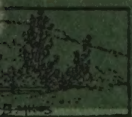


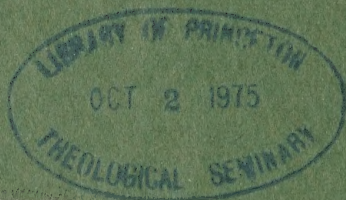


*The ROMANCE*  
*of*  
*HOME MISSIONS*

es

S. L. MORRIS



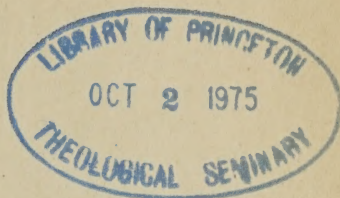


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Morris, Samuel Leslie, 1854-  
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The romance of home missions

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*Hugh A. Baird*  
1924

# The Romance of Home Missions



HOME MISSION STUDY

By

S. L. MORRIS, D. D., LL. D.

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Church in the United States*

AUTHOR OF

"At Our Own Door"      "The Task That Challenges"  
"Presbyterianism, Its Principles and Practice"  
"The Records of the Morris Family"  
"Christianizing Christendom"

*"He that loseth his life for my sake shall find it."—MATT. 10:39*

*"Of whom the world was not worthy."—HEBREWS 11:38*

PRESBYTERIAN COMMITTEE OF PUBLICATION  
RICHMOND, VIRGINIA

RICHMOND, VIRGINIA  
WHITTET & SHEPPERSON, PRINTERS  
1924

## FOREWORD

“TO every man his work”—in the co-operative scheme of life. To every church its mission—in promoting the Kingdom of God. To every book its purpose in the service of Christ and humanity.

The previous books of the author had each its own individuality of thought and aim; but all, a common purpose of propagating Home Mission principles. Their generous reception by the Church encourages the present effort, dealing chiefly with personalities—concrete illustrations of principles. The others attempted the solution of problems. This will be devoted more exclusively to practices justified by undisputed results.

The dominant feature of this study will consist of an exhibit of the daring adventure and persistent effort of the Home Mission heroes of faith, who, undisturbed by adverse circumstances and unmoved by the bitter opposition of blatant foes or the strictures of well meaning but misguided critics, toil on with tireless patience, sustained by an abiding faith in the ultimate triumph of their cause. It will undertake to interpret the dauntless spirit of this noble class of men enlisted in an unpopular but blessed service. The entire array of facts will constitute an undisguised, and we trust, an effectual appeal to the Church to do substantial justice to her uncrowned heroes.

The story of “The Romance of Home Missions” is hereby dedicated to a holy cause, at whose shrine the author has paid tribute during his entire ministry, and to which he has devoted his official life at the call of the Church. May the Spirit of God crown the effort with success, and the Church at length pronounce the richest benedictions on the devoted heads of her worthiest servants, whose “gentleness has made her great.”

Atlanta, Georgia.

SAMUEL LESLIE MORRIS.

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“WHAT MAKES A NATION GREAT”

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*Not serried ranks with flags unfurled,  
Not armored ships that gird the world,  
Not hoarded wealth or busy mills,  
Not cattle on a thousand hills,  
Not sages wise, or schools or laws,  
Not boasted deeds in freedom's cause—  
    All these may be and yet the state  
    In the eye of God be far from great.*

*That land is great which knows the Lord,  
Whose sons are guided by His Word.  
Where justice rules twixt man and man,  
Where love controls in act and plan,  
Where breathing in his native air  
Each soul finds joy in praise and prayer—  
    Thus may our country, good and great,  
    Be God's delight—man's best estate.*

—ALEXANDER BLACKBURN.

## Chapter One

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### *The* ROMANCE of GENERALITIES

By way of introduction, the story of Home Missions necessitates a brief consideration of fundamental principles, preliminary definitions, a general survey of the field, the scope of operations, the variety of service, the types of missionary qualifications, together with the aims and purposes of the work. No one word in the English language has sufficient comprehensiveness to include all of these specifications in the scope of its significance. For the lack, therefore, of a better term, the word "Generalities"—not necessarily "glittering"—is pressed into service and made to do duty in this first chapter to classify miscellaneous items.

#### **"Truth is Stranger than Fiction"**

Many glibly and thoughtlessly quote this proverb, from influence of example or from force of habit, with but little appreciation of its full significance. An effort is hereby undertaken to emphasize its force and illustrate its meaning.

Nearly fifty years ago Edward Bellamy wrote a remarkable book entitled, "Looking Backward," which was the sensation of the day, but necessarily short-lived by reason of the rapid succession of scientific achievements. It was published at a time when the "telephone" obscured "the seven wonders of the world." It was based



upon the supposition that, by some medical achievement, an individual was placed under the narcotic influence of a powerful drug, by means of which animation was suspended but life preserved for one hundred years. Upon awaking—like Rip Van Winkle or an animal from hibernation—"Looking Backward," he finds himself in a new world of thought and life. The most marvelous conception of the fertile brain of Bellamy pictured nothing greater, a hundred years later, than the triumph of the telephone. Invalids, shut in, listened by its device to a sermon in a nearby church. Audiences by similar means had the benefit of lectures delivered in some central auditorium. It would be impossible to read that book unsmiling today, except as a matter of curiosity. Not only would the thrills be lacking, but its marvelous feats would be ridiculously tame.

The phonograph followed quickly, placing the human voice on permanent record—rendering the marvelous voice of a Caruso forever immortal. Audiences can still hear him singing his rapturous solos and will for thousands of years. If such a feat had been hinted a half century ago, it would have been deemed the wild ravings of a disordered brain. The marvels of the radio in real life have put fiction to blush. The writer has preached to invisible audiences and had echoes in the public press from far distant cities and has heard messages himself from beyond the seas, spoken in London and Germany. As an illustration, on one occasion he listened in Georgia over a private radio to a lecture being delivered in Kansas City, and by soft pedaling a musical number being played at the same time in Louisville, Ky., the latter served as a delicate accompaniment to the lecture. In a few years

this achievement will seem to others as tame as Bellamy's "Looking Backward."

"Arabian Nights" with its "Aladdin's Lamp," "Twenty Thousand Leagues under the Sea," and "Around the World in Eighty Days," by Jules Verne—the wildest fancies of the human imagination—are now useful only to amuse children or to measure the greater marvels of real life. Readers of this prediction will live to see journeys around the world in ten days by aeroplane. "Impossible!" By no means. One hundred miles an hour in the air is no unusual experience. This would be at the rate of 2,400 miles a day. With completed arrangements and relays at strategic points, that speed would carry the traveler around the world in ten days.

If it should be contended that a uniform speed of one hundred miles an hour cannot be maintained, then consider it but an "average" in view of this official announcement which appeared recently in the Associated Press Dispatches:

"Mitchell Field, New York, September 18th.—Lieutenant Al Williams, navy pilot, today established two new electrically timed air speed records over the measured one kilometer course at Curtiss field. He averaged two hundred and one-half miles an hour in four trips over the course, and on one flight, aided by a brisk wind from behind, he reached the speed of two hundred and sixty-six miles an hour. Both records were accepted by the navy department as authentic."

In an incredibly short period it will be possible to "see" by some future device—"teleopticon," if the author may have the privilege of coining a word—as far as we now

can hear by radio. "Impossible!" That was exactly the same comment in regard to some of the author's college speeches—still on record—when forty years ago he announced that he expected to travel by electricity and navigate the air in ships. "Impossibility," as to scientific achievements, will soon be an "obsolete" word in modern lexicons.

In a still different sense, truth is stranger than fiction. The charm of fiction lies in the construction of the plot, the air of mystery, the unfolding of schemes and counter-schemes—the excitement of the reader's interest swayed by alternate hopes and fears—till the sudden denouement ending in the triumph of right, the vindication of the hero and his escape from the seemingly inextricable mesh of evil machinations woven to entangle and ruin him.

Nothing in fiction, however, can compare with the tragedies in real life, the singular coincidences, the thrilling surprises, the uncertainty of the issues, and the romance of a heroism, which is not faked, and not sustained by extraordinary circumstances, but enacted in the common experiences of the weary monotony of an undramatic life. George Eliot in one of her books eulogizes this type of heroism, stating that in some appalling calamity, or extraordinary test, the individual is sustained by the thrill of the shock which paralyzes for the moment all sensation; but on the contrary she contends that the noblest heroism is that which endures patiently in dull daily suffering, smiling to hide the agony and restrain the unbidden tears—this being the true melodramatic in real life. History, observation, and experience alike, therefore, confirm the proverb—"Truth is stranger than fiction."

### **Romance vs. Fiction**

It is equally true that romance is stranger than fiction though the two are often and erroneously used as synonymous terms. Romance is the heroic element, or glamour, of real life. Fiction is the highly colored painting which counterfeits the real.

"Tis distance lends enchantment to the view  
And robes the mountain in its azure hue."

That sentiment corresponds to "Fiction." Nearness dissipates the fictitious "hue." The coloring is unreal, an "enchantment" whose spell is broken as soon as the "distance" is lacking. Nevertheless, there is a real coloring in nature, fascinating with its bewitching beauty. The blending of green foliage with the somber grey stone and the luxurious wealth of color, contributed by myriad tinted wild flowers, constitute the beauties of nature—the aim and the despair of the landscape painter. This corresponds to "Romance." It cannot be dissipated. It is the very essence and soul of nature.

### **Romance in Missions**

The foregoing preliminary observations are intended to illumine and forecast the purpose of this study of Home Missions—an "old, old story," herein presented from a new viewpoint. The story of the Home Missionary is not highly colored fiction but a thrilling romance of real adventure. His self-denials and hardships are that of the pioneer, blazing the path, not simply through the primeval forests, sharing the fortunes and misfortunes of his parishioners, but laying foundations for a spiritual em-

pire in which he is forced to make "brick without straw," compelled to toil without tools and to "endure hardness as a good Soldier of Jesus Christ." Often the hardest of his trials is being compelled to witness the deprivations of his family, as his companions in tribulations. His is not the mock heroism of the moving-picture actor, for no audience witnesses his dramatic experiences. No halo encircles his brow, for he has little opportunity to tell his story to sympathetic audiences and but little recognition from the Church he serves. His is the highest type of heroism, enduring the monotony of the unostentations common-place duties which tax faith, courage, patience and spiritual strength, more than the excitement of daring adventure.

This well-established truth is strikingly presented in the familiar couplet of the poem:

"One dared to die; in a swift moment's space  
Fell in war's forefront, laughter on his face,  
Bronze tells his fame in many a market place.

"Another dared to live; the long years through  
Felt his heart's blood ooze like crimson dew,  
For duty's sake and smiled. And no one knew."

As a specimen of the forthcoming contents of this treatise, and to advertise its avowed purpose, the following account is taken from the Home Mission Herald:

"About forty years ago there was one county in South Carolina which had not a Presbyterian church within its bounds. Edgefield county had often been unsuccessfully investigated, and was always regarded as a reproach to the Presbyterian Church in that strong Presbyterian state. At last a little church of four members was organized in this county, which boasted 4,000 communicants in one

other denomination. These four Presbyterians did not even live in the same place.

"The Presbytery, as an experiment which gave but little promise of success, sent a young man as evangelist to this county. He opened four mission stations, preaching in buildings borrowed from other denominations, or in open-air pavilions. It required him to ride in his buggy on Sabbaths alone 1,000 miles a year, as he preached twice each Sabbath at different places. Being isolated from his brethren, it was necessary for him to preach sometimes in protracted meetings for a month at a time without help. He had no constituency, but much opposition from the prejudices and jealousies of people who came in contact for the first time with Presbyterianism.

"No one except the Searcher of all hearts knew the discouragements, difficulties, and heartaches of that young man. Temptations to leave and accept easier and more remunerative offers frequently tested his fidelity and perseverance. Yet for seven years and a half he stood to his lonely and discouraging post; and when compelled at last to seek a less arduous field, he left behind him four beautiful houses of worship, a membership composed of the most select people in the county; and the Edgefield Church has been self-sustaining for nearly thirty years. Is there no romance in work of this character?"

### **Tributes**

Dr. Egbert W. Smith, now Executive Secretary of Foreign Missions, at the time pastor of the Second Presbyterian Church in Louisville, Ky., thrilled his Synod in Session at Henderson, Ky., by an eloquent eulogy of the Home Missionary, in which he stated that the greatest

sacrifices and unmatched heroisms of the present day are in the arduous home mission fields hidden from the observations, and lacking the applause, of men. Dr. J. O. Reavis, Secretary of Foreign Missions and the Home Mission Secretary, seated side by side, clasped hands and silently bowed assent to this eulogy and to its truth.

A similar eulogy of Dr. Henry Collin Minton, ex-Moderator of the General Assembly of the Presbyterian Church, U. S. A., exactly fits the purpose and spirit of our present study, testifying of the faithful servants of Christ in these touching words:

“They need no mead of praise, no word of cheer—and too often they get none. The foreign missionary gets his ‘year off’ now and then, but our solitary home missionary, plodding on year after year, never. I have seen something of the life and work of our home missionaries in the West, and I believe that for hard work and poor pay, and small stint of appreciation, and all else which the world and the flesh eschew and fain would avoid; the home missionary in our western states and territories is the peer of any of those who are carrying the gospel to the far away heathen. There is a romance of the work in either case. They are all empire-builders, alike. They bring to their work richer tribute than even Cecil Rhodes could command. They build themselves into their work. It is the romance of faith and heroism, and trial and self-sacrifice, but it is also the romance of promise and patriotism and service and of the crown at last.”

### “Twicetold Tales”

In writing the story of the “Romance of Home Missions,” it is impossible to avoid some phases of the work

previously presented, and some things which have the appearance of repetition; but it requires, as the Hebrew Prophet discovered, "Line upon line, precept upon precept, here a little and there a little"—and withal, the "dull of hearing" do not always even then assimilate the facts. One illustration may suffice to enforce this contention. In his earlier books on Home Missions, about ten years ago, the author placed on record the significant fact that Home and Foreign Missions are separated by the narrow margin of a river only—the Rio Grande—for nearly a thousand miles. Mexicans with the same needs are ministered to by the Home and Foreign Missionary according to locality—just a matter of geography. In his public addresses he emphasized this fact till he was ashamed and afraid of the charge of repetition. Imagine the surprise therefore of hearing one of our ablest and most intelligent ministers in a great address, not long since, allude to this "twicetold tale" as if it were but a recent discovery! Surely, therefore, it is unnecessary to apologize for presenting occasional familiar pictures in new settings. The Master, himself, advised his disciples of this necessity saying, "Every Scribe which is instructed unto the Kingdom of heaven is like unto a man that is a householder, which bringeth out of his treasure things new and old."

### Definitions and Distinctions

The missionary spirit and aim are essentially one whether manifested in ministering to human need, "at our own door"; or whether reaching in its labor of love "unto the uttermost part of the earth." The difference is chiefly one of geography and of administration. There



is no essential difference in the work. The need of a lost soul is the same anywhere on the globe; but there may be a great difference in privileges and opportunities by reason of differing environments.

In the Presbyterian Church the subject of missions is ordinarily divided into three parts. One wing of the army of conquest invading the uttermost parts of the earth is known as Foreign Missions. The opposite wing of the army of occupation—designated Local Home Missions, whether Congregational, Presbyterial or Synodical—is organized for the purpose of taking full possession of and consolidating spiritual conquests in the name of Christ. Between the two wings, and operating in the center, is Assembly's Home Missions, their connecting link, designed to co-operate with both, and partaking partly of the character of each. This central army corps has a distinctive mission of such magnitude and fundamental importance, that it requires the co-operation and combined strength of the whole Church to make it an effective force in promoting and supporting the specific work of the other two.

### **Phases of Service**

As there are seven primitive colors in nature—exhibited in the prism and in the rainbow, and seven notes in music—the eighth returning to the first comprising the octave; so likewise Home Missions displays itself in eight distinctive phases—an octave of activities. It is further subdivided into two sections of four classes each: 1. The needy and destitute people: Pioneers, Foreigners, Mountaineers, and Negroes. 2. The spiritual agencies adapted to meet these needs: Evangelism, Sustentation, Church

Erection, and Mission Schools. The object of this treatise is not so much to expound the underlying principles of these eight departments as to illustrate the practical adaptation of Christianity to the needy, through the agency of Assembly's Home Missions, and to exhibit the romantic element in this unappreciated sphere of Service as well as to pay tribute to the noble army of martyrs—in the truest sense of the term, as witnessing for Christ by ardent testimony and consecrated lives—supplementing the 11th chapter of Hebrews in cataloguing the heroes of faith.

The Executive Committee of Home Missions is the authorized agency of the General Assembly and represents the larger united work of every Synod, every Presbytery, and every congregation. Its special mission is to the dependent classes and newer sections of our country, a work which cannot be fully accomplished by any Presbytery or Synod, acting alone and separately, but which requires the co-operation of all the constituent parts of the General Assembly. The Executive Committee is the channel through which the strength of the whole Church comes to the aid of those Presbyteries or sections which are unable to meet their own needs. The Assembly's Home Missions is distinctive, therefore, in that it is the whole Church at work, bringing all the Presbyteries into a spirit of unity and harmony through the fellowship of a common service.

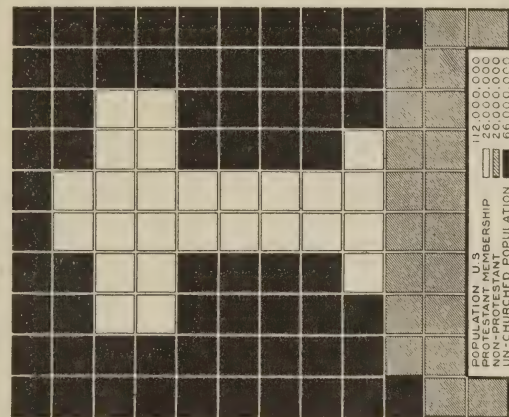
### **Survey of the Field**

Starting at the extreme Northeastern Mission to the Jews in Baltimore, Md., a comprehensive survey would require travel in a zigzag journey through seventeen

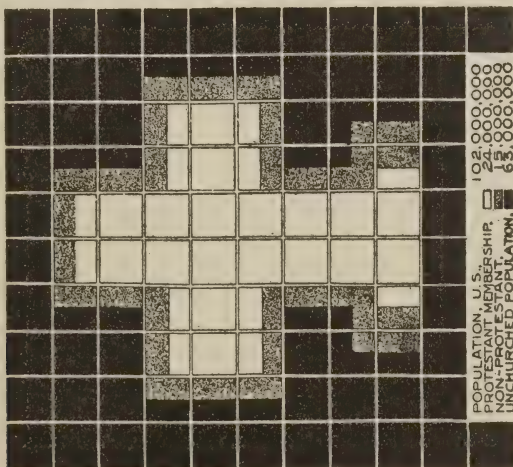
states, ending in the extreme Southwestern Mission at Brownsville, Texas. The distance along a straight line between these two points would be nearly 2,000 miles. If, however, we zigzagged so as not to miss any one of our missions, the aggregate miles traveled would doubtless encircle the globe. The combined churches, schools and missions would show Assembly's Home Missions occupying a thousand stations. The aggregate number of missionaries, their wives and dependent children would exceed two thousand souls. If your automobile carried their salaries for one year it would contain a half million gold dollars. If it contained the amount asked of Assembly's Home Missions and actually needed to give each missionary comfortable support and equipment to maintain the work on its present basis and to conserve results without loss, it would be necessary to double the amount transported. If the car stopped at places where new stations should be occupied, it would double the missions requiring double the workers and double the funds to operate the work. If we took a census of the nationalities served, we would have a classification of Jews, Czecho-Slovaks, Hungarians, Waldenses, Syrians, Cubans, Italians, French, Chinese, Indians, Mexicans, Negroes, and native Americans. If representatives from each were gathered into one congregation, the confusion of speech would resemble the building of the tower of Babel—requiring some modern Apostle to be gifted with tongues as at Pentecost. If the automobile traveled on an average of a hundred miles a day, allowing time for reviewing the stations, it would require perhaps a year to complete the survey.

Books on Geology and scientific research are out of date as soon as off the press. Missionary statistics compiled to exhibit the progress of the Kingdom, and data dealing with economics, social problems, material resources and spiritual assets must be restated periodically in the interests of truth and accuracy.

Progressing or Retrograding?



1924



1917

STATE	Land Area	Population	Cotton Bales	Bank Deposits	Church Membership	Unchurched	Presbyte- rian, U. S.	Total Contribu- tions
Alabama.....	51,279	2,348,174	660,000	\$ 202,625,000	1,009,465	1,237,830	22,701	\$ 542,721
Arkansas.....	52,525	1,752,204	1,160,000	173,095,000	585,209	1,167,786	13,152	396,109
Florida.....	54,861	968,470	18,000	186,828,000	324,856	611,450	13,136	407,008
Georgia.....	58,725	2,895,832	1,400,000	346,576,000	1,234,132	1,660,551	28,893	830,345
Kentucky.....	40,181	2,416,630	2 000	322,964,000	967,602	1,448,411	20,981	517,909
Louisiana.....	45,409	1,798,509	380 000	334,090,000	863,067	934,731	12,446	341,715
Maryland.....	10,001	1,887,232	.....	657,112,000	602,587	847,023	2,731	25,403
Mississippi.....	46,362	1,790,618	885,000	174,208,000	762,977	1,026,407	21,504	457,211
Missouri.....	68,727	3,404,055	85,000	960,097,000	1,370,551	2,032,996	18,068	436,648
North Carolina..	48,740	2,559,123	840 000	316,255,000	1,080,723	1,475,763	69,617	2,126,649
Oklahoma.....	69,414	2,028,283	1,300,000	427,992,000	424,492	1,663,092	4,093	71,651
South Carolina..	30,495	1,683,724	1,300,000	325,595,000	794,126	839,536	34,816	863,705
Tennessee.....	41,687	2,337,885	310,000	312,479,000	840,133	1,497,326	30,254	828,657
Texas.....	262,398	4,663,228	4,200,000	803,211,000	1,784,620	2,876,407	41,314	1,047,080
Virginia.....	40,262	2,309,187	19,000	379,240,000	949,126	1,357,225	60,266	1,524,724
West Virginia...	24,022	1,463,701	.....	291,187,000	427,865	1,036,245	18,077	575,716
	745,088	36,306,855	12,789,000	\$6,213,464,000	14,019,531	21,712,779	412,049	\$10,993,251

The figures in the above table should be slightly increased as they were compiled one year ago. The membership of the Presbyterian Church U. S. is now 440,000.

For purposes of comparison it should be stated that in these 16 states the Mormons have 50,000 Communicants, and the Roman Catholics 2,300,000, including their baptized children. Of the population of the South 9,000,000 are Negroes, of whom 4,000,000 are members of the Church—always nearly 50% of their entire number. Subtracting the unchurched Negro population from the total it will leave nearly 20,000,000 of unchurched white population in the South.

### Statement of Purpose

This preliminary chapter, as announced, is a statement of the purpose of this study, a survey of the field, the adventure of the Home Missionaries and the character of the service rendered. The remaining chapters will narrate the stories of the men and their work, not in full, but as specimens in several spheres of service—comprising *The Romance of Home Missions*.

“Are there not, Festus, are there not, dear Michael,  
Two points in the adventure of the diver,  
One—when, a beggar, he prepares to plunge,  
One—when, a prince, he rises with his pearl?  
Festus, I plunge.”

## THE PIONEER

---

*What was his name? I do not know his name,  
I only know he heard God's voice, and came:  
Brought all he loved across the sea,  
To live and work for God and me.*

*Felled the ungracious oak;*

*With rugged toil*

*Dragged from the soil*

*The thrice-guarded roots and stubborn rock;*

*With plenty filled the haggard mounta'n side;*

*And, when his work was done, without memorial died.*

*No blaring trumpet sounded out his fame;*

*He lived, he died—I do not know his name.*

*No form of bronze and no memorial stones*

*Show me the place where lie his moldering bones;*

*Only a cheerful city stands,*

*Built by his hardened hands;*

*Only ten thousand homes,*

*Where every day*

*The cheerful play*

*Of love and hope and courage comes.*

*These are his monuments, and these alone—*

*There is no form of bronze, and no memorial stone.*

—EDWARD EVERETT HALE.

## Chapter Two

---

### *The* ROMANCE *of* EXPANSION

"America, America!  
God shed his grace on thee  
And crown thy good with brotherhood  
From Sea to shining Sea."

The song of the poet now rings from the Atlantic to Pacific and from the Great Lakes to the Gulf of Mexico, in an area of 3,026,788 square miles, populated by 111,371,056 people—at present only 37 to the square mile—but destined to have over a half billion before the close of the twentieth century. By the discovery of Columbus, America took its place among the continents of earth more than 400 years ago, but its expansion and development date from the Declaration of Independence—the beginning of its national life—covering a period of a century and a half.

#### **The Expansion of the Country**

In "Leavening the Nation," Dr. Joseph B. Clark graphically describes the expansion of America as narrated in the history of Sectional Nomenclature:

"The West has had a new definition in every decade. 'To the Westward,' named in the preamble of the Connecticut Society, was the State of New York, 'Northwestward' was Vermont. Of a much earlier period, it is related on good authority that a surveyor was commissioned in Massachusetts to lay out a high road from



Cambridge towards Albany, as far as the public good required. His road came to an end twelve miles from Boston, in the town of Weston, and the report made to the government was, that the work had been pushed into the wilderness as far as the public need would ever require. A good many pieces have been added to that road, and before each such addition 'the West' has steadily retreated. At different times it was on the banks of the Charles, the Connecticut and the Hudson; on the shores of the Great Lakes, in the Mississippi Valley, on the tops of the Rockies, and it stopped at the Pacific only because it could go no farther."

The original thirteen states occupied only a thin strip of land along the Atlantic Coast with unopened territory stretching towards the Mississippi south of the Ohio. From the earliest history of the country aggressive men have always been compelled to wage a fierce conflict with others strenuously opposing "the annexation of more territory." No event in our national history has exerted a greater influence on the destiny of the country than the famous "Ordinance of 1787." Embracing the states of Ohio, Indiana, Michigan, Wisconsin and Illinois, a section of 250,000 square miles, wedge-shaped, and from that fact known as "the keystone of the American commonwealth," was added to the territory of the United States; and from that moment its real "expansion" began.

The nineteenth century opened with the Mississippi River as our western boundary. The Louisiana Purchase of 1803, the Annexation of Texas in 1845, and the Mexican Treaty of 1848, carried our possessions to the Pacific and multiplied our territory two and a half times.

It is generally supposed that the Mississippi River divides the East and West into somewhat equal areas. But as a matter of fact the area beyond the Mississippi is two and a half times the size of that on the East. To divide our country into equal parts, it would be necessary to begin at the mouth of the Rio Grande on the Mexican border and run directly north, throwing the larger part of Texas on the East and all immediately north of it as far as Canada.

If California were placed on the map of Japan, it would cover the entire Empire, and there would be enough of California left to hide Korea. If China proper were placed in the West, there would be sufficient territory left beyond the Mississippi river to contain all the Southern States east of the Mississippi River. Georgia is the largest State east, and yet it could be laid out in Oklahoma, and there would be a strip of territory left amounting to more than 10,000 square miles.

The size of the West is a twice-told tale; we are constantly hearing of the bigness of Texas and the greatness of the West; and yet those who read these familiar comparisons do not appreciate the vast extent of territory. The human mind thinks of millions and billions, but has no conception of the meaning of such numbers. To appreciate Texas, one has to travel twenty-four hours in the State, on a fast train, without crossing its vast stretch of territory.

“Since prehistoric times, populations have moved steadily westward, as De Tocqueville said, ‘as if driven by the mighty hand of God.’ And following their migrations, the course of empire, which Bishop Berkeley sang, has

westward taken its way. 'The world's sceptre passed from Persia to Greece, from Greece to Italy, from Italy to Great Britain,' to our Mighty West, there to remain, for there is no further West; beyond is the Orient. Like the star in the East, which guided the three Kings with their treasures westward, until it stood still over the cradle of the infant Christ, so the star of empire, rising in the East, has ever beckoned the wealth and power of the nations westward, until today it stands still over the cradle of the young Empire of the West, to which the nations are bringing their offerings."—Josiah Strong.

### **The March of the Church**

The colonization of America, though slow at first, staged the climactic act in the drama of human history. The Old World was still dreaming, when rudely awakened to the startling fact that the sceptre of empire, civil and religious, had crossed the seas in its westward sway. Behind the haze of the New World, events were moving rapidly, hidden for the time from the eyes of Europe. The pioneer was felling the forest and blazing the way for the new empire of the Kingdom. Railroads had not yet come to facilitate transportation, but many a town was rapidly taking on the importance of a metropolis. In this formative state, the home missionary saved the cause of civilization as he shared the fortunes and perils of the frontiersman. In the cabin of the backwoodsman, in the rude brush arbor, or unsheltered beneath the blue canopy of the heavens, the sturdy forefathers of the infant Republic were summoned to meet and recognize their supreme obligation to Christ and Church. Foundations of individual

character were laid, which in turn became substantial elements in the building of a spiritual empire.

### **Pioneer Efforts**

Rapid expansion westward taxed the resources of the Church to keep pace with the march of civilization, that the latter might crystalize into Christian, rather than pagan, forms. No type of heroism calling for adventure and hardship eclipsed the glory of the Home Missionary, who bravely faced alike the privations of the wilderness and the tomahawk of the savage, as he shared the fate and strengthened the faith and courage of his struggling constituency. Such men as Clark and Whitman, Jason Lee and Gideon Blackburn, served a two-fold mission of preserving the menaced dominions of the Republic and of laying the broad foundation of a spiritual empire—destined at no distant day to dominate the world in both the political and spiritual realms of thought and action. Home Missions, in any historic account of the material development of our great Commonwealth, must be accorded a fundamental sphere of service, not simply in its effort to evangelize and write Christianity into the constitution of our ancestry, but in its indirect, but equally important, service of stimulating and training the leadership of the nation.

The evangelistic effort of the pioneer Church, rendered extremely difficult by reason of its scattered constituency, placed additional burdens on its meager finances by necessitating sustentation funds for hundreds of struggling organizations, unable to maintain their services, and calling for substantial assistance in erecting houses of worship, which, however primitive, taxed the resources of our fath-

ers in their heroic struggles. Except for Home Mission enterprise and timely aid, our civilization would have failed, America would have repeated the follies and ungodliness of empires that had been impotent to deal with the forces of evil which wrought their destruction, and ours would have been another wreck on the shore of time, swelling the number of the derelicts of the past. If America had failed humanity and God in the new adventure, neither pen of historian nor vision of prophet could reckon in terms the fateful consequences.

### **The Conflict of the Ages**

“No man’s land,” but recently the battle-ground between the Allies and the enemy, has its counterpart in the spiritual conflict raging between the army of Christ and the central powers of evil. It widens or narrows, and constantly shifts its position, but whether on the far western plains or in more entrenched strongholds behind long rows of tenement houses, it is ever the arena of a fierce struggle between the forces of righteousness and evil. It calls for daring adventure, for long marches, for bitter hardships, for self-denial on short rations, and not infrequently for the supreme sacrifice, in occupying the outposts in the regions beyond.

Untrained and inexperienced troops are a waste of material and effort in a campaign against wily foes, strongly intrenched in fortresses well chosen and wisely manned, under the subtle leadership of spiritual wickedness in high places. Illustrations are hereby cited in order that the Church may appreciate the character and spirit of its unknown heroes, who ordinarily receive but scant justice and

little recognition, notwithstanding their valuable services and heroic lives.

### **Examples of Adventure**

On the plains of the Panhandle, in Texas, a young Home Missionary occupied a strategic point, from which, by reason of the scarcity of religious forces, he was compelled to cover a large area of unoccupied territory. Twenty-five miles distant from his home, he began evangelistic services, unassisted, in a growing town. As interest developed, the leading and influential citizen of the community was brought under conviction. Practical difficulties thwarted the efforts of the Missionary to bring him to a decision; and yet he felt if he could only win this capable man, it would enable him to organize a church. Remembering that he had in his study a religious tract, peculiarly adapted to meet these difficulties, he set himself to devise some plan of securing it for immediate use. As no other way opened up, after service one night he saddled his horse, rode twenty-five miles, secured his tract, and by daylight had ridden twenty-five miles back again, riding practically all night, a distance of fifty miles, and ready to conduct his service the next day. As anticipated, the tract solved the difficulty—the man was won, the church organized, and, as a result, strong, self-supporting churches occupy that section, not simply witnessing for Christ in that immediate vicinity, but one young man from this frontier field has already gone as a Missionary to the far East.

Whenever the principles of our faith are faithfully presented and scripturally expounded, they win their way by the force of their inherent truth. In the distant West

there labored an evangelist who never failed to enlighten his hearers on the subject of the Covenant of God unto the fathers and their children. Announcing one day during evangelistic services that, on the next, he would baptize the children of the believing parents at the morning service, when one of the audience stated that he desired his child baptized, but, living several miles in the country, it was not convenient to bring the child and mother to the church. Whereupon, Dr. Richardson made an appointment to go in the afternoon to the home of the parents in the country for the purpose. Upon arriving there, he found that the community had been notified and quite a number had gathered to witness this ceremony. Taking advantage of the occasion, he expounded the Abrahamic Covenant, its provision for the children, its perpetuity in the Church through the ordinance of baptism, and proceeded to baptize the child. Somewhat to the surprise of the impromptu audience, a gentleman remarked: "Dr. Richardson, that is all news to me. I never heard before of the Abrahamic Covenant. If my wife will consent, I would like to have my child baptized." Ascertaining that the wife interposed no objection, and that they were professing Christians, Dr. Richardson laid on them the obligation to train the child in the principles of the Christian religion, and dedicated it to God in baptism. To his amazement, at the close, he learned that the father was a "Disciple" and the mother a Baptist!

In a frontier town, a young evangelist was conducting special services, and announced that his purpose was to organize a church. Anxious to promote any enterprise which might contribute to the development of their town, imagine the embarrassment of the young man when the

whole town proposed to join the church—bar-keepers included. Explaining that he could receive only those who professed conversion and would covenant together to undertake the obligation of church membership, he organized with twenty-three members. Later, the minister who dedicated the building, stated in the religious press that it was the first and only church building within a radius of one hundred miles in all directions. It was seemingly a feeble light shining alone away out on the plains, but it is still shining, although its building has been recently wrecked by a cyclone; and its rays now reach around the globe, for one of its members is supporting a Foreign Missionary ten thousand miles distant.

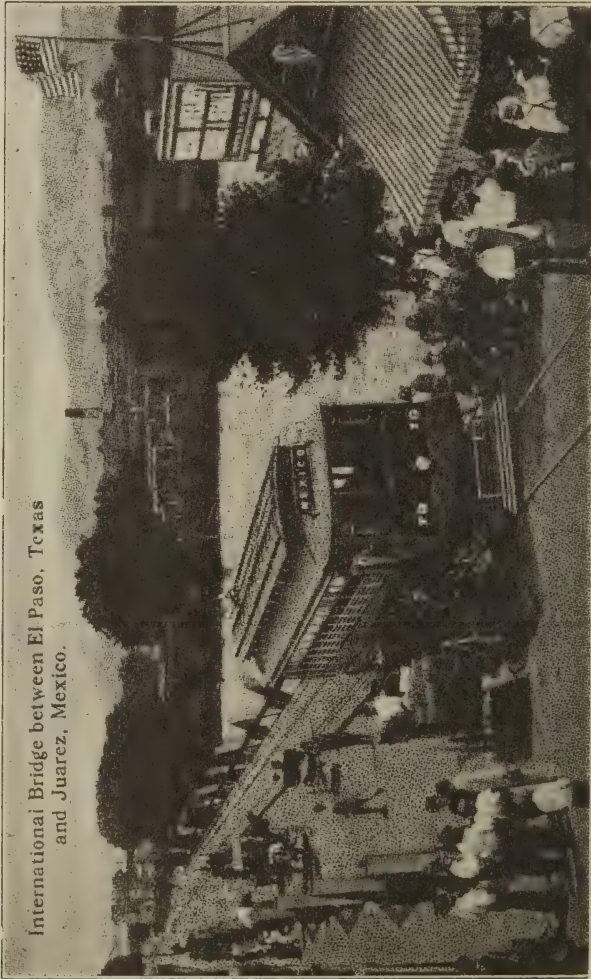
### **The Frontier Presbytery**

The last illustration is in the heart of El Paso Presbytery, whose spiritual destitution and appealing needs are eloquently portrayed by Rev. W. M. Fairley, one of the pioneer heroes of the West, who not only laid foundations, but stayed on the job long enough to reap magnificent spiritual harvests:

“This Presbytery is one of the youngest historically, largest geographically, and smallest numerically, in Texas. The City of El Paso is about 900 miles from Texarkana. As you come West over the Texas and Pacific Railroad, you will pass through the exceedingly rich country around Dallas, Fort Worth, and Weatherford, and the oil fields of Ranger, and then the stops get farther and farther apart; the trees get smaller and smaller, the rainfall less and less. You can see farther and see less the farther you go. Farming gives out completely. Ranches, dotted with windmills and lonely looking cows, are about all



you see. The last 400 miles of your trip will be in El Paso Presbytery. There are very few country people here.



International Bridge between El Paso, Texas  
and Juarez, Mexico.

Territorial expansion has now reached our utmost bounds. Incoming multitudes create an expansion of responsibilities.

no rural problems or outlying districts. With rare exceptions, the people live along the railroad, in small villages or towns, varying in population from 100 to 4,000, with their ranches back on the plains. Some of the counties have not even a county seat. The trains supply some of these towns with drinking water. Some are progressive and made up of well-to-do cattlemen.

