

HORIZON of AMERICAN MISSIONS



I. N. Mc CASH

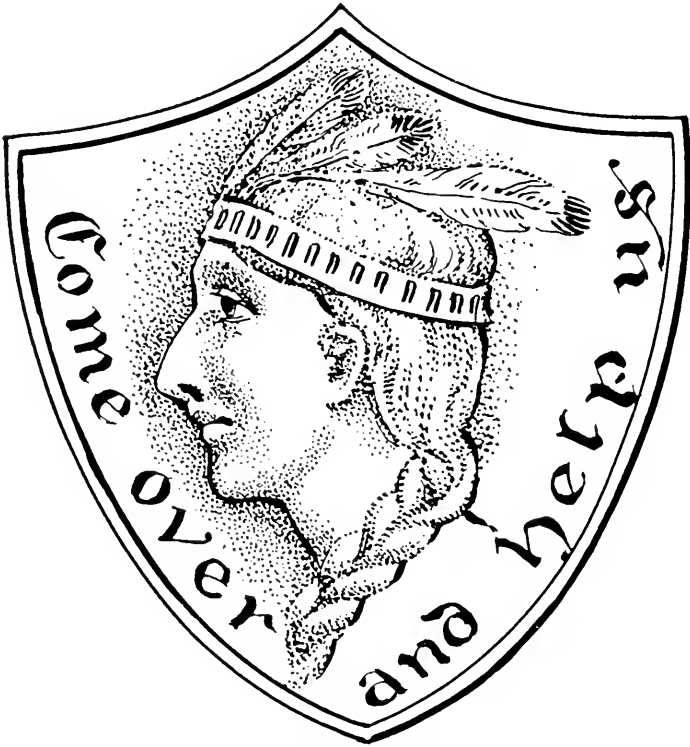
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Horizon of American missions

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COLONIAL MISSIONARY SHIELD

✓
COLLEGE OF MISSIONS LECTURESHIP, SERIES II.

Horizon of American Missions



✓By

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Author of "Ten Plagues of Modern Egypt," Secretary American Christian Missionary Society, Editor American Home Missionary, and Member of Deputation of the Home Missions Council on Neglected Field Survey, etc., etc.

With Introduction by
President CHARLES T. PAUL, M. A.

Illustrated



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*Dedicated to all Christian patriots
and followers of Christ,
who seek America's Christianization
for the world's sake*

Prefactory Word

VISION is a popular term often misapplied and much abused. Frequently it has but one dimension—length. It is like a telescope extending sight to remote stars, but shutting out all celestial bodies not in its visual angle ; or a search-light tunnelling thick darkness, and revealing only objects in a narrow radius of its spotlight. A reformer or missionary may so see, through a vista of years, actualities without their relationship. Horizon is needed—a vision in all directions,—daylight observation of things related to each other. In horizon the observer is at the centre of his world, limited by a sky-line where roads lead beyond sight.

A statesman has not only vision, but horizon. He sees his country in commercial, religious, diplomatic and international relations. He recognizes with-

out extravagance or sentiment the interlacing of religion with other interests of national life. Such a perspective is the need of the hour.

The chapters of this book set in order important facts of American history. They deal with the development of Christianity as an elemental factor of our colonial and national existence and consciousness. Recognition of the complexity of our social order with the position the Church holds in it is acknowledged, and a reminder is given of an inheritance which makes us responsible for the safety and perpetuity of our Republic. The Gospel is emphasized as the power of God unto national salvation, and the chief agent of moral and spiritual force, which is wooing and will win the world to Christ.

I. N. McC.

Cincinnati, Ohio.

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THE HOME MISSIONARY

“ He built a house ; time laid it in the dust ;
He wrote a book ; its title now forgot ;
He ruled a city, but his name is not
On any tablet graven, where rust
Can gather from disuse, or marble bust.

“ He took a child from out a wretched cot,
Who on the state dishonour might have brought
And reared him to the Christian’s hope and trust.
The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.

“ The work has multiplied like stars at night
When darkness deepens ; every noble deed
Lasts longer than a granite monument.”

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Introduction

THE chapters of this volume represent a brief course of addresses on American missions delivered during the session of 1912-1913 at the College of Missions in Indianapolis. The audience, composed of faculty, students, and Christian workers from many fields and forms of service, received the lectures with such interest and enthusiasm that, upon the completion of the course, their issuance in printed form was urgently and unanimously requested. Partly on this account, but more especially because the lectures were prepared to constitute the second annual series in the "College of Missions Lectureship," they are now given wider circulation in the belief that they offer no inconsiderable contribution to the theme with which they deal.

The author, Dr. McCash, is well quali-

fied to speak authoritatively of the missionary aspects of American Christianity. A keen observer and careful student of religious problems, an experienced educator, a brilliantly successful minister in both countryside and urban university centre, withal an able administrator, he has been for some years the senior secretary of the American Christian Missionary Society, the principal home missionary organization of the Disciples of Christ. This position has given him ample and first-hand opportunities to acquaint himself intimately with the status of religion in the great American field. His association in interdenominational councils has brought him into close touch with the home propaganda of all the leading American churches; while his activity in recent united surveys, which have sought to compass the entire problem of America's Christianization, has given him such a grasp of the situation as is well indicated by the phrase—"missionary horizon."

Dr. McCash speaks not as a partisan, but with wide outlook and compre-

hensive sympathy. He has the vision of the prophet, the passion of the patriot, the perspective of the historian, and the practicality of the statesman. He views American missions as an inevitable function of the primal tradition and the purest impulse of the nation's life. His presentation of present-day problems is a challenge to the initiative and enterprise of the American mind.

This book should do much to quicken certain convictions already astir in the American Christian consciousness:

(1) That American Churches must seek a deeper life in Christ, and divine power for their superhuman task ;

(2) That denominationalism should make way for the united Church of Christ devoting itself with adequate efficiency to the unfinished task of America's Christianization ;

(3) That America is big with destiny, opportunity and responsibility in relation to the evangelization of the modern non-Christian world.

What is yet needed to send American Christianity conquering through the na-

tions? The simple yet mighty demonstration that it can save America. To this demonstration the Church of America is called in these lectures.

CHARLES T. PAUL.

*College of Missions,
Indianapolis, Ind.*

I

Historic Survey of American Christianity

It is ours to be the grave in
which is entombed the hopes
of humanity, or the pillar of
cloud to guide the race to
millennial glory.

—ALEXANDER HAMILTON.

I

HISTORIC SURVEY OF AMERICAN CHRISTIANITY

CHRISTIAN MISSIONS, considered in Scriptural terms, mean preaching good tidings of salvation to the unsaved, as commanded by Christ and His apostles. Preaching the Gospel to the unsaved includes evangelization and Christianization of the people. The Gospel is to be proclaimed to those who have never accepted Christ, and to believers who need spiritual food for their development. The mission of the Gospel is the conversion of sinners, and the cultivation of disciples. Evangelism gathers people into the Church, while Christianization trains and builds them up in Christ. The apostles both preached and "set in order the things that were wanting." The missionary is one sent by Christ as a messenger and herald. In America he has all the incentives of a

messenger to any land, plus patriotism. He has five aims :

- 1st—To make Christ supreme in the home-land.
- 2d—To save from sin.
- 3d—To so improve environment that men find it easy to do right and hard to do wrong.
- 4th—To establish the Church.
- 5th—To enlarge the Kingdom of Christ.

These aims are permeated and impelled by love of country. Christ released the idea of world-wide dominion without limitation of geographical lines, national territory, or boundary by seas. He stressed universality. His passion of soul was for the redemption of the world. The divine program was co-extensive and co-eval with the races of men. It has an historic initiative. He said, "Ye shall be my witnesses, both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."¹ That program has a mathematical method, inasmuch as it began with the known

¹ Acts i. 8.

and proceeded to the unknown. It is empirical, for it advanced as experience, from the near to the adjacent and thence to the remote. When that plan of world conquest was announced America was not on the map. Only three continents lay within the zone of human knowledge at that time. Christianity began and followed that outline of the great Head of the Church. Endued with power from on high, by the Holy Spirit, at Jerusalem, its general course was westward. Its benign influence began with the rising sun, and followed as the increasing light of day; reaching the Mediterranean Sea, it compassed the southern and northern borders; into Africa it pushed its way, spread through Asia, and at the call of "a man of Macedonia," crossed into Europe. The apostolic age, which lasted one hundred years, found disciples scattered by persecution, and preaching the Gospel everywhere. Paul, the apostle, carried the Word of God into Greece, Italy and Spain. Later, unnamed messengers of the Truth hurried along Roman roads into the most distant parts of the

Empire, and Christian teaching leavened many countries. It is the purpose of studying the genesis of Christian missions to discover the influence and messengers which affected American history, and the place Christianity has in our early colonial and national life. Two lines of influence are distinct and traceable.

Out of the Macedonian country, in the year 341 A. D., Ulfilas or Little Wolf, who had been educated in Constantinople, came to proclaim the Gospel among the Goths near Wien, now Vienna. He taught that warlike people north of the Danube, compiled an alphabet, and translated for them the whole Bible, except First and Second Kings which he feared would encourage their overdeveloped belligerency. That priceless literary production, called the "Silver Bible," is preserved at Upsala, in the University of Sweden. Through the influence of this messenger and his translation, Christianity finally reached the King of Norway, who gave up Thor and accepted Christ. About the year 1000 A. D., that sovereign

was visited by Lief, the son of Eric the Norseman, who through the king's entreaty became a Christian. That hardy seaman fitted up a ship, and started as a missionary to Greenland to Christianize a colony of his own nationality from Iceland. On the voyage his vessel was driven by a storm far to the south, and Vineland, the eastern shore of America, was discovered. The first white man, of whom history gives a record, who saw America was a Christian missionary.¹

The second line of influence is from the region of Spain and Italy, in which the apostle to the Gentiles preached. Columbus, in 1492, with a view of finding a way westward to the Indies, and with a missionary purpose,² sailed the unexplored Atlantic. When he landed upon the island of San Fernando he knelt in prayer, erected a cross, and took America in the name of God and the Sovereign of Spain. That unholy union of Spanish sovereignty with Almighty God in North America was divorced in

¹ "Winner of the World," p. 6.

² "Journal of Columbus, First Voyage."

the Hispano-American war, when Cuba was freed from the tyranny of Spain. We hold America in the name of God and our gold and silver coin proclaim our faith: "In God we trust." Columbus' dream of a straight westward course to India will be fulfilled in the opening of the Panama Canal.

Puritans from England and Pilgrims from Holland, products of early missionary activity in the British Islands, and first settlers of America, transplanted Christian faith into the new world, and sought its free growth here. When the first ship bearing emigrants sailed from England, Father Robinson offered prayer for the safety of the voyagers, saying: "More light will break from the Book." A right to all the light of that Book, and its enjoyment, was the motive that impelled colonists to establish new homes in a strange land on the western hemisphere. America's first settlers were Christian. The Cavaliers in Virginia, in 1606, inserted in their charter the following clause: "A Christian religion is to be propagated among such people as yet

live in darkness and miserable ignorance of the truth, knowledge and worship of God. The word and service of God is to be preached, planted and used, not only in said colony, but as much as may be among savages bordering upon them." The Massachusetts colony had a shield, upon which was the image of an Indian, and a superscription—"Come over and help us."

Following the English in rapid succession the Dutch established, in New Amsterdam in 1628, the First Reformed Church which continues to this day. Swedish immigrants in 1638 organized a Christian community in Delaware at the direction of King Gustavus Adolphus. Maryland under Lord Baltimore, with a liberal Roman Catholic policy, and Georgia, in an Episcopalian settlement under Oglethorpe, recognized religion as the prime element in the community life of each. German newcomers sailed up the Delaware Bay and founded a settlement at Germantown. They were as strict in their religious faith as the Quakers and Puritans. It seems almost anomalous

that those Germans should be pioneers in legislation against the beverage liquor traffic, and issue the first anti-slavery document.

