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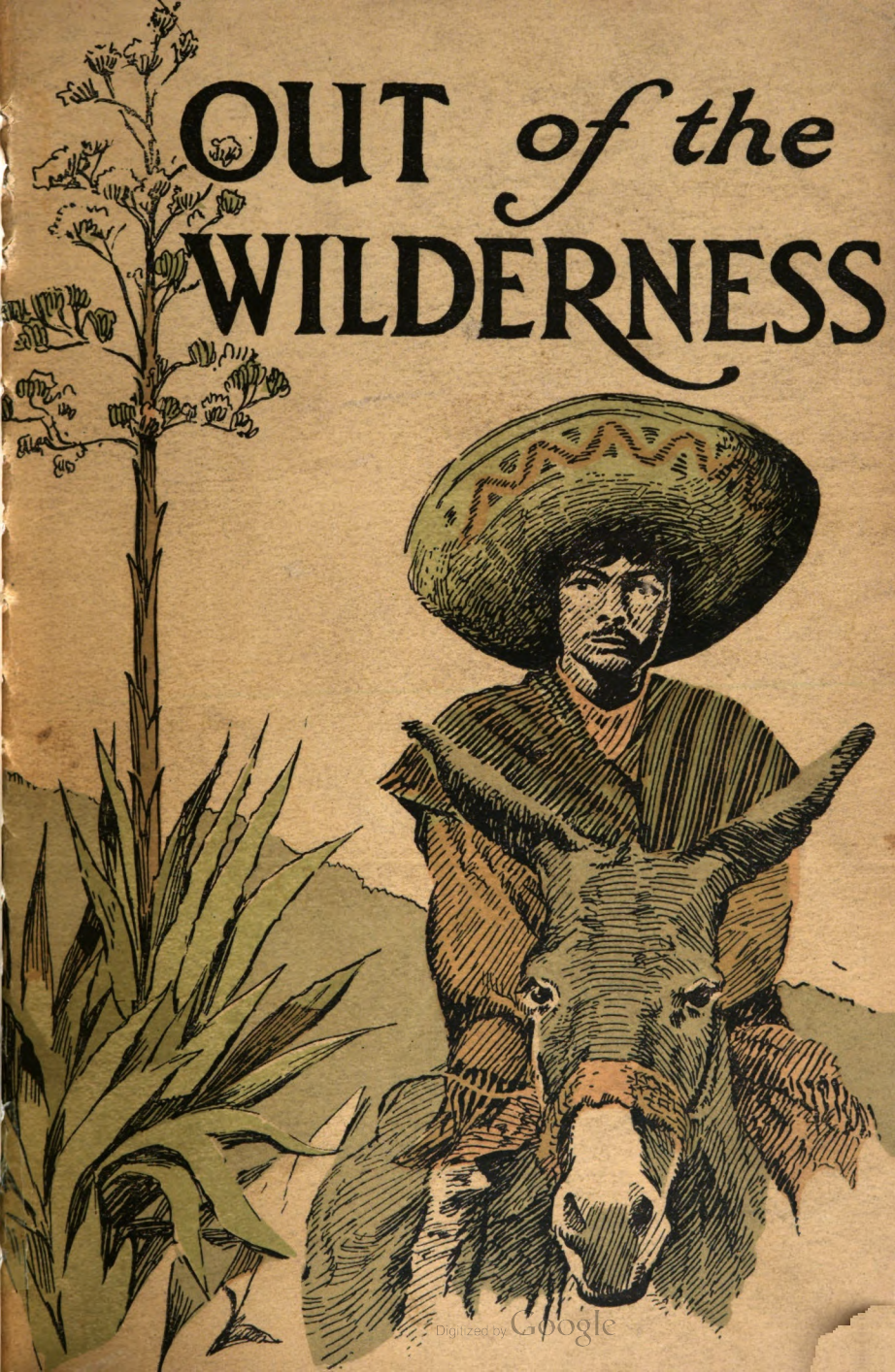
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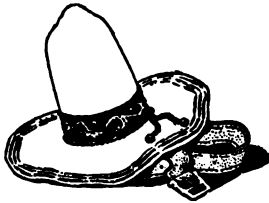


OUT *of the* WILDERNESS



OUT *of the* WILDERNESS

By
REV. J. W. SKINNER, D. D.
*President Texas-Mexican Industrial Institute
Kingsville, Texas*



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DEDICATED TO

The Elect Ladies, the wives of Presbyterian Home Missionaries, whose faith and hope and love brighten and cheer the dark and lonely corners in the Wilderness.

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FOREWORD

Home Missions is the fountainhead of the growth of Christianity. Its intelligent prosecution is the heart throb of the Church. The Home Missionary has led the way in the development of this nation as it has grown from a wilderness to a mighty republic. His work is not yet done. There are still wildernesses in America to be subdued and millions to be won for Christ.

There are two spheres of church activity—the Homeland and the regions beyond. The Home sphere is the base of supplies. From it comes the man power and the money for the work at Home and in the Foreign Field. Thus the Home base is primary, fundamental and vital. The claim of Home Missions upon the love and loyalty of the Church is supreme. The activities of the Church in the United States condition and determine the value of the Church to the world.

The purpose of this study is to set forth in a simple and straightforward way some phases of the Home Mission work of the Church now in process and the enlargements that are possible and urgent, that the primary place and imperative claim of this great undertaking upon the affections and resources of those who love God may be clearly seen.

J. W. SKINNER.

*Kingsville, Tex.,
February, 1925.*

CHAPTER ONE

YESTERDAY *and* TODAY

OUTLINE of CHAPTER I

1. SPYING OUT THE LAND
 - Background
 - Supreme Task
2. A NEW NATIONAL ERA
 - Economic Base
 - New Lands
 - New Peoples and New Cities
3. THE CHURCH FINDING ITSELF
 - Societies
 - Spiritual Renaissance
4. A SURVEY OF THE TASK
5. SOME HOME MISSION PROBLEMS
 - Complexity
 - Foreign Tongues
 - Exceptional Conditions
 - Growing Cities
 - Mental Attitude
 - Lack of Continuity
 - Tin-Can Alley

CHAPTER ONE
YESTERDAY *and* TODAY

I. SPYING OUT THE LAND

The Background. Home Missions was knocking at the door the night our Church was born. The existence of the Presbyterian Church in the United States was necessitated by the events of 1860. Those were days whose records Christian love has bathed in tears, and whose estrangements true followers of Christ would gladly heal. Our Nation then received its baptism of fire. A cancer in the body politic was removed by the cruel knife of Civil War. Homes lay in charred and blackened ruins; schools were suspended; teachers and boys were in the ranks; churches were deserted; pastors were serving as chaplains and officers; Presbyterian elders constituted the general staff, or were commanders of divisions in the field. The house of God was desolate, her gates were broken down, her walls were in ruins, and the flock was shepherdless. In such a night of gloom and wreckage and agony our Presbyterian Church was born.

A small group of saddened but determined men of God gathered at Augusta, Georgia, in 1861. They were Presbyterian ministers and elders. Though the social and political structure was tottering, the eternal foundations remained. God reigned. They would work together to build again. Thus the Southern Presbyterian Church came into

being and addressed itself to a staggering task. That task was to salvage the wreckage; to rebuild the broken walls; to regather the scattered flock; to house the houseless, and shepherd the shepherdless. Through the Gospel of Jesus Christ the Church would endeavor to win men from passion and strife to peace and God.

The Supreme Task. It was a task that taxed both intelligence and resources. It called for courage and faith and love. It took precedence over all else. It was a life-and-death struggle for the Church. It was the task of Home Missions. Those fathers of sacred memory came from that night of Gethsemane to dedicate the Presbyterian Church anew to the program of the Divine Master. They would strive to build up the broken-hearted and win our homeland to God. As spiritual children of such parentage, we too are consecrated to the task of Home Missions. Through three-quarters of a century our Church, under wise leadership, has applied herself in a loyal effort to meet her responsibility for the service of Christ in the homeland.

These years cover an epoch of unparalleled national development. To meet the kaleidoscopic social and economic changes has called for constant readjustment of Home Mission methods. To be conversant with Home Mission history is to stand where the hand of God may be discerned and traced in American history. During these years the Home Mission service of the Church has been designated by different names and the methods of administration have been amended and expanded. The neces-

sity for these adjustments has arisen out of many new and unforeseen situations.

II. A NEW NATIONAL ERA

New Economic Base. In the seventies there began an unparalleled development of American industries in manufactured products and in mineral resources. Factories were overtaxed. Their numbers multiplied and their capacities doubled. Railroads were builded into new territory, and fresh reservoirs of mineral resources were opened up.

New Lands. New states and territories in the West were opened for settlement to homesteaders. Ex-soldiers were apportioned lands as bounties. The rush of the land-hungry from the East to the new states and territories in the West created problems both in the new settlements and in the older states. Mills and factories and railroad developments were left without workmen.

New Peoples and New Cities. Then followed an invasion of the United States by people from other lands. This invasion had assumed great proportions by the year 1880. In the next twenty years there came about nine million people from beyond the seas, while in the first decade of the twentieth century another nine million sought to better themselves by coming to our shores. The appeal for labor for factory and mine met with response in the main from a class of people with different racial alignment from those who had come to America and had wrought for our national life prior to 1860. The later tide was largely unskilled in labor, untaught in letters, and undisciplined in national self-



*First Presbyterian Church, Augusta, Ga.
Birthplace Southern General Assembly.*

government. This invasion was a strain upon the institutions of democracy that approached the breaking point. It became a burden upon the social standards of American life, and a severe test of the spirit of Christianity in the Church, to be answered by a readjustment and expansion of Home Missions. These changes placed the national emphasis upon the city and manufacturing centers, rather than upon rural life and agriculture. This swept thousands to city centers and disturbed and redistributed a large percentage of the former rural population.

These various processes in simultaneous operation have complicated social conditions in America and produced situations demanding real statesmanship in Home Mission administration. It has been an era when only men of colossal measurement in brains and heart were equal to the hour. There was constant demand for wide-ranged vision, clarified by clear judgment, and steadied by a courage begotten of humble faith in God. Our Church has been signally favored during the last two decades in the personnel of the Executive Committee of Home Missions, and in the leadership of Dr. Morris and Dr. McMillan, and their devoted associates in the office and headquarters at Atlanta, Georgia.

III. THE CHURCH FINDING ITSELF

The contrary tides and tempestuous currents of social and economic development and readjustments have created many perplexing and embarrassing Home Mission problems. Different Synods have had to face entirely different conditions. At different times the same Synod has had different situations to meet in different parts of its own territory.

These complications have operated, even within the bounds of a single Presbytery. This has called for constant adjustments and readjustments and adaptations in operation. We have had Domestic Missions and Sustentation and Congregational and Presbyterian and Synodical and General Assembly Home Missions, in earnest effort to address ourselves to the staggering demands of *Plain Home Missions*. In the surging times of national development the recurring swings of the pendulum are ever present. First comes the age-old centrifugal force of democracy, the assertion of individualism, ever countered by the older centripetal force of autocracy, the centralization of authority, which is but a social replica of the deeper spiritual problem of a free man and a Sovereign God.

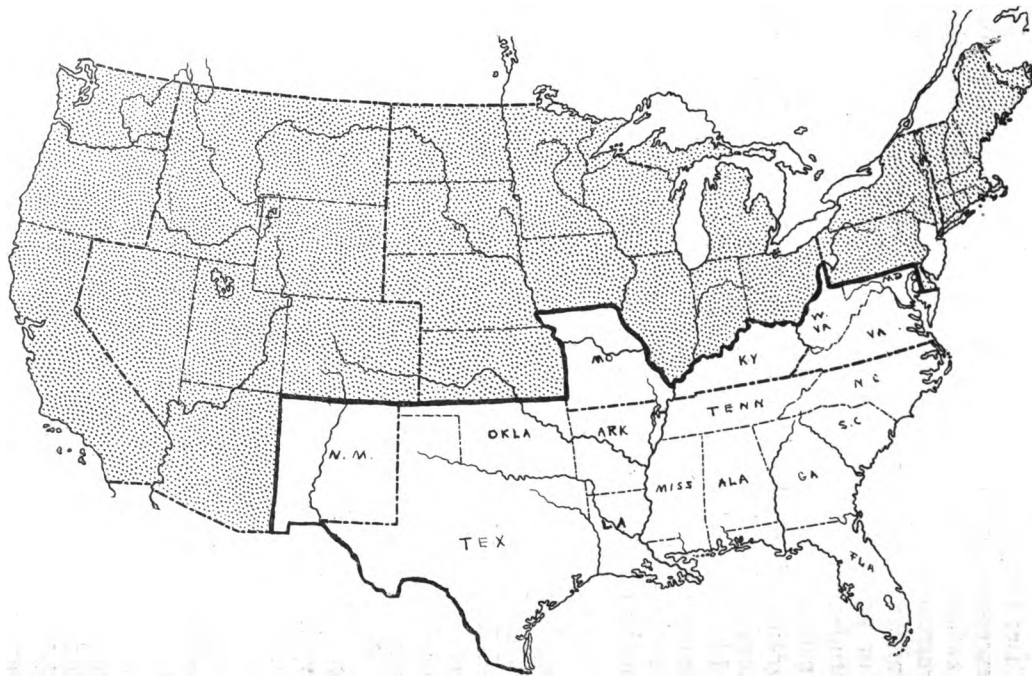
Societies. This era of social and economic development produced the necessity for multiplied organization. A new situation was discovered, and promptly there came a demand for an organization to match the situation. This mania for organization has run riot. Some communities are made up of "joiners." Such hysteria comes high. Administrative agencies call for "overhead," and this becomes a self-imposed tax upon those whom the agencies are designed to serve. Then reaction follows, and there is a demand that the overhead be reduced by centralization of several agencies into one. Then the cry resounds, "Let's federate!"

So many lines of Christian service have appeared, and so many problems have arisen, that the Church could scarcely hope to escape this popular demand for organization in recent years. It was easy for Church and Presbytery and Synod to hear the cry,

"Let's organize." Later comes the discovery of the excessive cost of maintaining the multiplied organizations. The work cannot be abandoned, and the responsibility is passed to the Home Mission Committee. In some instances the development of work for young people, Sunday-school extension, care of students in state institutions, support of educational institutions, the promotion of the Progressive Program, all good and necessary works, have been so confused with Home Missions that the plain, direct, old-fashioned work of Evangelism and Church Extension has lost its distinctive appeal and does not reach the heart or become the outstanding thought in the minds of many in the Church.

A Spiritual Renaissance. Evidences are multiplying in many sections of a rising tide of spiritual life throughout the Church. Recognized leaders in the ministry, elders, teachers in the Sunday school, officers of auxiliaries, are hungering, longing, praying, working for a revival of preaching the Gospel and winning men to Jesus Christ.

Materialism has gained the ascendancy in America. Its shadow has fallen on the Church, and the cry is, "Make Things"—mortar, brick, stones, dollars! But there is the sound of a going in the tree-tops, a still small voice crying, "Make Men"—new-born men! Twice-born men! This is the great need of America and the world! The imperative duty is to preach the Gospel and to lift up the cross! The call is to be a Home Missionary and go out into the lanes and highways of the country and towns and compel men and women, boys and girls, to come to the feast of the King. In the hearts of many is burning the thought that America must be won to Christ and the Kingdom.



The unchurched in the area covered by the Southern Presbyterian Church number about 24,000,000.

IV. A SURVEY OF THE TASK

Home Missions is co-extensive with the jurisdiction of our General Assembly. The civil boundaries include seventeen states. Eleven states are east of the Mississippi River, and seven are west. The eleven eastern states are Maryland, West Virginia, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee and Kentucky. The six western states are Missouri, Arkansas, Louisiana, Texas, Oklahoma and New Mexico.

The Ecclesiastical boundaries consist of the General Assembly, seventeen Synods and eighty-nine Presbyteries.

The area covered by the General Assembly is about 1,000,000 square miles, or about one-third of the area of the United States, and is now the home of more than 36,000,000 people. Of this number, 439,000 are enrolled members in our branch of the Presbyterian Church. The membership of all churches, Protestant and Catholic, in this area, is 12,000,000. The unchurched in these eighteen states must, therefore, number about 24,000,000 precious souls for whom Christ died.

In many places the multitudes that have no personal interest in the worship of the Church and have no reverence for the holy Sabbath day would indicate that many more than the unchurched must be added to the roll of those whose hearts are strangers to the love of God in Christ Jesus. To win these multitudes of indifferent and unsaved is the great objective of Home Missions. To carry the Gospel to the 24,000,000 residing within the bounds of our General Assembly; to seek the lost

and indifferent in the congested and neglected corners of city materialism, on boulevard and avenue and in the slums; to go into the isolation and provincialism of town and village; to comfort those in the loneliness and bleakness and oftentimes barrenness of farm and plantation and ranch life with the message of the love and grace and salvation of God; to gather as many as will accept Christ into congregations of believers; to house them in church buildings, and shepherd them into church fellowship and the joy and activities of the Christian life;—this is the specific program of Home Missions.

