more recent years, and for such institutions these data are for the year during which the survey was made.

An examination of the data presented in Table No. 3 shows several interesting facts. Atlantic Christian College, Carr-Burdette College, Christian College, Cotner College, Transylvania College, Spokane University and William Woods College, are all located in or near cities of
over 5,000. Yet these institutions all draw from 50 per cent to 80 per cent of their students from the open country, villages, or small towns. Corner College, located in a suburb of the city of Lincoln, Nebraska, draws 80 per cent of its students from the open country, from villages, or from small towns. Hiram College, Bethany College, Eureka College, and Culver-Stockton Colleges are all located in small villages or in the territory classified as open country. These institutions draw 52 per cent, 58 per cent, 72 per cent, and 92 per cent, respectively, of their students from the open country, the villages, or the small towns. Drake University, Texas Christian University, and Butler University, the three institutions which are meeting the needs of large cities and are more and more taking the form of municipal universities, draw their students more largely from the cities in which the institutions are located. Fifty-five per cent of the students of Drake University, 59 per cent of the students of Texas Christian University, and 85 per cent of the students of Butler University, come from cities. The open country is poorly represented among college students. It appears probable that at least one-third of the young people of college age in the United States reside in the open country, yet the number of college students who come from the open country ranges from 1 per cent to 10 per cent of the enrollments of the fourteen institutions.

Religious Affiliations of Students

Table No. 4 shows for each of eleven institutions for which data were available the number and the per cent of students affiliated with the Disciples of Christ. Affiliated students include those indicating the Disciples of Christ as the church of their preference, as well as those holding membership with that communion.

Geographical Distribution of Alumni

Table No. 5 shows the geographical distribution of the alumni of five of the colleges for which data of this type are available.
Occupational Distribution of Alumni

Alumni data are the most unsatisfactory of all data relating to educational institutions. Data relating to occupations unknown, women in home making, those engaged in further study, and those deceased are very often in error. It is difficult to interpret those data which are available due to the possibilities of error and the incompleteness of the data.

Table No. 6 shows the occupational distribution of the alumni of Butler University, Transylvania College, Hiram College, and Eureka College, combined, for six decades, from 1860 to 1919. These data were compiled by the Council of Church Boards of Education as a part of a study made for the Board of Education of the Disciples of Christ.

Table No. 7 shows the occupational distribution of the graduates of three Disciple colleges combined. The professions and occupations listed are those which the students entered immediately after graduation. While the colleges selected may not represent a situation typical of that of the larger Disciple institutions, yet there appears little reason to think that occupational distribution of the alumni of the small colleges as a group would differ greatly from that represented from Eureka College, Culver-Stockton College and Lynchburg College.

The data presented in Tables Nos. 6 and 7 point in the direction of certain tendencies, although due to their partial nature, they are by no means conclusive. The data presented in Table No. 6 for the years prior to 1900 are difficult to interpret because of the large percentage of alumni listed as dead and unknown. The relatively small numbers listed in the fields of religion and education may be due in part to inadequate data, in part to a tendency upon the part of those entering these professions to transfer to other professions, and possibly, in part to the fact that smaller numbers entered these professions during the earlier years. For the years after 1900 the data in the two tables seem to check rather closely. Practically all living alumni of the institutions represented are included in Table No. 7. The percentages of dead and unknown shown for the

---

### Table No. 6.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Total Number</th>
<th>Religious Service</th>
<th>Education</th>
<th>Others</th>
<th>Dead and Unknown</th>
</tr>
</thead>
<tbody>
<tr>
<td>1860-69</td>
<td>289</td>
<td>19</td>
<td>7</td>
<td>14</td>
<td>5</td>
</tr>
<tr>
<td>1870-79</td>
<td>344</td>
<td>32</td>
<td>9</td>
<td>17</td>
<td>5</td>
</tr>
<tr>
<td>1880-89</td>
<td>389</td>
<td>65</td>
<td>17</td>
<td>47</td>
<td>12</td>
</tr>
<tr>
<td>1890-99</td>
<td>832</td>
<td>185</td>
<td>20</td>
<td>132</td>
<td>14</td>
</tr>
<tr>
<td>1900-09</td>
<td>785</td>
<td>180</td>
<td>23</td>
<td>190</td>
<td>24</td>
</tr>
<tr>
<td>1910-19</td>
<td>1012</td>
<td>212</td>
<td>21</td>
<td>365</td>
<td>36</td>
</tr>
<tr>
<td>Total</td>
<td>3751</td>
<td>693</td>
<td>20</td>
<td>765</td>
<td>45</td>
</tr>
</tbody>
</table>

### Table No. 7.

<table>
<thead>
<tr>
<th>Occupations</th>
<th>Averages for Three Colleges From 1900 to 1909</th>
<th>Averages for Three Colleges From 1910 to 1919</th>
<th>Averages for Three Colleges From 1920 to 1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commercial Pursuits</td>
<td>5.6</td>
<td>4.9</td>
<td>7.7</td>
</tr>
<tr>
<td>Education</td>
<td>14.3</td>
<td>26.9</td>
<td>49.4</td>
</tr>
<tr>
<td>Law</td>
<td>5.1</td>
<td>2.3</td>
<td>3</td>
</tr>
<tr>
<td>Religious Service</td>
<td>23.9</td>
<td>22.8</td>
<td>15.8</td>
</tr>
<tr>
<td>Physicians</td>
<td>5.5</td>
<td>1.6</td>
<td>3</td>
</tr>
<tr>
<td>Other Professions and Occupations</td>
<td>51.6</td>
<td>41.5</td>
<td>23.5</td>
</tr>
</tbody>
</table>
later years are so small that they do not seriously complicate the interpretation of the data presented.

An examination of the data presented in Table No. 7 shows that considerable changes have occurred in the professions and occupations for which the graduates of the three colleges represented are being trained. The percentage of graduates entering the field of education was more than three times as great during the period from 1920 to 1924 as during the period from 1900 to 1909. A similar tendency appears at the institutions represented in Table No. 6. However, the percentage entering religious service shown in Table No. 7 decreased from 23.9 during the period from 1900 to 1909, to 18.8 during the period from 1920 to 1924. A slight decrease also occurred in the percentage entering the field of religious service during the period from 1910 to 1919 at the institutions represented in each table.

In interpreting this data, there is one element which should be kept constantly in mind, namely, the effect of America's entrance into the World War upon the number of those studying in the colleges for definite Christian service. Beginning with 1917 there was a rapid decline of those coming to college to study for the ministry and like callings. As a matter of fact, they came to enlist in the Student's Army Training Corps and then go to war. And again many of those who were in college in 1917-19 studying for the ministry enlisted in the war and after it was over never returned to their chosen calling. The writer has personal knowledge of a number of such men—fine men they were—who are now doing something else. This one fact alone accounts for the decline in the percentage of alumni entering religious service from 1920-24, as set forth in the foregoing table.

Furthermore, it should be remembered that a decrease in the percentage of graduates entering the field of religious service does not represent a decrease in the actual number of individuals entering this field. In fact, the increasing num-

DRURY SCHOOL OF THE BIBLE

In Drury College, Springfield, Missouri, a high class institution under Congregational auspices, we have found admirable equipment and congenial fellowship.

ber of graduates of these colleges from year to year has actually resulted in a considerable increase in the number of young people entering the field of religious work, regardless of the fact that the percentage of all graduates entering this field is smaller now than formerly. Other facts worthy of notice in the data presented in Table No. 7
are the small percentage of the graduates entering the profession of law during recent years, and also the small percentage entering the profession of medicine throughout the entire period represented.

Possibly the most important conclusion which may be derived from the data relating to occupations of alumni concerns the nature of the alumni data available. The institutions represented in the two tables are among those with more complete data, yet these data are so incomplete that final conclusions relating to trends with respect to alumni occupations are impossible.

Observations

The following observations may reasonably be deduced from the foregoing tables:

1. The colleges draw approximately fifty per cent of their students from within a radius of fifty miles from their location, thus rendering a large service to their immediate territory.

2. Some of these colleges draw from a wider area and are, therefore, serving a larger constituency, both in the nation and among the nations.

3. Those institutions located in large cities draw a much larger percentage of their students from within fifty miles and are, therefore, rendering a service to the cities in which they are located.

4. Many more students proportionately come from the cities than from the open country and small towns.

5. A very large percentage of the graduates of our colleges are entering the teaching profession and the ministry or missionary service.

6. From the data at hand it would appear that as large a percentage of students, or even larger, are entering the religious callings as formerly.

7. Over sixty per cent of the students of our institutions of learning come from Disciple homes. We are thus turning back to the home and church a great host of laymen and women who are to be the trained Christian leaders of tomorrow.

8. We are helping to train the children from the homes of other religious bodies and thus adding to the sum total of mutual understanding, brotherly fellowship and good will.
CHAPTER XL

THE COST OF HIGHER EDUCATION

The War

The World War upset many standards and brought many changes. This is true of every department of human endeavor. Nowhere is it more evident than in the field of education. Education standards have been altered and lifted. For example in 1918 a college could be admitted to the North Central or the Southern Association of Colleges and Secondary Schools with a minimum of $200,000 of permanent endowment in excess of all indebtedness. When once admitted at those figures a college could remain in good standing with no more addition to its endowment, although it might add a thousand students. All that is changed. It now takes a minimum of $500,000 endowment, exclusive of debts, for the first two hundred students of college rank, and then $50,000 for every additional one hundred students. So that if a college has one thousand students it must have $900,000 endowment, if it is to remain in good educational standing. These new standards became fully effective in March, 1927. This is one of the reasons why our colleges have had such a desperate struggle for funds and even life itself in the last five years.

Other standards with respect to training of teachers, libraries, laboratories, and other essentials, have likewise been lifted to higher levels, and the end is not yet. Besides, the costs of conducting an educational institution have more than trebled in the last decade. Coal, books, janitor service, materials for upkeep, teachers’ salaries and everything that has to do with a college has gone skyward. This is simply a part of the general economic situation following the war.

Students

The war and the years immediately following it also brought a great increase in student bodies. This means great costs. A student is not an asset. He is a liability. It costs much more to educate a student than he pays in tuition. Dr. F. W. Reeves has prepared tables showing the percentage of educational costs which a student pays in tuition. The first table presented has to do with the cost of thirteen of our colleges. The figures include the junior colleges along with the senior colleges and they also include institutions without endowment as well as those with endowment. It will be seen that the cost which the student pays, plus the cost covered by endowment, is only 88 per cent of the educational cost (61 per cent plus 27 per cent, as shown in the first table). The remaining cost is represented in deficits or in gifts from churches and individuals to current maintenance. Be it furthermore remembered, that the costs shown in the following tables have only to do with that part of the budget which is spent for strictly educational purposes. They do not cover the total costs of

625
operating the respective colleges. That is why the college needs are so great.

Dr. Reeves has also prepared a second table which shows the costs of other colleges than our own. He gives a list of the colleges which he presents in the second table. Also two other tables are presented in which the cost per student in the respective institutions is set forth. The comments on the various tables of costs are those of Dr. Reeves.

Table No. 1 shows a rather striking range in the costs per student for educational purposes among the thirteen institutions represented. Great care must be taken, however, in comparing costs between institutions. Strictly speaking, costs are comparable only between institutions of approximately the same size offering the same grade of work. It should be obvious that a college which attempts to do a high grade piece of work, other things being equal, will have a higher cost per student than a college doing inferior work. Within certain limits the cost per student thus becomes an index of the quality of work done in the college.

The size of the institution affects markedly the cost per student, even though the quality of work remains the same. Other things being equal, the smaller the enrollment, the higher the cost per student. This relation seems to hold until an enrollment of 750 is reached, after which it seems that any further increase in student body is not accom-

<table>
<thead>
<tr>
<th>INSTITUTION</th>
<th>Year</th>
<th>Expenditures for Educational Purposes</th>
<th>College Enrollment</th>
<th>Cost per Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phillips University</td>
<td>1925-26</td>
<td>$101,477.82</td>
<td>581</td>
<td>$174.00</td>
</tr>
<tr>
<td>Transylvania College</td>
<td>1924-25</td>
<td>65,723.00</td>
<td>310</td>
<td>212.00</td>
</tr>
<tr>
<td>Atlantic Christian College</td>
<td>1924-25</td>
<td>30,643.51</td>
<td>207</td>
<td>223.00</td>
</tr>
<tr>
<td>Colby College</td>
<td>1926-27</td>
<td>54,284.27</td>
<td>232</td>
<td>223.00</td>
</tr>
<tr>
<td>Christian College</td>
<td>1924-25</td>
<td>30,643.51</td>
<td>237</td>
<td>223.00</td>
</tr>
<tr>
<td>Spokane University</td>
<td>1926-27</td>
<td>26,504.71</td>
<td>240</td>
<td>223.00</td>
</tr>
<tr>
<td>Lyman Hall College</td>
<td>1924-25</td>
<td>54,284.27</td>
<td>257</td>
<td>223.00</td>
</tr>
<tr>
<td>California Christian College</td>
<td>1926-27</td>
<td>40,661.74</td>
<td>260</td>
<td>223.00</td>
</tr>
<tr>
<td>Hiram College</td>
<td>1923-25</td>
<td>1,112,325.55</td>
<td>367</td>
<td>223.00</td>
</tr>
<tr>
<td>William Woods College</td>
<td>1924-26</td>
<td>54,284.27</td>
<td>280</td>
<td>223.00</td>
</tr>
<tr>
<td>Colby-Stockton College</td>
<td>1925-26</td>
<td>54,284.27</td>
<td>290</td>
<td>223.00</td>
</tr>
<tr>
<td>Eureka College</td>
<td>1924-25</td>
<td>114,600.00</td>
<td>300</td>
<td>223.00</td>
</tr>
<tr>
<td>Bethany College</td>
<td>1925-26</td>
<td>128,000.00</td>
<td>320</td>
<td>223.00</td>
</tr>
<tr>
<td>Total</td>
<td>1925-26</td>
<td>933,166.55</td>
<td>3,422</td>
<td>277.00</td>
</tr>
</tbody>
</table>

* The expenditure for educational purposes as classified in this table includes (1) administration and general expenses, (2) operation and maintenance of physical plant, and (3) instructional expenditures. Expenses for interest and amortization, promotional and miscellaneous expenditures such as expenditures for street improvements, real estate expenses, etc., are not classified as expenses for educational purposes. When fine arts are carried on a separate budget the figure listed in the above table for educational purposes includes the percentage of total fine arts expenditure equivalent to the percentage of all fine arts students who are also regularly enrolled college students.

† The data on college enrollment represent the annual carrying loads of the respective institutions. The annual carrying load of an institution represents the average enrollment for the two semesters (or three terms) of the regular session, plus the summer session enrollment reduced to a basis of thirty-six weeks. Special and fine arts students not regularly enrolled in college courses are not included in the annual carrying load, but the cost of providing training for these students, also, is not included.

† Average cost per student.

The relation of size of enrollment to cost per student is illustrated by data collected by the writer from 32 colleges accredited either by the North Central Association of Colleges and Secondary Schools or by the Association of Colleges and Secondary Schools of the Southern States. These data, which are for the academic year of 1925-26, are shown in Table No. 2.

It should be apparent from this table that costs per student must be used cautiously for purposes of comparison among institutions. Certainly
the size of the institution for which comparisons are being made must be taken into account, as well as the type of program it is attempting to offer. While costs per student have a limited value for purposes of comparison among institutions, they are not at all satisfactory for comparisons within a given college.

which the survey of the institution was made. The income received from students and the income received from endowment both include all undesignated incomes from these sources which was actually expended for educational purposes. Only income used for educational purposes is included in Table No. 3. Un-

**Educational Expenditures per Student in Thirty-Two Accredited Colleges, Classified according to Size of Enrollment, for 1925-26**

<table>
<thead>
<tr>
<th>College Grouping</th>
<th>Number of Institutions</th>
<th>Educational Expenditures per Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average of whole group of thirty-two colleges</td>
<td>32</td>
<td>$266</td>
</tr>
<tr>
<td>Average of colleges with fewer than 350 students enrolled</td>
<td>8</td>
<td>369</td>
</tr>
<tr>
<td>Average of colleges with enrollments ranging from 350 to 500</td>
<td>11</td>
<td>263</td>
</tr>
<tr>
<td>Average of colleges with enrollments ranging from 501 to 1,000</td>
<td>8</td>
<td>259</td>
</tr>
<tr>
<td>Average of colleges with enrollments of more than 1,000</td>
<td>5</td>
<td>243</td>
</tr>
</tbody>
</table>

**Analysis of Sources of Receipts**

Table No. 3 shows the current educational expenditure, the income received from students, the per cent which income received from students is of current educational expenditure, the income received from endowment, and the per cent which income received from endowment is of current educational expenditure, for seventeen Disciple colleges. In the case of each institution the data presented are for the year during designated income expended for purposes not strictly educational in character is not included. A part of the income reported as income received from students is actually derived from funds designated for student aid. That part of the income from funds designated for student aid which was actually used to pay tuitions is included as income from students, since this income cannot be used for any purpose except student aid.
Table No. 3 shows that the per cents which income received from students are of current educational expenditure range from 100 at institution number 6 to only 22 at institution number 15, and that the per cents which the income received from endowment are of current educational expenditure range from 0 at three institutions to 60 at institution number 8. For the seventeen institutions combined, the income received from students represents 61 per cent of the current educational expenditure, and the income received from endowment represents 27 per cent of the current educational expenditure. The amount of income which the seventeen Disciple colleges receive from students is approximately equal to the expenditures of these institutions for instructional salaries.

**NEW FIELD HOUSE OF BUTLER UNIVERSITY, INDIANAPOLIS**

This immense and superb structure was built not only for the ordinary uses of Butler, but also to care for the high school athletic meets of the state.

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Table No. 3 shows the sources of income for current educational expenditure in seventeen Disciple colleges.

<table>
<thead>
<tr>
<th>Institution Number</th>
<th>Current Educational Expenditure</th>
<th>Income Received From Students</th>
<th>Per Cent Which Income Received From Students Is of Current Educational Expenditure</th>
<th>Income Received From Endowment</th>
<th>Per Cent Which Income Received From Endowment Is of Current Educational Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>$61,175</td>
<td>$61,175</td>
<td>100</td>
<td>$14,364</td>
<td>6</td>
</tr>
<tr>
<td>9</td>
<td>232,886</td>
<td>281,522</td>
<td>89</td>
<td>48,377</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>91,477</td>
<td>123,522</td>
<td>80</td>
<td>9,807</td>
<td>9</td>
</tr>
<tr>
<td>14</td>
<td>60,210</td>
<td>35,463</td>
<td>78</td>
<td>23,185</td>
<td>36</td>
</tr>
<tr>
<td>12</td>
<td>54,650</td>
<td>29,428</td>
<td>54</td>
<td>9,921</td>
<td>18</td>
</tr>
<tr>
<td>10</td>
<td>103,479</td>
<td>54,216</td>
<td>52</td>
<td>33,000</td>
<td>32</td>
</tr>
<tr>
<td>8</td>
<td>29,450</td>
<td>14,500</td>
<td>47</td>
<td>11,170</td>
<td>21</td>
</tr>
<tr>
<td>7</td>
<td>53,831</td>
<td>25,059</td>
<td>47</td>
<td>50,736</td>
<td>41</td>
</tr>
<tr>
<td>11</td>
<td>123,508</td>
<td>57,672</td>
<td>43</td>
<td>47,282</td>
<td>37</td>
</tr>
<tr>
<td>16</td>
<td>28,713</td>
<td>12,400</td>
<td>40</td>
<td>47,282</td>
<td>37</td>
</tr>
<tr>
<td>8</td>
<td>79,450</td>
<td>31,688</td>
<td>37</td>
<td>3,503</td>
<td>9</td>
</tr>
<tr>
<td>2</td>
<td>129,627</td>
<td>47,776</td>
<td>36</td>
<td>100</td>
<td>3</td>
</tr>
<tr>
<td>1</td>
<td>38,027</td>
<td>13,506</td>
<td>26</td>
<td>47,004</td>
<td>18</td>
</tr>
<tr>
<td>18</td>
<td>46,652</td>
<td>11,992</td>
<td>26</td>
<td>17,293</td>
<td>38</td>
</tr>
<tr>
<td>15</td>
<td>13,575</td>
<td>2,947</td>
<td>22</td>
<td>393,776</td>
<td>27</td>
</tr>
<tr>
<td>Total</td>
<td>1,478,174</td>
<td>802,164</td>
<td>61</td>
<td></td>
<td>27</td>
</tr>
</tbody>
</table>

*There is no significance in the numbers arbitrarily used in this column.*

*Added significance is given to the analysis of the sources of receipts of Disciple colleges when comparisons are made with similar data from other institutions.*

From data available in reports prepared for the Committee on Cost of College Education, it is possible to compare the per cent of income received from students and the per

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**North Central Association Quarterly**


cent of income received from endowment at Disciple colleges with similar per cents for a number of standard colleges and universities of other religious communions. The twenty-four institutions listed below, all holding membership with the North Central Association of Colleges and Secondary Schools or the Association of Colleges and Secondary Schools of the Southern States, are included in these reports.

