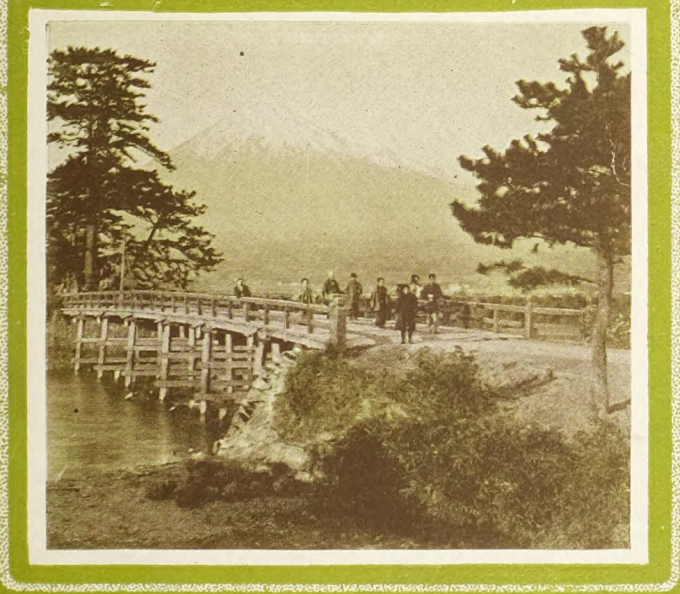


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THE MISSIONARY SURVEY



AUGUST, 1913



HOME
MISSIONS

CHRISTIAN
EDUCATION
AND
MINISTERIAL
RELIEF



FOREIGN
MISSIONS

PUBLICATION
AND
SABBATH
SCHOOL
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD

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HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

THE TRAINING OF HOME MISSIONARIES

S. L. MORRIS, D. D.

THE two greatest enterprises which confront to-day the Church are, the Evangelization of the world, and the Christianization of America. The first is the aim of Foreign Missions; the latter, the task of Home Missions. The Evangelization of the World is the larger challenge; the Christianization of America is the harder. Where Foreign Missions ends, Home Missions begins. While the Foreign Mission outlook is ever brightening, the Home Mission problem grows ever more acute. The incoming of a million aliens annually into the United States has practically obliterated the distinction, and the battle with heathenism is being transferred to America.

THE NECESSITY OF TRAINED LEADERSHIP.

At one time Home Mission operations were confined almost exclusively to pioneer work, as the Frontier expanded and the activities of the Church were employed chiefly in organizing and building new churches for the shifting centers of population. Now the Frontier is no longer in the far distant West, but is ever returning upon itself, from circumference back to center. Every foreign settlement and each suburban town is now a new Frontier. Every rural community in the Eastern States, by emigration, is committing suicide; and every great city, by immigration, is overcrowding, each presenting alike new and peculiar frontier problems. Once the country church was the spiritual recruiting force of the nation. Now the church in the country languishes and disintegrates, and becomes an additional burden on the Home Mission boards. Negroes, with their emotional type of religious life, almost devoid of any ethical basis; mountaineers in sections isolated and untouched by the stimulating activities of modern life, stagnate in almost hopeless degeneracy; mining towns and mill populations, seemingly utterly devoid of ambition; lumber camps, bitterly antagonistic to the Church; cities with their strenuous life unnaturally

stimulated by the commercial spirit, sapping the life of the Church as the worldly overshadows the spiritual; these are but an incomplete enumeration of conditions and considerations which demand unmistakably a new and trained leadership for the Home Mission task.

The necessity of a trained Home Missionary force is equally apparent from another consideration. The enthusiasm of the intensive and extensive Foreign Mission propaganda is filling the whole horizon of Christianity with its compelling response to the claims of the heathen world. Its Student Volunteer Movement, and its rallying cry, "The evangelization of the World in this generation," awaken in the Christian heart all the chords of heroism, philanthropy, and Christianity, and sweep our most consecrated young men, eager to invest their life to the best advantage, into the noble army of missionaries, attacking the strongholds of heathenism. As a consequence, the flower of our Christian homes is being transplanted to blossom and yield fruit on heathen soil.

The talented young men of our seminaries and Christian institutions, who escape this alluring call for the best that Christianity can furnish, are eagerly sought and instantly conscripted by the wealthy churches and growing fields; and even then the demand far exceeds the supply. Thus, comparatively few of the best qualified, augmented by much material, are available for aggressive Home Mission effort. To the thoughtful the signs of the times are alarming. The churches of the United States have always, until quite recently, increased in membership faster than the population; but the last census rudely shocked us by revealing an even break, population and church membership during the first decade of the twentieth century gained each 21 per cent. Will the next decade prove the Church a laggard in the race? If Home Missions is the Life of the Church, the Defense of the Nation, and the Hope of the World, do

we not face a startling situation? In the mathematics of heaven, what shall it profit the Kingdom to win Catholic Brazil, and lose Protestant North America? From the standpoint of Christianity, what shall it profit the world to gain heathen China, and lose Christian Britain?