“The Presbytery takes its name from the City of El Paso, where the writer is located. El Paso, with a population of 83,838, is situated on the border of the Presbytery, on the border of the Synod, on the border of the General Assembly, and on the border of the United States. It has increased 113½ in the last ten years. Every incoming train adds to its population—the trains do not come fast enough, they are fording the Rio Grande. El Paso is the key to Mexico, the distributing point for the great Southwest between Fort Worth, San Antonio and Los Angeles, in the heart of the irrigated, mining and cattle country. It is the fifth city in size in the greatest State in the Union, a cosmopolitan metropolis, where the problems of America are being made and solved. City Missions is the greatest question before the Church today, for in the city the people are assembling, and there the Devil is at work. Would the opening up of another church, or six churches, be wise or judicious in the midst of thousands of people who are unchurched? We have finished one mission at a cost of \$5,500. Another branch church, with liberal aid from the Home Mission Committee, is being constructed, and an additional pastor is now at work. But even with this, the fields are white to the harvest, we have no barns and the laborers are few.

“Our Committee of Home Missions should be the agency through which every member of our beloved Church should reach with a helping hand the needy places; it should be a means through which the strong should bear the burdens of the weak, a distributor of power, an equalizer of burdens, a trusted disburser of your funds. To this Committee, all the needy fields go and utter their Macedonian cry. Through this Committee, the whole Church should function and fill up that which is lacking.”

### **The Frontier Synod**

During the last half of the Nineteenth Century, the Home Mission work in the present State of Oklahoma was confined exclusively to that section which was known as Indian Territory, and was conducted almost entirely for the Indians. In 1901, the beginning of the twentieth century, the Home Mission Committee had never crossed the dividing line into the section known as Oklahoma Territory.

The Assembly at Little Rock, Ark., the day the present Secretary was elected, passed the following resolution, May 23, 1901: “That Oklahoma be included in our Home Mission field, and that the Executive Committee be directed to make such investigation as will enable it to undertake the work intelligently in that territory.” This simple resolution inaugurated the forward movement that caused the Church to hear so much of Oklahoma twenty years ago, and eventually resulted in the birth of the fourteenth Synod of the General Assembly.

At that time there existed only the small Indian Presbytery, connected with the Synod of Texas, which con-

tained eight ministers and twenty-two churches, only one minister of the number serving white churches—three in all, with a communicant roll of less than 200. Several ministers, added later, served but a few months, yet one, Erskine Brantly, D. D., has remained to the present and done noble work in an obscure place, without any proper recognition by the Church of his faithful and efficient service; but “his record is on high.”

The following incident explains the origin of the church at Antlers, where Dr. Brantly has rendered such signal service and built up a strong, influential church, building on no other man’s foundation:

In his first visit to the Territory, the Secretary set foot on its soil for the first time as he left the train at Kosoma. While waiting for the Indian boy to harness his team and take him to Indian Presbytery, he entered into conversation with a little white boy, twelve years old, standing by, inquiring: “Are there any churches in this town?”

“No, sir.”

“Are there no preachers who hold service here?”

“No, sir; there have been none here in several months.”

“Are there no Christian people here?”

“Yes; my father is a Baptist, and my mother a Methodist.”

“What are you going to be?”

“Well, I think I will be a Catholic.”

Much perplexed, and somewhat annoyed by this reply, the Secretary repeated the conversation upon arrival at the Indian Presbytery, and learned this explanation: About twelve miles below Kosoma, on the railroad is the

town of Antlers, containing twelve hundred people, where a gentleman a few years ago built a chapel and proffered it to the Presbyterian Church, whilst his wife and daughters proposed to enter its fold. Becoming offended, because the Presbyterian minister did not return in a reasonable time, and seemed slow about taking up the work, he gave the chapel to the Catholics, and his wife and daughters went with it. The priest built up a good church and established a parochial school. Protestants were compelled to patronize a Catholic school, or lose for their children the advantage of an education.

The Secretary sent an evangelist to Antlers, and organized a Presbyterian Church of a dozen members. During the first summer, they built a school-house and a Presbyterian Church costing \$900. This Mission School opened its doors in September and enrolled ninety scholars the first week, and the church is now self-supporting. This is an illustration of the many open doors inviting the Presbyterian Church to enter that rapidly developing section.

### **Advance Movement**

Up to this time, two years after the Assembly had instructed the Executive Committee to enter Oklahoma Territory, nothing whatever had been done in the way of advancing into unoccupied territory. The forward movement was inaugurated by the Woman's Missionary Society of the Central Presbyterian Church, Atlanta, Ga., when it offered to pay half the salary of a Missionary for Oklahoma Territory. Taking advantage of this offer, Rev. H. S. Davidson, of Bowie, Texas, was employed for half his time, and was assigned to the Southern part

of Oklahoma Territory, in a great area where no representative of our Church was at work. He organized the church at Mangum with seventeen members, which soon after called him as pastor, where he served several years and built up a good church, and where the Executive Committee erected its first building in Oklahoma Territory. Mangum Church is now self-supporting—and so are many others organized since in that same general section.

The work for white communities and growing towns had now so far advanced that it was thought best to organize a white Presbytery, which was accordingly done; and it held its first meeting at Durant in April, 1903, taking the name of Durant Presbytery, and was composed of the following eight members: Erskine Brantly, H. S. Davidson, W. P. Dickey, R. F. Kirkpatrick, W. S. Lacy, R. E. Telford, J. A. Williams, and R. P. Walker. Its first act was to invite "Rev. S. L. Morris, Secretary, to sit as a corresponding member." It then went into "a Committee of the whole" to consider plans, methods and means. Composed of young men with but little experience in parliamentary terms, when a motion was made "that the Committee rise," they took it literally, and every man promptly sprang to his feet! Doubtless, they will forgive the writer for putting on record this evidence of their inexperience, but this is not to their discredit, for not only did every man of them make good, but they laid deep and broad the foundations of their denomination in that great State.

### **Home Mission Secretary Pioneering**

As an illustration of the character of work done at this period, the writer, being compelled to spend a day in Coal-

gate between trains, took advantage of the opportunity to canvass for Presbyterians. Going from store to store, inquiring for Presbyterians, at last he was directed to a Scotchman one mile from the center of town. Upon calling on and claiming this long-sought Presbyterian, imagine his astonishment on being told: "Somebody has played a practical joke on you. I have not been in a church in twenty years!" Yet, here in Coalgate soon after, Rev. W. T. Matthews held a meeting, organized a church with twenty-nine members, and placed Rev. E. H. Moseley in charge. He remained ten years and built up a strong Church, which has entertained the Synod. It shows the benefit of sticking to the job. Not a man who stayed by the work a sufficient time has been a failure. One minister, since gone to his eternal reward, W. S. Lee, had his manse stolen one day while he was making a pastoral call, and it has never been heard from since—not noted for its intrinsic value, but it was the best and only home he possessed. Evidently not a spacious mansion, but the author once enjoyed the hospitality of its former owner.

The next advance step was a division of Durant Presbytery, by which all ministers and churches in Oklahoma Territory were set off into a new Presbytery, which took the name of Mangum in honor of the first church which had been organized in that Territory. It now contains 12 ministers, 20 churches, 1,700 membership which gave last year \$31,049 for self-support and benevolences. The entire Presbytery was the outcome of the aid given by the Missionary Society of the Central Church, Atlanta. Was there ever an investment of Missionary funds that

yielded greater dividends? The business world is challenged to show better results from equal amount involved.

### **Oklahoma Synod Organized**

Having now three Presbyteries, the time had come for a Synod, which was accordingly created in 1908, and took its place on the roll of the Assembly in 1909, with thirty-four ministers and seventy-two churches, being just one year younger than the State, which was admitted to the Union in 1907.

The opening sermon was preached by the veteran Missionary, Rev. W. J. B. Lloyd, hoary-headed and feeble, who for eight years, from 1870 to 1878, was a Foreign Missionary to the Indians, and had been for the past thirty a faithful Home Missionary to the same people. All hearts were touched as he described his ordination thirty-eight years before by three Missionaries, one of them dying at the time he laid hands on the head of his successor; and tears moistened many eyes as he graphically told in husky voice of his long, fatiguing horse-back rides, which required several days to go from one appointment to the next, and sleeping in his blanket by night on the lonely prairie.

Several exceedingly unique features occurred at this first meeting. Suddenly, on the second day, without a moment's warning, a couple walked down the aisle and asked for "the services of a minister." Rev. Jno. A. Williams, local pastor, not the least surprised man present, was equal to the occasion, and performed the ceremony as composedly as if it had been by appointment. The parties then used the Clerk's table to sign the certifi-



cates, and the groom promptly handed over his fee publicly, with a whole Synod as witnesses. It was the coolest affair on record, and the happy pair went on their way rejoicing, while the Synod, doubtless, prayed that the future historian of the romance might truthfully add as the sequel, "They lived together happily ever after."

The second surprise came the next day, at the closing session. The Moderator of Durant Presbytery arose and requested Synod to suspend its business for a few moments to allow Durant Presbytery to hold a meeting immediately in the presence of the Synod. Men fairly held their breath, and asked in the silent chambers of their souls, "What next?" Once more Pastor Williams officiated. Prof. E. Hotchkin, President of Durant College, an elder in the Durant Church, took his place in front of the pulpit, and his pastor proceeded formally and solemnly, by order of the Presbytery, to license him to preach the everlasting gospel.

So the first meeting passed into history, and the young Synod entered upon a career of rapid development and great usefulness in the extension of the Kingdom of Christ throughout the West and "unto the uttermost part of the earth."

### **Expanding Frontiers**

The frontier expands constantly into ever-widening areas with new significance at each revolution of the kaleidoscope of changing conditions. The term now includes three separate types. There is the frontier of the West, to which must be added the frontier of rural life and the frontier of the overcrowded city, in the suburbs as well

as in the slum districts. This inquiry, however, is dealing exclusively with frontier as synonymous with territorial expansion. Arkansas, Louisiana, Oklahoma, Texas and New Mexico, instead of being fully occupied, are constantly opening new areas of need and of opportunity as the advance of population, of railroads and of new business enterprises develops new sections of recently unoccupied territory.

The Western frontier once consisted chiefly of new towns and community centers, peopled by our emigrating sons and daughters, who must be cared for by their spiritual mother. Then came the opening up of great cattle ranches for agricultural purposes, the introduction of "dry farming" and the building of great irrigation plants, which quadrupled land values and multiplied enormously populations. Now the oil fields are duplicating on still larger scale the needs and opportunities. Some town in Texas (Ranger, for example) will be transformed overnight from a village of 500 to a city of 20,000, with no accommodations for the incoming tides except tents, and no provision whatever for their spiritual interests. In such environments, human nature degenerates, vice abounds, and the Church is helpless by reason of lack of men and means to handle the situation. The Church, as a denomination, is too occupied with local problems everywhere, and too far removed from these exciting scenes of business adventure and of moral conflicts, to understand and appreciate the situation. It is a repetition of lost opportunities: "As thy servant was busy here and there, it was gone"; while these appealing fields of need might justly take up the lamentation: "The harvest is past, the summer is ended, and we are not saved."

### **Arkansas**

From the viewpoint of the Presbyterian Church, U. S., Arkansas is in the West, but geographically it is near to the center of the Continent and in the very heart of the great Mississippi Valley. In area, it covers 52,525 square miles, and has a population of 2,000,000. It is cleft with great rivers, whose bottom lands are as fertile as the delta of the Mississippi. It is crossed by the Ozark Mountains in some instances reaching an elevation of nearly 2,500 feet. This gives it every variety of climate, as well as soil, making it adaptable for producing the most diversified crops, but especially one of the finest fruit sections of the South.

The typical "Arkansas traveler" is now largely a memory of the oldest inhabitant. It is blessed today with riches, appliances of modern civilization, and cultured people. It contains 112 churches of our faith and order, with 12,716 communicants, which have made commendable progress, but are an insignificant part comparatively of the religious forces needed for Christianizing this splendid Commonwealth. It is true, there are churches of other Presbyterian bodies, but perhaps not as many as 15 such are fully self-supporting. It is a great field for Home Mission effort. Its churches are coming to self-support, and reported last year for Foreign Missions a total of \$39,656, and to the various phases of Home Missions \$31,351, besides generous gifts to other forms of benevolences.

### **Louisiana**

In area, population, fertility, strength of Presbyterianism, and contributions to the benevolences of the Church,

Louisiana is almost an exact duplicate of Arkansas. The religious status in this State is, however, greatly complicated by the strength and activity of Roman Catholicism and a large admixture of foreign-speaking people. Louisiana is the only State within the bounds of our Assembly where this one Church outnumbered all Protestant bodies combined. It contains several whole parishes, without a Protestant organization or Missionary. New Orleans alone contains about 200,000 papists, and the Presbyterian Church, the strongest Protestant body in the city, has less than 5,000. From the viewpoint of need, complex situation and difficulties, nothing in our bounds exceeds it as a field for Home Mission operations.

### **Texas**

In speaking of the "Empire State of the South," it is scarcely necessary to name Texas. It has no rival claimant in area, population, diversity of climate or crops. Its coal fields, oil and gas lands, untouched forests, cattle ranches, uncultivated virgin soil, vegetable and citrus-fruit industries, extent of railroad mileage and undeveloped resources—all conspire to place it in a class by itself, without any risk of its claims being disputed. Its population is nearing perhaps 5,000,000, and it is capable of supporting 100,000,000. Its present population is not only a conglomerate of all the States in the Union, but it has a rapidly increasing foreign element, containing a half-million Mexicans alone, in addition to dozens of other nationalities. If its wealth were in the hands of our Church, now numbering only 43,108, it would need no outside aid to handle its religious problems; but its millionaires need converting as greatly as its impecunious.

Its growing wealth does not exceed the riches of its opportunities, nor counter-balance its poverty of comparative inadequate spiritual resources. Texas, like a great revolving kaleidoscope, changes its aspect and combinations with every rotation of time and movement. The changing scenery of a half-century ago revealed limitless plains, innocent of plow or grain, covered with herds of cattle, while the wild beast and the adventurous cowboy fought for supremacy. Then the picture changed rapidly as locomotives swept across the plains, leaving towns and villages in their wake, and in the field of vision farms appeared, dotting the prairie; and wild nature fled before the face of advancing civilization. It now became a race between the Church, with its Home Mission forces, and paganism, with its ungodly ideals, as to which would permanently organize and consolidate the territory. It was originally "no man's land." It has since been frequently "any man's land." The whirling kaleidoscope moves more rapidly today, and we can scarcely fix one picture in mental vision before others displace it; and in the maze, cities, oil wells and derricks mix inextricably. The struggle for possession is still an unsettled question.

For fifty years, Texas has been the synonym of Home Missions, and its marvelous development will justify its demands on the whole Church for perhaps another half-century. It is a conspicuous advertisement of Assembly's Home Missions—its great churches being the product of Home Mission investment. Under the fostering care and promotion of the Executive Committee, Mission fields are constantly coming to self-support, and new opportunities inviting attention.

## Oklahoma

Like Minerva, which sprang full-fledged from the brain of Jupiter—according to Grecian mythology—Oklahoma came into being, not by the usual slow process of state-making, but a full-grown Commonwealth of a million people. Having a reputation to sustain, Oklahoma feels constrained to do large things. Its output in oil during 1922 was 149,551,429 barrels, surpassing California, its nearest competitor, by 10,000,000 barrels, and the great State of Texas by 40,000,000. She produces more broom corn than all the other States combined, and is surpassed in sorghum by only two others, and stands sixth in winter wheat and seventh in cotton. It is the boast of its people that if a Chinese wall surrounded and separated it from the rest of the world, it could live within itself and suffer no inconvenience.

Its great material prosperity is most effectually offset by its spiritual poverty. Not only is its church membership the smallest in proportion of any State, but it contains perhaps more whose membership has lapsed and who, like Demas, have forsaken the Church, "having loved this present world," swept into the current of commercialism "which drowns men's souls in perdition." The situation is further complicated by the State being "the happy hunting ground" for all the "isms" discredited elsewhere and all the "freak sects" everywhere.

If need and opportunity were synonymous, this would constitute Oklahoma the greatest Mission field within our bounds. In point of attack, Assembly's Home Missions is the whole force, and must furnish all the sinews of war in the campaign for righteousness. Handicapped by in-

conceivable limitations and hindered by "many adversaries," our Home Missionaries have done a marvelous work, which entitles them to the sympathy rather than the inconsiderate criticisms of many who cannot understand their environments nor appreciate their sacrifices. In spite of insuperable obstacles, Oklahoma seldom fails to lead all other Synods in percentage of additions on profession; and more of its churches came to self-support last year, in proportion, than in any other state.

### **New Mexico**

New Mexico is part of the Territory, ceded by Mexico to the United States in the Treaty of 1848, and an area larger than all of New England and New York combined. It shares with Florida the honor of being the oldest country settled in the United States, dating back within forty years of the discovery of America by Columbus. The oldest house in the United States is said to be located in Santa Fe, the capital and second oldest city in America. The writer, a few years ago, in studying the comparative religious statistics of the census of 1890, was amazed to find that New Mexico stood at the very head of the list of states in having the largest church membership in proportion to population. The explanation lies in the fact that the whole country is nominally Roman Catholic. It is really a foreign land in the United States, and differs very little from Mexico itself, containing, together with Texas, most of the Mexicans in the United States. It is the home, likewise, of the Pueblo Indians, 8,000 in number, a quiet, peaceable people, whose religion is a mixture of Catholicism and paganism.

New Mexico is still, for our Church, "the regions beyond." It has been occupied for us only by the frontier Presbyteries of Texas, reaching across the border and organizing an occasional isolated church. It has towns and sections unoccupied; but from lack of men and means, we have been compelled to halt near its boundary and await the orders of the Church to a forward movement into its virgin soil.

### **Increasing Frontiers**

The Chicago Tribune speaks of "The return of the frontier"—from circumference back to center. It is not so much an expansion of territory as an expansion of frontier conditions.

The West no longer has a monopoly of pioneer conditions. One thousand miles from Texas, a frontier Presbytery of the East may serve as typical of conditions as imperative and as appealing as anything beyond the Mississippi.

Possibly the following report of a Home Mission Chairman can be duplicated in many Synods of the Church: "Presbytery includes ten whole counties and parts of four others. In these fourteen counties are twenty-seven Presbyterian Churches. Sixteen of them are in one county, eleven in five other counties. Eight counties—more than half, with no church! Only three self-supporting groups, and only one church able to have a pastor for all his time. All of the self-supporting groups are in one county—no a self-supporting church or group in the other thirteen counties. Amount paid by them for benevolent causes, \$13,000; on pastors' salaries, \$9,713. Amount of Home Mission aid needed to supply these Churches in supple-



menting salaries, \$7,200. These counties are rich in oil, coal, gas, timber, grazing and agricultural lands, and supplied with railroads. It seems there could scarcely be a Presbytery in the Assembly with greater needs, or that gives promise of greater results. These counties are not overchurched with any denomination."

It is perfectly natural that this Chairman should reckon his as the neediest of all, knowing better the facts in his case. There are, however, dozens of other Chairmen who can tell as pathetic tales of need. And yet there are men circulating reports of "overchurching," who insist that our country is adequately evangelized. Statistics employed to substantiate the hypothesis that our country is abundantly supplied with ministers and churches are ordinarily misleading. By padding the ministerial list to include Mormon elders, Christian Science readers, Roman Catholic priests, and those who serve small, "freak" Churches of insignificant numbers, it can be shown that there is a minister to every 560 people. If, however, the list is limited to the evangelical forces, the number of people to each minister would enlarge far beyond his ability to serve them adequately. The same man cannot minister to a number beyond his ability, though he were alone in the midst of a million of unreached souls.

If the history of our Church could be fully written, it would reveal a record of struggle and achievement, of small beginnings, of triumphant faith and of marvelous development. Dr. John Dixon, Secretary of Home Missions of the Presbyterian Church, U. S. A., asserts: "Most of the largest Churches in the country were once Home Mission Churches, from the First Church of New York to the First Church of Seattle. In eight of the Western

States, every one of the Presbyterian Churches has at some time in its history been aided by the Board of Home Missions. It is within the truth to say that fully 9,000 of our 10,000 or more Churches began their career, or were helped towards self-support, by the Board of Home Missions." This testimony would be equally true of our own Church, and perhaps of all others.

The call of the frontier to the Church is as insistent as ever, and the cry is heard over wider areas. The need is still great. The opportunities are insatiable. The obligation shows no sign of relaxing its constraint. Oklahoma calls to Georgia, and Texas stretches its hands to the Carolinas. New Mexico is almost Foreign Mission territory. The West is not making selfish demands upon the Church. It is continually reaching self-support, and then expanding its frontier, and at the same time is yielding dividends on investments and repaying the principal by its increasing gifts to all the benevolent operations of the Church. As children eventually surpass their parents in strength and attainments, so the time will come when the strength of the Church will show itself in the great empire of the West.

A PRAYER OF THE HILL COUNTRY

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*Lift me, O Lord, above the level plain,  
Beyond the cities where life throbs and thrills,  
And in the cool airs let my spirit gain  
The stable strength and courage of Thy hills.*

*They are Thy secret dwelling places, Lord!  
Like Thy majestic prophets, old and hoar,  
They stand assembled in divine accord,  
Thy sign of 'stablished power for evermore.*

*Here peace finds refuge from ignoble wars,  
And faith, triumphant, builds in snow and rime,  
Hear the broad highways of the greater stars,  
Above the tide-line of the seas of time.*

*Lead me yet farther, Lord, to peaks more clear,  
Until the clouds like shining meadows lie,  
Where through the deeps of silence I may hear  
The thunder of thy legions marching by.*

—MEREDITH NICHOLSON.

## Chapter Three

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### *The* ROMANCE *of the* HILLS

The Appalachian Mountains, extending parallel with the Atlantic Coast from Pennsylvania to Georgia, a distance of 500 miles, and spreading out in places 300 miles in width, interrupts and limits the arable land, which distinguishes this section of the South, but furnishes ample compensation by reason of its rich mineral resources which add immensely to the wealth of the country. The Ozarks, beyond the Mississippi are the counterpart of the Appalachians, and together the two form the most important ranges of America—not excepting the Rockies.

The population of the Appalachian section is given as 5,330,511—of which 88 per cent is white. One million and a quarter live in towns and cities of 1,000 or more. The remaining four million are divided into two groups, the larger being prosperous rural folks, many enjoying the advantage of education. The New York Times published some time ago the statement that there “were 3,000,000 lost to the modern world wearing the patterns of the sixteenth century who need to be reclaimed.” By some, this is regarded as an overestimate. A Bishop of the Methodist Church in Tennessee fixes the number of cabin people living in real neglect at 250,000. Even this lowest estimate constitutes an indictment of the Christianity of America.

### **The Romance of Environment**

In population, the mountain section outnumbers any other neglected class in our bounds. In type, it presents the problems of isolation, of illiteracy and of irreligion. In occupation, its inhabitants live largely by fishing, hunting and farming on such small scale as to confine their products to vegetables, fruits and corn only in sufficient quantities for their frugal meals. In characteristics, its people are generous-hearted, though somewhat suspicious of strangers, excitable in temper, leading often to deadly feuds handed down from father to son through succeeding generations, proud of their physical prowess and of their family traditions. Contrary to misrepresentation, they are not degenerates, but have good, red blood in their veins, and if given a chance and their manhood is awakened, they compete successfully with any class for attainments in the sphere of education or in the realm of business. The poverty of their lands has made them dependent on a native spiritual leadership of a voluntary character that has taught them to despise and distrust a paid ministry and bound them in the shallows of a circumscribed life and religious experience.

Their isolated situation—shut in by well-nigh inaccessible mountain ranges and shut out from the world's activities and a participation in the privileges of modern civilization—accounts for the fact that they have been passed by in the onward march of humanity; but it is difficult to understand the related fact of the widespread indifference to their wretched circumstances and submerged life. No State government has provided the funds for their education, and their extreme poverty removes them from its privileges. Their nearness to us deprives

their case of romance, but our kinship to them should entail upon us a double obligation of "providing for our own," if we are to escape the indictment of having "denied the faith" and being "worse than an infidel."

### **Romance of Locality**

The great events of Scripture are singularly associated with mountains. After the flood, the ark rested on Mount Ararat; the law was given on Mount Sinai; Moses viewed the Promised Land from Mount Nebo, and was buried somewhere on its lonely heights; the blessings and curses were pronounced from Mount Gerizim and Mount Ebal. The greatest of sermons was preached on a mountain; the Transfiguration, Crucifixion, and Ascension were on mountains. If an attempt were made to enumerate the Biblical events which took place on mountains, the entire space would be filled, leaving no room for aught else.

The same result would follow if we attempted to sketch by name the historic events occurring among mountains. The mountains have been the refuge of God's people in times of persecution in all ages, since David sang, "Flee as a bird to your mountain"; and Jesus advised the Disciples, "Flee to the mountains." The Waldenses escaped the pursuing vengeance of Rome by hiding in their inaccessible fastnesses. The Covenanters of Scotland found more safety in their mountain retreats than in weapons of powerful friends. It may be that the mountains in this way have providentially protected the truth of God, and saved it from extinction. Time would fail to narrate the atmospheric influence of the mountains upon health, rainfall, etc. That would tax the powers of a scientist.

Many people are familiar with the story of the mountaineer who propped open the door of his hut with a rock, in ignorance of its intrinsic value, till some passing visitor called attention to its worth as a nugget of pure gold. And so the discovery was made of a deposit of rich minerals on his land, and the owner suddenly realized that instead of poverty he was the possessor of immense wealth. This story is characteristic of the mountains. Many feet have trodden rugged mountain-paths, whose owners were in utter ignorance of the hidden riches concealed beneath the surface.

The mountains are the reserve forces of Nature. For ages, their granite formations have awaited human need, and then yielded the finest building material for our growing cities. In their deep mines are stored the coal which warms our homes, or is transmuted into power which turns our machinery. In other instances, these mountains, with rough exterior, conceal riches of gold, silver, and gems of rare beauty and fabulous value.

The greatest riches of the mountains, however, are not their precious metals and exquisite gems. If "the dark, unfathomed caves of ocean bear full many a gem of purest ray serene," and if these mountain caverns hide their untold wealth, they bear jewels of still greater value to the world. Their real wealth is their sons and daughters. These mountain boys and girls must be discovered by some "Prospector" in search of diadems for the Kingdom of Heaven. These "diadems in the rough" must be polished by Mission School and Church; and frequently one great "find" in a single individual is worth all the means expended in that direction by philanthropy or Christianity.

### **The Romance of Ancestry**

President Frost, of Berea College, in Kentucky, is credited with the statement that the "mountains are the backyards of seven States." The area defined as the "Southern Highlands" contains, according to different authorities between one and two hundred counties in the States centering in Kentucky, Tennessee, North Carolina and the Virginias. Many of them are the finest blood of America, virile, refined and have made conspicuous contributions to the wealth, welfare, achievements and sturdy character of the Nation.

John Temple Graves pays eloquent tribute to their illustrious ancestry: "They are of the same race and the same general origin as ourselves. They are the descendants of the men and women who came over in the pioneer ships of the Pilgrims and Cavaliers, who came to the southern colonies under the early governors and trustees. Some of them are of the stern blood of the Puritans who fought under Cromwell against Rupert and Charles. Some of them date back to the impoverished gentry who followed Oglethorpe to the new debtors' haven across the western seas; some of them sprang from the political prisoners and captives and law-breakers who landed on the Virginia sea coast under Berkeley and Spottswood. And some of them were of that Scotch-Irish stock which fled from religious persecution to this land of liberty.

"There is the making of a great people in these mountain folks. The blood of the dominant white race is in them, waiting only to be roused and led. The century of wild untraining, in which they have lived has



laid the foundation of a great awakening. Ernest Renan thanked God for the good blood of the common people in his veins, and declared that the strength of his brain and his nerves was due to the centuries in which the minds of his ancestors had lain fallow and undisturbed.

“The call of the mountains should ring in the ears of all our modern philanthropists. They are the only great class in all our country that have lived unheeded and unhelped in an age that has thought and moved and done so much.”

In the same strain is the tribute of Rev. E. W. McCorkle, whose experience and service entitle him to speak for them beyond that of most men:

“This is the land of our kith and kin, crowded with boys of the Lincoln, Boone and Jackson type. Though dragged down in their long conflict with dirt and the devil, they are magnificent in their ruins. Their history is known to all, how they entered this smiling land through the doors at Philadelphia and Charleston. Harried by the British, they took to the rocks and passes beyond. They won the West, and peopled that vast empire between the Alleghenies and the Mississippi. Their children, left stranded in the eddies and coves of the mountains, have remained isolated and insulated to this day—the purest Anglo-Saxon stock of the American continent. Their fathers were at King’s Mountain and New Orleans. They constituted the insurmountable barrier against which the fierce waves of furious savagery from the West dashed in vain. It was the flag of these mountaineers that waved in triumph above the clouds at Lookout Mountain. They constituted the undaunted

remnant of that ragged and half-starved band that followed Stonewall Jackson and stood with heroic courage by the side of Lee when overwhelmed with disaster at Appomattox. Pinned in this boundary, their children, until recently, have been living under conditions not unlike those that existed in the days of King Alfred. A brave and free people, hospitable and courageous, but dreadfully handicapped.

“The greatest handicap is whiskey. A man named Joshua, who was asked if he was the man who made the sun stand still, replied: ‘No, but I’m the man who made the moonshine.’ Before he had reached his 18th year, one of these lads had been indicted twenty-seven times for violation of the revenue laws. In a Sunday-school class in the penitentiary, made up of these young men, six out of eight said drink had brought them there. In a jail in a mountain county visited by the writer not long since, were seven young men held for murder, all but one of whom had reached the prison portal through this same gateway.

“The most horrible handicap in the past has been the feud. During the murderous career of seven of these feuds, more than 250 people have lost their lives. It has been handed down from parent to child. One Tom Baker was killed when guarded by the soldiers. On the return from his burial, Captain Bryan, of the 2nd Kentucky regiment, said to his widow: ‘Mrs. Baker, why do you not leave this terrible land and escape their deadly feuds? Move away and teach your children to forget.’ ‘Captain Bryan,’ said the poor mother, and she spoke evenly and quietly, ‘I have twelve sons. It will be the chief aim of my life to bring them up to avenge their father’s death.

Every night I will show them the handkerchief stained with their father's blood and tell them who murdered him.' "

Rev. R. F. Campbell, D. D., of Asheville, N. C., says: "Two ministers of our church were sent to investigate the condition of eleven counties in this State. They left the railroad and penetrated the highlands, spending three months or more. Numbers of homes were found without a lamp, looking glass or a candle. Many of the people had never seen a town; a buggy was an object of great curiosity. In several of these counties there is not a newspaper; in many homes not a single word in print, not even a patent medicine almanac. They found a settled district of 150 square miles without a church or Sabbath-school. In many homes there was not a Bible or Testament."

### **Religious Data**

Statistics indicate that of these mountain people 779,988 are Baptists, 603,537 Methodist, 115,573 are Presbyterians and 4,270 Congregationalists. This Highland region contains about 200 schools, 117 of them having boarding departments with a total enrollment of 25,000 students. The statement is made that the spiritual influence of the schools, aside from the educational, is far greater than that of the churches alone. The greatest need today is not for colleges, which will educate the youth away from their people and leave the mountain sections poorer, by culling the more intelligent and capable and sending them out of the mountains to enrich other communities, but for agricultural and industrial

schools which will fit the young people for leadership and life in the mountains.

The Presbyterian Church entered this fruitful field many years ago but was handicapped in the lack of means for its successful prosecution. Taking over the pioneer work of the "Soul Winners' Society," organized by the lamented Dr. Guerrant, during the past ten years it has been developed rapidly as fast as means were available. until today it requires larger financial outlay than any other department; but it has paid splendid dividends on the investment. While we have scarcely touched the outer edges of the problem of illiteracy and religious destitution hidden behind vast mountain ranges, yet we point with pride to our growing churches, our great mission schools and our evangelistic activities, which are transforming whole communities and in some instances influencing entire counties; and it is our purpose to establish cordons of religious forces until they meet and stretch from state to state in their beneficent influences.

### **From Hell Creek to Kingdom Come**

Dr. Edward O. Guerrant, the father of Mountain Missions, made for the author a facetious list of the creeks in the mountains of Kentucky where his missions were located, most of these streams being tributaries of the Kentucky River. Would any of our readers risk drinking water from this river which has the following sources?

Hell Creek, Hell for Sartin, Big Devil, Little Devil, War Creek, Squabble Creek, Troublesome, Quicksand, Bull Skin, Greasy, Meat Scaffle, Dumb Bettie, Red Bird, Goose Creek, Lost Creek, Canoe, Frozen Creek, Shoul-

der Blade, Puncheon Camp, Snake Creek, Kingdom Come.

The last is the scene of one of the most charming and popular mountain stories ever written, entitled, "The Little Shepherd of Kingdom Come," by John Fox, Jr., author of still another story, "The Trail of the Lonesome Pine," located in Big Stone Gap, Va., where "the Lewiscot League" matches in unique missions all of its romance. John Fox, Jr., vies with Harold Bell Wright, author of "The Shepherd of the Hills," in the glamour of sensational mountain stories, but their inventive genius has created nothing more romantic than the tragedies in real life among the mountains and the spirit of daring adventure, which has characterized some of the thrilling exploits of our modern heroes of faith. The Lewiscot League, for example, organized by the Rev. James M. Smith, who has invested his life in Home Missions, will eventually dim the lustre of the most brilliant story in comparison, when romantic adventure and fictitious heroism are placed side by side in striking contrast.

### **Romance of Life**

The admiration and love of the author for Dr. Guerrant—growing in intensity and fervor during the entire time of their intimate association and effective co-operation—grievously tempt repetition and glowing account of the most marvelous character the State of Kentucky and the Presbyterian Church ever produced. Daniel Boone, pioneering among wild animals and wilder savages, has nothing to his worthy credit which eclipses the daring adventures of Dr. Guerrant, pioneering "all

through the mountains wild and bare" for the sheep whose cry he heard out in the darkness "sick and helpless and ready to die," that "up from the rocky steep" there might arise the "glad cry to the gate of Heaven, 'Rejoice for I have found my sheep.'"

### **"The Shepherd of the Hills."**

In the veins of Dr. Edward O. Guerrant flowed the blood of the Huguenots, which bequeathed to him the spirit of the martyrs. During the Civil War, a gallant soldier of the Confederacy, he crossed and recrossed the Cumberland Mountains several times and found no churches. Having been brought up in a village of churches with the thought that all people this side of China were equally fortunate, the great religious destitution of the mountains impressed him. Impressed him so much, in fact, that after spending some years practicing medicine, he entered Union Theological Seminary at Hampden-Sidney, to become a minister, with the thought of devoting his life to preaching to the poor.

Called to one of the greatest churches in Kentucky he could not be satisfied, while the cry of human need was ringing in his ears from the heart of the mountains, which eventually made him "The Shepherd of the Hills" in a sense that Harold Bell Wright never dreamed of.

He kept ever before the Synod their obligation to take care of the destitute sections of their state, and influenced them to inaugurate their Synodical Evangelistic Work, the first work of the kind ever undertaken in the Presbyterian Church. The Synod called Dr. Guerrant to lead

the movement, and for four years he served with great zeal and efficiency, preaching in many places where no Presbyterian minister had ever preached, and where no church had established itself. He found in the mountains, to quote his own words, "a region as large as the German Empire practically without churches, Sabbath-schools or qualified teachers; whole counties of people who had never seen a church or heard a gospel sermon they could understand." He conducted evangelistic services and organized churches not only in the mountain coves where adults had never heard a gospel sermon but in county sites such as Jackson, Breathitt County, Ky., where until his ministration no church of any denomination existed. He organized the "Soul Winners' Society," afterward changed to the "American Inland Mission," which he conducted alone without backing of church or patron till burdened with years and infirmities he transferred his churches, schools, colleges and missions to the Presbyterian Church; and his work greatly enlarged is now conducted by the Executive Committee of Home Missions, requiring an annual outlay of nearly \$200,000—almost equaling the total missionary operations of all denominations combined for work in the Appalachian Mountains.

His name is a household word in the mountains, and "his praise is in all the churches." His sudden death—lacking only a year of attaining "by reason of strength fourscore years"—came as a great shock to the entire church, which left his beloved mountaineers dazed and "dumb with amazement." Rev. W. H. Woods, D. D., voiced

their inarticulate thought in one of the most touching poems ever written :

Hark! In the Highlands now  
Wild horns are blowing  
Over each smoky ridge,  
And swift stream flowing;  
For there's ill news abroad,  
And lone peaks listen,  
While waiting pools below  
Like fond eyes glisten;  
Listen and wait in vain—  
He will not come again—  
Guerrant has left them.

Ye whom his shepherd-heart  
Folded and fathered,  
Now let the galax leaves  
Ripen ungathered;  
Teach your wild streams a tone  
Of human feeling,  
And bring the balsam-balm  
For your own healing.  
Only a breaking heart  
Could see such a friend depart—  
Guerrant has left you.

Think not ye mourn alone—  
Never a steeple  
Where the bell tolls, may hold  
All hearkening people;  
Though to no other man  
His gifts are given,  
His is a mighty tribe  
Here and in Heaven.  
We are his comrades true,  
This is our dark hour, too—  
Guerrant has left us.

This brief allusion to the life and work of a rare character, although a "twicetold tale," could scarcely be avoided without seeming discourtesy to his blessed memory and injustice to his unmatched service. The narrative would be incomplete without some of his unique ex-



periences and pathetic incidents as related in his public addresses.



Three Edward O. Guerrants  
"The Shepherd of the Hills" with two of  
his grandchildren.

### Illustrations—Humorous and Pathetic

In a distant mountain cove which he had never investigated, Dr. Guerrant made an appointment for preaching on a definite date and had notice circulated throughout

that region. Being the first party on the ground at the appointed time, he saw coming a girl of seventeen accompanied by a boy of twelve. Having walked bare-footed she first sat down and put on her shoes, and then this conversation took place:

"Mister, be you the man who is going to preach today?"

"Yes," said Dr. Guerrant, "I am to preach for you."

"Well, I have never hearn a man preach what kin preach; and I have walked seven miles to hear a man who kin preach."

"What is your name?"

"My name is Lizzie Baker."

"What is your father's name?"

"His name is Tom Jones."

Somewhat disconcerted and scarcely knowing what to say next, Dr. Guerrant ventured hesitatingly:

"I hope the old people are married."

