

# THE CONTINENT

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## An Efficient Democratic Church

DEMOCRACY AND EFFICIENCY—  
THE TWO ARE EVER AT WAR WITH EACH OTHER—  
YET THE CHURCH MUST HAVE BOTH.  
What is the answer to this riddle?



It's no shame to democracy that it conflicts with efficiency. Nothing on this earth can have all the advantages. Democracy has a rich abundance of values and virtues. Efficiency is simply one lack.

Efficiency's watchword is, "Get the thing done!" But democracy gets the thing done only slowly and haltingly.

Before a mass of people can decide to act together, there must first of all be a tedious discussion of it. Patient pressure is necessary to get the masses to move, even after they are convinced.

Usually, also, there are diverging interests that have to be placated by compromise. So when the thing is done, it is often done only in a patchwork fashion.

When quick results are imperative, the only way for it is to put all the responsibility on one man. Then there is only one mind to make up and no committee meeting to call.

Indeed, democracy itself is glad to step aside in emergency and let one-man efficiency take right of way. When the town's afire, nobody proposes a town meeting to decide how to stop the blaze. Till the last embers are dead, the fire chief is a despot.

Yet none of this is reason for discounting democracy. In the ordinary, normal ways of life there are plenty of reasons for preferring it in spite of delays, indirections and wastes.



There is something worth more in life than efficiency, and that is the wisdom of sound living. And the man who knows how to be efficient doesn't always know about wise ways to live.

To tell the truth, democracy doesn't either. But everything taken together, there runs a better average chance that the democracy will know what's good for human life—for social human life, especially—than that the typical individual citizen will know.

This wouldn't hold if one man was enamored of a certain folly and his 999 nearest neighbors were daft over the same foolishness.

But the follies of humanity are so diverse that it's rare to find any thousand bent on the same stupidity. Customarily the varied foolishnesses in a mass of men can be trusted to cancel one another.

Humanity's basic common sense comes to the surface when individual eccentricities go to smash in the jostle of opinions.

In the end, society finds it safer to go with many than one.



It is not all, however, a question of safety and wisdom. Suppose the efficient one-man ruler were the wisest of mankind; even so, he could not justly supplant democracy.

For one man is still one man, and no one man can be big enough to comprehend the needs and desires of all his fellows. No single force can interpret for the mass of humanity. The people must speak for themselves in their own mighty multitude-voice.

*More commanding than the wisdom of the people is the God-led trend of the people. God works his will through personalities without doubt, but it is the mass-movement of the people, drawn by the omnipotent magnetism of his providence, which makes that will magnificent—and irresistible.*

Notwithstanding excesses of evil here and there, it yet remains easy to trace from age to age across the arena of history a stupendous progress of mankind toward the will of God.

When one has realized that march of the people, he dares never afterward revile or deny democracy.



The antithesis between democracy and efficiency is far more acute and difficult in the church than in civic society.

More than any other institution on earth, the church is under obligation to respect, defend and vindicate democracy.

For not to priests and prelates or the high ones of earth is the message of God sent forth, but in the hearts of the humble and the contrite is the temple, and with them the communion, of the Almighty Father.

Woe must soon betide any church so impious as to refuse to hear the people.

Yet, at the same time, it is the church which more than any other agency at work in the world is solemnly challenged to be efficient. Its task is the most urgent; its duty the most sacred.

Waste of opportunities or resources is, in such serious business as the church confronts, an enormity that ought to be intolerable.

Yet we say that democracy is always wasteful. And the church must hold to democracy! Can the church then escape the dilemma? Is there any way whereby it can preserve its democracy and be efficient nevertheless?



*The sole way for a democratic church to get its tasks done efficiently is to look out from among its own number men of good report—whose democratic and Christian spirit it is assured of, whose unselfish loyalty it believes in, whose competent wisdom it knows—and appoint them to be its leaders in the tasks waiting. Then let it support them and follow them as they lead.*

Thus the church, if generous enough in trust toward its own sons, may profit by the service of those who are bold to will, keen to understand, farsighted to plan, steadfast to persevere until things are brought to pass.

Thus it may secure forthright initiative, decisive seizure of opportunity, the stroke of action on a hot iron, consistent pursuit of unwavering policies, the deed done at the time to do it.

And democracy, meantime, will not suffer one whit if for such leadership the people choose men of the people and take care to keep them part of the people.