On the Pacific Coast and in regions of the southwest, the Roman Catholic friars built mission houses and established orders of the church. In the South, beginning with St. Augustine in 1565, tenets of their church were carried wherever Spaniards effected a settlement. The same may be said of the French in the northern regions of the United States. Jacques Marquette, Dablon, Chaumonot, La Salle, and others made the religion of the Roman Catholic Church an essential feature of the French colonies. For this garden of the Lord were brought Huguenots, Quakers, Moravians, Baptists, Presbyterians, Lutherans, Mennonites, Congregationalists and Covenanters—seeds of religious flowers, some with thorns, which have grown in profusion here. Bancroft, the historian, says, “Our forefathers were not only Christian, but almost unanimously Protestants. The school that bows to the senses as the sole interpreter

of the Truth had little share in colonizing America." Religion was fundamental as a guiding force in determining the character of the new civilization here to be established.

Leaders in American colonization have left fragmentary evidence of anxiety felt for the spiritual welfare of the Indians. Their missionary activity among savages falls into two periods. The first was colonial. In that period, guerrilla warfare, treachery and massacres were the common expression of feeling between the pale-face and the red man. How far the Indian was made an ally by aspiring groups of white men representing different nationalities, and how far he was a scapegoat for the white man's greed, may never be known. However, in that period there were some worthy examples of missionary effort. John Elliott was so anxious to bring the Living Word to these children of the wild that he formed an alphabet, and in 1661 translated the Bible into Indian dialect. He had a number of Christian villages among them, where the fruits of righteousness and truth were borne in

abundance. Roger Williams, an exile to Rhode Island, improved his opportunity of preaching the Gospel to natives of that region. He wrote in savage breasts the message of Christ's love. The Mayhews on the Atlantic seaboard, in the region of Boston, ministered to the same Indian tribes for five generations. David Brainerd, the most spiritual missionary of which America has a record, carried the Word of God up the Hudson River, bore it through unexplored woods to tribes along the Delaware. For four years this young messenger of Christ ministered. He wrote a diary as the expression of a man wholly dedicated to the lifting up of the red man, and that diary has been an inspiration to all modern missionaries, both home and foreign. His brief life in such service touched the soul of Jonathan Edwards, and kindled it into evangelistic zeal not surpassed in the history of modern evangelism. John Woolman, a Friend, visited the Indians in Pennsylvania and found a Moravian missionary among them. All religious activity in the colonies of white people and all missionary effort to give

the Gospel to the Indians were the preparations for a Christian nation, then in gestation and already feeling birth pains.

The second period was national. The colonies had become a nation and the government as a corporate personality made or broke treaties with the Indians. Our later national attitude toward the red man discredits our forefathers and reproaches Christianity. Agencies, however, were established for the protection of the Indians and public schools opened for their instruction. Churches and private individuals gave them the Word of God through missionaries and evangelists; permanent churches and mission schools, as settlements in reserved parts of the union, were effected. But the task is not completed. The census of Indian Commissioner Valentine (1912) gives a total population of 326,912. This belated race though increasing in number has forfeited its right to rule the continent.

God did not intend that a land so rich in varied resources should be wasted by an improvident red race. Our forefathers

took possession of the natural and undeveloped resources of a partially explored country. Freedom of air and water was theirs but the right of the land was disputed by an inferior race. The Indians claimed the country, as inhabitants of Canaan claimed Palestine when the Hebrews entered, but they had forfeited it by the law of lack. The Indians lacked vision, and where vision tarries, the people perish. They saw in streams the glint of fish, made hooks of bone, nets of bull-rushes, spears of wahoo, and caught enough to satisfy animal appetite. They saw wild beasts and hunted them for food, using the hides to make clothing and wigwams. They saw trees as shelters under which they could take refuge from storms and heat of summer. They gathered supplies of nuts not taken by birds and wild animals. When God said to Israel, "The land is mine, ye are strangers and sojourners with me,"¹ "Every place that the sole of your foot shall tread upon, that I have given unto you,"² His statement to that ancient people was the dec-

¹ Lev. xxv. 23.

² Joshua i. 2.

laration of an indisputable fact and an eternal principle; both of which have application and verification in American history. The whole earth is the Lord's and the fullness thereof—to man is given so much of it as he will use. Man's ownership is circumscribed by utility. Only so much knowledge as he acquires and uses is his; only so much of the Bible as a man knows and appropriates is his; only so much Christianity as a man incarnates in his life and conduct is his. The white man saw in America all that the Indian saw, and more. He caught the same species of fish from the streams, but saw a stream as an artery of commerce, and a developing agent of power. He constructed boats that plied between cities along rivers, he built dams from which electric currents were generated, to light, propel and heat vehicles of transportation and turn ponderous machinery in factories. He saw the surface of the same hunting-grounds over which Indians chased the bison and wolf, and transformed those lands into farms and gardens, where domestic animals and

fowls were substituted for wild beasts. The white man saw in trees the same shelter, but understood how these could be made into keels and masts of ships and builded into institutions for the help of humans. Beneath the surface he discerned beds of coal, lakes of oil, and fissures of silver and gold. Through shafts and piping these have been brought to the surface to minister to a developing civilization. God gave the Indian centuries of opportunities but they were unimproved. The white man has entered into his possessions, but unless he uses them for the advancement of the kingdom of righteousness, other people will rise up to fulfill the words of Jesus: "To him that hath, more shall be given, but from him that hath not, shall be taken even that which he hath."

Our Republic, through its group of states, acknowledged our national dependence upon God and the primal place the principles of Christianity have in its life. From the day Governor Bradford instituted Thanksgiving for the meagre returns of twenty-six acres of cleared

land, and the abundance of game from forests, America has publicly acknowledged dependence upon God. A series of incidents in our political and military history bring corroborative proof of this reliance upon Providence. When the Constitution was under heated debate, and the future course of our government was in the balance, Benjamin Franklin introduced a resolution that daily prayers might be offered to the Almighty for the guidance of its framers. All members of that Constitutional convention, each day, as one man, knelt in prayer. It seems almost incredible that the Chinese Republic, a pagan nation, one hundred and twenty-six years later, should ask the churches of America and all Christendom to pray for God's grace and guidance, while its first congress was being organized and a constitution drafted and signed.

George Washington, commander-in-chief of the army of the Revolution which followed our Declaration of Independence, offered morning prayer to God for eight years that victory might be

given his patriotic soldiers in their warfare for political and religious liberty.

When President Lincoln was assassinated, and the nation seemed to be turning back into darkness of rebellion, Garfield silenced a surging multitude in New York, when he exclaimed—"God reigns, and the government at Washington lives."

Captain Phillips, commander of the battle-ship *Texas*, after the naval conflict between the Spanish fleet and American battle-ships off the coast of Santiago, acknowledged God, in the presence of his marines, as the giver of victory, and said, "All who believe in God, hats off." Every head was uncovered.

The battle hymn of the Republic voices in music our recognition of God —

"Mine eyes have seen the glory of the coming
of the Lord ;

* * * * *

He has sounded forth the trumpet that shall
never call retreat ;

He has sifted out the hearts of men before
His judgment seat ;

Oh ! be swift, my soul, to answer Him ! be
jubilant, my feet,

Our God is marching on."

and our people sing it in the national song—

“ Our fathers’ God, to Thee,
 Author of Liberty,
 To Thee we sing.
Long may our land be bright
With freedom’s holy light ;
Protect us by Thy might,
 Great God our King.”

Our Republic recognizes the need of God’s leadership in the enactment of laws, and morning prayer is incorporated in the daily sessions of Congress and State Legislatures. Our national heritage has two priceless boons—religious liberty and political freedom. Who is willing to have them curtailed or surrender them? Both must be jealously guarded and sacredly preserved. Christian ideals and standards of our forefathers have been perpetuated, and they lay all patriots and believers in Home Missions under obligation to maintain them until the last chapter of American history shall have been written. Every reliable history of America must credit Christianity as a molding, upbuilding, preserving power

in our civilization. We are legatees of the institutions embodying those ideals and standards, and inheritors of the developed national resources, which intensify our responsibility for their conservation, improvement and bequeathal to generations following.

II

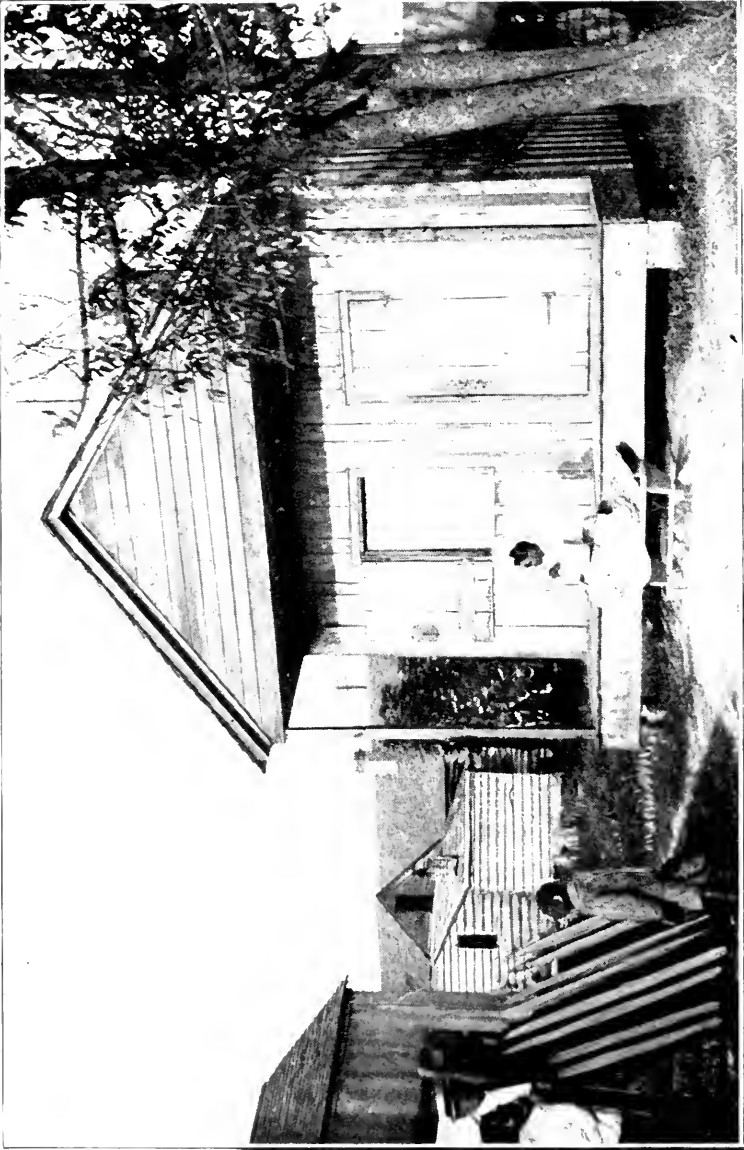
Regional Survey of Unmet Religious Needs

II

REGIONAL SURVEY OF UNMET RELIGIOUS NEEDS

THE population of the United States, January 1, 1913, based upon a report of the Treasury, is 94,496,000. That number is exclusive of our insular possessions. Counting their inhabitants, the total living under our flag is 105,596,000, or one-fifteenth of the population of the world. China, with 433,000,000, Great Britain, including her possessions in India and South Africa with 400,000,000, and Russia, with 155,430,000, outrank us. Spain, which once owned the largest portion of the southern and western territory of the United States; France, which claimed all areas of the north, middle-west and north-west; Germany, Italy, Portugal, and other nations much older are outclassed by the United States when compared on a basis of population.