"Oh yes," answered the girl, "they is married all right, but all the children likes Mam better than they do Pap, and they all tuck Mam's name."

This occurred not in China nor in the Dark Continent but in one of the Sovereign States of this so-called Christian country. In one of the evangelistic services a young woman came forward publicly and asked to be baptized and received into the Church. At the close a mountaineer whispered: "Dr. Guerrant, if you could get Belle Napier's family into the Church, you would have a pretty good start. She has twenty-seven brothers and sisters!" One man took him aside for a private interview and asked: "Would you baptize and receive me into the

Church barefooted? "I don't have any shoes." It is needless to say no prince of royal blood nor influential member of one of the "first families" ever was assured of warmer welcome. One of the most desperate characters of the mountains, whose hands had more than once been stained with blood, was at last apprehended and sentenced to life imprisonment. Hardened, defiant, sullen, many approaches had been attempted in vain. At length the man, who understood the human heart as, perhaps, few did, sat down by him with the purpose of finding if possible an avenue of approach and said tenderly: "Do you love that little boy left behind in your home?" This touched the tenderest spot in his soul and with tears running down his cheeks in an agitated voice he said: "Dr. Guerrant, I would stand between that boy and hell!" This opened the way for the story, which surpasses romance—"Like as a father pitieth his children."

Recently one of our missionaries in the mountains was invited to the birthday dinner of a man eighty-six years old, who was the father of twenty-four children, and had killed twenty-seven men! "Are these typical characters?" Not, if by "typical" is meant that they represent most of the mountain people. Yet they are "types" of multitudes who, however, are not to be judged by the ordinary standards. They have had no advantage of education and but little gospel privileges or religious influences. There are other types; but these have souls with needs as great as any; and they are not beyond the transforming influences of the grace of God.

### Specimens

The story of Jonathan Day, the boy Dr. Guerrant found sitting on a log in Letcher County, transformed into one of the greatest preachers in this country and doing work not duplicated by any, has been told and retold. A parallel case is the mountain boy from that same general section who, after graduating in one of these mission schools, entered the university, took two classes at the same time and led his class, accomplishing in two years what ordinarily requires four. Even before graduating from the Theological Seminary he was called to one of the finest churches in the Presbyterian Communion, which was declined in order that he might return and minister to his own native people. After years of successful service he has been called to one of our great city churches, where at present he serves with marked success. Such characters, rescued from unfortunate environment, are assets among our spiritual forces, which more than compensate for all the expenditures of finance and consecrated life, that measure the cost of the work. They are but specimens and firstfruits of the harvest which may be expected in the years to come.

### “A Nameless Hero”

Under the above caption, Rev. R. P. Smith, D. D., of Asheville, N. C.—himself a hero whose thrilling experiences if written would duplicate anything in romance—wrote the following account, for the Home Mission Herald, of the type of consecrated laborers who are putting their life blood into mission service, and who are “sky pilots” to the wayfaring, “prospectors” for Christ

and the Church, discovering and rescuing those stranded among the mountains:

“While investigating conditions in our mountain territory, the writer found a large section that had been sadly neglected in the way of school and church privileges. With some outside help, a building was soon erected and a minister put in charge. The school grew so rapidly that three teachers (the minister, his wife and his son) were required to do the work.

“This family had to live some distance from the school building, in an adjoining cove, a rather high mountain being between the two places. The trail was too steep and long for the wife to walk, so she would ride, while the husband or son led the horse. These took it “turn about” in leading the animal, and swinging to his tail during the climb. Rather hard on the horse, you think, but he was large and strong and became an expert at his job.

“A great work for that community was done by these faithful servants of Christ. Rev. . . . . . was the preacher, the pastor, the teacher, the lawyer (peacemaker), the physician, etc., for a large section of country. One Sabbath morning, just as he was beginning his preaching service, a messenger ran in with the news that a woman, on her way to church, had been thrown from a mule, breaking her arm, and that he was wanted immediately. He went out, set the bone, then returned and finished his sermon. There being no physician near, he often administered simple remedies for the relief of the suffering.

“The field of this missionary covered a territory twenty-five miles long by twelve wide. He was in con-

stant demand to meet the many needs, and being full of energy and deep sympathy, he answered every call. While struggling under the burden, he was stricken with a severe illness, and within a few days entered into rest. For miles and miles around, the people came from the coves and the sides of the mountains to attend the funeral services, and after the grave was closed and the family had gone, numbers stood there and wept, loath to leave the friend who had done so much for them.

“When the church history of North Carolina is written, a page will be inscribed to the life and labors of this faithful Home Missionary, whose name is not now given, but whose great influence for good is still living in the lives of those whom he taught and those who heard the Gospel message from his lips.”

The author recognized in this narrative one of his dearest friends, Rev. Samuel W. Newell, whose gentle and skillful nursing, while they were students together in Columbia Seminary, brought him through the most dangerous illness of his life; and he gratefully pays tribute to his memory as one of nature's noblemen.

### **Missionary Institutions**

On a mountain stream, almost in sight of where it empties into the Kentucky River, two brothers, Callahan by name, had rival stores on opposite sides of the road. Jealousy and competition became so great they had already armed themselves for the inevitable conflict, in which one or both brothers would shed each other's blood. Dr. Guerrant bought the store of one for the double purpose of avoiding bloodshed and to secure the

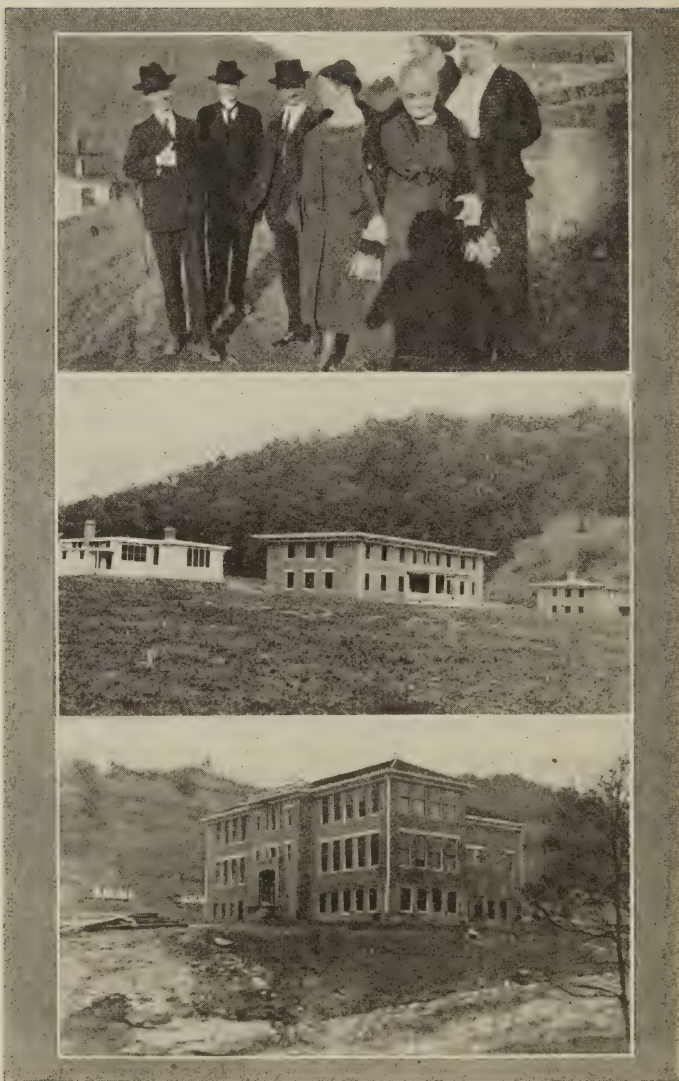
site for a mountain mission and school. The two women mission teachers served the community in every possible capacity—teachers, religious instructors, nurses—even officiating at funerals. It was a slow work, training a community. The kind of work done may be judged by the following: The children in school were taught and made to repeat the Lord's Prayer. Each morning every child was asked to report if it said the prayer upon retiring for the night. After some days of repeated inquiry, a fifteen-year-old boy suddenly surprised the school and teachers by asking: "Miss Patsy, how long have I got to keep this thing up?" Her reply was somewhat disconcerting, perhaps—"All your life!" A dozen years of patience, discouragement, faith and persistence have passed by; but behold the results: An attractive church building, a membership of 61, 26 being added last year; a commodious dormitory; and a Sabbath-school of two hundred—raw material for good citizenship and potential future resources for the Kingdom.

On another stream, known as Puncheon Camp, not far from the place it empties into the Kentucky River, under the trees with only hewn logs for seats, a Sabbath-school was organized nearly twenty years ago. Nature furnishes no lovelier spot—with landscape of mountain, valley, and stream. After many vicissitudes and romantic experiences a frame building was erected, and it was seriously called "Highland College" by the mountain people. It would not have passed even for a high school, but its usefulness was not measured by its appearance, its lack of equipment and its inadequate standards. The establishment of a post-office became a necessity, and it took the name of "Guerrant" in honor of its benefactor.

Land was donated, additional acres purchased and buildings increased in response to the demands of the institution. It now has ample land, eleven buildings, including a hospital and a stone dormitory which cost \$60,000. It still lacks a modern adequate school building. A conservative estimate of the value of the plant would not fall below \$100,000. The school has grown to more than two hundred pupils, a large number being boarders. The church numbers over two hundred, the majority being the students who were brought under its religious influences and ultimately into church membership. For a number of years Mr. C. E. Graham had taken on himself as his Home Mission responsibility the entire support of the school, which has been graciously continued by his family since his lamented death. The church at Spartanburg, S. C., provides for the evangelistic feature of the work. The school under the faithful care of Rev. W. B. Guarrant—worthy of the mantle of his illustrious uncle—has industrial features; and the entire work, farming, laundering, cooking, and all other necessary labor are done entirely by the school. It is a veritable, spiritual hive of activities—including preaching, Sabbath-school, Christian Endeavor and every phase of religious life. It ought to leaven the surrounding country, as these students return to their respective communities and in the years to come contribute spiritual forces reaching unto the ends of the earth.

One more illustration is equally striking. The last enterprise undertaken by Dr. Guarrant was the establishment of Stuart Robinson School at Blackey, Ky., in Letcher County, which holds the record for having the largest percentage for unchurched people in the United





*Top*—Rev. E. V. Tadlock, his father (Rev. A. D. Tadlock), Rev. and Mrs. H. J. Scott, his mother, and Misses Ervin and Johnson.  
*Center*—Dining-Kitchen Building, Girls' Dormitory, Boys' Dormitory.  
*Bottom*—School Building at Stuart Robinson.

States—97 per cent being connected with no church of any denomination, and the 3 per cent being almost exclusively Primitive Baptists opposed to missions, Sabbath-schools, and all modern forms of church activity. The opposition to Presbyterianism as an intruder was intense and active. A plain commodious academy was erected, supplemented later by dormitory and teacher's residence. Difficulties were encountered year after year that were calculated to stagger the faith of an Abraham, and to paralyze the energies of even a Zealot. Then came Rev. E. V. Tadlock, frail in body, brilliant in intellect, of undaunted courage, of common sense and of limitless resources. Opposition began to melt away. The flood tide of opportunity rose to the highest pitch. Students poured in from everywhere. The writer has addressed in a crowded auditorium students of high school age, and standing on the elevated Campus, could look down the street in two directions and see overflow schools, vacant stores being rented for their accommodation, till 441 students were overcrowding both dormitories and school buildings. Then came the disastrous fire which destroyed the dormitory and scattered the students for the time. The marvelous success of the institution made it impossible to build again on the same crowded campus. Twenty acres beyond the limits of the town were secured, where a magnificent brick academy, modern dormitories, president's house and refectory with domestic science features have been erected for boarders and higher classes. The plant in the town will be utilized for primary and intermediate grades—the entire plant valued at \$150,000. Mr. Geo. W. Watts made its success possible by assuming its entire support, and since his

death his wife has accepted it as her Home Mission responsibility, greatly enlarging the amount by reason of its increasing needs and responsibilities. Its history is a thrilling romance—stranger than fiction. It has grown like magic and is today the second largest educational institution in the entire Church. Its future is bounded only by the providence of God.

### **Rev. J. K. Coit and Wife, and Nacoochee**

Nacoochee Institute was first conceived in the vision of Hon. J. R. Lunsden and his neighbors residing in this lovely valley. Rev. J. D. Blackwell submitted the proposition to the Home Mission Committee in Atlanta; and it was undertaken first as an experiment supplemented by the substantial contribution of Mr. Jno. J. Eagan. Rev. J. T. Wade, appointed by Athens Presbytery—which next became its sponsor—began laying the foundation in 1903. After four years of heroic services Mr. Wade resigned and for two years the work languished.

In 1908 the trustees called Rev. John Knox Coit, of Bethel Presbytery, South Carolina. He came to Georgia and took up the work in April, while his young wife battled for the life of their firstborn son in the mountains of western North Carolina. In October a telegram called Mr. Coit to the graveside of their only son in Salisbury, N. C. Distressed and sorrowing, the couple returned and began their work at Nacoochee Institute, where they have continued until the present.

“They found property consisting of twenty-six acres of land; two buildings—one being the academy donated by the community and the other a dormitory built entirely

with borrowed money—three teachers and eighty-five pupils. It was burdened with a debt of \$7,000. Its enlargement began by the co-operative effort of the Home Mission Committee, clearing the debt, and a cottage for the principal erected by Mrs. S. L. Morris in memory of her mother. Today the institute owns, free of all encumbrance, 321 acres of land, seven semi-permanent buildings, and thirty small temporary buildings, the whole amounting in value to \$70,000. There are fourteen members of the faculty, eight additional workers and an average enrollment for the past ten years of 220.”

Mr. and Mrs. Coit, eminently qualified for the task, have been most wonderfully blest in having all through the years of labor, a strong faculty of devoted, self-denying spirits of exceptional ability, who have labored because of their love for the work. Their aim has been to give the finest possible Christian training and educational advantages to those who otherwise would have had no chance. Almost every student represents a venture of faith. Their joy is enhanced, looking back over twenty years of history in realizing that practically every student, who has spent as much as one year in the institution has been led to accept Christ as Savior. Every student, graduated from the high school for twenty years, is living today and each is filling a place of usefulness.

A man of prominence visiting from a distant state, attended prayers at Nacoochee. The superintendent told the story of his early vision of such an ideal institution. From all over the land, behind the hills, beyond the mountains, came scores and hundreds of eager-faced youths to be taught. The superintendent expressed his conviction that this dream was coming true at Nacoochee Institute.

Others have seen the same inspiring sight and are catching the vision of a great institution.

One seven-year-old Nacoochee boy asked wistfully, "Father, what is the horizon?" "The horizon, little son," the father explained, "is where the earth and sky come together." Gazing quietly out of the window for a moment, the little fellow drawing a long breath asked, "Father, what is beyond the horizon?" With moistened eyes and rising lump in his throat, the father said, "That, my son, is for you to find out; and it will keep you interested in doing your best for the rest of your life."

Service at Nacoochee is an ever renewing romance. One cultured, discriminating man once remarked, "I see the point. You Nacoochee people are squarely up against real life in all of its reality." Another, a woman known in missionary circles of all denominations the world over for twenty years, after a visit to Nacoochee, said, "Don't ever ask anybody but a thoroughbred to join your Nacoochee staff." "And what is your definition of a thoroughbred, Miss P.?" "One who can do everything and can endure anything." And so the romance of the service keeps the worker ever renewed and with the spirit of explorer and pioneer, pressing to discover the fair lands just beyond the horizon in the splendid human souls entrusted to our care.

Nacoochee's students have attended, or are now in, Davidson, King, Presbyterian College, Clinton, S. C., Oglethorpe, Emory, Mercer, Georgia Tech., University of Georgia, Union Theological Seminary, Richmond, Columbia Theological Seminary, Kentucky Theological Seminary, Louisville, The Assembly's Training School,

Agnes Scott, Athens Normal School, State College for Women, Milledgeville, Ga., Washington and Lee, Annapolis Naval Academy, Berea, Ky., Piedmont, and North Carolina College for Women, Greensboro—where one of their number voiced the sentiment of the many: "If it had not been for the open door at Nacoochee, instead of being in this great institution of learning, I perhaps would still be shut up within the little mountain cabin where I was found."

They, who have lived long at Nacoochee, have come to know all the martyrs did not die in the first centuries, nor do all the heroes sleep on Flanders Field.

### **Alfred Erickson**

The modesty of the missionary and the lack of detailed information on the part of the author are a twofold handicap in the effort to do substantial justice to worthy achievements in Home Mission spheres. Study classes must read between the lines and give play to imagination to supply the depressing environments and aggravating handicap required in obtaining conspicuous results, despite overwhelming adverse odds.

Alfred Erickson, Superintendent of our Pike County, Ky., Mission, was born in Shelton, N. J., and educated in the public schools of that state, receiving his degrees from Rutgers College and his theological training in Princeton Seminary.

Coming to Kentucky in 1900, after his seminary course, he has been actively engaged in distinctive Home Mission work for nineteen years, closely associated with, and a part of, the slow, even strides of civilization and progress

in general. At first the enrollment of the school at Phelps, now Matthew T. Scott Academy, was small and the people were slow to take hold of a new adventure; now, through a quiet, persistent effort, the influence extends for miles.

Beginning with only a small residence, now in addition to a large school building with rooms for boys, there is another dormitory for girls, a domestic science building, a farm of seventy-five acres of the most valuable land in this section, part of it in cultivation, with an apple orchard of 1,000 trees.

A new church building made of the native blue sandstone is nearly complete, costing over \$12,000. In the spring will be erected a small hospital for the care of the sick school children as well as those in the community. The entire plant is conservatively estimated at \$65,000.

Mr. Erickson has witnessed the results of the feudal spirit, has helped dress wounds of some of the victims, reasoned with "both sides," and buried their dead.

With Phelps as a center, are other mission stations—one on Knox Creek, where the feudal spirit was at its height when the Pike County work began. The lamented Dr. S. D. Boggs held services in a grape arbor under most trying experiences; but now the chapel and mission home, standing on this same spot, are looked upon with pride and deepest respect; while at Majestic, a mining town, the foreign element is reached in addition to the native mountaineer.

"In the years that have passed there has been much to discourage, the work has been hard, but the results are

seen in better homes, better living in the homes, greater appreciation, development in the grace of giving to the benevolences of the church, sympathy and help on the part of the better classes, and many souls brought to Christ, together with a yearly output of children from the school taking their places in hospitals, colleges, in business, in the legal profession, in the medical world, and especially in the homes—and all these going out not only educated in head but in heart and active in every good work of the Kingdom.”

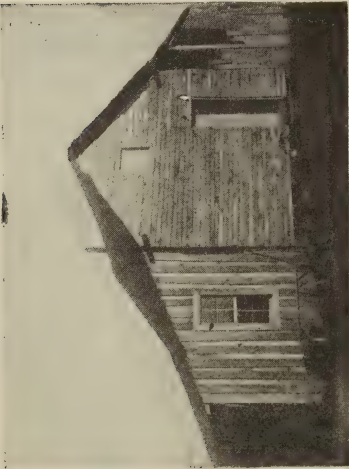
### **Mountaincrest**

Similar needs, romances and splendid achievements pertain to the Ozarks of the West. One illustration will serve the purpose of exhibiting the character of the service rendered and of the work accomplished.

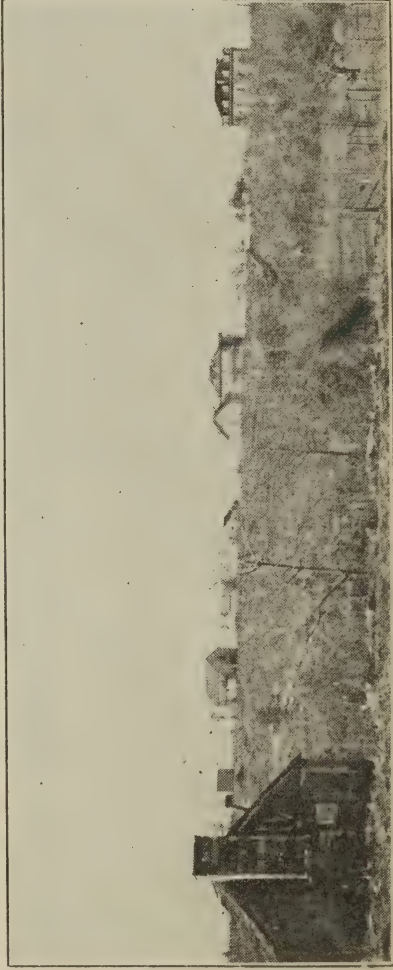
Several years ago Rev. J. E. Jeter and wife were touched with the destitution of a large mountain region in the heart of the Ozarks, in the northwestern section of Arkansas. God laid this whole needy area on their hearts and consciences. Without a dollar, without any backing whatever, they turned their back on civilization and by faith undertook to establish a school to meet this pathetic call of human need. They bought a little mountain cabin and farm by faith at a point where four counties join, appropriately named “Mountaincrest.” As Secretary of Home Missions, the author made a visit to this mission in its incipiency and was never more touched than with the pathetic situation. It was the beginning of severe winter. The children could easily crawl through the cracks between the rough logs of the house. At bed-



(a) Mountain Crest as the Jeters found it.  
Used first as home, school and church combined.



(b) Mountain Crest as they transformed it.



time, there being no stairway to the loft, the children and some members of the family climbed up the sides of the house like squirrels through an opening above, where they slept on the hard boards. The Secretary preached on Sabbath in the living room to a mixed audience of mountaineers and foreigners—one family being from Alsace-Lorraine and another from Germany! He left with mingled feelings of pity and admiration—enrolling J. E. Jeter and wife in the Eleventh Chapter of Hebrews among the heroes of faith.

Now after a few years of service witness the magnificent results as told by the man who transformed this bare mountain top into “a city set on a hill:”

“More than four years have passed since we started the Mountain Mission work in Washburn Presbytery. These years have been full of both sunshine and shadow, of bright hopes and dark despair, yet always more of the former than the latter. There were practically no Sunday-schools through the country districts and many children had never attended one. On the mountain top the country was level and the atmosphere invigorating—the mountain itself being about twenty-five miles long with width ranging from a wagon road to two or three miles. There was no school, either day or Sunday. There was a vacant house, a very home-like place, with two rooms and a kitchen; and there was a barn where imagination immediately pictured a contented milch cow and a pony.

“‘Beautiful Mountain Crest,’ its name suggests itself to you. When the sun rises in the morning it shows you its splendor, and with it there arises a feeling that you

are on top of the earth and above its difficulties. It is a place to rest, worship and pray and last, but not least, a place to work, for there are incessant calls coming from all sides for the Gospel. Looking away to the north and east the mountains are broken by a tangle of ravines, out of which emerges the White River, sparkling on its long journey to the sea. To the south and east is the wild gorge of the Hurricane, while further on and to the north, close to where White River is born, Mulberry gushes forth and flows to the south, opening up a small inland empire. Over this many miles of broken expanse my mind constantly wanders, for wrapped in its folds, nestling close to its breast are hundreds of little mountain homes, and in each immortal souls. Some are perched like the eagle's nest far up in her mountain coves, while others lie nestled in the valleys. It is for these, Mountaincrest came into existence.

"First on the scene, and alone, she raises her stately head, a mountain college, a seat of learning, worthy we hope of the great Church that brought her forth. Situated near where four counties come together and on the divide between Arkansas and White Rivers, at an elevation of about 2,500 feet, we have one of the best locations for raising and keeping vegetables found in the state, though we are six miles from a railroad station. We have one hundred and seventy acres of land, with about forty acres cleared. Our girls' dormitory, just being completed, has cost in the neighborhood of \$5,000. Each room is nicely furnished, which represents nearly \$2,000 more. We have an enrollment of thirty-five pupils and more wanting to come. The Synod has adopted the school and granted permission to raise \$12,000 to build and

equip a boys' dormitory. Our buildings are all paid for, the money mostly having been raised by the women of the Synodical, who have sustained the school both by their means and their prayers—and an appropriation from the Home Mission Committee of Atlanta. We see a great field of labor with glorious opportunities, and solicit the co-operation of God's people in its development."

Limited space will not allow narrating the stories of other similar institutions. The object of this study is not to cover the whole field but only to give specimens, calculated to illustrate the work and to reveal the romance of this sphere of service.

## BROTHERHOOD

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*O land long hidden, long reserved!  
Safeguarded by the encircling sea,  
While Crown and Mitre rule the world  
And craven nations bowed the knee.*

*Thy day is come. Thy starry gates  
Lift up their heads, with welcome crowned;  
"Come, all who dare my larger life,  
Who feel the pulse of freedom bound."*

*From Norway's wintry capes they come,  
From fair Italia's sunlit plains;  
From fierce misrule and brutal wrong,  
The Jew throws off his hated chains;*

*From Fatherland; from mother-love,  
The hardy Teuton finds a home,  
And Russ and Slav, Greek, Pole and Finn—  
From every land and sea they come.*

*They come! They come! God give Thee Men!  
Men of the Prophet's faith and mood,  
To read the dawning in the sky,  
Of universal Brotherhood.*

*O land long hidden! Land of Hope!  
God keep Thee to Thy mission true;  
To heal the ancient wrong, and make  
Of all the old, one better new.*

## Chapter Four

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### *The* ROMANCE *of* NATIONALITY

In all the ages the migrations of peoples by nations, by colonies and by individuals have filled a large place in the history of the world, often resulting in disastrous wars, frequently in changing the map of the world and ordinarily in influencing the destiny of nations. "The finger of God in History" suggests fruitful study and is a favorite theme with thoughtful students of divine providence. In the classic city of Athens on historic Mars Hill the greatest of Christian philosophers proclaimed: God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." He might as truthfully have added that the divine guiding hand changes their "habitations" and shapes their destiny according to His purposes of grace in His moral government for the salvation of the world.

#### **Secular vs. Sacred History**

Sacred History differs from secular in more clearly exhibiting the hand of God behind the curtain, shifting the scenes and ordaining the means to the end. The confusion of tongues at Babel is not only an inspired explanation of the origin of nations but an illuminating statement of the purpose of God in their migrations. The Exodus of the children of Israel from Egypt was not only according to the divine purpose but "with signs and wonders"

in which the hand of God in intervention was as manifest as His divine power in execution. "Is He the God of the Jews only"—and of Biblical times solely? "Is He not also of the Gentiles"—and of all the ages directing and controlling the movements of modern times and the events of secular history? The westward march of nations indicates a unity of plan as truly as any event recorded on the sacred page. The invasions of the Goths and Vandals fulfilled a divine purpose for the disintegration of the Roman Empire, which had served its mission and was due by reason of its internal corruption to give place to other nations in swaying the scepter of empire. The colonization of the British Isles first by the Celts, then by the Angles and Saxons and afterward by the Danes and Normans was the first conspicuous experiment of History in the production of a composite nation—just the opposite of the exclusiveness of the Jewish racial type.

### **The Great Composite**

The history of the United States is a history largely of immigration. The nations of the world by pouring their blood into America are reversing the confusion of Babel and uniting once again the discordant dialects of the earth into the speech of the Anglo-Saxon and transforming these heterogeneous people into the composite and cosmopolitan American. Upon the scientific fact of blood relationship, philanthropy bases the brotherhood of man. Upon the revealed fact of redemption by the blood of Christ, Christianity grounds the brotherhood of believers. The Tower of Babel is the symbol of disintegration. Pentecost is its reversal—a prophecy of its fulfilment in the divine purposes of the Church by means of

its missionary operations. Is there anything in Fiction to compare with the Romance of Nationality—the divine drama, exhibiting disunion by sin and reunion by the Gospel of the Son of God?

### **The Father of Immigrants**

The migrations of nations and of colonies have had manifest influence on human destiny, but perhaps not so great nor so potent in the aggregate as the immigration of individuals. Abraham is not only “the father of the faithful” but of immigrants as well, being the first and most conspicuous individual who “by faith when he was called to go out into a place which he should after receive for an inheritance obeyed; and he went out not knowing whither he went.” Multitudes have since followed his example, not always conscious of a divine call, but all in a sense guided by the same hand and under a similar impulse as that of Abraham—or the “waterfowl” whose migratory flight is the subject of William Cullen Bryant’s poetic theme.

Emigrating colonies influence the country of their adoption and often change the current of history, while they themselves holding together as a unit are often comparatively unaffected by their new environment. It is equally true that segregation gives them a solidarity which renders them to a certain extent impervious to national and religious influences. The individual on the contrary is the opportunity of the Church. The change of residence makes a hiatus in his life; and the absence of family ties or ungodly associations make access easier, while new scenes render him more approachable and more yielding to the Gospel. This is the potent explanation



of the fact that missions in behalf of Mexicans in Texas have been more successful than for the same race across the Rio Grande in their native country, where priest and family ties serve to shield them from the approach of the Gospel.

### **Illustrations—Varying Types**

It is comparatively easy to cull from catalogues the names of a ready-made list of immigrants who have achieved success or fame, and parade them as types—or their illustrious national characters as possibilities—but as a matter of fact these do not represent 100th of 1 per cent of their countrymen. A fairer appraisal, in stricter accord with the truth, is to cite varying types as specimens of those who have attained distinction, and of others unknown to fame, who have contributed to the moral fiber and national life of the Republic—as well as the derelicts who have proven a liability and a menace to the nation.

#### **1. Carl Schurz**

About the middle of the last century there came from Germany a man of striking personality, Carl Schurz, who had been an unsuccessful agitator and revolutionist, which brought him into conflict with his government and eventually to America to try his fortune in a new environment. He soon developed into a national figure, finding abundant opportunity for the display of his unusual talents. Aligning himself with the North in the struggle between the States, he distinguished himself by courage and ability and was rapidly promoted to commanding positions of responsibility in military service.

After the war his conspicuous talents lifted him to equal prominence in civil affairs, and finally to the position of Secretary of the Interior in the Cabinet of President Hayes. He is the type of hundreds of the so-called "Army of Invasion," who were not "born great" or "had greatness thrust upon them" but who by their merit "achieved greatness." Let the reader exercise his ingenuity by making out a list of individuals of his type.

## 2. *Mary Antin*

One in the same class but who came to America, not in mature life nor with character formed in the land of her birth, is Mary Antin, the Jewish girl, born in Russian Poland, who has written the "Promised Land," as charming a romance as anything in the realm of fiction. It graphically describes Polish life in Jewish circles, with incidents and customs which vividly portray beyond anything ever written the handicaps of the Jew, his cruel hardships, especially the bitter persecutions called "Pogroms"—a word that kept the whole Jewish population in a state of constant terror. It narrates the trials and impediments, which thwarted again and again the efforts of the family to emigrate to America, the suffocating fumigation en route, the aggravating delays, but more especially the child-life of immigrants in Boston, and her language difficulty in the public school, yet carrying off the honors of the class in her graduation from high school. The saddest part of the narrative is her experience with Christianity, her attendance out of curiosity upon certain types of evangelistic services and her candid admission that it made no impression upon her religious life.

Is the Church always to blame and to endure censure for not converting the Mary Antins, the Trozskys and others, who scorn her ministrations and resist her influences to win them to a Christian life? In estimating church responsibility it should be measured by her fidelity and her persistence in the effort to win the lost. Hers is not the prerogative of the Holy Ghost to make effectual the means of grace. Mary Antin is the type of the immigrant child, thrust into new environments, blessed with the privileges of American institutions furnished by both church and state, who greatly profit by the latter, but who resist all overtures of the church to transform their spiritual life. "Who follows in her train?"

### 3. Edward Steiner

Born in an insignificant village of the exploded Dual Monarchy among the Carpathian Mountains, Edward Steiner came to America in the maturity of manhood with but little religious inclination, if any. He has risen to positions of the highest distinction as author, educator and Christian philanthropist. His great books, "On the Trail of the Immigrant," "The Immigrant Tide," "From Alien to Citizen," etc., have stirred the church as to her responsibility in a way that none others have done. They are a mirror of his personal struggles and hardships, his amusing and unique experiences at Princeton Seminary, his arrest and false imprisonment, his conversion, his Christian ideals and aims. They record vividly the life and handicaps of the immigrant, the receding tide and the influence of the returning Pilgrims upon their native land, constituting a most powerful appeal to the Church to use her golden opportunity for reaching these new in-

habitants, brought by the providence of God to her very door, in order that she may commission them as her representatives in giving the Gospel to their kindred and companions in their native lands. He places on record his testimony that never in his life had he heard more eloquent and powerful preaching than that of some of those immigrants who had been converted in America and were now flaming evangelists among their own people. He records it as his abiding conviction that this is the surest and speediest method of evangelizing the world. His life-work is teaching in a Theological Seminary at Dubuque, Iowa, for training a native ministry for foreign-speaking people. His is a brilliant romance in real life. May his tribe increase by geometrical progression!

#### 4. Samuel Morris

In 1788 there came from Stratford-On-Avon, England, the birthplace of Shakespeare, Samuel Morris with wife and eight children. His father, Samuel Morris, Sr., evidently was a man of influence as he was appointed by the Church at Stratford on a Committee of three to have charge of the arrangements for the restoration of the monument to Shakespeare, which is still a prominent object in the Church and near his tomb with its well-known inscription. Samuel Morris, Jr., the immigrant, his son, was just an ordinary man of moderate means with a growing family—four children, being born in America, making a dozen in all. Landing in Charleston, S. C., he bought land and located in Abbeville. The youngest of his sons remained with his father and inherited the parental home. The eldest son removed to Preble County, Ohio, and another to Sparta, Illinois. The

daughters married and located in different states. Evidently the family were members of the Church of England as shown by the Parish Records at Stratford, but though far separated in distant states of America, they all became members of the Presbyterian Church of the Psalm-singing variety.

His descendants, over 500 in number, are scattered in twenty-two states of the Union. They are mostly Presbyterians, except where intermarriage or change of residence has taken some into other denominations. They were not originally Presbyterian by inclination; but in the providence of God their separate lots were cast in Presbyterian communities—showing the advantage of having churches in every community to invite membership. They are now found in most of the usual professions and various spheres of service—ministers, teachers, physicians, dentists, engineers, real estate agents, merchants, postmasters, undertakers, farmers, bankers, editors, and perhaps many others.

The remarkable fact is that among the 500 descendants of this immigrant family there has never been a criminal—in striking contrast with the famous Jukes family the prolific breeder of criminals. In the War between the States the descendants of Samuel Morris were arrayed on opposite sides, five having been killed in the Northern army and seven in the Southern. Among the latter were four brothers in one family and the father of the writer. Others saw service in the World War in which some of them made the supreme sacrifice. One, a great-grandson, is Executive Secretary of Home Missions of the Presbyterian Church, who has a son, the

sixth in regular succession, to bear the name of Samuel Morris.

This immigrant family is exhibited as perhaps the most common type, representing those of the ordinary class. They were not of the aristocracy, nor furnished descendants who "achieved greatness." They were as far removed, however, from the other extreme of those who became a liability to the state. They are the type of millions of the middle class who made not themselves but their country great. Most of the readers of this Romance in real life are descendants of the same type of immigrants, their country's greatest asset.

### 5. Emma Goldman, Trotzky and Co.

There remains to be considered the type of the undesirable, the curse of humanity, the alien who becomes a menace to civilization and a problem for both church and state. The oft quoted story of Trotzky's career in New York—his laying an injunction on his companions to bring on a revolution in the United States, while he departs to Russia for the same purpose—bears all the earmarks of fiction. Perhaps it has a basis in fact. His type is still doing its utmost to destroy the foundations of society, government, church and Christian civilization—like the serpent which strikes its fangs into the bosom that warms it back to vitality.

Emma Goldman is fifty years old, born in Koyno Russia, and in early childhood removed to the United States. In 1887, when seventeen years old, she was married in Rochester to Jacob A. Kersner, who came from Russia in 1882. Two years later the Kersners were divorced by a rabbi according to the Jewish Rite.

Her association with Berkman began thirty years ago in New York, but at their trial for obstructing the draft both testified they were single—though notoriously living together. “I represent the devil,” said Miss Goldman at one of her meetings. “I am an apostle upholding glorious freedom, the apostle standing out against law and order and decency and morality. I am for the devil, who leads the way to the absolute yielding up to all the emotions here and now. Women are the slaves of little laws and conventions. They’ll learn to break the laws some day.”

Berkman and Miss Goldman made their headquarters in New York but they were well known in every large city in the United States and also addressed anarchist meetings in Canada, England, Australia, Holland, and other countries. These meetings enabled them to live as comfortably as any despised capitalist would wish at the best hotels. They were finally deported, being returned to Russia from whence they came, where they should find suitable spheres for their peculiar talents.

Emma Goldman, Trotzky and Co. fill our prisons, compose our breadlines, demoralize our mining and lumber camps, populate our slums, assassinate our Presidents and are incorrigible to all overtures of government, philanthropy or Christianity. The unregenerate criticize the Bible and God himself for allowing the Canaanites to be exterminated by Joshua—having filled up the measure of their iniquity. They might as well object to the destruction of Sodom and Gomorrah by “fire from the Lord out of heaven.” The United States Government cannot exterminate these firebrands. It can only execute

the Guiteaus and Cnolgoshes—after they have assassinated two Presidents—imprison the Debs type, deport the Emma Goldmans and by restricted immigration attempt to close partly our “unguarded gates,” and thereby make entrance more difficult.

### **Determining Responsibility**

In locating, allocating, distributing, accepting or repudiating responsibility, both Church and state have their separate spheres of influence and their joint problem in handling the immigrants to a certain extent, but not altogether nor conclusively. Our attitude, and perhaps our actions, toward the immigrant determine whether he becomes an asset as in the case of the Morris family or a liability as in the case of Trotzky and Co.

### **The Problem of the State**

First of all the state must meet a large portion of its responsibility before passing him on to the church. It has its Congress to pass laws affecting his entrance or exclusion, according to its wisdom, and its Ellis Island with a corps of competent examiners to test physical, mental and moral standards.