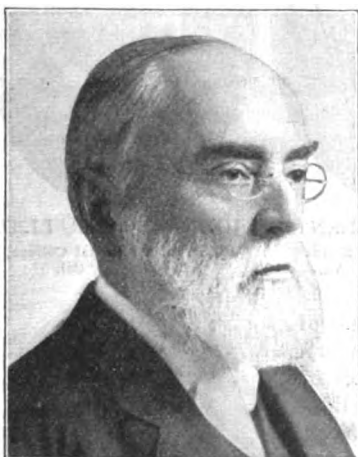
To keep the leaders in touch with the democracy—the blood-fed organs of democracy itself—the church must so surround them with its love and interest that they shall never escape breathing the democratic atmosphere.

For this it is far less important that the leaders should live in touch with the people than that the people should live in touch with them.

Not the reports which the officials of a church make back to it, but the sympathy, prayer and brotherly counsel which the church bestows on them, are the telling factors in preserving church leadership from autocracy—in holding it responsive to the people's spirit.

Thus the church which has learned the secrets of trust, sympathy, counsel, prayer and love may have efficiency and democracy together.

# PRESBYTERIANISM AT HIGH TIDE



WILLIAM H. ROBERTS  
Stated Clerk, General Assembly

**T**HE GENERAL ASSEMBLY is upon us. With it comes an awakened interest in the life and work of our great church, and a fervent hope and confident faith that many trying problems will be solved and many steps of progress will be taken. Our church has marvelous opportunities, which are parallel with its great responsibilities. "To whom much has been given, from him much will be required." But the men of our church are stalwart and faithful followers of the Lord Jesus Christ; above littleness, and victorious over personal weakness. Great issues are before us, and we must face them manfully and courageously, disregarding all that is selfish or belittling, and reaching forward in the great purpose which God has for us now and forever.

Every Assembly marks advance, and reveals the onward purpose of a living, loving God. May this Assembly mean much to us and to all the work with which we are associated. May it mean much to our beloved church throughout the land. May it touch the wide world in the outreach of our faith and the universality of our service.

—MODERATOR STONE.



JOHN TIMOTHY STONE  
Moderator, General Assembly

**T**HE 126th meeting of the General Assembly of the Presbyterian Church in the U. S. A., in Chicago, is a fitting occasion to set forth concisely certain facts as to the history, past and present, of our church. The present year, 1914, is the 125th completed year of the existence of the General Assembly. Meeting first in Philadelphia, in the First Presbyterian church, Thursday, May 21, 1789, this highest body of the church now assembles in Chicago, in the Fourth Presbyterian church, on the same date and day in 1914.

It is proper first to note briefly the colonial period of the history of the Presbyterian Church in the U. S. A.

## What the Printed Records Show

The Presbyterian Church in the U. S. A. has an invaluable asset in the existence of printed records from 1706 to date, containing the minutes of each one of its supreme judicatories, and including personal information and statistical matter of decided historical value. These records from 1706 to 1869 are contained in nine volumes, and, since 1870, in single volumes for each year.

The supreme judicatories, whose records are thus printed, are first those of the ecclesiastical body which was constituted in March, 1706, under the name of the Presbytery. Of the seven organizing ministers, five were university men. This body continued to call itself the Presbytery, and in 1716, by its own vote, transformed itself into a synod and four presbyteries. The synod continued to be the governing body of the church until 1788, when it likewise, by its own vote, first adopted a constitution for the church—under which the church has acted since that year—and then erected four synods and dissolved. The actual statistics given in the early records are not numerous, but they furnish data for the colonial period, to the following extent:

Year	Ministers	Churches	Communicants	Benevolent Contributions
1705.....	12	22	1,500	....
1717.....	19	40	3,000	....
1789.....	177	431	18,000	\$852

The supreme governing body created by the constitution of 1788 was the General Assembly, and it is important to note that in the Form of Government it is declared to be the highest judicatory of the Presbyterian Church, and that it represents "*in one body all the particular churches of this denomination.*"

Statistics are infrequent in the earlier minutes of the supreme judicatories of the Presbyterian Church. From 1800 forward, figures are given from time to time, but not consecutively, as to the

number of ministers and congregations, and also of the collections for certain purposes, such as missions and Assembly expenses. The first full statistical report for all the churches, arranged by presbyteries, appears in the volume of the Minutes of the Assembly for 1823. From that year forward

the statistics assume a systematic form, and are increasingly representative of the circumstances and conditions of the church.

## THE CHURCH AS IT IS TODAY

BY WILLIAM HENRY ROBERTS, D.D., LL.D.

Stated Clerk of the General Assembly, Presbyterian Church in the U. S. A.