The history of China is authoritative for almost four thousand years; that which relates to the kingdom of Great Britain is reliable to King Egbert, although the British Islands were invaded and the Britains subjected to the Roman Empire before Christ. The history of Russia is seven hundred years old, though records of the Scythians reach back to Biblical times. In contrast, the history of our Republic covers only one hundred and thirty-seven years to the signing of the Declaration of Independence, and one hundred and twenty-nine years since the Second Treaty of Paris, which closed the Revolutionary War. In the travail of political, colonial and religious life, the United States was born. That corporate personality received its name, began its growth, entered upon an independent career, assumed responsibilities to sue or be sued, wage wars, build institutions, develop resources, and establish defenses. No such growth has ever been attained in so short a period as that which has pushed us to fourth place in population among modern nations.



TYPICAL SOUTHERN NEGRO HOME

A regional survey of America discovers nearly 10,000,000 of black people in its southern part. The Negro, as a factor in American development, is taking a new relationship to the commercial, industrial and political life of the nation. Since his emancipation the increase of literacy has been from three per cent. to seventy-eight per cent. Independence of industrial interests places the Negro in almost every vocation open to men. He is a competitor where climatic conditions are favourable to his residence. He has become more than a rival where malarial and warmer regions of our country prevail. Yet he belongs to the belated races.

In the northwest, west, and southwest regions dwell 326,912 Indians. The eastern part of our country contains the greater portions of foreigners who have made America their permanent home. The central part contains the purest representatives of early American settlers. The nationalities represented on American soil number sixty-five and the languages and dialects spoken are seventy-three. The American Bible So-

ciety in 1910 sold on the Pacific Coast portions of Scripture in forty-seven languages and six dialects. Among the Indians, forty-five thousand children of school age are without the privileges of religious instruction—an inherent right of every Indian child. They also belong to the belated peoples of America. They are increasing in numbers and wealth. Their lands, because of surrounding settlements and improvements, have advanced many fold in value, so that, per capita, the Indians are the richest people on American soil. The Church owes to both the Negro and the Indian every opportunity for spiritual development and religious life.

On the Pacific Coast reside 67,000 Chinese, 60,000 Japanese, 500 Koreans, 5,000 Hindus (1909), and 500 Filipinos.¹ There are 425,000 Russians in the United States, of whom 4,000 are in California.² Italians in the United States are found to the number of 484,000, of whom one-fifth are in California, where are also one-half of all Portuguese claiming residence

¹ Hinman.

² E. A. Sterge.

within our borders. The coast offers to the nations bordering the Mediterranean climatic conditions almost identical with their own. The same blue skies overarch them, and kindred productions—the vine, fig, and olive—abound. The advantages, coupled with greater freedom and promise of more abundant reward for labour, have caused many of these people to undertake a 3,000 mile journey across the continent to find on these western shores a second Spain, Italy, and Greece. As soon as the Panama Canal is opened, people from Southern Europe will be landed in San Francisco as cheaply as in New York. The population of the Pacific Coast is destined to become increasingly foreign, and that not from the most desirable races. Sources from which streams of immigration flow to this coast cannot fail to awaken deep apprehension.

The foreign inhabitants create a babel so diversified in speech and life, so kaleidoscopic in shift and customs, so permeated with socialistic views and hostility toward organized society, that the field is the despair of a divided Protestantism

and yet a standing challenge to the faith and heroism of a united Church.

America, from a regional survey, presents four fields for missionary activities. First, frontiers; second, the open country; third, cities; fourth, immigration. Missionary Boards, active in the home-land, face these four conditions, and must deal with their peculiar needs. They are factors in the equation of home missions, and vitally affect the safety and perpetuity of our Republic.

We call them problems. Jesus never used the word "problem," but spoke of evils, conditions, and consequences, to which He applied principles and remedies, and pointed out preventatives. The life of governments depends upon their yielding obedience to His standard of righteousness. A nation means more than a political organization; it embodies more than business methods by which its industries and national enterprises are cared for—it is more than these. Citizens do not give their lives for mere industrial interests. Patriotism inspires them to offer their bodies and possessions as sacrifices for

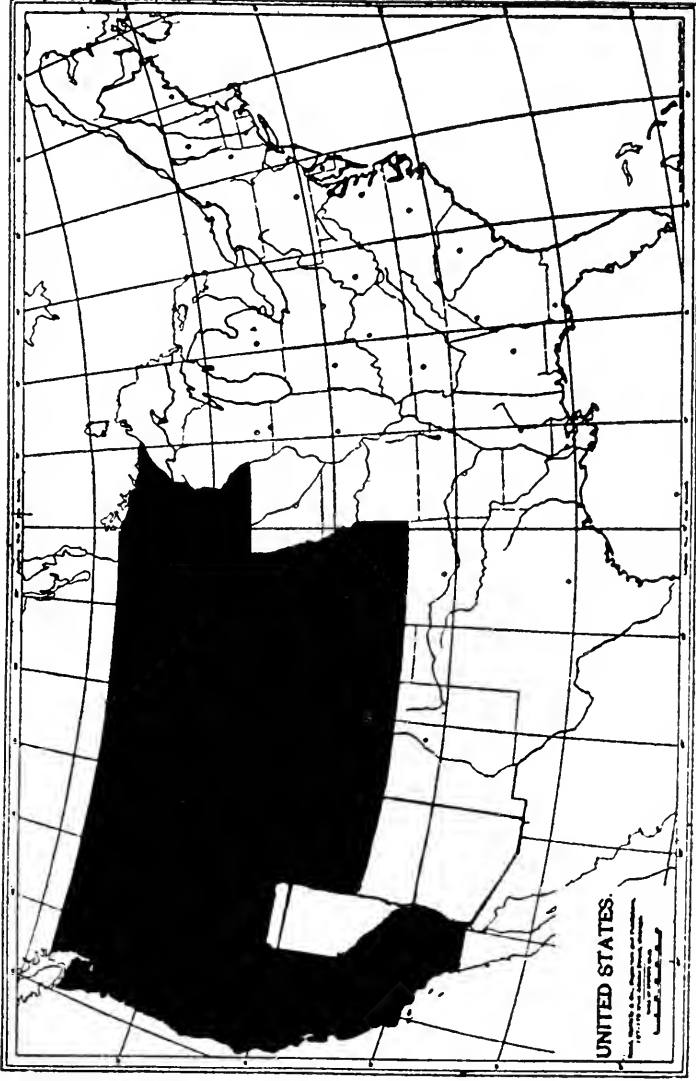
their country. Why do not Central American states merge their interests into a federation, which, with greater economy, can transact the business of that region, and preserve the lives of its inhabitants? Why did England, Germany and Holland, a hundred years ago, refuse to join France in a merged corporation with Napoleon Bonaparte as President of the Board of Managers? Such a consummation would have been in the interest of economy and industrial efficiency; but men do not voluntarily die or sacrifice private gain for a corporation that has industries as its sole asset—they will not fight for a mere entity. “Fatherland” alone moves the hearts of men to give up life for impoverished soil, and shout for the flag of their own country—because it is their own. But it is righteousness that exalts and saves a nation; the wage of national sin is death.

America is composed of many units. It is more than a federation and industrial corporation. *E Pluribus Unum* is our national bond. Provincialism, however, is rampant in every state of the union.

Sectionalism cements local sentiment into a unity which furthers all interests bounded by state lines. These are brought into subserviency by the American spirit to the larger national ideals and standards. To be a Native Son in California is better than a member of a First Family of Virginia (F. F. V.) living in the same ward, and engaged in the same craft. "My Maryland" sounds sweeter and stirs more readily the hearts of Marylanders than "My Old Kentucky Home" rendered by the same musicians. Yet all put their claim as being Americans first.

The Home Missions Council in November, 1911, sent a deputation to survey neglected fields of the Northwest. Thirteen of the Western states, for several reasons, were chosen. The group is geographically shown by the accompanying map.

These particular states were selected because practically all of the home mission work done in them is under the supervision of the religious bodies actively represented in the Home Missions Council.



MAP OF NEGLECTED FIELD SURVEY

Secretaries and Boards gathered facts regarding conditions at first hand, not hitherto known. That survey followed the "Inductive Method" for home missions, which has been applied effectively to education, associated charities, and various public enterprises of our country. Thirteen states of the Northwest were included in the first survey with New Mexico and Nevada added, through a special commission, later. Those states are Minnesota, North Dakota, Montana, Idaho, Washington, Oregon, California, Utah, Wyoming, Colorado, Kansas, Nebraska and South Dakota.

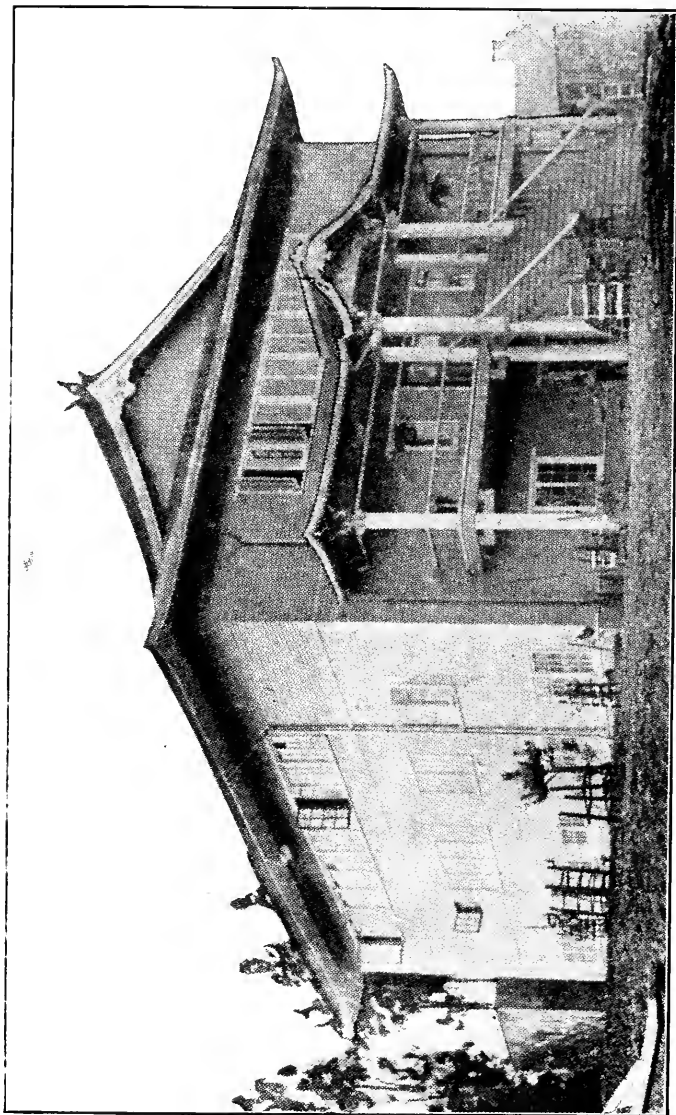
Three of the commonwealths above named have a greater foreign population than American. They are Minnesota, Montana and Utah. In that region, an unmet religious need among miners is almost universal. In their camps no effort is being made to give the Gospel to those who delve for treasures of the earth except through irregular visits of colporteurs and evangelists. Where mining camps have grown into centres of permanent industries, trading posts and

towns, churches have been built for worship of residents, but not primarily for miners. Twenty thousand miners are in 411 camps of California. Women and children belonging to them add 35,000, making a total of 75,000. In the forests of that territory 125,000 lumbermen, in groups of fifty to 300 each, spend, on an average, nine months of each year felling trees, cutting them into saw logs and rolling them into streams preparatory to floating them by freshets to sawmills. These "hewers of wood" are exiled by occupation from the refining influences of home and the spiritual ministrations of the Church. No day to them is sacred, and each is filled with arduous toil. Evenings are spent in the logging camp where debasing stories are told to while the time away, and gamblers rob their victims of their earnings. Many "lumberjacks" are hurt, fall ill, or need the ministering care of spiritual advisers. Some die and are buried beneath rejected trees without service or song or prayer. Why could not the thousands of Christian men and women who go into the woods and moun-

tains for the summer outings take religious tracts, Sunday-school literature, magazines, song books and religious papers, and distribute them in lumber and mining camps? Such voluntary missionary service and Christlike spirit would cheer and win discouraged, dissipated men to Christ. All will be welcomed; they like to read. A mounted ministry is needed in the forest areas to visit and preach to the woodmen whose camps are moved as millable timber is exhausted.