V. SOME HOME MISSION PROBLEMS

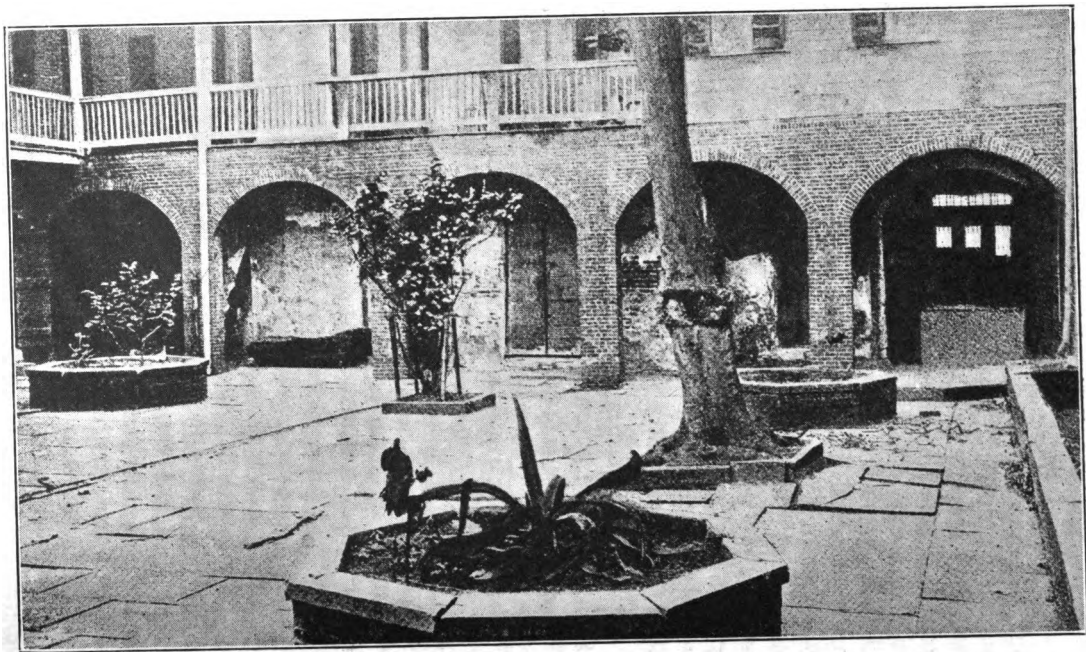
Difficulties are spurs to endeavor. If these can be placed in the open, their solution or removal is possible. A statement of a situation is no adverse criticism upon a service. Home Missions has its difficulties, and the primary problem is not that of getting money.

Complexity. The administration of Home Mission service is no doubt clear to a few, but the mind of the Church at large is confused, hazy, uncertain. The appeal for Home Mission interest, co-operation and service lacks clearness, definiteness, precision. Home Missions seems to have become the pack-mule of the Church for the odds and ends of everything. The rule for well-conducted enterprises is from the complex to the simple; to establish unity and co-ordination; *to confer authority* and *to require results*. Home Missions separated from entangling and beclouding impediments is the most appealing demand upon the attention of the Church.

Foreign Tongues. That Mission work in the homeland must be conducted in several foreign languages is an anomaly, and a discord. It reflects, of course, a grave national situation. The Church can take no part in politics, but it does seem that the Church might at least pray that within five years in the United States the English language alone should be employed in all judicial procedures; in all schools, and in all public assemblies, civil and religious. This might work temporary embarrassment upon a few in restricted localities, but it would be one of the richest benedictions that could descend upon our homeland.

The present immigration law has an important significance and promise of relief in this Home Mission problem. It provides for immigration on a racial quota basis which places a limit to annual admissions into the United States at about 160,000 persons; furthermore, the law provides that one-fourth of the total quota from each nationality shall be "skilled agriculturists," and that these are to have precedence in securing the necessary *vises* of the United States consuls.

Most Scandinavian and Czecho-Slovak immigrants seek the farms. Practically all other nationalities that enter through Ellis Island head for the cities. An immigration inspector reports thus: "Of one shipload of 229 young Irish 'farm hands,' 118 were bound for jobs in New York City. All the rest were bound for other big cities—every single one of them. In the old country they had in truth all been farm hands, but in America—nothing doing; the city lights for Mike." He adds: "Selective immigration is fine in theory; as an ideal it is splendid, but the thing don't work at Ellis Island."

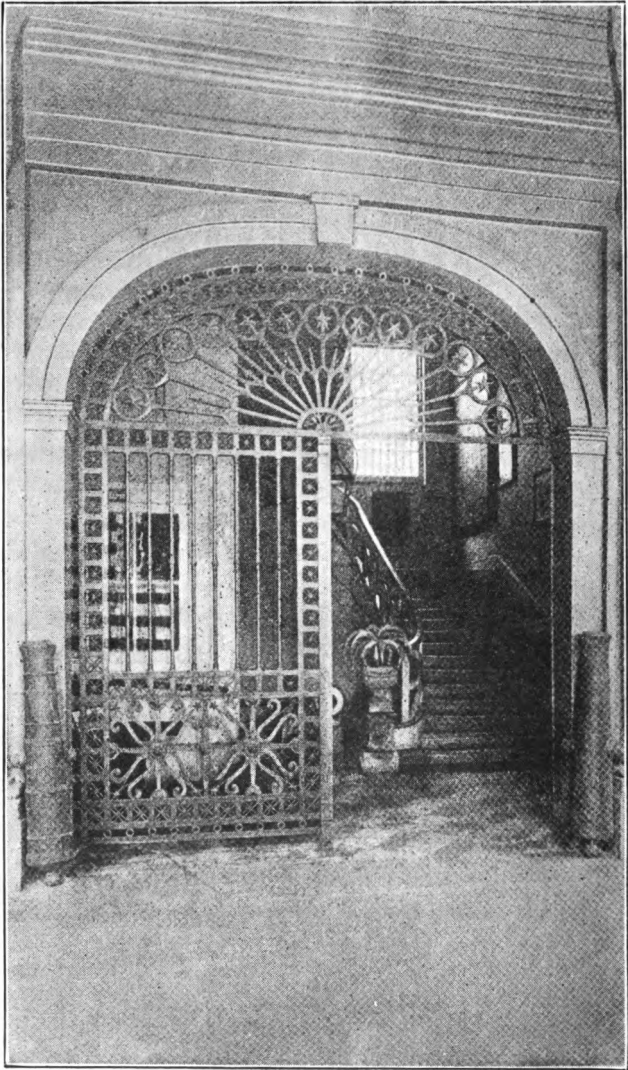


Old French Court Yard, New Orleans, La.

This would indicate that the immigration problem is not yet solved. However, that the situation is fairly out in the open gives hope.

Exceptional Conditions. An analysis of the Synods should provide for exceptional Home Mission study of the Synods of Louisiana and Texas. The origins of these great commonwealths had little in common with the origins of the other states of our nation. The early settlers of Louisiana were a mixture from France and the Spanish islands. Texas was part of the State of Coahuilla, Mexico, and was occupied by a mixture of Spanish, Mexican and American. In language, social and civil institutions, and religious practices, these settlements were representative of the France of Napoleon, the Spain of Philip and Ferdinand, and the Mexico of Santa Anna. This heritage branded itself upon the life of these two states, and to an extent persists at the present time. In certain sections in Louisiana and Texas, and with few exceptions in New Mexico, civil procedures and post-office service are conducted in two or three languages, often through one or more interpreters. In the courts there is an exasperating friction between the code Napoleon and Castilian circumlocution on the one side, and straight-forward English common law on the other. In such environment Home Mission activity encounters problems not elsewhere found. A knowledge of conditions alone enables one to correctly estimate the service rendered.

Growing Cities. A statistical forecast for world population between 2000 A. D. and 2025 A. D. places the mark for the United States at 250,000,000. Those now living are making what will then be the social and religious environment of their



Entrance to Spanish Cabildo, New Orleans, La. In this building the Louisiana purchase was agreed upon. The thirteen stars were inserted in the iron work over the doorway to represent the thirteen Colonies.

grandchildren. If the home religious forces are not speeded up beyond the present gait, the anticipation of that time leaves much to be desired.

God has humbled the proud nations, and put hooks in the noses of the haughty, and brought low the mighty who defied Him in times past. He may be compelled to deal in like manner with America. We have reached the era of the Great City. Some blindly hail the day. But the Great City has been the plague spot and destroying power of every nation on the junk heap of history. Beautiful palaces, dignified temples and stately cathedrals, buttressed by universities and libraries, did not serve to ward off national disintegration and death.

American Home Missions must evangelize and redeem the American city, and make it a city of God. We honor John Calvin as a theologian. He was more. John Calvin made Geneva a model city. He found a way to instill the fear of the Sovereign God into the hearts of wicked men. Can the American City be saved on a milk-and-water diet of an imitation culture, as a substitute for regeneration and the fear of God which is the beginning of wisdom? The world needs what America should be able to give—the democratic institutions of a people that is free because obedient to law; the Bible of the fathers who sensed their freedom only when they learned to worship a Sovereign God. *It is possible* for God to save New York and Chicago and Philadelphia, but no living man can see *how* even God Almighty could accomplish that task. There are a few Southern cities with none too savory reputations; and not one that can honestly be called a “City of God.” The Home Mission Church and the unadulterated, undiluted message of the Sovereign God is the only

hope for the salvation of the American city. The situation revives the statement of Mr. Bryce when writing his "American Commonwealth": "A hundred times in writing this book I have been disheartened by the facts I was stating; a hundred times has the recollection of the abounding strength and vitality of the nation chased away these tremors."



Home Missions must evangelize and redeem the American city and make it a city of God.

Mental Attitude. The most difficult Home Mission problem is the mental attitude of the Church towards Home Missions. It is no doubt unconscious, but it is none the less real. It is never expressed, and probably would be denied. It is the thought that America is a Christian nation; that Home Missions is a work of no real importance or value; and that *it attracts only second and third-*

rate men. This is an opinion that sometimes receives almost brutal expression from those who should know better.

A stranger entered a village store. His suit was neat, but weathered; his features clean cut, almost classic; his smile refined and friendly. On his departure a traveling man inquired: "Who is that man?" The answer was: "Oh, that's Rev. _____, a poor Home Missionary out at the new settlements. He seems to be something of a man, but what gets me is, why he is willing to hide himself out there with that bunch of hill-billies."

Another Home Missionary, finding the buoyancy and joy of life in a rather trying field, was thus addressed by an officer in a neighboring Presbyterian church: "You are the queerest man I know; sometimes I think you must be half-crazy. Why do you want to *waste your life* in that narrow field? Why don't you try to get into some good church, and let some half-way man do that work?" This sounds like an echo from the past: "And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?"

The Home Missionary is not a second or third-rate man, nor does his work require second or third-rate ability. He must be a man of men, a man of God, and a real preacher. He must be a young man—years don't count; though he may have seen fifty or sixty winters, and the snow is in his hair, he must live the life of spring. He must be all round, and yet square; a personal counsellor, and a community servant. On all public occasions he is the chairman, ready to preside and introduce the "distinguished and honored guest." He must be able to hold his own with the boys, a good shot, and

not poor with the fish line, up to date with the Scouts, an expert on birds and conservation and first aid. He must know how to build a fire in the dark with wet wood, and save a drowning bald-headed man by the hair of his head.

If the Home Missionary is a woman, she must possess every womanly quality and virtue. She must not only be able to teach, lead and inspire, but also to cook, clean, wash and sew; and, in addition to her household duties and duties of the church, she must be able to render first aid in every case of sickness and suffering in the community. We have known Home Mission teachers voluntarily to spend their summer vacation nursing a community through a typhoid epidemic, and others who spent their Christmas holidays nursing whole families with the flu, with no outside assistance; and of teachers abandoning the schoolroom to care for the sick or injured who were beyond the reach of physician or trained nurse.

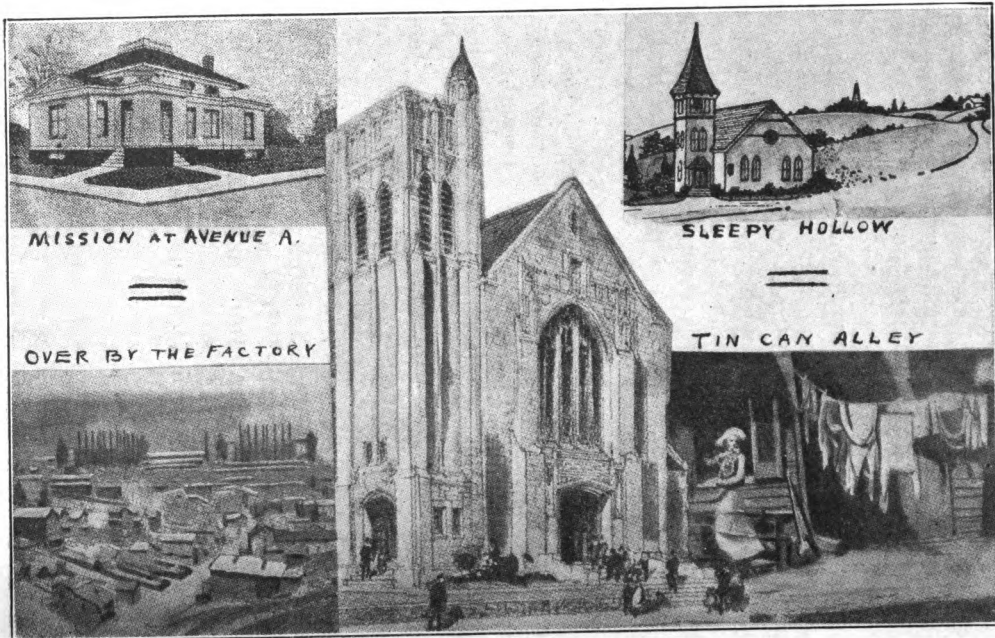
Lack of Continuity. No team can pull a capacity load if in it there is one jerky "now-I-go, now-I-don't" horse. The Home Mission churches of a Presbytery are the jerky horses in the team. The self-supporting churches are generally supplied regularly with services. There are rarely more than two unsupplied Sundays in a year. Many Home Mission churches are continuously on half-feed or less, and between pastorates go months without a service. When a new minister comes to the field the first six months are devoted to gathering up the fragments, patching up the holes, and trying to bring the field to where it was when the former pastor went away. The devil can come nearer having his own way in a small church, with or without a preacher, if there

be present one cantankerous person, preferably a leader, than anywhere else on earth. Care to maintain steady continuous services in the smaller churches ought to be the first concern of every Home Mission Committee.

The question of support looms large. Two cases are in evidence. A young Missionary comes to the field on a salary of \$1,200 per year. He is just married and is dead in love with his bride and his work. He chops the wood; washes the dishes; hangs out the clothes, and prepares sermons full of life and love. He is happier than a king and wouldn't exchange places with the man in the White House. Then comes a night when the doctor calls, and soon follow him two or three matronly neighbors. The next day a piece of furniture different in size and pattern from anything in the house is brought to the door by a man wearing a broad grin, who whispers under his breath, "Parson, the boys at the store send congratulations."

When such an event occurs on the foreign field the salary of the Foreign Mission family is automatically increased \$100 per year, and the increase is repeated in that home as often as the doctor wears that same peculiar smile. It is not so with the Home Mission family. The family may increase until the youthful smile of the parents becomes a mirthless grin, but there is no increase in salary to meet the enlarging needs.

A minister with a family takes a Home Mission field. The salary is \$1,800 and the free use of the manse. His daughter and two sons are of high school age. The second year one son is sent to college. The third year the daughter is also ready for college. The church work has been successful;



Those gathered in the uptown church needed all that was furnished, but how about these others?

souls have been saved; the membership has increased 30 per cent in three years. A primary addition has been built for the growing Sunday school work. The benevolences have been increased 20 per cent. The auxiliary requests the session that it be permitted to add \$200 to the salary of their pastor. Elder Gloom replies that this is most acceptable, as the session had been in deep depression over a communication from the Home Mission Committee of the Presbytery saying that the appropriation of \$200 from the Home Mission funds could not be continued another year. The committee had complimented the session on the growth of the church, and was praying for the blessing of God on the successful ministry of dear Brother Smiles and upon his very promising family, and indulged the hope that at least one son of the manse would follow in the footsteps of his honored and self-sacrificing father. This offer of the auxiliary had taken a burden from the hearts of the session, for now our beloved pastor could be assured of *his former salary in full!* Yes! Blue Mondays and blue feet and blue devils sometimes camp over night even with Rev. H. M. Smiles.

Tin Can Alley. It was a beautiful Sabbath in October. The "up town" church service was well attended. The house was not crowded, but comfortably full. Inspiring music soothed and comforted and cheered. The pastor had evidently come to the service from his knees. Isaiah's inspired words, "Comfort ye, comfort ye, my people, saith the Lord," were as a message spoken at that hour to that worshipping people. All felt that God was in His holy temple, and it was good to be there.

That same Sabbath day the little church seven miles away at Sleepy Hollow had no service. The doors of the Mission at Avenue A. remained closed. No song of praise or prayer was heard in the little chapel in Smoky Row, over by the factory. The children gathered for Sunday school at the community house in Tin Can Alley, but there was a misunderstanding and the teachers did not come. Those gathered in the uptown church needed all that was furnished. But how about these others? Had they no needs? Was nothing prepared for them? Did no man care for their souls?

Such a situation is not an imagination. Pity is, 'twas true, and more's the pity, there were more. On the same Sabbath many cities enacted a similar program. That done was well done, but the others should not have been left undone.

It is a questionable brand of patriotism that cries, "As goes America, so goes the world," with the silly conceit that anything American is good enough for all the world. It is the testimony of missionaries everywhere that if America fails, the world will fail! The greatest hindrance to the progress of the Gospel in foreign lands is paganism in America. If America is to help the nations of the world, America must first be made fit for its world task. If we are to lengthen our cords until they encircle the earth, we must strengthen our stakes to hold the lengthened cord. America must be saved before America can save.

QUESTIONS FOR STUDY

1. Describe the conditions surrounding our Church at its birth.
2. What supreme task has our Church faced from the beginning?
3. What were the marks of the new national era?
4. Describe the results of over-organization.
5. Outline the civil and ecclesiastical boundaries of the Home Mission task today.
6. Discuss briefly some of the problems of Home Missions.
7. Tell the story of "Tin-Can Alley." Is there a "Sleepy Hollow" near *your* Church?