It is interesting to note the advance made by the Presbyterian Church during the 125 years of the Assembly's existence. In 1789, there were, as stated, 177 ministers, 431 congregations, and about 18,000 communicants, and the total contributions reported were \$852, a little over 4 cents per communicant. The advance since then is great. The figures for 1913 show 9,410 ministers, 10,090 churches, 1,415,872 communicants, and \$7,278,758 as the total of benevolent and missionary contributions, or a little over \$5.13 per communicant. The total contributions for all purposes in 1913 were \$26,293,088. The figures are given for the years following in order to show the growth from period to period:

Year	Ministers	Churches	Communicants	Benevolent Contributions
1800.....	183	449	20,000	\$ 2,500
1825.....	1,080	1,770	122,382	12,517
1837.....	2,140	2,865	220,557	281,989
1870.....	4,238	4,526	446,561	2,023,956
1890.....	6,158	6,894	775,903	4,286,180
1900.....	7,467	7,750	1,007,689	3,602,883
1910.....	9,073	10,011	1,339,000	6,135,982

## Beginnings and Work of the Boards

In 1789 there were no missionary and benevolent boards of the Presbyterian Church in existence. In their history they represent the spontaneous movement toward organization in every department of church work, as the need arises, which is natural to Presbyterians. As Gladstone has well said, "The influence of Presbyterianism has given the advantages which in civil order belong to local self-government and representative institutions, and orderly habits of mind." The movements which culminated in the organization of the boards began during the existence of the General Synod, through the appointment of Committees on Missions and on Publication. The General Assembly, during its earlier years, continued to work through committees, but in 1816 the work of home missions, under the influence of the great revivals of the early part of the nineteenth century, had grown to such proportions that the Assembly organized the Board of Missions.



**JOHN C. ACHESON**  
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**REV. CHARLES A. ADAMS**  
Stated Clerk, Synod of  
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**M. C. ALLABEN**  
Superintendent School Work,  
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**JAMES E. ALLEN**  
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**JOHN W. BAER, LL.D.**  
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**REV. E. F. BAKER, Ph.D.**  
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**REV. DeW. M. BENHAM**  
Moderator, Synod of Baltimore



**MRS. FRED S. BENNETT**  
President, Woman's Board of  
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**REV. W. R. BENNETT**  
President, Board of Church  
Erection



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**T. C. BLAISDELL, Ph.D.**  
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**W. J. BOONE, D.D.**  
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In 1819 the cause of education for the ministry and the general interests of religious education, influenced by the demand for an educated ministry, brought about the organization of the Board of Education. The dates of the organization of the boards are as follows: Home Missions, 1816; Education, 1819; Foreign Missions, 1837; Publication and Sunday School Work, 1838; Church Erection, 1844; Relief, 1855; Freedmen, 1865; College, 1883; Temperance, 1912 (organized as a committee in 1881).

The moneys received by these boards have been on the increase from year to year, and during this earlier part of the twentieth century had an uplift beyond anything in the earlier periods. The total of contributions for the causes represented by the boards in 1900 was \$4,643,745, and in 1913 this had increased to \$7,278,758. About one-half of these amounts, in each year, were cash contributions direct to the boards.

The work of the boards during the year ending March 31, 1914, can be summarized as follows:

The Board of Home Missions has aided 1,900 churches. The number of missionaries and helpers was 1,825; the number of missionary teachers, 399; the Sunday schools organized, 282, and the total number of Sunday schools related to the board is 1,452. During the year 27 churches reached self-support, and 79 churches were organized. The financial report for this board shows receipts for the Home Board, for the year, of \$938,328.17, and the expenditures, \$1,076,877.82. The receipts of the women's board were \$453,778.03, and the expenditures \$413,510.99.

#### Women Have Been of Large Help

The Woman's Board of Missions is an invaluable auxiliary of the board. Further, ten of the synods, which are self-supporting, in 1913 aided 1,224 churches, 222 missions, employed 847 ministers and 186 workers, expended \$414,565, and brought 48 churches to financial independence. The figures for 1914 for the synods are not in hand.

The operations of the Foreign Board during 1913-14 were as follows: Fifteen countries, 27 missions, 165 stations, 1,226 missionaries, 5,766 native helpers, 728 fully organized churches, 133,713 communicants, 1,781 schools, 64,687 pupils, 154,139 pupils in Sabbath schools, 173 hospitals and dispensaries, 512,065 patients treated annually, 95,105,452 pages of Christian truth printed in over twenty languages. The seven women's boards of foreign missions are efficient helpers in this world-wide work. This board, by means of teach-

After all, what is a church without the people—and what are articles about what the church is doing without a glimpse of the people who are the church's instruments? In this issue we present a remarkable portrait gallery of Presbyterianism. It covers a wide range—pastors, laymen, women; board leaders, synodical officials, college presidents.



