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KOREA

CHINA

NOVEMBER, 1912



A mute appeal—the Old for sympathy—the New for guidance



HOME
 MISSIONS

CHRISTIAN
 EDUCATION
 AND
 MINISTERIAL
 RELIEF



FOREIGN
 MISSIONS

PUBLICATION
 AND
 SABBATH
 SCHOOL
 WORK

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

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HOME MISSIONS

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HOME MISSION WEEK

HOME Mission Week, November 17th-24th, will be the culmination of a three months' campaign conducted by the Home Mission Council, representing practically the entire group of Protestant Churches in the United States. It is hoped to create a nation-wide interest in the problems which are confronting the Church and the Nation.

The subjects suggested for Home Mission Week are the following:

Sunday, A. M.—Our Country's Debt to Christ; P. M.—Units in Making Our Country God's Country.

Monday—American Indians, Africans and Asiatics.

Tuesday—The Frontier and the Island Possessions.

Wednesday—The Immigrants.

Thursday—The Rural Regions, Mountains, and the Cities.

Friday—American Social Problems.

Saturday—Prayer and Fellowship.

Sunday, A. M.—Our Country's Opportunity for Christ; P. M.—Unity in Making Our Country God's Country.

The discussion of these subjects may be conducted on each evening during Home Mission Week by members of special investigating Committees, members of Mission Study Classes, the pastor himself, or by persons selected by him because of their special interest in some particular phase of the work. Charts and posters sent out previously should be preserved and displayed to advantage each night, according to the theme suggested.

The sermons on November 17th and 24th should be a systematic presentation

of the facts, needs, and opportunities of the Home Mission Work of our Church. It might be a splendid plan for pastors to arrange for an exchange of pulpits on one of these Sabbaths and thus give their congregations the benefit of the presentation of the work from different standpoints.

PRACTICAL APPLICATION.

If it can be demonstrated that America's greatest problems are essentially moral and religious questions, then it must be conceded that the Executive Agencies, which expend thousands of dollars in an effort to make "our country God's country," are worthy of the moral and financial support of the Church and Nation. It is suggested that on November 24th, the Sabbath nearest Thanksgiving Day, that the interest aroused by this educational campaign be allowed to express itself in a voluntary thank offering for some specific phase of Home Mission work. We would most earnestly recommend that such offerings be for the *equipment* of Home Mission enterprises. Hitherto the contributions of our Church have been barely sufficient to meet the increasing needs of our growing work. We have been compelled to decline all appeals for buildings in the way of dormitories, institutional churches for foreigners in cities, etc. Much of our effort and money have failed of best results because we lack buildings and facilities for gathering and conserving the fruits of our efforts. "The

WHY STILLMAN INSTITUTE ?

Our Training School for Negro Preachers

REV. J. G. SNEDECOR, LL. D.

ON A RECENT summer night, after having tried to expound the Word of God to an intelligent and well-ordered Presbyterian congregation, we sat alone by an open window. In the light of the stars, the earth and its people seemed to be resting in the immediate presence of Him who never slumbers. In the silence of human strife and turmoil, we wondered why good people with the Book in their hands, and the teaching of godly fathers and mothers in their memories, should need the constant and repeated preaching of the Word to maintain the level of their spiritual life. It must be in accord with the laws of that eternal conflict between good and evil, the flesh and the spirit, darkness and light, that people with centuries of spiritual culture, need still the daily and weekly nourishment that comes from a godly ministry, and stated calls made to the unconverted.

With a prayer for more laborers, and a resolve to be more worthy of our vocation, we were turning from the window, when there came curious, rhythmic wailing, thunderous sounds from across the sleeping village. Listening intently, we heard the Divine Name, and realized that we were hearing the usual religious services in a Negro church. Reflection brought to mind that this weird performance was at that hour in progress in thousands of Afro-American congregations, from Virginia to Texas. The rank and file of our colored citizens were receiving that spiritual nourishment and instruction so necessary to character, growth and stability!

But what of the man in the pulpit? Inquiry the next day brought out the fact that he was uneducated, could barely read, and was known to be unreliable and very lazy. His sermons, repeated from week to week, were a crazy tirade of sound and nonsense, furious gesticulation and emotional mouthing. The climax of the service was the collection, during which the

entire congregation was marched around to soul-stirring music, past the pulpit, where under the loud handclapping of the preacher a certain amount of money was "laid on the altar."