CHAPTER TWO

FRONTIER—EAST *and* WEST

OUTLINE of CHAPTER II

1. "THIS IS AMERICA"
2. ALIENS AND "PLAIN AMERICANS"
3. EAST AND WEST
 - Atmosphere
 - Area Contrasts
 - Development
4. PHASES OF SERVICE
 - Eastern Synods
 - City Work
 - Rural Work
 - Western Synods
 - City Work
 - Rural Work

CHAPTER TWO
FRONTIER—EAST *and* WEST

I. "THIS IS AMERICA"

Comments of foreign travelers upon American life are unsatisfactory because, necessarily, there is so much that never comes under the eye of the reviewer. If a traveler were to enter the United States by the Gulf at New Orleans and journey up the Mississippi Valley to the Great Lakes, he would say that America is low, flat and marshy, poorly developed and half wilderness, except a stretch of fertile prairie land in high state of cultivation through part of a state called Illinois, with little evidence of mineral resources or manufacturing interest until he neared Chicago. Another traveler landing at Boston would travel across Massachusetts to Albany, down the Hudson to New York, to Washington, Pittsburgh, Cincinnati, St. Louis, to Kansas City; thence through Nebraska to Denver, from there by the Moffat Road through the bowels of the earth, or by the Rio Grande Western up into the clouds over Marshall's Pass, and toboggan to Salt Lake; thence into the painted desert and across the hinter range to San Francisco, and out to the Golden Gate. This man would have a different story to tell.

If the traveler were an Englishman, he might write something like this: "America! There is no America. I have traveled the United States from ocean to ocean. It is a succession of contradictions.

Everything is in flux. There is nothing definite, established or stable, of which it can be said, 'This is America.' The most prominent features are the obtruding contrasts in land and customs and people. A land of such endless plains and unthinkable, barren mountains; of fertility and of barrenness; of industry and of thriftlessness; of frugality and of waste; a land of great cities and of vast wilderness; of much culture and of utter disregard for dignity and conventions. America! The blooming country is just impossible, don't you know."

Each man observed with some accuracy and reported correctly what he saw, but neither saw *our America*, the land *we* know, the people *we* love.

In like manner would one making a Home Mission survey of the Virginias, the Carolinas, Georgia, Alabama, Kentucky and Tennessee differ in his conclusions from one making a survey of the five western Synods of the Church. Conditions are different East and West of the Great River.

II. ALIENS AND PLAIN AMERICANS

So much is written on the subject of aliens in America, and so much of the unrest and lawlessness and crime now rampant is laid at the door of the foreigner among us, that the inference sometimes is that if America could get rid of people speaking a foreign tongue, this nation would be almost sanctified. There can be no question that a large part of the present crime wave in America is an importation, and that alien ideas of political institutions and alien standards of social life have muddied the waters in America and brought foreign burdens to our doors. But when everything legitimate has been charged

off to the aliens in America there remain some grave facts for Americans to face. All delinquencies in American life cannot be laid at the door of foreigners.

It is just possible that a corresponding state of mind exists in the Church, and that because there are so many of foreign birth and alien alignment in our land to whom the Gospel message should be carried, we overlook the presence of others in equal spiritual destitution. We are pleading for just plain Americans! This is perhaps the largest obligation of Home Mission service. Especially is this true of the territory covered by our own General Assembly. Couple with this the fact that only about one in three of those dwelling in the Southern states acknowledges even nominal allegiance to any church, and there is revealed a near-by obligation to seek and to save plain Americans.

III. EAST AND WEST

Atmosphere. There is an atmosphere in the East readily conceded to be absent from the West. To be an accepted citizen in the East, one must have resided in the same community for three generations. In many instances the home dwelling came down from a great grandfather, and in the parlor there are odd bits of quaint furniture that "belonged to mother's mother." There is heritage and tradition that enriches and refines and inspires. There are ideals and standards that lend adornment and give strength and courage to endure and to aspire.

West of the Father of Waters one is an "Old Timer," if he has weathered three summers in the same locality. Few care to ask whence he came

and no one questions why! Neighbors are a bit particular as to what a man is and how he carries himself. East and West, Christian thought and principles and standards are one, but atmosphere differs. In the Eastern Synods there is permanency in community life, whereas in the Western Synods life is more restless, more venturesome, more eager for change, more willing to take a chance, and therefore less dependable for continuity of development. The Home Mission problems in the two sections are different.



Colonial Home—"Where the shadows drift."

In the East everybody is kin to everybody else. There are more "cousins once removed," "Aunt Sallies," and "Uncle Henrys" in those states than in the rest of the world. Families are pedigreed and registered. Folks are thoroughbreds. They

are homogeneous Anglo-Saxon-Americans. A few names of towns in one of the Western Synods tell another story. Consider the following groups of names:

1. De Leon, Del Rio, Guadalupe, Aroya, Agua Dulce, Matagorda, Mexia.
2. San Antonio, San Benito, Santa Maria, Santa Anna, San Juan, San Marcos, Saint Peter, Saint Paul, Corpus Christi.
3. Palestine, Paradise, Jericho, Purgatory.
4. Boerne, Nordheim, New Braunfels, New Ulm, Pflugerville, Schulenberg.
5. Austin, Bowie, Crocket, Houston, McGregor, McNeil.

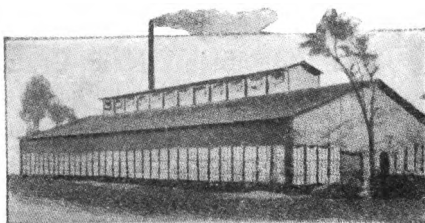
The Home Mission Superintendent in a Synod with such conglomerate elements has problems that call for much tact and great patience.

Area Contrasts. The area of the twelve Eastern Synods is 345,000 square miles, containing 23,000,000 people, of whom 345,000 are Southern Presbyterians. The five Western Synods cover 625,000 square miles with about 15,000,000 people, of whom 94,000 are in the Southern Assembly. These figures reveal such contrasts as to suggest at once the existence of diverse conditions and the necessity for readjustments of methods.

Two salesmen handle the same line of goods. The territory of one can be worked by travel on the railroad. That of the other can only be reached by jitney or on foot. The Eastern Synods are in more compact territory than the Western. The presence of nearly four times the church members

in a region one-fourth less extensive reinforces local contacts and inspiration. Soldiers have more enthusiasm when they touch elbows.

Development. In the Eastern Synods there is an unprecedented manufacturing and industrial development. What this means for Home Missions may be seen by gleaning from a recent commercial survey of North Carolina. This survey intimates that



North Carolina in the last twenty years presents the "most phenomenal material development in the United States," and that the adjacent states are in line to share the progress of North Carolina.

The thirty years between 1870 and 1900 in North Carolina were years of humiliating impoverishment. Her people struggled for a mere existence; her lands were poorly tilled or abandoned; her commerce was from hand to mouth; her schools called for apologies; her roads were impassable mud holes or dust bogs. But things have changed. Today the county-seats, in her one hundred counties, are connected by a system of 6,000 miles of concrete and macadam highway. In 1900 the schools, buildings and grounds in the entire state were valued at \$1,300,000. In 1924 North Carolina school property was valued at \$59,750,000. In 1916 North Carolina

spent \$5,500,00 in school maintenance. In 1923 for the same cause \$29,850,000 was expended.

North Carolina is racing Michigan for first place in the manufacture of furniture, and age-entrenched Massachusetts is having hysteria over the exulting hum of Carolina spindles. In 1923 North Carolina paid more federal taxes than any sister state save New York and Pennsylvania. One Winston-Salem company modestly requested from the city post-office \$259,000 worth of revenue stamps in one day. In 1900 North Carolina's bank deposits totaled \$16,000,000; in 1923 they were \$345,000,000. In twenty years the wealth of the state has increased tenfold. Twenty years ago, North Carolina, one of the oldest states in the Union, was one of the poorest. Today she is one of the richest and most prosperous, and holds the record of the lowest death rate in the nation.

There has been no request for outside assistance. There has been no influx of immigration. The results have been secured from *home development of home resources by home folks* under the inspiration of vision and faith and leadership. Some North Carolina names are suggestive: Alderman, Graham, Duke, Chase, Lee, Reynolds, Buchanan, Wylie, McIver, MacNeill and Aycock, aye Aycock! The reviewer concludes, "about twenty-five years ago there was a man by the name of Aycock—" That tells the story. Vision, faith, unselfish service, sacrifice, leadership! "Getting out of folks and homeland what God Almighty put into them." "Working out your own salvation, God working in you to will and to do of His good pleasure."

In the Synods west of the Great River, development of manufacturing interest tarries. The advent of the factory in strength in the Southwest is perhaps decades in the future. The attractions of city congestion are evident only at a few places. City growth is largely incident to the necessity for assembling and distributing supplies. Interest and energy are devoted mainly to subduing the surface resources. The wealth concealed in waste waters and in the locked treasure vaults under earth are reserved for those of coming years.

IV. PHASES OF SERVICE

Since only one person in three in America holds even nominal membership in any religious organization, there is evidently necessity for a mighty work of evangelism among just plain Americans.



In Eastern Synods. In the thickly settled Eastern Synods where the church-going habit is so beautiful and so general, this situation may not be noticeable; and yet even in these favored Synods will be found community after community where there is spiritual destitution and need for the Home Missionary and the Gospel of Jesus Christ.

Each Synod will have its own definite program, and those engaging in this study should not be satisfied without securing from their Synodical or Presbyterial Superintendent such data as will enable them to make a detailed study of Home Missions in their own territory.

The phenomenal economic development in our Eastern Synods is the challenge of God for a corresponding Home Mission vision and statesmanship and leadership. Manufacture means centralization and the growth of cities. The problem of Home Missions therefore in such Synods is that of sustentation for churches in the depleting rural settlements, and establishing new evangelistic centers in growing cities and their suburbs. In some cases the latter is perhaps the larger field. Much has been written of the tendency of certain foreign elements to make the city their place of abode. Small notice has been taken of the steady drift of plain Americans from the farm and small towns to the alluring lights of the city. These conditions impose heavy obligations on the city church.

City Work. Two methods are advocated, each supported by logical argument. One method is, with increased city population to enlarge the existing church plant. The other method is, as population increases, to increase the number of churches. It is not for this study to argue such a question. Citation of a few facts may be allowed. "The children of this world are wiser than the children of light." There are two legitimate methods of business; one is to bring the people to where the goods are kept; the other, to take the goods to where the people live. One is the mail order house policy; the other



How one city is doing it.

is the local store. Two mail order houses have become enormously rich selling cheap goods and gathering profits from several million people in thirty or forty states. A million small merchants live and serve and share the common burdens in the midst of those same millions, handle good merchandise adapted to local conditions, which is sold at fair prices.

If the objective of Christianity was correctly interpreted in the erection of the poems in stone of the feudal ages, the great cathedrals, centralization in one or two city edifices is the better way. If the glory of Christianity is the salvation of souls, then it would seem that good church business would find a way to carry the Gospel to men. It was necessary for the managers of the great oil companies to completely revolutionize their methods for the manufacture and sale of gas to meet the advent of the automobile. A filling station has been placed at almost every cross road. The product is taken to the people.

Some statistics experts have suggested that a church with a membership of more than 500 or 700 takes on the semblance of a saint's rest. It is beautiful for situation Sabbath morning, but from its empty pews on Sabbath night is rarely heard the passionate cry, "What shall I do to be saved?" It is the judgment of these observers that when a church has a membership that can conveniently carry its own burden and its share in the common work of the denomination, it should colonize and start a new organization.

There is scarcely a city of 10,000 people where there is already a Presbyterian church, in which

there is not a neglected section where there should be maintained a Mission Sunday school, and a service of song and testimony and prayer by the elders and young people of the "uptown" church. Near every city church is such unworked Home Mission ground, and perhaps the one thing needed to quiet the strife of tongues, the petty jealousies and heart burnings that sometimes exist in a church with folded hands, would be to go out and do a bit of real honest-to-goodness work for God. It might shock some of the sleeping pillars of the church into a new gasp for awakened life to learn that twenty families had asked for their church letters that they might form a mission church out at Z Avenue and 21st Street.

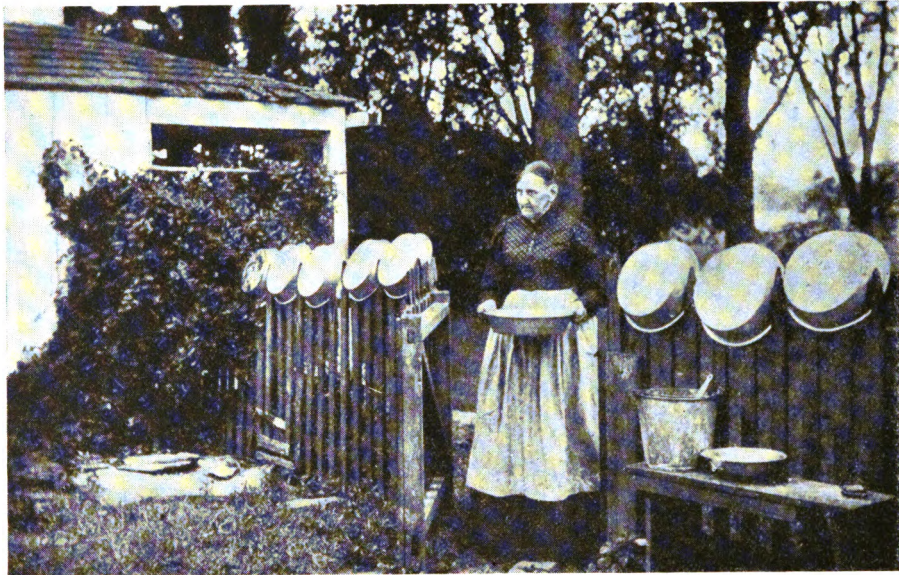
The most neglected, destitute and dangerous spots in American life at the present time are the places where the idle, pleasure-deluded, godless, reside on the avenues of our great cities. Palaces are many, but homes are few. Very few children are there to mess up things, but to bring God near. The few hungry-eyed creatures, well dressed, hygienically housed, fed on balanced calories, are going the downward way with unfed, starved souls.

Slumming parties and charity balls, and similar social activities, are in the same class as the old Roman games and gladiatorial shows. They are an insult to God, and a stench in the nostrils of the poor. The baronial castle was beautiful in architecture, but the life within was the semblance of death. The ancient hand-writing of doom was on the walls of a palace where Lord and Lady Bountiful played the fool. In the same city blocks where ignorance of God and personal selfishness and indulgence are

playing havoc, are some of the staunchest, steadiest, sanest Christian homes in the world. With these and the city churches lie one of the most difficult tasks before Home Missions. It is to evangelize the city avenue and bring the comfortable and well-to-do to God!

All the world admires the courage and loyalty and faith so modestly manifest in the life devoted to service on the foreign field. The ranks of such are necessarily very restricted. There is room for only a score or so each year. In the Providence of God there is now opened a larger door. It is accessible to many in every large city church. It is to plant a new church on the Boulevard and in the new sub-division. It is the call of God addressed not to the pulpit, but to the pew. It is the summons to those established in years and comfortable in their church to replant themselves and their families and work for God and home and native land in the life of the mission church out in their community. It is a challenge to courage, to an exalted heroism, to a faith like that of Abraham! It is the heart of the parent eagle asking for the stirring of the nest. City life has sapped many of manhood and womanhood, but they are not of the elect of the Church of the living God. The spirit of heroic pioneer fathers lives in worthy sons and daughters. There are untapped reservoirs of loyalty and heroism and ability in the pews of every Presbyterian city church mutely awaiting the summons to service and leadership.

Rural Work. A second line of mission service, and one of considerable perplexity in the Eastern Synods, is the work in rural sections. A decade or two ago some of these country and village churches



"It's hard in these days to care for the milk 'like grandma used to,' for with the young people drifting to the cities, it is almost impossible to get 'help,' and shining milk pans take an infinite amount of time. And grandfather is having the same kind of trouble with his spring planting and his barn work."

had large prominence and strength. Exceptional rural communities still hold their own. It is today the most beautiful life in America. But grim-visaged change patrols the highway. Each old-fashioned home, running true to type, has sent sons and daughters to college. Few are now returning to settle in the old home surroundings and sit in the family pew of the village church. The professions and the larger visioned horizon of the city have called and these choice ones have answered. It was inevitable. It is right. The "Old Folks" clung to the old home for a time. Perhaps they have fallen asleep and rest in peaceful quiet under the shade of the great elm or oak in the kirk yard; or perhaps, enfeebled, they have with anxious heart "gone to the children" in the city. The family pew in the old church is empty now. Others, who knew not Joseph, and who have not learned to love the house of God, occupy the old home and things are different in the community.

The gray-haired man who has ministered there for many years is stooped, but not by reason of his age. His heart is heavy. His church is losing ground! And the Presbyterian Superintendent of Home Missions is worried. If the case were alone or an exceptional one, it would be cause for anxious thought. But it is only a sample of a condition that obtains in the Presbytery and throughout the Synod. What is to be done? A new condition has arisen. It must be met and solved. The light shall not fail. This task is our day's work for God. It is our Home Mission work, and it is big and hard.

