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effect upon the other nations of the world, this university "will be the center of Jewish humanism, which unites Jewry in fellowship with the free people of the world."

CHURCH EFFICIENCY

The Cost of Saving Men

Joseph H. Odell discusses this in the *Continent* of January 31. He says that up to a certain point Christianity is something for which to be both proud and grateful. After amplifying this statement he concludes, "Christianity has penetrated and glorified all the common experiences of human life. Stripped of the sentiment, the idealism, and the charming traditions of the faith, life would be a coarse and brutal affair and society would probably fall back into barbaric chaos." We recognize this and are grateful, but here we stop. To go further would cost financially and economically. To apply the principles of Christ in all realms of life would be too exacting and expensive. To cure the current grave evils would require too much effort, and would create too much disturbance. We do not wish to cause any trouble, therefore instead of curing or killing these evils, we bind them with chains, limit them by law, protect ourselves against the extremes of their bad effects. Thus we tolerate saloons, rotten tenements, political corruption and such like, and conclude that after all Christianity is rather a merciless thing when put into practice.

The writer says further

The issue must be faced. Christianity stands for humanity, and we are always being brought to the sharp alternative: men or money. It costs heavily in cold cash to put safety devices into factories and mills, to abolish grade crossings, to give shop girls a half holiday once a week, to keep children out of the labor market, to establish parks and playgrounds in our tuberculosis centers. So long as Christ floats about us as incense and speaks to us in the soft cadence of chant and litany and appeals to us in stained glass and oriental imagery, he is welcome, thrice welcome; but the moment he obtrudes upon the conduct of our business, or forces himself upon

our annual balance sheet, or looks over our shoulders when we are calculating percentages upon our investments, he becomes a menace to our established order, and with grave courtesy, even with a sigh that marks our resignation to an unwelcome inevitable, we bid him depart out of our coasts.

Christ cannot do men good and cast out private and social devils without disturbing and changing the social, economic, political, or other conditions in which such devils thrive. It is time that Christians should recognize this.

The Rural Church

In his recent book, *Rural Sociology*, Paul L. Vogt, Ph.D., devotes two entire chapters to a consideration of the rural church. He holds that "it is accepted by the closest students of the rural problem that the hope of the future in building a sound rural civilization depends upon the efficiency with which the rural church performs its service." The ultimate disappearance of the religious impulse from rural life need not be a cause for alarm. It is there to stay. Furthermore the most effective expression of this impulse and the molding of the social relationships of the community on the right lines rest upon the church, whether it works through subordinate organizations of its own, or through other organizations in the community, or through both.

For the church to render its largest service in rural life some things must have consideration. One of the most important of these is the location of the church plant. The church of the countryside is in the future going to be located in the village. Statistics carefully gathered show that the drift of the church from the open country to the village is not a passing phenomenon, but that the

village is becoming more and more the center of rural social activity. Then, there must be definite changes in the ideals of church equipment. In the church building there must be provision for the service which the church expects to render to the community in advancing social welfare. Again, there must be a recasting of certain traditional religious beliefs that handicap the church in its community service. Also rural churches must change their ideals as to finances. There must be a method of direct and adequate payment of funds to the support of the church and a distribution of the burden of support according to ability. This will be done when the people become convinced that the service the church is performing in the community is worth while. Again, the vision of the service that the church must render to the community and to the whole world must be broadened.

In any successful constructive policy of rural church adjustment there must be the co-operation of people, ministers, and church administrative officials. It is a big undertaking, and involves the formation of a state-wide plan of readjustment agreed to by the representatives of all denominations concerned. It also demands cordial support of such a plan by all connected with the different denominations. Such a state-wide program is being worked out in the state of Ohio by the Ohio Rural Life Association working in co-operation with the Church and Country Life Department of the Federal Council of Churches. The initial work done was the inauguration of a state-wide survey by extensive correspondence, through which the location of every rural and village church was ascertained. Many important facts have been collected, such as the residence of the pastors, number of church membership, and denominational connections. To carry on the work an interdenominational committee has been formed. Membership in this is open to all denominations concerned with rural life.

The committee has formulated policies for dealing with the rural church problem and definite steps toward readjustment in local fields have already been taken. When the survey has been completed, it is proposed to work out a constructive plan which will involve among other things the following activities:

1. Assignment of every part of rural and village territory to some pastor as his specific field in order to prevent the present overlapping of service in some communities and the lack of pastoral representatives in others.

2. Plans for elimination of over-churching at points where such over-churching is unfavorable to church efficiency. The method of elimination will depend upon local conditions. In some churches withdrawal or trading with other denominations will be best. In others federation of denominations in common services, while maintaining denominational connections is desirable. In rare instances the abandonment of both old denominations and the substitution of an entirely new one may be desirable.

3. The working out of a comprehensive plan of service to the community for rural churches of all denominations.

In the development of this readjustment many very serious obstacles will be encountered. At present it appears that it will be best often to pursue a middle course whereby separate religious services can be maintained, but with co-operation in the recreational and social life of the community. For this purpose common headquarters are to be maintained by the joint action of all denominations, such work to be directed by a trained leader but under the control of a joint committee appointed from the various denominations concerned. In working out any such comprehensive plan of rural social and religious progress the heartiest co-operation of colleges and theological seminaries will be necessary. Those persons aspiring to efficient ministry in rural fields must have not only vision of the large field for service, and the standard religious training, but technical training as well.