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# THE MISSIONARY SURVEY

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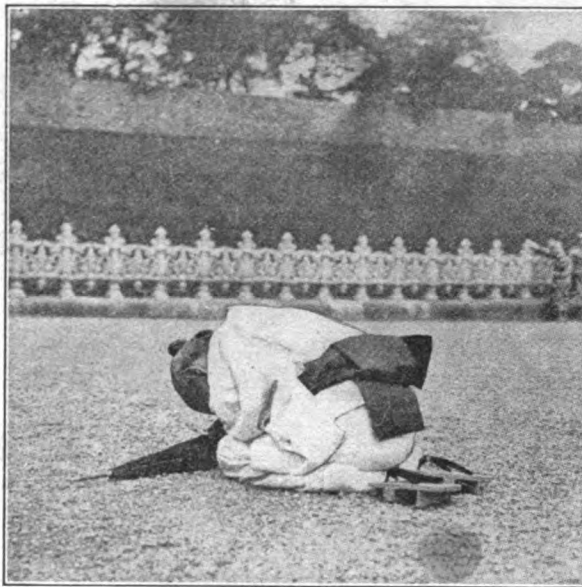
THE MISSIONARY AND THE HOME MISSION HERALD



OCTOBER, 1912

HOME  
MISSIONS  
  
CHRISTIAN  
EDUCATION  
  
AND  
  
MINISTERIAL  
RELIEF

FOREIGN  
MISSIONS  
  
PUBLICATION  
  
AND  
  
SABBATH  
SCHOOL  
WORK



By the Palace Wall. Praying for the Japanese Emperor.

A JOURNAL REPRESENTING ALL THE ACTIVITIES OF  
THE SOUTHERN PRESBYTERIAN CHURCH  
AT HOME AND ABROAD  
PUBLISHED BY PRESBYTERIAN COMMITTEE OF PUBLICATION  
RICHMOND VIRGINIA.

# THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia. Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

Volume I

OCTOBER, 1919

Number 12

## EDITORIAL

### THE CAMPAIGN IS ON

THE million-and-a-half campaign has been launched in earnest. The Assembly's Campaign Committee, through its representatives, are putting in an hour with each of the Presbyteries at their fall meetings, arranging for Presbyterial Conferences to be held later, to which are invited representatives of every department of the local churches in the Presbytery. The Presbyteries which have met, so far, have fallen in heartily with the plan, and the outlook is for some fine Presbyterial gatherings this fall and winter, where instruction and inspiration will be received by the church workers attending. This is very largely a campaign of education. Our people cannot have a robust interest in work about which they are ignorant; therefore, they must know the plans of the Assembly's executive forces and the scope of their operations.

There are many features of intense interest about the Assembly's benevolent work—real human interest. We want to get acquainted with these intensely human facts, conditions, needs, struggles, the defeats and victories, and throw our sympathy and co-operation into them.

That our people may know intimately, intelligently and sympathetically these great works and throw into them their personal effort, is the object of the Presbyterial Conferences to be held throughout the Assembly's bounds this fall and winter.

The fuller representations the local churches can send to the Conferences the greater will be the channel of blessing coming back.

### THE ANNUAL TUG

Mr. C. F. Reid, who is Secretary of the Laymen's Missionary Movement in the M. E. Church, South, writing in the *Christian Advocate*, makes some very pointed remarks on the subject of Church finances. As this is a question of such vital and absorbing interest just now, we reproduce the article for the benefit of MISSIONARY SURVEY readers. It will be noticed that Mr. Reid very evidently believes in a "personal devil," and that he (the devil) is an inventor of no mean ability.

We are now approaching the Conference season and the time for the annual tug in order to pay the preacher, square the presiding elder, and get up our Conference collections so that we can make a decent report at Conference, "save our face," and get a good preacher next year. Of course we cannot be expected to give much attention to anything else while this tug is on, and the chances are that we shall have to rest at least a month or six weeks after it is over before we can begin to feel normal and look around for something to do for the Lord.

I have often wondered who invented this method of providing for the maintenance of God's Church. It was not Mr. Wesley, for his plan was a "penny a week and a shilling a quarter." It was not Paul, for his plan is plainly stated in 1 Corinthians xvi. 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." It was not Christ's plan, for he insisted that in order to be his disciple a man must take up his cross *daily*; and from the strenuousness of the annual tug I judge that this part of most men's Christian duty must be quite a cross.

Now, in casting about for some one who would be benefited by such a method I can think of only the devil. Of course it is his special business to obstruct every advance movement of the kingdom of God; and if he

## A SWEEP OF FORTY-THREE YEARS IN TEXAS

REV. S. F. TENNEY

WHEN I began work in Texas, in 1868, I could not reach this State by railroad, but came from New Orleans by steamboat up Red River to Shreveport, and thence about forty miles over a dilapidated railroad to Marshall, Texas—on account of low water, snags and shoals, the trip from New Orleans to Marshall taking about ten days. Now we have excellent railroad facilities for reaching this State from all directions.

