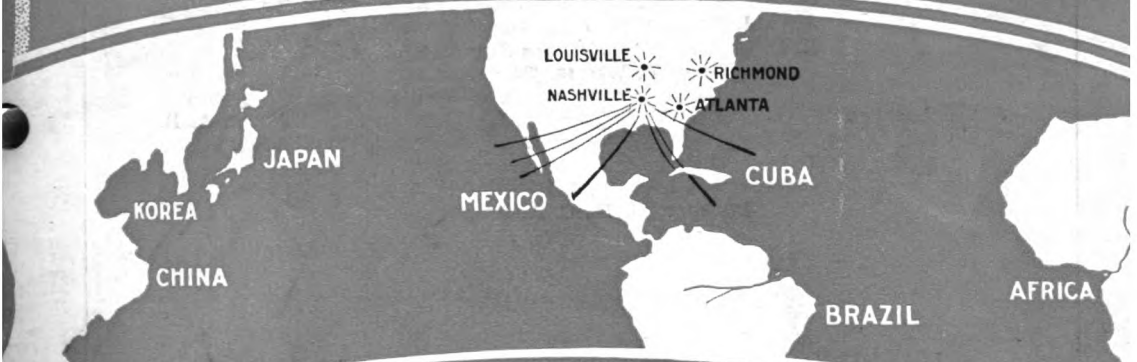


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THE MISSIONARY SURVEY

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SEPTEMBER, 1914



A MISSION SUNDAY SCHOOL IN NORTH GEORGIA.



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

PUBLISHED BY
PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND, VIRGINIA.

HOME MISSION PROGRAM FOR SEPTEMBER.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou has sought, so let me seek
Thy erring children, lost and lone.

F. R. Havergal.

1. *Hymn*—"We May Not Climb the Heavenly Steeps."
 2. *Prayer*—That we may exalt the name of the Lord Jesus, and ever strive to win others to His obedience.
 3. Prompt Transaction of Business.
- The City—Christianity's Storm Center.**
4. A Day in the Life of the Great Missionary, Matt. 9:1,2,6-8; 9,10-13,18-26; 27,29 30; 32,33; 35-38.
 5. Why City Missions?
 6. Strengthening the Stakes in some Southern Cities.
 7. *Solo*—"Around the Throne of God in Heaven, Thousands of Children Stand."
 8. Lengthening the Cords in Some Foreign Communities.
 9. *Roll Call*—Pertinent News Notes.

10. *Hymn*—"There is a Fountain Filled with Blood."

11. *Prayer*—For all who, like our Lord, not only weep over the city, but are giving their lives for its redemption, and that we may be willing to serve Him in His "least," His most needy child.

NOTES.

3. Plan, and carry out, in this first meeting of the fall, a campaign for new members. This might be combined with a canvass for subscriptions to THE MISSIONARY SURVEY.

4. Number these various incidents of a day in the life of our Lord, and give out in advance to seven different persons.

5. 6, 8. Information for these will be found in the current number. Additional help may be obtained from "The Burden of the City," Horton; "Christianity's Storm Center," Stelzle; "Waifs of the Slums and Their Way Out," Benedict; "The Battle with the Slum," Riis; Immigrant Forces; and many other recent books.

FELLOW HEIRS OF OUR PROTESTANT HERITAGE.

REV. J. A. KOHOUT.

It was in the month of May, 1907, that I first visited Virginia, coming from the Northumberland Presbytery, Pa., and found at that time only three foreign families: Bohemian, Slovak and Polish, in this locality. Two months later with my wife, I visited the Jamestown Exposition, and stopped also to see our friends near Richmond. As my wife and I both liked it here, we bought a farm in the neighborhood of the three above named families, and rented it to one of them. By and by my countrymen from West and North moved down to Virginia, and I visited them from Pennsylvania several times a year, preaching to them and ministering to their spiritual needs, until in the spring, 1910, I settled my family on the farm with the intention of farming for my living, and serving spiritually my people. This I did free of any outside support for three years, until my missionary work

branched out to such an extent that I could not keep up both in this way with very good success. Within the last two years this locality east of Richmond has become thickly populated, so that the number of families, including the settlements in New Kent County, may reach about 300. These foreign settlers are composed of Czechs or Bohemians, Slovaks, Poles, Ruthenians, and belong to various religious denominations—Presbyterian, Baptist, Lutheran, Nazaren and Catholic.