On the Pacific Coast, Buddhism is making an aggressive effort to establish itself. Buddhists claim seventy-four temples, from which energetic priests reach through their adjacent missions large numbers of people. To adapt that Oriental religion to the American people modern missionary methods are used. The tunes of Christian songs have been appropriated and in these non-Christian temples is heard, "Oh, for a thousand tongues to sing my Holy Buddha's praise," and other parodied hymns. With Los Angeles as a centre, a Buddhist

priest and his helpers visit, regularly, eight missions, to which all people are invited. Seventy-five American women were counted at one service in such a mission. What has Buddhism to give to an American woman? What has the so-called "Light of Asia" to give to any woman? In India, parts of China and Japan, where that religion is dominant, woman is the beast of burden, the toy of passion, the habitat of seclusion and is promised Nirvana—total annihilation. Yet in America, under the stars and stripes, women are turning away from Christ, "who hath the words of eternal life." Christianity restores her to equality with men, offers her the same faith, and hope and love in this life, and the promise of heaven. Buddhists spent forty thousand dollars on the Pacific Coast, in 1911, in planting their exotic religion among the inhabitants. Such an outlay was in a territory that, because of its position and natural resources, is destined to wield tremendous influence in the future of our Republic. On our home soil we have the spectacle, un-



BUDDHIST TEMPLE, LOS ANGELES, CALIFORNIA

thinkable in the days of our forefathers, of Christianity and paganism in a death struggle for supremacy.

The survey of neglected fields also discovered five thousand Hindus west of the Sierra Nevada Mountains, many of whom are educated. In faith they are Brahmanists, Buddhists, and Mohammedans. One Christian mission alone has been established among them. The American Bible Society furnishes them the New Testament in their native vernaculars.

Ten Christian bodies are doing missionary work among Chinese and Japanese on the Pacific slope. Only a few hundred, however, are enrolled as converts to Christian faith. Adherents and irregular attendants upon their services, in mission stations, swell that number to a few thousands, but multitudes of those Orientals burn joss sticks before images and bow down to idols representative of all the base concepts of heathen idolatry. For a few cents ido's can be purchased in almost every village and town where Chinese and Japanese reside. Paganism has been dignified by the Mikado giving

his consent to the loan, for use in a Seattle temple, of an idol with a history of five hundred years. Idolatry in America may be most refined and discreet, but it turns the shadow on the dial backward, and destroys the soul.

East of the Sierra Nevada Mountains the deputation investigated conditions in the region inhabited by Mormons. The capital of the Mormon hierarchy is Salt Lake City. For compactness, effectiveness and religio-commercial expansion, that organization is without a superior in the world. Like an octopus it reaches its tentacles of influence into the valleys of Wyoming and Montana, over the irrigated region of Idaho, across the mountains into California, along the railways of New Mexico and Arizona, and down the ranges into Colorado. That influence is dominant in the social, political, industrial and religious life of the people. The Mormon church teaches polygamy, and obeys Federal law only when compelled to do so. Its threat to overthrow "republics and kingdoms" by sword and fire is on record. In

doctrine, Mormonism is a veneer of paganism, teaching many gods, preëxistence of human beings, a priesthood with absolute authority over parishioners, Adam the God of the world, four Bibles with latter-day revelations, sin a necessity, and all kept by a secret oath-bound order, with death penalty for revealing the secret ceremonies of their temple. It baptizes for the dead and is devoid of spirituality.

Industrially, Mormonism holds controlling interests in the Sugar Trust, the Union Pacific, and the Oregon Short Line Railroads. It seeks financial power. An unconscious impersonation of its attitude and spirit is shown in a bronze statue of its most honoured leader, Brigham Young, as it stands in front of the Eagle Gate with its back toward the Temple and an open palm extended toward the bank on an adjacent corner. Mormons need Christianity.

Prairie states, like Kansas, Nebraska, the Dakotas and parts of Montana, which cannot point to snow-capped mountains, pearly lakes or forest reserves, character-

istic of sister commonwealths, have their religious problems with equal complexity. Eighty per cent. of the citizens of the Dakotas obtain their living from the soil, yet the rural churches are few. Indeed, throughout the vast agricultural region governed by those states, the rural neglect of the Church seems almost complete, even in Kansas. Only one-fifth of the churches are out on the soil, and so few of them are efficient, according to the standards which have been set by competent pastors. Rural districts, many of them supporting a dense population, have country churches once prosperous. Their early settlers, who built them, moved to other parts. Newcomers are often of faiths at variance with that of the builders of the church, and a minister is left without support. The location of towns along railroads drew houses of worship to them, and left large areas of land, twenty and fifty miles from trading places, destitute of religious privileges. Some communities, on the other hand, in the regions surveyed are over-churched and over-evangelized.

The following table shows by states and in the total the population of the region surveyed from the census of 1900 and again from the census of 1910. The per centage of increase for the decade is there noted for each state. Totals for fifteen states are given and the per centage of increase for the region. Each of these is compared with the totals for continental United States. The latter is scaled at 100 per cent., and the proportion for the region is figured in relation :

	<i>Population</i>		<i>Per cent. of increase</i>
	1900	1910	
Arizona	122,931	204,354	66.2
California . . .	1,485,053	2,377,549	60.1
Colorado	539,700	799,024	48.0
Idaho	161,772	325,594	101.3
Kansas	1,470,495	1,690,949	15.0
Minnesota . . .	1,751,394	2,075,708	18.5
Montana	243,329	376,053	54.5
Nebraska	1,066,300	1,192,214	11.8
Nevada	42,335	81,875	93.4
North Dakota . .	319,146	577,056	80.8
Oregon	413,536	672,765	62.7
South Dakota . .	401,570	583,888	45.4
Utah	276,749	373,351	34.9
Washington . . .	518,103	1,141,990	120.4
Wyoming	92,531	145,965	57.7
Total	8,904,944	12,618,335	41.7
Continental . . .	(11.7 per cent.)	(13.7 per cent.)	
United States . .	75,994,575	91,972,266	21.0
	100 per cent.	100 per cent.	

In the above table, Oregon, with a population of 672,765, has a church-membership of 72,328, or about one to nine of her population are professing Christians. In that state, out of 1,145 school districts reporting, 617 are without church or Sunday-school. If this state can be taken as typical of the Northwest, the religious need of that region calls for a better distribution of missionary money, and more heroic gifts.

Hardly one country church in four is holding its own, according to the report of the Ohio Rural Life Survey.¹ More than one-half of all country churches in Ohio are losing ground more or less rapidly. The report indicates more than 800 abandoned churches. There is no county in the state in which one-half of its country churches are growing. Absentee landlordism is given as one of the chief causes for agricultural decline, and it undoubtedly has a direct influence upon religious decline as well. In ten of the counties surveyed, 394 open country churches were found. These counties include sev-

¹ 1912.

eral of the best and several of the poorest in the Commonwealth. Of these, seventy-two have resident pastors, 281 non-resident ministers, and forty-one are without preaching. The case of Ohio is typical of the Middle West.

The irrigation territory, and other farming regions on prairies and plains, have an increasing population of men and women who have grown from childhood without having reasonable opportunity to hear the Gospel. Of a truth it may be said that the great rural regions of America are without sufficient and efficient gospel ministration.

Our cities with their heterogeneous mass of humanity are fostering enemies in municipal grafts, political chicanery, debauching liquor traffic, white slavery, and low standards of morals. According to reliable vice commission reports, vices and forms of sin unknown in pagan lands are practiced in some American cities. These are components of a dark picture. They are humiliating facts, substantiated by indubitable proofs. The Church of Christ must become militant

enough to break up dens of iniquity and change these conditions. Influences that vitiate or destroy the purity of social life are jeopardizing the whole life of the Republic.

The divorce evil is nation-wide and nation-poisoning. One small town in the state of Oregon has sixteen families, fifteen of which have either obtained divorces, or applied for them. This is an extraordinary case, but it is indicative of an evil attacking the home, the hope of the future.¹ The courts in America in 1906 granted 76,000 divorces and in seven years over one million divorces rendered annually 30,000 children homeless and furnish sixty per cent. of the inmates of all orphanages. Christian men of America are summoned with a trumpet call, not to take up arms against an army mobilized on our borders, but to preserve the nation from moral decay and spiritual ruin. The Gospel of Jesus Christ is salt to the putrefying morals of our body politic. Christ is the light to dispel darkness in which pestilence walks and breeds; like

¹ Report Second World's Citizenship Conference.

sunshine, He gives colours to flowers of virtue, and ripens fruits of righteousness.

The task is not hopeless. The Church has made wonderful progress, adverse conditions notwithstanding. It has been thrust into conditions on the American continent which would overthrow any agency not Divine. The world's history fails to show tests so severe, situations with such a variety of nationalities, and constantly changing population, as those the Church of our Lord must meet in the United States. Yet it has more than held its own. While the population of the United States increased forty-seven per cent. in the past twenty-three years, church-membership increased seventy-one per cent. in the same period. The last five years, however, about twenty-one per cent. each is shown. Christianity divided is weakened in the presence of the united forces of evil, but there is a growing coöperation and increasing unity among believers in Christ. The power of a united Church influences the departments of government. Congress and the legislatures of

states have been mightily swayed for good through Christian sentiment produced by the Church. The national judiciary, together with courts in our Commonwealths, has recognized the principles of Christianity as fundamental in the enactment and interpretation of law as a self-preserving force in our country. The Executive Department of the nation and of the states, actuated by Christian motives, protects the weak and gives assurance of national safety.

Self-preservation is the first law of life. "He that provideth not for his own has denied the faith and is worse than an infidel." This Scripture in terms of social service and community extension places upon American Christians responsibility for home missions, and interprets the character of those who are delinquents. Instinct and memory in dumb animals prevent them from eating poisonous herbs or frequenting places of danger. They have not reason to guide them as to consequences of action beyond what their natural senses reveal and warn. But the life of the individual

human partakes of a wider range of attack and more subtle approaches of danger to life. Groups of human beings when put into their largest aggregation, known as national life, are subject to the same law. Our forefathers in Revolutionary times declared not only the right to establish a nation, but to defend it against all enemies which seek to subvert the principles for which the nation stands, or destroy it by assaults. Self-preservation of the United States is its first obligation. To let free government, religious liberty and a Protestant nation perish from the earth is to be unfaithful to this greatest trust bequeathed to us and our children. That law has been operative against every enemy engaging with us in the six wars of American history. Our patriotism has quickly responded to every appeal for protection against armed foes. Our military history, because of such ardent patriotism, is glorious and unparalleled.

Our nation having advanced in age and power—social, commercial, political and diplomatic—has dangers which in

their approach are subtle and deadly. These lurking agencies of destruction seek, as parasites, to fasten themselves upon our national vitals and fatten upon the life blood of our Republic. Memory of struggles other peoples have had in their national experiences warns the United States against similar conditions which caused them. Tendencies, discernible in our times, and an intelligent forecast of the future, based upon known principles, bring one conclusion : that the nation's life is in jeopardy.

Home missions is the alignment of Christian forces for the self-preservation of our country. No duty is so sacred and urgent to true Americans. No gift so far-reaching as that to American missions. No need in cities, rural communities, mining and lumber camps, among Orientals, European foreigners, negroes and Indians, at this critical period of our national life, is so great elsewhere. Millions of dollars for American missions is a call urgent and imperative.

III

Foreign Factors in the Equation of American Missions

Free immigration is the
natural right of man.

—HANNIBAL HAMLIN.