Antioch College  
Carleton College  
Centre College  
Coe College  
Concordia College  
DePauw University  
Earlham College  
Franklin College  
Georgetown College  
Gustavus Adolphus College  
Hamlin University  
Huron College  
Illinois College  
Illinois Woman's College  
Knox College  
MacAlister College  
Millikin University  
Illinois Wesleyan College  
Monmouth College  
Oberlin College  
Ohio Wesleyan University  
Shurtleff College  
St. Olaf College  
Wabash College  

Table No. 4 shows data for these institutions comparable with the data presented in Table No. 3. An examination of Table No. 4 shows that the per cent which income from students is of current educational expenditure is the same, for the twenty-four institutions of other religious bodies combined, as the per cent for the seventeen Disciple colleges.

However, the per cent which income received from endowment is of current educational expenditure is almost one-fifth greater for the twenty-four institutions than that for the seventeen Disciple colleges. The Disciple institutions depend for support to a greater extent upon gifts from churches and individuals than do the institutions of the several denominations represented in the second table.

Observations

From the foregoing the following observations are pertinent:

1. A student pays only a fractional part of the cost of his education. If the total spending budgets of these institutions were given, the student would be seen to pay a much less proportional part of the cost of running the institution.

2. The endowments of the insti-
Institutions are inadequate to make up the difference between what the students pay and what it costs.

3. The proportionate share of cost is about the same with Disciple colleges as with other institutions of accredited rank, but Disciple colleges lack more on the side of endowment.

4. The churches must give far more to these colleges than they have been giving if they are to operate without deficits.

5. The educational costs herein set forth are the very minimum. They do not approach the cost of maintaining an ideal college, as will be shown in the next chapter on The Financial Needs of Our Educational Institutions.
CHAPTER XLI

THE FINANCIAL NEEDS OF OUR EDUCATIONAL INSTITUTIONS

We now come to a discussion of the financial needs of the educational institutions which are affiliated with the Board of Education, and which are included in the surveys. Something of the other needs of these institutions have been set forth in the foregoing chapters, and more will appear in the chapter which is to follow this one. Therefore, it is the purpose of this chapter to deal particularly with financial needs.

Current Educational Expenditures

In the foregoing chapter there was set forth in tabulated form the educational cost per student in our respective colleges, and in Table No. 2 the average cost per student in thirty-two educational institutions—the various colleges being classified as to the number of students included.

However, the foregoing tables, as respects Disciple institutions, include some of the junior colleges and also include all of the four-year colleges, both weak and strong. In order to arrive at a more normal and actual cost of education Dr. Reeves selected sixteen colleges, all of them holding membership in the North Central Association of Colleges and Secondary Schools. Half of these are Disciple and the other half are colleges which are affiliated with other religious bodies. Dr. Reeves has published the results of that study in a chapter headed, "The Cost of Education in an Effective College," in a volume entitled, The Effective College, edited by Robert L. Kelly. In this chapter Dr. Reeves says:

"No two of the institutions studied employ the same accounting methods; consequently, before comparisons could be made, it became necessary to reclassify items of expenditure. Current educational expenditure, as the term is used in this discussion, includes outlays for instructional salaries, instructional supplies and expenses, administration, operation and maintenance of the physical plant, and library. It does not include capital expenditure for plant and fixed assets, such as lands, new buildings, or equipment for new buildings; neither does it include non-operative expenditure incurred for specially designated objects not a part of strictly educational work, such as expenditure incurred through annuity or endowment investments, losses incurred through dining hall or dormitory operations, expenditure due to campaigns for funds, scholarship subsidies, expenditure for extra-curricular activities, and other items of this nature.

"The current educational expenditures range from $65,381 to $309,220. The smallest enrollment is 290 in a college with current educational expenditure of $129,627. Two colleges have an enrollment of 300 and their current educational expenditures are reported as $78,950 and $103,479. The highest enrollment is 1,345, with current educational expenditure of $232,886. An-
other college enrolls 999 students and has a current educational expenditure of $219,662.

"The current educational expenditure for the sixteen colleges is $2,370,850; the total enrollment 8,962, and the average current educational expenditure per student ranges from $173 in the college with the largest enrollment to $583 in a college with an enrollment of 338. The total current educational expenditure for such students are not included in these data. At institu-

CAMPBELL MANSION, BETHANY COLLEGE
This farmhouse, the ancestral home of his wife, Alexander Campbell enlarged to its present rambling proportions to care for Buffalo Seminary, which he established in 1818, both to meet the educational needs of the community and to train men for the ministry. Out of this embryo grew Bethany College in 1840.

SCIENCE HALL, SPOKANE UNIVERSITY
A wholesome setting among the pines and a heroic service to the churches of the Northwest distinguish this young institution.

...
tions maintaining academies, three academy students are considered as equivalent in load to two students of college rank."

Relation of Instructional Salaries to Current Educational Expenditure

"Current expenditure per student represented in the annual carrying load, and the average salary of full-time members of the teaching staff are next considered. In the com-

while only two of the eight institutions having the higher expenditures per student have average salaries lower than $2,400. The lowest average salary among the four institutions having the higher expenditures per student is more than $100 in excess of the highest average salary among the four institutions having the lower expenditure per student. In the four institutions with lowest 

putation of averages, salaries of presidents are not included. Salaries of other officers of administration are included when such officers are also members of teaching staffs. Considerable correlation exists between the current expenditures per student and the average salaries of full-time teachers. Only one of the eight institutions having the lower expenditures per student has an average salary in excess of $2,400, current expenditure per student—$173 (two), $174 and $187, the average salary of full-time teachers is $2,096, $2,371, $2,209, and $1,988 respectively; while in the college with the highest expenditure per student—$583, the average salary of full-time teachers is $3,426.

"A study of the relationships existing among groups of institutions with respect to enrollments, current expenditures per student, average
salaries, and percentages that instructional salaries are of current expenditures brings out the following significant facts. (The figures representing current expenditures in this group as a single institution.)

"In group 1 there are six institutions, each having an enrollment in excess of 500 students. The current expenditure per student enrolled in this group of colleges is $233. The average salary received by full-time members of the teaching staff is $2,273. Fifty-nine per

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**BACK TO JERUSALEM AND TO ATHENS**

At the left is the top of the College of the Bible building, at the right the entrance to classic Morrison Chapel, Transylvania College, with a group of students in a pageant of Paul on Mars Hill.

**CLARK HALL, TEXAS CHRISTIAN UNIVERSITY, FT. WORTH**

The name of this building gives perpetual honor to the pioneer Texas preachers and educators, Randolph and Addison Clark who founded the Institution.
The percentage of the current expenditure is for instructional salaries.

"In group 2 there are six institutions, each having an enrollment between 350 and 500 students. The current expenditure per student enrolled in this group is $265; the average salary of full-time teachers is $2,350; and the expenditure for instructional salaries is 60 per cent of total current expenditures.

"In group 3 there are four institutions having an enrollment below 350 students. The current expenditure per student is $415; the average salary of full-time teachers is $2,710; the percentage of total current expenditures devoted to instructional salaries is 59."

The figures given above are set forth in Table No. 1.

Dr. Reeves has since surveyed more than thirty colleges belonging to the North Central Association with reference to educational costs and found that the averages here-

### Table No. 1

<table>
<thead>
<tr>
<th>GROUP</th>
<th>Number of institutions in Group</th>
<th>Enrollment</th>
<th>Current Educational Expenditure Per Student</th>
<th>Average Salary Full-Time Teachers</th>
<th>Per Cent Instructional Salaries are of Current Expenditures</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>6</td>
<td>Over 500</td>
<td>$233</td>
<td>$2,275</td>
<td>60</td>
</tr>
<tr>
<td>2.</td>
<td>6</td>
<td>350 to 500</td>
<td>257</td>
<td>2,350</td>
<td>60</td>
</tr>
<tr>
<td>3.</td>
<td>4</td>
<td>Below 350</td>
<td>415</td>
<td>2,710</td>
<td>58</td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td>290 to 1,345</td>
<td>265</td>
<td>2,352</td>
<td>59</td>
</tr>
</tbody>
</table>

### Table No. 2

<table>
<thead>
<tr>
<th>INSTITUTION</th>
<th>Number of Students</th>
<th>Cost Per Student</th>
<th>Total Cost</th>
<th>Student Income at $150 Each</th>
<th>Net Amount to be Provided Otherwise</th>
<th>In Terms of Endowment at 5 Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlantic Christian College</td>
<td>159</td>
<td>415</td>
<td>$65,856</td>
<td>$23,850</td>
<td>$42,135</td>
<td>$842,700</td>
</tr>
<tr>
<td>Bethany College</td>
<td>332</td>
<td>415</td>
<td>137,760</td>
<td>49,860</td>
<td>87,860</td>
<td>1,759,300</td>
</tr>
<tr>
<td>Butler College</td>
<td>1,335</td>
<td>233</td>
<td>462,550</td>
<td>107,700</td>
<td>354,850</td>
<td>3,298,000</td>
</tr>
<tr>
<td>California Christian College</td>
<td>360</td>
<td>415</td>
<td>158,730</td>
<td>57,300</td>
<td>101,430</td>
<td>2,023,600</td>
</tr>
<tr>
<td>Connect College</td>
<td>284</td>
<td>415</td>
<td>117,860</td>
<td>42,600</td>
<td>75,260</td>
<td>1,505,200</td>
</tr>
<tr>
<td>Culver-Stockton College</td>
<td>280</td>
<td>415</td>
<td>167,900</td>
<td>39,000</td>
<td>128,900</td>
<td>1,575,000</td>
</tr>
<tr>
<td>Drake University</td>
<td>1,926</td>
<td>233</td>
<td>450,680</td>
<td>274,000</td>
<td>166,680</td>
<td>3,032,800</td>
</tr>
<tr>
<td>Eureka College</td>
<td>329</td>
<td>415</td>
<td>136,534</td>
<td>48,350</td>
<td>88,184</td>
<td>1,743,700</td>
</tr>
<tr>
<td>Hiram College</td>
<td>360</td>
<td>415</td>
<td>162,720</td>
<td>52,200</td>
<td>110,520</td>
<td>2,052,400</td>
</tr>
<tr>
<td>Lynchburg College</td>
<td>202</td>
<td>415</td>
<td>83,630</td>
<td>30,300</td>
<td>53,330</td>
<td>1,570,800</td>
</tr>
<tr>
<td>Phillips University</td>
<td>836</td>
<td>233</td>
<td>216,088</td>
<td>140,400</td>
<td>75,688</td>
<td>1,553,766</td>
</tr>
<tr>
<td>Spokane University</td>
<td>148</td>
<td>415</td>
<td>61,420</td>
<td>22,200</td>
<td>39,220</td>
<td>734,450</td>
</tr>
<tr>
<td>Texas Christian University</td>
<td>1,412</td>
<td>233</td>
<td>328,986</td>
<td>211,400</td>
<td>117,186</td>
<td>2,342,920</td>
</tr>
<tr>
<td>Transylvania College</td>
<td>359</td>
<td>413</td>
<td>140,089</td>
<td>50,289</td>
<td>92,800</td>
<td>1,986,700</td>
</tr>
</tbody>
</table>

### Table No. 3

<table>
<thead>
<tr>
<th>INSTITUTION</th>
<th>Present Productive Endowment</th>
<th>Needed Endowment on Basis of Present Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlantic Christian College</td>
<td>$56,361</td>
<td>$786,361</td>
</tr>
<tr>
<td>Bethany College</td>
<td>$1,247,127</td>
<td>1,247,127</td>
</tr>
<tr>
<td>Butler University</td>
<td>$1,013,526</td>
<td>$1,013,526</td>
</tr>
<tr>
<td>California Christian College</td>
<td>$307,832</td>
<td>$307,832</td>
</tr>
<tr>
<td>Connect College</td>
<td>$51,912</td>
<td>$51,912</td>
</tr>
<tr>
<td>Drake University</td>
<td>$654,834</td>
<td>$654,834</td>
</tr>
<tr>
<td>Culver-Stockton College</td>
<td>$1,103,784</td>
<td>$1,103,784</td>
</tr>
<tr>
<td>Eureka College</td>
<td>$675,599</td>
<td>$675,599</td>
</tr>
<tr>
<td>Hiram College</td>
<td>$1,380,195</td>
<td>$1,380,195</td>
</tr>
<tr>
<td>Lynchburg College</td>
<td>$226,884</td>
<td>$226,884</td>
</tr>
<tr>
<td>Phillips University</td>
<td>$450,658</td>
<td>$450,658</td>
</tr>
<tr>
<td>Texas Christian University</td>
<td>$4,282,466</td>
<td>$4,282,466</td>
</tr>
<tr>
<td>Spokane University</td>
<td>$666</td>
<td>$666</td>
</tr>
<tr>
<td>Transylvania College</td>
<td>$1,006,964</td>
<td>$1,006,964</td>
</tr>
<tr>
<td>Total</td>
<td>$13,865,555</td>
<td>$13,865,555</td>
</tr>
</tbody>
</table>
with stated have not been materially changed. Consequently, these figures actually represent the average cost in institutions for strictly educational purposes for, as has been said, if other items are included the cost would be much larger.

Now in order to reduce the financial needs of Disciple colleges to a minimum, we are excluding all other costs and simply taking the cost for in Tables No. 2 and No. 3 a glimpse of the present actual educational cost.

**Standards for Effective Colleges**

Dr. Reeves has gone further in the chapter on “The Cost of Education in an Effective College,” and on the basis of the data which he has gathered in his many surveys he has formulated a table of figures which show what a college ought to have in order to be “effective.”

“It is proposed that for a college with an enrollment of 750 students there should be fifty members of the teaching staff. The average salary of the entire group will be $3,600. This staff will include twenty professors who will receive an average salary of $5,000, twenty associate and assistant professors at an average salary of $3,000, and ten in-

![Brite College of the Bible, Texas Christian University](image)

Loyalty to Christ, fraternity among Christians and compassion for humanity characterize the fitting of our young ministers to preach the gospel.
The salaries suggested will make possible a scale of salaries ranging from $4,000 to $6,500 for full professors, $3,000 to $4,000 for associate professors, $2,400 to $3,000 for assistant professors, and from $1,800 to $2,400 for instructors. Associate and assistant professors are grouped together in the compilation of data since a majority of the smaller institutions do not have both ranks.

"A college with an enrollment of 500 students, on the basis of the assumption just stated, should have thirty-six members of the teaching staff, with an average salary of $3,600, sixteen of whom would be full professors with an average salary of $4,900, thirteen, associate professors with an average salary of $2,875, and seven instructors with an average salary of $1,975. An institution with an enrollment of 400 students should have thirty-three teachers with an average salary of $3,600, fifteen of them full professors at an average salary of $4,900, twelve associate professors at an average salary of $2,800, and six instructors with an average salary of $1,950. If the enrollment were 300 students, there should be thirty teachers at an average salary of $3,600, fifteen with the rank of full professors at an average salary of $4,800, ten with the rank of associate professor at an average salary of $2,650, and five instructors at an average salary of $1,900.

"The conclusions reached through the analysis of expenditures in sixteen institutions and upon the assumptions presented above, may be found in the table below, which
shows the number of teachers, the ratio of students to teachers, the average salary of teachers, the current educational cost per teacher, the total current educational expense, and the current educational cost per student proposed for effective colleges of several sizes. The column representing current educational cost per teacher is derived from the column representing average salaries of teachers, the average salaries being considered as amounting to 60 per cent of the current educational costs. It is assumed that institutions with enrollments in excess of 750 will have the same ratio.

### Table No. 4

<table>
<thead>
<tr>
<th>Enrollment</th>
<th>Number of Teachers</th>
<th>Ratio of Students to Teachers</th>
<th>Average Salary of Teachers</th>
<th>Current Educational Cost Per Teacher</th>
<th>Total Current Educational Expense</th>
<th>Current Educational Cost Per Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>750</td>
<td>50</td>
<td>15 0</td>
<td>$3,600</td>
<td>$6,000</td>
<td>$300,000</td>
<td>$400</td>
</tr>
<tr>
<td>500</td>
<td>36</td>
<td>13 9</td>
<td>3,600</td>
<td>6,000</td>
<td>216,000</td>
<td>496</td>
</tr>
<tr>
<td>400</td>
<td>33</td>
<td>12 1</td>
<td>3,600</td>
<td>6,000</td>
<td>196,000</td>
<td>485</td>
</tr>
<tr>
<td>300</td>
<td>30</td>
<td>10 0</td>
<td>3,600</td>
<td>6,000</td>
<td>180,000</td>
<td>600</td>
</tr>
</tbody>
</table>

### Total Minimum Needs

Once more we must remind the reader that the figures set forth in the above table do not include the interest on building investments, depreciation charges, promotional and administrative expenses, etc. A study of Table No. 2 and Table No. 4 will reveal how far short of the ideal we now are. If computations of needed endowments were made on the basis of Table No. 4 instead of Table No. 1 it would mean fifty per cent more than the $13,865,555 as already indicated.

Then to this should be added the needs of the junior colleges and the work being done at tax-supported institutions, then schools of religion and foundations. This will approximate $5,000,000 more. In fairness it should be stated that some of the aforesaid needs have been partially met in recent crusades for the colleges and foundations. Even so there is still a need of at least $15,000,000 in endowments if we are to make our institutions what they ought to be.

We have said little regarding the needs for buildings, equipments and betterments. In many of the colleges there are pressing demands of that sort. We have stressed permanent funds in the form of endowments, for these are the first and most important demands. However, there is one other need which we cannot pass without mention. We refer to the increase in teachers’ salaries. A recent study of the salaries of ministers and other workers in the Christian church made by our Commission on the Ministry reveals some interesting facts. Table No. 5 sets forth these figures.

### Comparative Results of Statistical Studies Among Educational Workers and All Workers Reporting

<table>
<thead>
<tr>
<th></th>
<th>Educational Workers</th>
<th>All Workers Reporting</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number included in study</td>
<td>353</td>
<td>3,994</td>
</tr>
<tr>
<td>Average salary of whole group:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Under age 65</td>
<td>2,674</td>
<td>2,250</td>
</tr>
<tr>
<td>Age 65 and over</td>
<td>2,517</td>
<td>1,685</td>
</tr>
<tr>
<td>Whole group</td>
<td>2,669</td>
<td>2,222</td>
</tr>
</tbody>
</table>

When one takes into account the long and expensive training of a teacher; when one knows that all professors in colleges are now required to have the Ph. D. degree or its equivalent; when one observes
by the above table that our college professors are getting slightly more than our ministers as a group—which means good, bad and indifferent, young and old—nearly 4,000 of them—and most of all, when one sees the vast difference between what these teachers are now getting and what they should receive, according to the standards of the "effective"
at state universities need at least $5,000,000 more in permanent funds.