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**REV. GEORGE R. BRAUER**  
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**A. J. BROWN, D.D.**  
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**ELMER E. BROWN, Ph.D.**  
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**JESSE C. BRUCE, D.D.**  
Field Secretary, Board of Church  
Erection



**WILLIAM BRYANT, D.D.**  
Stated Clerk, Synod of Michigan



**F. M. BRASELMANN**  
Business Superintendent and  
Treasurer, Board of Publication  
and Sabbath School Work

ing, preaching and distributing printed matter, reaches a multitude of people. The receipts of the board from all sources during the year were \$2,171,260.08, and the expenditures \$2,398,108.66.

The Board of Education during the year aided 825 candidates for the ministry, an increase of 31 over last year; 22 of these were new men. The

Altogether this is a striking group of those who, with hosts of others all over the land, are giving leadership to the church. They come from everywhere, and this issue of *The Continent* will be almost a General Assembly in itself in the very important particular of helping Presbyterians in all sections to know each other.

number of foreign-speaking candidates aided was 238; of men studying in medical schools for work as medical missionaries, 18; of students in the training schools for lay workers, 17. Appropriations were made for support of teaching of foreign-speaking candidates in Dubuque and Bloomfield seminaries. In cooperation with the several synods, the board is providing Christian education and pastoral care for students in state universities. The work is fully organized in fourteen institutions, and a good beginning made in thirteen others. The total student enrollment in these twenty-seven universities is 92,600. About 13,000 of these come



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from Presbyterian homes. The receipts for the year were \$175,223.97, and the expenditures \$191,533.74.

The total receipts of the Board of Church Erection for the year were \$383,264.55. The total disbursements were distributed as follows: (a) Grants to churches, \$139,539; (b) loans to churches (including \$313,550 from the loan fund), \$358,458; (c) grants for manses, \$7,375; loans for manses, \$43,570; number of churches aided, 346.

The total number of churches aided since 1845 is 10,333; the total sums distributed since 1845, \$7,528,173, and the estimated value of property secured is \$21,000,000.

During the fiscal year 1913-14 there were under commission of the Board of Publication and Sabbath School Work in the missionary department 161 missionaries; 788 schools were organized, and 268 schools were revived. The value of the Christian literature gratuitously distributed was \$13,777.08. The number of Bibles awarded for recitation of the Shorter and Intermediate catechisms was 534. The churches organized out of schools established by the board were 84 in number, and more than 65,000,000 copies of Sabbath school papers and periodicals were issued. The receipts for missionary work were \$237,212.05, and the expenditures \$235,315.98. The business department conducted operations involving the expenditure of nearly \$1,000,000.

The whole number of persons now enrolled under the care of the relief department of the Board of Ministerial Relief and Sustentation is 1,403—



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**REV. G. C. CAMPBELL**  
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ministers, 589; widows of ministers, 734; orphan families of ministers, 52; women missionaries, 25; commissioned lay missionaries, 3. Of these all, 31 are guests at the Merriam and Thornton homes. The maximum support given to ministers is \$400; to widows, \$300. The current receipts for the year from all sources were \$271,820.92. The permanent fund amounts to \$2,478,899.83.

The ministerial sustentation department has ministers as members, and the number is now 886. The total dues received from members during the year, being one-fifth of the premiums, amounted to \$31,439.48. The contributions received from various other sources were \$120,728.42, four times the amount of the dues, and the total cash resources of the sustentation fund are \$396,129. The fund will pay during the present year 60 per cent, or three times the value of dues.

The Board of Missions for Freedmen organized its work in 1865, and now has 412 churches and mission stations, with 26,311 communicants and 22,226 Sabbath school scholars. The board aids in sustaining 141 ministers (17 of whom teach only), and 461 teachers. There are 19,166 scholars in its 138 day schools. The boarding schools number 26, including Biddle University at Charlotte, North Carolina, with its 14 professors, all of whom are colored men. The whole number of workers is 603. The receipts for the year were \$264,246.88, and the expenditures \$258,831.04.

The College Board aided during the year 56 colleges and 8 academies. The number of students in the colleges and academies aided was 23,798. The total of receipts reported, both for the board and the colleges, was \$1,169,041.02, and the total disbursements \$1,177,312.97.

The Board of Temperance, in addition to its regular secretaries, has 7 regular and 2 special lecturers, and issues an official organ, *The Amethyst*, with a circulation of 143,203. The temperance literature distributed amounted to 25,000,000 pages, in twelve languages. The receipts for the year were \$44,244.56, and the disbursements \$35,300.17.

#### Eleven Seminaries Have 740 Students

In 1789 the education of candidates for the ministry was carried on in colleges or under the care of competent pastors. The first theological seminary was established at Princeton in 1812. The seminaries now reporting to the Assembly are Auburn, Western, Lane, Kentucky, McCormick, San Francisco, Dubuque, Bloomfield, Lincoln, Biddle and Omaha. These institutions have 83 professors and 24 instructors, with 740 students. The total of their receipts for the year 1913 was \$521,339, and the total of disbursements for current expenses \$513,692. Their total assets foot up \$12,416,241.