Then a trip to Presbytery, doing some Home missionary work in going and coming, required about three weeks and a ride on horseback of about 350 miles. Now, over the same ground we can go by rail in a few hours. Where I passed then through a few small towns and villages and unbroken forests and prairies, now we have prosperous towns and cities—many of them—and thickly settled country neighborhoods.

In those early days such places as Dallas, Fort Worth, Beaumont, Tyler, and Orange, all small places, were aided by Home Mission funds to support a Presbyterian minister, and some of these places could then only have part of the time of a minister. Now, they have many ministers and flourishing churches, self-sustaining and liberal contributors to our Home and Foreign Mission work.

In 1868 the Synod of Texas reported less than 1,600 church members—now over 30,000.

Many of our churches that forty, and even thirty years ago, were aided by Home Mission funds, and were weak and struggling for existence, now not only are strong, self-sustaining churches, but some of them in the cities, such as Dallas, Fort Worth and Beaumont, have multiplied themselves into several churches. And these churches have for a long time past been contributing not only to Home Missions, but have been liberal contributors to the Foreign Mission work, thus illus-

trating the principle that Home Missions leads to Foreign Missions.

It is well to bear in mind also that the largest gift to Foreign Missions from one individual, in the history of our Southern Church, came some years ago from a Texas lady—the same lady also giving largely to Home Missions and to other causes. It is right to remember also that from Texas, a State that in 1868 was almost entirely Home Mission ground, have gone out some of our most successful foreign missionaries, such as Motte Martin and others.

In that early period, soon after I came to this State, the Southern Church began to do some mission work for our colored people, making small appropriations for a number of years for this work, particularly at Crockett and vicinity. Recently one of the colored women brought into the Presbyterian Church through that mission work has died, leaving almost her entire property of five or six hundred dollars to the mission work in Africa, again illustrating how Home Missions ultimately builds up Foreign Missions.

Again, take a conspicuous example of how the desert place may be made, through Home Missions, to "rejoice and blossom as the rose": About thirty-five years ago a small tribe of Indians located in one of the eastern counties of Texas was made up of savages, except that they were peaceable toward the whites. They were heathen in their religious ideas—in their dress, manners, and mode of living—thriftless, depending upon hunting, fishing, and hiring out to do a little work for farmers, in hoeing or picking cotton—unable to read, never having had a school or possessed a Bible. Now the same tribe is Christian—all, or nearly every one that is old enough, being members of the Presbyterian Church, and their children baptized. They observe faithfully their marriage and family obligations, have comparatively comfortable homes, good farms, dress

neatly, and are faithful in attending upon Sabbath-school and preaching services, setting a good example in their church life to their white brethren.

These are just a few facts, where I could give many, showing that *there is*

*abundant encouragement and reason to press forward in Home Mission work.* Texas, once so weak in its churches, is now becoming a mighty force in the general work of the Church.

*Crockett, Texas.*

## THE WEST AS SEEN THROUGH A WOMAN'S EYES

MRS. C. C. ANDERSON

**S**OME minister has said that, when seeking men to come to this Western work, he has quit asking so much about the man himself and inquires what kind of wife he has.

It is only too true, I fear, that many a wife is the cause of a minister's going back East. Some of their excuses I want to mention. In the first place, the men and women who come to this work are of three distinct types: Those who have come just to "try," and are ready to leave at the first failure, or because of some inconveniences; others who ought never to have come, and do not seem to know it; and then the ones who have "come to stay," no matter what may be the difficulties.

If cyclones do come every spring, isn't God in the storm just as in the calm? Maybe there is lots of dust, and we can't keep our houses as "spick and span" as in old Virginia. But why fret, the people make more allowance for such things out here, knowing the conditions. So we needn't make worry lines for that—but just keep a cheerful face! The chances are that they will never see the dust unless we mention it. We can learn a lesson from the woman, who on following a guest to the door found that the front porch had not been swept that day and was very dirty—just pointed out a beautiful bit of scenery across the way; and her visitor left without noticing the unswept floor.

Some raise the white flag because they cannot get good "help." Our motto is "rejoice and be glad," when we have any one that is fairly good; and just "grin and endure it" when we have none. We can put the children to work in the latter case, or even give the henpecked pastor a small

share. He will not suffer from a little manual labor to balance the mental work.

This is no country for those who are easily discouraged. No great work can be done until one gets the confidence of the people. They are a little different from residents of the Eastern States. That a



The Anderson Quartet; Katie Bess, Mary, Grace and Little Charlotte.

man is a Presbyterian minister is recommendation enough there, but here the question is asked, "What kind of a man is he?" "Is he a starched-up, long-faced minister, or is he just a common man like the rest of us?" And when the people