3. If outstanding pledges and monies now being raised are subtracted from the above figures, our minimum need for all this work is a total of at least $15,000,000.

4. The Board of Education itself needs permanent funds, so that out of its resources it could help worthy college; then we have some realization of the fact that these salaries must be made more adequate and just. No self-respecting people can or will let this injustice continue.

Observations
The following observations are necessary because of the foregoing facts and figures:
1. Our fourteen four-year colleges lack over $13,000,000 in endowment to keep them going without a deficit, simply on their present basis of operations without any increase or enlargements.
2. Our junior colleges and efforts and struggling institutions to go forward and enter into their great opportunities.

5. There are only two ways of providing the funds so strongly needed by the colleges: The one is by increasing their endowments; the other is by increasing greatly the annual offerings from the churches.

6. If our churches would give each year out of budget and special day offerings for education the sum of $500,000—a very reasonable amount—which would be the equivalent of 5 per cent interest on $10,000,000 endowment, our educational problem would ultimately be solved.
CHAPTER XLII

EDUCATIONAL EVALUATIONS

THE INNER MOTIVE OF THE INSTITUTIONS

The most important single aim of the colleges and universities of the Disciples of Christ appears to be the continuation and extension of the faith of the communion. All of these institutions were established with this end in view. However, with the passing years, this aim has become modified in some of the institutions. The modifications of this aim are much more marked at some of the colleges and universities than at others. Institutions situated in relatively large municipalities appear to have modified their aims to a greater extent than institutions situated in rural communities. The needs of the cities in which some of the colleges and universities are situated appear to have served to enlarge the primary purpose for which the institutions were founded. An excellent example of a change of aim is that of Drake University. This institution has developed from a small college established to serve as a means of training ministers of the Disciples of Christ, to a university serving also the varied needs of a municipality for the advantages of higher education. However, the original impulse and objective in the case of Drake is being carried out in Drake Bible College, one of the colleges of the university.

Regardless of the fact that some of the Disciple colleges have become universities serving the needs of municipalities, a majority of these institutions still have as their fundamental objective the continuation and extension of the faith. This philosophy has already been revealed in their educational programs. It has also been revealed in matters such as the church membership of students, the training of the faculty and the church membership of the teaching staff. In dealing with the programs of studies of the colleges, it was observed that courses in religion are still required of all students in a majority of institutions. With practically no exceptions, these courses are taught by teachers who are members of the Christian church. The data presented relating to the religious affiliations of students show that the student bodies of a majority of these colleges consist chiefly of members of the Disciples of Christ. The figures show that the colleges draw largely upon the graduates of Disciple institutions for their faculties. Furthermore, a large percentage of the staff members are of the faith of the Disciples of Christ. This is true particularly of the teachers of Bible and religious education, and of the presidents of the colleges.

The selection of faculty members largely from among graduates of Disciple colleges is highly significant. It represents an attempt to preserve a tradition and extend the faith, but results in a tendency toward educational inbreeding.
many instances it has resulted also in the selection of staff members whose highest degrees have been conferred by institutions without more than local or state recognition among educational organizations. A number of the stronger institutions appear to be modifying this policy and selecting staff members with less regard than formerly to religious affiliations. Others are selecting their new staff members largely from among those who have obtained their first degrees from universities of high standing. Either of the latter plans appears preferable. An additional way whereby the tradition of the Disciple institutions is being maintained is by an interchange of presidents. Data obtained from the catalogues of the institutions give evidence of such cross-relationships.

THE EFFECT OF ENVIRONMENT UPON THE INSTITUTIONS

While the primary aim of those responsible for the establishment of the institutions included in this report was an extension of the faith of the communion, this object was to be attained in part through the establishment of training schools for the religious leadership of the church. These institutions are an expression of the religious philosophy of Disciples of Christ.

Although established as a result of the inner convictions of a religious communion, they have, to a considerable extent, been moulded by the educational world around them. Relatively recently a majority of these institutions, particularly the older ones, have standardized their work and organized their programs to fit into the educational system of which they are a part.
Throughout the years the Disciples have offered education at a relatively low cost to the students. In most instances the institutions have required simplicity in personal habits, often forbidding expensive dress, dancing, smoking, fraternities and sororities as types of the undesirable in student life. The educational programs have been built around a few fundamental subjects such as Bible, foreign languages, mathematics and science. Recently, marked changes have occurred in communities and sororities have been established. This development has been accompanied by increased personal expenditures upon the part of the students. The increased personal expenditure of students has been made possible by an increase in the economic ability of the constituencies supporting these institutions.

The most obvious modification in the pattern of those institutions of the group located in cities is a result of their location. It is true that some have remained small in-

HENDERSON HALL, CULVER-STOCKTON COLLEGE
Crowning a hill and overlooking the Mississippi River at Canton, Missouri, the name of this central building honors D. Pat Henderson, pioneer and founder.

the pattern of some of the colleges and universities, due to the fact that these institutions have not been free to follow their own development. The increased cost of education has necessitated increased fees from the students. The development of high schools has resulted in less need for privately supported preparatory schools and more need for increased facilities for higher education. Standardizing agencies have made requirements which institutions must meet or cease to exist. In many of the institutions frater-

stitutions for a half century or more, varying little from a certain prescribed educational form. However, others have grown into universities to meet the needs of modern American cities. Indianapolis is a city of more than 300,000; Butler College in Indianapolis has developed into Butler University. Des Moines is a city of considerably more than 100,000, Drake University in that city is composed of a number of professional schools in addition to a college of liberal arts. Texas Christian University is located in Fort Worth,
one of the most rapidly growing cities of the South. During recent years this university has grown even more rapidly than the city in which it is located. Phillips University is located at Enid, Oklahoma, a rapidly growing city of approximately 25,000. Each of the four institutions mentioned above has more than one thousand different students enrolled each year. Of these four universities, Drake is the largest. The enrollment of Drake University is approximately two times as large as that of the five institutions of Group II, listed in Chapter XXXVI; it is more than three times as large as that of all six of the junior colleges of Groups III and IV combined, it is larger than the combined enrollments of the five smaller institutions of Group I (Bethany College, Culver-Stockton College, Eureka College, Hiram College and Transylvania College).

Institutions have been modified to a considerable extent by the influences of the state-supported education. These requirements have also led a number of the institutions to establish summer schools. State universities have also been very effective in modifying the programs of private institutions, including the Disciple colleges. The decision as to the value of the credits of private colleges not members of regional standardizing associations is almost always left to the state university of the states in which these institutions are situated.

The six junior colleges of the Disc-
SCff 
'EY OF E RYff'

ciples of Christ are located in three states, Kentucky, Texas and Missouri. Five of these institutions are colleges for young women. The South has lacked money to support higher education to the extent that it has been supported in the North, East and West, and as a result, education has until recently been limited largely to the socially superior class. The South has also tended to separate the education of the sexes. The conception of the South with respect to the personality of woman and her function in society is expressed in a scheme of education for women different from that of other parts of the United States. This conception of education was expressed originally in the girls' finishing school; it has survived as the southern girls' college.

INTIMATIONS OF BEAUTY AND LOYALTY

Two of the vital elements in the success of Lynchburg College, Lynchburg, Virginia, are the beauty of its location and the enthusiastic devotion of its students.

THE QUALITY OF THE SERVICES RENDERED BY THE INSTITUTIONS

It is difficult to measure the quality of the services rendered by the institutions, since the contributions which they have made to society in various forms of leadership are of such varied nature. No one field of the work of a religious body should be viewed as isolated, but only as a part of a whole. The field of schools of religion, chairs of Biblical literature, etc., including those affiliated with the Board of Education and those not affiliated with this board, is necessary for a complete survey of the field of higher education as conducted by the Disciples of Christ. In this section of the report, the colleges and secondary schools only will be discussed. The educational institutions which do not hold membership with the Board of Education are not included in this report.

The secondary schools of high school grade are all attached to institutions maintaining junior colleges. The general principles which should influence the conduct of the colleges should prevail in the opera-
tion of these schools. These schools cannot be considered on their separate merits but only as parts of higher institutions. A few years ago practically all of the colleges maintained preparatory schools as a part of the college organizations. With the development of high school facilities, the four-year institutions have abandoned all work below the college level. All the junior colleges still maintain preparatory schools, although the enrollment of the preparatory department at the two stronger junior colleges, William Woods and Christian, has been reduced markedly during recent years.

The writer is of the opinion that four-year Christian colleges at the present time constitute an important part of the American system of higher education. After the position of the Christian college has been granted, the work of the group of institutions of this type holding membership with the Board of Education of Disciples of Christ must be evaluated. There are some individuals imbued with the missionary spirit who believe that a college can be justified upon the basis that it serves as an institution which may or may not provide educational training of the highest grade, but which does provide a religious environment. This is important, but a college should not be conducted by inferior methods. It must fulfill reasonably well the function of a college; otherwise, it is difficult to justify its continued existence. It must achieve certain educational standards, and, wherever possible, it should strive for worthy individuality in educational expression.

It is also difficult to justify the existence of church-supported colleges unless these institutions make contributions to higher education of a type which state-supported institutions are not making. The private colleges should not duplicate the work of the state institutions, but should supplement their work. Privately supported institutions have opportunities to express their individuality to an extent not possible for institutions supported by state funds and responsible to state legislatures for support. All state universities are more or less similar in form since they are designed to meet
the varied needs of the states in which they are situated. Likewise, state supported teachers' colleges and normal schools resemble each other in many respects regardless of where they are situated. Similarity of this type is neither necessary nor desirable among the fourteen four-year institutions of the Disciples of Christ. Yet to a considerable degree these institutions are similar in form and purpose. In most respects they differ little one from another. Some are very small and others relatively large. The ten institutions belonging to Group I are members of regional standardizing associations, while the four belonging to Group II have not as yet been able to meet the requirements of the associations in the territories in which they are situated. However, some of the institutions of Group II expect to become accredited by regional associations within the course of two or three years, while some of those of Group I have been accredited for a few years only.

In form and purpose there are greater differences between the relatively large institutions of Group I and the small institutions of Group I than there are between the small institutions of Group I and the small institutions of Group II. The four institutions of Group I with total yearly enrollment in excess of 1,000 (Butler University, Drake University, Phillips University, and Texas Christian University), are, as their names imply, organized as universities. Each is composed of a group of colleges, and offers some professional work in addition to liberal arts training. However, these institutions as well as the smaller colleges are still primarily institutions designed to offer general cultural training together with training for the teaching profession and for the ministry.

The colleges of the Disciples of Christ have made certain contributions to higher education in general, and other contributions to the religious communion of which they are a part. These points will now be discussed in order.

Contributions to Higher Education

The Disciple colleges have made practically no purely technical educational contribution to national life. Educational results in technical fields are largely dependent on financial resources, and these colleges have had relatively small funds with which to work. The religious constituency supporting them has kept them, until very recently, as a group on a financial basis which would prevent any outstanding educational contribution to national life. As a piece of national service these colleges have contributed most in the fields of religion and education. Possibly they may expect to continue as a piece of national service the more or less permanent occupation of the field of religion. Whether the service rendered by these colleges as training schools for teachers is to be only temporary, or is to continue over a period of many years, the writer is not prepared to express an opinion. However, the importance of these institutions as training schools for teachers has increased greatly during recent years, as has been indicated by the percentages of graduates entering the teaching profession. Certainly for
many years to come the Disciple colleges and universities will continue to render service in the field of teacher-training work. To render this service in an acceptable manner these institutions must not only keep pace with the modern educational trends, but must also meet fully the requirements of state departments of education and of regional standardizing agencies.

Studies of higher education indicate that a student is more likely to go to college if a college is situated near his home than if he must travel seventy-five or one hundred miles from his home to reach the nearest institution. Data have been presented in a previous chapter of this report showing that colleges in general have a relatively local drawing power, a large percentage of their students coming from within a radius of fifty miles.

A considerable number of the colleges of the Disciples of Christ fill a local need. Many of them are situated in communities which have either inadequate college facilities or no facilities at all. This is not true with respect to institutions such as Cotner College, Christian College, Hamilton College, Transylvania College and California Christian College, all of which are located at university centers; it is true of institutions such as Atlantic Christian College, Eureka College, Culver-Stockton College, Hiram College, Phillips University and Drake University.

CONTRIBUTIONS TO THE COMMUNION

A religious body values a college more by its work in the continuation and extension of the work of the communion than by any other service which it renders. By this test of efficiency the institutions of the Disciples of Christ rank high. Almost all of the newer colleges were founded by graduates of the older Disciple institutions. It has already
been mentioned that a majority of the presidents and instructors of religious education, and a large percentage of the instructors in other branches of learning, received their training at Disciple colleges. Furthermore, the relatively high percentage of students of Disciple colleges who are Disciples indicates in a measure the extent to which these institutions are meeting the demands of the Disciple constituency.

The core department of almost all of the four-year institutions is Bible and religious education. Almost all of the institutions have developed plans for aiding those contemplating the ministerial or missionary field as a vocation, and also for aiding children of ministers and missionaries. Almost all of these institutions teach an extraordinarily large amount of work in Bible and in other subjects of religious education, as compared with the amount taught by colleges of most other communions.

Educational Deficiencies of Disciple Colleges

The educational deficiencies of the Disciple colleges have been discussed in considerable detail throughout this report. Some of these deficiencies can be traced to a lack of sound educational training upon the part of those in charge of administration of the institutions. Others are due to a narrow conception, upon the part of those in authority, of the purposes of institutions of higher learning. A majority of the deficiencies which have been mentioned in this report, however, are due either directly or indirectly to a lack of adequate financial support.

Recent Improvements at Disciple Institutions

Throughout this report considerable attention has been given to a discussion of the deficiencies of Disciple colleges and universities. Regardless of the indictments which have been made, almost all of the institutions during recent years have been constantly and rapidly changing for the better. A number of the most important of the changes made are mentioned below.

1. Improved physical facilities.

During the four-year period from 1922 to 1926 the value of buildings and grounds of the group of Disciple colleges and universities increased thirty per cent. Even greater increases, relatively, have occurred in the value of the instructional equipment of these institutions. Since 1922 the value of the working libraries has been increased 100 per cent for the institutions as a group. The endowments have been increased
more than 100 per cent and total assets were lifted from $15,421,109.34 in 1922 to $30,932,343.82 in 1926.

2. Increased utilization of buildings. Prior to the time that surveys of the Disciple colleges were made there had been apparent a marked tendency for the institutions to plan extensive building programs, and in some instances to spend for buildings funds which ought to have been expended for instructional equipment and faculty salaries. The survey reports showed clearly that the degree to which space was being utilized in a majority of these colleges was very low. A study of the survey reports by officers of administration of the colleges and universities led some of the institutions to consider more carefully their schedules of classes. Reorganized class schedules made it possible for these institutions to care for increased enrollments without increased expenditures for new buildings. Thus funds which otherwise would have been expended for new buildings were made available for faculty salaries and other instructional expenditures.

3. Improved curricula. As late as 1920 the Disciple colleges offered very little work in the social sciences other than history. Many of them gave no courses in economics, sociology, political science, or political economy. Some gave a few hours of work in only one or two of the four subjects mentioned. Most of the courses offered in these fields were intended primarily for juniors or seniors. Junior-college students gave much of their time to a study of relatively elementary courses in foreign languages. However, recent years have witnessed marked increases in the offerings in all divisions of the social science fields, as well as the opening of courses for

NEW ACADEMIC BUILDING OF WILLIAM WOODS COLLEGE
The daughters of the daughters of this junior college at Fulton, Missouri, are crowding its halls and compelling additions.
junior-college students. These changes are in line with modern curricular trends in higher education.

4. Improved standards. In 1911 there was no college or university among the Disciple institutions whose graduates could classify as graduate students without condition at the better graduate schools of America. Graduates of all of these institutions but two, Drake University and Butler University, were with few exceptions required to take work at graduate institutions for two years in order to receive the degree of Master of Arts.

The American Council on Education in 1920 prepared a list of colleges in the United States recommended as preparing students for postgraduate study in foreign universities. Upon this list were five of the institutions of the Disciples: Butler College, Drake University, Hiram College, Transylvania College and Cotner College. Butler, Drake and Hiram were included because they held membership with the North Central Association of Colleges and Secondary Schools, Transylvania because it held membership with the Association of Colleges and Secondary Schools of the Southern States, and Cotner because it was accredited by the University of California.

Since 1920 the requirements of the regional standardizing associations have been raised markedly, yet ten of the four-year institutions and two of the junior colleges of the Disciples of Christ now hold membership with either the North Central Association of Colleges and Secondary Schools or the Association of Colleges and Secondary Schools of the Southern States.

5. Reduction in the number of different degrees awarded by institutions. For a number of years educational standardizing associations and other educational organizations have discouraged the conferring of a multiplicity of degrees. It is generally agreed that small institutions should confine themselves to the awarding of only one or two degrees. Ten years ago courses leading to from four to eight different degrees were advertised in a majority of the Disciple colleges. Most of the colleges which followed this practice, however, are now limiting the number of degrees which they award to two or three.

6. Improved situation with respect to graduate work. In 1920 a majority of the four-year colleges advertised graduate programs; yet, none of these institutions offered courses designed primarily for graduate students. Graduate students were put in classes with senior-college students, and in many cases, with junior-college students. Some institutions awarded the degree Master of Arts without requiring any residence work in addition to that required for a bachelor’s degree. Since 1920 most of the smaller institutions have ceased to offer any work at the graduate level. The colleges and universities which still offer such work limit their offerings in general to one or two fields, most commonly the fields of religion and education. Some of these institutions have so strengthened their programs in these fields that a relatively satisfactory grade of graduate work is now being carried on.

7. Discontinuance of preparatory work. With the exception of the junior colleges, practically all work below the level of the college freshman year has been discontinued by
Disciple institutions. Ten years ago all but a few of these colleges had preparatory departments.

8. Better trained faculties. It would be desirable if many of the staff members of the institutions had had more graduate training than they have had; however, the staffs are now much better trained than they were seven years ago. Since 1921 the per cent of the teachers in Disciple colleges with Ph. D. degrees has more than doubled. During this period, also, the per cent holding either M. A. or Ph. D. degrees has increased one-half. Seven years ago approximately twenty-five per cent of the teachers employed by these institutions were teachers without degrees. At the present time the number of teachers without degrees is so small as to be negligible.

9. Improvements in teaching loads. The increases in the enrollments which have occurred during recent years have not resulted in increased service loads upon the part of staff members. Although the average size of classes is greater now than it was seven years ago, the number of very large classes has not increased. However, the number of very small classes has decreased greatly in many of the institutions. One result of these changes is that the average teaching load of staff members in terms of hours of classroom and laboratory work, has actually been reduced since 1921. Due to the reduction in teaching hours and the increased size of the average class, it has been possible to increase greatly the contribution of staff members of the institution without increasing their total service loads. From every point of view these changes have been desirable, except in a very few institutions where the ratio of students to teachers is somewhat larger than it ought to be for thoroughly effective work.