America, since the war, alarmed lest intolerable European conditions should dump their helpless wretchedness upon our shores, by restricted legislation has limited the number of each foreign country to 10% of its present American constituency. Under the operation of this law the number of arrivals annually could not exceed 348,023—plus additions from Mexico and Canada, two coun-



tries unrestricted—making the total now annually half a million.

Possibly due to that fact, as one potent cause, the incoming tide is now turning in favor of Protestantism. A religious analysis made of European immigration for the year ending June 30, 1922, shows the following estimates:

From Protestant countries, 106,000; returned, 27,200; gain, 78,800.

From Papal countries, 90,000; returned, 114,200; loss, 24,800.

Hebrews, 53,000; returned, 830; gain, 52,170.

The aggregate of foreigners, and their children born in the United States, totals 36,000,000, almost exactly one-third of our population. An analysis of our American stock indicates 35% as Anglo-Saxon; 30% Teutonic; 15% Celtic; 10% Slavic and kindred peoples, and 10% Asiatics and Negroes.

### **Assimilation**

America is the only country where "the melting pot" boils successfully and mixes effectively. Britishers, Germans, Americans and others may become identified with other countries of their adoption but remain like the Gulf Stream, a current separate, which flows within its own channel. Not so with the United States; practically all who come hither are grist for the American mill. Be the alloy base or pure gold, the mixture is an American product. The New American is a composite experiment of the Divine Alchemist, and holds the future of the world in his potent hands.

The processes which mould this cosmopolitan citizenry are Naturalization, Americanization, and Christianization. They are not identical; and the National character of America, as well as the world's future welfare, is contingent upon the latter.

The difficulty of assimilating them into our national life and giving them Protestant Christianity grows out of their tendency to segregate themselves in our congested cities as colonies. Statistics show that 72% settle in our cities. In New York the increase in population during the first decade of the twentieth century for Russians, Italians and Austro-Hungarians was greater in each case than in the native population.

### **The Problem of the Church**

If the state is charged with the responsibility of Assimilation by processes of Americanization, the Church has the larger and more difficult task of Christianization. The one undertakes to prepare him for citizenship in the American commonwealth. The other seeks to qualify him for citizenship in the New Jerusalem.

Until recently they segregated themselves in colonies, principally in great Northern cities, such as New York and Chicago, but they are now overflowing into the great Southwest and are congregating in our Southern cities. Most of them come with their Continental ideas of the Sabbath, with socialistic principles, and many break away from all connection with the church. They are divided into three classes: 1. Those who are bitterly antagonistic to the church and all forms of religion. 2. Those who are nominally Roman Catholic but indifferent to their obligations, which they imagine they have left behind

them in their native land, and give loose reins to their inclinations, subversive of all morality. 3. Those who have escaped the domination of the priest and are approachable and receptive to the claims of evangelical Christianity.

A peculiar difficulty grows out of the difference between a type of religion which was gorgeously ritualistic and politico-national, re-enforced by magnificent Cathedrals, in contrast with the severe spiritual type of Protestantism, more especially when they are invited to shabby mission rooms on a back street. In one of our own missions those who had been accustomed to pictures on the walls as aids to their devotion saw in our Protestant Church only a clock, which some of the congregation watched occasionally, and it was ludicrous but somewhat natural that they went out and reported that Protestants worshipped a clock!

Assembly's Home Missions is playing an important part and reaching twelve distinct Nationalities—combining Home and Foreign Missions. The sweep of its influence, however, is too limited, being confined to individual colonies in certain great centers where they congregate in racial groups. The supreme task of evangelizing these peoples, in the providence of God brought to our doors, will never be effectually accomplished, till the conscience of local churches is awakened and their combined membership is marshalled in a vast recruiting agency for enlisting them under the banner of the cross.

### **The Personal Equation**

The story of adventure and achievement among foreign-speaking peoples, expressed in terms of the personal

equation, cannot be narrated in full but only suggested by illustrations of individual sacrifice and service as specimens.

### **The Original Americans**

For three hundred years we have only played at the task of evangelizing the Indians, so that today there are still 49,000 Indians beyond the reach of any missionary work, while less than one-third of the Indian population is related to the various Christian communions; but the story of Christian missions is enriched by the self-denying labors and the earnest and successful work of those who through the centuries have ministered to this romantic race.

The outstanding figure in Indian Missions of all times is John Eliot, whom Dr. Chas. L. Thompson in "The Soul of America" classes as a Presbyterian. Coming to Massachusetts in 1631 he spent fourteen years studying the Algonquin language, and then began his great work of translating the entire Bible into that tongue. This was the first book that came from the American press, and it was published just fifty years after the King James Bible. He gathered the Indians in small villages around the colonists' villages, that they might be thoroughly imbued with the colonial Christian life. In thirty years the baptized Indians numbered 11,000 and had schools in fourteen towns.

David Brainerd is probably the name most familiar as an early Presbyterian missionary to the Indians, though his labors lasted but four years. He was blessed with wonderful success, and it was the inspiration of his life and work, as shown by his diary, which sent Jonathan

Edwards to the Indians, Henry Martyn, of Cambridge, to Arabia, and William Cary to India, a pioneer in the great modern missionary era.

Jonathan Edwards subsequently took up the work and continued it until he was called to the Presidency of Princeton University. In the Revolutionary War the best of the young men of the tribe fell fighting for our country's liberty and when the Indian survivors returned at the close of the war, a barbecue was prepared for them, at the suggestion of General Washington. In modern times there has been erected a monument to these early Christian Indians, which bears the simple inscription, "To the Friends of Our Fathers."

### **The First Native Missionary**

Cooper wrote of "The Last of the Mohicans," but this is another instance where the vanishing race failed to disappear, for the Mohicans have decidedly increased in two hundred years, and the last census showed over five hundred Mohicans, now known as the Stockbridge Indians of Wisconsin. Probably the first native missionary was a member of the Mohican tribe, Samson Occum, a pupil of Rev. Eleazar Wheelock's Indian School near Norwich, Conn. He began his work among the Montauk Indians on Long Island. He went to England and Scotland in the interest of his work, even securing a contribution from King George, and brought back \$60,000, which was used in founding Dartmouth College, intended originally for Indian youth. His most important work was among the Oneidas, and he induced the Mohicans to remove from Connecticut to land among the Oneidas, where he founded a remarkable town known as

Brothertown. These Indians and this town were afterwards moved to Lake Winnebago, Wis., where they founded the first free school in Wisconsin, and gave to the Northwest its first woman teacher, Electra Finney, an Indian. Occum wrote several hymns, the most familiar being:

Awaked by Sinai's awful sound,  
My soul in bonds of guilt I found,  
And knew not where to go;  
Eternal truth did loud proclaim,  
"The sinner must be born again,  
Or sink to endless woe."

### Gideon Blackburn

The first missionary sent out under our Church as a missionary to the Indians was Gideon Blackburn, who probably did more than any one man to establish Presbyterianism in Tennessee and some parts of Kentucky. He was sent out in 1803 to the Cherokees by the Standing Committee on Missions, at his earnest appeal. Believing it only an experiment they commissioned him and gave him \$200 for the support of a mission for two months. Calling a council of two thousand Indians he secured their assent to his plans, and they promised to send their children to the school he would open. After getting his school well started, he gathered Indians and white settlers for a treaty of friendship and co-operation. Governor Sevier, who was present, said to Blackburn, with tears running down his face, "I have often stood unmoved in the midst of showers of bullets from Indian rifles, but this effectually unmans me. I see civilization taking the ground of barbarism and the praises of Jesus succeeding the war-whoop of the savages."

Blackburn's health forced him to retire from this service in a short three years' time, but he was succeeded by Cyrus Kingsbury and others, and from that day, the Cherokee Indians have been known as one of the five civilized tribes.

It is interesting to note that Missionary Ridge received its name from a mission to the Cherokees, Brainerd established at that place, with Rev. Cyrus Kingsbury in charge. A school was established and much good done. When the Choctaws heard of the work being done for the Cherokees, they made application to the American Board of Missions, asking that a Bible School be given them, where their children could be taught the true way of life. Their request was granted and a school was established at Eliot, under Mr. Kingsbury. Other stations were opened, supervised by such men as Ebenezer Hotchkin, Cyrus Byington, and Alfred Wright.

The record of work among the Cherokees is one for pride and also for shame. In 1825 a young minister, Samuel Worcester, six days after he was ordained, with his young wife, started as a missionary to the Cherokees in Georgia and Tennessee. Finding the white men were taking the Indians' lawful lands, he took up the cause of the Indians. One day while preaching, he was arrested, and after being taken on foot many miles he was imprisoned. He was finally tried before a Georgia judge, with his associate, Dr. Butler, and sentenced to four years in Milledgeville Penitentiary. This was done under cover of a law which required every white man in the Cherokee country to take the oath of allegiance to the state, although as a federal official he was exempt. For sixteen months he served, his wife and children being

left helpless. At the end of that time they were released and resumed their labors.

### **The Migration**

The missions east of the Mississippi were kept up until the migration of the tribes to Indian Territory began in 1832. One by one the mission points were closed, and many of the workers gave up the work and went back to their homes. The few who packed up their few earthly belongings and went with the Indians to their new homes in Indian Territory are sacred in the memory of the Choc-taws and the Presbyterian Church.

“Only those who made the journey are capable of telling just what it meant. They, alone, can tell just how terribly hard it was; the deep sorrow the Indians felt at having to leave their homes; the long, toilsome journey to the land of promise towards where the sun goes to sleep, the Indian Territory, set apart by our government to be their home “so long as grass grows and water runs.” More times than once on that long journey they suffered from hunger, sometimes they would beg for ears of corn from farmers whose farms they were passing. The journey was made in the coldest part of the winter. It is said that one large company made the trip with nine-tenths of the women barefooted. The most of them were obliged to walk, even though at times the ground was frozen. The swamps in Mississippi were overflowed and the sickness, suffering and death that resulted from that muddy trail was terrible. One instance is recorded where a company of Indians were surrounded by water for sixty days. Famishing and perishing from hunger and cold, they saw their horses stick in the mud,



freeze and die before aid came to them at all. To many of them help came too late, for although none of the Indians froze, numbers of them died from exposure. All along the journey graves were made, for vast numbers of them died before they reached the end of a journey which has aptly been named 'The Trail of Tears.'

"At last the tedious journey was over. The remnants of many, once powerful, tribes reached the Indian Territory, which at that time was almost a wilderness. This was to be their home forever, so the treaty made with the United States Government assured them.

"From an old record, which is now almost a sacred relic to Indian Presbytery, we find that at a meeting of Indian Missionaries at Bethel Church, Choctaw Nation, in 1836, there were present as active missionaries in the field, Reverends Cyrus Byington, Alfred Wright, and Ebenezer Hotchkin, all old friends of the Indians, all three having labored among them in the old home-land across the big waters. These three devoted, consecrated men were placed among the Choctaws to labor, to open mission points, to prepare the way for other laborers to follow." Upon the foundations laid by them, Indian Presbytery and the Synod of Oklahoma have been built.

### **Frank Wright, Evangelist**

One of the greatest evangelists produced by the Presbyterian Church was Rev. Frank Wright, of the Indian Territory, whose father, Allen Wright, was a full-blood Choctaw preacher and chief of the Nation, but whose mother was one of our white mission teachers among the Indians. Their gifted son, a halfbreed, was educated at

Princeton and possessed a voice like Caruso, which brought him a most flattering offer to sing in Grand Opera. His early ministry in the City of New York gave promise of a brilliant career, but his Lord and Master had greater things in store for him, though the way led "through the valley of the shadow of death." Being stricken down with tuberculosis, his life trembling in the balance, by prayer and faith his health was recovered by going back to his native plains in the far West, where he became a successful missionary to his own Indian people. He had in the meantime lost the knowledge of his native tongue. It was a curious sight to see this Choctaw Indian speaking to his people through Rev. Charles Hotchkin, a white interpreter, who spoke Choctaw like a native. His melodious voice, his eloquent tongue, and his great evangelistic gifts created such demand for his services, that the largest churches throughout the United States vied with each other for his ministrations, and his services were engaged more than a year in advance. Hundreds of his converts and thousands of his friends in every section of the country were shocked and grieved at his untimely death in the midst of his career of unsurpassed usefulness.

### **Rev. Silas Bacon**

Rev. Silas L. Bacon, who died December 28, 1922, after a lingering illness, was the leading Choctaw minister of Indian Presbytery, and one of the most remarkable characters and finest products of our Mission Schools for the Indians. He was educated at Spencer Academy, under the tuition of the Rev. J. J. Read, which at that time was our leading Missionary School for Indians.

His religious life was fervent, pronounced and uncompromising. Very early he heard and answered the call to become an ambassador for Christ to his own people.



**Rev. and Mrs. Silas L. Bacon, Founders  
of Goodland School and Orphanage for  
Indians.**

No man ever had more unbounded influence among his people, nor enjoyed more thoroughly the perfect confidence of both Indians and Whites.

Perhaps his greatest achievement was the establishment of Goodland Indian School and Orphanage. Beginning in a small way, twenty years ago, its first dormitory was a rude hut for boys, supplemented by his own humble home for girls. He literally impoverished himself, putting his property, earnings and every available asset into the enterprise. If the Tribal authorities assigned eighty scholars at \$7.00 a month each and one hundred came, he accepted all, although receiving no remuneration for the board of these extra students.

He was instrumental in securing for the school 640 acres of Indian land valued at \$6,000 and an appropriation from the Choctaw Legislature of \$10,000 for buildings, the Executive Committee having already erected one brick dormitory at a cost of \$5,000. Through the appeals of Mrs. Gibbons and himself he erected other buildings; and at his death he left behind an institution valued at nearly \$50,000, which has trained hundreds of Indians.

Silas Bacon is typical of multitudes of Indians with rugged, earnest Christian characters, who are unknown to the Church—elders, deacons, and godly women, conspicuous and unmistakable products of divine grace, more than justifying the investments of the Church in its unrivaled Indian Missions.

### **Indian Incidents**

As Secretary of Home Missions, the author has been a regular and fascinated attendant upon Indian Presbytery, for twenty years, and gave the following account of his recent visit:

“Indian Presbytery is a most unique gathering. The Presbytery lasts one week, and they kill beeves or hogs

to feed the crowd. In communities where only a few families live it costs, on an average, more than \$100 per family to entertain Presbytery; and yet they contend for the privilege. They begin early with sunrise prayer meeting, and insist on preaching at least twice a day. Everything must be interpreted into English or vice versa. It requires ordinarily one hour to read and interpret the Minutes of the previous day.

"At this meeting of Presbytery he was introduced to a full-blood Choctaw boy, twelve years old, and was informed that he was a regularly ordained deacon in a Presbyterian Church.

"The statement was made on the floor of Presbytery that one of their churches had dwindled to two families, containing five members and in very ordinary circumstances; and yet that church contributed during the year for its support and benevolences over \$400.

"They are as simple in their faith as children, sing the most pathetic, weird tunes, which sometimes bring tears to the eyes of visitors. They have such tender consciences, they will not take communion after a fall till they have confessed and had assurance that the church has forgiven them. They might teach Catholics the real meaning of confession and forgiveness."

Visiting one of the Mission Schools, the teacher made the statement that all the children knew the Shorter Catechism and proceeded to demonstrate the fact by calling up a six-year-old Indian boy who was subjected to a successful examination.

Nelson Wolfe, one of their full-blood Choctaw preachers, in addressing a General Assembly, related the follow-

ing incident: A white man said to him: "Nelson, we white people crowded you out of the East. We are now crowding you out of Oklahoma; and we intend to keep on till we crowd you Indians into hell." Quick as a flash came back the reply: "Unless you change your ways, I think you are in danger of crowding us out of hell."

Baily Springs, an Indian elder with a college education, Principal of Goodland School and Orphanage, was nominated recently for Moderator of the General Assembly, and in making an address before that highest court of the Church, said: "Perhaps I am not the type you expected to see. The Indian of the old trail has passed. We now wear citizen's clothes, and our paint and feathers have been appropriated by the white ladies."

### **Romance of Oklahoma Presbyterian College**

Twenty-five years ago Calvin Ralston, Jr., the little son of our missionary to the Indians, was accidentally drowned. His small bank deposit was dedicated by his parents to the establishment of a Mission School in the town of Durant, known as "Calvin Institute" in his honor. After a few years it developed into "Durant College," the building costing \$12,000. The first year revealed its utter inadequacy to meet the need, but it served the purpose of Christian education for seven years, under the efficient Presidency of the Rev. E. Hotchkin, himself being the third generation of missionaries to the Indians. His address before the General Assembly at Greensboro, N. C., in 1908, evoked a spontaneous response, embodied in a resolution for the enlargement of this institution into the "Oklahoma Presbyterian College."

The town of Durant purchased the college building for a high school, paying the Home Mission Committee \$20,000 for it, and friends in Durant presented the new institution with a magnificent site of twenty-three acres at a cost of \$27,000. The Executive Committee undertook the erection of a hundred thousand dollar building, largely on faith in God, and in the women of the Missionary Societies. Its confidence in both sources of help was well founded, but it struggled with a tremendous debt for several years, being bonded for \$30,000.

Rev. E. Hotchkin having declined re-election, Prof. W. B. Morrison, one of the teachers, was called to the Presidency, a remarkably wise choice, and he successfully financed its affairs for ten years and educated hundreds of young people now serving the state and church in every useful capacity.

The school being crowded beyond all capacity and conception, the General Assembly meeting at Durant in 1918, authorized the Home Mission Committee to undertake a second dormitory, costing nearly \$100,000, which again entailed a heavy debt on the struggling institution in a weak Synod which could not rally to its support. The town, however, paid one-third of the cost, the Home Mission Committee another third; and Mr. C. E. Graham of blessed memory came to the rescue with \$20,000, one-half being paid before his death and the other half assumed since by his family.

In 1922 there was an indebtedness of about \$20,000 on the property, and nearly \$10,000 of accumulated deficits on current expenses and repairs. The new dormitory was bare of furniture, practically all the teachers

declined re-election from lack of faith in its ability to pay salaries and, worst of all, it had no prospect of students.

In such circumstances the college threw open its doors with hope at the lowest ebb. Then came the first surprise. Students poured in from all over the state and from far down in Texas. Not only was it the best opening in its history, but it was blessed with the finest body of students imaginable—mature in age, serious in purpose and with physical and mental endowments unsurpassed by any Junior College in the land. Next came the wiping out of all indebtedness—its Board of Trustees, at its recent meeting, had to pinch each other to be sure they were not dreaming.

How did it all happen? Well, the mantle of a noble sire fell upon the worthy shoulders of his son, Allen G. Graham, who started the ball rolling by agreeing to pay the \$10,000 which his father hinted as a prospect when he paid the first \$10,000. Several Indians came into fortunes by the discovery of oil on their lands, and three of them gave \$20,000 to the college—an illustration of "casting bread on the waters" by the Presbyterian Church in years past, and now coming back in grateful recognition of the benefit received by the Indian people. Several of them have also made large gifts to the Goodland School. The remarkable thing about it is that none of these Indians belonged to our Church.

The Oklahoma Presbyterian College is just in the beginning of its career of usefulness. If properly equipped and sustained, it will quadruple its usefulness in the near future and will multiply its results in ever-increasing ratio as the years go by and will more and more dem-



onstrate its claims as perhaps the best investment the Church ever made in building up the Kingdom of God in the Southwest.

### **Mexican Missions**

Next to our Indian Work, the Mexican is the oldest and the most successful. Even in their case only a few incidents and illustrations, as specimens, can be given place.

Texas, the largest state in the Union, was originally a constituent part of Mexico. Its original inhabitants did not emigrate to the United States. They were the natives as truly as were the Indians. The Sabine River, separating Louisiana and Texas, was the boundary line. Americans emigrated to Texas. Then came the struggle in which the Lone Star State gained its independence and was admitted to the Union. New Mexico was afterward wrenched from its fatherland and annexed by the United States. In considering, therefore, the Mexicans who have "come" to this country, it must be recognized that multitudes of them never "came;" they were already here. The total number living in this Union at present would fall little short of a million—over half of that number being in Texas. More of the same type are welcome. They are a valuable asset.

### **Jose Maria Botello**

One of those who did emigrate forty years ago, Jose Maria Botello, will always be honored in missionary circles as practically the founder of the Texas-Mexican Presbyterian Church. Coming under the influence of our Foreign Mission work on the border he was con-

verted. Soon after this he removed with his family to San Marcos, where he was instrumental in bringing several of his countrymen into the Church; and under the ministry of the lamented Dr. J. B. French the first Mexican Presbyterian Church was organized. Two singular coincidences occurred in connection with that organization. One of the charter members returned to Victoria, Mexico, and was instrumental, as reported by Dr. Graybill, in organizing a Presbyterian Church in that important city, which led to the establishment of one of the most strategic Foreign Mission stations in Mexico—showing how Home and Foreign Missions act and react on each other. The other remarkable coincidence was the fact that Walter S. Scott, born of Scotch parents in old Mexico, acted as interpreter on the occasion and was taken under the care of Presbytery and became the first Presbyterian evangelist to the Mexicans in Texas and has organized the majority of all the Mexican churches.

The church organized at San Marcos has grown into the Presbytery of Texas-Mexican, which now has its "Advance Field" under Mr. Scott's supervision looking to the organization of a second Mexican Presbytery, and its great Texas-Mexican Institute at Kingsville, for boys, under the competent management of Dr. J. W. Skinner, with a similar institution for girls at Taft just beginning. The Mexican Presbyterian forces in Texas have grown to 15 ministers, 32 churches, 1832 communicants and property valued at \$100,000. The story reads like fiction. It is an accredited romance abundantly substantiated by living witnesses.

Rev. Walter S. Scott contributed to the religious press the following incidents which lend additional color to the romance of the story:

“Returning once from a visit to our Uvalde Mexican church, I stopped at Sabinal and held two open-air meetings. Among those who heard me preach was a man who had quite a reputation among Mexicans and Americans as a gambler. The morning following the second service he had to leave town to go to work on a ranch. Before leaving he took his favorite pack of cards, the ones he did business with, and burned them. He hunted for a copy of the New Testament which he had stored away in some of his boxes and took it with him. He read it through twice before I saw him again several months after. On that second visit he and his wife professed religion and united with the church. His wife’s parents and relatives disowned her and would have nothing more to do with her. She went to visit them shortly after, but was not allowed to enter the house and was abused most unmercifully. Her father never forgave them till the day of his death.

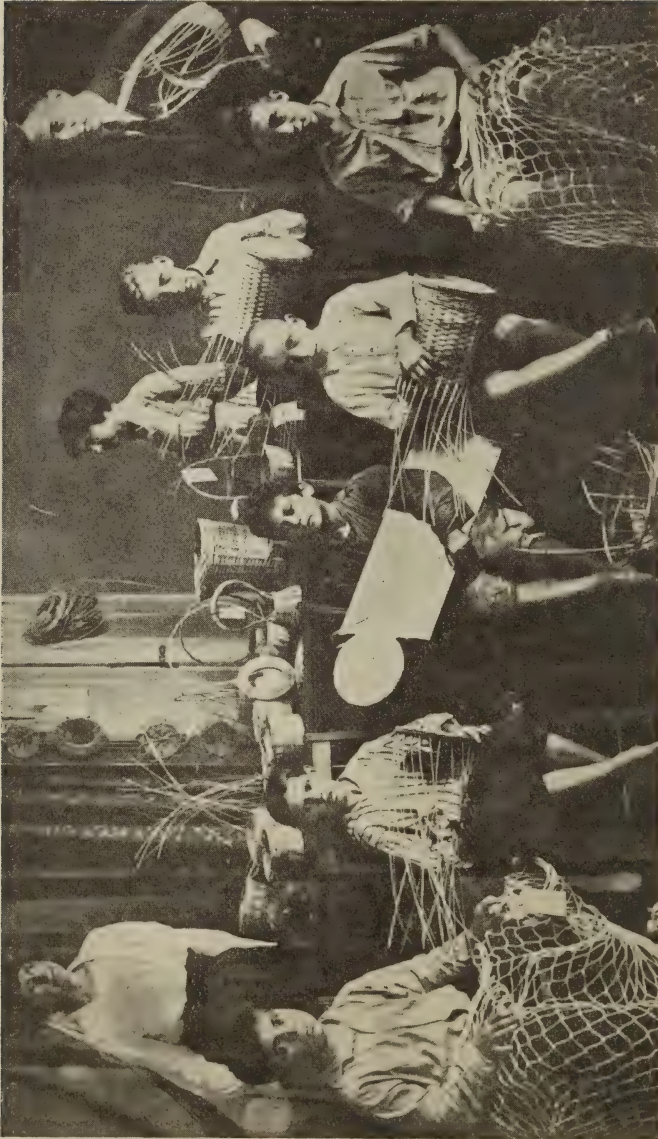
“This ex-gambler now became a completely transformed man; winning to himself the respect of the entire community. He is an industrious, law-abiding citizen and is endeavoring to win others to the same new life in Christ. By the united efforts of himself and wife, two whole families were brought to the saving knowledge of the Gospel and are now active members of the church, resulting in the organization of the Mexican church.

“A man arrived at Martindale with his family and other relatives from the country south of San Antonio,

traveling most of the distance on foot. This man in his younger days had been a highwayman; when he came to Texas—leaving his family in Mexico—he joined himself to some American outlaws. For a while he was the companion of the notorious outlaw, Jim McCoy, who was afterward apprehended and hung in San Antonio. After the hanging of McCoy he returned to Mexico and brought his family to Texas. He farmed for two or three years in Bexar County near San Antonio, and then, on account of ill health, he moved to Martindale, where he attended our services and received many kindnesses from our members. He finally made public profession of his faith in Christ, and I received him into the church and baptized him. Later, he entered into the organization of the Reedville Mexican Church and was made an elder. Still later, he helped to organize the Bexar Mexican Church and became an elder of it. He has been a most faithful and efficient officer, a diligent student of God's word, and is an intelligent and conscientious Presbyterian. All his large family are exemplary members of the church and one of his sons is studying for the ministry. He has been going once a month in his own conveyance and at his own expense some seventy-five or eighty miles to hold meetings and do Gospel work in Medina County."

### **Jewish Missions**

The Executive Committee specializes on the Jewish Mission in the city of Baltimore, selected because of the fact that it contains a large Jewish population. Jewish evangelization is generally supposed to be a hard proposition and yet they are won more easily than Mohammed-



Basket and hammock making at the D. V. B. S., Emmanuel Neighborhood House. Rev. Paul Berman at left.  
(Jewish Mission) Baltimore.

dans. It is claimed that a quarter of a million Jews embraced Christianity during the nineteenth century. There are three hundred Christian Jews in the ministry today of the Church of England. Since the war they seem more approachable; and within the past four years 30,000 Jews in Hungary alone joined the Christian Church—so reported by Dr. McDonald Webster at the Zurich Conference in Switzerland, July, 1923.

David Trietsch recognized as a Jewish authority on statistics estimates their population in the world at 17,073,000 of whom 3,900,000 dwell in the United States. In the city of New York the number who speak English is 897,452, outnumbered by the 946,139 who speak Yiddish. These latter have one advantage over all others, in that it is a common tongue enabling them to converse with each other regardless of nationality.

Rev. Paul Berman, minister in charge of the mission in Baltimore, at our request, furnishes the following stories to illustrate the character of the work done and the results accomplished:

“The story of one immigrant, a child of the Polish Ghetto, typical of thousands in need of the Gospel, is an illustration of those being reached by our Jewish Mission. At the age of three his parents carried him to the Synagogue, where he was dedicated to the Lord, being told that he was a Jewish boy and destined to suffer much at the hands of Gentiles, wicked men, followers of One, who was once a Jew, but who turned against them and became their bitterest enemy. At the age of fifteen he had to leave school, in order that he might help his parents financially. He loved his parents, had much

sympathy for his Jewish brethren, and hatred for those Christians who persecuted his people. Above all, he hated Poland—his own fatherland, because of the persecutions of his race. At seventeen he left his fatherland, resided in Germany for two years and afterward in Belgium, where he worked to get enough money for a ticket to America.

“In August, 1922, he came to the city of Baltimore. At last he is in America, where he can breathe freely, where one does not need to lock his door for fear that Gentiles might break in and kill the household. A few days later Mr. Z. decided to take a walk on a quiet Friday evening. On Baltimore Street he heard the sound of music from a distance. ‘Who is getting married on a Friday night?’ In his country music was only heard at weddings, and that not on a Friday night. At Baltimore and Eden Streets he saw a large gathering of men, women and children. ‘Surely there are no pogroms in America,’ he comforted himself; ‘but why such a crowd?’

“Yielding to curiosity he reached the corner of Eden and Lombard Streets, and soon discovered, to his great surprise, that there are Jews who believe in Christ—the very One he hated—and that these Jewish Christians ask the other Jews to believe in the same Christ. That evening he heard that Jesus loved the Jews and that all those who follow Him also love the Jews. ‘What! Christ loved the Jews?’ That was indeed strange news to him. Did not his Rabbis tell him that Jesus was the cause of all their suffering? He left that meeting in a restless state of mind. The next he attended he asked the missionary for more information. Not many days later, Mr. Z. got all the information he needed; and before

his eyes there arose a new Christ—the Christ of the Gospels, full of love and compassion, a friend, and not an enemy, a Messiah and personal Saviour.

“September 27, 1923, was a great day for him, the happiest of his life. That evening he took the first stand for Christ. He desired that all should know that Jesus was his Messiah and he enrolled himself as a disciple in the School of Christ. One Sunday night on the car from the Presbyterian church which he attends regularly, turning to the missionary, with eyes full aglow, he said: ‘Who would have thought a year ago that I would get so far in and be glad of it too?’ I answered nothing, but within my heart there was a feeling of joy and praise to Him who alone is able to bring such things to pass. That is exactly the way our God performs miracles. He caught Paul while on the road to persecute the Christians. He has caught thousands—among others my friend Mr. Z.

“Several years ago four little girls came to our mission with the consent of their parents. They came, like the other little girls, to play and sew and hear beautiful Bible stories. These dear children knew nothing about the great Lover of children. In fact, they never heard a Bible story in their homes. Father was either too busy, or he did not care to teach his children religion.

“Our workers had to begin from the beginning. They were told about the boys and girls of the Bible. They were glad to memorize verses of Scripture and to sing beautiful hymns. They even retold the stories to their parents when asked what the missionaries talked about. By and by the teachers told them some New Testament stories—about the Great Prophet sent from God, and





Wedding of Gong Sing, one of the New Orleans Chinese Mission boys, who married a Christian girl in Canton. The picture was taken outside the Baptist Church in Canton, China.

that He was the long expected Messiah, who came to redeem the Jewish people. They gladly listened, because of the interest it aroused. In the meantime the teachers not only talked about the love of Christ, but tried to live the Christ-like life. That touched them, and it brought forth fruit. The four little girls are now young ladies. They still come to our mission, but as believers in the Lord Jesus Christ. One suffers persecution for her faith, but she is glad to suffer for her Lord. All four are living beautiful Christian lives."

The accompanying picture, of the marriage of one of our boys trained at the Chinese Mission in New Orleans, tells its own story and must be taken as the type of work carried on in our numerous missions for foreign-speaking people.

The stories of the other nationalities cannot be included. Millions representing all the greater nations of the globe are being absorbed into our national life. They must be reached by the Church with the Gospel for their own sake, for our country's sake, for the world's sake, and above all, for Christ's sake. Is the evangelization of the world our goal? These aliens are our greatest opportunity and our weightiest responsibility. If our Christianity is not virile enough to save those in our midst, surrounded with the highest Gospel privileges and re-enforced by the best organized forces of the world, how can we hope to evangelize them in their environment of heathenism? The Church must rise to the occasion, to the opportunity and to the call of God in this age on ages telling.

## THE BURDEN

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"O God," I cried, "why may I not forget?  
These halt and hurt in life's hard battle

Throng me yet.

Am I their keeper?—only I—to bear  
This constant burden of their grief and care?  
Why must I suffer for the others' sin?  
Would that my eyes had never opened been!"

And the thorn-crowned and patient one  
Replied, "They thronged me, too; I,  
too, have seen."

"Thy other children go at will," I said,  
Protesting still.

They go, unheeding. But these sick and sad,  
These blind and orphan, yea, and those that sin,  
Drag my heart. For them I serve and groan.  
Why is it? Let me rest, Lord. I have tried——"

He turned and looked at me; "But I  
have died."

"But, Lord, this ceaseless travail of my soul!  
This stress! This often fruitless toil  
These souls to win!  
They are not mine. I brought not forth this host  
They are not mine."

He looked at them—the look of one divine!  
He turned and looked at me; "But they  
are Mine."

"O God," I said, "I understand at last.  
Forgive! and henceforth I will bond-slave be  
To thy least, weakest, vilest ones,  
I would not more be free."  
He smiled, and said, "It is to Me."

—LUCY RIDER MEYER.

## Chapter Five

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### *The*

## ROMANCE *of* RACE RELATIONSHIPS

The Negro population of the United States is eleven millions—which means one in every ten—and is still increasing, though not so rapidly as the Whites. The first national census in 1790 revealed that 19.3% of our total population were Negroes. At the time of the Emancipation Proclamation the percentage had decreased to 14.1% ; in 1910, to 10.7% ; and in 1920, to 9.9%.

As anticipated, the census of 1920 reveals a significant change in the location of Negroes, in different sections of the country. Sixty years ago 92% of the Negroes lived in the South. Ten years ago 89% were in the South. Now 85% of the Negro people are in the South. The summary of changed geographical locations of Negro population assumes rather startling form, when it is realized that in the last decade the increase in Negro population in the South has been 1.9% ; in the North, 43.3% , and in the West, 55.1% . The Negro, quite as much as the white man, has heard the summons of the city life, and has obeyed. While three-fourths of the Negro population is still rural, there has been a steady stream to the cities.

In two Southern states, South Carolina and Mississippi, they are in the majority; in Georgia, Florida, Alabama and Louisiana, they equal nearly one-half of the population. Thirteen Southern states report each more than 200,000; eight of these have more than 600,000; and sev-

eral nearly a million. These thirteen Southern states contain six-sevenths of the Negroes of the United States. In exactly one-fifth of all the counties of sixteen Southern states the Negro is in the majority. Heretofore the Negro question has been almost exclusively a Southern problem.

The Department of Labor reports that "recent extraordinary occurrences—the war in Europe, with the consequent shortage of labor in the North, the ravages of the boll weevil and flood conditions in the South—have set on foot a general movement of Negroes northward, that is affecting the whole South." In addition to these conditions it is said other causes influencing this exodus from the South are: Low wages, better educational facilities, unsanitary housing, lynching and the propaganda of labor agencies. It has served to introduce the Negro problem into the North in a most acute form, and the whole country holds its breath in anticipation of some terrible widespread outbreak resulting in massacres of the most shocking nature.

The Negro Year Book, published by Tuskegee Institute, maintains that statistics show a counter movement from North to the South. Even if the two balanced each other in numbers, it would still mean disturbed economic conditions, affecting more especially agricultural interests, as the exodus from the South is from the rural districts, while the other movement is from Northern to Southern cities, leaving our fields uncultivated—a tremendous economic loss.

"God that made the world and all things therein \* \* \* hath made of one (blood) all nations of men for to

dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, that they should seek the Lord." The translators of the English Bible have supplied the word "blood;" but there is nothing to indicate the qualifying word, whether "blood" or "federal headship," or "heart," or "nature." Whether it teaches the unity of race, of condition or of character, there can be no questioning the unity of obligation to a common Creator, demanding "that they should seek the Lord." Common obligations as "the offspring of God" create a community of interests, and of relationships. Racial types involving "the origin of species" are a problem belonging to the domain of Divine Providence. The adjustment of racial relationships is a problem pertaining to the sphere of human life.

Can a democracy successfully deal with race problems? Autocracy armed with unlimited authority and backed by militarism may curb the prejudices and passions of men, but democracy with its insistent demands for the largest personal liberty has a more difficult task, especially when socialism cultivates the contradictory principles—of eschewing class antagonisms and intensifying them at the same time.

The population of the South consists of about 25,000,000 of the Anglo-Saxon race, 9,000,000 Negroes and 2,000,000 Immigrants. Their peaceful occupation of the same territory is to the credit of all parties. Unfortunately race prejudice is mutual, but not greater in proportion to numbers than in any other section of the world. Mob law disgraces any community, and patriotic and Christian people should not only condemn it in un-

mistakable terms, but join in every worthy movement to eradicate it as a menace to our enlightened civilization. Church and state, press and pulpit, must make their power felt. Legislatures must enact laws, and courts of justice enforce penalties without fear or favor. Christian womanhood, for whose protection lynch law justifies itself, must repudiate lawless crime and use its potent influence for punishing guilt by legal processes.

Amicable adjustment of race relations and the cultivation of goodwill between them is the acid test of Christianity. The Gospel of "goodwill toward men" announced by the Angels at the Nativity, promulgated by the teachings of Christ and professed by the Church in all ages, should manifest itself in consistent practice. Would it not be well for churches and individual Christians to promote a campaign for practicing more cordial relations between the races? Can a superior race successfully evangelize another unless it does more than "preach to it"?

The solution of the Race problem has baffled alike human governments, earthly philosophy, the noblest philanthropy, and the science of sociology. Its solution must be sought in the realm of religion. The Gospel of the Son of God is the sole remedy. The failure of Christianity hitherto to find the remedy is no greater indictment than congested cities, the abolition of poverty and the banishment of war. By the grace of God, through the application of the principles of the Gospel, under the guidance of the Holy Spirit, the Church will ultimately solve all problems and trample under foot all the products of evil.

The Church has at present a twofold obligation to the Negro as an undeveloped and suffering race. One is in the sphere of sociology, the other in the domain of religion, though the two necessarily overlap.

In the interests of common justice and civilized humanity the Church should preach the obligations of Christianity between man and man, thereby creating a Christian sentiment in favor of extending to the Negro his God-given rights as a man created in the image of God: the protection of his rights in Courts of Justice, the protection of his health and moral character in housing conditions, and above all the protection of his life in the hands of infuriated mobs. The Church may not as an organization enter the sphere of the state, but it can teach the Golden Rule involving the principle of just citizenship in the "righteousness that exalteth a nation."