In Western Synods. In the Western Synods the necessity for this service to just plain Americans is

the burden on the heart of every watchman on the walls of Zion. If the Synod of Texas is chosen to illustrate, and some severe facts are recorded, those big hearted, honest Texans will not murmur so long as the statements are reasonably correct. Texas is a great state, and the Synod of Texas is doing heroic work for God, but the work not done and that should be done is greater, by at least threefold. In every city and in most rural communities in Texas upon any Sunday there can be found more people loafing on the streets, attending places of amusement, or off on pleasure hikes, than are to be found in all the churches of that same city or community. Add to these those who by choice are unnecessarily attending to business and those who are lazily idling away the Sabbath at home, and the non-attendants upon the house of God outnumber those there in worship six or seven to one. It is a rare occasion when those in attendance upon a church service equal three-fourths of the number enrolled as members of that congregation. The loafers on the

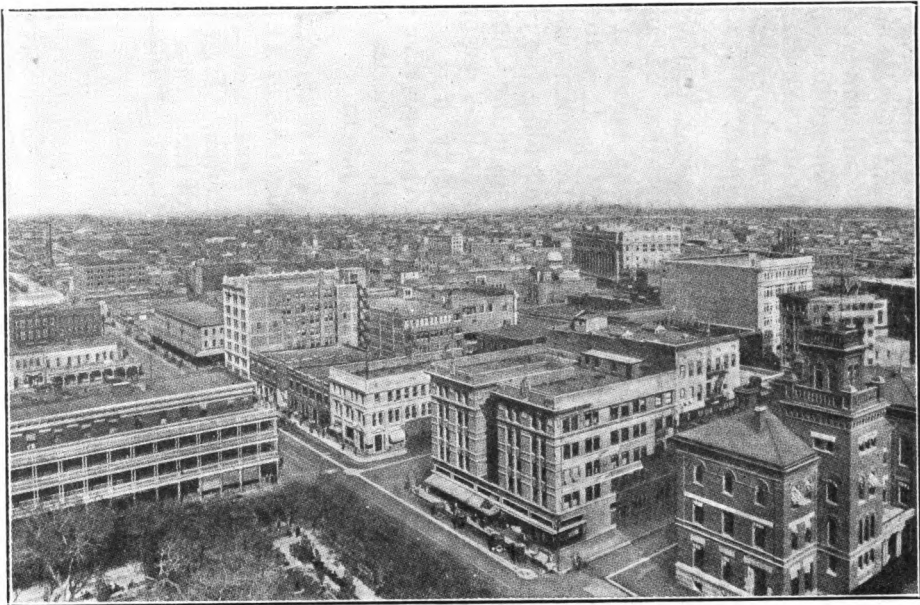


West Side Square, Lovington, New Mexico

streets and the joy riders all look like Americans, they laugh and joke like Americans, they talk like Americans, they are Americans,—and they are without God. To reach and influence and convert this overwhelming majority of careless, thoughtless, godless Americans, is a much more difficult work than to secure a hearing for the Gospel in the wilds of Africa.

The influence of this non-church-going, idle, pleasure-seeking, Sabbath-breaking majority of plain Americans is the largest determining factor in the lives of American children and youth. It is not so much the Church that is moulding the community as it is this majority on the outside moulding the lives and conduct of children and weaklings in the Church. To save this thoughtless, reckless, godless majority of plain Americans, is not only a duty, it is a self preservation necessity. The Church must save the other man or be herself submerged. America cannot continue half Christian and half pagan.

There is no language, even though it shock and offend, that can overstate the obligation of Home Missions for plain Americans. Texas and New Mexico are the outposts of our Church. Together their area is greater than one-half of the area of our eleven Synods lying east of the Mississippi. These states hold the largest undeveloped resources in the United States. The water power, the ores, the building material of Texas that are in sight are well nigh incredible. The eastern plains of New Mexico were once the floor of an inland sea. The chemicals in ocean waters so valuable for fertilizers were not evaporated, but crystallized and deposited. Within those alkali plains are all the valuable basic salts that



A commercial center of the Southwest, less than fifty years from the prairie.

promise one day to make New Mexico one of the chief chemical laboratories of the nation. These facts are of interest to Christians chiefly because they are a safe forecast for the movement of people. The percentage of increased population in these two states during ten years has been phenomenal. This increase has not been by foreign immigration. Those who have come are from the second and third or more generation of our fellow citizens. They came from all states north to the Great Lakes and east to the green hills of Maine. They readily affiliate with and lose their identity in the local citizenship. They bear no racial brand, and do not "bloc" together. They adopt no special slogan, make no particular cry, they are just plain Americans. Too often they swell the ranks of the careless, unchurched majority. And the church too often takes small heed of their presence. No one can read "Our Country," by Dr. Josiah Strong, and escape the conviction that communities acquire character, and that the attitude and habits of early settlers build and fix this community character for generations.

In the next thirty years Texas and New Mexico will double and perhaps treble their present population of plain Americans. The Presbyterian Church in Texas faces the struggle of its life. It must evangelize and win the unchurched multitudes now, or suffer irreparable loss. To launch and successfully prosecute an evangelistic Home Mission work, maintained uninterruptedly for ten years, will result in bringing the Church to a position of spiritual and social leadership; it will multiply the church membership several fold; and change the attitude of the public mind on all social and moral questions. It



will enable the Church in the Southwest to care for all her own multiplied and complex Home Mission work, and relieve the Eastern Synods that are now sharing the burden of the western frontier, that their surplus may go into Foreign Missions. Through such a campaign of evangelism and Church Extension, Texas will be able to increase her contributions in men and money to all Assembly causes from two to four times her present standards.

City Work. Home Mission work for plain Americans in the Western Synods is in line with similar activities east of the Mississippi, with a change of emphasis. There are a few centers with city proportions and city airs. Their size is so recent and came so rapidly that some of their citizens half apologize in the same breath in which they bluster and brag about their bigness. Some of the Western cities are as awkward as an overgrown twelve-year-old boy who cannot comfortably conceal or use his big hands and clumsy feet.

The First Church of any Western city is a product of Home Missions. It was organized maybe ten or twenty or forty years ago. It may now enroll 100 or 500 or 2,500 members. But the Home Missionary who gathered the first twelve or fifteen souls probably organized the church in a ranch mess hall. He may have eaten once each twenty-four hours as he rode his cayuse one hundred miles or more to keep the "appointment." He slept in his saddle blanket on the ground, with lariat tied to his wrist, while his pony nibbled scant forage on the mesquite grass. He had a hole shot in his hat, not in malice, but to see if he was game. If such recital is questioned, read the history of the First Presbyterian Church, San Antonio, Texas, the host of the General Assembly in 1924.

The tremendous rate of growth in these cities of the West has made pastors and people bestir themselves. A church would secure a lot and begin its existence in a tent, or a fourteen by twenty-four shack. It would cramp itself to get up a frame building, and carry a debt three to five years. It would outgrow its seating capacity, and pay off the old debt. In a year or two it would build again, and float a loan for \$10,000 to \$25,000. In another ten years it would build again. Meantime the membership was paying off mortgages on their homes, or struggling under heavy business obligations; shifting things to keep ahead of the sheriff and a notice of foreclosure.

Now and then a man strikes it rich, but he is the exception. Everybody is trying to get ahead. In each city of 25,000 population is need for taking the Gospel to the people, by opening from one to

four mission Sunday schools and preaching stations *where the people live*. In a stronger sense than in the East the Gospel must be carried to the people. There may be places on earth where men are hungry for the Gospel and will travel weary miles to a preaching service. But a man west of the Mississippi, asking the way to a church, would be thought "locoed." Therefore, the urgency of city Home Mission work in the West.

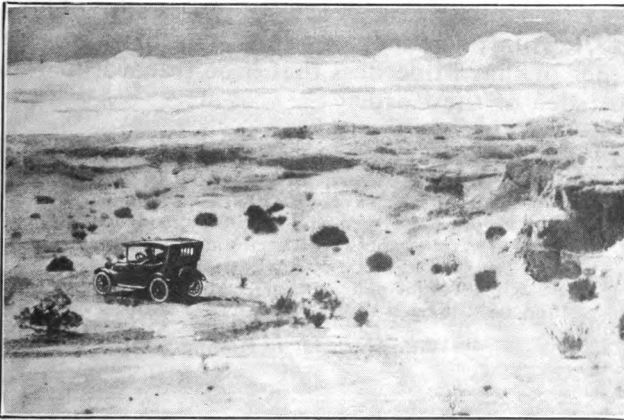
Rural Work. As yet in the Western Synods Home Mission work is largely a small town proposition. The land development that took place through Iowa, Missouri, Kansas, Nebraska and the Dakotas fifty years ago has only of recent years turned towards the Southwest. The extensive land holdings in plantations and cattle ranges are being broken up into small individual holdings and settlements. Here is the embarrassment of Western Home Mission work. A pioneering epoch is always evidenced by wreckage.

A new country entertains three streams of people. First, the scouts; second, the settlers; third, the stayers. The Home Missionary ought to be on the ground all the time. The scouts and settlers and stayers all need him. Many questions confront him. At which of two or three or four settlements is it best first to establish a church? Will this or that irrigation project succeed? Is the leader in a certain enterprise just a promoter, or is he a real honest developer? Will his venture succeed and people come; or will it fail and people "pull out"? Are those who come "home-seekers" or "home-suckers"? Americans from states north and east are making their homes in the Southwest by thousands each

year. To welcome them, and cheer them, and help them keep on good terms with God is the big job of Missions in a small town, in the West.

To follow where men dare to go into the untried; to make the cross roads experiment for God, in company with the dreamer of dreams, in the track of the fake promoter, comrade of the clear visioned developer, who counts the cost and warns the weakling and the insufficiently equipped against tackling a man's job with the strength and resources of a child; rubbing elbows with those of courageous culture, and with the rude, ill-mannered boor; associating on terms of equality with good men and bad; mingling with angels and devils. Such is the shadow side of Home Mission experience in the Western Synods.

It is to experience the heartache of separation from kith and kin, as severe as though sailing for



A Land of Solitude

another land; to live and serve with people of different racial and social ideals and standards; to follow where men go in search of solitude, lured by a voice deceptive as the fabled sirens. It is to take a hand in the daring game of the pioneer, where men are tried by fire in body and soul, and meet with men as man to man. Sometimes it is to watch hope die in the hearts of men, when the unheralded storm blasts the ungathered harvests, or the fierce hot winds sear blade and stalk and ear, while the heavens remain as brass, and the weary, discouraged toiler asks, "Is there a God in heaven?" It is to watch the broken and disappointed abandon what perhaps proves of great value in the hands of his successor; perhaps to see the nailed up door of the little church his own hands helped to build. It is to stand alone, save for the conscious presence of the unseen God, and little Great Heart with her hand in his; to lift up the Cross where there are few to look; to tell the Story that fits anywhere, and every life at every turn; preparing in the wilderness the highway for the King; watching, waiting, working in his own corner of that wilderness that it be transformed into a Garden of the Lord.

If he can dream and not make dreams his master,
If he can think and not make thought his aim;
If he can toil, yet bravely meet disaster,
And keep his head and smile and play the game;
If he can start again at the beginning
And build with God and always say "we can,"
He'll win the fight and save souls in the winning,
And be a man, a true Home Mission man.

(With Apologies to Kipling.)

QUESTIONS FOR STUDY

1. Contrast conditions in Eastern and Western Synods under the following heads:
 - (a) Atmosphere.
 - (b) Area.
 - (c) Development.
2. Describe City Missions East and West.
3. Describe Rural Missions East and West.
4. How does the emphasis on Home Mission Work appear to differ in operation in the Synods east and west of the Mississippi River?
5. Characterize the experiences of a Western Home Missionary.
6. After reading this chapter, what do you consider the greatest obligation of Home Mission service?

CHAPTER THREE

FOREIGN LANGUAGES

OUTLINE of CHAPTER III

1. INDIANS
 - Choctaws
 - Alabamas
2. JEWS
 - American Jew
 - Foreign Jew
 - Our Jewish Work
3. CZECHO-SLOVAKS
4. HUNGARIANS
5. FOREIGNERS IN WEST VIRGINIA
6. SYRIANS
7. ITALIANS
 - Birmingham
 - Kansas City
8. VARIEGATED MISSIONS IN LOUISIANA
 - French
 - Hungarians and Italians
 - Chinese
9. CUBANS

CHAPTER THREE

FOREIGN LANGUAGE WORK

In the earlier years of Home Mission work in the Southland the good King James version of the Bible was sufficient. "Gone are the days." Politicians are awake to the significance of this change, but many "patriots" ride in a caboose and have not yet arrived. In the good year 1925 the Executive Committee of Home Missions buys Bibles in at least eight languages: in Choctaw, in Hebrew, in Bohemian, Hungarian, Italian, French, Chinese, and Spanish.

It is Foreign Mission service by Home Mission forces. It is just around the corner, in the lanes off Main Street. The workers are so modest that little is said and less is known by the rank and file in the Church of this colorful Home Mission work of the Presbyterian Church. It is the flying corps of our "rainbow division." Each group has a story of its own. In each exists the life and service heroic. Here faith discovered, hope inspired, and love is serving in His name. The shadows of doubt and uncertainty are never distant. The fragments of failure are under foot, but the song of victory is oftentimes on the lip. These sketchy notes are only pencil introductions. After you have met them, cultivate these friends! They are well worth while.

John 3: 16

HEBREW

כי כה אהב אלהים את העולם כי לא יאבד
 בן היחיד אשר שלח בלידתו כי לא יאבד
 כי אשר יאמינו עליו יחיו לעולם ועד



FOR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

ITALIAN.

Perlocochè Iddio ha tanto amato il mondo, ch'egli ha dato il suo unigenito Figliuolo, acciocchè chiunque crede in lui non perisca, ma abbia vita eterna.



FRENCH.

Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.



CHINESE

天主憐愛世人, 甚至將獨生子賜給他們, 凡信他的不至滅亡, 必得永生。

The heart of our message to alien Americans.

I. INDIANS

These are the original Americans. In a sense all others are foreigners; yet much of our work for them is conducted in their own tongue, and hence is classed as "foreign language work."

Recent developments in Oklahoma have caused to be published statements concerning the Indians which need to be accepted with reservations. As wards of the Federal Government the Indians are supposed to be adequately cared for. Rich oil deposits have been located on the lands of certain Indians. Revenues from these oil developments have made the Indian owners of such lands enormously rich, and able to pay their own way in every particular. The oil section of Oklahoma is in the North Central and Eastern portion of the State. The Indians of wealth are there; and to their credit be it recorded that some of these have made contributions reaching about \$3,000,000 for Christian work to the Churches that labor among them.

Our Church has established work only among two tribes—the Choctaws in Southern Oklahoma, and the Alabamas in Eastern Texas. There have been no large oil developments in either locality.

Choctaw Indians. Our largest Indian work is with the Choctaws. This work lies within the bounds of the Synod of Oklahoma, and is organized as Indian Presbytery. There are ten ministers serving twenty-two churches with a membership of eight hundred, and Sunday schools with nine hundred enrolled. Evangelism is stressed in all Indian churches. Protracted services are held alternate



Choctaw Indian boy. All dressed up for Sunday school.

years in one-half of the churches of the Presbytery. During 1924 these services resulted in over one hundred conversions. The evangelistic work is reinforced by the two educational institutions, Goodland School and Orphanage, and the Oklahoma Presbyterian College for Girls.

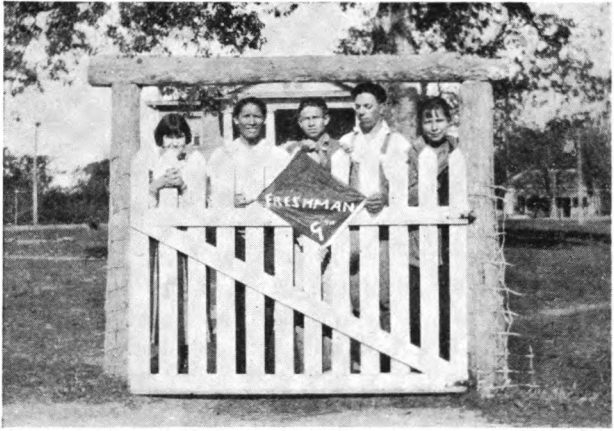
Goodland School and Orphanage is located at Goodland, near Hugo, Oklahoma. About one hundred and forty full-blooded Choctaws are in attendance. The Indians have made large contributions to enlarge this work, and the people of Hugo have also given substantial financial assistance.

Oklahoma Presbyterian College is located at Durant. Increased facilities for its work will enable this college to largely increase its usefulness among the people. From these two institutions will come a large Christian leadership for the nation.

The Alabamas. This small remnant of a great people now resides in Polk County, Texas. The Southern Presbyterian Church has been carrying on work among them since 1881. Rev. and Mrs. C. W. Chambers have been the missionaries since 1899.

“In their worship these Indians are deeply spiritual and reverent. One of the young men is organist. Although he has never taken music lessons, he plays well. Eastern Texas Presbyterial has sent two girls from this tribe to the Oklahoma Presbyterian College at Durant, for two years. They are eager to learn and will become leaders for their people when they finish their education.”

The limited extent of our Home Mission service for the Indians ought not to lessen the interest of the Church in the work. It is as important as any



Group of Choctaw Indians at Goodland.



All Alabama Indians are full blooded.

department of Home Mission activities, and is furnishing large results in the salvation of souls.

II. JEWS

What? The Presbyterian Church mixing up with Jews? Certainly! Why not? Said Paul, "My heart's desire and prayer to God for Israel is that they might be saved." Is not Paul's desire also our desire?

The Jew is the most unique figure in history. His is the Sphinx nation of the ages. For nearly three thousand years he has been cuffed and kicked and cursed around the earth. A nation without a king, a people without a country! He is in a sense more largely at home in America than in any other one spot of the world. He is one of the most important factors in our national life. The popular estimate of the Jew is not flattering. Popular estimates are seldom reliable.

The American Jew. There are two distinct classes of Jews in this country. The American Jew and the foreign Jew. They have little in common. Among the former are many of the finest products of American national life. This Jew is an American citizen. He has a true citizen's love and loyalty for the United States. He loves American institutions. He is an intelligent, cultured American gentleman. He serves with distinction and fidelity in public office. He rates high in professional and commercial circles. He believes in private property. He is charitable and philanthropic. He is never found in the bread line, nor in the poor house. Seldom is he an inmate of jail or penitentiary. The



Liability or Asset?

Jew is an established monotheist. He is a diplomat. He is possessed with a passion for education. In business he has no superior.