10. Improved business methods. The economic pressure brought upon colleges and universities by increased costs has led to determined efforts to bring about more careful institutional bookkeeping and budgeting. A few years ago practically none of the institutions had accounting systems which enabled them to compute the actual cost of conducting their programs; now, more than half of them have developed systems which
make possible the computation of educational costs. Approximately half of the institutions now keep capital accounts, although only two of them kept such accounts in 1922. When the first survey was made four years ago, only two of the institutions were operating under a budget plan; now, more than half of them have adopted the budget plan of control. In 1920 almost half of the institutions had not yet adopted the plan of having audits made by a certified public accountant; now, all but two of the institutions have adopted the plan of having such audits made annually. Until recently it was not uncommon for privately endowed colleges and universities to hypothecate their endowment funds, either by expending these funds for current instructional costs and for buildings, or by using endowment securities as collateral for borrowing funds with which to pay current expenses. Since 1920 most of the funds which had been hypothecated during previous years have been restored, and a majority of the institutions have taken steps to prevent such transactions in the future.

11. The application of scientific methods to the analysis of educational problems. The last and possibly the most important change which has taken place among the Disciple colleges, is an increase in the application of the scientific method to the analysis of the problems of higher education. The faculties and administrations of at least half of the institutions are now making a serious attempt to study the problems of college instruction, organization and administration in an objective manner. This is evidenced in a number of ways. One institution has recently put into operation a plan for the supervision of classroom teaching. A majority of the institutions administer intelligence tests; a considerable number administer objective prognostic and achievement tests in some departments. All but a few of the institutions which have administered testing programs have made valuable use of the results obtained. During the past two summers a number of staff members have registered for courses in higher education in universities where such work is offered. Virtually all the recommendations which have been made to the respective colleges with respect to educational programs and internal reorganization have been or are being consummated.

12. Disciples have made four rather distinct and unique contributions to American education. First to be mentioned is the place which the study of the Bible has in the undergraduate curriculum of the college. When Alexander Campbell stipulated that the Bible should be used as a textbook in Bethany, and when he made the study of it the center—the heart, as it were—of the college curriculum, he was starting an innovation in American education. Bethany College was the first college in the United States to make such a prescription, and as the Bible, and the Bible alone, was made the magna charta of the Current Reformation, so it likewise assumed a place of prime importance in the educational institutions which were established by the pioneers of this movement. As has been pointed out in the report, the Bible still remains the core of the curriculum.

A second point at which Disciples have made a contribution to higher
education has to do with coeducation. In this Disciples were not the originators, but they were pioneers. The first college in the United States to admit women on the same basis as men was Oberlin College. In the year 1841 the regular B. A. degree was granted to three women. But to Disciples must go the honor of founding outright a number of coeducational colleges. Eureka, which

began in August, 1848; Hiram College, which opened its doors November, 1850, and Culver-Stockton College, which began in 1853, were all coeducational from the very start. All the institutions of learning fostered by Disciples, except four junior colleges for women, are coeducational.

The third contribution has been the establishment of Bible chairs and schools of religion in connection with tax-supported colleges and universities. As has already been indicated in this report, the Disciples were the first to undertake this project, and they have done more in this particular matter than any other religious body in America.

The fourth contribution has been the establishment of chairs of religious education in the colleges. Re-

LOWRY HALL OF THE BIBLE COLLEGE OF MISSOURI
Across the street from the campus of the University of Missouri, and enjoying most advantageous relations with that important institution.

igious education is used here in the technical sense. By it is meant specialized and somewhat technical training that fits students to become teachers, directors, superintendents of religious education in colleges, in churches and the field at large. Practically every senior college has its endowed chair of religious education. The first chair to be established was the Alexander Campbell
Hopkins chair of religious education in the College of the Bible at Lexington, Kentucky. The first action toward the establishment of the chair was taken in October, 1906.

13. It is only fair to say that the advance indicated in the preceding paragraphs which colleges have made since 1922 (it is even more striking if the figures since 1914 were used) has been due to the cooperative spirit as manifested by the educational institutions in and through the Board of Education. It has been the Board of Education which has initiated this survey and carried it through. It was the Board of Education through its department of endowments that has assisted many of the colleges in securing the additional funds. The Board of Education has constantly stimulated better standards, better equipments, better faculties, and better educational ideals. Perhaps its greatest accomplishment has been the stirring up of Disciples everywhere to the importance and need of Christian education, to which they have responded generously, and upon which awareness the hopes for the future rest.
Prior to the organization of the United Christian Missionary Society, which became effective October 1, 1920, the organized missionary work of the Disciples of Christ was carried on through the following boards which operated separately:

- Foreign Christian Missionary Society, Cincinnati, Ohio
- American Christian Missionary Society, Cincinnati, Ohio
- National Benevolent Association of the Christian Church, St. Louis, Missouri
- Christian Woman’s Board of Missions, Indianapolis, Indiana
- Board of Ministerial Relief of the Church of Christ, Indianapolis, Indiana
- Board of Church Extension of the American Christian Missionary Society, Kansas City, Missouri.

Each of these boards, except the Board of Ministerial Relief, had undertaken the publication of its own magazine and had felt increasingly that some such organ was indispensable in the promotion of its work. All the while these boards were appealing to the same constituency and were making their reports annually to the same national convention, which in 1912 was definitely reorganized as the International Convention of Disciples of Christ. Their community of interest was further recognized by their uniting in 1905 for the four-year Centennial Campaign, culminating in the Pittsburgh Convention in 1909, the first united enterprise supported in a substantial way by the boards in cooperation. In this, not only the national organizations, but practically all of the state and provincial societies and colleges united.

In 1913 the Men and Millions Movement was launched, the Foreign Christian Missionary Society, Christian Woman’s Board of Missions, American Christian Missionary Society, Board of Church Extension, National Benevolent Association, Board of Ministerial Relief, American Temperance Board and practically all of the colleges of the brotherhood cooperating.

In 1913 the national secretaries’ association appointed a committee to inquire into the feasibility of a joint magazine. This committee made a careful investigation of what other churches were doing and reported favorably on a joint magazine March 4, 1913. At a meeting on May 29, 1913, definite plans for its publication were formulated, the officers of all the participating societies being strongly urged to such action by the returns from a questionnaire sent out to 418 representative men and women of the brotherhood. Of the 267 who answered, 245 were favorable and only 20 unfavorable.

It was found, however, that the state and local leaders of the Christian Woman’s Board of Missions were not ready to have The Missionary Tidings merged in a joint magazine and consequently action was suspended until June 5, 1916, when plans were again submitted, with the Board of Education of Disciples of Christ and the Commission on Christian Unity brought into the cooperation. Through 1917 and 1918 steady progress was made and preparations...
completed for the uniting of the five
magazines in a joint publication to
be known as World Call.

The magazines forming the merger
and the societies they represented
were:

The Missionary Intelligencer—Foreign
Christian Missionary Society
The American Home Missionary—American
Christian Missionary Society
The Missionary Tidings—Christian Woman’s Board of Missions
Business in Christianity—Board of Church
Extension

The Board of Education, the
Board of Ministerial Relief, the
American Temperance Board (now
the Board of Temperance and Social
Welfare) and the Association for the
Promotion of Christian Unity (Commission on Christian Unity), which
formerly had no organ, were in­
cluded in this cooperative effort.

Plans were finally consummated
under which World Call came into
being, the first issue bearing the date
of January, 1919. Temporary ar­
rangements were made for its pub­
lication under the auspices of the
Men and Millions Movement and of­
fices were opened in the College of
Missions building in Indianapolis.

It was agreed that the magazine
should have the full-time service of
an editor and an associate editor, one
of whom should be a woman, and of
a circulation manager. For these
positions, the following persons were
chosen: W. R. Warren, editor; Mrs.
Effie L. Cunningham, associate edi­
tor; Miss Daisy June Trout, circula­
tion manager.

The mailing lists of the five former
publications were combined, the list
of The Missionary Tidings, which
was the largest, being made the basis,
with an attempt to have all dupli­
cates eliminated. It was necessary
at first to carry about 80,000 names,
though it developed later that only
65,000 separate homes were being
reached by the old magazines.

The purpose of World Call is to
give full information in regard to
all phases of missionary, benevolent
and educational work being done by
the participating organizations and
all the needs for such service, and,
by the wide dissemination of knowl­
dge, to enlist additional supporters
as well as increase the zeal of co­
operation of those already interested.
These purposes are summarized in
the motto of the magazine—“To In­
form Those Who Are Interested; To
Interest Those Who Ought to be
Informed.”

It was and is the purpose to make
and keep World Call a house organ
for the brotherhood’s missionary and
educational organizations. Its pur­
pose was not only to enlist support
but also to enlighten supporters.
Primarily, it was to be a missionary
service magazine for the Disciples
of Christ and it was to serve only
incidentally as a news medium for
the news of the brotherhood.

The aim was to make World Call
a magazine of facts. The popular
motto was, “Feed the Folks the
Facts.” The committee proceeded
on the conviction that when people
are informed they will do their duty
and that we cannot expect them to
support work of which they are igno­
ant. Generous use of photographs
in connection with first-hand reports
from all fields and all activities was
made in the effort to visualize facts
as well as arrest attention and
quicken interest. The aim was to
eliminate controversy entirely and to
hold argument and exhortation down
to the minimum.
All the material coming in to the magazine was to pass through the hands of the editors and to be made as brief and as graphic as possible.

The publication committee and the participating organizations agreed upon an approximate quota of space for each interest, the several organizations to share in the same proportion in the net cost or profits of the publication.

Typical of the entire program and spirit of our home missionary work is this "Pioneer Woman," with her Bible and her son, spreading her contagious spirit through the cover of World Call.

The statue is by Bryant Baker, and won first place among twelve models made by American artists for a monument to the spirit of the pioneer woman. Thus is World Call constantly on the alert for the best and latest in art for the inspiration of its readers.

Only occasionally were contributions to be paid for, as when material was secured from some one outside of the participating organizations who was accustomed to being compensated for writing. The chief dependence for material was upon the voluntary service of men and women who are employed by the organizations and institutions that participate in the publication.

It was felt that in every church there should be men and women who would take the same interest in securing subscriptions for World Call that they did in securing contributions to the causes that are represented in the magazine. On this account no club rates, premiums or commissions were offered. The subscription price was $1.00 a year, cash in advance. It was felt that to make price concessions would necessitate an increase in the subscription price of the magazine or require continued subsidies out of the missionary, benevolent and educational funds of the organizations.

It was proposed to carry only a limited amount of advertising, with the provision that no advertisement should be inserted which the editors could not personally indorse, the readers of the magazine being assured that the same conscientious
scruples were exercised in the acceptance of the advertising that prevailed in the selection of the reading matter.

The magazine consisted of sixty-four pages and cover, size of page $9 \times 12$ and size of type space $7\frac{3}{8} \times 10\frac{3}{8}$ inches. Fifty pound, English finish, Ticonderoga book paper was used for the inside stock and eighty pound weight of the same paper for the cover stock.

Ninety thousand copies of World Call, of which approximately ten thousand copies were used as sample copies, were printed at the start; sixty-five thousand of this number going to paid subscribers. The average cost per copy was $1.12 per year, or 12 cents in excess of the subscription price received.

The editorial policies of World Call remain practically the same as in the beginning, namely, to inform its readers as fully as possible of the needs and opportunities in the various fields of missions, benevolence and education, and of the progress being made to meet those needs. Since the uniting in 1920 of the six boards in the United Christian Missionary Society, the division of matter has been more definitely by subjects than by organizations, but otherwise the magazine continues as from the first.

Subscriptions are secured as from the first, chiefly through the (World Call) secretaries of the local woman's missionary societies and by correspondence from the office. A temporary trial of club rates and rewards was made in 1926, but there has been no permanent change of policy.

At the time this survey was made, 46,000 copies were being printed per month, of which approximately 42,180 were mailed to paid subscribers, 380 mailed as complimentary copies, 1,354 used for samples, 200 reserved for binding.

The editorial staff consists of three persons—editor, associate editor, and office editor who does most of the editorial stenographic work. They work as a team in laying out and planning the issues in advance. The editor represents World Call in the cabinet of the United Society. These are the editorial salaries: editor, $4,600.00; associate editor, $2,400.00; office editor, $1,800.00.

The following are some of the methods used to secure subscriptions: through a World Call secretary in each church who will, without compensation, definitely look after the World Call subscriptions in the membership of such church; through the secretaries and other representatives of the interested boards who visit conventions and other gatherings; through constant, well directed correspondence. The same methods are employed to retain subscriptions. The circulation manager supplements these methods and efforts by holding World Call banquets in connection with state conventions with gratifying results.

A staff of six is required to handle the circulation and mailing of the magazine together with the advertising accounts. Their salaries range from $2,400.00 for the circulation manager to $720.00 for one of the clerks.

World Call is issued monthly, going into the mail about the 22d of each month. Each issue consists of sixty-four pages and cover, approximately three pages being advertising matter on which the rate is 50 cents per agate line.

World Call operates on a revolv-
ing fund, its revenue being derived wholly from subscriptions and advertising. On account of the high cost of production, since the World War, the necessity of installing of new equipment, requisite to satisfactory service, and a number of changes in circulation managers with long intervals between, it has been impossible to make the receipts equal the cost of production, even with the subscription price increased to $1.50 after the first year and a half of publication. In order to reduce the cost of publishing the magazine to a minimum consistent with satisfactory results, the following means have been employed: Buying the printing of World Call on a strictly competitive basis; change in paper stock from Ticonderoga English finish to Oxford supercalendered paper; change in page size from 9 x 12 to 8½ x 11½ inches, thereby cutting in two the cost of the press work.

These efforts have resulted in the reduction in the cost of production per thousand from $142.00 in 1921 to $119.00 in 1926, a total reduction of $23.00 per thousand. Notwithstanding these economies, the magazine continues to show a deficit. It has ranged from $1,852.99 May 1, 1925, to $15,352.54 December 1 of the same year. It was down to $8,857.78 June 1, 1927.

The treasurer's report of World Call expenditures for the year ending June 30, 1927, reveals that the cost for the year is divided as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editorial Service (Includes salaries and travel of the three editors, supplies and magazine subscriptions)</td>
<td>$9,038.95</td>
</tr>
</tbody>
</table>

Benevolence, as typified in the Christian nurse's care of the babe in the basket, is one of the constant themes of World Call.

The aged man or woman without relatives who are both able and willing to meet natural obligations, must look either to the church or to the state for support. Thus second childhood, as well as infancy, is served.
Circulation Service (Includes salary and travel of circulation manager, salaries of circulation stenographer and clerks, as well as first-class postage) $11,765.99
Production (Includes cost of illustrations, paper, printing, binding and mailing, and second-class postage) $39,344.73
Miscellaneous (Includes rent, treasury help, subscription refunds and contingent) $2,415.11
Total $62,584.78

The average number of paid subscriptions during the year ending June 30, 1927, was 38,748, based on subscription receipts. Reducing the total cost to the basis of cost per annual subscription, we have the following:

Editorial Service $0.233
Circulation Service .303
Production:
Illustrations $0.108
Printing and Mailing .318
Second-class Postage .088 1.014
Miscellaneous .062
Total Cost per Annual Subscription $1.612

The total advertising receipts for the year were $4,848.92, or $0.124 per subscription. Circulation receipts were $58,122.87, or $1.50 per subscription. The total receipts were $62,971.79, making the total receipts per paid subscription $1.624, showing a gain of $0.012 per subscription for the year ending June 30, 1927.

World Call is unique in its class of magazines inasmuch as it operates on a self-sustaining basis while all the others are subsidized either in money or service and in the case of some of them by both, and inasmuch as its cash receipts are in excess of those of any of the others.

The Disciples of Christ, in whose interest World Call is published, contribute $4,000,000.00 to $5,000,000.00 annually to the causes represented in the magazine and there is no other medium which attempts to inform the people fully as to what is being accomplished with these funds. The work represented needs all of $15,000,000.00 a year, and the people are amply able to give that amount to the same causes. It is confidently believed that the money would be forthcoming if the people were fully informed. World Call is the means for both underwriting and uplifting all of the organized work of the Disciples of Christ. It has no ends of its own to serve, but is fully consecrated to the work which brought it into being.

The interests which had no voice prior to the establishment of World Call now have the same service which is rendered to the other causes. All of these are brought up to the maximum, in the extent of the information's dissemination, and all of the publicity is given a more attractive presentation than previously. The results are manifest in the unprecedented success of such difficult enterprises as the raising of the underwritings of the Interchurch World Movement, the Shelton Memorial Fund, the Golden Jubilee fund of $1,000,000.00 and the vastly increased resources of the colleges which participate in the Board of Education. These advances have been carried through in the unfavorable period following the World War, with naturally declining receipts from the Men and Millions Movement and in the experimental early years of the United Christian Missionary Society. Wherever the circulation of World Call is large, cooperation in all brotherhood enterprises and the measure of support are correspondingly great.
Observations

1. The extent to which a publication reaches its potential constituency is measured by the size of its subscription list, and the number of persons on a subscription list is largely dependent upon the content of the magazine.

2. Three hundred and thirty-two returns from questionnaires sent to ministers, Bible school superintendents, presidents of woman's missionary societies and other church leaders in a group of representative churches, large and small, scattered widely throughout the United States, clearly indicate that they believe the mission of World Call to be that of spreading missionary information and of creating missionary interest, and even a greater number indicated that in their judgment this mission is being fulfilled.

3. Information contained in these returned questionnaires and obtained from reports of field representatives indicates that there is a considerable desire, especially on the part of the women's constituency, that World Call become to the different interests of our brotherhood's life more nearly what the old magazines were to their respective constituencies.

In view of these considerations, the editors and management are warranted in especially increasing the emphasis upon the following features of the present program:

(1) The departmentalization of phase material, and classification of the news content;

(2) Increasing the human interest element in the general contents of the magazine;

Constantly emphasizing education, this cover of World Call is but one of many that hold before the readers the deep, underlying motives of educational work today.

The child looks to the teacher for guidance, and in so doing his gaze is unconsciously but continually directed up toward the Greatest Teacher of all time.
(3) Recognition of persons who represent and serve institutions rather than the institutions they serve;

(4) A frank, unbiased, non-controversial consideration of current subjects of vital concern to the life of the brotherhood;

(5) While giving notice, without sectarian spirit, to the larger Christian world activities, speaking for teachers and by seeking to supply their need by the use of missionary and other material of especial interest and value to Bible school workers.

4. The circulation records of World Call show an almost steady decline for a number of years from an average of 56,886 printed per month in 1921, to an average of 42,000 per month for 1927. In this respect, however, it does not differ from other magazines of a similar class, since they all, with one exception, show a similar decline. Doubtless this decline is in part due to the general decline in missionary interest that seems to pervade all Christendom, and in the case of World Call is in part due to the fact that it has had no continuous circulation management or circulation promotion. It would seem that this condi-

The appeal of our host of junior missionaries is nowhere made to better advantage than on the cover pages of World Call.

The picture is a snapshot made by W. R. Warren of Rachel and Alice Gamboe, daughters of Mr. and Mrs. Homer Gamboe at Mahoba, India, dressed in the native sari.
tion demands that the methods employed in promoting the circulation of World Call, as well as the make-up and content of the matter being offered to the readers, should receive careful study and modification where necessary.

5. These conditions warrant a special effort:

(1) To secure a corps of well informed, well prepared and deeply interested persons, especially chosen, at least one in each church in the brotherhood, who shall serve as the official agents in their respective local churches;

(2) To work out by actual test, in some three or four selected representative territories, cities, towns or counties, an effective method for securing World Call subscriptions;

(3) To plan and work for the promotion of subscriptions to World Call in the closest sympathy and cooperation with woman's missionary society leaders, national, state, district and local.