As the outcome of awakened Christian conscience, already commendable organizations are springing up, such as "The University Commission on Southern Race Questions," and "The Interracial Commission"—having for their object the cultivating of better feelings between the races and substantial justice for the Negro. The elimination of lynchings must be effected, not simply for the Negro's sake but in the interest of our own civilization.

Residence in the midst of the great masses of the Negro population, instead of rendering their white brethren impartial judges of the Negro, has often the effect of disqualifying. Nearness is always a severe test. An evaluation based upon "characteristics" may correctly estimate the Race, but does great injustice often to the individual. An appeal is hereby lodged, urging that we



lay aside both prejudice and sentiment in order to review individual attainments and take an inventory of their aggregate achievements. Shall we hold them forever accountable for the past; or shall we judge them by their possibilities as exhibited in this array of successful awards?

### Illustrations

There might be given a long list to the credit of individual Negroes, the following being specimens: The first blood shed in the American Revolution was that of the Negro, Crispus Attucks. A Negro, named Estevancio, discovered Arizona. The prize was won by Rene' Maran, a Negro, for the best French novel for the year.

Rev. John W. Widgeon, who for forty years has been the caretaker of the Maryland Academy of Sciences, was given a diploma by the academy as a token of appreciation for the contributions which he has made to the fauna and flora at the academy. He is regarded as an authority on the fauna and flora of Maryland, as well as its geological formation. The first geological exhibit of John Hopkins University was collected by him.

Eunice Roberta Hunton received both her A. B. and A. M. degrees at the 1921 commencement of Smith College, Northampton, Mass. This is the largest woman's college in the world. She did all the work necessary for the two degrees in the regular four-year period. She was the only one in a class of almost 500 to do this. In fact, only one other girl has been able to accomplish this at Smith College since its founding in 1878.

### **Illustrious Scientist**

Professor George Washington Carver, is Director of the Scientific Research and Experiment Station of Tuskegee Institute, whose products from the cow pea, sweet potato, peanut and pecan and the clays of Macon County, Alabama, have raised him from obscurity to the pinnacle of fame—a fellow in the Royal Society of London, one of America's most famous scientists and the winner of the Spingarn Medal for 1923, awarded by the National Association for the advancement of Colored people.

Like many other men of this and other countries, who have attained fame, Professor Carver was of humble parentage, being born in Diamond Grove, Missouri, about the close of the Civil War. His life embodying the trials and tribulations of the reconstruction period is one of tragedy and adversity and withal of achievement. His life story reads like fiction, but is intensely more interesting. His birthplace was a one-room shanty on the plantation owned by Moses Carver, a German farmer, who was the owner of Carver's mother. The only knowledge which Professor Carver has of his father is that he was "killed by a team of oxen while hauling wood."

His life story is herein incorporated, somewhat abbreviated: "At the close of the war, my mother was stolen with myself, a wee babe, in her arms. My brother, James, was grabbed and spirited away to the woods by Mr. Carver. They carried us down into Arkansas and sold my mother. At this time I was nearly dead with the whooping cough and was so frail that they thought, of course, that I would die in a few days. Mr. Carver heard of my whereabouts and immediately sent a very fine racehorse, valued at \$300, and some money to pur-

chase my release, which was effected. Efforts to find my mother to this day have been futile.

“After finishing high school, I wanted to go to college. To secure the money for this purpose, I opened a laundry in a college town, and was liberally patronized by the students. In this way I earned enough money in one year to take me to Simpson College at Indianola, Iowa, where I took art, music and college work. I also opened a laundry here for my support. After all my matriculation fees had been paid, I had ten cents left to live upon. I bought five cents worth of corn meal and the other five cents I spent for beef suet. I lived on these two things one whole week—it took that long for the people to learn that I wanted clothes to wash. After that week I had many friends and plenty of work.

“I would never allow anyone to give me money, no matter how badly I needed it. I wanted, literally, to earn my living. I remained in Simpson College for three years and then entered Iowa State College at Ames, Iowa, where I pursued my agricultural work, taking two degrees, Bachelor and Master of Science, respectively.

“After obtaining my Bachelor’s Degree, I was elected a member of the faculty, and given charge of the greenhouse bacteriological laboratory and the laboratory of systematic botany. I was serving in this capacity when Dr. Booker Washington influenced me to come to Tuskegee, where I have been for twenty-nine years.”

### 999 Products in 29 Years

Major Moton, distinguished principal of Tuskegee Institute, gives this informing account of his marvelous achievements:

“For twenty-nine years, Professor Carver has labored diligently in his laboratory, applying himself assiduously to the task of discovering useful products in every-day, ever-ready materials and of developing the resources of the South. On display in his laboratory are: potash, from chinaberry ashes, chinaberry meal; tonic stock feed, made of snap corn, velvet beans, cottonseed meal, etc.

“Of Professor Carver’s ‘999 varieties’—and this number is yet progressing according to the principles of arithmetic and geometric progression—the most famous are perhaps the 166 products from the peanut. From the position of a popular circus-day food and a luxury for a certain specie of the anthropeidean family, under the magic wand of Professor Carver the peanut is rapidly becoming one of the foremost food products of the South.

“In an interview Professor Carver said: ‘I regard the peanut as the universal food. A pound of peanuts contains a little more of body-building nutrients than a pound of sirloin steak, while the heat and energy-producing nutrients are more than twice the number.

“Conspicuous among the ‘Carver Peanut Group’ is the peanut milk, which compares favorably in food value with the cow’s milk. It contains only one-tenth as much water, three times as much ash, three times as much protein, three times as much carbohydrates and twelve times as much fat, and its keeping qualities are about the same as cow’s milk.

“According to Professor Carver, the possibilities of peanut milk for cooking purposes are unlimited. The sweet and sour milk may be utilized in the same way as the cow’s milk, and the curd can be made into many kinds of cheese. The buttermilk is also usable and palatable.

"Of equal, or of more, significance than peanut milk are the dyes which this scientist has produced from the skin and veins of the peanut—dyes, inks and sauces—a queer combination, and it might be interesting to know that Professor Carver uses only his ink in writing.

"Notwithstanding the fact that the lowly peanut has already given up 166 products, Professor Carver declares that he has only begun to develop the possibilities of the peanut.

"When one looks at a sweet potato lying peacefully in a bin, or decorating a dish as candied yams, or garnishing a pork roast, he does not realize the potentialities of this member of the tuber group. For years the sweet potato has been used largely as enumerated above, but Professor Carver, still manifesting that curiosity of his early childhood, 'to know everything,' has discovered 165 products that can be made from the sweet potato, including flour, meal, starch, library paste, breakfast foods, preserved ginger, vinegar, ink, coffee, chocolate compounds, candies, rubber compounds, stock food, molasses, wood fillers, and shoe blacking. What a combination one eats when he eats a sweet potato!

"No group appreciated the sweet potato products, particularly the flour, more than 2,000 students at Tuskegee Institute during the war, when there was a shortage of wheat flour. During this period the sweet potato flour was used as a substitute and as such attracted wide attention, culminating in the decision of the government, that the sweet potato flour offered probably the greatest possibilities in the way of saving wheat that had yet been discovered in America.

"Now comes the third of the 'South's three money crops'—the pecan. Playing the old trick of 'come into my parlor said the spider to the fly,' Professor Carver has coaxed the pecan into his laboratory and pronounced the mystic 'open sesame' words, thereby laying bare 98 secrets in the form of products that can be made from the pecan, including, meals, oils and other products. This represents the latest experiment of Professor Carver and he holds high hopes of the results.

"In addition to the research work of this type, Professor Carver conducts soil analysis and fertilizer analysis for farmers of the county and section in which Tuskegee Institute is located. In spite of the praise he has received from individuals and organizations from all over the world, Professor Carver is yet impervious to the plaudits of man and continues his work in an unassuming way. He and his achievements are a credit to the Negro race and to America."

### **Achievements of the Race**

According to the most recent reports concerning property owning, it is found that in 1920, Negroes in North Carolina paid taxes on \$53,901,018 worth of property. In Virginia, Negroes in 1921 owned 1,911,443 acres of land valued at \$17,600,148. The total assessed value of their property in that State was \$52,505,951. In Georgia, where there has been a continuous report on Negro property-owning, for half a century, it is found that in 1875 the Negroes of that State had acquired almost four hundred thousand acres of land (396,658), valued at \$1,263,902. The total value of the property on which they

were then paying taxes was \$5,293,885. In 1921, 45 years later, the Negroes of Georgia owned 1,838,129 acres of land, valued at \$20,808,594. Their total property had increased from \$5,293,885 to \$68,628,514.

Through purchases and increases in values, property holdings of Negroes of the country increased during the year by probably fifty million dollars. It is estimated that the value of the property now owned by the Negroes of the United States is over one billion five hundred million dollars. The lands which they now own amount to more than twenty-two million acres, or more than thirty-four thousand square miles, an area greater than that of the five New England States, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island; or equal to the whole of Ireland.

The World Outlook furnishes the following statistics: Of the 67,245 Negroes who have engaged in professions, there are 500 authors, 578 dentists, 1,279 actors, 59 architects, 123 chemists, 237 civil and mining engineers; 2,000 lawyers, judges, justices; 4,000 physicians and surgeons, 2,500 trained nurses. There are 1,000 Negro inventors, who have been granted patents. They own 74 banks and 398 newspapers, and there are 22,440 Negroes in the employ of the United States Government.

Religious statistics show that Negroes have 45,000 churches, with 4,800,000 communicants; 46,000 Sabbath-schools, with 2,225,000 pupils, and church property valued at \$90,000,000.

### **Asset or Liability**

"There is no gainsaying the fact that the Negro is a factor in the future of our country's development. As

is the case with every other race which enters into our heterogeneous life, he is both an asset and a liability. And as such he is an influence for evil or good in the life of every other individual. But the deciding whether he will be more liability or more asset is with those who know how to transform the former into the latter. And this task and the vision essential for the doing of the task are largely in the day's work of those who have claimed for themselves the blessings which come through personal faith in Jesus Christ.

"The liability side of our problem must be paid for over and over, unless we change it. The longer it remains a liability, the more numerous the individual units which make it up, and hence the increasing magnitude of our task. The untaught, carefree field hand propagates his own kind, the while he remains more or less of an economic burden and one outside of the Kingdom of God. The vicious corner loafer in our cities will never provide a better condition than his own for his children. The lack of knowledge prevents the enlivening vision of nobler things. Liability he is, and liability he will remain, so long as his mind is not fired with the stimulus of thinking and his hand trained to carry out the impulses of that thought."—RALPH WELLS KEELER.

Despite obstacles and difficulties, the Negro has made commendable progress in education and in acquiring property. Education in itself is no guarantee of moral character. Germany is a conspicuous example of the highest educational attainments and the lowest moral standards. The acquisition of property, however, on the part of the Negro does have a tendency to force him to give bond to society for good behavior. Crime is or-



dinarily characteristic of vagrants and the shiftless who have no permanent ties in the community. The highest safeguard and protection to society is the cultivation of Christian character. Unfortunately the emotional type of religion characteristic of the Negro is not conducive to ethics. It is this fact which justifies the effort of our Church and the ideals of Stillman Institute in training a native ministry for Colored people.

### **Presbyterian Church U. S.**

From the very beginning of the Southern Presbyterian Church as a separate denomination, it has felt its responsibility to the Negro. In 1863 the General Assembly made the following statement: "The foreign mission problem is here reversed. Instead of having to send missionaries to the heathen, the heathen are brought to us, thus affording the opportunity of doing a foreign mission work on a gigantic scale, and under the most favorable auspices. A work altogether unique and which the Church in any other part of the world might well covet. The Lord hath set before us an open door; let us not fail to enter it."

Our present work for the Negro, however, may be said to have been begun in 1876 by Dr. Charles A. Stillman, who presented to the General Assembly an overture from the session of the Gainesville, Alabama, church, of which he was then pastor, urging the establishment of a school for the training of Colored ministers. The result was the founding of Tuscaloosa Institute, at Tuscaloosa, Alabama, where Dr. Stillman had gone, and where he served as superintendent of the school and as pastor

of the First Church for almost twenty years. Upon his death, in 1895, the name was changed to Stillman Institute.

At the conclusion of the Civil War, if the Churches of the South, a half century ago, had been awake to the opportunity and alive to their obligation to the Negro in his changed status of new environment, instead of leaving him entirely to the tuition and philanthropy of the North, there would not now confront us a race problem so acute. It is always difficult to recover lost ground, and it is today a task far more taxing, but the Church must attack it heroically and lose no time in meeting the situation. Educational and sociological means are indispensable, but entirely inadequate unless accompanied by the power of the Gospel of Christ issuing in changed lives.

### **Romance of Life**

After this general statement of principles and the assembling of data as a basis, we now adhere to the purpose of this study to illustrate this phase of the work by personality. It would be comparatively easy to enumerate conspicuous characters, such as Booker Washington, educator, Major R. R. Moton, his successor, Paul Lawrence Dunbar, poet, and others of the same type; but it serves our purpose better to use the comparatively unknown, confining ourselves to members of our own Church, as specimens of Home Mission results.

### **Maria Fearing**

In Anniston, Alabama, there lived a colored woman, of ordinary attainments and genuine piety, upon whose

heart and conscience God laid the burden of her kinspeople in the Dark Continent. She did not publicly enroll herself as a "volunteer" at some great convention, nor wreath her brow with a halo; but in the quiet of her humble home she volunteered, where none but the Master heard her vow. Offering herself to the Committee of Foreign Missions, at Nashville, she asked to be sent as a missionary to the Congo. She was informed that she was past the age limit, fixed by the Committee for outgoing missionaries, and that she lacked the educational qualifications.

None but the Master knew the bitterness of her disappointment at being rejected by the authorities of her Church, but she having put her hand to the plow was not the kind to look back nor be stopped. She sold her humble home, her small worldly possessions, and tendered the money to the Foreign Mission Committee with the request that she be sent to Africa at her own expense and as a servant to the white missionaries in order that she might have the privilege of ministering to her people in the darkness of heathenism. Is there any parallel among the ranks of the white race? Her holy ambition was realized, and never did any church send out a more consecrated, earnest missionary to the heathen. Not many of us would care to exchange places in this world with this humble Negro woman; but in the day of final accounts, when rewards are distributed according to fidelity, not a few would be happy to exchange crowns with Maria Fearing.

#### **Wm. H. Sheppard**

At Warm Springs, Va., a colored woman, highly respected, who had served as maid at the baths of the

famous hotel for many years and had ministered to hundreds of the best people of this country, was the mother of an attractive boy. One day a lady laid her hands on his head and said: "William, I am praying that God will make of you a useful minister some day to your people." This incident changed the current of his life. After graduating at Stillman Institute, he volunteered for Africa and went out with Lapsley—the pioneers to lay the foundation of our mission in the Congo. It was his loving ministrations and valuable companionship that made Lapsley's work a signal success; and when Lapsley died, in that far-away land, Sheppard stood to the post of duty—several times at death's door with malarial fever.

His explorations of the unknown regions, among fierce cannibals, secured for him recognition by the British Government, which made him Fellow of the Royal Geographic Society—an honor shared perhaps by no other member of the Southern Presbyterian Church. After years of conspicuous service, he has been transferred to work conducted by Rev. John Little, in Louisville, Ky., pastor of the largest Colored church in our Communion. With all his remarkable service and honors, he is noted for his simplicity of character, his humility, his fidelity and loyalty to the Cause of Christ. In the ranks of our ministry there is no more useful servant of Christ.

### **Sam Daly**

In Tuscaloosa, Alabama, Sam Daly, an officer in the Colored Presbyterian Church, served the students in the State University for the usual "tips" given, and being of a frugal and provident disposition, deposited his money in the bank until his savings enabled him to purchase a

horse and hack—before the days of the taxi. His earning capacity having materially increased, his bank account grew accordingly and he was soon able to purchase a farm for his family about 15 miles from Tuscaloosa, in the country near Ralph, Alabama. It was poor, white sand land and only partially paid for. Scarcely had he begun farming operations till he saw in the Birmingham papers some allusion to sentencing several youthful Negro criminals to the chain-gang. He could not get the impression out of his mind, that this was a criminal mistake of the legislature or of the court, and it grew into a conviction and a purpose. Taking the train, he hastened to Birmingham, sought an interview with the judge and delivered himself of the following opinion:

“Judge Feagin, I see where you are sentencing to the chain-gang Negro boys in their teens. I believe they will be worse criminals than ever when their terms expire. I have come to ask if you will sentence them to my farm, and I will try and reform them.”

The judge thought the experiment worth trying, and accordingly the number grew until it soon became the Sam Daly Reformatory. Rev. A. D. Wilkinson, colored Presbyterian minister, was assigned the task of religious supervisor, and in the discharge of his duties he lived with the boys, taught them part of the day in school and worked the other part on the farm, as well as preaching to them on Sabbath.

After a few years of service, Sam Daly stood before the General Assembly, giving an account of his benevolent work, and closed with the statement that he had trained and returned to society over 200 Negro boys,

and 90% had made good! He came to the General Assembly meeting at Atlanta, Ga., with the purpose of interesting the Assembly in the further enlargement of his reformatory. Immediately upon arriving in Atlanta he was taken suddenly ill. Applying to a drug store for relief, he was treated with criminal carelessness, whereby he became dangerously infected. Being entertained in the home of the local Colored Presbyterian minister, a Colored physician was called in, who still further damaged him by malpractice through incompetency. By this time information of his condition came to our notice, and we had him removed to the Grady Hospital. The writer and Dr. Snedecor visited him from day to day, till becoming alarmed we employed one of our finest physicians of the city to give him additional and special attention, who promptly advised that the end was near. Hurrying to the hospital, the Secretary of Home Missions found the poor Negro dying. As the nurse partially aroused him by apprising him of the visit, he opened his eyes drowsily and said: "Oh, Dr. Morris, I want to go home," to which the reply was returned in a voice choking with emotion: "Yes, Sam, you are going home." In a few moments he went "home"; but what a noble record he left behind, of work well done! Who among us can leave behind such a legacy of an unfinished task; and who will be accounted worthy to stand by his side in the estimation of the Master, "by whom actions are weighed"?

### **Charles Birthright**

In the Southern part of Missouri was born Charles Birthright, once a slave, belonging to the Pankey family.

After freedom came he continued to live on the place of his former owner, but opened a barber's shop in the town of Clarkton, where he joined the Presbyterian Church. His savings were invested in bonds and lands along the White River, not considered valuable at the time of their purchase. He never learned to read, but his wife, "Bettie," was of more than ordinary intelligence and acquired an ordinary education. They subscribed for



**Charles Birthright and wife and their humble home in Missouri. This worthy Negro couple left the largest legacy to Home Missions in all the history of the Presbyterian Church, U. S.**

the Church papers, and she read to him about Tuscaloosa Institute for educating Negro preachers, which greatly interested this worthy couple. As they had no children, after consulting Mr. David B. Pankey, his lifelong friend and advisor, he bequeathed his entire estate to Stillman Institute.

After the death of himself and wife, the authorities of Stillman Institute, in accordance with the terms of the will, appointed Mr. H. B. Pankey, son of the executor—

who had died in the meantime—as trustee of this estate. The court, in confirming the appointment, placed the trustee under a bond of \$40,000, in view of the increased value of the property. In all the sixty-two years of the separate existence of the Southern Presbyterian Church, it is remarkable that a Negro left the largest legacy ever bequeathed to the cause of Home Missions!

### **Rev. W. A. Young, Evangelist**

In the state of Alabama, a Negro boy attracted the attention of Mrs. R. M. Kirkpatrick, the widow of one of our beloved ministers; and she gave him religious instruction and encouraged him to aspire to an education and useful service in behalf of his race. After graduating at Stillman, he served very acceptably and successfully as pastor of the Colored Presbyterian church in Mobile, Alabama. The time having arrived for an advance movement in behalf of Colored Evangelization, Rev. W. A. Young was selected as the first General Evangelist for the Negroes in the South. He entered upon the work with great enthusiasm and developed into one of the most efficient ministers of the whole Church. He conducted great evangelistic meetings on the islands of the South Carolina coast, in which large numbers were converted. His evangelistic meetings in Richmond, Va., led to the salvation of many of his people, and in the enlargement of the usefulness of the Seventeenth Street Mission, by winning the sympathetic interest of the Colored people of the city. His evangelistic services in connection with the great work of Rev. John Little at Louisville, Ky., were equally blessed. Rev. John Little testified that he was the equal of any evangelist in the



Church, the greatest preacher ever produced by Stillman Institute.

It was during the strain of this wonderful meeting that he suddenly collapsed. The Secretary of Home Missions insisted upon his taking a prolonged rest, but it was too late; and he was called to his reward.



Rev. W. A. Young, the Man who sang the song, first Evangelist of the Presbyterian Church, U. S., to his race. The greatest preacher "Stillman" ever educated.

Many Commissioners at various meetings of the Assembly will recall his marvelous singing, his touching solos, accompanied by the chorus of his companions. It was the feature of the popular meetings at night, bringing

tears to many eyes; and he was called for again and again. Rev. W. H. Woods, D. D., contributed to the papers as expressing the mind of the Assembly, the following beautiful tribute:

He stood up there before us,  
He and his dusky throng,  
And sang in quaint antiphony  
A moving, haunting song;  
The homely words and simple  
Were touched with some strange fire,  
And in that music pulsed and thrilled  
A deep and dear desire.

"I want to be more holy,"  
Like a trumpet-voice it rang,  
And the chorus answered softly:  
"In my heart, my heart," they sang.

We were not asked to join it—  
Not ours that haunting tone;  
The black man's soul was speaking there  
With a pathos all its own;  
And yet each time we heard it,  
The chorus wider grew—  
The mutest lips in all that throng  
Moved to that music, too.

"I want to be like Jesus,"  
Well had he our longing read,  
And a sobbing, throbbing chorus  
Answered: "In my heart," they said.

And though our eyes were misty,  
We sat in deep content—  
The beauty and the glory are  
Not all to evil lent—  
And the song that most entrances  
The listening seraphs' ears  
Is thrilled with the archangel's lack—  
The memory of old tears.

"I want to be with Jesus,"  
Sang he; and where e'er they roam,  
All God's saints in chorus answer,  
"Yes, with Jesus, and at home."

The Presbyterian Church U. S., compared with the large, wealthy, liberal Northern churches, is not contributing as large amounts nor conducting as extensive work, but is perhaps expending larger sums and carrying on a more important and successful work than any denomination in the South. If it had accomplished nothing more than produced such characters as Maria Fearing, Sam Daly, Charles Birthright, W. A. Young and Louise Meade, it would have been well worth the cost.

### **Romance of Life Investment**

The recognized obligation of the Presbyterian Church to minister to the spiritual welfare of the Negro dates back at least a century. Before the Civil War the churches were provided with galleries in which the Colored people worshipped, being members of the same church as their owners. Attendance was compulsory. Among the earliest recollections of the author, as a child, was being required to remain with his parents for a second service, conducted especially for the Negroes after the white congregation had been dismissed and most of them had departed. On Sabbath afternoons his mother gathered her children and the little Negroes together, read Bible stories to them, heard them recite the Catechism and taught them to sing hymns. This was a common practice among pious people.

Many of the leading Presbyterian ministers were faithful and zealous in preaching to the Negroes, among whom were such conspicuous men as Dr. Stiles and Dr. Jones, of Georgia; Dr. Flinn Dickson, of South Carolina; Dr. Stillman, of Alabama, and Dr. John B. Adger,

at one time a missionary in Syria. The latter on one occasion, at the meeting of the General Assembly, made a liberal gift to Foreign Missions as a thank-offering for the conversion of a large number of his slaves.

### **Dr. John L. Girardeau**

As an illustration, however, of life investment in behalf of the salvation of Negroes, Dr. John L. Girardeau occupies a class alone. It is doubtful if anyone would call in question the statement that he was the most eloquent preacher of the great Church, which produced such distinguished orators as James H. Thornwell, Benjamin M. Palmer, Moses D. Hoge, and others. He gave his entire time to preaching in Zion Church, Charleston, S. C., for Negroes, refusing flattering calls to white congregations that he might minister to his brother in black. A delegation from one of the great churches of the North offered him every conceivable inducement to accept their charge, to which he quietly made response in the language of the Shunamite: "I dwell among mine own people." At night the galleries of his Negro church were jammed and packed with white people to hear this great orator preaching to Negroes. After the war he became professor of Theology in Columbia Seminary, ably filling the chair of the scholarly Thornwell.

It is interesting to note that in 1870, out of every 100 people in the United States, 17 were members of the Protestant Church, which was but little better than the average among the Negroes at the close of the war. It is evident that slavery served as a great missionary institution, if not intended as such—whatever may be said of the moral side of the question. It is worthy of special

note that the finest Negro characters ever produced by ours, or any other church, were products of slavery—Maria Fearing, Sam Daly, Charles Birthright, and others

### **Consecrated Service**

It would be impossible to give extended and proper credit to the men who have put their very life-blood into this service for Negroes—in some instances at the cost of persecution amounting practically to ostracism. Rev. Charles A. Stillman, a man of great ability, of his own accord, began teaching a class of Negroes in preparation for the ministry, without funds and with but little sympathy from his brethren; and his experiment developed into Stillman Institute, named in his honor, after his lamented death.

The saintly O. B. Wilson, as Christlike a character as Barnabas, Fenelon, Thomas A. Kempis or Robert Murray McCheyne, answered the call of God and the Macedonian cry of the Negro for spiritual help. On one occasion he found a poor Negro suffering with such offensive disease his own people could not endure to remain in the room, yet Wilson bathed, fed and nursed him as tenderly and faithfully as the great Physician could have done. On another occasion he preached so powerfully on Lazarus at the rich man's gate, applying it to the spiritual destitution of the Negro, that it compelled the pastor of Tattnell Square Presbyterian Church, Macon, Ga., to open a Sabbath-school for Negroes, conducted by himself, not only without much assistance but in the face of strong opposition. In the midst of his useful career as teacher in Stillman Institute while telephoning he was instantly killed, by lightning—a providence as mysterious as Lapsley dying

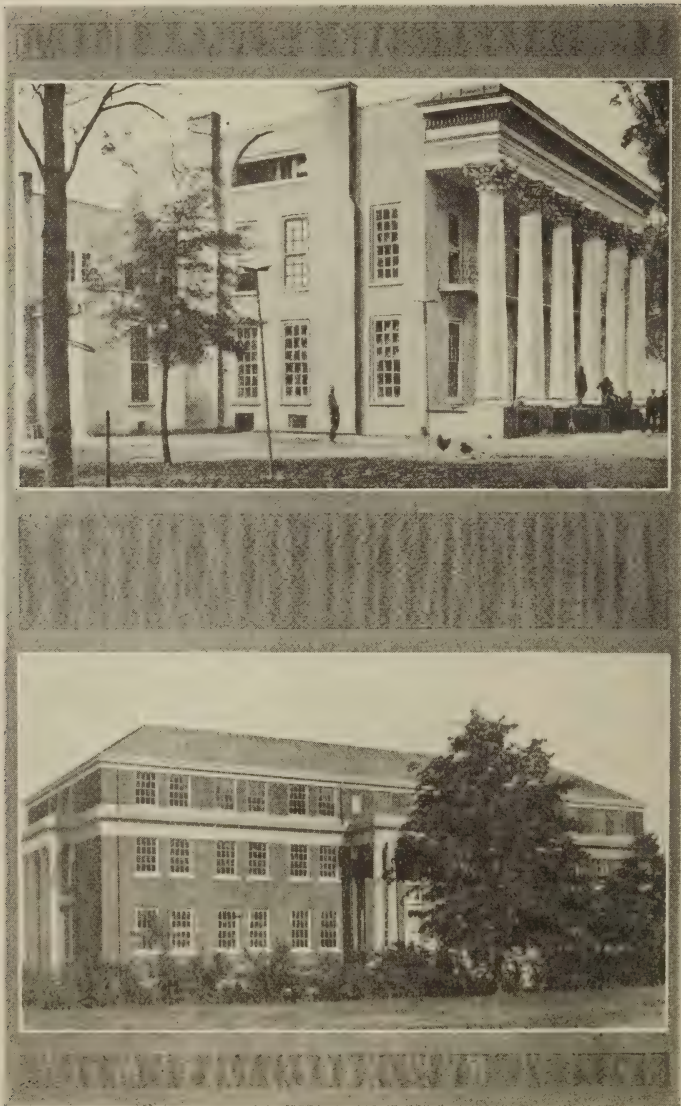
on the banks of the Congo at the very beginning of his noble career.

Rev. James G. Snedecor, LL. D., a man of noble blood, of wealth, of scholarly parts, was called into the ministry of the true Apostolic succession to such men as Stillman and Wilson, and was "not disobedient unto the heavenly vision," but devoted his life to the Negro. Perhaps no man felt more keenly the loneliness of his position, the lack of sympathy and support of the Church, but he never faltered even though the way was rough and steep, and though the cause at times seemed hopeless. As an expression of their love and appreciation the Colored ministers and elders—called together by the Assembly and set off into "the Afro-American Synod"—at their very first meeting and of their own accord changed their name to "the Snedecor Memorial Synod."

### **Rev. John Little**

After this narration of the noble work of the sainted dead, we cannot restrain the impulse to give account of the unique labors of one who today is leading the forces of this country in initiative and activities for the Negro, paralleling in the religious sphere what Booker Washington has accomplished in the educational world.

Rev. John Little was born in Tuscaloosa, Ala., of a distinguished family, his father being Treasurer and Trustee of Stillman Institute, which created the atmosphere in which he grew up. It was perfectly natural that during his Seminary life at Louisville, Ky., he should have associated with himself several fellow students for establishing and conducting a Sabbath-school in the most



*Above—Boys' Dormitory remodeled.  
Below—Girls' new Dormitory, Stillman Institute.*

destitute part of that city. In that enterprise he found his life work. The story of his Colored mission reads like fiction and is here given in his own language as contained in our Annual Report:

“Twenty-five years of service have revealed a constantly enlarging field of opportunity and a constantly increasing response on the part of the Colored people. Six theological students from the Presbyterian Seminary in 1898 were willing to teach Sunday-school; twenty-three Colored pupils were willing to attend. Today an experienced force of workers keep the doors open seven days and six nights each week, and thousands of Colored boys and girls, men and women come to our buildings for instruction and inspiration.

“The work of the Presbyterian Colored Missions never ceases—it just changes. It conducts in its buildings through the whole year, a changing round of activities which touch life at many angles and steadily develop well rounded characters. There are classes in sewing and cooking for the girls, shoemaking and mending for the boys, basketball games and club work for both. The Daily Vacation Bible School, the bath house, and the playground present a program which provides instruction and recreation.”

This is a specimen and type of similar work being conducted at Richmond, Va., and Atlanta, Ga., and which should be multiplied indefinitely.

### **Stillman Institute**

By far the most important work undertaken and conducted by the Church for the Negro is Stillman Institute, which has trained hundreds of Colored ministers in its



history, many of them being Methodists and Baptists. Theological education is not, however, the sole purpose of its existence. It has a Boys' Department and Girls' School for training in domestic science, agricultural work, mechanical arts, and above all in Christian leadership.

The Theological Department embraces the curriculum prescribed by the Church—a three-year course omitting Greek and Hebrew. The Literary Course consists of two years of Junior High and four years of Senior High School work.

The plant consists of 110 acres of level fertile land in the suburbs of Tuscaloosa well adapted to every variety of crops, which enables the students to raise a large part of their supplies and gives them practical training in the science of farming. It has commodious, substantial brick dormitories, homes for the teachers and a new modern barn and stalls for cattle. The entire plant is now worth \$250,000 and can accommodate 150 students.

### **Snedecor Memorial Synod**

As the result of our evangelistic effort to meet our responsibility in behalf of the Negro we now have the Snedecor Memorial Synod, consisting of four Presbyteries containing 41 ministers and 49 churches with a communicant roll of about 2,000, having annual additions averaging about 200, and total contributions for 1922 of \$10,649. If the Colored churches which are not connected with the Snedecor Memorial Synod were added, the communicant list would be increased to 2,500 and the contributions to \$12,000. In percentage of increase and per capita gifts the Negro Presbyteries compare favorably

with their white brethren—if financial ability is taken into consideration.

Rev. J. G. Snedecor, who devoted his life to the cause and left behind him the legacy of his unfinished work, is pre-eminently entitled to point the moral of this story in this, perhaps his last message to the Church:

“The Negroes did not come to our country voluntarily. They were not seeking a happier home when they left Africa. We have made several grievous mistakes in our relation to the Negro. Let us not now make the deplorable mistake of thinking that he is incapable of improvement or that it is best to keep him in ignorance.

“The Southern Presbyterian Church has declared by numerous and repeated resolutions that moral instruction and religious influences are the prime needs of this weaker race. Our Church has sensibly seized the strategic position from which to attack their immorality—namely, an educated and godly ministry.

“It is a fact that we really do not take the Negro seriously. We condemn the whole race for the crimes of individuals. We ignore the progress he has made, or condemn it as being along the wrong lines. We should not seek to shift our local troubles upon other parts of the country. Christian people should regard the Negro patiently, because God made him very much in the same mold as ourselves, and evidently endowed him with possibilities for righteousness and immortality. For this reason, as the weaker man, he becomes the burden of the stronger.

\* “It is a reproach to the Christian people of the South that they have shunned this burden. It is time now to

give some pause to the universal chorus of denunciation and criticism with which we assail the Negro. His foibles and crimes are now well understood. Grant that he is the greatest sinner in our body politic; the question of sanity and religion is—what are we going to do about it?

“We trust that the effort now to quicken the missionary conscience of the Church may include within its beneficent results an increasing liberality toward this neglected race.”



Theological Class, Stillman Institute, Tuscaloosa, Ala.

BUILDING FOR ETERNITY

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*Oh, where are kings and empires now  
Of old that went and came?  
But, Lord, Thy Church is praying yet,  
A thousand years the same.*

*We mark her godly battlements,  
And her foundations strong;  
We hear within the solemn voice  
Of her unending song.*

*For not like kingdoms of the world  
Thy holy church, O God!  
Though earthquake shocks are threatening her,  
And tempests are abroad.*

*Unshaken as eternal hills,  
Immovable she stands,  
A mountain that shall fill the earth,  
A house not made by hands.*

—ARTHUR CLEVELAND COXE.

## Chapter Six

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### *The* ROMANCE of BUILDING

An architect said to a churchman: "Our effort is to materialize the spiritual; the aim of the church is to spiritualize the material." The Department of Church Erection combines and promotes both ideals. It materializes the spiritual by expressing in wood and stone certain ideals; and the temple of worship becomes a visible embodiment of invisible truth. It spiritualizes the material by converting it into a dwelling place of the Most High God, who though He "dwelleth not in temples made with hands," yet accepts such as symbols of His presence and makes the house of God a means of communion with His spiritual worshipers and a center of influence for Christianizing a community. The house of God is a silent witness to an invisible presence. It challenges the attention of the community, gives the organization the reasonable guarantee of permanency and constitutes a common rallying place for the religious life of the people.

The factors which enter into the making of a church are ordinarily three-fold: First of all, is the evangelistic effort out of which it is born, followed by the sustentation arm of support which upholds it in its weakness; but neither is more necessary than the Church Erection funds, which are essential at the psychological moment of its precarious existence. Whether it "sink or swim, survive or perish," will depend largely upon securing a spiritual home.

The mutual problem which first confronts alike a new church and its Home Mission pastor is a house of worship. A homeless church is a nondescript, which will always be punctuated with a question mark, until it establishes its character and its right to exist by erecting for itself a church home. It is usually the supreme test of its virility. About 90 per cent of the churches of all denominations owe their existence to Home Missions and in most cases, other things being equal, owe their success to the securing of a house of worship at the critical period of their career. Their first modest chapel is ordinarily a monument to the Home Mission Committee. Their subsequent magnificent edifice is to the credit of their own sacrifices and spiritual energy.

### **Equipment Needs**

The greatest handicap of Assembly's Home Missions is and has been for ten years lack of adequate equipment to conserve the results of our efforts. Every dollar spent in pioneer work, every additional nerve of energy called into service by any missionary, and every forward movement planned or pushed by the Committee, have a common objective, which is hindered or helped by the buildings essential to the highest achievements. They all speak one language and unite in one common plea—a clamor for equipment. It has been the dominant note of an unending song whose swelling chorus from all sections of the mission field has become a plaintive wail, growing more insistent and distressing with every passing year. The problem has now become more acute and the loss in results to the Kingdom of God more patent.

### **Building Funds**

The first man with a vision of the possibilities of a Building Fund for promoting the erection of churches in behalf of small congregations was W. A. Moore, of Atlanta, Ga., who left a legacy of \$5,000 to assist feeble churches in building, by small loans at 3 per cent. Many an Atlanta man has made an investment in real estate which afterward enriched him. Not one ever made such a profitable investment as W. A. Moore. His fund has promoted and aided in building over 100 churches. If they have an average value of \$2,500, his investment represents \$250,000; and the original fund has increased in value to \$7,000 and gives no sign of abatement. In the day of final accounts, who can estimate the value of his reward in its spiritual character?

The Manse Fund, begun at a later period by an appeal for voluntary offerings, has had a similar career of successful building operations, while at the same time it has increased in value 25 per cent, indicating careful business management and the blessing of God.

### **Semi-Centennial Fund**

Encouraged by the success and benefit accruing to its small funds for aiding weak churches the General Assembly in 1911 authorized a larger Building Fund of \$100,000, to commemorate the fifty years of its organic life, attended with such rich blessing of God on its ministrations. This Semi-Centennial Fund is not limited to feeble churches and small amounts. The only limitation is the amount of the fund in the treasury. It is at the disposal of any church with a future, which must build at



once beyond its present ability and to serve the community for perhaps a quarter of a century.

### **Memorials and Annuities**

A practical method of great value, by means of which this fund is making substantial increase, is through memorials and annuities. Relatives desiring to erect a more enduring monument than stone to the memory of some loved one can place any amount from \$500 to an unlimited sum in the hands of the Executive Committee, which, while it is a constituent part of the Semi-Centennial Fund, is at the same time a separate entity and reported annually with name of the donor and the relative honored by the memorial.