In 1879 there were 4 synods and 18 presbyteries; in 1914 there are 40 synods and 296 presbyteries. The territory in which these organizations were active was located at the time of the first Assembly altogether east of the Alleghenies; it now extends from Porto Rico to the Philippines, and includes large districts in Africa, Asia and South America. From the General Assembly, as from a radiating center, the aggressive vital energy of the Presbyterian Church reaches, through these organizations, every portion of its terri-



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President, Board of Ministerial Relief and Sustentation



**GEORGE E. FELLOWS**  
President, James Milliken  
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**REV. BYRON A. FAHL**  
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**HENRY R. FANCHER, D.D.**  
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tory and carries onward to victory the gospel of our Lord and Saviour Jesus Christ.

The statistics for the calendar year ending March 31, 1914, are not accessible in complete form, owing to the fact that the ecclesiastical year of the presbyteries ends March 31, a date too late to permit of full returns previous to the meeting of the Assembly. Enough is known, however, to show that the congregations and ministers are, as a rule, actively at work, and that the growth of the church during the year will be equal, at least, to the year preceding, both in numbers and in resources. The only drawback is the fact that the two great missionary boards close the year with debt, the amount for the Home Board being \$97,628.75, and for the Foreign Board \$292,150.16. These debts will prove to be, however, solely a stimulus to increased gifts from a church of Christ, whose public edifices are conservatively estimated of being of a value of \$150,000,000, and that in the past has easily met all debts contracted by its agencies, and gone forward to yet greater achievements in the work of Christ.



**REV. W. RALPH HALL**  
Supt. of Young People's Work,  
Board of Publication and Sabbath  
School Work



**W. H. FOULKES, D.D.**  
General Secretary, Board of  
Material Relief and Sustentation

## At the Great Task

**Operations of the Church in America and  
Abroad Show Religious Efficiency—Part of  
Presbyterianism in the World Undertaking**

**S**PIRITUAL ENGINEERING would be a fair descriptive term to cover the processes by which American religious denominations today are working out Christianity's corporate statesmanship. The engineering that the modern world likes to boast of is that conspiracy of technical skill with organizing capacity whereby railroads are built, canals cut, irrigation and power plants created, bold manufacturing enterprises set going, mines driven deep into the earth, and a thousand other triumphs accomplished over natural obstacles by the harnessing of natural forces. But none of these achievements speaks any more eloquently of masterful technique or masterful organization than do current executive methods in Christian missions and philanthropy. What the churches are doing in the fitting of means to ends will rank with the best examples of efficiency discoverable anywhere in the region of active affairs.

And this efficiency of religion is, all in all, quite the more interesting for the observant, because it involves two translations of force where mechanical engineering involves none. The engineer engaged in material undertakings merely bends material forces to material purposes, but the engineer of Christian construction must turn spiritual power into material means for the purpose of accomplishing spiritual results. If he fails to keep connections close and frictionless at either point of transformation—from spirit to matter or from matter back to spirit again—he fails. To evoke religious motives



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**S. L. HORNBEAK, Ph.D.**  
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**CHARLES L. HUSTON**  
Chairman, Committee on  
Evangelism

that will express themselves in money gifts and then to take the money and employ it so as to produce in other hearts religious motives, is a feat of unselfish ingenuity which, considered only as ingenuity, is worthy of even higher admiration than turning a waterfall into electric current or bolting steel together to a bridge chasm.

#### Presbyterian Efficiency Evident in Eminent Examples

Of such Christian effectiveness worked out through boards, committees and other executive agencies, the Presbyterian churches in the United States offer many interesting studies. That a certain special genius for organization runs in the Calvinistic blood would be a thesis for which a good deal of data could be gathered. It is not alone the largest of the Presbyterian bodies—that now distinguished as the "U. S. A." Presbyterian Church—which has achieved brilliant results in making big money do big Christian work; the two younger and smaller sister churches—"U. S." or Southern Presbyterian and United Presbyterian—have in certain respects accomplished things ever more remarkable, considering their lesser membership.

In all three of these fellowships there has been a constant multiplication and diversification of the objects of benevolent endeavor. Restless eagerness to apply the resources of the churches to visible human needs is always in evidence, and always proposing new ways of getting down practically to necessities not met before. The branching out of such impulses have periodically created additional committees or boards, and within these agencies the same instinct is all the while developing new departments, which gallantly attack problems that a timid temper might find plenty of excuse for ignoring. Thus the aggressive spirit of cooperation continually breaks forth into fresh fields of service, and as it goes and grows, it creates, with the highest type of engineering aptitude, the machinery that its lofty ventures require.

