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# MISSIONARY SURVEY



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HOME  
MISSIONS

FOREIGN  
MISSIONS

OCTOBER, 1922

CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF

PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK



Graduating Class of Woman's Bible Training School, June 12, 1922, Chunju, Korea. (See article on page 763.)

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



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A very wise mother once said: "Every child needs two mothers, for no one mother can ever give her child all he needs for the development of body, mind and spirit."

During the Great War many an older man or woman, their reserve and shyness all broken down in the great hour of common need, suddenly found themselves writing letters of friendliness and comfort to young soldiers overseas whom they had never looked at as they passed them on the village streets at home. It was a friendship that exerted no authority and demanded nothing in return. It offered sympathy, understanding, affection and asked only the opportunity of service. And to many a lad, standing at the cross-roads "over there," those letters came as a friendly light down a dark path.

Has not your Church a right to ask this same friendly service of you for her boys and girls away at college?

Youth is at the cross-roads and the road they take is so fateful for them, for the Church, for the world.

Dr. Jowett, the golden tongued, the golden panned preacher of Great Britain, whose winged words are read around the world said not long ago that he had intended studying for the bar, but his old Sunday School teacher said something that upset his plans and he became a minister of the gospel. What would the world have lost—if it had not been for that old Sunday School teacher?

"Thou knowest not"—what gift you may make to the world so sorely needing it by just being a friend to a boy or girl. You sit down at your desk to write a cheering word to that young student away at college and in the day of days you may find that all unconscious you were writing down on the white page of that young heart the lines of God's own eternal plan.

## THE PLACE OF THE BIBLE IN THE COLLEGE CURRICULUM

MRS. ALMA WILLIS SYDENSTRICKER

THERE has been no time in the history of our nation when educational theories, and the importance of educating our sons and daughters have been so emphasized in the minds of thinking people as today. One scarcely picks up a magazine or a newspaper that hasn't an article bearing upon some phase of education. The pity of all this agitation is that it gets us so little *real progress* on the way to a solution of our great problems.

We are fast becoming "Pharisaic Academicians" making "intellectual pride" and "liberty of thought" our slogans. Instead of magnifying the importance of developing *character* we are becoming satisfied with "conforming to standards" and satisfying the demands of mere "intelligence"! In all ages there has been those who played to human pride—who have discarded "authority" and have done their own thinking, especially as concerning

God's Word and the truths therein taught. We would do well to review the history of human thought throughout the ages and remember the "the world by wisdom" never has found out God, and that "the carnal mind *is* enmity against God—not *subject* to the law of God." Mere familiarity with these "theories" and "isms" that have grown out of doing ones own thinking will go far toward humiliating us and making us to know that our thinking isn't so "original" as we may believe. But recently a student delivered himself of what he thought to be an entirely original theory as to certain biblical teachings, and when his professor failed to be impressed, and calmly referred him to a certain period of Church history when this theory had been fully elaborated and long ago discarded, he was amazed—yet this experience introduced him to a most valuable literature whose records punctured many bubbles gen-



erated by his "original" thinking! We must discriminate between originality that follows the lure of the unfamiliar and originality "according to knowledge;" and our students must beware lest they become *alienated* from the life of God through *ignorance* that it is in them *because of the blindness of their heart.*"

The study of Psychology has of recent years become so popular that the study of *Logic* has well nigh ceased, so interested are we in the "how" and the "why" of our thought processes, that we are neglecting the "what" of our thinking. Just *any* premise is assumed—and despite its absurd conclusion—too many of us hail the conclusion as the result of "freedom" and "originality"—losing sight of the *content*—through interest in the *process*. In no subject is this deplorable camouflage more dangerous than in Bible study—because nearly every student enters college with *some* knowledge of the Bible, and having been met at the threshold of College with the slogan "think independently" he wants to be thought progressive—so he *does* think oftentimes most "independently" unscientifically and most unhistorically! One of the first duties of a professor is not "to cut the leading strings" as one of our modernists has said, but to show the student the function of the leading string that it is not to restrain and hinder, but to guide in the right path and to enable the student to progress as does the *planet guided by law!* Intellectual pride is one of the pitfalls of the student—it sounds so aristocratic to be able to bewilder the *hoi polloi*, especially as to Bible teachings and few are strong enough to resist the temptation to wish to speak *authoritatively* concerning Theosophy, Bahaiism or even C. S. and thus at least by inference, discount the great teachings of Christ. While if teachers of the Bible will be earnest and thorough-going enough to leave the rut of outworn method and "pious platitudes" and lead the student into a knowledge of the marvels of the Master's Method,

and the freedom which His truth assures, if he will but reveal the beauty of "The Book," the average student will become completely enamored of what will become a new subject—a subject so many-sided that it will be found to correlate with every other college subject be it Philosophy, Psychology, History, Archaeology, Literature or what-not—and will put a new meaning into all that he learns—and a new dynamic into his life!