In case of an annuity, the donor places any sum, according to choice or ability, in the hands of the Committee and the donor draws interest for life. The annuity paid does not cost the Committee anything, for the church borrowing pays interest and receives the same benefit as it would from funds loaned to it by the Committee. All parties are greatly benefited. The donor has made an investment absolutely safe, which pays dividends for life. The local church has the use of the fund to enable it to secure adequate building, and the Semi-Centennial Fund secures an increase which will perpetuate the good work of the donors long after they have gone to their eternal reward.

### **Hunter Memorial Fund**

Mr. J. Montgomery Hunter, of Louisville, Ky., has deeded to the Executive Committee real estate valued at \$70,000 to be used as a permanent fund to be known as the

“Ann Morgan Hunter and J. Montgomery Hunter Southern Presbyterian Home Mission Memorial Fund,” for the purpose and conditions set forth as follows :

“This Fund is to be devoted exclusively to the building of country and small village Presbyterian churches, the same not to cost over Three Thousand Dollars (\$3,000) complete, exclusive of lot, of which this Memorial Fund is to contribute one-half only, and the local people are to contribute one-half of said cost and in addition are to provide a lot for said church of not less than one-half acre of land; the said churches are to be kept insured for at least 75 per cent of their total cost of building; the said Executive Committee is to exercise its judgment as to requiring all or any part of said gift or loan to be repaid by said churches, and all of said churches are to be devoted absolutely and exclusively to the worship of God Almighty and the preaching of the glorious Gospel of His Christ; no secular entertainment or exercises of any kind or character, or flags and secular emblems, are to be allowed in said churches and so understood and agreed to by said church people—marriages and funerals of course excepted. If a church elects to change its name from the Memorial to some other, it may do so by repaying to the Executive Committee the amount invested in it which was received from this Memorial Fund.”

Mr. Hunter has since increased his gift by deeding additional real estate to the Executive Committee for Church Erection and has graciously removed some of the restrictions in order that this fund may be greatly enlarged in its efficiency and usefulness.

A minister of our Church, who has rendered conspicuous Home Mission Service in four Synods, recently created a Memorial Fund of \$10,000 to his honored father. It will be loaned at 4 per cent, and will doubtless duplicate the splendid record of the Moore Fund. His modesty requires that his name be withheld for the present. Instead of stone that disintegrates and decays, this monument will consist of living churches in ever increasing numbers whose houses of worship will rear their spires heavenward and whose pulpits will proclaim the everlasting gospel of the Son of God in the ages to come.

### **The Romance of Results**

One of the most vivid recollections of the Secretary of Home Missions dates back to his early embarrassments. From El Paso, Texas, came a communication signed by fourteen individuals asking if the Executive Committee would encourage their organizing themselves into a church. The crux of the whole matter hinged on a small appropriation for assisting in building a temporary chapel involving an outlay of only \$300. The entire annual income of the Committee at that time scarcely exceeded \$50,000, and each small additional item gave the Committee pause. The Chairman opposed the grant, and the debate was exciting; but finally with some misgiving and with divided counsels it was answered affirmatively, and "Westminster" church came into being. Their little structure soon gave place to a brick chapel costing \$3,000. It has had a magic growth, reaching a total membership of 400, which with the aid of the Assembly's Committee erected a permanent house of worship valued now at \$30,000.

It has had such phenomenal development under the wise and efficient leadership of its pastor, Rev. Watson M. Fairley, that it is more appropriate to allow him to give a summary of results :

“The city of El Paso has in ten years expanded from a town of 39,000 to a city of over 83,000. The banks, stores, hotels, hospitals, schools, and all public utilities have with great difficulty provided for the abnormal growth. The residential district now extends over five miles from the down town centers where all the churches were originally built. ‘Westminster’ is trying to avoid the fatal mistake of expecting all the Presbyterians and the unchurched to come to it. With the help of the Assembly’s Home Mission Committee a new church, ‘Manhattan,’ has been built at a cost of \$20,000. A new organization of about 100 members takes shape and a new pastor comes to take charge of the colony. Another Mission, ‘Eastminster,’ has been started. At a cost of \$6,300 a lovely bungalow has been built and enough ground secured for a church building.

“Manhattan Church began the year 1922 with 125 members, and a building debt of \$4,000. By the end of the year she had paid off the debt and put over \$1,000 in improvements and equipment; increased her membership to 190, with 195 in actual attendance at Sunday-school and started on an \$800 additional story to the Sunday school room. They have outgrown their two-story Sunday-school building in less than a year and have exceeded their budget on all benevolences. This church gives every promise of being one of our leading churches in the West in a few years.

“The Mexican church has grown from 22 members to 50 in less than a year, has a flourishing Sunday-school of 100 enrolled and a Mission day school of 49 children, and an afternoon Sunday-school of 47. A bright young Mexican boy who was baptized eight months ago, has been received into the Presbytery as a candidate for the ministry and is now at school. Two other bright boys will go to our Texas-Mexican school. Rev. A. Fernandez, the pastor, says with \$1,000 he could start four additional mission schools in connection with his church. This is the cheapest and most valuable work that our Church can do.

“Eastminster chapel where Mrs. L. C. Majors has been conducting a Sunday-school and general mission work has developed until we are now ready to organize it into a church if we can handle the financial problem. We have there at a cost of \$6,200 four lots and a nice new bungalow used as a combined manse and Sunday-school room. They have now about 65 in Sunday-school each Sunday, prayer meeting, 15 in Christian Endeavor, and a supply preaching there each Sunday morning and evening. Twelve have recently joined the Church. I think we could organize with 60 members.”

Investments in Texas oil fields have made many fabulously rich. The \$300 invested by the Assembly's Home Mission Committee at El Paso scarcely twenty years ago, shows a dividend to its credit of four churches having a combined membership of 720, property valued at \$70,000, with total annual contributions aggregating \$23,500. No, this is not fiction. It is real romance in church life.

### Hugo, Oklahoma

Twenty years ago, Hugo was an insignificant village, consisting largely of one room shacks hastily constructed by investors to hold "claims" against their respective "lots" in the prospective town. The Presbyterian church was organized with four members, constantly shifting, but having a continuous though precarious life. Rev. R. P. Walker, a young minister of South Carolina, had the courage to take unto himself a wife and the greater temerity to "volunteer for Home Missions"—on "nothing certain a year." The Committee sent him to Hugo and invested \$600 to build him a church "in keeping with the importance of the town."

At our request Rev. R. P. Walker gave us an account of his work at Hugo:

"About twenty years ago Dr. Morris sent the writer out from South Carolina to Hugo, Okla., as a Frontier missionary. Hugo was one of the Government town sites in what was then Indian Territory, and had been begun about a year before when the A. & C. crossed the Frisco at this place. Hugo, as we saw it that morning, was composed of tents and "shacks," small boxed rooms built to hold the lots. The stores were cheap board structures, and there was neither church building nor school house in the town. We visited around and found five Presbyterians. Two of these were a young elder named Peters and his good wife. They opened their hearts and home to us and were the chief support of the little organization. The Presbyterians owned two lots with two "shacks" thereon. In one of these we spent our first year in Hugo. Mrs. Walker was not burdened with an extensive house.



*Above*—The new church at Hugo in process of erection.  
*Below*—Manse at Hugo, Okla., occupied by Rev. R. P. Walker while he built four churches.

This manse was composed of one room 14 x 14 feet, and a shed-room half the size. It was not encumbered with such non-essentials as ceiling, paper and paint. So it has been truthfully said: 'The sun could smite us by day and the moon by night.' The "meeting house" for all denominations was a rough board room 40 x 60 feet, and there I preached for two years. Often Peters and I were the only Presbyterians present. In this house we organized a Sabbath School several months later, ordained and installed officers, baptized infants, and received enough members to build a church.

"During the first year in Hugo we were so fortunate as to find two sources of income other than our little congregation. One was the "city school." The town was not incorporated, but the people wanted a school. So I rented the 'meeting house,' employed two lady teachers, and opened with something over a hundred scholars. In the spring about the time school closed, another business began to flourish for me, the only resident pastor. I have never seen such a matrimonial epidemic as struck Hugo that spring and summer. How they did come for me to 'say the ceremony'—morning, noon and night! At the houses, on the streets, in the stores, and one couple had me go down to Red River and marry them on the 'flat' as they crossed over, because they had a Texas license.

"It would be hard to find a more unpromising prospect than Hugo was twenty years ago, but great has been the change in these years! Today Hugo has a population of over 10,000 people, with splendid brick business houses, flourishing banks, fine hotels, a public school building that cost \$20,000, an electric light plant, a number of manu-





Six original Churches in the Rio Grande Valley, Texas,  
built by Rev. S. M. Glasgow

facturing industries, concrete sidewalks, a thorough water system, and four handsome churches. The Presbyterians built the first church in the town."

In his brief ministry there he built four churches: Hugo, which now has a membership of 300 and a house of worship costing \$60,000; Marietta which has a manse and creditable church; Bennington, the first church building erected in the town, and Milburn—the latter being the only one which has not had successful growth. Their combined membership is 640 and their present property is valued at \$75,000.

### **Rio Grande Valley**

Fourteen years ago the Secretary of Home Missions was invited to visit Western Texas Presbytery where Rev. W. M. Doggett, Evangelist, had organized 15 churches in as many months, and where Rev. S. M. Glasgow had but recently begun work as a volunteer. It was a most memorable ride up and down the Rio Grande Valley where little villages were springing into existence. As a result of this personal investigation small appropriations were granted for buildings at Harlingen, San Benito, Mercedes, Donna, McAllen and Mission—six chapels in all. Aladdin's lamp would be needed to duplicate results as may be judged by the following account written by Mr. Glasgow at our request:

"I entered the work in the Lower Rio Grande Valley in 1909. The only beginnings which preceded my arrival were two church organizations at Mercedes and McAllen with some fourteen members each. They had no Sunday schools and no buildings of any kind. In the years 1910

to 1913, by the unflinching and generous co-operation of the Home Mission Committee of the Assembly, buildings were erected at McAllen, Mission, Donna, Mercedes, San Benito and Harlingen. Your Committee invested in these six buildings donations \$1,100 and loans \$2,300. It would have been quite impossible to have set up and carried out such a building Campaign on that far frontier apart from such prompt and generous co-operation on the part of Assembly's Home Missions.

"How marvelous to see what God has wrought! Out of these tiny beginnings these six churches now have a membership of over 700 and contributed to all Causes last year around \$18,000. Out of them have grown four additional churches which give us a present membership in the Lower Rio Grande Valley of approximately 900 souls. There are now 9 well equipped church buildings in that section, and several comfortable manses have been secured for the resident pastors. Last year the ingathering of these churches totalled 188, of whom 95 were received on profession of their faith in Christ.

"Unless one can visualize the sordid materialism in a frontier section, the mad rush for land and money, the consuming interest in canals and roads and town sites, the cosmopolitan, heterogeneous population, the tremendous surge of godlessness, with old ties broken and new ties unformed by home seekers, it would be quite impossible to measure the meaning of the prompt and generous financial aid of the Assembly's Home Mission Committee in the erection of houses of worship. It was truly an 'Investment in Futures' and the dividends in souls and in gifts to the Kingdom have well warranted the faith of this great Committee.

“There is no physical factor in Home Mission Work comparable to a house of worship. The sense of loyalty, the acute feeling of responsibility, the true and strong religious sentiment and the constant and sustained preaching and teaching of the Word cannot be secured in any adequate measure apart from a house of worship. Only the accumulating issues of the years will fully declare the measure and meaning of the Christian faith, foresight, and investment of our Assembly’s Committee in its Western Frontier work.”

### **Oklahoma City**

Among the first places visited after entering upon the work, the Secretary investigated Oklahoma City, at a time when Mangum Presbytery had no existence, and there was not a church of our denomination in all Oklahoma Territory. An advertisement was inserted in Saturday’s paper that on the afternoon of the next day the Secretary would meet any persons at the Methodist Church to consider organizing a Southern Presbyterian Church. To his amazement and delight twenty-five persons appeared. The existence of the majority of them in the city was unknown, and they were all practically strangers to each other. In such circumstances the church began its organized life. A public hall was rented for Sabbath-school and for occasional services by Rev. W. F. Galbraith, Evangelist, who had discovered some of the membership. The church grew rapidly and the Executive Committee assisted in the erection of a modest house of worship. It had a series of misfortunes which retarded its growth, but nevertheless as a result of the investment, the city has now two Southern churches with a combined membership

of 400, property valued at \$40,000 and annual contributions of \$6,620, notwithstanding the presence there of three Northern churches—one alone having 2,700 members.

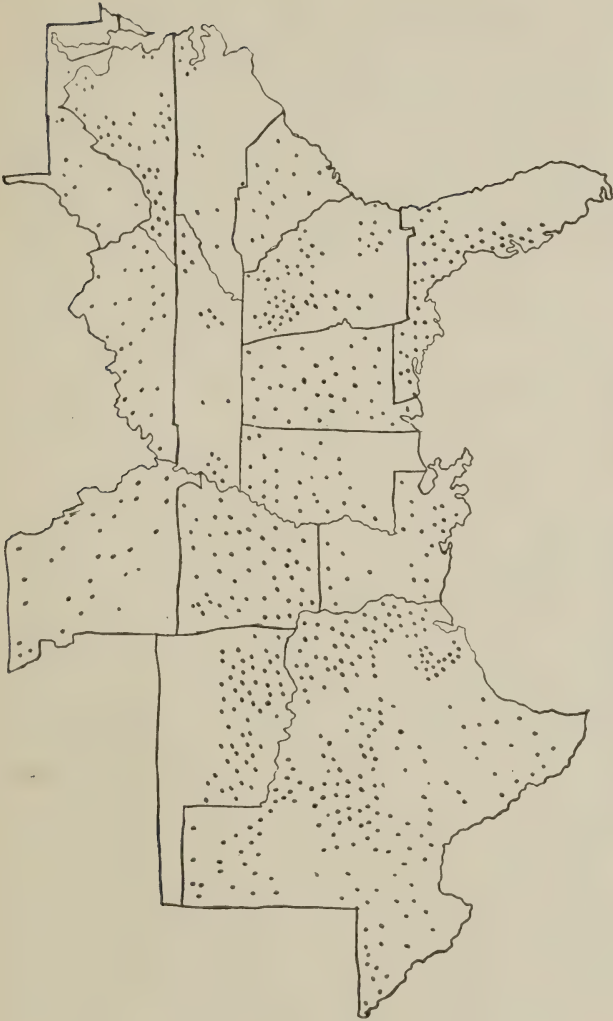
These are specimens: Others could be cited as striking in character and as conspicuous in results—but for limited space and for the author's purpose to confine illustrations chiefly to cases personally known to him.

### **Forty Years of Building**

Mrs. Eleanora Berry Smith, who for twelve years rendered conspicuous service in the Home Mission Office, with painstaking care compiled a valuable list of the churches, built in the past forty years by assistance of the Committee, which with their location on the accompanying map, speak in eloquent terms of successful achievements.

Since 1882, Assembly's Home Missions has assisted 663 congregations in securing houses of worship or manses. In all, 520 donations have been made, and 231 loans—many churches received both loan and donation.

Some of the churches cannot be located. Some were mission chapels of strong churches, which have since developed into congregations, some have been dissolved, some have combined with other congregations, some have changed their name, and some have been dismissed to the Northern Presbyterian Church by comity arrangements, or otherwise. Those that can be identified reported a membership last year of 38,719, and gave for all purposes \$976,330, something over \$25 per member, which is not far below the average for the entire church. Considering



Map of Church Erection Work of Assembly's Home Missions.  
Each Dot Represents a Church Assisted by Loan or Donation, in Securing a  
House of Worship or Manse.

the fact that many of these churches are still weak, struggling Home Mission churches, this is a remarkable record.

With returns from only about half of the Presbyteries we find that these churches have produced 35 ministers, 9 foreign missionaries, 8 candidates now in training, and 12 home missionaries or religious workers in America. Each, if given voice, could tell a wonderful story of romance—in its struggles, sacrifices, successes, and souls saved. Eternity will tell the tale.

Lost opportunities are as abundant in evidence; and there are others which challenge attention today in eminent peril of being lost by delay. One such is hereby recited in language as true as realistic:

### Specimen

“It was late Saturday afternoon. A stranger stepped off the train with a look of bewilderment. ‘Surely this little thriving, modern city of at least eight thousand people is not being built in the center of the once-thought-to-be-arid region of the West?’ As his taxi covered the distance between the depot and the first-class hotel of the most modern appointments, the expression of surprise on his face became more pronounced as his eyes fell upon one substantial brick business house after another, which gave the appearance of permanency to the entire community.

“He enjoyed an early evening meal. Seated directly in front of him at the table was an enthusiastic citizen possessing the spirit of the booster. With dinner ended this local citizen anxious for the stranger to view the rapid developments and wonderful possibilities of his city and country, ordered his car and the two rode until dark.

"The stranger was permitted to miss nothing. He was taken by all the modern school buildings, several beautiful churches, two thoroughly equipped sanitariums, many of the most attractive residences, and then the oil mills, compresses, cotton gins, power plants, and some thirty or more wholesale houses which distribute their wares to a large district. Upon reaching the hotel, the stranger said, 'I do not remember that you pointed out the Presbyterian church to me during our ride.'

"'The Presbyterian Church?' Let me see; 'Oh yes,' said the local citizen, 'I believe that is the Presbyterian church on Fourteenth Street, but I hardly thought it worth while to drive by. You see, several years ago they started to build on lots which I considered the best location in town for a church building. They erected the first unit of a brick building, which gives them a little box about thirty by forty-five feet, and they are using that for church purposes. I have never known why they suspended their building operations, unless they ran short of money. It seems that the other denominations have accepted the challenge of the West, and have sent men and money into this rapidly growing territory. I have never understood why the wealthy old Presbyterian Church has not done the same.'

"Sunday morning found the stranger, a member of the Southern Presbyterian Church back home, in the little unattractive and unfinished church building on Fourteenth Street. The Sunday-school period that day would not soon be forgotten. His one comment at the conclusion of the period was, 'A wonderful Sunday-school working under the most exasperating circumstances!'



"In the church service the stranger anxiously awaited the message of the hour, the subject being 'The Greatest Need of the Local Church.' The young pastor, after enumerating a large number of outstanding needs, with special emphasis on the spiritual, concluded with the bold statement: 'The greatest immediate need of this church, and most of the other Presbyterian churches of the great Southwest, is a modern, attractive and well equipped church building.' The stranger was thrilled by the apparently enthusiastic reception of that challenge; but what could one hundred and fifty people of moderate means do towards meeting the needs for an adequate church building, not only for today but for the years to come!

"In passing out of the church that day our stranger friend warmly grasped the hand of the pastor and said to him, 'I heartily agree with you. It would pay the Southern Presbyterian Church large dividends in dollars and cents, as well as in every other way, to show her interest by helping these western churches get on their feet. I, for one, am ready to place more of my money on God's altar to be used in the erection of adequate church buildings in the great Southwest!'"

The foregoing story does not exaggerate the conditions; neither does it portray an unusual picture in Texas. The Presbyterian Church is losing some almost indescribable opportunities in the Southwest. May the Church at large make haste for God.

### **Possibilities, Past and Passing**

Dr. Homer McMillan, who travels extensively and knows conditions perhaps better than almost any other

man, makes the following calculation, which is by no means overdrawn:

“The church that builds most grows most.”

“Church Erection is only another way of saying ‘church expansion.’ The lack of an adequate Church Building Fund has been the greatest handicap in the growth and development of the Southern Presbyterian Church.

“We rejoiced when it was announced at the last Assembly that our membership had reached 400,000. If the Assembly’s Committee had been given the means with which to accept a fourth of the promising opportunities it was compelled to decline during the past 25 years, we could just as easily have 500,000 members who, at the present rate of giving, would increase our benevolent contributions \$1,489,000 per year.

“How many additional missionaries would \$1,489,000 support? Church extension is fundamental to our world-wide missionary program.

“If the Assembly’s Committee had \$50,000 for building purposes, it could enter immediately ten important centers of exceptional opportunity and plant new churches that would soon become self-supporting, and return the loans for investment in other centers; and the fund would go on multiplying and reproducing itself throughout the years.

“In a city in the Southwest, there is a little American church situated at the edge of a large Mexican center. A few blocks distant there is a Mexican congregation, worshipping in a small rented cottage, entirely unsuited and wholly inadequate for its needs.

“If the Committee had \$5,000 for the purpose it could purchase the building, admirably located for the Mexican

work, and re-establish the American church 20 blocks away in the center of a rapidly growing residential section where in a few years it would become a strong, self-supporting church, contributing to all the causes of the Assembly. This small sum invested at this place would put two churches on the way to growth and prosperity. It was hard to tell these two little groups of Presbyterians that the great parent Committee, whose duty it is, and whose privilege it should be, to care for its needy children, can do nothing for them."

Cases of this kind are piled up in the Home Mission office and pouring in daily in a constant stream. The past two years have witnessed the greatest era of church building in the history of the Church. This is due perhaps to the fact that all buildings were stopped by the world war and now everywhere there arises the necessity for crowding into a few years the work which naturally should have extended over the greater part of a decade. Never was there such a demand on Church Erection Funds as at present. Applications are on file in the Home Mission office for assistance amounting to \$250,000 which were necessarily declined owing to lack of funds. This one item will doubtless have a far reaching and disastrous effect on the progress of the whole church.

The need for an adequate fund for church buildings has become so acute that the Assembly's Advisory Home Mission Council, composed of Synodical Home Mission Chairmen or Superintendents, and representing all phases of Home Missions, meeting in Montreat, without any hint or suggestion from any representative of the Assembly's work, unanimously passed a resolution that the next

great forward movement of the Church should be for an adequate church building fund for the use of the Assembly's Executive Committee:

"It is the judgment of this Council that the time has come in the providence of God when it is imperatively necessary that we make some large and adequate provision for Church and Manse Erection beyond anything the Church has previously known.

"In our judgment this is a need of our city boulevards and prosperous towns as well as, and, in many cases more, than our back country and mountainous districts. If we are adequately to meet our task, the Home Mission Committee of our Church must be provided with a fund sufficiently large to help finance large enterprises by gifts, or loans at low rate of interest, as well as to house the little newly organized churches in our mountain or back country sections.

"We heartily endorse and commend to the whole Church the movement now on in the General Assembly for an adequate Equipment Fund, and any similar movements which are in progress, or may be undertaken by the Synods or Presbyteries to meet their own individual needs."

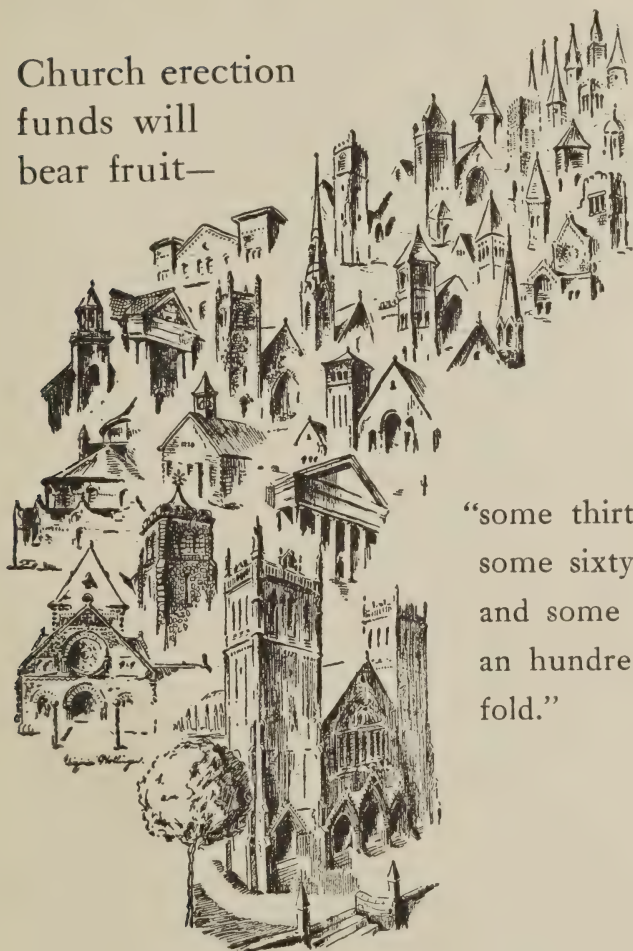
The Campaign for an Equipment Fund gives the Executive Committee fond hope that the Church is beginning to appreciate the fact, increasingly evident, that the largest denominational expansion is conditioned on an adequate Building Fund, and this has inspired the Assembly's Committee with courage to experiment in a compelling forward movement—beginning at San Antonio, Texas.

The city of San Antonio contends for the first place in the state, not only in population but in strategic position and corresponding importance to the cause of Christ. It dominates southwest Texas and is the center of the great Mexican population. The Presbyterian Church has notoriously not kept pace with the growth of the city and the opportunity for serving the Kingdom of Christ. Appealing need and compelling opportunity constituted such an urge that the Home Mission Committee of the Presbytery challenged the Assembly's Committee to a joint forward movement that would attract the attention of the whole Church. Ministers and business men banded themselves together, purchased properties in strategic and rapidly developing sections of the city, relocated the churches and raised \$30,000 to carry out their progressive plans on condition the Assembly's Committee would match their gift. The challenge was promptly and heartily accepted. It is a story of romance which has a future history.

If the whole Church catches fire with the enthusiasm for building, it will mean similar Campaigns in other important cities and the greatest growth in all its history and a corresponding reflex action in the Kingdom of God.

Will individuals, societies and churches spread the contagion till the whole Church feels the thrill of a new spiritual life?

Church erection  
funds will  
bear fruit—



“some thirty,  
some sixty,  
and some  
an hundred  
fold.”

## BRING ME MEN

---

*Bring me men to match my mountains;  
Bring me men to match my plains—  
Men with empires in their purpose,  
And new eras in their brains—  
Pioneers to clear Thought's marshlands,  
And to cleanse dark Error's fen;  
Bring me men to match conditions—  
Bring me men!*

*Bring me men to match my forests,  
Strong to fight the storm and blast,  
Branching toward the glowing future,  
Rooted in the fertile past.  
Bring me men to match my valleys,  
Tolerant of sun and snow,  
Men within whose fruitful purpose  
Time's consummate blooms shall grow—  
Bring me men!*

*Bring me men to match my rivers,  
Continent cleavers, flowing free,  
Drawn by the eternal madness  
To be mingled with the sea;  
Men of oceanic impulse,  
Men whose moral currents sweep  
Toward the wide in-folding ocean  
Bring me men!*

## Chapter Seven

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### *The* ROMANCE *of* PERSONALITY

Human personality is the potent instrumentality by which omnipotent power moves the world. In the physical universe the forces are scientific—heat and cold, germination and disintegration, gravitation and electricity. In the realm of thought the agencies are intellectual—intuition and reason. In the religious sphere the influences which change the moral complexion of society are spiritual—divine and human personality.

#### The Philosophy of History

In the strictest sense there is no such thing as the history of a nation. In each case it is the record of individual lives, personal achievements, and of a very insignificant number compared with the nation. As a matter of fact, national life is the incarnation of the thought, will and influence of its leadership. The philosophy of history deals not primarily with the narrative of events and deeds but with the great personalities behind the scenes, which bring to pass these events that fill the pages of history.

Moses, the Hebrew lawgiver, placed the stamp of his personality on Israel's National life. The Prophets at a later period modified and moulded Jewish thought. As a consequence, forever afterward their appeal has been uniformly to the authority of "the Law and the Prophets." Just a few individuals, Aristotle, Plato and Socrates, gave the classical cast to the Grecian mind. Julius Caesar and



his type were largely responsible for the militarism of the Roman Empire—still lingering in their legitimate successors, Bonaparte and Kaiser William. John Knox lives forever in Scottish character—the embodiment of a rugged, uncompromising personality. It is often asserted that great crises make strong men. It is more frequently true that men make the crises, which change the map of the world and affect the destiny of nations.

### **The Sphere of Missions**

In no department of human history has personality played a more conspicuous part than in the sphere of Missions. The history of the Church is a history of Missions, which in its turn is an account of striking personalities. In the plan and providence of God a great cause is almost invariably identified, and inextricably bound up, with the personality of an individual. The name of Robert Morrison is a synonym for the early struggle of Christianity to affect an entrance into China; Wm. Carey and Adoniram Judson, for pioneering in India; David Livingston for heroic adventure in South Africa; Mary Slessor for romantic service in Calabar; Dan Crawford, for "Thinking Black" in the Dark Continent; and the list might be extended indefinitely.

In the department of Home Missions the list is extensive, though not so conspicuous with the glamour of the radiant halo. Sheldon Jackson, kneeling with a few companions on a high bluff having a commanding view of the West, leading them in prayer as he dedicated them and himself to the task, is a commanding personality, which will be forever associated with the winning of the West. J. J. Read and W. J. B. Lloyd, investing their lives in

service for Choctaw Indians, sharing their simple life in the wigwam, or wrapped in a riding blanket, sleeping in the open on their journey across the prairie wherever the shadows of the night overtook them, are specimens of adventure for Christ regardless of success or failure—an innumerable throng whose lives are crowded with romance, though comparatively unknown, reserved for “the Crowning Day” when the awards will be distributed not according to human estimates but the divine standards of success.

### **The Unknown Great**

In the beautiful Cemetery at Arlington, within full view of the National Capitol, sleeps an American hero, “the Unknown Soldier,” whose blood possibly stained “Flanders Field.” In the main aisle of Westminster Abbey close by Sir Isaac Newton and David Livingston, England has enshrined her “Unknown Soldier” who fell on some battle field of France. In a still more strikingly appropriate place France has interred her “Unknown Soldier” beneath the Arch of Triumph, which commemorates the illustrious victories of Napoleon. Was there ever greater contrast in everything conceivable? One sent thousands to death to gratify his ambition for greatness, winning for himself both fame and infamy. The other died himself at his country’s command, in the noblest sense a hero—“nameless here forevermore.” As the ages pass these three are destined to become the most popular, the most frequented and the most honored shrines of earth. Myriads will stand with uncovered heads in their presence and in the secret chambers of thought will meditate upon the life and circumstances of each: What was his personality? Where was his home? What, the

character of his parentage? Were the circumstances of his life humble or did he move in an exalted sphere? What was the method of his death? Was he also a soldier of the Cross? As the tide of life ebbed on some distant field of battle and he thought of the grief of her who gave him birth, was he sustained by the sweet satisfaction, "I have fought a good fight; I have finished my course; I have kept the faith?" Will he wear a crown of glory?

Not alone on gory battle fields, but in other "bivouacs of life" many an unknown man has been "a hero in the strife." The newspaper contains many an instance of heroism that is worthy of permanent emblazonment on the page of history and yet receives only a passing notice. In a southern city two men went down into a manhole and were overcome with sewer gas. A man was let down on a rope to rescue them, and the rope proved too short and the call came up for more rope. No more rope was at hand and yet relief must come quickly. "A giant Negro volunteered," so runs the newspaper account, "to make it long enough." He lay across the manhole and let the rope down with his right arm. Then he hauled up the body with one arm until the other men could grab the rope and haul it out." A second man was recovered in the same way. "The Negro who made the rescue possible," concludes the newspaper article, "had left the scene when the police and reporters arrived. No one learned his name." Of all the men who had assisted in the daring and dangerous rescue, the newspaper adds, "They didn't consider themselves heroes." Human nature is full of the possibilities of such unconscious heroism, and it comes out in countless ways that receive no public notice. They

don't "consider themselves heroes," and of many a one the only record is, "No one learned his name." The ministry and missionary service furnish their full share of these unnoticed heroes.

In striking contrast with the heroism of this character, a young minister of another denomination on one occasion said to the writer: "I am a 'volunteer' and I am on my way to the West Indies. Is the work there classified as Home or Foreign Missions?" The answer assured him that it might be regarded in either light, because it was a country foreign to the United States, and yet in some places our flag waved in protection of life and liberty. "Well," he replied, "upon arrival if I find it is Home Missions, I am going on. I intend to be a foreign missionary if I have to go all the way to India." Many a person possibly sings with unconscious mental reservation: "I'll go where you want me to go, dear Lord, o'er mountain or plain or sea"—if it be in some conspicuous or remunerative service. Foreign Missions is a great service, which has developed some of the grandest characters the world ever knew, whose names are immortal and whose glory will shine with undiminished lustre during the endless ages of eternity. Home Missions is heroic work in a different sphere but in the service of the same Master. Each sphere of service wins the applause of different types of men. Both will receive the unstinted commendation of the Master. Who among us will attain unto the ideal of Kipling:

"And only the Master shall praise us, and only the Master shall  
blame;  
And no one shall work for money, and no one shall work for fame;  
But each for the joy of the working, and each, in his separate star,  
Shall draw the thing as he sees it for the God of Things as they  
Are!"

### **Romance of the Undramatic**

The purpose of this chapter is to give recognition to deserving service in the inconspicuous fields of action. Previous chapters have undertaken to show the romance of the common-place fields. This will attempt to illustrate the romance of personalities which have glorified the commonplace. Richard Pearson Hobson rendered such heroic service that the daughters of the land sought to reward him with their kisses. His daring was patriotic, unselfish, noble, but necessarily glorified himself. The "Unknown Soldier" glorified service, not himself. In placing on record the names and deeds of selected Home Missionaries, it will be doing each in some measure injustice, by attracting attention to them and lifting them out of the category of the "Unknown" into the limelight, but there is no other way of giving credit to their companions, left to the greater glory of the unknown great. These selected may be regarded, therefore, as sacrificed upon the altar of service to glorify the commonplace spheres of life. No apology is tendered the sainted dead but only to the living, with whom we have taken such unwarranted liberties.

### **George Reedy Buford**

Several years ago a young man in the graduating class of Louisville Seminary wrote the Secretary of Home Missions and inquired where he could invest his life to the best advantage as a "volunteer" for Home Missions. The Spirit of the Lord answered for him that question and evidently guided him in the choice of a sphere of service. He came to Atlanta as associate pastor with Dr. Dunbar H. Ogden. He soon became the best known and the most useful citizen of the metropolis. In homes of

destitution and suffering, in the Juvenile Court and everywhere that human need existed he rendered "first aid" as a veritable ministering Angel. Dr. Ogden has been asked to give account of his remarkable career:

"I shall never forget that evening when two thousand of us men walked with bowed heads and sorrowing hearts through the streets of Atlanta. Five years before a young stranger had come to live in the great, hurrying city, and now as his body is being borne to the railway station strong men are weeping.

"Mr. Buford, when very young united with the Presbyterian Church in Franklin, Tenn. For years he taught a Sunday-school class, and in his early manhood was made a deacon. Happily married and successful in business, it seemed that his was to be a useful life in the important field of customary and inconspicuous service. But deep down in his heart was the desire to preach and to give his entire time to definite Christian work.

"In September, 1906, he became a student in Louisville Theological Seminary, graduating there in 1910. A month after entering the seminary he began his work at the Preston Street Colored Mission, where he labored with enthusiasm and success until he moved to Atlanta in 1912. During the first three years of his Atlanta ministry he served as assistant to the pastor of the Central Church. Then he was called to the pastorate of the Moore Memorial Church, where he labored for two years.

"God sent him to Atlanta for a special ministry to the poor and wayward. When the houses of shame in that city were closed by order of the chief of police, the door of Mr. Buford's home was opened to these daughters of God who had wandered so far away. He stripped

himself to the very bone to feed and clothe the needy. Some of us with effort become more or less unselfish; he seemed never to think of self. Thus he became an institution in Atlanta. As men say, 'Let us take this case to the Associated Charities,' so, in all walks of life they said, 'Let us take this difficult and needy one to Mr. Buford.'

"Tears come to my eyes this morning and my heart condemns me as I think of his unnecessary burdens. So much of his strength had to be given to the gathering of funds with which to feed his poor and needy, when we, his comrades, should have borne that burden, and left his strong arm free to fight with the forces of hell from which he sought to liberate these hearts.

"How could such a soul fittingly go home? One Saturday afternoon as he and his devoted wife were on their way to dine with friends he heard a bitter cry. It was the voice of a woman. He said to his wife, 'Someone is in trouble, I must go to her help.' Into the house he dashed, and as he entered was shot through the heart by a drunken mad-man. Instantly he passed into the presence of Him whose hand is pierced and whose side is wounded. It was only an humble earthly portal, it was only a needy life he sought, but lo, that humble portal became the gate of the Eternal City, and he stood before the King. I think I can hear Jesus saying unto him, 'My son, inasmuch as you have done it unto one of the least of these, you have done it unto me.'

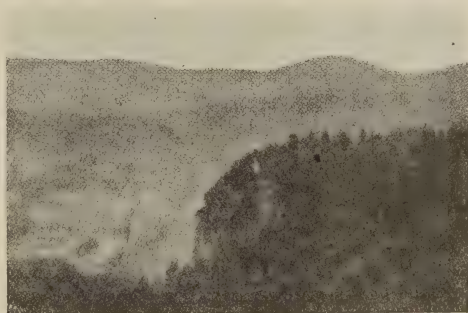
It was said by one of the ministers at the funeral service that when the stone should be put beside his grave

these words might well be chiseled upon it, 'Promoted for Bravery on the Field of Battle.'"

### Edgar Tufts

Edgar Tufts was born at Kirkwood, Georgia, December 4, 1870, and died at Banner Elk, North Carolina, January 6, 1923, the son of a Confederate veteran and an elder in the Presbyterian Church.

One of his teachers at Washington and Lee University remarked several years ago, that of all the young men who had passed under his hand in thirty-five years, none had made better use of his gifts and opportunities for the glory of God and the good of the world than Edgar Tufts.



Rev. Edgar Tufts looking toward Grandfather Mountain, near Banner Elk, N. C., which gave him inspiration.

While he was still a student at the Seminary, Mr. Tufts spent his summer "vacations" in work at Banner Elk, and on graduating he accepted a call to take charge of this field. Here under the shadow of the Grandfather and Beech Mountains for a quarter of a century he had



“spent and been spent” in the service of God and his fellowmen.