CHANGING CONDITIONS DEMAND CHANGED METHODS.

The home missionary, who once needed but self-denial and willingness to endure the hardships of new and pioneer settlements, now finds himself helpless amid changed conditions and perplexing environments. As well resurrect the militia of the eighteenth century, and expect its antiquated tactics to cope successfully with the machine guns and disciplined soldiery of modern warfare; as well ask the weavers, trained in the handlooms of antiquity, to contend with the complex machinery of our million dollar plants; as well require the educator of the primitive grammar schools to match the equipment of the twentieth century university. The home missionary of fifty years ago would be equally outclassed and handicapped by the problems of the complicated and complex life of modern society.

These considerations raise the question of methods, as well as reinforce the necessity of a trained leadership for Home Missions. What instrumentalities and forces has the Church created to meet the new demands?

Doubtless nine-tenths of our home missionaries are prepared for their life work in the schools of the prophets; but theological seminaries are giving the Church only a standard brand. Their one purpose, and rightly so, is to train ministers of the Gospel. They have their eye on the churches, and are striving to produce an article that will fit the average pulpit. They are not organized and maintained to furnish "specialists" for peculiar needs.

Most home missionaries, *cæ necessitate rei*, are educated in the school of experience. The home missionary at present, best trained for his specialty, is the product chiefly of his environment after volunteering. Yet multitudes are fighting a noble fight against odds, tremendously handicapped from lack of special training; and without the encouragement furnished by the recognition which the Church accords its foreign missionaries, or even that with which a secular corporation rewards its laborers.

Supply and demand are calling into existence practical training schools, such as the Bible Training School of New York, under the guiding hand of Dr. W. W. White, and the Moody Training School of Chicago. These are compelling the classical and theological to stand aside in favor of the practical, and are furnishing trained workers whose lack of literary preparation would have excluded them forever from the average theological seminary. They are also giving to the work trained women for settlement homes, for the slums of our

congested cities, and the mission schools in neglected mountains.

Two other institutions of a slightly different type have entered the field, and are serving a useful and noble purpose. The Home Missions at Bloomfield, N. J., and DuBuque, Iowa, were founded, and are operated to educate men of foreign speech to minister to the migrating countrymen who are entering our ports in ever increasing numbers. These migrants afford unparalleled opportunities for service to men of heroic consecration, and in modern scientific method, in the fields of philanthropy, theology, and practical life. Men who, by birth and experience, have a sympathetic acquaintance with the life, habits, and traditions of their countrymen.

Along the same line the Board of Home Missions of the Presbyterian Church, U. S., is the pioneer in an experiment which holds great promise of service, by establishing "migrant Fellowships," bearing one thousand dollars each, open to recent graduates of theological seminaries. "The fellowship covers residence and study abroad in Austria, Hungary, Italy, and at other sources of European immigration for eighteen months or more. The appointment carries with it a signed contract to serve the Board of Home Missions upon returning, at least three years." The young men of exceptional ability are at present in Europe, having accepted these fellowships, and dedicated themselves to life work among immigrants, and they are expected to infuse new life into the leadership of organized forces to meet the social and industrial problem confronting the Church.

This provision for trained workers is at present, however, to only one class. Beneficent work should be enlarged to include the negro, the slums, the frontier and the various phases of the work.

PRACTICAL SUGGESTIONS.

Do not the conditions, the needs, the demands warrant the enlargement of the theological school into the University of Home Missions, with the usual curriculum as a basis, but providing for eclectic courses and specializing for chosen spheres of service? Instead of Bloomfield operated solely and separately for foreign-speaking people, why should it not become a constituent part of the Home Missions, enlarged to include all departments of Home Missions, thus encouraging men to volunteer and specialize for the various phases of Home Missions service?

Professorships might be multiplied and chairs be filled by specialists, to inspire and train men for specific work. Lectureships in Home Missions, on a basis similar to the lectures on Preaching, and the celebrated Hampton lectures of England, should be founded and endowed, furnishing opportunities for secretaries, or distinguished men with the gift of eloquence and learning, to create enthusiasm

or the commonplace, as well as the heroic and sentimental in missions.

The present plan of fellowships, to encourage and develop specialists in Hebrew, is preparing scholars for theological chairs. If the number could be multiplied, and adapted to training men for Home Missions, they would serve a two-fold purpose; not only of developing specialists, but definitely committing men to Home Missions by enlisting their sympathies, as the result of the wealth of information acquired on the subject.

The greatest difficulty is holding men in the Home Mission fields. Foreign missionaries volunteer for life. Too often Home Missions are made simply "stepping stones to higher things," as the world estimates higher service. Such a plan would serve to win a place of honor in the Church for the home missionary, whose heroic service and life of sacrifice receive no proper appreciation at present.

Perhaps nothing would be productive of better results than the rigid enforcement of the rule requiring several years of service in Home

Missions, in return for beneficiary education. The experience itself would furnish a training which possibly in many instances would eventuate in valuable lives being permanently laid on the altar of Home Mission sacrifice.