6. Since the societies have not been called upon to make any payments in the last seven years on account of deficits arising from the publication of World Call, and, since World Call has been carrying a deficit for the last three years, it seems, therefore, advisable to give consideration as to which of two policies should be followed in the publication of World Call:

(1) To continue the maintenance of the same high ideals and the same standard of excellence that has characterized World Call since it was launched, even with the possibility of the necessity of subsidy by the various boards, or

(2) Formulating all publication policies on the basis that World Call must be kept self-sustaining, at the same time endeavoring to maintain the highest possible standard of excellence consistent with this condition.
ASSOCIATION FOR THE PROMOTION OF
CHRISTIAN UNITY

CHAPTER XLIV

CHRISTIAN UNITY

The Disciples of Christ have always been a Christian unity people. Their history began with an appeal to unity sent out by the Christian Association of Washington County, Pennsylvania, which Thomas Campbell described in the Declaration and Address as "a society formed for the express purpose of promoting Christian unity in opposition to a party spirit." Christian unity is, therefore, the original purpose of the movement. It is the mission and cause for which the Disciples are in existence today. Christian unity was then, as it is now, the outstanding need of the world; and sectarianism is now, as it was then, the outstanding sin of the churches. If ever a religious movement was raised up to bear witness to a vital but neglected principle the Disciples of Christ are such a movement, and Christian unity is such a principle.

The Christian world, however, was not ready. The appeal to unity and cooperation made by the Christian Association did not fall on receptive ears. On the contrary, it met with opposition and debate. The outcome was that the movement, launched for the healing of the divisions of the church, came itself to be another division; and contrary to their original purpose and desire the Disciples of Christ became a separate religious body, which by force of circumstances was compelled to go its own way and to build up its membership, agencies and institutions in competition with others, just as all religious bodies were doing. This was for our Reformation, of course, an intolerable situation.

With the turn of the new century a better way began to appear. Old time rivalries began to give way to cooperation. Old enmities and jealousies began to soften. Christians of many communions were beginning to mingle in friendly fellowship and to work together in cooperative tasks. The World's Evangelical Alliance, whose work began in 1846, was engaging a large company of church people in united prayer for the spread of the gospel. The Young People's Society of Christian Endeavor, started in 1881, was bringing the young people of many communions and of many lands together in a new fellowship. The World's Sunday School Association, 1887, and the World's Student Federation, 1895, were making their contributions to the growing spirit of unity. In 1908 the Federal Council of Churches of Christ in America was organized, bringing a large group of Protestant bodies into mutual, practical fellowship and cooperation. The World Missionary Conference at Edinburgh in 1910 brought the necessity of unity to

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light as had not been done before. The time was ripe for a new venture. The work of reconciliation begun by the Christian Association a century before could now be taken up again.

In several different parts of the world and of the church a simultaneous, providential turning of the tide took place. In October, 1910, a resolution was passed in the General Convention of the Protestant Episcopal Church in America that a commission be appointed, and an appeal be made to all churches for a World Conference on Faith and Order in the interest of Christian unity.

At the same time, but without any knowledge of what was being done in the Episcopal convention, a mass meeting of Disciples attending the National Convention at Topeka, Kansas, was called by the president of the American Christian Missionary Society, Dr. Peter Ainslie, to consider ways and means of a more earnest advocacy of Christian unity. The result of the meeting was the setting up of a Council on Christian Union whose purposes were stated as follows: "First, to create and distribute literature bearing on Christian union among our own and other religious bodies, and to solicit and hold trust funds for this purpose. Second, to arrange conferences in important centers on the subject of Christian union. Third, to prepare and send to all religious peoples an address reciting the great cardinal principles of our movement, and urging the vital importance of Christian union if we are to conquer the world for Christ."

Commissions on unity and cooperation had already been appointed by the National Council of Congregational Churches, and by the General Assembly of the Presbyterian Church in the U. S. A. About the same time commissions were appointed by several of the church bodies of Australia and Tasmania, looking toward closer fellowship. In the same month a resolution was passed in the Synod of the Eastern Orthodox Church that an appeal be made by that ancient body for the unity of Christendom. Manifestly the Spirit of God was moving for the unity of the church. Within two years of these events more than twenty communions had appointed similar commissions, and a new movement was on foot. In the present world-wide movement for unity about ninety great church bodies representing more than forty countries are cooperating.

At the meeting at Topeka a commission of nine members was appointed under the title of The Commission on Christian Union. The members of this original commission were: Peter Ainslie, president; A. C. Smither, vice-president; F. W. Burnham, secretary; E. M. Bowman, treasurer; Hill M. Bell, W. T. Moore, M. M. Davis, J. H. Garrison and L. J. Spencer. At a meeting of the council held at Portland, Oregon, at the time of the National Convention in July, 1911, the membership of the commission was increased to twenty-five.

In the fall of 1913 an office was established in Baltimore, Maryland, and Miss Louise Schultze was elected executive secretary. Early in 1914 the organization was incorporated under the laws of Maryland as The Council on Christian Union of Disciples of Christ. The charter was later amended and the name was changed to The Association for the Promotion of Christian Unity.
In the fall of 1914, F. W. Burnham, having become president of the American Christian Missionary Society, retired as secretary and F. D. Kershner was elected secretary of the association. He continued in office until June, 1918, at which time H. C. Armstrong became secretary.

During these years the work grew rapidly. Conferences were held with commissions of other communions, part was taken in general conferences, large quantities of literature were published and distributed, a great volume of correspondence was carried on, and much traveling and speaking was done by the president and other officers and members. Interest in the great cause of Christian unity was rising to world proportions.

In the fall of 1925, at the time of the Oklahoma City convention, a change was made in the presidency of the association. Peter Ainslie, whose efforts more than those of any other one person had brought the association into being and who had rendered untiring service through all the fifteen years as president, retired at his own request, and Levi G. Batman was chosen. In view of this change in administration, and in view of what seemed to be the general desire of the people, it seemed best to move the headquarters to some more central location. Early in 1927, therefore, the offices of the association were moved to Indianapolis, Indiana.

With the establishing of its offices in Indianapolis the association is centrally located where it can be in closer touch with the churches and with the other agencies of the Disciples. At the same time it maintains its cooperation with commissions of other communions and with the unity movements of the Christian world in general.

In July, 1911, the commission began the publication of The Christian Union Library, a quarterly magazine for the promotion of interest in this cause. This was made possible through the generosity of R. A. Long, who placed a fund of $20,000 to the use of the commission for publication and other purposes. In July, 1913, this publication was enlarged, and its title was changed to The Christian Union Quarterly.

With the enlargement of The Christian Union Quarterly, and the extension of its circulation, it became desirable that its publication be provided for on a more adequate and permanent financial foundation. To this end the report of the association to the International Convention of Disciples of Christ at Cleveland in October, 1924, contained a recommendation that The Christian Union Quarterly be duly incorporated and that funds be sought for its endowment. This change has been made, and the Quarterly is now published by a separate organization with its own officers and financial foundation. In this connection it should be stated that the work of the association has been greatly helped by the liberal support of W. H. Hoover, who for several years contributed $3,000 annually, and whose contribution was given especially for the publication of the Quarterly.

Program and Organization

The Association for the Promotion of Christian Unity is an organization of Disciples of Christ:

To watch for every indication of Christian unity, and to hasten the time by intercessory prayer, the hold-
ing of friendly conferences, and the distribution of Christian unity literature;

To work among the Disciples of Christ for the deepening of interest in Christian unity; to promote unity and cooperation among the Disciples; and to promote the more general unity and cooperation with other religious bodies, looking toward the realization of the original ideals of the Disciples' movement;

To bear witness for Christian unity, believing that the will of Christ for the unity of his church as expressed in his great intercessory prayer is of equal authority with his great missionary commandment, and holding that Christian unity is a vital principle of Christ's gospel as truly as Christian baptism, the Lord's supper, the Lord's day and Christian stewardship.

Among the Disciples. The association purposes to work among the Disciples by conferences of preachers and others in local meetings for the study of Christian unity and its outlook; by conferences among college students; by popular meetings for Christian unity; by promoting the annual observance of Pentecost Sunday as World's Christian Unity Day with sermons, prayers and offerings; and by promoting the sale and reading of Christian unity books.

With other Christians. The association seeks to meet in conferences with members of other Christian bodies for prayer and study concerning Christian unity, and to join with others in the promotion of unity and cooperation through general, interdenominational movements.

The association is an organization of Disciples of Christ. Its membership is open to all who cherish the ideal of Christian unity and who desire to work with the association and to contribute to its support. Memberships are of two kinds: Annual membership, with a contribution of $5.00 or more; and life membership, with a contribution of $100 or more. Churches contributing $10.00 or more are entitled to annual membership.

The management of the association is vested in a board of commissioners, twenty-five in number, eight or nine elected each year to serve for three years. The officers are a president, two vice-presidents, a secretary, and a treasurer, all of whom are elected annually. Officers and commissioners are elected at the International Convention of Disciples of Christ.

At the present time there is but one employed officer on the staff of the association, a general secretary whose salary is $3,600 a year. The secretary gives full time to the work, holding conferences; speaking in churches, conventions, and other meetings; preparing literature; and giving general supervision to the work.

The association is regularly affiliated with the International Convention of Disciples of Christ, to which it makes annual report of money received and disbursed, of work done and of new plans projected. This relationship was effected by action of the International Convention at Colorado Springs, October, 1923.

The relationship between the association and the churches is a voluntary one in which the association depends on the churches for gifts and offerings for the support of the work. The association seeks also to know the mind of the churches and
to serve the cause of Christian unity in keeping with the will and conscience of our people.

The association cooperates with other organizations and movements for unity, and seeks to have part in every enterprise making for the unity of the church. There are at present not less than twelve general societies, national and international, promoting unity and cooperation.

Service Rendered

During the years since its organization the association has met in conference with commissions of the leading Protestant bodies of America, and has had part in all of the general movements such as the World Conference on Faith and Order, the Universal Christian Conference on Life and Work, the Christian Unity Foundation, the American Council on Organic Union, the Federal Council of Churches of Christ in America and the World Alliance for International Friendship through the Churches. It has tried to give the Disciples appropriate representation in all Christian unity movements.

The season of 1927-1928 has been one of unusually fruitful activity. Regional conferences have been held in a large number of county seat towns and cities in Indiana, Ohio, Illinois, Kentucky, Missouri and Texas for report and discussion of the World Conference at Lausanne. The temper of these meetings undoubtedly indicates a rising interest in Christian unity.

The publications of the association include The Christian Union Quarterly (until 1925); numerous tracts and leaflets published and sent into all parts of the world; books, such as Christian Baptism by F. D. Kershner, The Message of the Disciples, If Not a United Church—What? and The Way of Prayer, by Peter Ainslie, Christian Fellowship by Archbishop Nathan Soderblom, A Book of Christian Worship by Peter Ainslie and H. C. Armstrong and The Disciples of Christ, Who They Are and Why They Are by H. C. Armstrong.

The association has provided the programs for the Christian unity sessions of the International Convention for the past fifteen years. Among the prominent men who have been speakers at these sessions are Bishop Boyd Vincent, Bishop Chas. P. Anderson, Bishop Chas. H. Brent, Professor Geo. W. Richards, President Geo. B. Stewart, Bishop Chas. L. Meade, Charles Clayton Morrison, Abram E. Corey and Miner Lee Bates. Also the association has provided speakers for the Christian unity sessions of many conventions of other communions.

Perhaps the most signal single piece of work done by the association was the St. Louis conference in February, 1921. At this meeting nearly a thousand people were present from twenty communions and eighteen states. The aims and plans of six of the general, national and international movements were presented and discussed. The discussions and findings of this conference were published and given wide circulation.

A timely and important service was rendered by the very first act of the association. This was the sending out of A Plea for Charity Among Ourselves, emphasizing (1) prayer for one another, (2) personal conferences in case of disagreements, (3) abstention from unnecessary
newspaper controversies, (4) the wisdom of editors and publishers withholding from publication all communications that might create ill feeling and division, (5) the cultivation of the spirit of unity and fraternity in all our utterances and in our cooperation with all other communions, (6) more spiritual culture in our public worship, and (7) the necessity of steadfastness for Jesus as Lord of all and the only foundation and center of Christian unity.

This was followed at once by An Open Letter to the Christian World, prepared by J. H. Garrison, setting forth the position, plea, aims and hopes of the Disciples of Christ for the unity of the church, and appealing to all Christians to cooperate in prayer, conference and labor for this great end.

Financial Statement

Financially the work has had hard going. The receipts have never been adequate, and instead of increasing they seem to be decreasing. Following is the financial record for the five years ending June 30, 1927:

<table>
<thead>
<tr>
<th></th>
<th>Receipts</th>
<th>Disbursements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1923</td>
<td>$10,701.89</td>
<td>$9,650.98</td>
</tr>
<tr>
<td>1924</td>
<td>10,786.65</td>
<td>11,132.82</td>
</tr>
<tr>
<td>1925</td>
<td>10,734.35</td>
<td>10,644.94</td>
</tr>
<tr>
<td>1926</td>
<td>3,599.03</td>
<td>9,505.91</td>
</tr>
<tr>
<td>1927</td>
<td>5,970.91</td>
<td>5,058.05</td>
</tr>
</tbody>
</table>

An itemized statement for 1927 is as follows:

**Receipts**

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Churches (338)</td>
<td>$5,684.30</td>
</tr>
<tr>
<td>From Individuals (27)</td>
<td>251.50</td>
</tr>
<tr>
<td>From Sales of Literature</td>
<td>15.38</td>
</tr>
<tr>
<td>From Interest on Bank Deposits</td>
<td>19.73</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$5,970.91</strong></td>
</tr>
</tbody>
</table>

**Disbursements**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of Secretary</td>
<td>$3,600.00</td>
</tr>
<tr>
<td>Office Rent and Maintenance</td>
<td>323.90</td>
</tr>
<tr>
<td>Printing</td>
<td>302.60</td>
</tr>
<tr>
<td>Traveling Expenses</td>
<td>255.62</td>
</tr>
<tr>
<td>Clerical Help and Other Costs</td>
<td>575.93</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$5,058.05</strong></td>
</tr>
</tbody>
</table>

**Observations**

1. This work like every other has had its difficulties. First of all, in its own constituency there have been differences of opinion concerning policies and methods which have hindered the work. Among the Disciples as a body there has been a long, general controversy from which this and all the organized work has suffered. This controversy has to do, in its ultimate analysis, with the question of the primary mission of the Disciples' movement. For one party this primary mission is "to promote Christian unity in opposition to a party spirit." The means proposed for this end is the restoring of the faith, practice and fellowship of the church of the New Testament. For the other party the primary end to be sought is the restoration of a certain order of things conceived to be the reproduction of the doctrines, ordinances, names, manners and customs of the New Testament church, Christian unity being one of the items to be restored. For one group Christian unity is the primary end for which restoration is a proposed means. For the other group restoration is the primary end to be sought at all costs, even at the sacrifice of unity. This of course, is a fundamental cleavage, and has direct bearing on the work of the association.

2. Again, this work came to its maturity and was ready for its largest ministry just in time to be
caught in the collapse of idealism which followed in the wake of the great World War, and out of which there came a new and desperate resurgence of sectarianism, religious, political and social, from which neither the church nor society has yet recovered.

3. Furthermore, unity, however much it may be the will of God, is not the way of man. The history of mankind and of religion, Christianity included, is one long story of strife and division. The peoples of the earth and of the churches are divided amongst themselves and against one another. Human nature is not yet ready for the great fellowship. Christian unity can come only by that victory of faith which overcomes the world.

4. On the other hand, there are great encouragements. Interest in Christian unity is steadily rising again. Lines of cooperation broken off in the aftermath of the war are being resumed. Church people in hundreds of villages and local communities are talking about how to unite their churches. Unions of church bodies are being effected in the mission fields. Plans for comity and better cooperation in home missions are being discussed more earnestly than ever before. The World Conference at Lausanne in 1927 lifted the question of church reunion into world attention and did much toward creating a new atmosphere in which to deal with the problems involved. A new conscience is growing up on the ancient evil of division, and along with the new conscience there is growing conviction that God wills unity. There are many who believe that the best days for Christian unity are just ahead.

5. This work should be strengthened and enlarged. Literature should be published in greater range and variety, and in larger quantity. The staff should be increased for a larger program of work. A young people’s secretary could well be added to work with the young people in the present youth movements. A secretary is also needed to give full time to field studies and surveys and to the promotion of unity and cooperation in village and rural communities. These, the young people and the rural field, are the two points at which interest in unity is the most alert today and at which work of the right kind promises the greatest results.

6. The budget of the association is wholly inadequate. Its support should be greatly increased. A larger number of churches should be enlisted, as well as a greater number of personal contributors. If the staff could be increased and the work enlarged as suggested above an annual budget of $25,000 or $30,000 would be amply justified.

7. The association should be identified as closely as possible with the entire life of the Disciples. It should be in the closest touch with the churches, and should be related as closely as possible to the International Convention. Its commissioners and officers should be elected by the convention, and its work should be reviewed by the convention and given its support.

8. In general the Disciples of Christ are to be commended for their record and testimony for Christian unity. By voice and pen they have borne witness for this cause. A large number of their members both men and women, ministers, of-
ficers of various agencies, editors and college leaders have had prominent places in the many movements for cooperation and unity. The Disciples have not been behind the foremost in these matters. It is logical and inevitable, therefore, that they, along with the other great church bodies, should have such an organized agency as this association. If, as the signs of the time seem to indicate, a new era in Christian unity is beginning, it would seem to be the part of wisdom and Christian loyalty to give increasing attention to this cause.
The Disciples of Christ are sometimes charged with actively and insistently preaching the desirability, indeed the necessity, of union among the followers of Christ but as being slow and indifferent about practicing their own preaching. The following report on the cooperative relationships and activities of the general organizations being surveyed reveals the fact that the Disciples of Christ, through many agencies, are heartily and sympathetically cooperating with other communions in many fields of organized Christian endeavor.

**Cooperative Relations at Home**

*Home Missions*

Through the department of home missions, the United Christian Missionary Society is engaged cooperatively in the work of Christianizing the homeland, by its fellowship with other boards in the Council of Home Missions, and the Federal Council of the Churches of Christ in America. The Council of Home Missions is affiliated with the Federal Council of the Churches of Christ in America and has its offices in connection with the offices of that organization.

The purpose of the Council of Home Missions is to promote fellowship, conference and cooperation among Christian organizations doing missionary work in the United States, Canada and the dependencies, and to unify efforts in behalf of home mission boards and societies by consultation and cooperation in action.

The Federal Council of the Churches of Christ in America functions through a number of commissions, among which are those mentioned below.

The Commission on Evangelism and Life Service acts as a clearing house for the evangelistic work of all the communions and keeps each informed of the methods and results in other fields. Its most important work is in developing a program of united evangelism in the larger cities, with the aim of enabling the churches to reach the whole community at one time and with the ideal of their pastors serving as their own evangelists. The secretaries in the various communions are brought together under the leadership of the Federal Council and unite in holding conferences throughout the country, assembling all the pastors of a community and assisting them to organize their forces for simultaneous action.

Increasing attention is being given to the theological seminaries and to pastors in the interest of bringing home to the teachers of ministers, to prospective ministers, and to present
pastors the possibilities of pastoral evangelism.

The functions of The Commission on Church and Race Relations are defined as:

To assert the sufficiency of Christianness as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.

To provide a central clearing house and meeting place for the churches and for all Christian agencies dealing with the relation of the white and Negro races, and to encourage and support their activities along this line.

To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro churches, especially by state and local conferences, between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.

To array the sentiment of the Christian churches against mob violence and to enlist their thoroughgoing support in a special program of education on the subject for a period of at least five years.

To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

To develop a public conscience which will secure for the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

To make more widely known in the churches the work and principles of the Commission on Inter-racial Cooperation, and especially to support its efforts to establish local inter-racial committees.