In the winter of 1897-98, Mr. Tufts gathered around an open fire in his own room a handful of the more advanced pupils and taught them for several months free of charge. The following fall at a mid-week prayer-meeting he proposed to the people of the community the erection of a school, and subscriptions were received to the value of about two hundred and fifty dollars in lumber and work. After months of hard work, during which a debt was never made, the dormitory and a two-room academy building were ready for use.

Each year a forward step has been taken in improvement or enlargement of the enterprise. One of the earliest of these was the installation of a system for piping water into the buildings. Then followed the erection of additional buildings as the needs developed, the expansion of the course of study and enlargement of the faculty, the erection of the beautiful church from the stone slabs near by through the labor of the people of the community under his leadership, the purchase of a farm for the establishment of the Grandfather Orphanage, the erection of buildings for the homeless little ones, the establishment of Grace Hospital with modern equipment and a competent physician and surgeon in charge, the installation of an electric plant for the institution and for the community; and to crown it all, the projecting of plans for a Junior College “In the Mountains, Of the Mountains, and For the Mountains,” bearing with the great ex-President’s consent, the name of Woodrow Wilson.

Through Mr. Tufts' enthusiasm, Dr. W. C. Tate, of Knoxville, became interested in the work and its possibilities, and in 1910 consented to become resident physician for the school and community. Contrary to the prevailing opinion, he has, by his skill, energy and good judgment, proved that there is a wide field for successful service in rural communities for men of high training in his profession. Instead of going to a city where he could command a lucrative practice, he has devoted himself to the purpose of providing this extensive mountain section with medical and surgical treatment of the highest quality.

"By their fruits ye shall know them," applies as well to institutions as to individuals. Broken bodies have been healed and restored to usefulness in the hospital. Young minds and souls have been trained for God in orphanage, schools, and church. And these young people have gone forth, some as teachers, some as trained nurses, others into the business world, many into homes of their own, all of them carrying in their hearts, and practicing in their lives, the ideals of Christian life and service implanted here.

Dr. W. W. Moore, President of Union Theological Seminary, where Mr. Tufts was trained for the ministry, who weighs most carefully his words, speaks in unqualified terms of his life work:

"I have often said before and I say again that I do not know of any minister of our time whose work I would rather have been honored of God to do, had I been able, than the work Mr. Tufts has done. It was creative work and it is abiding. It has had a vast influ-

ence already, and it will be fruitful throughout all the future. Minister of the Gospel at Banner Elk and in all the surrounding region for twenty-five years, founder and president of Lees-McRae Institute, which since its small beginning with a handful of children in his own room has trained a thousand mountain girls, father of the school of boys at Plumbtree (1905), of the hospital at Banner Elk (1909), of the Grandfather Orphanage (1914), and of Woodrow Wilson Junior College (1922)—what a brave, wise, far-reaching, glorious work it was given him to do.

“In St. Paul’s Cathedral, erected by the genius of Sir Christopher Wren, the visitor sees statues of other British worthies, but none of the great architect himself. Instead, however, he sees this inscription: *Si monumentum requiris, circumpice*—‘If you seek his monument, look around.’ So, to all future visitors to Banner Elk who see the buildings where these beneficent activities are carried on it may be said of the man who, under God, created them—‘If you seek his monument, look around.’”

### **Walter S. Scott**

A little more than fifty years ago there was born in Mexico, of Scotch parents, a boy who was destined to exert an almost unlimited influence upon the Home Mission work of the Southern Presbyterian Church, Walter S. Scott, who for thirty years has been devoting his life and work to the Mexicans in Texas.

The Spanish say: “Next to God—the mother.” On his maternal side he was descended from a Huguenot, who left France at the time of the celebrated Revocation

of the Edict of Nantes in 1685, and went to the north of Scotland, where he established a marble yard, which is still in existence in the city of Aberdeen. His mother was Mary Pirie, born in Aberdeen, Scotland. Bereft of her mother in her early youth, her father married again and emigrated to Canada, where he established *The Guelph Herald*, the first newspaper published in that part of Canada. His father, Walter Scott, Sr., was born in Scotland near the English border and emigrated to Canada with his parents.

After the marriage of his parents, on account of failing health his father moved the family to New Orleans, and thence to Texas. In the effort to return to New Orleans, but hindered by the War between the States, the family in ox-carts removed to Mexico with the hope of reaching a port of embarkation for New Orleans. A series of remarkable providences, however, detained them in Mexico; and in a little straw thatched adobe hut, on the 6th of August, 1865, was born the future Apostle to the Mexicans in Texas.

At our request he gives the following brief account of the sojourn in Mexico and his ministry:

“Rev. James Hickey, a Baptist minister representing the British and Foreign Bible Society, a converted Irish priest, organized what was perhaps the first Protestant church in Mexico, the Baptist Church of Monterey in 1863. He put his hand on my little baby head while I was in my mother’s arms and said: ‘Walter, I can’t baptize you, but I will give you my blessing.’ My father and Mr. Hickey started the first girls’ school in northern Mexico, under Protestant auspices, November 21, 1863.

A Mexican teacher was secured. My father bought thirty sheep skins with the wool on them which were placed on the floor as seats for the girls. My mother was the superintendent of that singular school, and my father sent to New York for some primers from the American Tract Society.

“I well remember Miss Melinda Rankin and her two nieces, the Misses Kimball. One of these was my teacher for a year at the Presbyterian Mission. I can truthfully say that I was raised in the Presbyterian Mission. I was thirteen when my parents moved back to Texas and settled in San Antonio. By the kindly interest of my Sunday School teacher, Miss Lizzie S. Matthews, of blessed memory, I began to think of giving myself to the Lord's service and preparing to go as a missionary to Mexico. I began to work in the Methodist Mexican church of San Antonio in 1884; then I started a class of my own with thirteen Mexican men in the Sunday School of the First Presbyterian Church.

“On my 20th birthday I went to San Marcos, the 6th of August of 1885 and there began my association with the Mexican Work in Texas which was to become my life work! For seven years thereafter, or until I was ordained and came to San Marcos as a Missionary in April of 1892, I visited the Mexican Presbyterians at San Marcos three and four times a year at my own expense. It was a grand opportunity for me to practice and feed my heart's desire, and I managed to keep the little flock together until I went there as an Evangelist with Presbyterial authority.

“I attended the adjourned meeting of the Presbytery of Western Texas which met at San Marcos and there placed

myself under the care of the Presbytery as a student for the Ministry. No great interest was shown in my behalf, however, and three years and a half went by. At length, due to the kind interest of Dr. A. H. P. McCurdy, I was sent to study under Drs. Dabney and Smoot at the old School of Theology in Austin, Texas, where the second year I was the only student. Upon application I was licensed—and ordained the following day—as an Evangelist upon the same examination as an ‘extraordinary case.’

“I preached my first sermon after ordination at San Marcos on Sunday the 1st of May, 1892. On that day I received and baptized the first members, celebrated my first Communion and married the first couple—San Marcos, our only Mexican church having about fifty members. I had taught a Mexican public school at Uvalde in ’86-87, so that just as soon as I could I went out there, in July of that first year—143 miles from San Marcos. On my first visit I organized a Sunday School. By Christmas following we had organized a church—my first born! I had a family, had to buy my own horse and buggy within the first few months, had to pay my own traveling expenses, and my salary was only \$700 a year. I got in debt the first year and did not get out of it in 25 years.

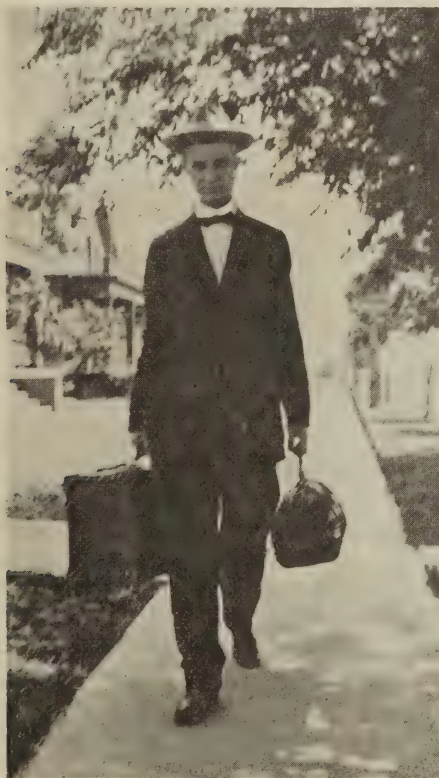
“The work at and about San Marcos grew to five churches, four of them with a chapel built by the members themselves, the fifth had a schoolhouse given to them for their use. At the same time the Uvalde field grew to five churches, four of them with chapels, also built by the members largely. There were nine churches that grew out of those two centers, 143 miles apart, and only one ordained man to care for the two fields. At the same time, during those years, I had all the territory embraced by

the Presbytery of Western Texas as my field, and worked at ten or twelve other points. I organized churches at Bexar, Laredo, Corpus Christi, Beeville, Clareville, Victoria, Gonzales, and San Antonio. During that same period, we organized an Elders and Deacons Association in the San Marcos group and started yearly Camp meetings at Sabinal. We raised funds and bought an immense tent for the San Marcos Camp meetings, and one for the Uvalde group, with benches, torches and other accessories."

The work in that double field,—with only one ordained minister to care for it,—is perhaps the greatest ever accomplished by any denomination among foreign speaking peoples anywhere in the United States, and the most economical. The secret of its success was due to the remarkable achievement of getting the elders to come up to the height of their obligation before God and the membership they served, and to do their full duty as Presbyterian Apostolic Ruling Elders.

Mr. Scott has seen the Mexican work grow from one church to thirty-two, from one evangelist to fourteen, from twenty-six members to one thousand, nine hundred and nine. The number of additions on profession of faith has averaged more than one hundred per year for the entire thirty years, and for the past few years has been well over two hundred. In the year 1922 he and his assistant added more than one hundred and fifty new members on profession of faith. When one realizes that this is Foreign Mission Work in the United States, among a people steeped in ignorance, superstition and sin, we see what it means for one person to bring seventy-five new converts in one year's time.

Never discouraged, always seeing opportunities to open new work, with a wonderful gift for interesting others and inspiring them to do their best, it is largely due to Mr. Scott's efforts that the Southern Presbyterian Mission



Typical picture of Rev. R. D. Campbell,  
just as he left his home for a trip.  
(X) marks his home.



work for the Mexicans in Texas is the outstanding work being done in that State by any denomination.

As the results of his ministry, Rev. Walter S. Scott organized 16 of the Mexican churches which entered into the Texas-Mexican Presbytery, as well as the 9 which now comprise the Advance Field—25 churches in all. He has received over 1,500 Mexicans into the church on profession of faith, baptized more than 800 children and built 12 chapels in a ministry of 31 years! Who can duplicate it? Is there no romance in such apostolic work?

Much of the marvelous success of this work is due to the consecrated work of Rev. R. D. Campbell, evangelist among the Mexicans for two decades. An effort to secure information as to his experiences and personal achievements, however, was unsuccessful.

### **Dr. J. W. Skinner**

By dint of effort and personal persuasion the author has extracted from Dr. Skinner the details of missionary adventure woven into the following narrative of unmatched service:

Who is this Texas-Mexican man? Born and reared in Kentucky, trained at Centre College and Princeton, he held three pastorates totaling twenty-eight years and then became a Texas Home Missionary. Pastorates in Indiana, Illinois and Colorado are far removed from Home Mission work on the Rio Grande; but "there is a divinity that shapes our ends—rough hewn"—sometimes.

An effort to retrieve fragments of wreckage from financial entrustment in the hands of others induced a visit to

south Texas. After two years of nursing a forlorn hope preparations were made for a return North. On the day for departure came a wire from the Synod of Texas with an invitation to develop Texas-Mexican—"Preposterous!" Two years sojourn gave only a surface acquaintance with the Mexican people and their problems, but a revelation of their desperate needs. A decision of refusal was easily and quickly made. Then whispered his comrade of the years: "Our children are grown, educated, settled. Don't you think we might perhaps get this school ready for some vigorous young couple to come and carry on the real work. Perhaps God sent you to Texas for this very purpose." There has never come a place to let go, because the appeal of need would not let go its appeal, and the Synod and the call of God would not let go their joint demand.

Perhaps in justice to all parties it would be better from this point to insert a personal narrative:

"What did we tackle? Primarily, a Mexican boy, an interrogation point—poor in the chattels of the markets, yet rich in a race heritage of a lost but cherished civilization. Four hundred years of alien exploitation has left him suspicious yet failed to extinguish the altar fires in his soul, on which he made his offerings to patriotism and religion. We have found in him the makings of a noble Christian manhood, and have learned to trust and love him. Thus our 'boy troubles' are being 'staked out.' We think we have his number, in part.

"Then came the discovery that a single problem may have more than one X. The other X made us scratch our heads more than once. An X has so many angles. This one of ours: 700 acres of wild land; the total absence of

buildings or equipment; a check book in red; no precedents by which to plan the work for either the school or its maintenance. Clearing the brush-land began January, 1912, and school opened in the mule barn, October, 1912 and continued to be the tenant of the mules for four years. A series of revolutions were reigning in Mexico and were continuous for seven years. In August, 1916, came our first experience with a Gulf tornado. The Texas-Mexican buildings, barns and windmills were scattered over the fields. Next day the sun was shining. Some Mexican boys came in, and in thirty days the gathered fragments were rebuilt into fairly comfortable shelters, and school work was resumed. In 1915 the American army tented on the Rio Grande and Mexican territory was invaded. Texas-Mexican took naps over a volcano that was not sleeping. The year 1917 brought army enlistments and drafts—fuel to the fires of border turmoil and race hatred—1919 a second Gulf tornado and again Texas-Mexican, windmills and barns and houses took to the fields, and again Texas-Mexican boys and friends in thirty days.

“Stooped down with weary hands  
And built 'em up again’.”

“The sun shone out again. Friends rallied to Texas-Mexican. Permanent storm-proof buildings of interlocking tile began to appear. Revolutions in Mexico ceased. Our boys, many of them Mexicans, returned from shell-shocked Europe. A more tempestuous ten years could not have been selected in which to establish a Home Mission school for Mexican boys in south Texas. Work for God may be hindered; it cannot be destroyed. Texas-Mexican made deep rootage during the stress years of

storm and strife. It had to go down into the darkness until its roots gripped with the Rock of Ages.

“Necessarily there have been tight places, times of discouragement, some seasons of stress, much hard work, some unpleasant experiences, that first shack shelter, mules on one side of the low partition and ‘cookin and eatin’ and ‘sleepin on tother’; the wild cats on the roof of that shack making the mules try to get in bed with the other folks; a scrap with cattle thieves who ‘rustled’ and branded some of our calves; the boys who were bitten by rattlers and ‘home-cured’; wounds and bruises and displaced and broken bones, home-mended; the boys who grew homesick and showed ‘the yellow’; and the boys who were true as steel, in time of trouble asking for guns that they might defend Mrs. Skinner, when, during my absence, bandits threatened; the man who donated a crooked legged horse to enjoy laughing at Texas-Mexican; two years of drought with no crops when God caused the mesquite brush to make no wood but to mature three crops of beans each season, and the cactus to yield four leaves instead of two, and how our mules and hogs existed on the mesquite beans and our cows came through on charred cactus. But these things are simply in the day’s work. Their counterpart is in the life of every Home Missionary. Nay more—experiences of a ‘whatness’ are in every man’s life who has tackled a man-sized job, and who knows the shock of conflict and the thrill of victory.

“Texas-Mexican is an illustrated commentary on the doctrine of election and foreordination. God purposed and planned for Texas-Mexican long ago. The foreordained plan included the workers and their training. One a Kentucky lad, reared in the log house and its great open fire-

place with crane and spit and covered pan for 'pone bread; with Jersey cows and hogs as daily chores, the tallow candle light of the 'debating-society' in the log schoolhouse for winter nights, and soaring imagination with glowing bursts of mountain eloquence to raise the temperature of the room. Then the college course was interrupted by necessity to work as carpenter and builder. Athletics came not for athletics but to help 'finish the course.' Years dragged by as pastor of an A. and M. College—church with close friendship among students and teachers and familiarity with their work, and then the undesired stirring of the nest and the forced migration to Texas and the Rio Grande.

“‘God moves in a mysterious way, His wonders to perform,’ making ‘all things work together for good, according to His purpose.’ Texas-Mexican from the beginning has been as a song of life, throbbing with the romance of the Kingdom of God.”

### **Rev. James A. Bryan**

Not all Home Missionaries are enrolled on official Presbyterian lists. In pious homes and in obscure places, multitudes are faithfully training their children for the Kingdom of Heaven or seeking the wayward and destitute for Christ, with no commission except the personal call of God to service. Many a servant of God turns his ministry into an intense Home Mission agency without recognition and without remuneration. Employed by his charge for ministerial and pastoral work, he renders full measure of faithful service for the compensation; and after going “the first mile” in strict compliance with the call of duty, he goes “the second mile” of unrequited voluntary service,

from love to God and humanity, in weary search of the sheep that is lost and beyond the fold of any known church. Rev. James A. Bryan, pastor of the whole city of Birmingham, Ala., is an eminent example of this type of God-chosen men.

Dr. Bryan was born near Kingstree, S. C., March 20, 1863, of pious parents who faithfully trained him in the Scriptures at home, as well as compelled attendance upon Sabbath-school and church. He had the benefit of the godly ministry of such men as Revs. James McDowell, Cuttino Smith, T. H. Law, Jno. S. Watkins, A. B. Curry, and W. E. McIlwain. From public school he was transferred to the Lovejoy Academy in Raleigh, N. C., and at length graduated from the University of North Carolina in 1885.

While teaching at Gastonia, N. C., Dr. Wm. Henry Green, of Princeton, offered him a "scholarship," provided he could attain a certain standard grade in the class. The effort to maintain his stand accounts for the fact that he is one of the best Hebrew scholars in our ministry. From the Seminary he went to Birmingham, Ala., as pastor of the Third Presbyterian Church, where he has labored "in season and out of season" for exactly thirty-five years.

It is questionable whether any man in the ministry of any denomination in the United States can duplicate his record as shown by the following statistics :

Sermons prepared .....	3,588
Times preached .....	16,120
Prayer Meetings conducted .....	1,880
Funerals held .....	7,072
Marriages performed .....	2,588
Received on profession into his church.....	1,700
Joined other churches under his preaching.....	400
Received into other churches in evangelistic meetings	2,480

For twenty-five years he averaged in addition to his regular services one week in each month holding special evangelistic services. He averages ordinarily four funerals a week and sometimes conducts as many as 52 in a month. He has averaged fifteen religious services a week for the entire thirty-five years of his ministry. He holds services daily and sometimes several times a day in Factories, Fire and Police Stations, Machine Shops, Iron Works, Public Schools, Loucompton Seminary and Medical College—following a regular schedule at each place upon a specified day in the week. He adopts the voluntary system of salary, declining to require a stipulated amount but accepts whatever the voluntary offerings aggregate.

It was natural that he should break under such a strain, and for several months last year his life hung trembling in the balance, while the hospital was besieged by inquirers and anxious friends. Upon announcement that the crisis had passed the *Birmingham News* carried the following notice:

“Probably more than a hundred thousand citizens of Birmingham read with joy the announcement in Tuesday’s News that Brother Bryan has passed through the valley of the shadow of death. Constantly through all that terrific struggle Brother Bryan had with Death, Birmingham friends wrestled with God in prayer for him. All that could be done was done by medical and surgical science to keep the spirit in its earthly vehicle. Soon, God willing, he will be the same old earnest, loving, compassionate Bryan passing through the byways and hedges of Greater Birmingham looking for the helpless and the afflicted, the scorned, the broken, blessing them, giving the cup of

water, the loaf of bread, and whatever money he may have in his purse"—and sometimes the coat off of his back.

In 1920 the *Birmingham News* offered a \$500 "Loving Cup" for the most distinguished citizen who had rendered the largest service to the city and humanity. The award of the seven judges was unanimous in favor of Dr. Bryan; and when it was publicly presented in one of the largest auditoriums in the city great crowds thronged the doors utterly unable to obtain entrance. In the following language the decision was rendered which struck a responsive chord in the heart of the entire city:

"In reaching our final decision we were governed by the principles outlined in your original announcement of the gift of the loving cup:

"'Service is the keynote of the day, and the noblest form of service lies in unselfish devotion to the welfare of one's city and fellows.'

"Unanimously the judges decided upon Rev. James A. Bryan as the citizen who most has enriched and ennobled the lives of his fellow citizens and thus rendered the greatest service to Birmingham during the year 1920."

The great cup was then carried into the lobby where it was literally filled to the overflow "for Mrs. Bryan," his faithful companion and helper in all his years of service.

If each of the 214,385 ministers reported in the Year Book of the Federal Council were a "Bryan," it would no longer be a question of debate as to the time when the millennium will take place. The United States, at least, would be in its immediate and full enjoyment.



**Dr. J. H. Morrison**

Still another type must be given a place in the romance of missionary service—the man who has served the Church in almost every conceivable capacity and left behind a marvelous record, judged by results—and Dr. J. H. Morrison is selected to represent this class.

Born February 2nd, 1849.

Graduated from Davidson College, N. C., and Union Theological Seminary, Va.

Ordained by West Lexington Presbytery to the Ministry in 1878.

Pastor and supply of five churches from 1878 to 1888, during his first ten years in the pastorate and of several others later, interspersed with his evangelistic engagements. Evangelist at different periods for the Presbyteries of Louisville, Pine Bluff, Ouachita, Durant, Ft. Worth, and for the Synods of Kentucky and Tennessee—as well as occasional independent evangelistic work.

Evangelistic meetings conducted .....	114
Funds raised as Financial Agent.....	\$96,000
Churches Organized .....	14
Church Buildings erected .....	11
Total confessions under his ministry.....	3,700
Number of men influenced to enter the ministry...	27
Years of service .....	45

This story is told purposely in numericals for the sake of variety. These figures are eloquent with service, self-denials, toil, faith—and results. Now exactly seventy-five years of age and almost totally blind, yet “his bow abides in strength”; and he is serving in a distinctive Home Mission field, where he is engaged in work as arduous

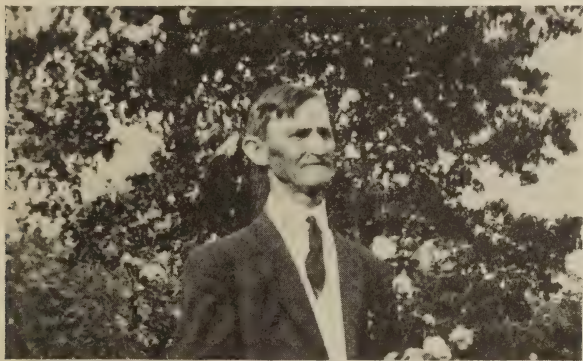
and active as the average man in the full vigor of manhood. He is waiting, watching, working.

“Blessed is that servant whom his Lord when he cometh shall find so doing.”

### **Ebenezer Hotchkin**

The following thrilling narrative of missionary adventure furnished by Prof. Hotchkin serves a twofold purpose, giving a historic account of early beginnings and romantic service among the Indians, and at the same time laying the foundation for his own noble work:

“Among the consecrated workers on the field in 1856 were our Presbyterian Missionaries, Reverends Cyrus Kingsbury, Cyrus Byington, C. C. Copeland, Alfred



**Rev. Ebenezer Hotchkin, third generation of missionaries; since Mr. Gibbons' death and Mr. Ralston's retirement our senior missionary to the Indians.**

Wright and Ebenezer Hotchkin. Father Hotchkin was born in Lenox, Mass., in 1802. In 1826 he went as a missionary to the Choctaws at Goshen, Miss., and in 1832

moved with them to the Indian Territory. His wife, Philena Thatcher, from Pennsylvania, came to the Mission in 1822 under the American Board of Commissioners for Foreign Missions. With twenty others she went from Pittsburgh to Natchez on a flat boat, crossing the Allegheny Mountains in wagons, amid many hardships. They seemed, however, to rejoice rather than murmur, counting it a blessing to suffer for Jesus.

“The removal of the Indians was a terrible trial. Homes that it had taken years to build must be left. They could get little or nothing for them. Knowing that the Government was bargaining for the country, swindlers of all kinds were on the ground. Rev. Alfred Wright and his wife, of Charleston, S. C., were among the sufferers. They wondered if it would be wrong to girdle the precious fruit trees they had worked hard to cultivate, and now had to give up to the rabble.

“No words can picture the sufferings of the Indians on that fatal journey—many of them were poorly clad, and there was little to eat but hominy, made by the women. It was no wonder that so many of them died by the way, and those who were Christians rejoiced that they could find Home so soon. “Mother Hotchkin,” so called by everybody, rode a little Indian pony and carried her only child, afterward Mrs. John Kingsbury, on her lap from Natchez, Miss., to Doaksville, Indian Territory, then known as Ft. Towson. When they arrived there was nothing but the wilderness—flour hauled from Little Rock cost \$50 a barrel; and all the meal must be ground on a hand mill; pumpkin was the staff of life.

“Two by two the younger missionaries went from camp to camp, living from two to six weeks in Indian homes,

learning their language and preaching the Gospel of Christ. In the family nothing but Choctaw was spoken, consequently the children learned to talk Choctaw before they learned English, which made Rev. Chas. E. Hotchkin such a valuable help in later years.

“My father, Henry Hotchkin, was born on Clear Creek, Choctaw Nation, near Ft. Towson. My uncle, Charles E. Hotchkin, was born at the Mission School, six miles south of Doaksville. Their missionary mother had devoted all her children to the Indian work, but while my father was not a minister, he was a missionary in every other sense of the word. Using Indians on the farm he came into close contact with them. The Choctaw Testament was used at family prayers and God blessed his influence with the Indians.

“My mother, Mary Semple Hotchkin, became a missionary to the Indians in 1857. She was a graduate of the Steubenville, O., Seminary, and had been drilled in the faith by the Rev. C. C. Beaty, D. D. Dr. Palmer wrote her of the great need of this country, and urged her to give herself to the work, and he met her at Lexington, Ky., where the General Assembly convened that year. She was placed in the care of Reverends John Kingsbury and Alex. Read, and in company with another young lady the trip was made in a wagon from Gaines Landing on the Mississippi to Doaksville. Father and mother were married in 1860.

“War soon cut the missionaries off from the Board, but they would not leave, and the work was carried on. No pen can describe the sufferings of that period. Missionaries from the North were ordered to leave the country.

This was done not by the Indians, but by guerilla bands passing through. My mother accepted a position under the Indian Government and made the work truly missionary. She taught for forty years, her first being an Indian school where none of the pupils could speak English.

“They were brave men and women, these Indian missionaries who loved their Lord and Master, and nothing was too hard for them to undertake for Him.”

The author of this narrative is himself the third generation of missionaries among the Choctaws. In early life he began as teacher in the small “Calvin Institute” for Indians. Largely through his sacrifices, enthusiasm and perseverance this Mission School grew into “Durant College,” which the very first day of the opening created both embarrassment and inspiration by reason of its utter inadequacy to meet the demands of the institution.

Being a commissioner to the General Assembly at Greensboro, N. C., 1908, his record-breaking speech for brevity and enthusiasm awakened a spontaneous response which transformed “Durant College” into the “Oklahoma Presbyterian”—having now an equipment of \$250,000, the greatest missionary institution in Oklahoma and perhaps of our denomination in the entire West. With characteristic self-abnegation, he promptly retired from the presidency in order to bring to the front Prof. W. B. Morrison, a trained educator, though he himself was forced by public sentiment to retain his connection with the institution in the capacity of Bible teacher—a position which he continues to fill with unrivalled success. It is in the interest of strict truth to say Dr. Morrison and himself have in the past and are still rendering unsurpassed service to the cause of education and missions.

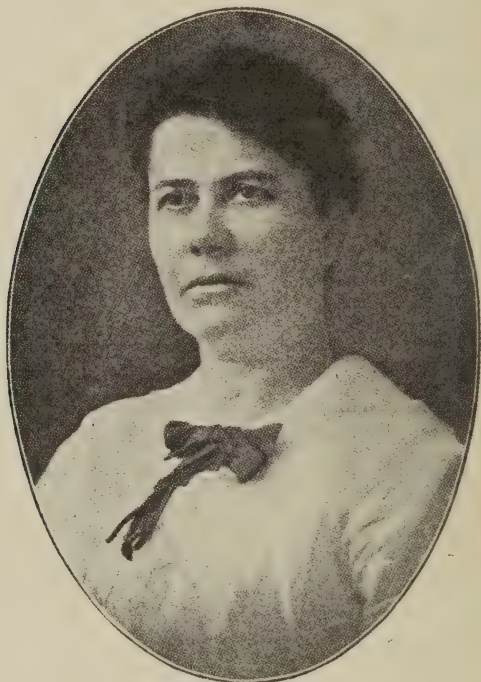
Known everywhere in the state as "Professor" Hotchkin, the Spirit of God had a still "higher calling" for him; and he was ordained to the ministry as an "extraordinary case," in two senses of the term, and is now "evangelist" to the Indians—"in labors more abundant" and having "the care of all the churches." He has literally worn out several Ford cars. He has raised by personal appeal nearly \$100,000 for the College and Goodland School, has received hundreds into the church, served in twofold capacity as teacher and preacher and reared a large family on a salary, which was never adequate for their comfortable support. His graduates are scattered all over the State, serving as teachers and in other professions, while dozens of converts will rise up at the day of final accounts as his spiritual children to "call him blessed." His life and work suffer in having so mild a term applied as "romance."

### **Annie Shadden**

Not alone in their story of sacrificial service will men stand revealed in the awards of the Master. There are heroines of faith as well, not so pre-eminent, or prominent perhaps, but greater in the aggregate, as Sabbath-school teachers, voluntary workers among the lowly or in destitute Negro communities.

The Roman Catholic Church canonizes its saints after allowing a sufficient lapse of time for history to render its verdict. Worthy deeds and successful achievement are their own witness, more reliable than the uncertain traditions and contradictory statements of the dim twilight of past ages.

Miss Shadden was our first officially commissioned woman home missionary, having been sent to Oklahoma as an experiment in pioneer service. In the scarcity of ordained men, she was commissioned to visit new towns and destitute communities, to investigate conditions, search



Miss Annie Shadden

for scattered Presbyterians, organize Sabbath-schools and women's societies and thereby gather the nucleus of a prospective Church. How well she did her work may be judged by the following accounts of her efforts and by

the churches which stand today as monuments to her fidelity and efficiency:

“About a year ago we had applications from a few Presbyterians in Shawnee, Okla., for the organization of a church in that town of 20,000 people. With a little assistance from friends, we secured the finest lot in the city for a church. A minister was put in charge, but after six months gave it up on account of difficulties and discouragements. Just at this time we wanted to try what a woman missionary could do in the West, and in October sent Miss Annie Shadden, of Atlanta, to Shawnee. She found only 9 ladies—not a man among them—thoroughly discouraged, but she started a Sabbath-school immediately, and then re-organized the Woman’s Society. From house to house she went with her Bible, quietly praying with busy mothers, and pointing them to the Savior.”—*Home Mission Herald*.

As a result, in two months she had the nucleus of a small church, waiting for Rev. J. M. Clark, who took charge December 1st. Now they have a church building valued at \$20,000, a membership of 130, entirely self-supporting, a Sabbath-school enrollment of 182, and contributions aggregating last year \$3,078—besides dismissing more than 100 members to other Presbyterian churches.

Before following her to other fields, it is appropriate to place on record a few quotations from her letters, which will show difficulties that she encountered, methods used in her work, and the spirit that actuated and sustained her in her heroic efforts. After careful reading one will not be so surprised at her marvelous success:

“The outlook was not very bright, I confess, but I found one dear old lady who said she had no money but would



pray for me. I began to visit from house to house in the effort to get others interested in our work. I got several to join a Ladies' Aid Society, and when at our second meeting we had twelve, I felt greatly encouraged. As there was no deacon, I looked after the business side of our organization. We rented an organ and bought a stove, placed strips of carpet in the aisles, and carpeted the rostrum; so it is real cozy, and we had sweet fellowship there and our Lord met with and blessed us in many delightful services. Tender memories will always cling around our first church home, 'our own vine and fig tree.' Having no church, we had lost scores of Southern Presbyterians who had joined others rather than remain out of church. . . .

"So, while my duties were varied, that made them all the more interesting. The first money I received toward our building fund was given me by a dear old lady. She is eighty-three years old, and the widow of a Cumberland preacher; with failing eyesight, there was little she could do, so she knitted a scarf which she sold for a dollar, and handed it to me, saying: 'It is only a little, but I pray it may be one brick in the Temple of my Lord'. Later on there was more time for personal work, and sometimes an opportunity would occur for me to speak to some about the salvation of their souls. I have received letters from mothers in the East, asking me to try to get loved sons, who had drifted West, interested in church, before the deadly habit of this land of strangers fastened upon them, that of neglecting worship in God's house, and working all day on the Sabbath the same as during the week. . . .

"In my visiting I see much to make me sad, and much, also, that cheers. Not long ago I went into a hovel of

want, where a mother and five little boys live, all in one room, the husband having deserted his family recently. The room, hardly worthy of the name of 'home,' was of tent or awning cloth, the roof and sides were not weather-boarded at all, and no ceiling. . . .

"My duties take me to different sections of this great new State. Prosperity and progress prevail in all other lines, and I just wish that Christianity were making as great strides. Sometimes in house to house visiting I find a good Christian who bestows her blessing upon me and bids me 'keep strong in the Lord.' Recently I called upon an old Scotch lady, so lonely and sad, and she said: 'No one cares for me.' In the next block lives another old lady more alone, with not even a son to comfort her, and she was in need of financial aid. . . .

"Often I come home very tired—perhaps there have been discouragements—but maybe there will be a letter from a friend in a distant part of the State, who says the clouds are lifting in her home—and that work I have just left is doing well—then it is I feel that the weary days and the long hot walks do not matter, and I thank our Father that he permits me to be an humble laborer in His vineyard. . . .

"Each day brings its opportunity for doing good; sometimes it is to go to the homes of the illiterate and teach the Bible to the mothers and tell simple stories to the children of the Savior and His love for them. One is made happy by seeing their sad faces brighten, their eyes open wide as they ask to hear more of the old, old story, so new to them. It is glorious to be permitted to help in this work. Sometimes this summer we have well-nigh

fainted, the thermometer standing at 116 degrees in the shade; but we remembered Haggai 2:4, 'Be strong, all ye people of the land, saith the Lord, and work.' We must work while it is day to save these children, for the evil one has every snare spread for their destruction. . . .

"In one mining town near here the ladies, at their Prayer Circle, are earnestly praying for some city church or group of churches 'back East' to furnish the money to support a Bible woman, to live among the poorer, more ignorant people and teach them the way of life. Foreigners of almost every nationality are living here, and now that a strike has been on for months, these miners are becoming desperate, with no work and little money for food. They have the European idea of observing the Sabbath; many of them, too, persist in making their own beer, teaching the children to drink it and are otherwise undesirable neighbors. But the fact remains that they are here, and we need not go abroad to find heathen; they are right at our very doors; Foreign Missions in Home Mission fields!"

Her pioneer work at Oklahoma City, Sulphur, Lawton and other places resulted in splendid churches—some of them now self-supporting. She organized the Choctaw women of Indian Presbytery into societies which are still giving good account of themselves, and her work at Oklahoma Presbyterian College was phenomenal, resulting in bringing numbers of these girls into the Kingdom. Some of these are now mothers training their children, and others are leaders in their communities and churches.

Her health having failed, we transferred her to the bracing mountain sections. This climate at length proved too rigorous for her, and she resigned her official respon-

sibilites ; but she is still at work as her strength permits—a missionary without a designated field and without salary, serving wherever the Spirit of God directs.

These are specimens of an innumerable throng, “of whom the world was not worthy,” who have lived in comparative obscurity and have not received the plaudits of men, but who will one day be crowned amid the acclamations of saints and angels. What were “decree of triumph” by the Roman Senate; what were the plaudits of men; or the halos of earth in comparison with the commendation of the Master, “Well done, good and faithful servant, enter thou into the joy of thy Lord”—commensurate with the unending years of eternity.

## WANTED—MEN

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*The world has work for men,  
Men of purpose, strength and zeal;  
Men with courage, staunch and real;  
Men with passion for the right!  
Men of honor stainless, bright.*

*The nation calls for men,  
Men to trample down the wrong;  
Men to guide a stumbling throng;  
Men to govern, counsel, lead;  
Sure in wisdom, brave in deed.*

*The Church seeks earnest men,  
Men of vision, Spirit led;  
Men whose selfishness is dead;  
Men to send the Master's Word  
Till the farthest soul has heard.*

*The Christ is calling men,  
Men to consecrate their all,  
Heeding but the Saviour's call;  
Men with faith in strength above,  
Filled with patient, fearless love.*

*God shares His work with men.  
Work dispelling darkness drear;  
Work to bring His Kingdom near.  
Work for men firm, valiant, true;  
Noble work for men to do.*

## Chapter Eight

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### *The* ROMANCE of a WORLD-KINGDOM TASK

“God so loved the world.” “Go ye into all the world.” “The field is the world.” One’s conception of the “world,” expressed in terms of a definition, reveals his conception of the task of the Church, and indirectly his mental and spiritual attitude as to his consequent responsibility.

#### **Comparative Insignificance**

The telescope of the astronomer dwarfs our world into a mere atom in the universe, compared with other heavenly bodies. The sun would make one million globes the size of the earth. The latter is not even a first class planet, Jupiter being twelve hundred times as large. Betelgeuse and Antares each would make 27,000,000 bodies the size of our sun; and the huge mass of either would occupy all the space within the earth’s orbit around the sun; including the sun itself. Our entire solar system is so small in comparison, it could not even be seen from Betelgeuse or Antares; and either of the two would make about thirty trillions of our world!