III

FOREIGN FACTORS IN THE EQUATION OF AMERICAN MISSIONS

IMMIGRATION furnishes a subject for study for America's sober citizen. It is not a new theme, but because of the variety of peoples included, it is the most momentous factor in the life of our nation. We can look to the government for cultivation of the physical, mental and even moral conditions of aliens, but the Church must Christianize them. It is the only agent to bring the claims of Christ to all these future citizens, and put them into a course of religious training that has life and purpose.

The immigrant is an historic character. Abraham came out of Ur of Chaldea. Jacob went down into the land of the Pharaohs with a household of seventy-three persons, and returned about three millions strong. Aryans, from their haunts in Central Asia, wandered north-

west, and following in the direction of wild goats settled Greece, and became the Greek nation. The Holy Family warned in a dream, migrated to Egypt, and that land, unconscious of the character of its newcomers, gave shelter and protection till our Lord went in safety to His new home in Nazareth. The Apostle to the Gentiles was an immigrant sitting at the feet of Gamaliel, afterwards becoming the herald of salvation to Asia Minor and Southern Europe. Our forefathers were immigrants, and for the sake of religious liberty chose the unexplored continent of America as the field in which to exercise the right of conscience. We, therefore, are the descendants of foreigners. Pity it is that some have *descended* so far, for many are not as good as their ancestors. America is like Egypt in the days of Joseph—"All countries came to Egypt to Joseph for to buy grain." America's position is not unlike that of the Roman Empire when invaded by northern barbarians. Had the Church in the fourth and fifth centuries evangelized the Goths and Vandals, the history

of Christianity and the conditions of the world would have been different. The dark ages would have been light. Failure of the Church to rise to its opportunity retarded Christ's conquest a thousand years.

In the fiscal year of 1910, 1,041,290 immigrants reached America. Each brought an average of \$27; or a total of \$28,114,290 was added by them to our national assets. That sum is equal to the whole amount our government appropriated for battle-ships, interest on our canal debt, and maintenance of the weather bureau for one year. When these foreigners become wage earners they send large sums to their home-land. The bankers and postal authorities of Cincinnati reported \$1,000,000 sent to the old world by foreigners in that city during the holiday season of 1912. The Greeks there have the highest annual per capita remittance of \$50; the Italians come next with an average of \$30; the Hungarians rank third with \$28; and the German lowest with \$4. The average per capita remittance for that year from all nationalities represented equalled \$18.

There is a prevalent sentiment which deplures the fact that later immigrants are from Southern Europe, rather than as of former years from the northern part of that continent. There may be a lack of rugged stock, resultant from such a change in the sources of our aliens ; but that fact does not relieve either our Republic or the Church of the responsibility of Americanizing and Christianizing them. Their ignorance and impulsiveness require more patience, because they have the natural tendencies and prejudices which only await an electric spark to destroy our free institutions and to send back to their own people wrong impressions of freedom.

From whatever country the foreigner comes he is our burden bearer. He builds our railroads, digs our canals, carries the hod, paves our streets, works our mines, produces the fruits and vegetables for our cities, shines our shoes, and is "a hewer of wood, and drawer of water forever." Dangers of moral degeneracy and dependence arise from forced residence and changed occupation of aliens. Dr.

Charles Eliot has lately remarked that this condition and tendency is accentuated in the cases where "the newcomers are single men without home ties or their restraining influences." Multitudes of people who come here are pushed into cities, and compelled to give up fresh air and open fields for unsanitary rooms. Their life becomes sedentary and meagre wages are earned through long hours of sweat-shop toil. Habits of a lifetime and traditions of generations are suddenly broken up, to the physical and moral disadvantage of the newcomer.

Since 1820, the number of immigrants arriving in our ports is 27,894,293.¹ In the absence of reliable statistics it is estimated that between 1776 and 1820, 250,000 people came to America. Of the total the following nationalities have contributed :

Great Britain	28 per cent. . .	7,891,573
Germany	19 " " . . .	5,418,066
Scandinavia	7 " " . . .	1,990,265
Italy (approximately)	11 " " . . .	3,276,311
Austro-Hungary	11 " " . . .	3,331,515
Russia	9 " " . . .	2,549,921
France	2 " " . . .	488,986
Switzerland	1 " " . . .	240,859

¹ U. S. Bureau of Immigration.

70 HORIZON OF AMERICAN MISSIONS

Our government, through rigid examinations, sifts would-be residents and rejects multitudes of undesirables, compelling ship companies which brought them to transport them without cost to the countries whence they came.

The following foreigners in 1910 were rejected :

Because of mental ailment	308
Paupers and beggars	15,103
Contagious diseases	2,831
Tuberculosis	111
Criminals	64
Immorality	399
Contract labour	1,339
	<hr/>
Total	20,155

The percentage of foreign born living in the United States since 1860 has varied only from 13.2 to 14.7. Since 1820 Northern Europe has furnished the United States 16,052,900 immigrants and the eastern and southern portions of Europe have sent 9,475,510. The southern stream, however, is increasing in volume, while the northern is diminishing. The prediction has assurance of fulfillment that in a few years a greater number of representatives of the latter will

be in the United States than of the former.

When the government offered homesteads for settlement, these public lands furnished an incentive to peasants and rural people of all countries, but since the desirable lands have been preëmpted, other classes who can adapt themselves to mines and city life have been attracted here. Farm life generally requires a use of the English language. Our domestic animals do not understand and respond to Chinese or Italian; but day labourers on railroads, in mines, and unskilled workers in cities do not require a knowledge of the English language to obtain employment of a permanent or semi-permanent nature. To assimilate all aliens of whatever class or language they need Americanization. Newly-arrived foreigners are greatly assisted by their following the examples of thousands who have preceded them to this country, and have adapted themselves to its manners, customs and language.

Immigrants who voluntarily returned to their own country in 1910 numbered

230,704, or about one-fifth of the total number reaching America that year. Of these 9,376 returned to Germany, 72,640 to Italy, 27,053 to Russia, 6,593 to Turkey, 2,762 to China, 3,354 to Japan. In some years of low wages, business depression or panics, nearly one-half as many as enter, return. Had these foreigners, who associated with professing Christians through periods of years, been brought to Christ and into affiliation with His Church, what an army of volunteer foreign missionaries would have gone forth! Had only a few among such members been made exponents of the teachings of Christ, what speedy advance Christianity would have made in all parts of the world to which they returned! Some of them were Naomis who had lost husbands and sons here. Some were accompanied by Ruths who vowed to support and comfort widows and die with them in their native land. But had they found the Descendant of Ruth, who is the Light and Life of the world, many people sitting in the valley and shadow of death would have seen a great light. "In



CHINESE IN PROCESS OF AMERICANIZATION

1908, at a recent missionary meeting in Canton, where there were fifty Chinamen who were engaged in Christian work as native preachers in their own land, it transpired that twenty-five out of the fifty had been converted during their stay in America. Who can question that God had brought the Asiatics here that they might seek after and find God.”¹ Not less money or fewer men for foreign mission fields, but more of both for America as the speediest and most effective way to Christianize all peoples of the earth. One illustration of the reception accorded a Chinese Christian on a return to his native country is here submitted. Ng Poon Chew, editor of the Chinese daily paper of San Francisco, visited recently his native village and explained Christianity to the people. He went into the temple of the idol which his grandfather taught him to worship and before which he had poured libations and made offerings. He told the idolaters of the true God and Jesus Christ, His Son. All the people heard his message gladly

¹ Bishop Hendrix, *Methodist Quarterly*, July, 1908.

and in two days the seven hundred families composing that community destroyed their idols.

In our country foreigners are a commercial asset and many of them have found America a place where only an opportunity to work is offered with a slight increase of their wages over that which they have been accustomed to receive. Foreigners dig one-seventh of our bituminous coal, contribute nine-tenths of all the labour in cotton mills, manufacture more than one-half the shoes, collars, cuffs, shirts, gloves, tobacco and cigars, make four-fifths of the leather and furniture. They perform eighty-five per cent. of the labour in meat-packing and slaughter-house industries. They build seventy-eight per cent. of our railroads and perform seventy-six per cent. of all the work in the woolen mills.¹

On the Pacific Coast there are five races of Orientals—Chinese, Japanese, Koreans, Hindus and Filipinos. Twelve years ago there were about 67,000 Chinese and 23,000 Japanese in the coast and

¹ Statistics of Labour, 1912.

mountain states. The number of Japanese increased rapidly until 1908, and has since decreased considerably. Of the Chinese, 41,000 live in California and over 16,000 in the state of Washington. The Hindus did not begin to arrive in our country until the latter part of 1909. They are found in the territory extending from Vancouver to San Diego and are employed on large ranches, in stone quarries, in cement plants, and on railroads. They are increasing in the Imperial Valley. Over 4,000 of these Hindus are from the Punjab, and many of them are graduated from universities of India. Some of them have considerable wealth, and all seem willing to hear the teachings of the Bible in their own language. The American Bible Society has distributed part of the New Testament in the Hindee language to reach those responsive, intelligent, friendless sojourners in our home-land. Among the Chinese in twenty-six cities and towns in California there are fifty-eight missions carried by ten religious organizations.¹

¹ Report Neglected Field Survey.

The Census further shows twenty-seven counties in California each having more than one hundred Chinese residents, with a total Chinese population of 7,500 among whom there is no religious work. There are sixteen counties each having one hundred or more Japanese, with a total of 6,000 where no Christian work has been undertaken. It must be remembered that of all immigrants, including the Orientals, the ones who migrate to new countries are the best of their class, though not necessarily the best of their race. "Fools and fogies never emigrate," is a well-known adage. The Chinese and Japanese in America, therefore, are the best of their type—a statement generally true of all foreigners in the United States. The lesson is apparent—the responsibility is overwhelming. Make these Christian, and their leadership is assured whether exercised among their countrymen in their native land, or under the stars and stripes. Eastern Asia has 150,000 representatives in the United States, of whom 100,000 will eventually return. They furnish our

opportunity to send them back at their own expense as Christian missionaries.

The Church is called upon in relation to aliens, to ameliorate the conditions under which they are forced to live upon arrival in our country. Our immigrants from Southern Europe were born and reared, for the most part, in rural communities. When they land the lack of means to take them far into the interior and to equip them with tools, machinery, and domestic animals compels them to reside in cheap residential or slum parts of our cities. Their surroundings are wholly unnatural. They become discouraged, and, deprived of wholesome food and fresh air, fall into decline of health. Families experience new conditions which tend to destroy their peace, wreck parental authority and give children over to wide-spread degeneracy. Through the agencies of schools, settlement houses, public playgrounds and gymnasiums, children of aliens are Americanized, while their parents remain foreign. These institutions minister to the young, for which they are adapted, and the old are

neglected. This results in the estrangement of children and loss of home influence and training. Most fathers and mothers are beyond the age when they are capable of being Americanized readily. They cannot get rid of their European or Asiatic views, tastes and ideas any more than they can free themselves of their old world brogue or accent. Social settlements can do something for aliens. They have a duty to perform not alone toward them, but for our country. That duty is to help prepare them to fit into American conditions and make reliable citizens for patriotic reasons as much as their own well-being.

The Church makes a mistake in its attempt to do missionary work among these strangers by building small, unattractive mission houses or renting buildings for missionary purposes, on side streets and alleys. It must be remembered that, however poor, foreigners from Europe are accustomed to great cathedrals constructed of massive stone, and all in keeping with styles of architecture that inspire reverence and feelings

of the sublime. They cannot readily change their conceptions of a church to that of a poorly equipped mission room.

The concern America feels for the welfare of newcomers should be that of a patriotic citizen's feelings for the future of his country, of his family, and of his own self-preservation. Some one paraphrases the teachings of John the Apostle—"If a Christian love not the aliens in our own country, whom he hath seen, how can he love their tribesmen in foreign lands, whom he hath not seen?" John R. Mott said—"The method pursued by American people toward aliens should not be segregation, amalgamation, domination, education, but Christianization."