Above all other considerations the Church should agitate till it results in a guarantee of such compensation and recognition as will justify and induce more men of splendid mental and spiritual endowment, in ever increasing numbers, to volunteer for life in this worthy cause.

It is said by scientists that if a new island should emerge anywhere in the sea it would affect the temperature around the entire globe. In life the relationships are so interwoven that each trivial thing affects indirectly the whole of our religious life and thought. If then, our home missionaries could be better trained for their task, our own land would as a consequence be more speedily and surely won, and America becoming a stronger base of operations would more swiftly speed the Gospel "unto the uttermost part of the earth."

"DOES SOCIAL SERVICE KILL THE PROPHETS IN OUR PULPITS, OR DOES IT SET THEM ON FIRE?"

PROF. ARTHUR S. HOYT

The effect of social service on our ministry is a test of their character. Are they prophets, or only scribes?

The prophets were students and interpreters of social life. And they gave God's word to the life of their time.

That is always the spirit of the prophet. These elder voices live again in the men of "light and leading," who have made new eras for Christianity. "From the time of the Reformation to our own time never has been a city of Protestant Europe which has been stirred to higher ideals of justice and purity without the reawakening of those ancient voices which declared to Jacob his sin and to Israel its transgression."

Social service gives the preacher a knowledge of life. He knows men in the sense of humanity, not a mere section or class of men. He knows what cripples and perverts the lives of the multitudes. He knows the noble impulses in hard conditions and behind rough faces.

And great sympathy is awakened by such knowledge. He becomes a man of feeling and not a mere dogmatist. And a profounder faith in God is born of this sympathetic knowledge. He is thrown back upon God as the one redeeming life. He gets a new view of God's redemptive processes.

So the preacher with the social vision and passion has a more living word. He puts the universal message in the present tense. He speaks to a real man of body and spirit, a man in the world, and not to a creation of the mind. He speaks of sin more practically, tracing its social cause and effect. He speaks of atonement more practically, urging its social law. He speaks of duty more practically, carrying it into every part and province of man's life.

Such a preacher has a more vital and comprehensive faith. He knows that God is in his world, and that the pulpit is but one of the manifold agencies and forms of His working.

Auburn Theological Seminary.



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Dr. and Mrs. J. Leighton Stuart, Hangchow, China. Forty-five years on the field.



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are well settled, He is sending us this great new foreign population, so that while we are citizens of the United States, with all our national ideals, we must have, too, the larger outlook of citizens of the Kingdom of God, and thus bring these new and often ignorant fellow-citizens into God's Kingdom.

Mrs. Wells also gave courses on Foreign Missions, with "The King's Business" as the text-book, and a daily Bible

study from the standpoint of Christian life as a school life. There is here to mention only the "Spiritual Growth," "Individual Living," "Growth through Death," "Class," "The Diploma," "Post-Graduate"

Both the large attendance and the unwavering attention in Mrs. Wells' classes demonstrated that a mission study is about the most interesting and profitable thing any church or society can do.

"THE TRAINING OF HOME MISSIONARIES"

AN EXPLANATION

THE article under the above caption which appeared in THE MISSIONARY SURVEY for August, I fear is misleading and will be misunderstood. It was the substance of a paper which the Program Committee asked me to prepare for the Pan-Presbyterian Alliance at Aberdeen. In giving it to THE SURVEY I asked that it appear as "An Abstract of an Address at the Pan-Presbyterian Alliance." I do not know how the mistake of omitting this caption occurred.

Upon my return from Aberdeen, I was greatly mortified to find the abstract of this address in THE SURVEY without any explanation whatever. It had reference to the whole Presbyterian world, and different kinds of training schools were mentioned as types. Appearing as it did without explanation, the article gave the impression, perhaps, that it was dealing with our own institutions. If I had been writ-

ing for our own Church, I would have given credit for the splendid work in half of Home Missions done by our missionaries, but it was impossible to do so in a general paper which was limited to a few words.

While our own seminaries are doing excellent work in a general way in training home missionaries, I am sure that any one of them will be more than pleased to have some generous friend of Home Missions endow a chair or found a school along the line suggested in my paper prepared for the Pan-Presbyterian Alliance.

I sincerely trust that this explanation will serve to enable our readers to understand this article more clearly, and to see the subject from the standpoint of a general survey of the need and method of training home missionaries, and not of application to any specific institution.

S. L. MARSH

THE NEW HEROISM

REV. ALBERT R. BOND.

THE desire for the heroic is a fundamental universal of life. From it have been created the ideal heroes of legend and myth, as from it have come the exaltation of the men of valor.

The value of national civilization may be determined from its heroic statues, for therein are ideal aspirations localized. The ages past have been resplendent with ex-

amples of heroism, and one could hardly afford to list the immortals who have received honorable mention in the complete roster given in the eleventh chapter of the Hebrews.

This article may not dwell on the glory of those emblazoned names, but it will gather attention to certain ones who have created the New Heroism, whose