#### **Comparative Importance**

Other considerations exalt our world in far greater proportion than it is dwarfed by its insignificant size. It will be forever famous throughout the universe as the

birthplace, temporary residence and crucifixion of the Lord of Glory. It may possibly be equally famous as the only "lost world" among the myriads in existence, and therefore the one for which the Son of God left all others in order to seek and to save that "which was lost"—the world which "God so loved . . . that he gave his only begotten Son" for its salvation. Just as tourists make pilgrimages to Thermopylae, Waterloo or Gettysburg by reason of their historic associations, so it may be our world is possibly the "spectacle" of the whole universe on account of its story of redemption. Bethlehem and Calvary are not in themselves localities of any natural attraction, and yet they are the most sacred places of earth because of their association with the birth and death of our Lord. The same consideration may make our insignificant world the scene of innumerable pilgrimages from the remotest parts of the Universe. The Apostle Peter furnishes a suggestive hint that angelic spirits gaze wistfully into the mysteries of redemption: "Which things the angels desire to look into"—literally "bend aside" in majestic awe. The story of its lost condition, of God's amazing love and its redemption by the blood of the Son of God, may constitute it the world of Romance in the boundless universe of God!

### **World-Kingdom Task**

The mission of the Church is embodied in the Great Commission—crystallized into the theme, The Evangelization of the World. It might be characterized as the Romance of a World-Kingdom Task, that challenges Christianity to create a world-consciousness of universal kinship reaching to the last man, involving an obligation

of service based on human brotherhood, with a still higher motive grounded in redemption by the blood of Christ. Its purpose is to carry the message of God's love to "every creature" composing a lost world.

### **Hemispheres of Service**

It requires two hemispheres to make a world, known as the Eastern and Western. In the religious domain they are the hemispheres of Home and Foreign Missions. To eliminate either hemisphere of Christian service is to discredit the larger conception of Christ's ideal and to narrow correspondingly the scope of the Church's paramount task. The two are correlated and interdependent. They can no longer be considered apart, much less undertaken irrespective of each other. It was this interdependence of Home and Foreign Missions that moved Austin Phelps to exclaim in that intense style so peculiarly his own: "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American Home Missions, for the sake of Canton, China."

Raymond Robins, who has traveled extensively and spent much time studying conditions in Russia among the Bolsheviks, in an address in Atlanta, is reported to have stated that the disgraceful breakdown in the Russian army was due to the fact that 3 per cent were returned immigrants from America, who poisoned the minds of the others as to conditions in America and its ideals in the war, and that America therefore was indirectly responsible for the disastrous collapse. The mingling of world populations, with the consequent interchange of thought, makes it impossible now to evangelize any one nation apart



from the whole, which necessitates a world program embracing home and foreign countries alike.

### **The Wholeness and Oneness of the Task**

Multitudes enthusiastic for world evangelization have lost faith in the ability of the Church to Christianize the civilized and nominally Christian nations, and as an alternative are turning to the heathen world as the sole means of retrieving a lost cause. The materialistic spirit pervading the Church, the latent unbelief deadening its spiritual life, the worldliness neutralizing its vital godliness and the lukewarmness characterizing its activities have made some, apologists for a low standard, as if this were all that could be expected, and have caused others to lose faith in the mission of Christianity as a transforming influence in the world.

If the full significance of the World Kingdom Task thoroughly filtrates into the consciousness of the Church, it will catch fire. This should constitute a stimulus adequate to move the spiritual forces of the world to an effort commensurate with the gigantic task. To accomplish the purpose, however, it is supremely essential that men revise and reconstruct their conception of the significance of the term. Unfortunately the very terms, "Home" and "Foreign" Missions, have served each to limit their conception to a part rather than the whole. The time is now propitious for discarding these narrow conceptions and for so enlarging the thought of men as to take into calculation a real world program and into their sympathies every phase of missionary effort included in and essential to the fulfilment of the Great

Commission. It has never been said, Go ye into all the *civilized* or into all the *heathen* but into *all* the world. Let no one flatter himself that his is a world program, if it lacks either of the two essential elements—the evangelization of the world and the Christianization of America.

It is in no sense an undervaluation of either the vital importance or the magnitude of the Task of evangelizing the heathen nations, that new emphasis is herein placed on the hemisphere of Home Missions, the base of supply for the aggressive campaign overseas.

### **Is America a Christian Nation?**

Immense damage to the Kingdom of Christ is caused by the effort to depreciate and discredit the task of saving America. The suggestion and active propaganda, that America is already evangelized and is now a Christian country, are so subtle, and so paralyzing to the energies of the Church, and withal so subversive of the facts, that it would seem almost as if the great deceiver and author of calumnies had “shrewdly stolen a march” on some of God’s most devoted saints, by insinuating into their minds divisive thoughts for current circulation, calculated to quiet the apprehension of the spiritual forces as to the movements of the enemy, until the latter had surreptitiously gotten possession of the citadel of faith. This abundantly justifies the inquiry and discussion of the question, Is America a Christian Nation?

### **Yes and No**

This question must be undoubtedly answered affirmatively as to its status as a Christian *country* but negatively

as to being a Christian *nation*. This distinction is so fundamentally important as to justify demonstration.

1. In Classification, America is entitled to be denominated a Christian country. A map of the world recently issued, indicates, by varying colors, the extent of the different religions and where they are to be found. Some other countries have two and three colors suggesting a division in their religious beliefs, but the United States is all under one color, which would seem to convey the idea that this nation is all Christian without dissent. This map of the world is technically correct in classifying America as "Christian," rather than Mohammedan, Buddhist, or Confuscianist. In answer to the complaint of Jew or agnostic, attacking certain institutions or laws of the United States, the Judge of the Supreme Court was perfectly right in pronouncing America a "Christian country."

2. In its published Ideals, America is undoubtedly Christian. No nation in history, unless it were God's chosen people, was ever more distinctly religious and missionary in the character of its early settlers. It was founded in the interest of religious liberty and freedom of conscience. The official Charters and Commissions granted by foreign courts to these emigrants, contain almost without exception, an explicit recognition of the divine claim. "In the name of God, Amen," are the opening words of the Mayflower compact; and the full spirit and meaning of that historic document are summed up in phrase as follows: "For the glory of God and the advancement of the Christian faith." It must be admitted, however, that some interpret "liberty" as "license." "This is a free country," is the right—in their estima-

tion—to do as they please. This is just the opposite of Christianity.

3. It is Christian in its Fundamental Principles. It is true there is no recognition of God in its Constitution, yet its government is based on the Moral Law. No state legislature or Congress would dare enact anything ostensibly contrary to the Ten Commandments or the Sermon on the Mount. It protects by law the Church and religious worship. It recognizes the Christian Sabbath—against the protest of Jew, Seventh Day Adventist and Infidel. It has written a Prohibition Amendment to the Constitution, which has the official backing of the Government for its enforcement.

4. It is Christian in its Activities. Its great charitable institutions for the Blind, Deaf and Dumb, and its benevolent associations are all Christian in spirit. The greatest philanthropic heart ever known in one people, manifested itself in \$112,000,000 of voluntary gifts since 1918 to relieve the needy in other lands. Its educational institutions, whether conducted by state or church, for meeting the need of the indigent, have a Christian purpose. Its great missionary operations, though distinctively and exclusively conducted by the Church, in giving the Gospel to the nations of the earth, entitle America to the name of Christian country.

After reciting all these weighty considerations, there are certain momentous facts which would seem to turn the scale in favor of the negative—as a Christian Nation.

### 1. Statistics

From the viewpoint of statistics, America is most emphatically not a Christian Nation. In round numbers the following is a fair statement of religious conditions :

Population (official U. S. Government figures)	111,371,056
Protestants .....	26,000,000
Roman Catholics .....	18,000,000
All other Religious Organizations.....	2,000,000

This latter includes Jews, Mormons, Christian Scientists and everything which claims a religious purpose. This would leave at least 65,000,000 as identified with no form of religious organization. It is true these 65,000,000 include children under ten years of age and many who are notoriously friendly and patrons of the Church, but would not their combined number be balanced by as many unconverted people in the ranks of Protestants, Catholics, Jews, etc.?

Other religions have one decided advantage over Christianity. Even their nominal membership counts as 100%. Mohammedans, Buddhists, Pagans, of every character and nominal Christians, all count for Satan as 100% Christianity cannot count its nominal membership as 100%, but must largely discount it.

The Year Book of the Federal Council for 1923 gives the membership of the churches in the United States as 47,407,251. This, however, includes as above stated millions in non-Christian organizations. Is it right to use these camouflage figures as evidence of the progress of Christianity? The Year Book also includes 18,000,000 as Roman Catholics in the grand total, and then admits that this number should be divided by 2.8 to obtain the

number of communicants—which would subtract additional millions from the aggregate. The Federal Council figures, including non-Christian organizations, indicate an increase in church membership for 1922 of 1,165,121; but after making certain deductions they reduce the gain to 976,601. The official government figures just received state that population is growing at the rate of 1,721,500 annually. Upon what theory or facts can it be contended then that Christianity is gaining on population?

## 2. Human Relationships

America is certainly not Christian in its human relationships, judging by its racial and industrial conflicts. To be Christian in principle is one thing; but to be Christian in practice is quite different. Bitter race prejudice, shared alike by Negro and Caucasian, by Asiatic and American, is becoming constantly more acute and intensified by disappointment in the results—and hopes—of the World War. In the readjustment of national and racial problems resulting from it, diplomacy is more conspicuous in its display than Christianity. Is it not a mockery to send missionaries to Africa and burn Negroes in America? It is true that the participants have no connection nor sympathy with the deeds of the other; but can we avoid complicity in guilt by repudiation of responsibility in the language of Cain: "Am I my brother's keeper?" The intelligent heathen fail to see the distinction, as may be judged by the following incident:

"Rabindranath Tagore, in reply to an American's question as to what he thought of America's missionary enterprise in India, pointed to a newspaper clipping which

reported the burning alive of two Negroes in America and said, 'So long as this goes on in your own land, do you think you have any Christianity to export?' " Lynchings, whether for heinous crimes, or in most instances for miscellaneous charges, are flagrant violations of the law both of God and man.

In the industrial world the conflicts between capital and labor, between organized unions and the open shop, and between competitors in business, are raging with unabated bitterness. Socialism with its spurious claims of brotherhood declaims against class distinctions and property possessions—being the ill-digested philosophy which Karl Marx left as his legacy to the world, having within itself destructive elements, which if left to their legitimate consequence will ultimately and utterly destroy humanity itself. Instead of promoting brotherhood, it is creating irreconcilable class antipathies and bringing about great "strikes" in the world of industry, which are not settled upon a Christian basis of the Golden Rule; but instead, the argument on one side is a body of United States soldiers and the argument on the other side is dynamite—all of which are emphatic contradictions of our claims as a Christian nation.

### 3. "America First"—in Crime

Lawlessness in America disputes its pretensions in the field of applied Christianity. "America First"—in Altruism, the phrase coined by Woodrow Wilson, is in imminent danger of changing to one as discreditable as the first was commendable, "America First"—in Crime! "Crimes Waves" are the conspicuous headlines which

stare us in the face as we open our great Daily Newspapers, whether published in the metropolitan city or in the backwoods town. Raymond Fosdick, in his book on Crime in Police Circles, startles us with the statistics, showing that America is leading the world in this un-avoidable notoriety. Chief Justice Taft complains that "the administration of criminal law in the United States is a disgrace to civilization." The violations of the Eighteenth Amendment to the Constitution are not confined to the hoodlums of back alleys but exist chiefly in the palaces of the rich by overdressed society people, rolling in luxury, who defy the laws of the government and decency—with their names perhaps on the communicant roll of the Church.

### **Conspicuous Specimens**

Congress asked the Hammond Commission to discover and report the causes which led to the massacre in Herrin, Illinois. The cause was not found in the foreign or colored character of the community. Herrin is an American community. Of the 61,002 population given by the last census, 54,052 are white, native-born, and 1,825 are Negroes.

A summary of the conflict, according to the Commission, shows that it was a battle between the union and the non-union miners. The awful horrors were brought about by some of the unionists suggesting that they kill all of the non-unionists and stop the breed. This suggestion was acted upon, and between forty and sixty prisoners were lined up before a barbed wire fence and told to run. While they ran and were climbing the fence, the mob fired and sixteen were killed. Those who es-



caped were pursued, some of whom were wounded were rounded up, taken into the city, tied together by their necks, led to the cemetery and butchered.

According to the report of the Commission, this horror was not due to ignorance, nor to a foreign spirit, nor to immaturity of the people, nor to their distressed or oppressed circumstances. None of these entered into the case. Only two causes can be assigned—the low sense of moral responsibility and accountability to the Judge of all the earth, and the lawlessness which develops when one body of men become antagonistic of the other and their numbers increase.

The Law Enforcement Committee of the American Bar Association meeting at Minneapolis, Minn., furnishes the public the following illuminating report as to conditions and causes:

“While the general population of the United States for the years 1910 until 1922 increased 14.9%, the criminal population increased 16.6%. The criminal situation in the United States, so far as crimes of violence are concerned, is worse than any other civilized country. There were 17 murders in London last year and not one of these crimes was unsolved. During the same period New York had 260 murders and obtained three convictions. It is estimated 7,850 murders were committed in the United States last year. During 1921 there were 137 murders in Chicago. In the same year, throughout all England and Wales, there were 63 murders.”

Throughout the whole country there is a widespread consensus of opinion that the “law’s delays” are largely the fault of the lawyers themselves. “Mrs. Partington

voices the sentiment of the Common People, who complains: "The witness on the stand is placed under oath and sworn to tell the truth, the whole truth, and as soon as he starts to tell the truth some lawyer jumps up hurriedly and objects." In the meantime, crime is on the increase and the people become so accustomed to it, that their indifference deadens the moral sensibilities of the nation.

#### 4. Schools and Colleges and Christianity

Ever since the reporter published several years ago his famous article in one of the popular magazines of the day entitled, "Blasting at the Rock of Ages," the discussion has raged in pulpit and press concerning the teaching and attitude of our educational institutions as to Christianity. Dr. G. W. McPherson, of Yonkers, N. Y., addressed a circular to the presidents of our institutions of learning, asking their candid attitude towards Christianity; and the result was startling—which those further interested can find tabulated in his book, "The Crisis in Church and College." Notwithstanding exceptions and some protests, opinion has crystallized in the generally accepted judgment that the great universities, if not antagonistic, are at least indifferent, and that their influence and teaching are decidedly rationalistic and subversive of Christianity, at least to the extent of unsettling the minds and faith of the undergraduates. Professor Geo. McReady Price reaches the same conclusion, most emphatically in his suggestive treatise, "Poisoning Democracy."

The Literary Digest asserts that "The Bible is banned, or at least not read, in the schools of twelve states. We are told, though 23,000,000 people live in these twelve

states, the officials whose opinions have excluded the Bible number not more than thirty. Wisconsin excludes the Bible as a whole, but plainly asserts that parts of it might and should be read. Illinois pronounces the whole Bible 'A Sectarian Book,' and, as such, excludes it. It has recently been excluded from the schools in California; and it is reported that the Supreme Court of Louisiana has given a similar opinion."

Is a nation entitled to be considered Christian, where thoughtful parents hesitate to send their children to its leading universities lest their faith be undermined, and where 23,000,000—more than a fifth of its entire population—allow the Bible to be excluded from the schools, where their children are taught at the most impressionable period of life? If the Bible is the basis of moral character, is not its exclusion one explanation of "Crime Waves" and the low standard of the "righteousness that exalteth a nation?"

## 5. International Relationships and Ideals

America in the World War joined with other struggling nations to "make the world safe for Democracy," and under the inspiring leadership of Woodrow Wilson, entered upon an altruistic mission winning the enthusiastic admiration of suffering humanity. She co-operated in the reconstruction of the map of Europe in behalf of oppressed people, guaranteeing them the right of "self-determination" in the working out of their own destiny and in the development of their national life. Then she turned her back and repudiated her own off-spring in the critical hour of their struggles with superhuman odds. In their peril of anarchy and of the internal forces of destruc-

tion, she left them to their fate, and is largely responsible for the unrest and the critical condition of Europe today. America failed the world in its awful crisis and played the part of "quitter" in the estimation of the nations. Her altruism oozed from the tips of her fingers, which justified Lloyd George at the Genoa Conference in charging her with selfishly hugging her money bags and leaving the world to its awful wretchedness. Fallen from her sublime heights of world leadership, she has lost the confidence of the nations.

Repudiating the League of Nations, she is largely responsible for the wars and massacres, which might have been prevented by her dominating influence in an organization, whose high purpose was to end wars and to settle national disputes by arbitration and unselfish diplomacy. Her glory has been dimmed, but the hopes of international brotherhood, with the United States again in the lead, have not entirely died out of the hearts of men. It is well nigh the universal consensus of mankind that she still holds in her hands the destiny of the nations. This opinion was expressed by the *Yorodzu*, the Daily Paper in Japan, which recently said: "It is in the power of America to rescue the world or leave it to ruin." Is this the reproach; or the challenge of paganism? Is she entitled to assert her claims as a Christian Nation, if she does not practice Christianity in her contacts and intercourse with other nations, but instead, like the Priest and the Levite, passes them by and leaves them to their fate?

The *Literary Digest* pursues the subject into other fields, and questions not only America's attitude but her influence upon the non-Christian Nations, plainly intimating that her Christianity will be repudiated unless there

is a change of heart on her part, characterized by a more Christian relation with other Nations:

“The Amen of a Gunboat’s Cannon to a missionary’s prayer is not especially conducive to the early establishment of Christianity in pagan countries; since it signifies to the heathen that the Western religion does not meet the ancient test, ‘Physician, heal thyself.’ Too often, as recent history shows, the missionary has preached the Gospel of Christ only to have his words drowned in the thunder of a fusillade, which excites the polite rejoinder that the missionary’s government does not practise what he preaches. It is a sad story, this tale of the political relations of West and East. The deeper you go into it, the more sordid it becomes. And if any American thinks he has reason why he may stand erect in the presence of English or German or French or Russian publicans, and thank God he is not as other men, let him read again the conclusion to which Tyler Dennet comes, in ‘Americans in Eastern Asia’: ‘No nation has escaped the valid charge of bad faith. The guili of all parties being clearly proven, it has seemed profitless to continue the discussion of guilt with a view to determining the relative degree of wickedness. Each nation, the United States not excepted, has made its contribution to the evil which now comprises the Far Eastern Question.’”

Making the distinction between a Christian country and a Christian nation is equivalent to the essential difference between Christendom and Christianity. This argument cumulative and growing in force may appropriately conclude with the opinion of Dr. Charles L. Thompson, one of the great Missionary Statesmen of the age:

“Our Gospel is yet little more than a voice crying in the wilderness. It has not evangelized the people. We punctuate our creeds with stately church spires in great cities, but even under their shadow the people die friendless and unregarded. By all the misery and wickedness, by all the doubt and despair of our congested population, we are not a Christian people. By the infidelity of a thousand new communities in which the Church is but a feeble protest against conditions she has not changed—we are not a Christian people. By all the sodden sin and cruel crimes of mining camps, by all the fever of mammon, regardless of whom it consumes—in gay capitals, or lonely hamlets, or moving tents—we are not a Christian people. By all the menace of incoming tides of population, east or west, infidel or pagan—we are not a Christian people.

“And a Christian people we must become, if we would not add one more to the wrecks of republics along the path of history. To this result there is only one road. Christian missions must do the work they have so splendidly outlined . . . The missionary must go into the slums of the city and stay there until they brighten into Christian homes. He must camp on the trail of the advancing line of every population till the new settlements become the abode of virtue and religion.

### **The Gospel of Home Missions**

It is a trite saying, that the only sovereign remedy for a lost soul is the Gospel of the Son of God. This being indisputably true, it follows logically that the most effective means for the salvation of America is the Gospel of Home Missions. This is by no means an implication that the pastorate does not play a conspicuous and essential

part in the program of Christianizing the nation. It is however, one thing to win a nation but a very different proposition to hold it steady in its Christian purpose and ideals. The pastorate must not simply play its co-operative part in evangelizing but must assume the almost exclusive responsibility of maintaining the faith. In addition to this the strong pastorate performs an indisputable function in furnishing the benevolent contributions for the sustentation of the home mission fields—which is at the same time an indirect investment for its own salvation. In North Carolina a city church paid a percentage of the salary of a mission church. This mission pastorate resulted in the conversion of a prominent man who afterwards moved, with his church membership, to the city, and contributed annually to the city church more than the entire amount it had expended on the salary of the home missionary.

If the Presbyterian Church had appreciated this fact in the past, it would today be overwhelmingly the largest denomination in the United States, instead of continually debating the question, why it does not grow as fast as some others.

### **The Distinctive Task**

It is not the purpose of this treatise to suggest that Assembly's Home Missions is the synonym for all the spiritual forces which are leavening the Nation. Large credit must be accorded Congregational and Presbyterial activities in the sphere of missions, without which our failure as a church would be conspicuous and even disastrous. At the same time it must be equally recognized that the local operations are tremendously handicapped.

The lack of adequate financial support prevents a consistent purpose and persistent policy. The Presbytery often becomes a debating society in which the insistent demands for speedy dividends on home mission investments are so compelling as to embarrass its supervisors, resulting in a change of control or an unwise change of policy, greatly damaging the cause. Strong organizations like a well-articulated Synodical work or the Assembly's Home Missions secure in the end larger and more permanent results. In proof of this contention, contrast the wasted effort in the Mountains a generation ago—exhibiting scarcely a corporal's guard at present to show for the investments—with the magnificent work of Assembly's Home Missions today in that identical section. Having a continuous life and influenced by a consistent policy, the Executive Committee of the Assembly has never inaugurated a mission only to abandon it after a brief period because of difficulties, discouragement and failure to produce immediate results. It points with pardonable pride to its aggressive and enlarging work in the Appalachian Mountains—churches, missions, institutions, evangelistic operations—unequaled by few and unsurpassed by any denomination. The only reason why the entire Church is not enthusiastic over its success is because the Church is not fully acquainted with the facts.

### **The Great Objectives**

1. Brevity compels us to confine this interpretation of the work to the two essentials. The first objective is evangelism, the heart and soul of the great Commission. Other things may be important, and many may be made subservient to its purpose, but evangelism is vitally funda-



mental to the mission of the church. The church which even obscures it resembles the play of Hamlet with the part of Hamlet omitted. The need of evangelism is as old as sin. It is gathering added force with the increasing populations of our country—each new census being an unanswerable argument and an increased incentive.

The United Presbyterian Church several years ago appointed a Commission on Soul Winning. After most careful investigation, its chairman, Dr. J. D. Rankin, startled the country with the following report as to facts, figures and conditions:

“In 1800 seven persons out of every 100 were members of the church. In 1850, fifteen in every hundred; in 1870, seventeen; in 1880, twenty; in 1900, twenty-four. Since that time the Church has not kept pace with the increase of population. Last year our population increased more than 2 per cent., while the membership of the combined evangelical churches increased 1 4-5 per cent.

“There seems to be a crisis on. Is there a turn in the tide? Is the Church not a match for our twentieth century civilization? Is she inadequate to the demands of modern life? Are we to witness the defeat of Christianity? Is the great and blessed mission of the Christ to be buried under the stony soil of this materialistic age? \* \* \* Your Committee is optimistic in every drop of its blood, but it is folly to ignore our danger.”

In offsetting these disturbing figures and disquieting conditions, by seeking comfort outside of “organized Christianity,” are we unwittingly turning to “another Gospel, which is not another?” Is the great Commission

a spent force? After nineteen hundred years, Philosophy, Philanthropy, Science, Moral Culture and Education have alike failed to lift a lost world out of the filth of sin. The Gospel alone has proven the power of God unto salvation. It is effective alike for the untutored savage and the profoundest philosopher. Their need is the same and the remedy identical. No other method of bringing this spiritual dynamic to bear upon a lost soul has been devised than Evangelism. Should not the church repudiate the suggestion of "the gospel of modernism," lay new emphasis upon its evangelistic mission and gird itself enthusiastically to its task?

2. Scarcely less essential is the necessity of new emphasis upon righteousness. An evangelized soul can never become an effective, long-sustained evangelistic force by the mere impetus of impulse. A changed life, whose dominant element is righteousness, is the only irresistible spiritual force. Christianity is not mere profession of faith, nor ritualistic observance of ceremonies nor assent to doctrinal creed. Applied Christianity is life which takes account of the Ten Commandments and the Golden Rule. If the church could get this fact into the consciousness of its membership, it would convert its latent power into the sanctified machinery, which under the operation of the Holy Ghost, would convert the world. The tremendous twofold task of the church, therefore, is to bring to bear the impact of the Gospel on the unsaved by means of a new widespread spirit of evangelism, which shall sweep through the world like the fire of Pentecost, and to awaken the whole church to a new higher spiritual life characterized by a righteousness, which reflects "the glory of God in the face of Jesus Christ."

### The Twofold Need

By no means exhaustive, and in no sense ignoring the supreme need of the all-essential effective agency of the Spirit of God, this argument emphasizes the two chief present needs of Assembly's Home Missions in the aggressive campaign for Christianizing the nation.

1. The first is financial. No apology is offered by the Church in the appeal for funds. Money in its relation to the Kingdom is a divinely ordained means. God sustained Elijah by a miraculous increase in the "widow's cruse of oil" and fed Elisha by the agency of "ravens," but these were extraordinary interventions of providence. The ordinary means of propagating the Kingdom is through the instrumentality of the stewardship of possessions, entrusted to God's people for this avowed purpose.

In the providence of God and under His divine favor, the growth of Assembly's Home Missions has expanded by leaps and bounds. The blessing of His hand is the finger of God that points to a forward movement. Who is authorized to call a halt, if Providence speaks "to the children of Israel that they go forward?" Wide open doors and the cry of human need are the voice of God—whether or not the Church shall heed the call.

Judged by the demands and surveys, the very least amount now needed to conduct the work of Assembly's Home Missions on the present basis, adequately and without loss, is One Million Dollars. From time to time the question has been submitted to the various home mission agencies of the dependent Presbyteries for the needy classes as to the funds adequate to meet the demands of the Cause, and the replies indicate an amount never less

than a Million Dollars, and ordinarily aggregate three and a half Million. The applications mount higher each year till a million dollars is now adjudged the minimum. One single item by which to judge the whole is the fact that applications are on file and unanswered—some in waiting nearly two years—for church erection alone exceeding a quarter of a million dollars! This is but one of the eight departments of Assembly's Home Missions—*Ex pede Herculem*.

2. No less imperative is the fundamental need of at least one thousand missionaries to accomplish the task assigned its Home Mission Committee by the General Assembly. It cannot be successfully prosecuted by an inadequate force; and it calls for the very highest type—men with unquestioned ability, consecrated spirit and a perseverance that cannot be allured by tempting offers nor driven from the field by insurmountable difficulties. The type needed is exhibited and exalted in this treatise. One of the saintliest men that ever adorned the membership of any denomination—as gentle as a woman—shocked a group of hearers by a sudden outburst in protest against crediting the claims of certain men with the title and rewards of Home Missionaries, who in his judgment enter the service not from choice or love but from necessity because they were shut out of other avenues, or who, volunteering, use the home mission service as mere “stepping stones to higher things”—in their estimation. Not only is an inadequate gift a wasted investment, but an unfinished task demoralizes a promising prospect and constitutes the years of service rendered a wasted effort.

In the Recessional of Kipling occurs the familiar and striking statement:

"Still stands thine ancient sacrifice,  
An humble and a contrite heart."

Such will be forever most acceptable, but "a contrite heart" is not the only "sacrifice" laid upon the altar well-pleasing to God—"I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice." The "burnt offering" of the Jewish dispensation and "living sacrifice" of the New Testament are but synonyms of a consecrated life. "He that loseth his life for my sake shall find it." They that are "buried alive" in some obscure home mission field are inevitably predestined to a blessed resurrection, and "shall shine as the brightness of the firmament."

### Wanted—Men

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, *if ye can find a man.*" This is God's advertisement—"Wanted, a man." It represents God on a voyage of discovery; not in search of new worlds in the boundless realms of space. His search is in the streets of the city, and in the country hamlets as well, for the most valuable article the world contains—not jewels of silver or gold, nor pearls of great price, but for "a man." The world needs statesmen to rule empires, society needs men of integrity to reform its shams and dishonest business methods. God needs men to establish the Kingdom of righteousness. Home Missions is His agency, and it appeals for men of the type and character of those whose noble deeds and worthy lives fill the pages of this treatise.

Wanted—Men, to invest their lives for God, who are deaf to every call except the service which will yield the

richest fruit for the Kingdom. They will attract little attention and wear no halo for long and trying periods of toil and patient endurance, but in the end they will rear superstructures on more enduring foundations than granite, which will eventually lift them into the limelight where they will shine "as the stars forever and ever."

Wanted—Men! Who will answer God's call to unique and unequalled service—"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, 'Here am I; send me'."

### **Wanted—An Appreciation**

It would be an easier task to find men responsive to the call of service, if the Church itself placed a higher valuation on its fundamental work of home missions. Its neglect has been the costliest mistake of the Presbyterian Church. It can never entirely recover lost ground, but it can somewhat atone for the past by placing a new emphasis on the cause. Let the church begin to recognize its real heroes. As the average pastor discourses on heroism and sacrifice, the audience anticipates him, expecting to hear of David Livingston, Robert Moffatt, Wm. Carey, and our own beloved Samuel N. Lapsley—noble men, whose names are immortal. Why not add to the list in the galaxy of saints, Edward O. Guerrant, George R. Buford and Edgar Tufts? They will not suffer by comparison; and it will thrill multitudes by an acquaintance with these hitherto unknown saints and heroes.

The church might well continue its good work of appreciation by advertising and supporting more generously its neglected cause and thus make atonement by a great

awakening and response to its needs and prospects. Already the first notes of a new song are being sounded. The Women's Auxiliaries are leading the music. The Home Mission Council is beginning to catch the inspiration of this new song and is already supporting the swelling anthem as may be judged by the following action:

"The Home Mission Council through Synodical representatives, meeting in Montreat in August, speaking in the name of and for the whole church, put itself on record as to the supreme importance of Home Missions in the following official, emphatic and valuable testimony:

"The spirit of Home Missions does not dominate the thought and activities of our Church. While there has been a commendable increase in the interest in Home Missions generally among our people during the last few years, and while the spirit of Home Missions is very strong in a few quarters of the Assembly, yet as a whole this cause has not come into its rightful place. It does not receive the attention and support which it deserves, and which the Scriptures and the times demand.

"If our Church is to grow, if the welfare of our Nation is to be preserved, and if the world is to be evangelized, America must be Christianized. This can be accomplished only as we stress the fundamental importance of Home Missions. No other cause should take precedence over it, either in the sympathy and gifts of our people or in the dedication of life to its service.'"

May this new song of growing appreciation catch the ear of the whole church till it swells into a magnificent chorus, that shall be heard from Maryland to Mexico and from Kansas City to Key West!

### Home Missions, a World Factor

No Home Mission objective terminates on itself. The Christianization of America is a worthy aim, and an inspiring task, but it is not the final goal. The ultimate end is the Kingdom of Heaven on earth. Home Missions is essentially a world factor—a conspicuous part of a World Kingdom Task. The church is just beginning to give an interpretation to the sentiment of the Poet, of which he himself had no adequate or spiritual perception :

“Yet I doubt not thro’ the ages one increasing purpose  
runs,  
And the thoughts of men are widened with the  
process of the suns.”

It is the establishment of the Kingdom of God—“the bright prophetic day” of story and song, the prayer and inspiration of every Christian life.

The most hopeful feature of the signs of the times is the strengthening conviction of “the wholeness and oneness of the task,” growing out of a sense of brotherhood and partnership with all mankind. No nation can be evangelized today apart from the whole. No wonder a former missionary in Shanghai and editor of the *China Christian Advocate* insists, that “the missionary must develop a new method of approach if Christianity is to conquer the world.” Paul Hutchinson in the *Atlantic Monthly* reinforces this contention, urging “a reappraisal of Christian Missions,” insisting on a “radical readjustment of their missionary programs, which will give as much attention to checkmating international sins fostered by supposedly Christian lands as to seeking converts in other hemispheres.”



Dr. Edward L. Mills in the "Centenary Survey" argues: "What the world has been waiting for through the centuries is a sample Christian Nation. America is the proving grounds for Christianity. Consequently every movement which better expresses Christian ideals in American life, makes easier the task of every missionary abroad." The missionaries who are making the supreme sacrifice in heathen lands to introduce Christianity are thwarted by commercial agents, globe trotters and nominal Christians, who negate the testimony of the most earnest missionary. Non-Christian peoples will judge Christianity not so much by the preaching of the missionary as by the national character of those he represents. The projection of any type of Christianity into new fields of adventure will depend largely upon its own inherent vitality and force of righteousness. Evidently the intensity of the type will determine the extensiveness of its penetrating power in its reach unto the uttermost parts of the earth.

In this age of increasing intelligence and widespread publicity, the events of the day are known simultaneously practically over the entire globe. The conditions prevailing in the United States are as well known in Japan as in America. A student in India, judging Christianity by America, recently expressed the opinion that "Christianity is a beautiful theory but utterly impracticable." At the Continental Conference of the Alliance of the Reformed Churches held in July, 1923, at Zurich, Switzerland, a missionary related this incident:

Two Mohammedan brothers in the East manifested exactly opposite attitudes towards Christianity. One made a profession of his faith. The other being asked his

opinion of his brother's conversion answered: "It does not disturb me much. I am planning for him a visit to America, in order that he may see Christianity as it is practiced. He will return completely cured." The worst things that can be said against Christianity are the practices of so called Christian Countries.

### **The Challenge**

Paganism is challenging America to a trial of strength—and a testing of moral principles. America cannot decline the challenge. Upon its issue will depend the vindication of Christianity and the destiny of Nations. The most powerful argument for Christianity in this age—absolutely unanswerable—would be a Christianized America; not necessarily by any means the conversion of all its masses of peoples, but America redeemed from its national sins, dominated by Christian ideals and represented in all the courts of the world by Christian agencies.

America is the miracle of History. Israel was God's chosen nation of the Old Dispensation. It was formed by a process of exclusion, almost as rigid as the caste system. America is built upon the opposite principle of inclusion, absorbing into its national life constituent elements of all nations and by its mystic laboratory transforming them into a cosmopolitan unity—the chosen people of its new era. Tested for service Israel failed to bring forth the fruits of righteousness, and in consequence lost their inheritance and spiritual supremacy—"the Kingdom of God taken from them." Almost over night the leadership of the nations—inseparable from service—has been thrust upon America; and she has discovered her soul in

her altruistic mission. The spiritual conquest of herself looms larger than any other task today—especially in view of her unique position, holding the destiny of the world in her hands. In the crisis, impending and testing, she must not lose her stewardship of service—and her own soul.

The wisest man preached: "To everything there is a season and a time to every purpose under heaven." In modern terms, Shakespeare has expressed the same thought in his "tide in the affairs of men"—equivalent in philosophical language to "the psychological moment," pregnant with destiny. The distressing religious condition of our country, the battle with paganism which has been transferred to America, the menace to vital Christianity, and the influence upon the destiny of Nations—all demand the spiritual conquest of America as the most vital and far-reaching task of the Church today. There may have been a "time" for the emphasis in the interests of the Kingdom upon other things. No matter where it may have been rightly placed at other times, the welfare of the world and the triumph of the gospel demand at this crisis that the emphasis be concentrated on America. To lose the battle in America today, is to postpone the spiritual conquest of the world for generations; to win America for Christ and the Kingdom now, is to guarantee the triumphant sway of the cross, in its spiritual influence, "to the uttermost part of the earth."

## QUESTIONNAIRE

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### LESSON I

#### *Generalities*

1. Name the other books of the Author.
2. State the purpose of this study.
3. Show that Truth is stranger than fiction.
4. What is the difference between Romance and Fiction?
5. Name the phases of Home Mission service.
6. Give some contrasted figures magnifying the Task.

### LESSON II

#### *Expansion*

1. Give striking comparisons showing the extent of territory.
2. Relate the corresponding march of the Church.
3. Give some account of El Paso Presbytery.
4. Relate briefly the story of Oklahoma Synod.
5. Tell of various expanding frontiers.
6. Is the Frontier disappearing or increasing? Why?

### LESSON III

#### *The Hills*

1. How is the country divided by mountain ranges?
2. Give facts and figures of the Appalachians.
3. Connect Scriptural events with mountains.
4. Tell of "The Shepherd of the Hills."
5. Relate humorous and pathetic incidents.
6. Give an account of at least one of our missionary institutions.

### LESSON IV

#### *Nationality*

1. Illustrate by their lives the varying types of immigrants.
2. What is the duty of the State toward foreign peoples?
3. Give account of early missionaries among Indians.
4. Tell of our own missionaries.
5. Relate beginnings of Tex.-Mex.
6. Give account of the Jewish Mission.

## LESSON V

*Race Relationships*

1. What constitutes the race problem?
2. Relate the achievements of the eminent Negro Scientist.
3. Is the Negro an asset or liability? Why?
4. Relate the stories of (a) Maria Fearing, (b) Sheppard, (c) Sam Daly, (d) Charles Birthright.
5. Give account of the Snedecor Memorial Synod.
6. Tell the story of Stillman Institute.

## LESSON VI

*Church Building*

1. State the necessity of Church Erection.
2. What are Memorials and Annuities?
3. Illustrate by El Paso the results of building investments.
4. Relate the story of R. P. Walker.
5. Tell of the development of the Rio Grande Valley.
6. Give the judgment of the Home Mission Council.

## LESSON VII

*Personality*

1. State the influence of personality in history and in missions.
2. Tell of the Unknown Heroes.
3. Give composite story of Dr. Skinner and Tex.-Mex. Institute.
4. Illustrate voluntary service by work of Dr. Bryan.
5. Interweave story and Ebenezer Hotchkin and Indians.
6. Relate the story and work of a woman missionary.

## LESSON VIII

*World Kingdom Task*

1. Show that America is a Christian Country.
2. Prove that it is not a Christian Nation.
3. State the two great objectives in missionary effort.
4. Tell of the financial needs of the work.
5. Show the need of men.
6. Stress Home Missions as a World Factor.

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