We need the Chinese, with his quiet, unexcitable respect for peace. We have a place for the Japanese with his confidence and alertness. We have need of the Italian, with his love of music and fine art; the Greek, with his industry and history; the Hebrew, with his remarkable racial characteristics and vitality; the German, with his solid ideas of

nationalism; the Englishman, with his intelligent respect for law and order; the Scotchman, with his intellectuality and love of freedom; the Dutchman, with his plodding persistence, and the Frenchman, with his suavity and social courtesy. All these and others make contributions to the cosmopolitan completeness of our polyglot nation. We need to graft upon their characteristic foreign stock—Christian Americanism.

According to the census of 1910, of the population of forty-two cities, having more than 100,000 people each, or a grand total of 18,751,405, or twenty per cent. of the population of the United States,—two out of every three of the inhabitants are descendants of foreign born parents. The Industrial Department of the International Committee of the Young Men's Association has tabulated the following report: "In the slums of Baltimore seventy-seven per cent. are foreign born or their descendants; in Chicago ninety per cent.; in Philadelphia ninety-one per cent.; and in New York ninety-five per cent. Of every one hun-

dred aliens in the above forty, forty-seven, fifty-one and fifty-nine respectively are illiterate. More than seven million peoples of Slavic, Latin and Asiatic blood dwell in crowded industrial centres. They come from lands where democracy is unknown, universal franchise unheard of and the government is synonymous with war, musket, prison and banishment." Can these people appreciate Lincoln's idea of government—"Of the people, for the people, and by the people"? Will they keep it so that it shall not perish from the earth?

Israel Zangwill, the brilliant Jewish dramatist, wrote a play dealing with the future of America, introducing the figure of a melting pot. But though widely used, after a fashion, it appears singularly inapt. Life will not yield to melting processes, and it perishes in the crucible. Cross-pollination rather is the symbol for propagation and improvement of the races from which the typical American is to result. From the horticulturist and his laboratory of improved cereals and fruits, rather than from the

chemist with his melting pot and retort comes the figure of the formation of our citizens to be. Sane eugenics will become a recognized factor in the production of future Americans. The intermarriage of Scotch and Dutch gives to the world an offspring with determination, sturdiness, intellectual acumen, and love of liberty. The union of Irish and German produces a descendant with a rugged body, ready wit, and an enthusiastic patriotism; and so on *ad infinitum*. By bringing together in a free country, where there is no barrier to the establishment of marital relations, representatives of all nationalities,—the future citizen will partake of the best qualities and prized peculiarities of both parents. Before the writer in mind stand two children—a brother and a sister in whose veins flows the pure blood of four nationalities. Their father is an offspring of Scotch and Holland ancestry; their mother, the child of English and Irish parentage. Four streams of national traits and blood meet in these children. Such intermingling of races within the

progeny is a redeeming feature in the foreign question. Nature hints to farmers in her improvement of the wheat plant by normal self-fertilization and cross-pollination. By such means hardier plants yield better results. The typical American will be the offspring of adaptable races.

In communities where aliens are segregated the process of Americanization is hindered, if not entirely prevented. But where association and intermingling are free the English language becomes a common speech of all, barriers are broken down and old-world manners and customs are discarded for American ways. We are having burdens of immigration,—the result of neglecting religion. The Gospel is the solvent which will blend into oneness of sympathy and fellowship all races of men. We need the Kingdom of God descending among men, and entered by myriads of foreigners to see it in finished reality.

Hundreds of foreign students are in our colleges and universities. One thousand foreign students are studying in the

universities of Scotland. That fact should compel America, Scotland, and other Christian countries to clear out the slums of their cities, to prevent impressions of Christianity from being made upon these leaders preparing for service in their own countries. Social service among aliens is imperative. We cannot complain of strikes and violence if we allow social and industrial inequality to continue. Confidence in our stability as a nation will have to be built upon substantial work in righteousness among all citizens. If this is done we shall not need to prepare for national humiliation and overthrow.

IV

Cities Related to the Kingdom of God

THE CITIES

The Cities are full of tide,
Challenging each to each—
This from her mountainside,
That from her burthened beach.

They count their ships full tale—
Their corn and oil and wine,
Derrick and loom and bale,
And rampart's gun-flecked line ;
City by City they hail :
“Hast aught to match with mine ?”

And the men that breed from them
They traffic up and down,
But cling to their cities' hem
As a child to the mother's gown.

When they talk with the stranger bands,
Dazed and newly alone ;
When they walk in the stranger lands,
By roaring streets unknown ;
Blessing her where she stands
For strength above their own.

(On high to hold her fame
That stands all fame beyond,
By oath to back the same,
Most faithful-foolish-fond ;
Making her mere-breathed name
Their bond upon their bond.)

—RUDYARD KIPLING.

IV

CITIES RELATED TO THE KINGDOM OF GOD

RECORDS of the human race begin with man in a garden. They are to end with him in a city. Between Eden and the New Jerusalem lies the course along which humanity must pass. The function of missionary organizations is to head the race toward the City of God. Jesus of Nazareth talked of cities as responsible corporate personalities. He looked upon them as possessing free will to choose a course of righteousness or iniquity. He ascribed to them intelligence enough to foresee calamity if wickedness dominated them, and to understand warnings. He accorded to them heart and conscience to which appeals of the Almighty were made to bring them to repentance. He cried: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! Woe unto thee, Capernaum! for if the mighty works which

were done in you had been done in Tyre and Sidon, they would have remained until this day." Weeping over Jerusalem, He exclaimed, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Individual inhabitants were not exempt from the consequences of personal character, and were held in the larger unit of responsibility which included the whole city. Its weal or woe depended upon its attitude toward right or wrong. A city has character and makes for itself a reputation which, good or bad, clings like a leech. The inquiry—"Can any good thing come out of Nazareth?" was based upon its notoriety.

A city has life, which seems to breathe once each day. From the outer parts of great municipalities each morning come artisans, merchants, skilled and unskilled labourers, professional men, shop

attendants and servants of civic industries. They come on early trains, trolleys, autos, motorcycles, bicycles, boats, and all kinds of vehicles and methods of transportation. They come from the freshness of a night's rest, buoyed by hope of acceptable service and successful effort in a new day. All of these gather into centres of activity and into the congested parts of a great metropolis—the city is inhaling.

The same people in the evening leave factories, shops, offices and all places of activity and return to their homes, boarding-houses and places of retreat. They hurry to catch trains, boats, and means of conveyance used in the morning. Weariness is written upon the faces of all. Some bear the flush of success, others of defeat. Most of them have stood in faithful service all day. Now released from obligation, they hurry to take advantage of refreshments and rest—the city is exhaling. No tide of sea is more regular in its ebb and flow, because affected by moon and sun, than the daily attractions of business. The city breathes.

Parallelism between a corporate municipality and physical life of men is further traceable. The city has a vascular system and like the diastole and systole of heart action, its pure blood is drawn daily into ventricles and auricles of business and expelled to the extreme parts through its industrial avenues. It has a nervous system of telephone and telegraph wires and cables by which sensations are transmitted from all its suburbs to the brain of its centre. Cities scattered over the continent are like nerve centres, ganglia of the national life. One of these may lay claim to being the intellect of the Republic, but others reinforce the nation's life. If brain storms are common to individuals, no surprise should be felt when cities are called "storm centres of the nation."

A tendency of our times is the migration of population from the country to towns and cities. Such migratory movement is not confined to America. The census of the world shows an increase in the population of all great cities. Calcutta, Bombay, Peking, Shanghai, Tokio,

Yokohama, St. Petersburg, Berlin, Paris, London, New York, Chicago, New Orleans, San Francisco, and even Jerusalem made decided increase in population in the last decade. The United States census gives an increase of inhabitants in New York City from 3,437,202 in 1900 to 4,766,883 in 1910. Minute calculation, based upon the present size and growth of that metropolis, shows that on an average throughout the year an immigrant arrives every forty-two seconds; every five minutes there is a birth; every six minutes a death; every thirteen a marriage; every hour a fatal accident; every eight hours a divorce; every ten hours a suicide. The growth of San Francisco is not less interesting and spectacular. Its first substantial building, erected in 1836, is still standing. Around it, in the seventy-seven years which have intervened since its erection, has expanded on the peninsula a city, once destroyed and phoenix-like restored, with a population of 416,580, and sixty-five nationalities represented among its people. Their jargon¹ of dialects and languages

equals ancient Babel. The north central part of our country furnishes an unparalleled history of a city's growth. The first white child born in Chicago died in 1907. He saw in his lifetime a village of a hundred inhabitants grow to a city of over two million. The city which showed the greatest increase of population in ten years, according to the last federal census, is Birmingham, Ala., 245 per cent.

The first authentic statistics pertaining to urban residents in the United States were gathered in 1780, three years before the close of the Revolutionary War. The term "city" was not well defined, and a liberal interpretation must be given to its use in the colonial period and the first years of our Republic. At the time of the first census, one-thirtieth of the colonists lived in towns and cities. Seven years after the Treaty of Paris, which gave us national liberty, the census of 1790 enumerated one-twentieth of the people in our urban population. The nineteenth century opened with one-fifteenth in cities; in 1820 one-twelfth; in 1840 one-eighth; in 1860 one-sixth; in 1880

one-fourth ; in 1900 one-third ; and 1910 almost one-half of the people live in cities. There are 299 cities in the United States having a population of 25,000 or over. Three cities, namely—New York, Philadelphia and Chicago, each have more than a million inhabitants ; Boston, Baltimore, Pittsburgh, Cleveland and St. Louis have passed the half million mark. . Since 1895, the number of cities having 10,000 or more inhabitants has increased from 357 to 603 and their aggregate population has grown from 17,512,806 to 34,816,509, almost 100 per cent. They are related to the political, industrial and moral life of a nation in the most vital way, determining, in large measure, the standards of a nation's life and shaping the destiny of governments. Their ideals sooner or later come to dominate the land supporting them.

Facts entering into the problem of human life show progress from the simple to the intricate and complex, as countries grow older and the number of inhabitants are forced to reside in closer relations to each other. In sparsely settled regions

differences of occupations, social standing, education, attainment and the holding of property interests are reckoned as barriers to separate the people. Rural communities enjoy simple fellowship and neighbourhood sociability. As the people drift into towns and cities, individuals of like occupations segregate themselves to promote their interests and secure self-improvement. Musicians discover each other, and form a choral band or musical guild. Artists of like tastes and ideals organize an art club. Professional men form associations; merchants support chambers of commerce, and artisans "join the union."

In the open country plants growing with adequate space between them appropriate sunshine, showers and soil in the development of hardiness, beauty and symmetry. When these are crowded together, weaker parts and less favoured plants are deprived of sunlight and sufficient nourishment. Cells are forced into unnatural shapes and decay, which affects the fruit of a whole family, begins. Similar effects on human life are observ-

able. Freedom of the open country develops symmetrically, physical, intellectual and spiritual life, but when human beings are crowded into congested centres of cities, unnatural relationships are forced, which shut out the influences of symmetrical growth, and moral, physical and intellectual degeneracy follows. The generations of families in great cities are shortened. The law of God, which "visits the iniquity of the fathers upon the children to the third and fourth generation of them that hate Him," finds exemplification through the tendency of city life. Few families, born and reared in great municipalities, extend beyond the fourth generation. Dissipation, vice and disease destroy them. There is no fifth and sixth generation to those who turn away from God.

American missions had to deal with no distinct religious conditions produced by city life in the early days of our Republic. Only since 1870 have the cities become complex and often indeterminate factors in the equation of home missions. A majority of the people in fifteen states of the

Union reside in cities. About 5,500,000 of the inhabitants of New England belong to the urban population where only one-fifth as many live in the country. On the Pacific Coast, where nearly 2,400,000 dwell in cities, about 1,800,000 reside in rural communities. In a group of the southeastern states, where 5,600,000 people live in the open country, 17,700,000 dwell in cities. Such conditions make difficult the work of the Church of Christ in its endeavour to give the Gospel to all classes. The groups of people drawn together by kindred tastes and interests must be reached and helped through Christian instruction and religious uplift. Such missionary work requires the skill of an expert furnished with well-equipped institutions, philanthropic, charitable and eleemosynary, with the Church as the inspiring agent of them all.