In America the Jew is faced with temptations more severe than he has met in any other country. Guaranteed in his rights, protected in his life and possessions, how shall he employ his predominant endowment of ability? Shall it all center in accumulating property, and shall he make possessions his God? In prosperity will he yield to what no adversity could produce, and become an idolater, worshipping again the golden calf? Few adult Jews attend the services of the Synagogue. Thousands of Jewish children are without any religious instruction. Has God gathered this homeless people to America for a special purpose?

The Foreign Jew. The foreign Jew in America is rather a liability than an asset. His social and economic conditions in many European nations have been exasperating and worse. The victim of cruelty and injustice for generations, this Jew has soured. He has colonized largely in Northern and Eastern cities. He has developed the Ghetto, and there he dwells. He breathes his own social miasma and speaks only his peculiar Yiddish tongue. He reads only his Yiddish prints, and gnaws his heart out in Bolshevistic broodings and hatreds. He is a menace to himself and to the land that shelters him. Amid all this he remains true to his conception of Jehovah. This is the one and only avenue of approach for his good. Has the fullness of time come when Paul's prayer for Israel shall be answered here in America? And shall the Presbyterian Church be honored of God as a chosen vessel in that service?

Our Jewish Work. The Assembly's Executive Committee of Home Missions is seeking to meet our denominational responsibility for the evangelization of Jews by co-operating with the National Board of Missions of the Presbyterian Church, U. S. A., in the maintenance of missions at Baltimore, Md., and at Washington, D. C. The Baltimore Mission was established in 1919, and the Mission at Washington was opened in 1924. At each of these missions there is a corps of devoted workers, and many of the people of Israel are being led to a saving knowledge of Jesus Christ.

The Baltimore Mission is an illustration of the work done at both places. It is called the Emmanuel Neighborhood House, and is located at 1523 Lombard Street, Baltimore, Md. It is correctly named "Neighborhood House," for the doors are never closed, and any Jew who will is bidden "enter." Here function medical and soul clinics; education and Christianity; work and play; teaching, industrial and hygienic. Here is Peter's vision modernized, with "*nothing common or unclean.*" And all leads to and centers in and radiates from "Emmanuel." "His name shall be called Emmanuel."

Here is a snapshot: The time is A. D. 1924. The place is Baltimore, Md. Three open-air services a week. Average attendance about 200. Six weeks summer vacation Bible school, average daily attendance 149. During the winter months about 500 Jewish children each week enroll in the different classes of the varied series of work and study. Barriers are breaking down. An atmosphere of understanding and good will is developing.

Should the Jew with his native ability and acquired skill in salesmanship receive Jesus Christ as his Messiah and become possessed with the thought that he, the Jew, was to persuade men of every nation likewise to accept Jesus Christ as the Messiah, Savior and King—what would happen? Verily, marvelous possibilities are in the making here in our Homeland. What has been is as nothing to what will be. Who can describe the results, if the Jews as a people should accept Jesus Christ as their Redeemer? And some day they will accept Him! The branch that was broken off that Gentiles be grafted in, shall one day be grafted back again, and then—? Who can tell!

“It was a Jew who shed his blood,
Our pardon to procure.
It is a Jew who sits above,
Our blessings to secure.”

III. CZECHO-SLOVAKS

Yes, this is a Home Mission study. America, not Europe. Here are two millions of these friendly neighbors, *and most of these came to abide* and become Americans! They are distinctively a rural people. They have lived in and love “God’s out of doors.” Many are farmers, some are skilled gardeners, and others own and operate small dairies. They are an industrious, frugal, peace-loving, honest, “mind-your-own-business,” likable lot of home folk. They number several thousand in our Eastern Synods. The principal organized Home Mission work among them is in Prince George County, Virginia, and is under the leadership of

Rev. Adolph Makovsky. Fully one-third the population of this county is Czecho-Slovakian.

Many of these good people have been roughly handled and restricted socially, politically and religiously in their old countries. They enter American life under a handicap. Our Church will not forget nor neglect these descendants of John Huss. Light from the "Candle of Bohemia," by way of Switzerland and Holland and Scotland, kindled the torch that shines today in every American school house. Americans will not forget.

With no knowledge of English they must have the Gospel preached in their mother tongue. Mr. Makovsky says this necessity will cease with the second generation, as the children are all learning and speaking English in the American public school. He adds that his people are old-fashioned in some ways. They believe in large families and practice their belief. The religion of Jesus Christ is an awakening power in their lives. Their homes show improvement. Their ambition is aroused and one or more rooms are added to the crowded house. The yards blossom with flowers, and the children are better clothed. The house resounds to song, and they are happier and better content with the long hours and wearying work on the little plot of ground they call their "farm." They are faithful and regular in their church attendance, and leave no blank unfilled in the causes recommended by the General Assembly. Home Mission work among this sturdy, self reliant people today is wise investment that will bring good returns tomorrow.

IV. HUNGARIANS

At Hammond, Louisiana, and at Norton, Virginia, points widely separated, are gathered large numbers of Hungarian people. A very successful evangelistic work at the former place is under Rev. Alexander Bartus. At Norton, Virginia, Rev. Benjamin Csutoros conducts the evangelistic work, which is now extended to include some educational training. Pastor Csutoros has his own son associated with him. Preaching is maintained at eleven places, while Mr. Csutoros, Jr., is working with children of families in the mining section.

V. FOREIGNERS IN WEST VIRGINIA

More than thirty nationalities are represented in the cosmopolitan population of West Virginia. The 1920 census figures show approximately 50,000 foreigners. Add to this number thousands of children and the descendants of those who came to our shores in a former generation; consider the old-world attitude of these vast numbers; the urge to be free from restrictions and oppressions which many consciously endeavored to escape by emigrating; the exploitation of some by scheming members of their own races; the handicap of unfamiliarity with the language of their adopted country, and their complete lack of understanding of its customs and ideals—and the problem is sketched in bold outline.

A social worker under the Extension Department of the University has this to say: "Perhaps the greatest reason for the unrest in industrial communities is the lack of opportunity among these people for self-expression. We are seeking to meet this



In the West Virginia coal fields.

need through dramatics and pageantry. Recently an interesting pageant was given by a group of girls from six different mining towns, composed of Polish, Lithuanian, Italian and American girls. The coal, oil and gas products of the State were represented by them, the girls making up the drill and dyeing their own costumes to represent the flames from the coke ovens near their homes. The workers find that pageantry and dramatics have not only a recreational but a deeply spiritual value as well."

The Southern Presbyterian Church is reaching effectively a substantial proportion of the foreign element through the children and by way of community service. About twenty of our Home Missionaries are serving in the coal fields conducting prayer services, young people's meetings, Sunday schools, daily vacation Bible schools, teaching the Bible and the Catechisms and ministering to the whole social life of these communities. About three hundred conversions reported last year bear testimony to the earnest spiritual service of these devoted men and women.

In Greenbrier Presbytery a definite effort was begun in 1922 to reach these people. A careful survey revealed the fact that there are twenty different languages and dialects spoken in the two counties of Raleigh and Fayette. A point of contact is established by gifts of Scriptures in their native languages. There are today in the Sunday Schools of this Presbytery more than two hundred children of foreign-born parents, who for the most part were Roman Catholics in the old country.

One of the boys, Jimmie Salango, came one morning asking for a job, saying, "I must have work

during school vacation; I don't want to be any loafer, and besides when I don't have anything to do I am always getting into devilment." When asked how much he wanted he said he didn't care about any pay, just so he could have a place to work and learn something. Jimmie remained as office boy all summer. He learned the Catechism and received his Testament. When fall came he went back to school. He is a born leader and is the kind of a boy that is sure to make his mark in some direction some day.

IV. SYRIANS

In Atlanta, as a joint enterprise by the local Auxiliaries and the Assembly's Committee of Home Missions, a work is carried forward in behalf of Syrian people who have selected Atlanta as a place to live. A home was secured for this work, which is under the supervision of Mrs. S. B. Fleming. There is a flourishing Sunday school which sooner or later touches the lives of practically all the Syrian children. A class of boys, nearly every member of which has been connected with the Sunday school from the time the work was started, under the coaching of their teacher won the championship in the city Sunday School Basketball League one winter. To be a member of the team, a boy had to attend Sunday school regularly and come with a studied lesson. A Kindergarten is conducted, and occasionally other educational work. In other cities there is opportunity for similar local or individual service for small groups of foreign-language speaking people.

VII. ITALIANS

Italy has furnished a rather full quota in recent years for American immigration. By far the greater number of Italians have entered through the port of New York. The northern tier of states with their mines and mills have attracted them. A very considerable number have sought southern mining sections. Our religious efforts in their behalf have largely centered in two localities; at Birmingham, Alabama, and at Kansas City, Missouri.

Birmingham, Alabama. Over 30,000 Italians have settled in Birmingham and adjacent territory. The largest single group has centered in Ensley. About 4,000 resident Italians have given to Ensley the name and characteristics of "Little Italy." A few families have taken to farm life; a few others are market gardeners and truck growers. Many are in the mines, some have become good grade mechanics. The stores are largely in their hands, and the fruit and vegetable business exclusively so. The professions have been filled from their own ranks. Doctors, dentists, lawyers, music teachers—all Italians. Three religious centers, without overlapping, minister in the name of Jesus Christ. These are maintained by the Baptist, Methodist and Presbyterian churches.

The leader of our Presbyterian work is Rev. Arturo D'Albergo, and the church is known as "The Holy Trinity, Italian." Here are held regular Sunday worship services, Sunday school and mid-week prayer service, with an additional Sunday service in the First Presbyterian Church, Birmingham. These services are largely attended. The Italian converts



Waiting their turn at the Clinic. Italian Institute and Central Chapel, Kansas City, Mo.

seem happy and enthusiastic in their new found religion, and are commending the Gospel by clean, moral living. Difficulties abound and hindering influences are forced upon them. The majority "endure hardness as good soldiers of Jesus Christ." This little Italian Mission is a clear, steady light in a very dark corner.

Kansas City, Missouri. At Kansas City, Missouri, is a model of constructive city mission work. It is known as the Italian Institute Central Chapel, "a community service center for the Italians." It is a veritable bee hive. Rev. J. B. Bisceglia is the efficient and enthusiastic leader. The aim of this Home Mission work is to serve the entire Italian population of Kansas City. The Chapel has succeeded in creating the conviction that the work is being done. This is the fact. The Italian people realize that the Chapel exists to serve them. The doors are never closed. Three hundred and sixty-five days in the year the Institute is at its work.

There are services for the children, studies and play, work and worship; work and lessons and play for the older boys and girls, and music for all; an efficient mothers' club and the nursery school; also the clinic under Dr. Hanna and Dr. Halbert. If this clinic in one month can show a record of 225 sufferers ministered unto, it is no stretch of the imagination to believe that the "Great Physician" stands in the midst with tender smiles and whispers, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Add to such a steady round of varied service the daily vacation Bible school through five summer weeks, from 9 a. m. to 12 noon, with an enrollment of 286; and then crown the week with the

regular Sunday services, Sunday schools, Christian Endeavor gatherings and church worship, and one is ready to thank God for fellowship in such Home Mission service.

Economic conditions make the residence of toilers in a city uncertain. Changes are frequent. Central Chapel ministers to a procession. A greater number of Italians than the largest resident membership has passed on to other parts or returned to the Italy of Europe, their thoughts and lives influenced and enriched by contact with this Mission.

The high schools of Kansas City have in their graduating classes each year from five to ten young people whose families attend the Central Chapel. From their ranks will come cultured Christian teachers, business and professional men and women. Two sons and two daughters of this work are at present volunteers for Christian life service. With such results Presbyterians have a right to cherish a sense of pride in the Home Mission work of their own Church.

VIII. THE VARIEGATED MISSIONS OF LOUISIANA

If embarrassing and diversified opportunities are a mark of special divine favor, then the churches of Louisiana are the chosen of the elect. In addition to Home Mission service among a large colored population, there is work among those speaking French, Italian, Hungarian and Chinese, not to mention the call for ministry among neglected plain Americans.

New Orleans is the most unique, not to say antique, city of the South. It has a color, a flavor,

an atmosphere, a culture, all its own. The old French market; the iron balconies; the latticed windows and the grills, concealing yet revealing; the patio rose gardens, and the inside, outside, spiral, Moorish stairways, speak of life and customs harking back to old Creole days. In some parts of the city a stranger feels as one might feel who treads a banquet hall deserted. The appearance of a man in knee breeches with silver buckles and powdered wig or curls, or a woman with a balloon hoop skirt, pointed bodice and pyramided coiffure, bewitching eyes behind a feathered ivory-handled fan, would not be out of harmony, nor a surprise.

Elsewhere one's "sixth" sense apprehends a difference. Architecture? Yes. Stores? Yes. Appointments in grounds and lawns? Yes. All these, and more. In any English-speaking church one becomes aware of an influence, a memory, a spirit. If, searching illusive power, you seek the office of the New Orleans Picayune and ask, "Who in the last generation was the persuasive personal influence in New Orleans?", you get the answer from that great daily's files of some few decades ago: "The first citizen of New Orleans, Rev. B. M. Palmer, D. D., is dead." Presbyterian pastor of New Orleans; leader of the hosts of righteousness in a city's mortal combat with the octopus of the Louisiana Lottery; first citizen of New Orleans; and you, a Presbyterian stranger, begin to understand.

Later one hears spoken with local pride and reverence the name of Sophie Wright. Who was she? A crippled child. Daughter of a home of frugal care. Her mother a widow; by race, a Scot; in religion, devotedly Presbyterian. And Sophie Wright, the cripple, in her early teens, with less

than high school equipment, opened a private school in a room of her mother's small house, to help out the family treasury. Follows a wondrous story. That little crippled, Presbyterian child, volunteer teacher of the first night school in New Orleans to aid poor boys, opens the door for a nation-wide movement in education; she becomes the head of the King's Daughters, president and ruling spirit in the Y. W. C. A. She is the recipient of a loving cup from the New Orleans Picayune; and is laid to rest while a great city stands with uncovered head doing homage to the life devotion and service of Sophie Wright. New Orleans, in the lives of service by the scholarly Presbyterian pastor, Dr. B. M. Palmer, and the crippled teacher-missionary, Sophie Wright, has a sacred heritage for Presbyterianism. It was thus made certain that some heart would care, some hand would seek to serve the stranger within her gates.

The French. The problem of the American Church in Louisiana, appears in the fact that after more than a century of nationalization, it is necessary to preach the Gospel in that state in the French language. Our Executive Committee of Home Missions has four ministers in the Presbytery of New Orleans conducting services in the French language. With little likelihood that this population will be increased by immigration from France, the necessity for evangelization in the French language ought to be a decreasing field. Even when the use of the language may be dispensed with, the need for the work will remain, and the opportunity for service ought to enlarge. The Home Mission pastors in this work find many hindering influences. En-

couraged by the steadfastness of their people, and the necessity for enlightening spiritual services, these men are rendering heroic service.

The Hungarians and Italians. The Hungarian work at Hammond, Louisiana, has already been alluded to. The Italian work so long and faithfully served by Rev. Christopher Russo dates back to 1885. About one hundred members, with a flourishing Sunday school, constitutes their working force. New Orleans as a receiving and distributing point for immigrants from Italy, and bananas from the islands and south lands, furnishes a field of large opportunity for this Home Mission service.

The Chinese. Strange as it may appear, no Home Mission survey is complete without a study of the work in behalf of the Chinese administered by the Executive Committee of Home Missions. This work centers in New Orleans. Begun in 1884, for at least thirty-five years this gospel light has hung over the same doorway, 215 South Liberty Street. It is known perhaps to every Chinese immigrant who ships for New Orleans. The Chinese who seek America have no intention of becoming American citizens or of permanent residence here. They come to gather American gold and carry it back to China. Work in their behalf can never be other than that of wayside ministry. It is the good Samaritan part our Home Mission in New Orleans plays. There are misunderstandings with immigration officers and public officials. Americans and American ways are so different from China. The missionary is the go-between, and a friend to each. Chinese are sick or in trouble, perhaps in jail, or a

friend has died. The missionary visits and seeks to comfort and advise, to prove herself in Jesus' name a friend.

There are religious services and Bible and English teaching, and constantly the gospel message of the love and grace of God, and the great salvation from sin through Jesus Christ. Sometimes the light is seen in the understanding heart and the evidence of a newness of life. Often the light tarries and the



A patriotic baby from our Chinese Mission, New Orleans, La. Chin Clark Sam, born July 4th, 1922.

blinding of the sins of civilization obscures the vision. Some will return to China with a knowledge of the truth and a love for the Home Missionary. No more whole-hearted devotion of life has anywhere been rendered than that of Miss Anna Creevy who has been head of this work for many years, nor the consecrated devotion of Mr. William Frautz who has been Superintendent of the Sunday school without intermission since the beginning.

IX. FLORIDA AND CUBAN MISSIONS

Florida occupies a strategic position as regards interests vital to the United States. It is a key to the Gulf of Mexico. It is a gateway to Panama and the water route to the Pacific coast. It is the point of contact with Cuba and the island route to Brazil.

America has assumed obligations for the good of Cuba. The Church of America has moral and religious obligations for the Cuban people. The work established by our Church on the island of Cuba has, by agreement, been transferred to the Presbyterian Church, U. S. A. Our obligations therefore to the Cubans in Florida have been multiplied many fold. The outposts for this work are at two commanding positions in the south end of the state, at Tampa and Key West.

Tampa is beautiful for situation. A real city, with a city's program and a city's problems. The foreign population is estimated to be: Cubans, 20,000; Italians, 11,000, and Spaniards, 5,000. Under the walls of Tampa, proper, at Ybor City, Rev. Francis Boan is representing the Presbyterian Church among the Cuban people. Our small plant



Part of Sewing Class, Cuban Mission, Ybor City.

is favorably located and the response, despite discouraging incidents, has been most hearty.