A survey of such machinery, within the limits possible to a newspaper sketch, is appropriate at the season of the year when each of the three Presbyterian bodies named convenes its national legislature to hear accounts of what has been done by its executive arms since the prior spring. It is, of course, among "U. S. A." Presbyterians that the building up of philanthropic boards has been carried to the greatest elaboration, and there, in consequence, the attention of the student of such ways and means may be mainly engaged. But it must not be forgotten that the efficiency of the larger denomination only illustrates the quality, and does not at all comprehend the measure, of the good works to be attributed to Presbyterian talent for organization and co-work.

The line of endeavor in which Presbyterian executive power has reached farthest is foreign missions—the evangelization of the non-Christian peoples of the globe. In the beginning of the foreign mission movement in the Presbyterian fellowship, only a little over a century ago, the conscience of the churches toward the unevangelized world expressed itself through the American Board at Boston—now Congregational, but then of interdenominational scope. And as far as concerned New School congregations, this relation continued until reunion in 1870. But when separation came between Old and



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New Schools in 1837, Old School denominational feeling led to the formation of the Presbyterian Board of Foreign Missions, which, through all the seventy-four years from then till now, has been administered from headquarters in New York city. To the support of this agency the New School contingent came over loyally when the two branches were joined again a generation later. And by a truly brotherly justice, the American Board was voluntarily compensated for the loss of this constituency by the New York board's taking over its Syria and west Africa missions.

### Foreign Mission Board a Vast Enterprise

The board at New York is today directing a missionary enterprise which, for extent and diversity, is not equalled by the labors of any other single organization in the world. Its largest activities are in China, but it carries scarcely a less proportionate share in the evangelization of India and Japan. Into Korea it opened the earliest gateway for the gospel and still holds a foremost place there, despite the heavy reinforcements sent in by other churches to aid the now rapidly advancing Christianization of that land. In Persia, likewise, its workers constitute the dominant representation of Christianity, while in Siam, including the country of Laos, far inland, the missionaries from Presbyterian headquarters in New York are the only missionaries from whom the nation can learn of Christ. This is virtually true also of the population of the board's field in Syria—the ancient coast of Tyre and Sidon and the Lebanon country behind it. The German colony of Kamerun, in west Africa, is still another region exclusive to American Presbyterian missionaries. The newest work of the board is in the Philippine islands, which have been occupied only since the cession of the archipelago to the United States. Evangelization there, being in the Spanish language amid a populace nominally Catholic, naturally classifies with much older work of the board in Mexico, Guatemala, Colombia, Venezuela and Chile. Except in language, all these have close affinity with the work in Brazil. By this bald enumeration it is apparent that the scope of this great agency is a veritable world domain.

To this area of Presbyterian occupation, moreover, the Southern Church adds a magnificent province along the Kassai river, the principal affluent of the Congo. And the United Church annexes the valley of the Nile with its wonderful mission to Egypt and the Soudan, the only fountain of evangelical gospel in that ancient land. Besides these exclusive fields, Southern missionaries labor as fraternal neighbors with the workers sent out from New York in China, Korea, Japan and Mexico, and the United Presbyterians likewise occupy an adjacent field in India. The home administration offices of these enterprises are, for the Southern people, in Nashville, and for the United folk, in Philadelphia. If one spoke precisely by the card, he would name the Nashville agency a committee, rather than a board, for such is the pleasure of the Southern Church, but a writer who aims only to advise an untechnical public may be forgiven for ignoring the difference between "board" and "committee"; it is but a tenuous difference at most, and visible mainly to ecclesiastical lawyers.



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Though so much less in numbers than the "U. S. A." church, these latter two denominations are leaders of their big sister in a double degree touching this foreign enterprise—they were the first to develop the idea of thorough canvassing to secure every member as a foreign mission giver, and (largely by consequence of such thoroughness) they have reached a per capita standard of liberality for this cause which practically doubles the average of the greater church. In fact, the United Presbyterians give more per member for foreign evangelization than any other body of Christians in the world. These facts should be recorded not alone for the due credit of the smaller fellowships, but also for the sake of stirring the emulation of the larger and older one. For not the only greatness recognized in this work is size; the criterion which compares achievement with capacity is more just, and by that criterion it often happens that the last are first and the first last.