For about two years, our own Presbyterian meetings were held every Sabbath in the home of one of our brethren. But we longed for a building of some kind more convenient, in which we might worship our heavenly Father. With the increase of our people, a school house was needed in this community. So I went through the neighborhood with a petition for it, and all offered assistance. The School Board



Bohemian Presbyterian Church, near Petersburg, Virginia.

gave us a teacher and rent for a room, but could not then assist us in building a school house. The school was conducted in the home of one of the Slovak families the first year, and the next year in an American home. Two years we labored under many difficulties, and then the School Board promised us \$200 towards a school building, and we were to do the rest. Four families offered the land free for the building, and finally a place was decided upon. Others gave money, lumber, work and other necessary assistance, and we now have a neat little school building, which serves its good purpose not only on week days, where 24 bright little American and foreign children are taught by their public school teacher, but also as a place of worship every Sabbath, where as a temporary organized Bohemian Presbyterian church, we have been holding our services. There has also been organized under

the superintendency of our public school teacher, a Union Sunday School for the American as well as the foreign children and parents, the officers and teachers being Americans and foreigners.

During the summer I conducted weekly prayer meetings in Richmond, where there are many foreigners, and if my time would permit me much work might be accomplished. Many seem eager to hear the Gospel, and there is as yet no permanent Protestant worker. The Slavic foreigners are coming here in great numbers, many of whom might be saved if reached now with the Gospel of Jesus Christ. I have put a colporteur to work for one month at least to distribute God's Word, and to find out the number of our people in this large and rapidly growing city.

In November, 1912, the East Hanover Presbytery called me for a part

of my time for the First Bohemian Presbyterian Church of Prince George, whose pioneer, Rev. Frank Uherka, was called to Jessup, Pa. I have been very much encouraged in this field, and I feel a deep gratitude towards the American Presbyterian brethren for the assistance given the foreign people here, and for the beautiful house of worship which they have built for them. I cannot describe how much this sacrifice of brotherly love means to these people, and the good effect upon the community. The people love their church, and come in large numbers and a great distance to hear the Word of God. We have it so arranged that I am in a different home every time I come to Prince George. In this way I am able to find out the spiritual needs of every family. We always have meetings in these homes. The neighbors are invited to attend, and thus many are reached with God's Word who do not attend church regularly. The attendance at our services on the Sabbath is very good, some coming a distance of ten miles and over. This field alone would require a worker who

could devote to it all his time.

The work among the immigrant is very difficult. The missionary must work with individuals, he must be a colporteur, visit from house to house, distribute the Word of God, and other Christian literature, and besides he must look for opportunities to lend a helping hand to these inexperienced people, when needed.

These people are not a burden to the community. They work hard to earn their livelihood. They are good laborers and excellent farmers. I have never, when visiting in the Poor House, found one of my people there. It pays to help them spiritually, that they may become good and loyal American citizens. Let us not leave them to drift away into superstition and infidelity. We are responsible for them before our Father in heaven.

At last but not least, I ask your prayers for the missionary work which is carried on in this Presbytery among our Slavic people "for the supplication of a righteous man availeth much in its working."

Petersburg, Va.

IN THE ARENA OF THE CITY.

How many of our readers know the importance of the mission field among the Jews of the world? Their number in the whole world is 12,000,000, of whom 6,250,000 of these are in Russia, and about 2,250,000 in our own land. They have spread all over the land, but the large cities hold the bulk of them. Chicago is said to have 180,000 Jews, Philadelphia some 125,000. But in Greater New York churches there are 1,400,000. Here every fourth man is a Jew.

The importance of evangelizing the Jews is accentuated by three considerations; the aggressiveness of the Jewish race, the menace of the Jews, and God's purpose to use them in the future redemption of the world. There are other reasons, but these are the most noteworthy.

So aggressive a people should be won for Christ. They are pressing to the front in every line of human effort, except in labor for God. They are peculiarly fitted by linguistic ability, executive power, cosmopolitan spirit, and adaptiveness to be workers for

Christ in every land. Unless we give them the gospel they will prove the strongest fighters against Christianity we have yet faced in America. We withhold the gospel from them at our peril. As to the purpose of God, "if the fall of them be the riches of the world, and the loss of them the riches of the Gentiles; how much more their fulness!"—*The United Presbyterian*.

"Religious work at home is intimately connected with missionary work abroad."

The good example of New Britain, Connecticut, a manufacturing city where the population of 50,000 is 80 per cent foreign, is set forth in the *Missionary Review*. Different churches open their doors to different sets of foreigners, ministering to each group in their own language until they understand English and are drawn into Sunday school and the regular church services. One pastor, when asked as to the results of the interested effort in behalf of the immigrant population, answered: "We cannot measure the effects on the immigrant, but the results