Key West is unique among the cities of the earth. It is situated over one hundred miles from the mainland, at the deep water end of the wide sweeping circle of coral and limestone keys. It lies like an opal on the bosom of the blue expanse of water, and is the terminus of a three-hour sea voyage by rail, connecting with the six-hour ferry to Havana, Cuba, which can be shortened to seventy-five minutes by air plane.

The energy and vision of H. M. Flagler, who dared the seemingly impractical and impossible, and backed his vision for one hundred and twenty miles of railroad through swamps and out on coral reefs with \$50,000,000, is a commercial challenge to the Church to build highways to the exposed shelters of lost men.

At Key West are about 20,000 people divided into three representative groups; one-third American, one-third Negro, and one-third foreign. Here a few Indians made their last stand and perished. Later the Key became the rendezvous of pirates preying on the treasure ships of Spain; then it became an outpost naval station; and now it is a national commercial outpost. The shadows of the past still linger. Evangelical religion has lighted its lamps, but they cannot be said to be on a high voltage current. American and Cuban co-religionists work and worship together. The Presbyterian pastor must be not only ambi-dextrous but bilingual. The Sunday school work is the most promising field of endeavor. There are about fifty pupils enrolled in the Presbyterian Cuban Sunday school. An ade-



"Behold, these shall come from far."

quately equipped building is essential to the development of the work. It could easily be furnished, if Southern Presbyterian men would cut off their Havana purchases for one day and make the investment for God in the Key West Presbyterian Church.

Such, in suggestive outline, are the phases of Home Mission service for God in process by the Presbyterian Church, for foreign-speaking peoples. But the half will never be told. Those served cannot, and those who have served and are serving, will not. Many a name among those who have helped make the work possible will never be heard beyond the local church in which they live and love and serve. They are men and women of God, and the real salt of the earth.

QUESTIONS FOR STUDY

1. How can we answer the objection that the Indians are wealthy because of oil developments and do not need our help?
2. Contrast the two types of Jews in America.
3. Trace European background of the Czecho-Slovaks; tell where our Church has work among these people.
4. In the light of the description of Little Italy in Birmingham, can our Italian immigrants be considered altogether as liabilities?
5. Why should the necessity for the use of the French language in our Louisiana work decrease?
6. Tell the story of Key West.

CHAPTER FOUR

WORK *for* MEXICANS

OUTLINE of CHAPTER IV

1. HISTORY

American-Born
Lineage
A Sleeping Giant

2. MISSIONARY EFFORTS

Period of Individual Effort
Organized Work
Evangelistic Department
Mexican Education

CHAPTER FOUR

WORK *for the* MEXICANS

This field lies within the Synod of Texas, with urgency for extension into the eastern part of New Mexico and the southern portion of Arizona. The present status of the work, and a vision of its significance for 100,000,000 kindred people in this western world seems to justify using an entire chapter for the study.

Estimates as to the number of Mexicans in the United States vary, being given at different figures from one to two millions. It is probably about one and one-half million, of whom about one-half reside



in Texas. Work for Mexicans follows similar lines to all Home Mission service for those speaking a foreign language. There are conditions, however, that make the work somewhat different. It is not easy to say wherein this difference lies, yet those engaged in it can sense the fact.

I. HISTORY

American-born. The Louisiana purchase and the annexation of Texas left border wounds that are

more than scars. The Mexicans in Texas differ somewhat from others speaking a foreign tongue, and even among themselves. Many resident Mexicans are American born. If they are land holders, the court recorded title to their property runs back to grants from the Spanish crown. They are American citizens by birthright. Their mental attitude is different from that of aliens foreign-born. Many who have come to America from Mediterranean ports came solely in search of American gold, purposing to glean all they could and return whence they came. They came to exploit. This explains the meager results from much enthusiastic endeavor to "Americanize the foreigner," the iridescent dream of the American "Melting Pot." Such foreigners have no intention and no desire to be Americanized; and they emphatically refuse to be "melted."

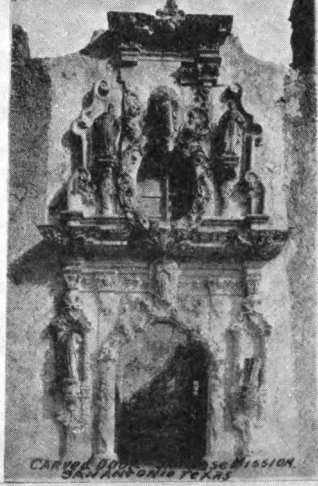
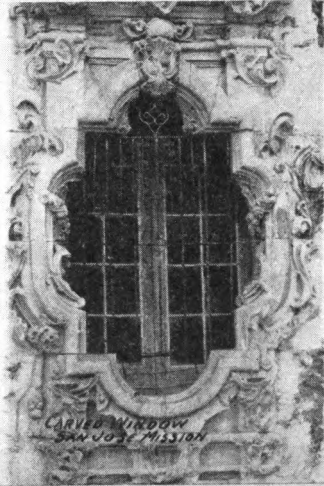
The Mexican, on the other hand, considers himself at home in Texas, Arizona and New Mexico. The land, the hills, the rivers, and the cities, bear his names. He is here *at home*. This makes a difference. Political and economic conditions south of the Rio Grande; with land, and railroad and industrial development north of his Grande River, have induced many to cross from Old Mexico into the United States. Such are almost exclusively a rural class. Thousands, during the season, find employment in the cotton fields. They prefer to work by contract. They are less nomadic than migratory. They are almost as periodic in their movements as the western oriole or their own brilliant winged scissors bird.

An illustration of this transient feature of a permanent people was an experience of that beloved

leader of his people, Rev. Elias Trevino. After an all summer's work of visitation and preaching in camps adjacent to his church field, he had the joy at the August camp meeting to break the bread of life in a communion service to a company of over thirty believers in Jesus Christ. In November he found only the ashes of dead camp fires; emptiness and silence at the shacks; and the odors of a deserted village. *The people had all moved on.*

Lineage. An additional item is in the Mexican people themselves. Mexicans are a peculiar people in that they are a people of superior lineage. The contrary is the popular belief. Portions of the American press and a certain grade of motion pictures have undertaken to exploit and brand the Mexican as anything but a desirable neighbor. There are among Mexicans a few "bad hombres," as it might be said, under your breath, there are a few "bad Americans." Such misrepresentation not only betrays lack of information, but is productive of a bitterness and race hatred preventive of co-operation and of cordial neighborliness.

The Mexican is not a Spaniard. Only in a few localities in all Mexico is there so much as ten per cent admixture of Spanish blood. Neither is the Mexican an Indian, when the name Indian suggests Apache, Sioux or Comanche. He is Mexicana (Ma-he-ka-no), the lineal descendant of a great race, with a past wonderful, romantic, pathetic, tragic. The present day Mexican in the United States is little understood because he is the embodiment of all the surging imprisoned tides, and cruel oppressive currents of his checkered past. He has the poise of the broken columns of an ancient temple,



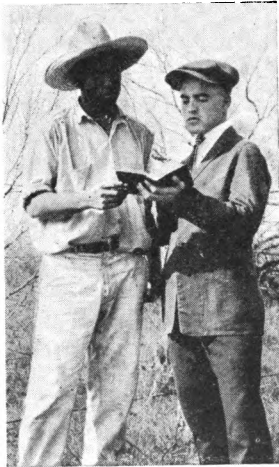
Remnants of an Historic Past.

in the midst of fragments that once had form of symmetry and beauty. Research and excavation are now disclosing records of a history, a civilization, a skill in the constructive arts, ancient as Babylon and equal or superior to that of Egypt. The present Mexican may be a broken fragment, but he is fragment of a life that once was great. A "hacker" may be very meager and almost destitute of the conveniences of civilization, but it is clean. Touches of the refinement of a woman's hand in decoration will be found on curtain or table throw or pillow. On the window ledge will smile a bright geranium or graceful fern, and at the corner of the shack will bloom a rose, or on a rude trellis a dash of color in a graceful bouganvilla vine. Her "man" may be a member of the railroad section gang, but he will stand with poise of dignity and grace and luminous eyes when addressed as a gentleman. Except where in contact with the debasing side of American city civilization, the Mexican lives in patriarchal surroundings. The man is head of the family, the wife and daughters wait and serve, and the sons implicitly obey. There is that which suggests a reserve of strength as the pyramids, a patience as the Sphinx, a grace as the desert palm. He has no disclosures for the rude. There is resentment for the patronizing and vengeance for the unjust and cruel. He is patient, industrious, patriotic, religious. If energized by the illuminating spirit of the gospel, he is an asset to the world in the present time of need.

His country, Mexico, holds today as truly a key position in world movements as ancient Palestine when occupied by a people chosen to be a blessing to all the nations of the earth. The eyes of the nations, both Occidental and Oriental; the Americas,

North and South, are more nearly focused upon Mexico than upon any other country. The Mexican nation is the reserved remnant of a people great in possibilities for world service.

Frank Tannenbaum, traveler and student of national conditions and relations, writes: "We Americans know more about Albania, about Armenia, about Afghanistan, than we do about Mexico. Yet to know Mexico is almost a moral obligation. To the United States Mexico is more than a neighbor, more than a different country, more than a field of



"Understandest thou what thou readest?"

"How can I, except some man should guide me."

—Acts 8:30-31.

commercial and industrial exploitation. It is the gateway to a continent, not only physically, but spiritually and culturally, the gateway to an understanding of one hundred million people who inhabit the mountains and the valleys from the Rio Grande to the Straits of Magellan. The great men of Mexico are the prophets of a race. Mexico has tried to solve her problems. She has achieved a measure of success in the attempt to solve the very problems that are still to be dealt with by much of the rest of Latin America; and the students, the dreamers, look to Mexico with long-

ing and come to its schools to drink of the new knowledge.

A Sleeping Giant. "Mexico has struggled with an all-powerful church, with absentee landlordism, with illiteracy, with racial denial, with despotism, with military cliques, with feudalism, and most of Latin America looks on and feels the struggle its own. What is true of Mexico is true of most Latin-American countries. Some day soon the ideal of the Mexican Revolution will set vast reaches of a continent ablaze. The prospect of an upheaval in Latin-America is inevitable.

From far away Peru comes the voice of Haya de La Torre, President of the Student's Federation of Latin-America, and representative statesman: "There exists today, more than ever, a mighty spiritual bond between Mexico and South America. Mexico is the standard bearer for Latin-America. The experience in revolution gained by this great nation will be appropriated by all those which by reason of their kinship of race, of tradition, of religious influence, and crushing economic injustice, can adopt the results of the revolution effectively.

"We are watching the labors of Mexico with interest, with reverence, with hope, as though on the outcome of this great work of progress lay the fate of our common destiny."

Explorers in Peru are now digging up the buried city of Machu Picchu, and the ruins of hanging gardens surpassing those of ancient Babylon. In Mexico has been uncovered an American Pompeii and archaeologists are puzzling over the date of its burial, probably not less than one and more likely

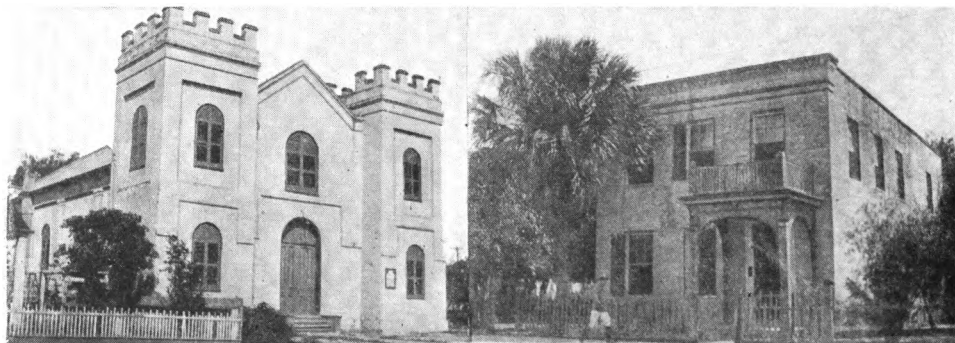
two thousand B. C. Days of Abraham! What next? Who are those people, and what is their part in the human drama lifting the last curtain in the land of the setting sun? In New Mexico far from the traveled way, a cowboy stumbled into a discovery whose story is yet to be told. The nearest railroad point is Carlsbad. The cowboy's find was the desert-concealed caverns now attracting wide attention; depths and passages bewildering and unexplored, vaulted corridors and key hold passes; trickling waters and underground rivers; stalagmite and stalactite adorned chambers, great open spaces as prepared for a king's banquet; and deep, dark cubby holes, fit hiding place of secrets. Will the rock-hewn pueblos of the cliff dwellers or some of these caverns or exhumed ruins of other ages, one day tell more of the hazy past of our Mexican neighbors and friends?

These and yet other considerations have led those on the frontier to believe that our Home Mission work with the Mexican people holds the largest possibilities and the greatest obligations now confronting our Presbyterian Church; not because of contrasts or comparisons between peoples or agencies of service, but because of the emphasis of vastness, of nearness, of future development; and the need for a permanent home base for relief and aid, not simply to a needy group of people, but to a *race*, a race awaking from an enforced "druggage" of four hundred years. A race one hundred million strong. An arousing giant, with seared eyes, bewildered, feeling for the pillars of his imprisonment; suspicion in his mind and resentment for his wrong stirring his soul!

It is to be questioned whether any opportunity for service, any moral obligation for consecration of thought and resources resting upon our American Church equals our responsibility for Home Missionary service to the Mexican people in our home land.

II. MISSIONARY EFFORTS

Mexican Home Mission work has been characterized by the earnest spirit of evangelism, using the Bible as the simple unquestioned word of God; presenting Jesus Christ as the all sufficient divine Savior, and pleading with men for personal acceptance of Jesus Christ as the power of God for a new life. There has been no effort to antagonize or to proselyte from other churches or religions, but a simple preaching of the gospel of the Son of God. The results have brought a remarkable prominence to the Presbyterian Church. One-fourth of professed Protestant Mexican Christians in Texas are connected with the Southern Presbyterian Church. These Mexican Presbyterian Christians are making records for themselves. The storekeepers have to "carry" many families through the crop-making period. From different localities merchants have volunteered testimony as follows: "We have never lost a dollar by carrying one of your Presbyterian Mexican families; we have had one or two who were slow, but they *always pay up*." A rancher tells of a Mexican riding back five miles after dark to "make it right." After reaching his camp, and much painful "figuring," he discovered he had been overpaid "six bits," and could not sleep until it was "fixed."



Presbyterian Church and Melinda Rankin School, Brownsville, Tex., the cradle of Protestantism in the Rio Grande Valley, in South Texas.

Period of Individual Effort. The beginnings of Protestantism among Texas-Mexicans dates back to the days of Malinda Rankin, about 1850, sitting on the bank of the Rio Grande at Brownsville, Texas, looking wistfully across the river and praying, "Lord, how long, how long?" Then the soldier, name unknown, to whom was given a New Testament and a woman's prayer; and a Mexican woman to whom the Spanish Testament was handed by this unnamed soldier. Wonderful chain of commonplace events! A little Spanish book, probably worth 10c; a Christian woman; a soldier, name unknown; a Mexican woman. And something else. The unseen, but living and life-giving spirit of God. The woman reads the book. A new life stirs within her soul. She becomes the first fruits, the first Protestant in the Spiritual Kingdom of God among her people.

"My word shall not return unto me void." Rev. Hiram Chamberlain, pioneer Home Missionary, apostle of the Rio Grande, was then ministering in the name of the Savior to the American element of the community. Americans and Mexicans worshiped in the same building. During the sixties the American worship and service was abandoned, but the little flickering Mexican Presbyterian candle continued to shed its light, *the only Protestant lamp* in all that South land on the Rio Grande.

In the closing years of the seventies came the devoted Graybill brothers from Virginia; one remaining to minister to the Brownsville field, the other going over into Mexico. At Laredo, Texas, Dr. H. B. Pratt, of sacred memory, was preaching, studying, translating, writing a commentary on the

Pentateuch which continues to be the most acceptable exposition of that portion of the Scriptures in the Spanish language. In addition to editorial work Dr. Pratt gathered and trained a class of four Mexican young men for the Gospel ministry. One of these was Rev. Elias Trevino, now pastor of the Mexican Presbyterian Church of San Antonio, Texas, honored and trusted everywhere, as a wise and competent leader of his people. These were days of discovery, of individual, unrelated effort; but days in which lasting foundations were laid.

Organized Work. The advent of Rev. Walter Scott and Rev. and Mrs. R. D. Campbell occurred, as do all the providential appointments of God, in the nick of time, and marks the beginnings of carefully planned and constructively organized Mexican Home Missions. Perhaps no other heart, not even in the Executive Committee in Atlanta, dared to indulge such visions for expansion as were in the heart and mind of Mrs. R. D. Campbell. The care of a large family of small children did not hinder her work nor dim her dreams for the Mexican people. The success with which God has blessed this work has come along the lines as planned and counseled and prayed for by these workers.

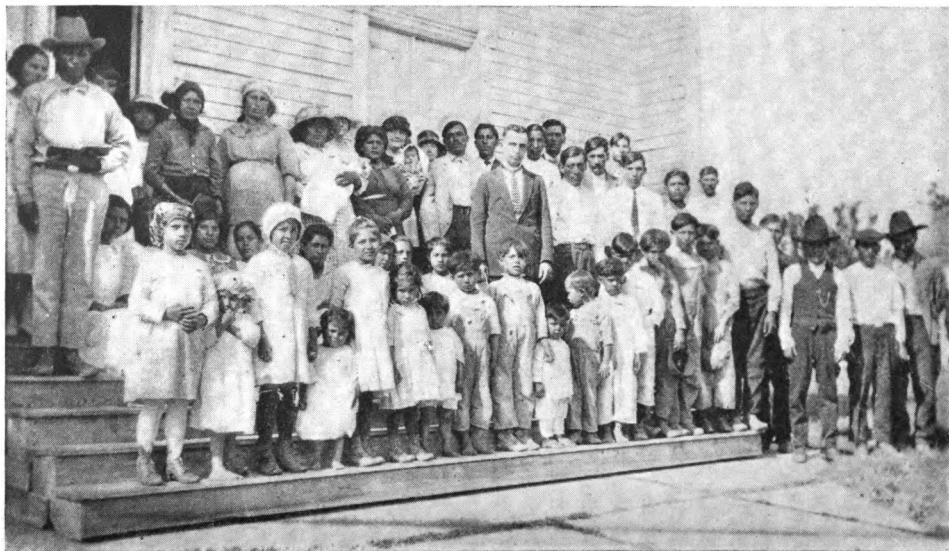
Following Presbyterian precedent, there are two departments of this work, Evangelistic and Educational, and in each of these departments there are three divisions of labor.