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#### Expansion Forces Increase of Mission Program

In no other branch of Presbyterian effort has diversification of means gone so far. To the original promoters of the nineteenth century foreign mission revival, the undertaking, though vast, looked simple. It appeared merely a matter of going forth among the pagan peoples, learning their languages and preaching to them in their own tongues the life and death of Christ. But in experience this has not sufficed. Literary work, educational work, and medical work have in turn been forced into the missionary program by pressure of need and opportunity, and now industrial training is being similarly crowded into the account. And a revolutionary change has, meanwhile, come about in the significance attached to these activities. When first adopted, they were regarded as mere adjuncts—expedients introduced to lure the attention of the heathen masses and hold them by self-interest until they became willing to lend an ear to the offer of spiritual salvation. But as the years have worn on, the printing presses and the schools and the hospitals, and now even the tailor shops and the farms, have passed from being extraneous allurements to being constituent essentials in the full missionary obligation.



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Even the most conservative Christians today acknowledge that the foreign duty of the church is not merely to broadcast gospel seed wherever it may fall, but to found and cultivate a native Christian society in every land. All the boons which have attended Christian civilization in any nation it is the duty of enlightened Christendom to bequeath to nations not yet blessed by the ameliorations coming to mankind through Jesus of Nazareth. Under this conception, nothing that is good for man can be alien to the missionary purpose, and by this broadened view foreign missions has been enlarged to the mightiest international interest of the epoch. Facing the fact of this expansion, a Presbyterian is entitled to joy for the conspicuous Presbyterian portion in the outlook and leadership that have brought it to pass.



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The other main pillar in the structure of Presbyterian philanthropy is home missions. In this interest the Southern and United Presbyterian churches are by no means as forward as in foreign work. The Southern Church has a board in Atlanta which is devoted to domestic evangelization, and the United



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church carries on the same kind of effort through a board located in Pittsburgh. But neither of these holds the prestige which its companion Foreign Board enjoys. In the Presbyterian Church "U. S. A.," on the contrary, the Home Board is the acknowledged compeer of the Foreign; their equality is the esteem of the churches and the strength of their work is typified by their equal copartnership in the beautiful headquarters building at 156 5th avenue, New York city, which houses not alone these two agencies, but the College and Church Erection boards as well. And this same Home Board, moreover, has shown surprisingly bold initiative in extending its functions to new problems; so it offers a prime example of the organizing genius of which this article is in search.

When the Home Mission Board of the senior church was formed in 1804, the animating purpose was doubtless denominational. The new force was to spend itself on the planting of Presbyterian congregations in towns not yet adorned with Presbyterian's blue banner. There was then little question made as to how many congregations a given village could support. No matter what other churches it might have, its religious needs were not supposed to be met until Presbyterian worship had been provided for. This policy no doubt resulted in organizing congregations in many communities of the ever advancing frontier where there was no real chance for prosperous life. Yet a more cautious and selective method would probably have missed planting many churches which today bulwark a host of influential cities for God. So, doubtless, the bold pushing of the Presbyterian name and polity through state after state, county after county, town after town, in steady march across the continent, was the best statesmanship for the times.

But the hour came when the unoccupied spaces of the west were mainly filled—when communities unchurched began to grow fewer instead of more; then there ensued an inevitable change in the home mission outlook. The change was perhaps foreshadowed when Alaska was added to the national domain, and the board's workers went there. Alaska was manifestly not a field for denominational exploitation; it was a field for fundamental preaching of sheer Christianity just as the non-Christian nations are. The same difference was felt in large degree among the Indians and the southern mountaineers. Then came the insistent call in behalf of the immigrant populations, for whose help home mission forces had to turn round and come again to the eastern states, whence the original home mission march had set out to the west.

#### Widening Horizons Bring Into View Manifold New Duties

The idea of doing something to reclaim the good will of the workingman to the church, when proposed as a Home Board duty, gave still another new turn to the home mission idea. So, too, the espousal of a special interest in the country church, in the downtown church, and in social problems in general brought a broad sweep of new view within the board's horizon. In another way the inclusion of Cuba and Porto Rico within its field was also broadening and transforming. Thus, all in all and all together, modern tendencies have quite overshadowed the former conception of a home mission board as an



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organ of self-interested denominational promotion. It no longer represents Presbyterianism working for its own aggrandizement. Instead, the Home Board, quite as much as the Foreign Board, has become a service corps put unselfishly into the field in the interest of the whole Christian kingdom.

Attendant upon this change has come a pronounced efficiency movement aiming to prevent waste of funds in jealous rivalries between denominations and stubborn pursuit of unproductive methods. Quite naturally, changes so radical, compressed into a few years of board history, have brought on criticism, culminating in a period of readjustment whose whole results are not yet to be foreseen. The Assembly sessions now pending in Chicago will bring forth at least a part of the answer. But whatever may be the outcome in details, the forward-looking and disinterested motives of Presbyterianism may be trusted not to reverse the expansive processes of the board's growth in late years. There is certainly no discernible Presbyterian tendency toward narrowness and reaction.