In eighty per cent. of the colored churches in towns and villages in the Southern States, the above description of their church services is applicable. In ninety-five per cent. of the country churches it applies. All honor to the exceptional church where decency and order prevails and the Scripture is sensibly taught, by godly and intelligent men.

But do we white people realize that when such a mixture of heathenish worship and Christian forms prevail so universally, we represent the man who passes by "on the other side?" When through prejudice or indifference we allow these jungle orgies to prevail without interruption or care or responsibility, within sound of our Christian homes, how can we sincerely minister to the spiritual needs of the African who has not left the jungle? How can we expect purity and honesty and Christian grace to adorn the black people whose religious pabulum still smacks of the cannibal?

Forty years ago, before the personal friendship of servant and master had been forgotten, much effort was made to instruct the ignorant and to open the eyes of the blind. Under galling conditions of social order, and a horrible reversal of civic law, the black man was then put into hostile attitude to the white, and the latter fell quickly into the habit of suspending neighborly feelings to the black.

But the forty years have passed, and other years have come. Long ago, great souls here in the troubled land saw the better day and its opportunity. Dr. Charles A. Stillman, for example, saw that the urgent need of the black race was religious leadership. To educate a ministry was to his view the strategic point of

home missionary effort in behalf of the 5,000,000 ignorant Negroes who then filled the land. He was true to his convictions, and began in a small way to teach the Bible to colored ministers. The Tuscaloosa Institute was the fruit of his devotion, while still pastor of the aristocratic old First Church. Noble men were called to his aid, and when he was "promoted" earnest successors were found, and Stillman Institute for thirty-six years has testified to the missionary spirit of the Southern Presbyterian Church, and to the oft denied possibility of the "white folks" doing something for the Negroes.

The 5,000,000 have become 10,000,000. New forces have entered their lives; new temptations and new habits, and new aspirations. To meet all their present needs we must give them a larger and better Stillman Institute. Stronger preachers are needed among them. Many sensible colored men are taking little interest in the typical services pictured in the opening

paragraphs of this article. The lodge, the secret society in multiform variety, is claiming the support and the money once given to the churches. We dwell with unending interest on our race problem. Would that the broad and unselfish spirit of Christ could seize us, and we might with sympathetic and brotherly feeling remember that our problems in regard to them are as nothing compared to their problems in regard to themselves, and to us.

The influence of Stillman Institute has been far more extensive than is indicated by statistics. Missionaries, pastors, laymen, and voices from many homes would say, as did one in a great Methodist Conference, "Stillman, under God, made me!" Every one whose eyes fall upon these words should invest something in this school, with its wonderful history and its golden outlook.

Tuscaloosa, Ala.

JACKSON STREET COLORED MISSION

Thomasville, Ga.

MR. W. A. WATT

IN 1897 Rev. E. D. McDougall, pastor of the Thomasville Church, assisted by three ladies and three men of his congregation, started a colored mission. The interest from the first on the part of the colored people themselves was very encouraging, and the attendance was good. For a number of years the Sabbath afternoon services were held in a rented school-house, but the founder of this work had it near his heart, and ere he left this charge had secured a lot and erected upon it a very commodious and attractive church building.

Rev. Henry C. Ray, a graduate of Stillman Institute, was called in 1906 to labor in the colored field. Besides the regular Sabbath-school, he instituted preaching services on Sabbath evenings, and prayer meeting on Thursday evenings, all of which services had very encouraging attendance. He also had a day school dur-

ing the week in order to keep the work in hand among the boys especially. These week-day scholars became the main body of our Sunday-school, and when the invitation was finally extended for a profession of their faith in Christ, about five of them came forward and gave a good account of the faith that they possessed and were received into regular membership. There were several older ones to unite with the church, about ten in all, up to the time that Rev. Ray left us in 1911. His going was quite a disappointment to us, and a blow to the work; but we had faith in the Committee's judgment, and went on with the Sunday-school work as usual, the attendance falling off some.

This spring we were rejoiced to have for the vacation months, James Boyce, a junior in the school at Tuscaloosa. His work has been blessed, and we are hoping the Committee will see fit to return him