Evangelistic Department. The work of primary importance is that of Evangelism. All else is secondary and supplementary. To preach the Gospel, to win souls, to establish and develop the Church,

is the beginning and end of Home Missions. Mexican evangelization began in the borderland of South Texas, and is gradually spreading across the state to the north boundary. El Paso at the extreme west point is the base for another strategic center of development. The three divisions of evangelism are:

1st. The original operations in South Texas. With the advent of Rev. Walter S. Scott and Rev. R. D. Campbell, and the early labors of the student missionaries trained by Dr. Pratt, preaching points increased and believers multiplied. After the apostolic fashion, churches were organized and elders ordained in all the churches. This work now extends over a territory nearly four hundred miles north and south and about three hundred miles east and west, and comprises some seventy or more counties. It is an area more extensive than that of any Synod in the General Assembly, save Texas, and yet it is only a small part of Texas. Of necessity the churches are widely separated, but each is a center of Christian influence from which the pastor seeks to serve the surrounding country.

Headquarters for this territory are at Austin, the state capitol and the residence city of Rev. R. D. Campbell, who in addition to his pastorate is wise counselor and trusted friend of the Mexican brethren who administer this work. The field has been organized into the Texas-Mexican Presbytery. On the roll are twenty-seven organized churches and many outside preaching stations, cared for by eleven ordained ministers. There are fifteen hundred enrolled members and one or more Sunday schools with each church. The women have banded them-



Mexican congregation in the Advance Field, Rev. A. B. Carrero in the center. "To preach the gospel, to win souls, to establish and develop the church, is the beginning and end of Home Missions."

selves into Auxiliaries, and recently organized their own Presbyterial.

2nd. The second division of evangelism is known locally as "The Advance Field." This covers the rest of Texas north to the Oklahoma line and west to the Panhandle. It is an area too large to talk about without getting a tired headache. Rev. Walter S. Scott, with headquarters at Waco, is the directing spiritual dynamo in these parts. Seven church organizations and a number of unorganized preaching points have been established. About five hundred believers have been gathered into these churches and a larger number enrolled in the Sunday schools. Four ordained men administer the work. So rapid has been this advancement that a second Mexican Presbytery must soon be established.

3rd. A third division of evangelistic effort covers the remainder of Texas west, another empire, plus the sheep lands of eastern New Mexico and southern Arizona. It is a veritable "terra incognita," with deeper isolations and lonelier lonesomeness than any other spot on earth. It is reported to furnish a larger per capita list of candidates for insane asylums than any section in America. It is possible, however, that all the "locoed" in other states are not rounded up properly.

El Paso, with about 30,000 Mexicans in her city population, is the radiating center for this field. Rev. A. Fernandez is loyally and self-sacrificingly facing these challenging opportunities. He has been reinforced and cheered and aided by that prince of Home Mission pioneers, Rev. W. M. Fairley, D. D., and the loyal Presbyterians of the El Paso churches. Over one hundred church members and as many



Mexican Young People's Conference. These meetings are being regarded more and more as necessary for the development of native leadership.

more in the Sunday schools are the promising first fruits in this wide field.

Such in sketchy review is the evangelistic department of Home Mission work among our Mexican people in the Southwest. Small as a mustard seed in its beginnings, hampered and restricted in its growth, in the last few years, by reason of devotion and sacrifice on the part of Mexican ministers and loyal friends, it has made an advance gratifying to those in our own Church, and has won comments of genuine approval from many in other denominations. When results secured are ranged beside the work to be done, the view is oppressive. But there comes again the interpretative assurance, "We can by His grace do whatever He assigns us to do," and we are not afraid. A beginning has been made. The ground is well staked out.

Such glimpses as the foregoing reveal the need for well trained and competent leadership. The harvest from four hundred years of oppression and denials is being gathered now. Illiteracy has claimed its toll in Mexican life and character and social standards. When illiteracy has gained 80% or 85% of an entire people, a difficult situation has developed. Time, much time, is necessary in righting an almost irreparable wrong. Education and training for competent Christian leadership is a slow and wearisome and oftentimes disappointing task. The Presbyterian Church, however, has never hesitated because a work for God was difficult or tedious. Our Executive Committee of Home Missions has therefore undertaken to develop trained Mexican leadership for the Presbyterian Mexican Church work.

TEX-MEX



WHERE THEY EAT



WHERE THEY SLEEP



WHERE THEY STUDY

Texas-Mexican Industrial Institute, Kingsville, Texas.

Mexican Education. There are three co-ordinated phases of Mexican Home Mission Education. In order of development they are:

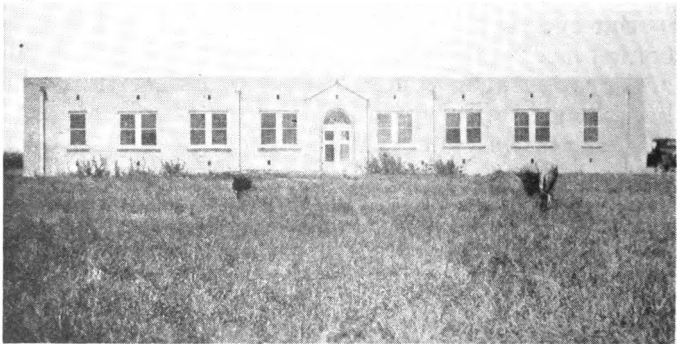
1st. The Texas-Mexican Industrial Institute (Tex.-Mex.), established in 1912, located at Kingsville, in South Texas, near the Gulf of Mexico and not far from the Rio Grande. It is a school for Mexican boys, and industrial only in the sense of giving an opportunity for boys to help finance themselves. It offers instruction from the primary grades through the High School courses. It has grown to an attendance of about one hundred. There are many difficulties to be met, but the chief are: desire for "quick education"; the allurements from automobile schools to learn the automobile business in six weeks, and secure positions paying from \$150 to \$300 per month, "in the city"; and the many who seek a small amount of knowledge with desire to "boss" a gang at work in the field or shop, but who balk at that self-discipline which qualifies for leadership. "Many are called but few are chosen."

But even some of these "short cut" boys have become officers in churches, teachers in Sunday schools and prominent in young people's work. A few who had the grit to carry on for three or four years have made good in college and in the Theological Seminary, and are now teachers and professors and preachers. The venture is counted well worth while.

2nd. The Spanish Department, established in 1920, in connection with the Presbyterian Theological Seminary, Austin, Texas. This department is designed to prepare Mexican young men for the gospel ministry among their own people. The Executive Committee of Home Missions made the

establishment of this department possible. A number of young men are availing themselves of this provision. Others are preparing themselves for it. Two young men have completed the course and are now serving as pastors. This promises to become the solution of a difficult situation, as the enlargement of the Mexican work waits upon competent ministers for the churches as they are organized.

The Spanish Department in the Seminary is also used as a rallying center for short intensive courses of instruction in Bible, catechism and church government. Two or more such sessions are held yearly, and are attended by Mexican young people, officers and Sunday school teachers, church officers, and some already in the ministry. These courses are resulting in great good to the Mexican churches, and are contributing to the Christian culture of the Mexican people.

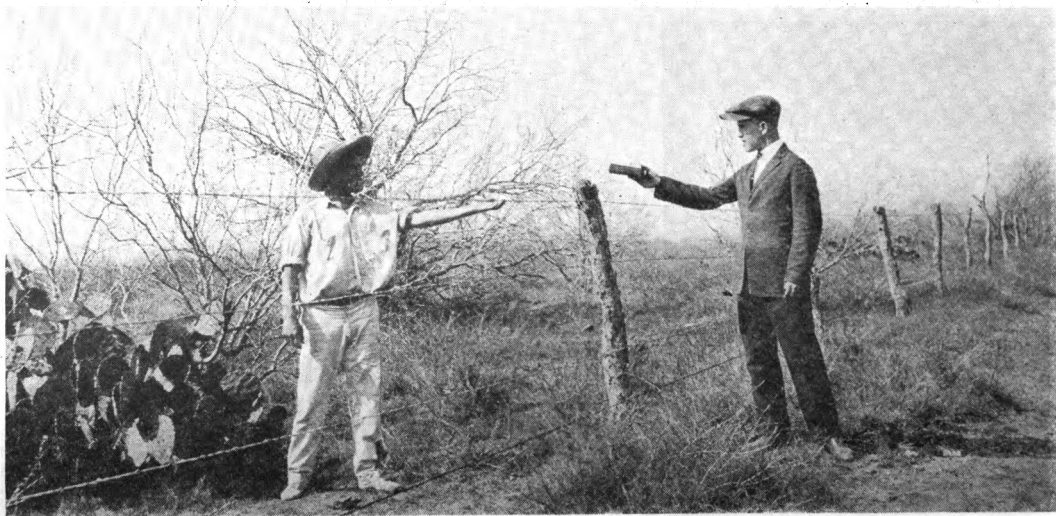


First unit of Pres-Mex School. There are to be four dormitories, main school building and dining hall.



First students at Pres-Mex.

3rd. The foregoing left one link missing for a completed chain. There was need for some provision for the Mexican young women. Their education and training has been long delayed. In most sections racial, social and economic conditions have prevented their attendance upon the public schools. Through the efficient leadership of Mrs. W. C. Winsborough and the whole-hearted co-operation of the Synodical and Presbyterian leaders, a sufficient fund was raised to establish the "Presbyterian School for Mexican Girls." This school is designed to care for two hundred girls and to provide them with a Christian industrial training. It was opened with a limited capacity in October, 1924. The location is Taft, Texas, twenty miles from the justly celebrated Texas Venice known as Corpus Christi. Through the representations of Mr. Joseph Green, the owners of the Taft Ranch, including the ex-president, became interested in this Christian school and donated out of their holdings a tract of two hundred acres of land adjoining the town of Taft,



"Across a barbed wire fence lies Mexico."

for a location. Mr. Joseph Green and other citizens of the community added a cash contribution of \$10,000 as a supplement to the funds secured by the Auxiliaries. Miss Katherine Gray, widely known in educational circles in Texas, has the development of this work in hand, which is guarantee that it will be well done.

Thus, that which was only a dream less than twenty years ago, is rounding into a reality. In this schedule of the Assembly's Executive Committee to equip a leadership for the Mexican work, nothing is completed. The plans, however, have been worked out. The work has been co-ordinated and beginnings have been made. It is a piece of constructive Christian statesmanship by the Home Mission Committee for which the entire Church may thank God and take courage.

The faith of the Mexican people in and their response to the Presbyterian Church; their great numbers in Texas and their annual migrations or permanent returns into Mexico, together with the influential position of Mexico with the nations of South America, make the work of Home Missions among the Mexicans of Texas the most significant, the most strategic, the most imperative department of service at present before our Presbyterian Church.

The organization for a forward movement is well planned, and its related parts are co-ordinated: *Evangelism*, denominational organization, Sunday schools, Christian Endeavors, Auxiliaries, Churches, Presbyteries; *Educational*, a boys' industrial school, a girls' training school, and a Theological Seminary.

This is the organization to serve a parish of 750,000 Mexicans in Texas; with Arizona and New Mexico unentered; and across a barb wire fence there lies Mexico and South America.

QUESTIONS FOR STUDY

1. How do the Mexicans in Texas differ from other foreign-speaking peoples in America?
2. In what ways are Mexicans "a peculiar people?"
3. Explain the statement, "Mexico holds today as truly a key position in world movements as ancient Palestine?"
4. Tell the story of the beginnings of Protestantism among Texas-Mexicans.
5. What are the three divisions of Evangelistic work among the Mexicans?
6. Name and define the three phases of Mexican education as developed by our Church.

CHAPTER FIVE

The CONDITION *and the* SOLUTION

OUTLINE *of* CHAPTER V

1. THE CONDITION

Inventory and Trial Balance
Heartache

2. THE SOLUTION

Assembly's Training School
Organizations
What One Man Did

CHAPTER FIVE

The CONDITION *and the* SOLUTION

I. THE CONDITION

Perhaps some sections of this chapter should be omitted. A *trial balance* has been known to produce heart failure. Unless you are in vigorous spiritual health you are earnestly counseled to read no further. If you allow yourself to be tempted into a study of what follows, and you feel aggrieved, I will ask you to seek the author and have it out with him. He alone is responsible for assembling this summary in its present form.

An Inventory and Trial Balance Combined

(Assembly Minutes, 1924, pages 286 and 306-309)

Organizations:

General Assembly	1
Synods	17
Presbyteries	89
Churches	3,555

Equipment:

Ministers	2,149
Ruling Elders	14,656
Deacons	15,719
Members	438,818

Analysis of Roll of Ministers:

(a) On the Firing Line—

Pastors of churches	1,215
Stated supplies	385
Evangelists	95
Home Missionaries (*)	30
Home Mission Superintendents.....	39
Foreign Missionaries	126

(b) In the Recruiting Line—

Professors	83
Secretaries	46
Editors	8
Chaplains	2
Candidates for the Ministry.....	553

Candidates are scattered through a three-year course in the Theological Seminary and a four-year course in college, i. e., this number represents a seven years' supply, or an average annual expectancy of 79 ministers.

(c) At the Base Line, or Out of Service—

Infirm	92
In transit	22
Without Charge	185
Deceased (1924)	39
Net Gain over 1923.....	57

Analysis of Churches:

Total number	3,555
Churches supplied with service.....	2,637
Churches reported vacant	918
Churches organized	44
Churches dissolved	31
Net gain in churches	13

*Many Home Missionaries are Stated Supplies or Pastors.

The Synods of North and South Carolina and Virginia show smallest per cent of churches vacant. Synods of Texas and Florida show largest per cent of churches vacant. The latter Synods are farthest removed from the Theological Seminaries, as Austin Seminary in Texas has again attained the producing stage only with the year 1925.

Analysis of Membership:

Total membership	438,818
Added on Profession of Faith.....	22,535
From the Sunday school.....	13,000
From the world.....	9,535
Total Net Gain (1924).....	14,326

Analysis of Additions on Profession of Faith:

Churches reporting no additions on profession	1,359
Churches reporting 1 to 4 additions on profession	883
Churches reporting 5 to 9 additions on profession	495
Churches reporting 10 to 24 additions on profession	547
Churches reporting 25 to 49 additions on profession	191
Churches reporting 50 to 74 additions on profession	29
Churches reporting 75 to 99 additions on profession	9
Churches reporting 100 and over additions on profession	8

Figures With a Heartache:

Net gain in church members.....	14,326
Members received on profession from Sunday schools	13,000
Churches reporting no additions on profession	1,359
Churches reported vacant.....	918
Net gain in ministers.....	57
Net gain in churches.....	13

The Heartache. The Presbyterian Church is not losing ground. To have gained *less than four tenths of one per cent* in churches is not *exactly* to be stationary. To have increased the membership a wee bit over three per cent is in sight of the earning rate of the highest grade Government bonds. But as a travel gait it certainly is breaking no traffic rules on the King's Highway. To be told in resolutions by Presbyteries and Synods that the Presbyterian Church in comparison with other churches, as to per



Is it because the church door is only HALF open?

capita money raised, membership increase, and general activities, ranks with those well up towards the front, is small satisfaction to a simple soul daily praying "Thy kingdom come."

The above figures set out three features of the work of our Church in the Homeland in a blinding light. One calls for thanksgiving and two bring a heartache.

The fact that in 1924 more than one-half of all those who became members of the Church on profession of faith came directly from the Sunday school calls for no comment. He must be blind who cannot run and read. Our Church seems satisfied if the average Sunday school enrollment equals the church membership. What would be the result if our objective were "A Sunday school enrollment double that of the church membership!" Work for and with and by the Sunday school and the young people is one of the strategic points in Christian service. The local church that does not seize and solve that problem is as good as dead. In our Southland are over eight million children and youth under twenty years of age who are strangers to any Sunday school.

That there were fewer than 10,000 men won from the world to Jesus Christ by all our preaching, and that 1,359 Presbyterian churches do not report one soul led to the Savior in 1924 is staggering. It is almost incomprehensible. It reveals a condition that does not call for words. It demands a humiliated silence; a heart searching in pulpit and pew. It is a condition that calls for repentance and prayer.

Once four men brought a helpless sinful man to Jesus. The Savior rewarded the faith of those

who brought him by making him whole. In the year 1924 it required fifty members of the Presbyterian Church to bring one soul to Christ for His healing and life-giving touch. There probably is a place for the big tabernacle meeting, conducted by a prominent evangelist and a corps of trained workers. These meetings reach many who would not come to a church. Striplings cannot wear Saul's armor and wield his sword, yet we can all be evangelists. A little child may lead them. The needs of sinful men are the same. The efficacy of the Cross and the love and grace of God are unchanged. If old methods no longer serve, then new methods for the old evangelism must be discovered that men may be saved. A new birth of Evangelism is demanded, if the Presbyterian Church is to survive and serve in our Southland.

Students of sociological problems are agreed that the crux in such study is the question of the child. The founders of our nation and the builders of our several states had the same conviction when they made provision for the American public school. Such expression and action sound like an echo from the shores of Galilee: "Who, then, is greatest in the Kingdom of Heaven?" The Master calls to Him a little boy, and says in effect: "This child is the first concern of the angels of God, and he who best serves this child is greatest in the kingdom of heaven."