To secure the presentation of the problem of race relations and of the Christian solution, by white and Negro speakers, at as many church gatherings as possible throughout the country.

The definition of the function of The Commission on Inter-racial Cooperation is:

To lead the people of a community, white and black, to adjust community problems for themselves by seeing face to face, and to build up and maintain right relations between the races by conference and cooperation in every matter affecting both races.

The functions of the women's general committee of the Commission on Inter-racial Cooperation are outlined as follows:

To seek to know the leaders among the Negro women of the community that a sympathetic basis of cooperation may be established.

To direct a study of Negro community life in matters of housing, sanitation, neighborhood conditions and the needs of Negro women and children.

To adopt methods of cooperation with other agencies and with Negro women that a constructive program of community betterment may be wrought out.

To lead the organization in a study of Negro achievements in literature, poetry, music, art and other lines of endeavor, that there may be a sympathetic appreciation of the Negro's contribution to American life in these lines.

To enlist the organization in any cooperative work that may be undertaken in the community, and lead the organization in its participation in the same.

Representation in these cooperative agencies is secured by invitation from the agencies and the election of representatives by the executive committee of the United Christian Missionary Society on the recommendation of the department of home missions. The society will be represented by "any or all" of its officers "whose scope of responsibility is coextensive with that of the agency."

The United Christian Missionary Society is actively represented in the Home Missions Council by the head of the department of home missions. He is one of the vice presidents of the council and is therefore a member of the executive committee. He is a member of the following joint committees of the Home Missions Council and the Council of Women for Home Missions: City and Urban Industrial Relations, Negro American, and New Americans.

The United Christian Missionary
Society has nine representatives on the Council of Women for Home Missions.

Miss Daisy June Trout is one of the vice presidents in the Council of Women for Home Missions and therefore a member of the executive committee. She is also a member of several joint committees of the Council of Women for Home Missions and the Home Missions Council.

The United Christian Missionary Society, through the department of home missions, is actively represented on the committee on evangelism of the Federal Council of Churches of Christ in America by its secretary of evangelism. He is a member of the literature and publicity committee and is chairman of the recruiting committee. During the 1927 Pre-Easter evangelistic crusade he was chairman of the nation-wide Bible reading revival for the commission.

Under the Federal Council of Churches, the United Christian Missionary Society is represented through the home department on the committee on United States and Navy Chaplains.

The annual meetings of these agencies usually require from two to three days of the representatives' time. The attendance at special committee and called meetings is usually arranged for in connection with the regular work of the representatives in the East.

The secretary of evangelism, on the committee on evangelism of the Federal Council gives about twenty days per year, ten in the spring and ten in the fall, as a member of a team that holds evangelistic rallies and conferences in selected groups of cities throughout the country. Once each year, in June, he attends the evangelistic retreat at Northfield, Massachusetts, when all the evangelistic secretaries of the religious bodies come together with Dr. Goodell, secretary of the committee.

The amount of the annual appropriation to the Home Missions Council is $500.00. The appropriation to the Council of Women for Home Missions is $300.00, making a total appropriation for these two organizations of $800.00. The travel expense in connection with the attendance at the meetings of these cooperative agencies will be about $100.00 a year.

For the committees of the Federal Council the United Society has made no appropriation. The expense of Mr. Bader for travel incurred annually in connection with the evangelistic rallies and conferences is about $200.00.

Mission fields and phases of work have been studied and surveyed. Helpful literature has been provided. The work and the workers have been kept in touch with the work and workers of other mission boards. Much can be learned from the failures and successes of boards doing similar work. When necessary to approach the government it is done more effectively through such cooperative organizations.

No limitation is placed on the work of the participating organizations except such as they are willing voluntarily to accept.

Helpful cooperative work has been done through the International Council on Spanish-Speaking Work, in the publication of Nueva Senda, through religious work directors at government schools for Indians, and through surveys of various types of home mission work.
**Church Errection**

The department of church erection cooperates with general boards of other communions through the Home Missions Council. This organization is advisory only. Membership in it is granted on application.

The department is represented on the Home Missions Council by its advisory architect, who is chairman of the council's special committee on church buildings. The cost of membership in this cooperation is $200.00 per year, not including the traveling expense. The time consumed is about five days per year. The department feels that this cooperation is exceedingly valuable in the exchange of suggestions and ideas and in the joint publication of literature helpful to church building committees.

**Benevolence**

This department cooperates with other communions especially in its work for dependent children through the Federal Council of Churches of Christ in America. The secretary is a member of the special committee of the Federal Council on this phase of the churches' service. One meeting a year, lasting about two days, is held in New York. There is no cost connected with this cooperation except the traveling expense of the secretary to these meetings. The purpose of this cooperation is to improve the service to dependent children by raising the standard, to create public sentiment favorable to legislation for the prevention of dependency of children and their support through mothers' pensions and otherwise. The secretary of the department is one of the founders of the American Protestant Hospital Association, and is a member of its board of directors. This relationship is individual and costs the society nothing.

**Ministerial Relief and Pensions**

The department of the ministry cooperates through the membership of its secretary in the Association of National Secretaries of Ministerial Relief and Pensions. There is no expense but that of the secretary's travel in attending the annual meetings of the association. About three days per year are spent in these meetings. Valuable assistance is received in exchange of information about ministerial service and mortality, systems of fund gathering and pensions.

**Religious Education**

This department is engaged rather extensively in cooperative work.

It is working with and through the following organizations: The International Council of Religious Education and its allied committees, The World Sunday School Association, Interdenominational Young People's Commission, Interdenominational Field Workers' Union of Christian Endeavor, Teacher Training Publishing Association.

Membership in these cooperative organizations is secured by the election of representatives to membership by the executive committee of the United Christian Missionary Society on the nomination of the department of religious education, and is retained by financial cooperation in varying degrees.

The cost of this cooperation is as follows:

International Council of Religious Education and its allied committees, $2,000.00 per year—$1,500.00 paid
by the Christian Board of Publication and $500.00 by the United Society.

World Sunday School Association—$100.00 per year.

Interdenominational Young People's Commission—$15.00 per year.

Interdenominational Field Workers' Union of Christian Endeavor—annual membership fees of $1.00 each.

Total amount of travel for the department per year $500.00.

Membership in these organizations and on their committees consumes altogether about forty days per year.

The head of the department is chairman of the executive committee of the International Council of Religious Education.

Through this cooperation the United Christian Missionary Society has had a part in securing a syndicate teacher training course, in selecting all Sunday school lesson courses, in standardizing various forms of religious education such as week-day schools, vacation church schools and the Sunday church schools with their various departments, in maintaining the week-day school at Gary, Indiana, in selecting Christian Endeavor topics, in maintaining the Sunday School convention system—the World, International (North America), state, county, city and township.

The department records the following among the benefits derived through this cooperation: It keeps our work thoroughly in line with the best thought in the field, enables us to standardize our work in all phases, brings our workers before the Protestant forces, thus increasing prestige at home, enables us to secure frequent interchange of forces, puts our people in good attitude in cooperative enterprises.

Missionary Education

This department is in active cooperation with other communions interested in missionary education through the Missionary Education Movement.

The object of this organization is the production of missionary literature, the training of missionary leaders, to supply textbooks for church schools of missions and mission study classes, and the holding of missionary training conferences.

Membership in this organization is based upon the willingness to cooperate and share in the responsibility of the support of the work.

The cost of this piece of cooperative work seems to vary somewhat with the amount of the budget of the department. It has been as high as $1,000.00 per year. In 1926-27, it was $675.00.

The department is represented by three members on the board of trustees of the Missionary Education Movement.

The reason given for this piece of cooperative work is "that our people may take their rightful place in the Protestant movement for intelligent support and cooperation in the world program of the church."

Through this cooperation, we are helping to determine the themes, scope, treatment and authorship of necessary textbooks for missionary training and serving on faculties of missionary training schools and on the board of trustees of the Missionary Education Movement.

The following are some of the benefits flowing from this fellowship: Securing the benefits of the best missionary books at the mini-
mum cost, expert advice and counsel in the training of missionary leadership and opportunities to serve in many joint conferences.

Expense

The total expense involved in all the above cooperative relationships of the United Christian Missionary Society in the homeland is $4,640.00 a year.

The Board of Education

It is the purpose of the Board of Education to keep in touch with the great educational movements of the times, and, in so far as can be done without the compromise of convictions and principles, to cooperate with other religious bodies and educational associations, in advancing the cause of Christian education. There is much which can be accomplished through unity of action that would be an impossible task if undertaken alone. The general secretary of the Board of Education is a member of the advisory committee of the American Council on Education, and the members of the staff of the Board of Education represent the board in such organizations as the Association of American Colleges, the Association of Schools of Religion at Tax-supported Institutions, and the Association of Church Workers at State Universities.

The Board of Education is also a member of the Council of Church Boards of Education in America. This organization is a clearing house for twenty-three church boards of education. By means of the council remarkable things have been done for the cause of Christian education in the last decade. The council makes scientific facts available through research in education and religion; furnishes timely, authen-

tic, vital information to all enquirers; creates literature on Christian Education for the sake of such education; stimulates every phase of the work of church colleges; seeks to unify church work at tax-supported institutions; discovers and stimulates life servants for life service; and welds together in harmonious service the various agencies of church education.

The task of Christianizing higher education is colossal. It is too great for any single force or group. It calls for unity of action. The Board of Education has been committed to such unity of cooperation. However, we shall not compromise any ideal or aim for which that body of people known as Disciples of Christ stands. Rather do we conceive our mission to be a promulgation of those ideals and the fulfillment of those aims. On the other hand, experience has taught us that amongst the mightiest forces today which are working for the abolition of denominationalism and the sectarian spirit, and the furthering of unity of the followers of Christ are to be found in the field of Christian education and those organizations which are working at that task. It is one place where sectarianism has little footing. The larger ideals of cooperation, fellowship and unity are the ones which prevail.

Board of Temperance and Social Welfare

This board cooperates with all social service, peace and temperance organizations offering cooperation. It is organically a part of the Federal Council of Churches and the American Temperance Union. In the former, cooperation is with the departments of social service, of re-
search and information, of peace and good will and of inter-racial relations.

We have cooperated in the making of studies, in conducting community conferences, in the promotion of Armistice Day and Labor Day programs, in pronouncements upon contemporaneous affairs from the Christian viewpoint, in national conferences and in the conduct of discussion groups.

Our cooperation with the American Temperance Union has been complete in all activities initiated and carried on by that organization in relation to the enforcement of law and the promotion of temperance legislation.

**World Call**

*World Call* is represented on the Editorial Council of the Religious Press, and in relation to advertising, it holds membership in the Associated Religious Publications.

**Cooperative Enterprises Abroad**

There are some 38 cooperative enterprises, institutions, conferences or councils on our mission fields abroad. Most of these classify as educational institutions, councils or conferences for the exchange of ideas and for cooperative effort in matters of common interest such as government relations, or committees or presses for literature production. Our financial obligations to these enterprises total approximately $50,000.00 per year.


The Foreign Missions Conference of North America is an organization composed of representatives of foreign missionary societies operating in North America and wishing to cooperate in the purposes of the conference. Its organization in 1893 marked a real step in advance in the development of cooperative thinking in foreign missionary matters. Since that time, there has been a progressive development of the ways in which foreign mission boards have been able to think and act together on various problems of policy and method.

**Association for the Promotion of Unity**

This association seeks to maintain cooperative relationships with all the general movements for Christian unity and cooperation as well as with the commissions of the other religious bodies. During the years the association has had part in the work of the World Conference on Faith and Order, the Universal Christian Conference on Life and Work, the Federal Council of Churches of Christ in America, and the World Alliance for International Friendship through the Churches.

These relationships are voluntary and informal, and are maintained as practical ways for the Disciples to have fellowship in the present world movement for unity, and for the cultivation of friendliness and understanding with other Christian communions.
The functions of The Foreign Missions Conference of North America may best be stated by quoting Article II of its Constitution:

The functions of the Foreign Missions Conference of North America are to provide for an annual conference of the foreign missions boards and societies of North America; to provide through its committees, for the investigation and study of missionary problems; to foster and promote a true science of missions; and to itself perform directly or through its committees certain specific work of interest to boards and societies participating in the conference. It is not within the scope of the conference to consider questions of ecclesiastical faith and order which represent denominational differences.

Since the conference is a purely voluntary association of boards and societies, neither it nor any of its committees has authority to commit the participating boards or societies to any position, policy or course of action, except as any of the participating boards or societies may, under the provision of the article on voting in the constitution, request or authorize the conference or its committees to act.

The work carried on by the conference includes items which can best be done cooperatively, such as the missions’ relations with the governments, cooperative presentation of the missionary enterprises to home constituencies, the study of the literature situation on all fields and the joint production of common literature, special conferences on specific subjects relating to certain fields or themes, promotion of Christian contacts with foreign students in America, the study of ways and means of interesting and training missionary candidates and the calling and conducting of a general conference on foreign missions in January of each year.

The conference owns the best missionary research library of its kind in North America. It is open to all board officials and others interested in missionary themes. It is housed in the mission rooms at 419 Fourth Avenue, New York.

Membership in the conference is open to mission boards or societies doing foreign missionary work. Representation at the annual conference is on the basis of money expended in the foreign missionary enterprises. The United Christian Missionary Society is entitled to nine delegates.

The ad interim committee is known as the committee of reference and counsel and is composed of 27 members.

The annual budget of the conference and committee is $41,319.58 with an additional budget of $23,965.42 for the library. The United Christian Missionary Society contributes $1,250.00 per year.

The work of the conference is very helpful to all the missionary boards and societies affiliating, rendering a service which the separate boards could not possibly render acting separately.

The Federation of Woman’s Boards of Foreign Missions of North America is an association of woman’s boards of foreign missions of North America who desire membership. Its objects are to promote greater efficiency in the work of the woman’s boards of foreign missions, to stimulate united prayer and study and to secure a fuller development of resources and a truer conception of the scope and purpose of women’s work for missions. Its activities parallel somewhat the work of the Foreign Missions Conference but membership in the federation is confined to woman’s boards. Since the United Chris-
tian Missionary Society includes the Christian Woman's Board of Missions as a constituent board, it continues cooperation with the federation.

The federation holds an annual conference, preferably in January in or near New York. Its annual budget totals $8,600.00, the United Christian Missionary Society's contribution amounting to $200.00.

The American section of the Committee on Cooperation in Latin America is the clearing house for all those evangelical mission boards and societies in the United States and Canada which maintain work in the Spanish and Portuguese-speaking countries of North, Central and South America and the West Indies. It represents twenty-seven separate organizations, some of them interdenominational, and some fifteen communions. Each board maintains its own representative on the committee. Three secretaries give their entire time to its work. It is concerned especially with literature, education and cooperative enterprises on the several fields, and the promotion of interest in Latin America at the home base.

During the ten years of its regular functioning the committee has adhered to its program of promoting cooperation in the various fields which come within its scope. The executive secretary has made repeated visits to the several fields, while the editorial and educational secretaries diligently promoted the interests committed to them. The educational secretary has traveled extensively throughout Latin America, including Mexico, lecturing before schools and universities both public and private, assisting the workers in organizing schools and courses, promoting joint educational enterprises, coming into touch with the cultured classes, and in general doing the work of an educational evangelist. At present his headquarters are in Buenos Aires, Argentina.

Each year literature work becomes a more important element in the committee's program. Its main objective is the provision of more and better Spanish and Portuguese literature for the Christian constituency in Latin America.

La Nueva Democracia, the committee's monthly Spanish magazine, is the answer to the desire for an evangelist to the educated class of the Spanish countries. It is the only publication in Spanish that seeks definitely to place before the educated classes of Latin America the ethical and social aims of Christianity. It continues to grow in circulation and in influence.

The book department of La Nueva Democracia has steadily enlarged its business until it can now furnish a complete wholesale and retail book service to any part of Latin America.

The most outstanding recent accomplishment of the committee was the organization and conduct of the Congress on Christian Work in South America, held at Montevideo, Uruguay, April of 1925. This brought together representatives of eighteen nations, thirty-five organizations and some seventeen communions. About two-thirds of the delegates came from South America. There were delegates from the United States, Spain, France, Switzerland, Italy and Great Britain. The congress met for a ten days' discussion of the questions related to education, religion, social movements, literature,
public health and cooperation among the spiritual forces of the world.

The findings present the greatest challenge that South America has ever made to the evangelical church. They request that North American educational and social forces cooperate with the evangelical churches in a comprehensive program of spiritual, educational and social advance.

The International Missionary Council is an organization of representatives of national missionary organizations such as the Foreign Missions Conference of North America. The council is established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards, or the churches which they represent, and the churches in the mission field.

The functions of the council are as follows:

1. To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all missionary societies and missions.
2. To help to coordinate the activities of the national missionary organizations of the different countries and of the societies they represent, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and interracial relations.
5. To be responsible for the publication of The International Review of Missions and such other publications as in the judgment of the council may contribute to the study of missionary questions.
6. To call a world missionary conference if and when this should be deemed desirable.

The council is constituted by the national missionary organizations in the different countries. It ordinarily meets every second year, but a special meeting of the council may be called or the regular meeting postponed if the committee of the council, after consulting with the national missionary organizations, is satisfied that this is desirable. The last meeting was held in Jerusalem in the spring of 1928.

The budget of the council amounts to $18,900.00 per year and is provided by special gifts and by contributions from national conferences.

National Christian Councils are conducted in China, Japan, India, Porto Rico, the Philippines and Africa. In Porto Rico the organization is called the Evangelical Union of Porto Rico, and in Africa it bears the name Congo Protestant Council. In each case the purpose is practically identical, hence it is necessary to describe only one National Council. Let it be the National Christian Council of China, though it may just as well be any other.

The National Christian Council of China is an organization made up of delegates appointed by Christian bodies in China wishing to cooperate in its purposes. The number of delegates appointed by the various bodies is on a basis of church membership.

The purpose of the conference is to "make provision for dealing with matters which concern the Christian movement throughout China and promote cooperation." It is understood that matters of doctrine and ecclesiastical polity lie outside the province of the council. In regard to other matters, the functions of the council are advisory, but it is intended that the council should act on behalf of the cooperating churches and missions in matters
which concern their common interest, when it has been ascertained that the action taken will be in accordance with the wishes of the cooperating bodies.

According to the resolution constituting the council, its functions are as follows:

1. To foster and express the fellowship and unity of the Christian church in China and the realization of its oneness with the church throughout the world, and to provide an opportunity for united prayer and corporate thought toward this end.

2. To help make the central position of the church in the Christian movement more generally recognized and accepted; to watch and study the development of the church in self-support, self-government and self-propagation; to suggest methods and a course of action whereby the desired end may be more speedily and completely gained; to encourage every healthy movement of the church that leads to full autonomy; and to seek and work for the adaptation of the church to its environment and for its naturalization in China at as early a date as practicable.

3. To consider the needs of China on a nation-wide basis and plan for the evangelization and uplift of the whole nation.

4. To help promote such mutual acquaintance between the leaders, both Chinese and missionary, from all over China and from all denominations as will create an atmosphere of respect and confidence and make cooperative work of all kinds, and union, where possible, seem natural, feasible and desirable.

5. To assist in developing a leadership in both churches and missions, experienced in dealing with nation-wide problems and with both a national and an international viewpoint.

6. To provide a platform upon which representatives of churches, missions, departmental organizations and other Christian agencies may discuss and plan for the correlation of the activities of the Christian forces throughout China.

7. To arrange for special seasons of prayer, organize forward evangelistic movements, plan for conventions and generally foster the spirit of the churches.

8. To provide a bureau of information and to conduct and publish the results of surveys for the guidance of churches, missions and mission boards.

9. To provide an agency in which such departmental national organizations as the China Christian Educational Association, the China Medical Missionary Association, etc., may be coordinated.