Thirty-seven of the leading cities of the United States, according to the census of 1910, divided in population according to the attitude of the people toward Christianity, reveal alarming conditions. Washington, the capital of our country,

has on an average, among its one hundred inhabitants, thirty Protestants, twelve Roman Catholics, two Hebrews, and fifty-six non-affiliated or non-Christians. San Francisco, subjected to the same grouping, has eight Protestants, thirty Roman Catholics, four Hebrews, and fifty-eight non-affiliated Christians. Between these two cities the other thirty-five find their rank. Taken as a whole, the people of the cities are about equally divided between Protestants and Roman Catholics, so far as church affiliation is concerned, but the sum of both is exceeded by the non-affiliated or irreligious element. Where majorities rule, what must be the sovereignty of such cities? What must be the faith of the country joined inseparably to such cities? When Babylon fell, Babylonia ceased to be. When Nineveh was overthrown, Assyria lost its power. When Jerusalem was taken, the Jewish nation forfeited its inheritance. Can America escape the fate of an irreligious city population?

The Gospel of the Son of God is the only saving agent for all people. Its

power unto salvation is equal to the task of redeeming American cities. Our municipalities are as susceptible to the Gospel as Smyrna, Ephesus, Athens, Corinth, and Rome in the days of the apostles. Modern conditions under the pressure of political, social, and economic methods compel a change in the manner of approach to the people, and complicate the tremendous task of their Christianization. Into business and tenantry centres the Gospel must thrust its influence through the agencies of the "down-town" institutional church, rescue missions, settlement houses, and church extension meetings in shops, factories and community assemblies. Suburban dwellers may be more easily reached by churches equipped as spiritual workshops. From the pulpits of city churches must be given a virile, practical Gospel to save men and transform their surroundings into civic righteousness. Justice, mercy, love and humble walking with God must be dominant notes. To meet the unmet religious needs of the city, men of adaptability, who are trained for such a ministry, ought to be

liberally supported in their labours. Their leadership in the fight against wickedness in high places, against the rulers of the darkness of this world, should have the endorsement and support of Christian men of means. Dens of iniquity must be closed. Snares of vice that entrap the feet of the unwary must be broken and social evils put under ban. These all witness against Christ before the unsaved of our country and the non-Christian world.

The Church is the one agent ordained of God to make a modern municipality a city of God. It is challenged as the Crusader to bring protection to the weak and deliverance to its captives. The apostle Paul declared—"I am a citizen of no mean city." Every man residing in a city likes to say the same. He tells with pride of the city's location, its drainage system, its abundance of pure water, its good pavements and parks, its railroad and public utilities, its freedom from the rule of grafters. These are counted the best qualities of a wholesome city. But a righteous man places in his invoice of desirable assets the Church and its activity

in the cause of truth, its schools, and all institutions inspired by Christianity to render service to its citizens. The kind of men who control a city's affairs counts more than material advantages and resources which may be tabulated.

Jesus said—"I must preach the Gospel to other cities also, for therefore was I sent."¹ The Gospel is leaven and must be placed in the great corporate bodies of human aggregations. Jesus' appeal, by example, was from His conscience and heart. His compassionate outreach of love was the expression of conscience, "I must," and the yearning of heart to harvest ripened souls was, "Therefore came I forth."² The consummation of His purpose under His divine plan would be reached by giving the Gospel to all cities of the world. His program directed that His conquest of the world should begin at Jerusalem and be completed with the New Jerusalem coming down from God out of heaven. He calls His Church to-day to the fulfillment of this program by redeeming our cities.

¹ Luke iv. 43.

² Mark i. 38.

Could Jesus walk the streets of New York and talk to men as He did in the cities of Galilee, His words would burn in the hearts of His hearers. He would say—"This city is a catch-basin of floating corruption. Its open dens of iniquity shame the pure face of an arching sky. Its secret sins, midnight revels, morning drunkenness and evening lust prepare it for the doom of Sodom, at night, in the dawn, or gloaming. This great American metropolis is like unto other cities. In it thousands reject Me. Its cellars and garrets are crowded with men who cruelly treat women and children without protectors. Its faith is in riches which take wings and fly away. Its freight houses and cold storages are built upon foundations of greed. Their contents are withheld from the people for exorbitant prices and put upon the market through deceit and false pretenses. Its stock exchange is a nation's den of legalized thieves who train men to burglarize the people's earnings and offer bribes to silence the tongue of accusation before judges and examining boards."

With such an accusation, Jesus would turn to the Church as His agent of purification, and weeping He would accuse its leaders: "Your divisions of My body are caused by lovers of self more than lovers of Me. My seamless garment you have rent and for the fragments cast lots. You rejoice in the relative sizes of the pieces you have won. You allow Me to suffer defeat, through a divided army, before a united host of iniquity. Yet My heart yearns for the Church in America, for in it are many righteous—they are salt that prevents the decay, or the wrath of God would be poured out upon it. Oh! lovers of Mine, remember the destruction of cities in past ages and the causes which brought their ruin. Give to all My Gospel as My Father's power unto salvation."

V

Creative Forces Working in America

Three great forces, in modern civilization, are the discovery of the uses of gun-powder, invention of the printing-press, and the spread of Protestantism.

—THOMAS CARLYLE.

V

CREATIVE FORCES WORKING IN AMERICA

THE twentieth century is constructive. The destructive forces spend themselves removing debris or tearing down the obsolete, that more splendid superstructures may be reared. Nations are no longer permitted to wage wars of extermination. The spirit of the strong to bear the infirmities of the weak is coming to have world-wide fulfillment. Joseph Cook said—"The nineteenth century made the world a neighbourhood, the twentieth century makes it a brotherhood." Here is an expression of concentration and fellowship. Information concerning others produces sympathy, sympathy yields to coöperation, and coöperation materializes itself in structures, both substantial and spiritual.

Consideration of the present welfare and the future hopes of our nation re-

quires a calling of the people back to the fundamentals of our government. He serves best who reminds our generation of the principles for which our country obtained its independence, and the rights bequeathed to us for use and preservation for succeeding generations. The standards and ideals of the American Republic are as essential to its safety and perpetuity now as at the beginning of our nationality. The right understanding of those principles and their adoption by the people coming to America are national essentials. Foundations laid by our forefathers, upon which the greatest nation of the world has been reared, are subject to inspection, lest they decay or be undermined. Whatever the creative forces working in the United States may build upon these foundations, Christianity must have prominent and proportionate place in it. It must be in relation. In figure, as cathedral windows framed for the unbraiding of sunlight and the casting of prismatic rays upon multitudes of worshippers, it lets in the free, pure air of liberty in Christ. It is

the task of home missions to see that it shall be so. The home mission board is a moral health board, and must post yellow cards bearing the name of the contagious disease, and warning the public. Its task includes both diagnosis and therapeutics.

Equally essential is the call of men back to the truths of our holy religion ; the need of understanding them, and their adaptation to life. There are two great entities in human life—the human soul and the human race. Christianity is to save both. The soul hungers and thirsts after righteousness ; it yearns for life eternal. The race needs that righteousness which exalts a nation, and is the essential of the Kingdom of Heaven. National life must take cognizance of these facts. The composite of American citizenship, with more than seventy languages and dialects spoken within its territory, interferes with construction. When men tried to erect a tower to heaven after the flood, the Lord testified that they would achieve their purpose. He said—“ Behold the people is one, and

they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Let us go down, and there confound their language, that they may not understand one another's speech." Lack of understanding each other halted construction, and unfinished the Babel stood as a monument of failure. America to-day needs the unifying influence of one religion.

The creative force of government itself has opened mines, irrigated plains, improved waterways, built cities, and developed its natural resources. Within the national life are three expressions of creative energy. The first is the family. The family group is a miniature government. It creates the standards and ideals which join with others, and make up the concept of a free government. A majority expression of the ideals of homes elects enactors, interpreters, and executors of laws. Sentiments created in the homes of America find their permanent expression in law, and direct the agents of their administration. Dr. Chas. Eliot

says—"Through the home must be sought the replenishment and improvement of society."

From the eighteen millions of American homes flow the streams of influence which blend in a mighty current. The direction in which they flow, what valleys fertilized, what swamps drained, what sea entered and what waterway opened to the interior concern Christian patriots. The kind of homes in a country determines, in a large degree, the character of all other institutions. If the homes are righteous, the units of government are cells in a religious battery which gives heat, motion, light, warmth of sympathy, zeal in service and of Scriptural knowledge.

Second, the State as a creative force. It is above the family. What is a state? What is a commonwealth? It is organized society. It has been defined as "The political organization of a people to look after their public industrial interests." But a state is more than that. The Balkan States will not agree to a government of the combined powers of

Europe, nor allow Turkey to longer control them. There is something more in Servia, Montenegro and Bulgaria than an organization "to look after their industrial interests." A state is sovereign to its citizens. They will not die for merely industrial interests. To them "my country" awakens emotions which link with its fortunes a desire to defend it. Gatling guns and battle-ships have no terror, for patriots fight to protect their home-land, the state of their nativity. They are ready to die for it. The safety of any state depends upon the principles of right and justice for which it stands, and which dominate its attitude and activities. States that perish do so from lack of sterling qualities which make character approved of God paramount. Whatever assaults such character, with the sanction of the State, spells ruin to its people. Separation of Church and State does not mean separation of Christianity and State. Home missions puts into the State essentials of Christianity which express themselves in justice, mercy and good citizenship.



CHRIST'S RURAL SENTINEL

Third, the school is a creative force and deals with the rudiments of citizenship and morals. Instruction to the young who will establish future homes, and guide the affairs of State, must be gauged for that responsibility. The schools which appeal to the senses alone as the sole interpreters of truth cannot meet the requirements of any age or race of men. The development of intellect and the exercise of bodily powers may prepare a generation for service and skillful use of material things, but prison records and the long catalogue of criminology discover that the majority of criminals are intellectually developed and that most of them are without physical deformity. The education of the soul belongs to a triad in the symmetrical training of men. Self-poise of individuals amidst our social order gives an advantage not possessed where soul culture is neglected. Home missions emphasizes the large part Christian education must take in bringing in the Kingdom of Christ. The Church is ordained by its Head to bring to the family, state and school knowledge of

Divine things and inspire purity of life, righteousness and spirituality, that will impel each toward the Kingdom of Heaven.

A portrayal of these creative forces is seen in a bit of Biblical history—"Jesus went throughout all Galilee, teaching in their synagogues, preaching the Gospel of the Kingdom, and healing all manners of diseases and sickness among the people." "Teaching in their synagogues" gave, by example, first place to the necessity of instruction. His work was with individuals and groups of individuals. But from that example leaped the idea of universal teaching which embodied itself in brick and stone and a material structure—the school. Wherever Christianity has gone, the school concept from the kindergarten through the grades, high school, seminary, college, to the university, has had expression and fulfilled its mission to the people. Where Christianity has not gone, free schools, open to all classes, are unknown. There, only to sons of the rich and politically favoured, has "knowledge to their eyes her ample page, rich with

the spoils of time . . . unrolled." Educational institutions, however, to meet the needs of our youth and measure up to the standards of Christianity, must include moral and religious training. Sectarian tenets are rightly debarred from the curricula of state schools, but the educational institution which alone can meet the necessities of our time must be Christian in its teaching. The Christian college has made and will make such contributions to the future welfare of the state and nation as will put both under perpetual obligation.