The fact that more than one-half of those who united with the Presbyterian Church on profession during 1924 came from the Sunday school stands out as the conclusion of a demonstration, a Q. E. D.

Each modern innovation is not a gain. Fifty years ago every worth while family in the community owned a family pew in the village church.

Often a silver plate, the size of a calling card, engraved with the family name, was attached to the door of the pew. The entire family regularly occupied *that* pew. It became a sanctuary, a holy place within the house of God, breathing a spiritual benediction Sabbath by Sabbath on the family life.

The larger liberties of the present have brought a loosening of the family ties, and a sinful surrender of parental responsibility and authority in the life of the child. From many American homes is ascending a cry of anguish like unto that wrung from the broken heart of Israel's King, in his chamber by the palace gate: "O, my son, my son!"



Publicists, prosecuting attorneys and judges in the criminal courts are saying ugly things about American youth. To offset these is the fact that the enrollment of the Sunday schools exceeds the enrollment of the church, and that the largest per cent of volunteers for the Christian life come from the ranks of youth. The conflicting testimony from the criminal courts and from the church would seem to indicate, not that some radical change has occurred in the American youth, but that some American youth are properly mothered and fathered and some are not. These tirades against American youth are misdirected. The sin of American parenthood and the



*"Just as I am, young, strong and free,
To be the best that I can be;
For truth and righteousness and Thee,
Lord of my life, I come."*

failure of the American church has been and is *the neglect of the child*. None will dispute the assertion that today as never before the mind of America is being focused on the question of the child in the midst. This to many eager hearts is the brightest promise of the "coming revival" in the horizon of the Church.

That 918 Presbyterian Churches, one fourth of the number on our roll in 1924, are reported as vacant, is appalling. To be told that some of these vacancies were only temporary is simply evasion of an unpleasant fact, for when a vacancy is supplied by transfer of a pastor, another vacancy is made. Robbing Peter to pay Paul makes matters worse, not better. The fact that some of these were small churches with only a "handful" of members, or perhaps none, is a poor if not cowardly alibi. There were people in that community, and the Presbytery assumed a moral obligation for maintaining religious services there when it established a Presbyterian Church. If a similar situation developed in a business enterprise, the verdict would probably be, "someone fell down on his job."

There is only one man who claims infallibility, and it is a question if he has not made a slip or two. He is not a Presbyterian. Mistakes are made occasionally in establishing churches. If we have done so and have a church where we are not needed or where we cannot do the work, then we ought to sell and get out and allow others who are able to do the work in that particular field to have a free hand. But there are probably not more than twenty or twenty-five such organizations on our rolls. Eliminate these and the fact remains that we have nearly 900 vacant churches. Nine hundred places in the

Homeland where we have assumed a moral obligation to preach the Gospel and where we *failed*, and that not occasionally but continuously. It does not speak well for Presbyterianism of the vintage of 1923-24.

It would seem that the removal of the record of 900 vacant churches is our first duty. It is the imperative first step to better denominational health and more efficient spiritual service. These vacancies represent, in the main, Home Mission territory. There is no escape from the proposition that Home Missions is the strategic, live-or-die sector, in the struggle of the Presbyterian Church. Foreign Missions is important; surveys are important; campaigns are important; but over all and beyond all and conditioning all, Home Missions has the right of way. The Home Mission work of the church is first; it is imperative; it is supreme.

II. THE SOLUTION

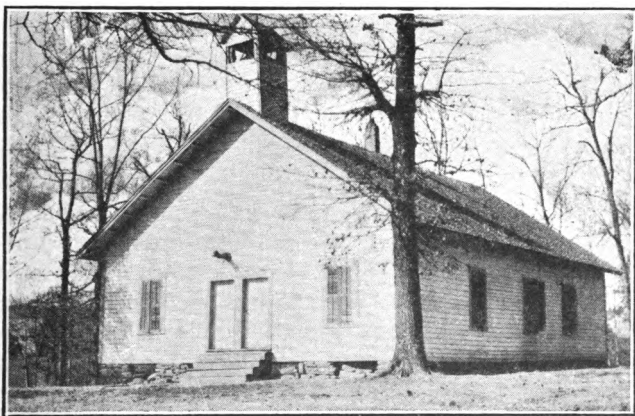
Can that blot of 900 vacant churches be removed? Our General Assembly seemed to have that in mind when there was formulated the rallying cry, "A service in every Presbyterian Church every Sabbath day." There are those who believe it can be done, and that speedily, and without an increase of machinery, or expensive organization, or a dollar of additional tax imposed upon the poor of the Church, many of whom have bled themselves white in self-sacrificial loyalty. Get a grip on yourself. Remember what was said of the danger of heart failure.

The Assembly's Training School. Such a line of thought almost unconsciously calls up the Training School at Richmond, Virginia. Why was this school

established and what is its objective? May it not be that the watch-care of God has directed the development of this agency of the Church at this opportune time to meet a denominational crisis?

Into this training school have been gathered one hundred and fifty of the choicest of the elect young women of our Church. They represent widely scattered Presbyteries. They are not sentimental girls. They are developed young women, with mental poise and spiritual steadfastness, who have deliberately and conscientiously, in love and loyalty to Jesus Christ, dedicated their lives to the service of their Church.

A few congregations have had the services of these young women, with gratifying results. There has been a spiritual quickening and the results have been manifest at several points in the church life. The Sunday school has had an increased enrollment, in some instances amounting to more than fifty per



*God give us men to open the doors of our
900 vacant churches.*

cent. The young people's societies have felt the throb of a new life. Where the young people's work was active, it has taken on increased energy and enthusiasm; where it had languished or died, it has been revived and inspired with new hope and new vigor. In some instances the work of the Auxiliary has received a new impetus. In addition, this spiritual throbbing of life among the young people has had a marked influence upon the Sunday night church service. The striking coincidence is that the young people's work and the Sunday night service are in many of our churches the weak point in the church life. These are the heartache of many a devoted pastor. It is recognized by all that work for and with and by the young people is imperative. The church that does not face that question loses its greatest opportunity.

No larger wisdom has been shown by the Roman Church than in its attitude toward child life. This zealous church watch-care antedates the birth of the child. In their marriage covenant is included the solemn vow that children shall be dedicated to God through the sacrament of baptism in the Roman Church, and shall be trained in the doctrines of that church.

Protestant denominations with similar wisdom, as the Baptists and Methodists, make most elaborate provision for training their young people in denominational loyalty. Our Church has seen the need and is striving to meet it! This is religious statesmanship and Christian fidelity. There is in it nothing narrow, nor bigoted nor selfish.

A child born in America is robbed of his birth-right, if not trained to be a one hundred per cent



THE GEORGE W. WATTS MEMORIAL

American citizen. A child born in a Christian home is equally robbed of his heritage if not trained in the truth of his father's church. When the Presbyterian Church surrendered the "family pew," she faced the obligation to square herself to a new situation. To many it begins to appear that in the providence of God the Assembly's Training School has been raised up to meet this crisis.

These young women consecrated to Christ and trained in His work can often go where a pastor cannot or should not go. They can get an access to other young lives that is denied most ministers. Pastoral visitation, so honored of old, has almost become a tradition. If now a minister is much given to visitation, where there is neither sickness nor bereavement, some folks do not hesitate to wonder in public "why that preacher calls so promiscuously."

In many large city churches the modern situation is met through lady visitors. The smaller and rural churches cannot do this. Here is the providential linking of the Training School and Home Missions. Above preaching service *alone*, or teaching service *alone*, the Church is in need of scout service that will search out conditions and bring the people to the house of God. It is not irreverent to amend Paul by adding: "How can they preach if there be none to hear?"

Home Mission Superintendents, recognizing this opportunity, are using the Training School graduates as a part of their working force. A mere outline is suggestive of the service they can render:

In a eld with a pastor, they can list the families of the congregation and the families in the communities that have no church connection, visit these families and invite them to church; and work with



*Illustrating the motto of the Assembly's Training School—"Appointed to Serve."
(x) Graduate of A. T. S.*

and through the young people for building up their society and Sunday school.

In a pastorless field, they can visit the homes and rally and encourage the people; reorganize or revive the Sunday school and Young People's work. They can arrange for a neighboring pastor to hold preaching services, and stay with the work and hold the people together until a pastor can be secured.

In unorganized fields, they can survey the community; establish a Sunday school and a prayer service; arrange for preaching services; utilize the Elders and the young people's societies of neighboring churches; serve as a director of young people's activities; and develop the latent resources of the territory for the Church and the Kingdom of God. The possibilities of this service are limitless.

The modern "lamentations" over American youth are in the main a cowardly alibi from facing and solving like brave men and women a modern phase of the age-old problem of "the child in the midst."

The old time medical practice fought disease and patched up diseased wrecks. The goal of modern medical science is the prevention of adult wreckage. The old time "evangelism" was aimed at the adult sinner. "Save the soul of the old wreck." The new time evangelism is aimed at preventing the wreck of the adult sinner. "Save *the life* of the youth."

The problem of the American youth links the Training School and Home Missions.

Organizations. The Presbyterian Church has 900 continuously vacant churches. These lie within two hours by automobile of well organized and thoroughly equipped Presbyterian Churches. The vacancies are nearby and easily accessible. Good!

It is not so dark. The Presbyterian Church has a reserve officers corps of 14,656 Ruling Elders and 15,719 Deacons, over 30,000 ordained men *in the reserves!* Who are these men? In their ranks are representatives of high class men of every calling and profession. There are physicians, lawyers, teachers, farmers, bankers, manufacturers, merchants, mechanics, transportation officials. There are men who are leaders in all good deeds; who furnish a full percentage of the wit and wisdom and brains and energy in every local civic and social organization and enterprise. Nine hundred vacant churches within two hours or less of an official reserve of 30,000 competent Presbyterian men! In a business enterprise it would take a general manager about thirty minutes to puncture that bubble, or the board of directors would want a reason why! If the men of the Church are unwilling or afraid to tackle that little job, the women and the young people are equal to it.

Such would not be a permanent adjustment of the situation, but it would relieve the present, and aid toward such permanency. And perhaps what would be a greater gain, a practical effort to study and solve a single Home Mission situation would so open the minds and enlarge the hearts of those who put forth the effort, that Sabbath by Sabbath, and midweek by midweek, would resound the heart cry, "O Lord, open my eyes that I may see, and enlighten my heart that I may understand what is necessary, and what I and my church can do, that Thy Kingdom may come and Thy will be done *here in our Homeland.*"

What One Man Did. He was a Presbyterian Home Mission elder. He came from Kentucky years ago. His lineage rooted back into the land

of the heather. He studied medicine in Nashville, Tennessee. There were giants in that land. He knew the tobacco smell of Irvin Cobb's warehouse, and the philosophy of Judge Priest. He loved the house of God, and was lonesome when not entertaining a great thought. He practiced medicine in the full light of science and of prayer. His success in diagnosis was little short of uncanny. He was ever a "beloved physician." God needed such a man in South Texas. God's plans always mature. That part of Texas to which God guided this Kentucky doctor-elder was a veritable no-man's-land. Complaints were lodged at the Capital of departure in the section from standards set by the legislature. The County Judge returned answer, "Mind your own business. The laws of Texas don't obtain on the Rio Grande." But the doctor-elder discovered the walls of what had been a Presbyterian Church. He swept out the dirt and dust and with his own little family and three others, met on the Lord's Day to worship God and study His Word.

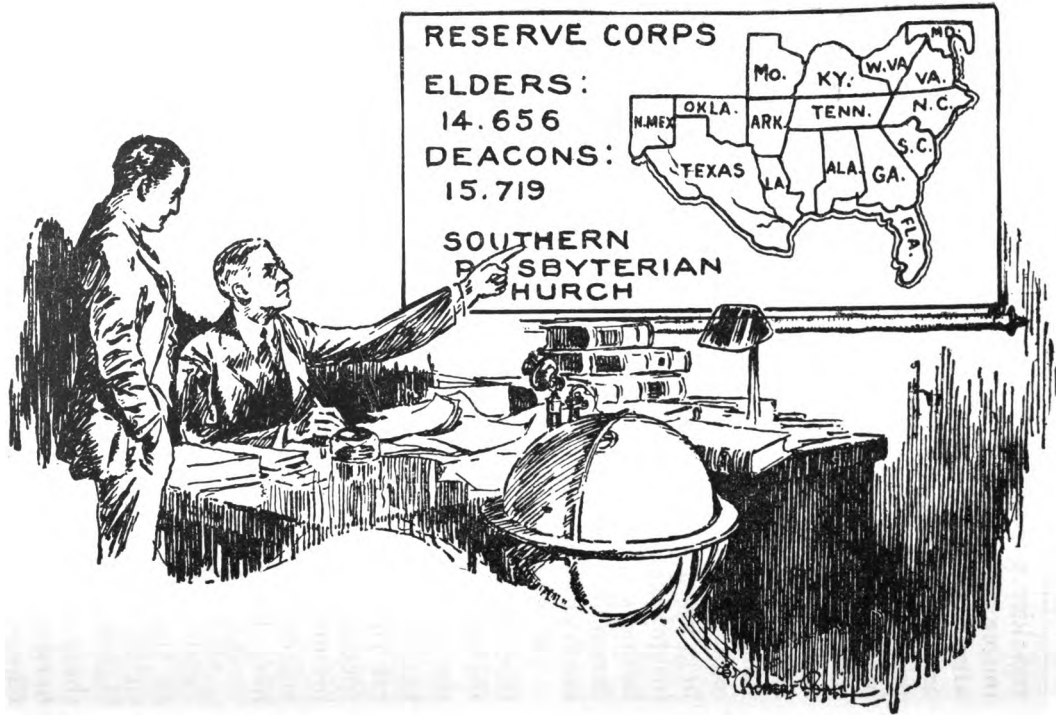
After a time this doctor-elder secured a preacher from another state. He was not a Baptist, though he came by water, for there was no railroad within 100 miles. Among other things this preacher had two great assets. He was deaf, and what folks said did not worry him; and he could toot a horn. The elder provided a horse and buggy, and the Home Missionary rode all over that wilderness tooting gospel hymns on his old horn. Wild turkey, chaparral birds and deer took to deeper brush; wild-eyed children told at home, "The day of Judgment is come." "The angel and the horn."

"It pays to advertise." A notice of religious service brought the curious crowd. Religion on the

Rio Grande was something new. This patient doctor-elder got the ear of the Home Mission Committee and secured a few young men who were not afraid, from Virginia and Kentucky. They sang and preached and prayed, on railroad station platforms, from the tail of an ox-cart, at street corners, in empty mule sheds, in dance halls, in the "big" room of family shacks. When they grew weary and lost heart, they sought the steady elder for counsel and cheer. He never failed them. Were funds scarce? His slender purse was never quite empty. He lived in a rented house that he might help build several houses for God. He walked that his preachers might ride, and hurry in the Lord's business which called for haste. He underwrote demands upon local banks, that Missionaries might not lose time on their way into Mexico.

He served as president of the city school board through the tempestuous years of transition from the moribund past into the active, eager, new of the present. He furnished the brains and the persuasive influence that moulded a new civic and political conscience. He was a man of quiet, careful speech, modest and retiring; but when principle was involved, he was immovable as Gibraltar, with a will entrenched in adamant. Should his name appear here, he would deny each allegation.

And now, twenty years from that little family Sunday school and the tooting of the dismal horn of the deaf preacher who thought himself a musician, there have been established ten Presbyterian churches, with four unorganized fields. Five of these churches are self-supporting, with a total membership of over 1,000 earnest followers of Jesus Christ. There are ten Sunday schools with nearly



1,500 students enrolled, and ten of the most active auxiliaries in the Synodical; and back of it all, that smiling old Kentucky elder who for more than twenty years has been quietly working the wireless of the sky. What is his name? Don't ask me. Go hunt some man-forsaken, church-abandoned corner of God's vineyard *and do thou likewise build for God.*

Thank God for the unnamed heroes *in the rank and file* of the Presbyterian Church. When the final fiesta comes, He whose place is at the head perhaps will say, "Give heed! Some of you big preachers please move down a bit. Several places are reserved; one is for that slim, retiring Presbyterian Elder who came up here from Texas, down on the Rio Grande."

QUESTIONS FOR STUDY

1. Give number of churches, ministers and members in our denomination.
2. What features of our work at home as portrayed in the Inventory and Trial Balance should bring heartache to every member of our Church?
3. Are the criticisms of American youth today altogether justifiable? If not, why not?
4. How can the Assembly's Training School serve in helping to accomplish the task before us?
5. What is the reserve force of your Church? How is it related to the vacant churches in your Presbytery?
6. Give the story of "What One Man Did."

Books for Further Study

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The Soul of America. By Chas. L. Thompson.....	\$ 1.25
History of the Presbyterian Church of the World. By R. C. Reed	1.50
Unfinished Tasks. By Homer McMillan.....	.50
New Tasks for Old Churches. By Roger W. Babson.....	1.00
CHAPTER II.	
The Pith and Pathos of Frontier Missions. By Bruce Kinney....	.75
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The Promised Land. By Mary Antin.....	2.50
The Soul of the Indian. By C. A. Eastman.....	1.50
Peasant Pioneers. By Kenneth Miller. Paper, .60.....	1.00
American Indian on the New Trail. By T. C. Moffett.....	—
CHAPTER IV.	
Conquest of Mexico. By Wm. H. Prescott.....	12.00
Sunrise in Aztec Land. By W. A. Ross.....	.50
From Over the Border. By Vernon McCombs.....	.50
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Minutes of the General Assembly (1924).....	1.00
Enlisting for Christ. By J. A. Johnson.....	1.25
The Child and America's Future. By J. S. Stowell. Paper, .50..	.75
The Romance of Home Missions. By S. L. Morris.....	.50

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