10. To represent the Christian forces of China in their relation with national Christian organizations in other countries.

11. To serve as a means by which the Christian forces in China may express themselves unitedly when they so desire upon great moral or other issues.

12. To undertake such other work as may be committed to it by the national conference.

13. To provide for the calling of the next national conference.

The National Christian Council holds an annual meeting, arrangements for which are made by an executive committee appointed by the previous council and consisting of not more than 21 members, the majority of whom are Chinese, with terms of service of three years. The terms of service are so arranged that one-third of the members of the committee are appointed each year. The executive committee determines the time and the place of the meeting.

The council secures its funds from Christian organizations in China and from missionary societies abroad. The contribution of the United Christian Missionary Society to the budget of the council is $250.00 per year.

The Congo Protestant Council publishes The Congo Mission News and the other National Councils publish bulletins.

In Africa and India our contribution is $250.00 each; in Porto Rico $50.00, and in Japan $25.00.

The Nanking Church Council and the Federated Missions in Japan are organizations similar to church councils or federations at home, the purpose being to cooperate in such matters as demand united attention. Union evangelistic campaigns, charity work, etc., are carried on. We contribute $75.00 per year to the Nanking Council and $40.00 to the
Federated Missions in Japan. To the Sunday School Association of Japan we pay $15.00 per year.

Much of the Christian literature of the mission fields is of such a nature that it can best be prepared by joint effort. Such works as the Scriptures, general commentaries, apologetics for the Christian message, schoolbooks, translations of good Christian literature of a general nature from English and other languages, need not be made and printed by each mission acting separately. Hence the Christian Literature Society of Japan, the Christian Literature Committee of India, the Christian Literature Bureau for Africa, the Union Press of Mexico, the Union Book Store of Buenos Aires, and the Printing Plant and Book Store of Porto Rico have been organized. The United Christian Missionary Society contributes $100.00 to the African Bureau, $500.00 to the India Committee, $295.00 to the Japan Society, $625.00 to the Mexico Press, $632.00 to the Press and Book Store of Porto Rico and $680.00 to the Book Store of Buenos Aires. The Porto Rico plant is worth $40,000.00.

In 1924 the Literature Society of Japan published 18,111,000 pages of Christian literature on a budget of $19,270.00. The Porto Rico Press publishes the Puerto Rico Evangelico, which has a circulation of over 5,000, commanding a large influence not only in evangelical circles but reaching many other persons and institutions.

The union educational institutions are of three general classes: first, colleges and universities; second, theological seminaries and Bible training institutes; and third, schools for missionary children. In the first class are the University of Nanking, Ginling College in Nanking, Wuhu Academy, Nagpur College in India, Woman's Christian College in Japan, and Colegio Americano in Buenos Aires. The second class includes the Nanking Theological Seminary, Bible Teachers' Training School in Nanking, Union Theological Seminaries in Mexico City, Manila and Buenos Aires, Evangelical Seminary in Porto Rico and Instituto Modelo in Buenos Aires. The third class includes the Shanghai American School for American Children, the Woodstock School for Missionary Children in India and the American School in Japan.

Of those classing as colleges and universities, the University of Nanking is the largest. As its name implies, it is located in Nanking, China, and is the only institution of its kind in central China. It began with the union effected in February, 1910, of the higher educational work in Nanking of the Board of Foreign Missions of the Methodist Episcopal Church, of the Foreign Christian Missionary Society, and of the Board of Foreign Missions of the Presbyterian Church in the United States of America. Previous to the union these three missions had been independently developing schools for about twenty-two years. The American Baptist Foreign Missionary Society entered the union in 1911 and is cooperating in the department of missionary training and in the college of agriculture and forestry. The executive Committee of Foreign Missions of the Presbyterian Church in the United States has been cooperating in the Hospital since 1917.

The contribution of the Disciples of Christ to the making of the uni-
University is a precious tradition, inseparably connected with the labor and memory of the late Professor Frank Eugene Meigs. Mr. Meigs was one of the first of our early leaders in China to grasp that great principle of missionary procedure which is almost universally accepted by missionaries today, namely, that the masses of a non-Christian nation are to be evangelized chiefly by their own countrymen, and that the principal function of the foreign missionary is to raise up and train a native leadership. Realizing that Chinese churches could be most effectively edified, and leaders prepared through Christian educational institutions, he devoted the major strength of his ardent spirit and resourceful mind to that enterprise. Beginning in 1889 in the old Buddhist temple of Lai-dzan, Mr. Meigs built up a strong boys' school which, in the course of a few years, developed into Nanking Christian College. In 1906, by federation with the Presbyterian Boys' School, it became Union Christian College, of which he became president. When, four years later, the former Methodist University joined the union, Mr. Meigs' dream was fulfilled. The participating missions all regarded him then, and still regard him, as the prophet and organizer of the union enterprise. After its consummation he became dean of the Middle School.

The university is chartered by the Regents of the University of the State of New York and for administrative purposes is organized into units, each with a separate dean or corresponding officer and with its separate faculty or staff. There are eight administrative units which take rank and precedence in the order indicated in the following list: The College of Arts and Sciences, The College of Agriculture, The University Library, The University Hospital and School of Nursing, The Department of Missionary Training and Language School, The Summer School, The Middle School and The
Model School, including primary schools and kindergarten.

The faculty under normal conditions was composed of 70 missionaries and 201 Chinese. This latter figure includes all Chinese professors, teachers and instructors of whatever class, librarian, assistant librarian, etc. Each mission furnished five missionaries, the other members of the faculty being employed by the board of managers. Before withdrawal in March, 1927, pointed by the foreign missions boards represented in the union. The university now owns approximately 120 acres extending south, west, and northwest of the Drum Tower. It also owns approximately 50 acres outside of the Taiping Gate. All land not occupied by buildings and campus or residence compounds is used for experimental work in agriculture and forestry. The university owns eleven buildings devoted to administration purposes,

our mission representatives held the following positions: Dean of College of Arts and Science, head of department of philosophy and psychology, head of departments of history and political science, professor in English department, and physician of the hospital. The university has a Chinese president and Chinese professors have taken many positions formerly held by missionaries.

The property of the University of Nanking is held by the board of trustees in the United States, ap-
classrooms, and laboratories; seven dormitories; two chapels, a hospital with two new wings, an operating pavilion, and a dispensary; and twenty-eight residences for the foreign faculty, eleven for part of the Chinese faculty, and a large home for Chinese nurses. There is also a group of three newly erected Chinese buildings for the Rural Normal School.

The property cost, according to a report made by the secretary in the business office of the university, is as follows:
We have no recent appraisal of the present value of the property but undoubtedly the valuation is considerably more than $1,000,000.00. The university lost five residences in the destruction of March, 1927.

The founders and supporters of the university believe that the religion of Christ is fundamental to the best interests of citizenship and of private living; and in teaching and spirit the university seeks to present and maintain a high standard of religious and moral earnestness. Both Christians and non-Christians serve on the faculty, but it is the definite policy of the university to employ as large a proportion as possible of instructors who will exert a positive Christian influence over the students. There are curriculum courses in religion, daily chapel assemblies, and a Sunday morning church service; and various religious and social activities are conducted under the direction of the Young Men's Christian Association. No attempt is made to compel any student to accept Christianity; and both Christian and non-Christian students are recommended for positions, strictly on the basis of character and achievement. It is the aim of the university, however, that each student may during his course have the opportunity to learn of the teachings of Christianity and to make voluntary choice of Jesus Christ.

The University Young Men's Christian Association holds a weekly prayer meeting for teachers and students. It provides a social hall, supplied with games, newspapers and periodicals, which is used for daily recreation and occasional socials and entertainments. It is a bureau of Christian service for social and spiritual activities which link the student body and the community. The people's schools, the support of which is provided for by voluntary contributions from students and faculty, offer a large field for students who are interested in social welfare work.

For the year 1924-25, the registration in the university was as follows:

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<tr>
<td>College of Arts and Science</td>
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<td>College of Agriculture</td>
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<td>Language School</td>
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<td>Middle School</td>
<td>293</td>
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<td>Model School</td>
<td>211</td>
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<td>Sub-Freshman Department</td>
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<td>School of Nursing</td>
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<td>Graduate Students</td>
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<tr>
<th>Less Correspondence Students</th>
<th>94</th>
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<td>Total</td>
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The budget of the university totals $283,078.50 per year. Our contribution amounts to $15,700.00 including salaries for our five professors. The university has $240,000.00 endowment in addition to $400,000.00 held in trust for the famine prevention program of the College of Agriculture and Forestry.

The university authorities are not anxious to expand the school. They believe that in a school of not more than 500 or 600 students enrolled in the main colleges, they can best maintain the institution's Christian character and render the best academic service. The university lacks a library building and endowment for it and funds for current expense. They also need additional dormitory space and two residences for faculty members. Their total needs aggregate $946,000.00, including $700,-
000.00 needed endowment for library and for current expense.

Ginling College is a Christian college for women opened in 1915 under the auspices of five mission boards—Methodist Episcopal, Methodist Episcopal South, Northern Baptist, Presbyterian U. S. A., and Disciples of Christ. The founders were women who had pioneered in the education of girls and built up the schools which are the foundation of a board of control in China and the Ginling College committee in America.

The name Ginling is the old classic name for the city of Nanking, which before 206 B. C. stood where it now stands under the shadow of Purple Mountain. Like all Chinese names it has meaning—'Golden Mound' or 'Golden Aspiration.'

The college was opened in September, 1915, with 9 students in the college. The support of the college comes in contributions from eight mission boards, Smith College, the China Medical Board and the Y. W. C. A. Fees from students total about 30 per cent of the college's income. Ginling is incorporated under the Regents of the University of the State of New York, thus having the right to grant the A. B. degree to her graduates, who are admitted to postgraduate privileges in American colleges. The governing bodies of the college are the first class. The numbers doubled for two successive years. When the class of 1923 graduated, 10 in number, the student body had grown to 81. In September, 1923, when the college opened work on the new campus, 100 students were enrolled and the enrollment for the tenth year was 133.

The statistics for the tenth year show 133 students from 12 provinces, 49 preparatory schools, 11 communications and all ranks of society. About 75 per cent of the student
body plan to teach; 15 per cent hope to study medicine; 10 per cent expect to do evangelistic and social work. More than 50 per cent of the students are Christians, although more than one-third come from non-Christian homes. The earnestness of the students about their work and their future service in China, is most satisfying.

The total number of graduates 1919 to 1924 inclusive was 53. Of these 44 are teaching or have taught; 13 have studied in America; 5 have studied medicine; 7 have married. Literary work, the Y. W. C. A. and social service have also a place in alumnae activities.


The entrance requirements are much the same as those of American colleges, except that Chinese and English are substituted for the usual classical and modern language requirement. The degree given on graduation represents a full equivalent of the work done in an American college. For the present all instruction, except in the Chinese department, is given in English. This is true of practically all collegiate work in China.

The college has a campus of 40 acres lying between the Drum Tower and the west wall of the city in a little valley among rolling hills, some of which are wooded, offering all the attractions of open country. From the hilltop on the west the whole city can be seen, and outside the city wall in the far distance the Yangtse River. Purple Mountain makes the eastern view glorious—gold in the morning, purple at night.

Three academic buildings form a quadrangle open to the east, facing Purple Mountain; a recitation building, a science hall and a central building which has in it the temporary chapel, the gymnasium, a formal guest hall, a music studio, and small rooms for use by student organizations. Four dormitories provide accommodations for over 200 students when the one temporarily used by the faculty, for whom a residence is planned (to be built in the near future) is released for student use.

The college buildings are in Chinese style carried out quite consistently in exterior decoration in columns, cornices and roofs, and in detail of windows, with a restrained use of color. The seven buildings now in use are part of a larger group of fourteen planned for 400 students. The money for the buildings was raised in the campaign for oriental colleges carried on between 1920 and 1923. The present buildings with land and equipment have cost approximately $458,515.16. None of these buildings were burned or wrecked in the destruction of March, 1927.

The annual budget totals $33,299.20, our contribution being $1,500.00. Ten thousand dollars is received from student fees.

The beauty of the new campus gives expression to the aspirations and prayers which have produced and fostered Ginling. The buildings are a symbol of what the college stands for, adapting to present day needs and uses the good and the beautiful in China’s heritage from her own past and enriching it with
the "abundant life" which is making a new China, in which educated Christian women are of tremendous importance. Christian colleges in China must be "more Chinese, more efficient, and more Christian." Ginling owes her existence to Christian friends in America, and to them she continues to look for cooperation and support. The college is a living, growing organism rooted in China, nourished by the generous gifts which come from abroad and putting forth flowers and fruit in lives which make the desert places glad.

Prior to March, 1927, the following building program had been adopted:

- Land (4 pieces to straighten campus) $5,000.00
- Faculty Residences 40,000.00
- Library and Administration 37,500.00
- Chapel and Music 37,500.00
- Infirmary 2,500.00
- North Kitchen and Dining Room 3,000.00
- Coal Storage Building 500.00
- Laundry 500.00
- Practice School (temporary) 500.00
- Lighting (New Unit), Well, Contingent for Exchange 15,000.00

On Hand Toward Above $83,910.00

Wuhu Academy, a boarding school for boys, located in Wuhu, is a union institution in which we share responsibility with the Christian Advent Mission. The land, buildings and equipment are held jointly with the exception of faculty residences. The property is located on a hill overlooking the city and the Yangtse River. The school includes both the junior and senior high school grades. A number of the graduates go to the University of Nanking and to other colleges.

The United Free Church of Scotland conducts a college for higher learning at Nagpur, India, in the territory immediately to the south of our field. It has been the custom of our mission to send its students for higher education to Nagpur. Last year our India budget contained an item of $210.00 covering scholarships for our students in the Nagpur school; and in addition we supplied one teacher. The total cost of our participation in this school, including salaries, is $1,810.00.

The Woman’s Christian College of Japan is located in Tokyo and is a joint enterprise of the woman’s foreign missionary societies of the Northern Baptist, Presbyterian U. S. A., Methodist Episcopal, United Church of Canada, Reformed, and Christian Church and the United Christian Missionary Society.

The faculty is composed of fifty Japanese and seven missionaries. In the first figure are included the president, the nurse, the secretary to the president, the registrar, the assistant registrar, the matrons of the dormitories and the librarian, as well as various instructors.

The college now has completed the first cycle of its building program and the following buildings have been finished: Junior College Hall, two quadrangles of the dormitory system together with a central kitchen and dining halls, the president’s residence, a residence for the foreign staff, the central heating plant and several small Japanese houses. The total cost of these buildings and campus improvements up to March 31, 1926, has been $493,346.20. The original cost of the land was $145,894.18. The grand total spent thus far on the plant has been $639,240.38. With the rapid advance in the value of the land since it was purchased, the...
total value of the college plant is now approximately $1,000,000.00.

For the academic year 1925-26, the total enrollment was 305. Thirty-two students were in the senior college, 121 in the junior, 133 in the special English course, and 19 in the preparatory course. At the beginning of the year, 99 new students were admitted, of whom 39 were in the junior college, 41 in the special English course, and 19 in the preparatory course. Sixty-five per cent of these new students were Christians. The graduating class of 1926 numbered 60, of whom 37 graduated from the junior college, 10 from the senior college and 13 from the special English course.

On April 7, 1926, the college received full government recognition, which grants without examination English teacher's license for middle schools to the graduates of the special English course in and after 1928.

Through the daily morning chapel service and regular classroom Bible instruction the Christian students are being spiritually nurtured, while others are being introduced into a new world of life and hope. Voluntary Bible classes and meetings for inquirers are held both on week-days and on Sundays so that girls of widely different training may have opportunity to receive the help required.

It is a matter of gratitude that many of the students are connected with various churches in Tokyo and take an active part in them. Especially for the students who have no such affiliations, a Sunday evening service is held in the college chapel. On Sunday afternoons the president keeps open house to the students who come for a cultural meeting or a social hour.

As for organized student endeavor, the Y. W. C. A. occupies a central place in college life. Through its various departments the members learn to cooperate with each other in the most worth-while causes. The inter-collegiate gatherings and summer conferences afford excellent opportunities for widening contacts. One of the most encouraging activities of the society is the Sunday school, held in the social-athletic building for the children of the...
neighborhood. Week after week one hundred or more children gather in their graded school and are being taught gospel stories and hymns.

The current expense budget of the Woman’s Christian College is $41,673.45, our contribution being $1,800.00 annually.

The next and immediate need is a well equipped science building, or at least the first section of a science department. The cooperating committee has in hand approximately $60,000.00 which the board of trustees expects to use for the erection of this first section of the science department. There is, however, nothing in sight as yet for the science equipment and the trustees are asking the cooperating boards to raise for this purpose during the next two years, $2,000.00 per financial unit, or approximately $35,000.00. At the same time an effort is being made to raise in Japan $25,000.00 for the development of the science department. The college expects to develop a specially strong course in the biological sciences as this field offers special opportunities for women and as a goodly number are looking forward to taking up such studies.

Another pressing need is a college chapel. When the first buildings were begun they looked rather strange, for they were surrounded by nothing but fields and beautiful groves. Today the college campus is surrounded on three sides by residences and a park on the fourth side, for this has become one of the most popular suburban sections of Greater Tokyo. These residences are occupied by an open-minded class of people who are ready to respond to any good thing in which the college might lead. With no Christian church within several miles, there is great need for a well equipped chapel.

In Buenos Aires, the largest city south of the Equator, and the most important center in Latin America, we cooperate with the Methodist Episcopal Church in the only evangelical school in Argentina which by government grant offers the bachelor’s degree. The school is known as Colegio Americano E Instituto Commercial Ward (The American College and Ward Commercial Institute) and reaches the children of the more well-to-do and educated classes of the River Plate region.

It has four departments of study—primary, secondary, commercial, in all of which the Spanish language is used, and the English department which cares for English-speaking pupils. The school is incorporated under the national department of education and is subject to rigid inspection by the minister of education.

The elementary department cares for children up to the sixth grade; the secondary comparing roughly to high school, offers a five year course. The commercial department offers a practical course in commercial subjects. The school has a boarding department which cares for 50 boys, the total enrollment of the school being 250. The Bible finds a regular place in the curriculum and most of the pupils study the Word of God for the first time in our Bible classes.

The school has been greatly handicapped because of its lack of suitable property and equipment. The institution is located on one of the principal residence streets, but in a remodeled dwelling to which a third story and a wing have been added
for dormitory space. It is crowded and poorly adapted to the work of a school. There is no playground space for the boys, a feature which is greatly needed. The property belongs to the two missions cooperating and is worth about $100,000.00. A fine tract of land has been purchased just outside the city and plans are under way for the construction of a modern school equipment as soon as sufficient funds are in hand.

Consider the Colegio Americano a most worthy institution is evidenced by the fact that they have organized a campaign for funds for the school. The president of the Chamber of Commerce of the United States of America in the Argentine Republic is chairman of the endorsement committee.

Our contribution to the school, including missionary salary, amounts to $4,410.00 each year.

We participate in five theological seminaries and in two Bible Training Schools for women workers. With the American Presbyterians (North and South) and the Methodists (North and South), we cooperate in Nanking Theological Seminary where we operate on a budget of $22,240.00 per year, our contribution being $2,000.00. With the Congregationalists, the Methodists (North and South), the Presbyterians (North and South), the Society of Friends and the Y. M. C. A., we share in the Evangelical Seminary of Mexico. This institution has a good building in downtown Mexico City but has purchased property in a growing suburb for new equipment. Our contribution is $600.00 per year.