It seems probable, however, that in one matter there will be an adaptation of Presbyterian to United Presbyterian practice. The United Presbyterian Home Board is constituted by representation from the synods, and that form of organization is pretty sure to appeal to the Chicago Assembly of the greater church. In other regards, though, United Presbyterian home mission policies, like Southern Presbyterian, have made comparatively small advance beyond denominational extension. Yet Southern Presbyterians have added a scheme of work for the colored people, and United Presbyterians are reaching out into missions for immigrants in a few of their centers—notably at Wilmington, Delaware.

#### Modern Stimuli Applied to Sunday School Development

Beyond the range of foreign and home missions the three bodies here under consideration do not run so nearly parallel in other benevolent work. Of their remaining machinery, their boards of Publication are perhaps the nearest alike. Each of these publishes principally Sunday school lesson helps and periodical literature for Sunday school children. And each devotes the strength of some of its best agents to encouraging better Sunday school organization and profounder seriousness in religious education. In these latter lines, however, the "U. S. A." Board of Publication and Sabbath School Work, located at Philadelphia, goes beyond its compeers with a strong educational department which covers all parts of the church, with institutes disseminating improved Sunday school methods. This department has been earnest in the popularization of graded lessons.

Cognate with such educational emphasis in Sunday schools is the quiet but far-reaching work of the young people's department, which has given new purpose and new life to a host of Endeavor societies. Besides, this board keeps going a valiant Sunday school missionary work, which introduces effective lay Bible teaching into many a remote neighborhood where regular ministrations by ordained preachers are not practicable. Outposts are thus held and prepared for development of customary forms of church work later.

The only other benevolent board in the Southern church aside from those



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**THOMAS WATTERS, D.D.**  
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**REV. S. E. P. WHITE**  
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already mentioned is that which combines under the oversight of one secretary the care of young men preparing for the ministry and the care of old ministers, whom age has brought to retirement. In the United and "U. S. A." denominations these interests are separately dealt with. In the latter, the last two years have brought about a phenomenal revival of interest and conscience concerning the duty of the church toward its ministerial veterans.

The old-time Board of Ministerial Relief at Philadelphia, aiming to provide subsistence for disabled ministers and widows of ministers found in actual want, had been in some degree rivaled of late years by the proposals of the sustentation fund, which was organized to provide automatic pensions for all ministers above 70 years of age, irrespective of personal circumstances. But when the two methods threatened to checkmate each other by sowing confusion in the popular mind, the church achieved a notable feat of ecclesiastical statesmanship by combining both ideas under one administration and compelling the two mutually to reinforce one another. Then was launched a campaign to collect a joint fund of \$10,000,000 endowment for one purpose under two methods, leaving donors to select whichever method seems to them most practicable—an indirect way of taking a referendum on the question of which is to be eventually paramount.

Whichever in the outcome may win that preference, however, the present satisfying fact is that the desired endowment fund is rapidly mounting to imposing proportions, and there is no more repeating now of the cold-water prediction rather widely circulated at first—that \$10,000,000 is an impossible sum to get together. The response of the church's givers to this appeal has been in some ways the most enthusiastic Presbyterian giving of the past year. The desire to insure comfort in their closing days to men who have foregone money-making opportunities in the ill-paid service of the ministry has taken an unmistakable hold on the heart of the whole church.



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#### How the Church Took Cognizance of State Universities

The Board of Education, likewise located at Philadelphia, has also behind it a prolonged history of plodding fidelity to one task—furnishing aid in college and seminary expenses to young men preparing for ministerial ordination. But it, too, has come in the last few years to a period of expansion.

Perhaps the beginning of the broadening-out process was the admission of missionary volunteers in medical schools to its beneficiary list. This was a recognition that lay forms of service can be as useful to religion as the labors of men ordained. Furthermore, in trying to influence young men and women to consider the religious callings for lifework, the board took a step out into new helpfulness. But the big and really bold departure of the Board of Education under its present regime was its assuming to supply special pastors for Presbyterian young people in attendance on the state universities of the west.

These institutions, so wholesome for the most part in other elements of their life, are, by their very constitution, forbidden to exercise direct religious influence in their students, and the churches are the obvious source from which the deficiency should be supplied. That church men have so generally seen the obligation and opportunity is as gratifying as the uniform cordiality with which the authorities controlling these institutions have welcomed the interest and aid of Christian forces. And the vast strides which all denominations have made toward cordoning the universities with lines of Christian influence are mostly traceable to the leadership of the Presbyterian Board of Education. This was, therefore, on its part epoch-making action.

There have been those indeed who interpreted the undertaking of this university ministry as a token that Presbyterians were losing interest in the distinctly Christian college. But the prosperity of the College Board during this same decade refutes any such deduction. It is just ten years since the General Assembly moved the College Board from Chicago to New York,

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