

essary, its being broken by others." This would eventuate in the peace that Rome exemplified. It would be like the peace of the battlefield at midnight—the peace of international death and not of international life. That an American ex-President can command general applause for such a recommendation goes far to show how true the saying is that civilization is only skin deep. Does it not indeed go far to show that what this generation is pleased to call civilization is no farther advanced than the civilization of Rome? A league of armed nations to maintain the world's peace, would make the world a slaughter house if it failed, a military empire under a military despot if it succeeded. That "they that take the sword shall perish with the sword," is God's truth even as to peace leagues.

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## A REVOLUTION IN CHRISTIAN MISSIONS.

There has just been held at Chicago a convention of large importance and meaning. Nobody who is interested in the deeper currents of world history can afford to pass it over without notice.

The gathering styled itself "Men's National Missionary Congress," announcing that it was "the culminating meeting of the national missionary campaign of the laymen's missionary movement." It was not an ordinary "religious affair." It was an unconventional convention in every sense of these words. It indicates a change in the attitude of the Protestant churches toward the present rapidly changing social order.

The Congress consisted of more than four thousand delegates from nearly every State in the Union, and from nearly every Protestant denomination; and its membership was more lay than clerical. It was the logical product of earlier missionary movements in contact with Twentieth Century conditions.

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Missionary enterprise began amid religious disunity, and went upon the assumption that the denominational badges worn by Christians in America and Europe could be transferred to peoples in a lower state of culture. The old-style missionary thought he had two tasks, first, to convert the natives to the religion of the Bible, and second, to make them good Presbyterians, or Methodists, or Baptists, or Congregationalists, or Episcopalians in accordance with the tenets of the particular denomination behind the missionary. But this campaign simply failed to work in view of the appalling conditions prevailing in the

heathen world. The missionaries made some progress in a small way, and then found that they were up against a problem which demanded work upon broader lines. As a consequence of practical exigencies, and not because of mere theory, the missionary movement passed into a new phase almost without anybody realizing it.

For one thing, it was found that no Christian sect was equal by itself to the task of converting the heathen world. It was also found that the process of discrediting heathen myths could not be pushed to the limit without inducing skepticism on the part of the natives toward similar elements in the Bible. This problem was not at first realized by missionaries; and they have not yet fully solved it.

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Meanwhile, another species of missionary began to complicate the situation. It was discovered that the natives not only needed ministrations for the soul but for the body as well. Heathenism is a vast unsanitary, dirty world, full of diseases which are attributed to the interference of devils. Hence the medical missionary appeared. The Christian doctor, with his modern scientific training, not only talked against devils and mythology; he went vigorously to work, and by his acts proved that diseases come not from devils but from dirt and ignorance.

Other circumstances also complicated the situation. Chief among these were the military and commercial contact of modern civilization with heathenism. This revealed the weakness of the natives to themselves as nothing else could, and it created in them a strong demand for modern scientific education. Witness China and Japan. The heathen world reached out for a purely scientific training with reference to the processes of war, of trade, of manufacture, and of medicine. "Give us schools! Give us teachers!" the natives cried. "We must learn the scientific methods of controlling nature and of developing the earth's resources!" Foreign faces began to appear in the colleges of Europe and America. Heathen temples began to be turned into schools, while the gods were unceremoniously tucked away in back rooms. "We don't quite dare to destroy the idols yet," said a missionary to China on the floor of the convention, "for fear the people won't stand for it; but in a few years we shall throw them into the river." An appalling fact now began to loom up. Modern civilization was destroying the heathen religions, and propagating Western science minus Western religion, thus exposing heathendom to the inroads of atheism.

In the face of this remarkable situation, which the earlier missionaries could not possibly have foreseen, their successors in the present generation have been forced to adopt new policies. These policies are shown in two ways: doctrinal and practical. The criticism of heathen mythology by the missionaries and by the scientific spirit of the age has reacted upon parts of the Bible. Although most missionaries imagine themselves to be thoroughly "orthodox," they have been compelled to emphasize the fundamental peculiarity of biblical faith as the religion of a God who seeks to redeem the world from sin and injustice by working through human personality.

Heathenism has thus forced the sects to sink their petty differences, to unite in common organizations on the mission field, and to emphasize the simple gospel of the Nazarene.

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The influence of the foreign situation upon religious affairs at home has been to administer a blow to clericalism, as such, in the Protestant church, and to put the laity into a new place of usefulness and power.

Hence, all the denominations of America unite in a common movement, not merely of clergymen from all sects, but of laymen as well. And it is distinctively a laymen's movement.

This is the most remarkable religious event in the history of America. Denominational differences were proclaimed to be the outgrowth of historical conditions which no longer exist. The note of unity and universality was heard from first to last. The absolutely necessary emphasis upon the moral heart of Christianity gave a democratic undertone to the Congress. The sentiments most applauded were, that the entire impact of civilization upon the heathen world must be Christian in its effect—that there must be no economic exploitation of the heathen, and that imperialism and greedy commercialism are incompatible with Christianity.

This Congress, without fully realizing it, was unanimously "insurgent."

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Psychologically, it was preoccupied with the fact that it stood for the triumph of unity over disunity, and the fact that it stood for the victory of the lay spirit over the clerical.

As to this last, nobody rejoiced more than did the many representative clergymen who were in attendance. This preoccupation with purely formal and incidental facts, without realizing where the facts lead or what they imply, is a character-

istic of the mind of all crowds at all periods of history.

The simple truth is, that those who are leading this laymen's missionary movement do not begin to realize the tremendous moral and social possibilities of the gospel of God's universal fatherhood and man's universal brotherhood.

LOUIS WALLIS.

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## EDITORIAL CORRESPONDENCE

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### POLITICS IN DENMARK.

Olystykke, Den., Apr. 27.

Not until now have all the Danish "Housemen" (small free-holders) been united on the same political platform. The majority of the housemen in Jylland, the western part of the country, have for some years hesitated to accept the principles of the Køge resolution: equal rights for all, the land for the people, true free trade, no special benefits, no state-gifts, no monopolies. But their hesitation is now at an end.

The different associations of the Danish Housemen have this year united into one co-operative organization, and at a meeting in the city of Odense (March 19-20) some 120 delegates from all parts of the country unanimously agreed to a manifesto, the most important items of which are the following:

"The right of the people to the soil of their country must be secured and extended. As the value of land, both in city and country, is due to the life and activity of the community, our efforts must be to make the ground values created by the community public property by means of a ground value duty.

"During the transition to such duty a graduated tax on (personal) property and income is to be retained.

"To further lighten the access of the laboring people to the land, public loans to the greatest possible extent but without any loss to the community, must be given to establishing small holdings, and to associations for parcelling out land and for building purposes.

"The small holdings are to be freehold property, but on condition that the ground value rent be a continual duty to the community.

"Tariffs for revenue are gradually to be diminished, until they are completely abolished. Protective tariffs must be systematically and gradually abolished.

"With regard to utilities that are real or legal monopolies, the interests of the community must be protected. If necessary such utilities must be taken over by state or municipality."

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The Liberal (radical) party, which is the party of the present Government, held its annual meeting of delegates in Odense, April 23-24. The greater part of the proceedings and discussions turned upon party policy and tactics. (New parliamentary elections are to take place on May 20.) But the land question was also dealt with.

At the former annual meeting of the party, held in Copenhagen, April, 1909, a committee of 15 was appointed to consider the land question—Mr. Jacob