With the Methodist Episcopal, Presbyterian U. S. A., Congregationalist and United Brethren boards, we unite in the Union Theological Seminary in Manila. It is the only Protestant seminary of collegiate grade in the Philippines. Its course of study covers four years after graduation from high school and with a fifth year additional, leads to a B.D. degree. During the four years the school has been in operation on its present standards, six graduates with the B.D. degree
have been sent out. The enrollment is 90.

With the Methodists we share equal responsibility in the Union Seminary in Buenos Aires where our contribution, including the salary of a missionary, is $2,450.00.

We cooperate with the Northern Baptist, Christian, Congregationalist, Methodist Episcopal, Presbyterian U. S. A. and United Brethren boards in the Evangelical Seminary of Porto Rico at Rio Piedras, Porto Rico. Our contribution is $2,700.00 per year, including a missionary’s salary.

As typical of all these institutions, the following concerning the Evangelical Seminary of Porto Rico is given.

This seminary was established in 1919. With the exception of a few very weak denominational training schools in Cuba, the Evangelical Seminary of Porto Rico is the only institution for the training of evangelical ministers in the entire Caribbean area embracing the West Indies, Central America and the northern republics of South America. It is the only institution of its kind in all Latin America doing standard work and granting the regular degrees recognized and accepted by the seminaries and universities of continental United States. It has been officially adopted by the evangelical churches of Porto Rico, Santo Domingo and Venezuela and the prospects are that gradually, as the work develops, it will draw students from other countries as well.

Its aim is the preparation of Christian ministers, evangelists, and directors of religious education. Its spirit is thoroughly evangelical and while it places great stress upon the physical and the intellectual preparation of the young men, it realizes that all must be dominated and controlled by the Spirit of Jesus Christ.

Up to the present all of the regular professors have been continental American missionaries, but the time will soon come when the faculty will be strengthened by the addition of Porto Rican members. Recently one of our own young men who has
finished the three-year seminary course (B.Th.) in addition to taking the degree of B.A. from the University of Porto Rico, came to Union Seminary, New York, on the Union Seminary Student Friendship Fund, as the representative for all Latin America. It is expected that at the close of his special preparation at Union Seminary he will return to occupy the chair of church history in the Evangelical Seminary of Porto Rico.

The seminary is strategically located across the campus from the University of Porto Rico, and our students have the full privileges of that institution. It has a working agreement with the university by which that institution accepts certain work done in the seminary, while all of the students are required to take a certain amount of their work in the university. The students come from the various grammar and high schools of the territory served. Those who have not had a full high school course are granted a certificate upon the completion of a three-year course in the seminary. Those who have had a full high school course are granted a diploma upon the completion of a three-year course, while those who hold the degree of B.A. from some recognized standard college or university are granted the degree of bachelor in theology upon the satisfactory completion of the prescribed course of study and the preparation of an acceptable dissertation showing original research and independent thinking. Exceptionally promising young men are encouraged, under certain conditions, to go to the continent for further special preparation. For instance Juan Rivera of our mission received his M.A. degree at the College of Missions, Indianapolis, Indiana, and is now a pastor in Porto Rico.

Many of the students (all of those belonging to the Baptists and our own mission) preach regularly every Lord’s day. The other students have special assignments in the churches and mission Bible schools within reach of the city.

The enrollment is 33. Of these five come from Venezuela. The Disciples of Christ have seven students, the Baptists five, the Methodists three, the Presbyterians ten, the United Brethren two, the Congregationalists one, and three different missions in Venezuela send the five from that republic.

Since its beginning the institution has graduated forty-one. These men are rapidly taking their places as the leaders of life and thought in the communities where they are laboring and are commanding the respect and the interest of the whole people whether they are evangelicals or not.

One hundred per cent of the men who have finished the full course of instruction in the institution are today in the ministry.

The building in which the work of the seminary is being carried on is only rented, and besides being a heavy drain upon the resources of the institution is inadequate for its work. Porto Rico occupies a unique position in that it is the only place in the world where both English and Spanish are current and official languages. The University of Porto Rico has plans for the creating of a great Pan-American University. A commission composed of specialists from the leading universities of the U. S. A. has just completed an educational survey of the island. As soon as its fine new building is
finished, Columbia University will open its school of tropical medicines in connection with the University of Porto Rico. This institution will be one of the finest and most thorough schools of its kind in the world and will draw the attention not only of every American nation, but of the entire world to this island. This charming bit of real Latin civiliza-

 tion under the American flag is destined to become the forge in which is welded the Anglo-Saxon and the Latin civilizations and cultures into that understandable and lasting Pan-Americanism of which we all dream and for which we all hope. It is the hope of the Evangelical Seminary of Porto Rico to be able to do its part and to see that the spiritual development keeps pace with that of commerce, literature, philosophy and medicine.

The seminary has come into possession of an ideal piece of land containing about four acres at a total cost of a little more than $30,000.00. Some of the cooperating boards have put in much more than their share of the cost and still there remains a debt of $6,000.00.

On this site there will be room for homes for the professors, administration, library, and dormitory buildings.

Each board which has a representative on the faculty is asked to provide a home on the campus for its representative. Besides this an administration building and at least one dormitory providing accommodations for seventy-five students.
SURVEY OF SERVICE

should be erected as early as possible. If present indications fail not there will be that number of students by the time the equipment can be provided to take care of them.

We share in the Bible Teachers' Training School of Nanking with the Presbyterians North and South, the Northern Baptists, the Methodists North and South and the American Friends, where our contribution is $1,000 per year, including a missionary's salary, and with the Methodist Episcopal Board in the Instituto Modelo in Buenos Aires, where our contribution is $1,690.00. These institutions are Bible schools for the training of women workers. Thorough courses in the Bible are given and practical training in religious service has an important place in the curriculum.

In each of the seminaries and Bible institutes provision is made for the teaching of the particular faith and polity of each participating board or society, each church having charge of its own students in these courses.

The education of their children through high school courses has always presented a difficult problem to the missionaries. Either the children must be trained by their parents, sent home for their school work or schools must be provided on the fields. In China, Japan and India, we share in schools whose function is the education of American or English-speaking children. The Shanghai American School in Shanghai, the Woodstock School in Landour, India, and the American School in Tokyo, Japan, to which we contribute $750.00, $800.00 and $250.00 respectively, are the only ones whose responsibility we share.

It is needless to describe each since they are so similar in purpose and plan. The American School in Tokyo will illustrate all.

Recent census figures give the number of Americans in Japan as 2,187, of whom approximately 450 are children under 18 years of age. Over a period of ten years, the population in this American colony has slowly but steadily increased.

The American School in Japan was founded in 1902 by a group of American and English mothers who, sensitive to the needs of their children, came together to form a grammar school in the Y. M. C. A. rooms in Kanda. Before funds were available for permanent teachers, the mothers also took upon themselves the burden of teaching the children, managing the school and planning for its future.

Soon, however, a permanent management was formed and a board of trustees elected, representing the foreign missions and business interests in Tokyo. Under this management volunteer teachers were gradually replaced by those able to devote their full time to the school work. The school was moved to 55 Tsukiji to property loaned by the American Episcopal Mission.

The curriculum is designed to follow closely that recognized in America as conforming to the best educational ideals and practice. In the grades the work is outlined on the basis of the Baltimore course of study and because of the adoption of this standard, pupils may be transferred to or from schools in America with a minimum of difficulty or loss of time.

The scholastic standards of the school are of the highest. No instructor is employed who is not
qualified to assume a similar position in America. Most of the members of the faculty are teachers of long experience and all have had full training for their positions.

To graduate, 17 units are required allocated as follows.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Units</th>
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<tr>
<td>English</td>
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<tr>
<td>Latin</td>
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<td>Mathematics</td>
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<tr>
<td>French or Japanese</td>
<td>2</td>
</tr>
<tr>
<td>Science</td>
<td>2</td>
</tr>
<tr>
<td>History, Civics, Economics</td>
<td>4</td>
</tr>
<tr>
<td>Vocal Music or Elective</td>
<td>2</td>
</tr>
</tbody>
</table>

The student body numbers 186, about 100 of whom are Americans, the others being divided among 15 other nationalities.

The school operates on a budget of $31,505.00 per year.

It is in need of new equipment, including buildings, the estimated cost being $675,000.00, and endowment totaling $375,000.00. A substantial part of this amount is already in hand. We are asked for $5,000.00 for the purpose.

Only two enterprises fail to classify in the above descriptions. Both of these are connected with our work in Africa. One is the Bureau of Protestant Missions of Congo. It consists of a representative of the Protestant missions operating in the Belgian Congo, the representative being located in Brussels, Belgium. He maintains an office and carries on various lines of activity in behalf of the missions interested. The present incumbent of the office is Dr. Henri Anet, who is greatly assisted by Mrs. Anet, both of whom are Belgian Protestants.

The bureau maintains the following relations:

With Missionaries in Brussels. Many missionaries going to and from their fields of service in the Belgian Congo, tarry in Belgium for study. The School of Tropical Medicine is an attraction to all doctors and nurses. Others tarry there for the study of the French language and of Belgian customs. Dr. and Mrs. Anet help these missionaries in securing locations, in matriculating and making adjustments in schools. At stated periods, Dr. and Mrs. Anet give lectures in their own home concerning Belgian life and customs.

With Missionaries Passing Through Belgium. Dr. Anet lends assistance to missionaries en route to and from the field as they pass through Antwerp and Brussels. He serves as an agent to purchase tickets from steamship companies, and conducts other business affairs for the missionaries. He also does purchasing for the missionaries, though it was not intended that he should carry on this line of work when the bureau was organized. Just lately he has attended to the business details in connection with the manufacture of the West Virginia launch for our mission.

With the Belgian Government. Dr. Anet has entrée to all the colonial offices of the Belgian government and takes up with the government for the missions all questions concerning income tax for missionaries, concessions of land, mission statistics concerning Protestant missions for the annual publication of the government, questions of passports to the Congo, etc.

With the Belgian Public. Through the press and otherwise, Dr. Anet has carried on fine publicity work in behalf of Protestant missions in the Congo. Belgium is predominantly a Catholic country, hence an apologetic for Protestant missions is often required.
The salary of the incumbent of the office is very moderate. Our contribution to the conduct of the office and for salary amounts to $400.00 per year.

The Union Mission Hostel, Kinshasa, Africa, is the other unclassified institution. It is, as its name implies, a union hostel or hotel conducted by a committee representing two British missions, the Baptist Missionary Society and the Congo Balolo Mission, and four American societies—the American Baptist, American Presbyterian, Methodist Episcopal South and the Disciples of Christ.

The object of the institution is to provide lodging and board for Protestant missionaries passing through Kinshasa, which lies at the upper end of the narrow gauge railroad leading to the coast and the lower end of the up-river navigation on the Congo. Its superintendent also helps to facilitate baggage transportation and assists the missionaries in many other ways.

The reason for the existence of the institution has arisen out of the fact that it has grown constantly harder for missionaries to secure hotel accommodations in Kinshasa and to the unhygienic condition of those accommodations when secured. Missionaries sometimes must wait as long as two weeks here for up-river boats.

The property consists of a plot of land 250 feet square which is leased from the Baptist Missionary Society of London for a nominal annual rental of 100 francs (at current exchange November 1, 1927, $3.50). Upon this plot of ground the two-story main building was erected in
1922 and four smaller buildings have been erected. Twenty guests can be accommodated in comfort. Each of the missions cooperating made a capital investment of $5,000.00 in the property and each is making an annual grant of $250.00 toward current expenses.

The institution is supervised by a board of trustees, its officers being a chairman, a secretary-treasurer and a legal representative. Civil personality has been granted the board by the Belgian government. This corresponds to incorporation in America. Each mission cooperating elects one trustee. The board meets annually or oftener if required. The immediate management is in the hands of a director and his wife. During the first four years a missionary and his wife were used in the capacity of director, but in September, 1920, a permanent director and his wife were employed from Great Britain and sent out to Kinshasa for an initial term of three years.

The institution is operated out of a current expense fund provided by receipts for board and lodging, each missionary paying a stipulated sum for the time he spends in the hostel. In addition to this, the mission boards involved have been making a grant of $250.00 each per year toward a reserve or capital fund for operation. This amount has been paid by the United Christian Missionary Society through the regular budget for work in Africa. Under date of April 29, 1926, our own mission decided that for the year 1927-28, only $225.00 should be paid to the Union Mission House and that our representative on the board of trustees should be asked to suggest that the contribution from the various missions cooperating in that enterprise be put on a sliding scale, the amount contributed decreasing each year over a period of years, until the institution becomes wholly self-supporting.
GENERAL SUMMARY

CHAPTER XLVI

GENERAL SUMMARY

If it were as easy to pass in quick review the thousands of consecrated men and women who are working at the tasks set forth in this volume as it is to marshal the figures of budgets and property values, the reader would have an ampler and truer picture of the work.

It is only in figures, however, that we can present this general summary and in such small compass that the eye may quickly catch its scope. The figures themselves are large or small according to the reader’s viewpoint. Considering the brief time that has passed since most of the work represented was undertaken, they are amazing in their magnitude; set over against the vastness of the moral and spiritual necessities that we are striving to satisfy, they are pitifully small. Reckoning with the human handicaps under which we have been conducting these divinely inspired enterprises, there is reason for thanksgiving that so much has been accomplished; measuring the ample resources in the hands of the constituency of Disciples of Christ in the United States and Canada, resources both of men and of money, we are only well started on what we are manifestly appointed to do.

Back of these figures are the consecrated lives of thousands of men and women, those who gave the money, often in sacrifice as sacred as martyrdom. Interwoven with the figures are the devoted labors of men and women who have given up all to serve God and who are enabled to carry out their high purposes because of the support and equipment represented here. Beyond the figures are the men and women and little children “out of every nation and of all tribes and peoples and tongues” who will be led to Christ or into fuller life because of this hallowed partnership of workers and dollars in Christian service.

A grave responsibility attaches to every brick and shingle of this equipment and to every dollar of these funds, as well as to every worker employed anywhere in church, school or home. Of course every one understands how this responsibility bears down upon members of boards and executive committees, but in a democratically organized body like ours it reaches to every member of every church. All of us are trustees, under God, of all these means of advancing his kingdom.

The survey was conceived and carried through for the distinct purpose of enabling every member to act intelligently in every matter relating to the organized work of the brotherhood. Consecration is not enough, we must also know why we are doing this particular thing and how we can do it most effectively. It is not enough that we should ourselves make generous contributions to the work, we must also
### General Summary

United Christian Missionary Society and Constituent Boards

#### Home Fields Maintenance Budget and Needs

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<th>Phase of Service</th>
<th>Present 1927-28</th>
<th>Immediate Additional</th>
<th>Future Additional</th>
<th>Total</th>
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*Including $5,000.00 for Disciples Community House.

†Decrease in budget.

#### Foreign Fields Maintenance Budget and Needs

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<th>Annual Maintenance</th>
<th>Immediate Additional Annual Maintenance</th>
<th>Future Additional Annual Maintenance</th>
<th>Total Annual Maintenance When Aims Are Realized</th>
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<tbody>
<tr>
<td>Africa</td>
<td>$89,908.81</td>
<td>$101,374.00</td>
<td>$271,044.00</td>
<td>$462,326.81</td>
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<td>10,194.00</td>
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<td>14,537.00</td>
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<td>Philippines</td>
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<td>2,945.00</td>
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<td><strong>$200,699.78</strong></td>
<td><strong>$373,279.97</strong></td>
<td><strong>$1,610,240.54</strong></td>
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<td><strong>Grand Totals, Home and Foreign</strong></td>
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<td><strong>$411,284.78</strong></td>
<td><strong>$532,145.97</strong></td>
<td><strong>$2,783,566.54</strong></td>
</tr>
</tbody>
</table>

Faithfully administer all of the accumulated resources and results that have come down to us. “Others have labored, and ye are entered into their labor.” Ignorance may be even more disastrous to the cause than stinginess.

In voting to add twelve members to the Commission for the Direction of Surveys the Columbus convention charged the commission thus enlarged, not only to make a thorough study of the survey, but also, “to make courageous recommendations.”
### HOME FIELDS INVESTMENT AND NEEDS

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<tr>
<th>Phase of Service</th>
<th>Property Investment</th>
<th>Endowment and Other Permanent Funds</th>
<th>Needs</th>
<th>Total Investment When Aims are Realized</th>
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<tr>
<td>Homes for the Aged</td>
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<td>2,500.00</td>
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<tr>
<td>American Indians</td>
<td>65,500.00</td>
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<td>141,300.00</td>
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<td>4,140.00</td>
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<td>Oriental Americans</td>
<td>48,800.00</td>
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<td>75,700.00</td>
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<td>4,500.00</td>
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<td>6,500.00</td>
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<td>130,000.00</td>
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### funds needed

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<td>Ministerial Relief and Pensions</td>
<td>1,127,213.17†</td>
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<td>Other Funds</td>
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<td>$6,123,611.46</td>
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*including General Endowment of $102,286.00 and Scholarship Endowment of $115,000.00.
†including Pension Reserve Fund of $438,813.81.

### FOREIGN FIELDS INVESTMENT AND NEEDS

<table>
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<th>Country</th>
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<th>Funds</th>
<th>Needs</th>
<th>Total Investment When Aims are Realized</th>
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<td>India</td>
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<td>$5,000.00</td>
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<td>Tibet</td>
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<td>$5,567,944.50</td>
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<td>$15,294,597.67</td>
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</table>

To the next convention. The manifest feeling was that the various phases of our cooperative work are now laid out before us so clearly and fully that it will be possible to chart a course for the years ahead which will best conserve the results of the past, meet the opportunities of the new day upon which we have entered and prepare the way for vastly
greater achievements in the days ahead. Clearly their study and their recommendations will be all but vain unless the rest of us make the study with them so that we may be prepared to act intelligently as well as courageously upon their recommendations.

Whatever excuse there may have been in the past for sporadic and unconsidered ventures by our people, no more justification can now be found for wasteful and impulsive undertakings than for failure to cooperate in those that have fully proved their right both to continue and to grow. The increasing note through all the strengthening of approved enterprises and the elimination, often with much pain and heartache, of work that could not be justified under the full light of experience and investigation, is that we are a brotherhood and we are going forward together in the clearest path that opens before our eyes.

An example of what may be expected from the survey in every phase of the work appears in what has already been accomplished toward providing dependable and reasonable pensions for our ministers and missionaries. The generous emotions of ministerial relief had proved for us as for all other church bodies an impossible dependence. The limited pension system launched January 1, 1919, while the best we could then do, was inadequate both in the number of ministers protected and in the amount of protection assured them. The survey promptly revealed such an emergency that the matter was given preferential handling and a representative Commission on the Ministry appointed to complete the study of the subject and find the solution of the problem. The Columbus convention heard the commission's report, gave it unanimous approval and we are now well on the way toward having a sound, complete and perpetual pension system inaugurated January 1, 1931.

No phase of our brotherhood's life involves more tender sentiment than this, none touches more personal peculiarities and prejudices, and yet with patience and earnest study we have come to unity of thought and of action, in a course the most scientifically exact and exacting that human beings could be asked to follow.

What we have done, are doing and are about to do in this matter of
pensions, we can do, must do and will do in every other phase of our Master's work. Every situation is a problem. Every problem has a solution. The survey has put in our hands the known factors that will enable us to find the solution of each problem in its turn. We are making the study together. As we find the way we will go forward together to apply the solution in the accomplishment of the task. "I therefore so run, as not uncertainly; so fight I, as not beating the air."
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SOCIETY

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*Abbreviations: A. C. M. S. for American
Christian Missionary Society; C. W. B. M.
for Christian Woman's Board of Missions;
F. C. M. S. for Foreign Christian Missionary
Society; N. B. A. for National Benevolent
Association; U. C. M. S. for United Christ-
ian Missionary Society.

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- Evangelists
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