In a recent number of the *Alumnae Quarterly* of Mount Holyoke College is a paper read before the Graduate Council, on the Curricula of various Colleges from which I quote the following words: "We believe that the function of the College is to give the student some knowledge of the best that is known and thought in the world, to train her thinking powers, to stimulate her imagination." After these very true observations the writer gives a brief summary of the trend of student tendencies as to subjects included in the College curriculum—and then in a subordinate place is a line that to a thoughtful person is most significant and most distressing: "The Bible is required in only *three* of the colleges considered"—and yet "the function of the college is to give the student some knowledge of the best," etc. How can any group of Educators say they are giving the student *the best* and omit the Bible from their required subjects? "Education of the intellect without the education of the heart, is a very defective education." An individual who is merely mentally developed may easily become a veritable Frankenstein unguided and ungovernable. May I give the reaction of some of the students who have studied the Bible in a College where this subject is given the same academic recognition as are other subjects:

A Freshman says: "I found my Bible course my greatest surprise. I thought I knew something about the Bible, for I was reared to hear it daily—but I had never dreamed of its marvelous plan. The collateral reading

was exacting and exhaustive and helped me to a fuller appreciation and a better understanding of *all other subjects.*"

A Sophomore says: "I am amazed that I ever had the temerity to teach a Sabbath School Class. If I can be forgiven for former shortcomings—and am given another chance, I shall be able really to teach vital truths, and thrilling facts."

An Upper Classman says: "My Bible course has helped me more than I can ever tell you, the regularity of classes and the rigid requirements kept ever in mind that Bible is a thing of every day life—and it helped me to live my college life with more of

power, and with a true valuation of service." One who has been out of College for two years says: "I call no student of books educated who has not a general knowledge of the greatest of all books—required Bible Study in College gives the Word of God the academic rating it deserves. It creates a respect for the Scriptures, which voluntary study cannot beget, especially since it is the most difficult of all required work. For me it opened up marvelous possibilities for service. I believe a Bible course rightly taught is the very greatest asset of the Christian College, and it is from such a source that will come the Christian leaders of tomorrow."

### "NINE CENT SALVATION"

THIS is the arresting title of an article by Charles A. Selden in the May Ladies' Home Journal. Coming as it does when our own church among others, is discussing the problem of a "living" for ministers and means of increasing their endowment funds for the relief of disabled ministers, some extracts from Mr. Selden's article may help us to do some real thinking about this problem.

"Nine Cent Salvation." That is the average sum a church member pays weekly to the minister.

The underpayment of clergymen in an institution that is constantly growing in wealth and membership is the most amazing inconsistency in American life. According to the statistics brought down to the beginning of the present year by the Rev. E. O. Watson, of the Washington office of the Federal Council of the Churches of Christ in America, and the statistician of that body, there are now in the United States 45,997,199 church members. Nearly thirty-eight million of them are Protestant Christians. These are only the people enrolled on the membership books of the various

churches. Doctor Watson goes further in estimating the total number of those who may be ranked as sympathizers with the church by combining the enrolled members with the unregistered adherents of organizations of religious faith. On that basis he gets a grand total of 96,338,096 persons. He lists 74,800,000 as Protestants.

#### 14.13 A WEEK FOR THE PREACHER

In the last five years the churches have gained more than four million members. Sunday Schools have gained two million. There are fifty-six hundred more church organizations than there were in 1916 and an increase of eighty-three hundred in the number of clergymen. These gains may surprise considerable groups of men and women, chiefly in large cities, who take it for granted that the church is dying because they themselves have lost interest in it. They are the people who, removed by one or two generations from devout, church-going ancestors, feel that they have outgrown public worship. But these groups, with their silent indifference or expressed skepticism, do not figure in the case.

The charge of inconsistency still