"Preaching the Gospel of the Kingdom." This also was an individual message. The idea of proclaiming the Gospel was released by Christ and immediately embodied itself in an institution. The Church, materializing itself in stone and wood and stained glass, became a centre from which to give glad tidings to all men. The living Church is the conscience of a community on things spiritual and eternal. The State and Family cannot be without the Church. The community life without this Divine institu-

tion lacks something which cannot be supplied from any other source.

“Healing all manner of diseases and sickness among the people.” That service and example also first ministered to individuals and became an institution. Hospitals, eleemosynary and charitable institutions, asylums, houses of refuge, and all such that minister to the infirmities of the flesh owe their origin to the great Head of the Church and their inspiration and maintenance largely to men labouring for Him. Here is a summary of the threefold work of Christ, which expresses itself in teaching, preaching, healing, or in the institutions, the school, the church, and the hospital.

Pitted against these creative forces constructing the Kingdom of God in the home-land are destructive agencies. Those most potent, in their ruinous work, are the saloon, the brothel and the gambling den. These institutions foster the three age-long vices, intemperance, prostitution and gambling. The saloon is the arch enemy of the home, the school and the church. It creates an appetite for

strong drink and weakness of men. It creates abnormal physical conditions which preclude prospects of education; an intoxicated brain is without incentive and direction. In various forms it administers alcohol, which affects the nerves till they become conveyers of false impressions and sensations to the brain. A man, under the influence of alcohol, believes he is rich when he is not; feels comfortable when he is freezing or dying of loathsome maladies; claims he is honourable when he is criminal; asserts he is strong when he is weak, and already in the grip of an enemy intent upon his destruction.

The brothel is a pest-house where most loathsome and dangerous diseases are contracted and infectious maladies carried to the innocent and unborn. It is the chief market of white slave traffickers and procuresses, and forces upon its inmates the most inhuman servitude. The ruin of the bodies, minds and souls of millions of women through this agency shocks the nation as facts are made known. Social purity is undermined

through the influence of legalized harlotry and recognized "necessary evil." Home missions must help change conditions which recruit the ranks of scarlet women. Low wages contribute to the downfall of many. Of the six million girls and women in the United States dependent upon employment for their living (1911¹), two millions of them received an average wage each of \$6.67 per week. Of that amount \$6.23 was required for bare necessities, leaving only forty-four cents per week for improvement and pleasure. Of the remaining four millions of such wage-workers, they had not a cent to gratify personal taste or ambition. In this lack of means lurk temptations. Home missions, while preaching the judgments of God upon lasciviousness, adultery, and evil concupiscence, must fight for better industrial conditions and commercial justice.

The gambling table draws about it men who are unwilling to give honest toil for due requital. Frequenters of the gambling den disclaim any right of a

¹ Bureau of Labour.

state to their influence, toil or contribution to citizenship. They are willing to eat the bread of idleness and rob others through gaming devices. They are willing to risk the fortunes of each day with other murderous men of the gambling habit. They are destroyers of the Home, the State and the Church. Home missions must cope with these professional marauders of our civilization. Faith in God sees, as Elisha's servant saw the mountains round about him filled with chariots and hosts battling for the prophet, the creative forces are building an enduring civilization in America.

VI

Loyal Church Efficiency

VI

LOYAL CHURCH EFFICIENCY

CHRISTIANITY when first taught by Christ and His apostles was individual. It looked to the cleaning of human hearts, requiring repentance and regeneration as conditions of hope for eternal life. Later, Jesus stood before the world as the builder of an institution, for Christianity was to be the agent of bringing into existence an institution—the Church. Individual lives brought into spiritual and covenantal union were to be grouped for mutual help, spiritual growth, and organized effort in the extension of the Kingdom of Truth and Righteousness. Jesus portrayed as a builder, clothed as a labourer, with trowel and mortar board, plumb-line and square, standing before the world as He declared, “Upon this rock I will build My Church, and the gates of Hades shall not prevail against it,” is not

a travesty upon His Divinity and Messiahship. The institution He built was to be invulnerable against assaults by men and demons ; it was not to be alone a shelter and a fortress for protection ; but the pillar and support of the Truth. Its function was to be that of an aggressive herald to proclaim the Gospel in all lands. It was to be made up of the ecclesia, the men and women called out through the power of His Gospel and the Holy Spirit to help Him establish, extend, and maintain His Kingdom in all the world.

A world-empire with Christ as sovereign was the idea released by the Head of the Church. Such a task was never assigned to any other institution in the history of the world. The Church was equipped with simple ordinances and a program of world redemption. The speed by which the conquest of the world shall be effected depends ever upon the efficiency of His disciples in meeting the conditions under which they labour, and the loyalty of His followers to the Church of which He is the Head.

Church efficiency is not measured by the size of congregations. A church numerically small can bring souls to Christ—a large church can scarce do more. The latter may have better equipment for varied ministrations to its community and a greater company of intelligent workers, but the bringing of people unto Christ and building them up in His service, the chief functions of the church, do not depend upon the size of the local membership. Rather, church efficiency will be based upon loyalty of the followers of Christ in maintaining the ordinances of the New Testament Church—the Lord honours those who will honour Him and establishes the work of their hands. Efficiency also depends upon the local organization, as a building rests upon its foundation. A “front rank church” has nine characteristic qualities:

A Sunday-school striving for “front rank.”

Regular weekly observance of the Lord’s Supper.

Fifty per cent. of the church-membership attending Sunday morning service.

Contributing members equal to sixty per cent. of church-membership.

Monthly meetings of the church officers.

Annual revision of the church roll.

Annual evangelistic meeting held at home or elsewhere.

Annual statistical report to the State Board.

Annual offerings to State Missions, American Missions, Foreign Missions and Benevolences.

A congregation measuring up to this front rank standard has still come short of the ideal. It is but a militant church meeting conditions of the average community.

Loyal church efficiency requires injection of business management into the church's finances. Tithing is the oldest system of religious financiering. It was practiced throughout the Jewish dispensation. It was recognized in the apostolic and patristic ages of the Church. According to a well-known authority, all ancient people gave tithes in their religious services to support their worship.¹ Tithers are increasing in number,

¹Smith's Bible Dictionary.

and greatly advance the evangelization of the world. A method which has stood the test of practical criticism and produced most satisfactory results is the "budget" plan. It has the endorsement of leading Protestant bodies. This plan embraces all items involved in financing a church and its enterprises. It proposes a sum for current expenses and a proportionate division of funds for missions and benevolence. It requires of the congregation a systematic canvass of individual members for a weekly pledge to both the local obligations of the church and its extension work. The members are pledged to give for self and others. The method includes the adoption of the duplex envelope or similar device that members may conveniently deposit weekly the amount of their offerings unto the Lord. This plan is Scriptural and includes contributions for others rather than the maintenance of the home congregation alone. The Apostle's charge¹ to the church at Corinth has five times of specific import as follows :

¹ 1 Cor. xvi.

“ Upon the first day of the week ”—
Periodic.

“ Let every one of you ”—Personal.

“ Lay by him in store ”—Provident.

“ As God has prospered him ”—Pro-
portionate.

“ That there be no gathering when I
come ”—Preservative.¹

Such a financial plan is practical in rural and city churches alike. The farmer who has an income when crops are marketed may not be able to pay his church pledge weekly. However, he has the regular weekly purchases of staples for his household and farm, for which he pays at regular times. His church pledge might be classified with them. The wage-earner in the city can better meet a payment weekly than by any other plan.

Success of the budget method will depend very largely upon the manner and thoroughness of making the canvass. Some churches take pledges for current expenses and missions in the same canvass; others take them separately with a few weeks or months intervening. Preference

¹ Laymen's Missionary Outline.

for either of these will depend upon local conditions. After the canvass is completed special days designed for particular interests should be observed regularly, but for educational purposes only. Information regarding unmet religious needs and special appeals from fields in which the church is concerned will increase the offerings, though no special pledges or contributions at the time may be asked. Perhaps the greatest result of the adoption of a budget with proportionate distribution is found in its spiritual effects upon both minister and membership. The significance of a change in method may be discovered in the attitude of average audiences on occasions of missionary appeals. A hypothetical case will illustrate the spiritual effects of the old method in contrast to the new. We assume the occasion is the day for offerings for American missions. The minister is preaching his fifth annual sermon for the purpose of meeting an apportionment to his congregation. In preparing his sermon he is conscious of compulsion to leave unsaid what he had formerly presented as facts,

incidents, and reasons for supporting missions in the home-land. He is compelled to present the principles underlying obligations of the church to make "our country—God's country," and preserve the religious inheritance bequeathed to us and our children. After an introductory service on this day of taking an offering he is before his people with a plea. In his yearning to extend the Master's Kingdom he is consciously striving to compel his people to give more liberally than on previous occasions. Psychologically his auditors assume an attitude of fixed resolve to contribute only so much, or a defiant pose against the prying open of their purses by his logic and appeal. When his address is concluded and results must be measured immediately by the sum of money collected, both pastor and people have been involuntarily drawn into a contest with each other, rather than a devout worship of God. An analysis of mental and spiritual emotions after the benediction forces the conviction that a spiritual service has been displaced by a money-getting performance.

With the budget plan in operation the same preacher presents to his people needs of the home-land. He lifts the curtain and his hearers look with him upon spiritual and moral destitution; they pray together that the Lord may send more labourers into his field. They are co-workers with God. Instead of a contest, they coöperate; instead of competition, they consider obligations which will be met by their weekly offerings. The difference in plans, as shown by results, is the difference between a cistern and a flowing well. If a cistern is large enough and does not leak; if rains are abundant, and if the water pipes are in place when showers fall, it may supply the dependent thirsty throughout a season. But a flowing well fails not in drought, at a time most needed. The budget plan provides a constant stream of money pouring into the treasury. Missionaries and evangelists can depend upon regular support under such conditions.

Loyal church efficiency when applied to the rural church has some requirements which do not belong to the city

congregation. One of these is the preparation of its minister. His ability must be supplemented by adaptability. His ministry, if in the older settled portions of our country, will be largely to a tenant class rather than to owners of farms. The removal of land-holders from many communities has left to the few remaining the responsibility and burden of supporting the church. To this task a remnant lend themselves unwillingly or through discouragement let it die. Renters of farms have no vested interest which gives them assurance of continued benefits from either school or church in the community where they reside. The minister who preaches to such people ought to reside among them. He ought to be familiar with stock-raising, soil culture, rotation of crops, poultry, animal husbandry and all general interests attached to farming. His sermons should be in terms suited to the thinking and occupation of people in the open country. The standard of sermons for them should not be on a lower plane than those calculated to reach people of any other class or place of resi-

dence. The adaptation of his illustrations should be like that of the Master's drawn from objects and incidents familiar to country folk. A patch on a man's clothes, yeast in bread-making, seeds in the garden and field furnish effective object lessons for spiritual teaching.

The rural church to be an efficient agent must be a community centre. While its primal purpose is to teach the people the way of life and salvation,—to make them religious,—it must be in sympathy with young people, and with all classes of people in its vicinity. It is not a function of the church to furnish amusements and recreation for people; nevertheless, it must recognize the need of both, and send into the arena of amusements, innocent recreation and legitimate business, men and women dominated by the spirit of purity, fairness, and all that Christian character demands. The church should be a centre for lectures on improvement of agriculture, dairy products and general lyceum and Chautauqua themes.

The country church, considered as an institution, has associated with it certain

elements which must conform to the tests, comforts, and needs of the people. There are material discomforts generally noticeable in the rural church. The house of worship itself is approached by roads nearly impassable for long periods of the year, and distances to be travelled by attendants to it are great. The building usually has uncomfortable pews, inadequate heating apparatus, poor lights, and ventilation. Its isolation is often against its popularity as a centre of assembly. It stands by the roadside, in a grove of scattered trees or in a lonely field, with a country graveyard hard by. The preacher usually lacks practical suggestions and plans to accomplish the Lord's work and leaves his members helpless before their tasks. The pastor's acquaintance with farm life is so limited that his people have but little information in common with him. If he were to familiarize himself with at least six varieties of chickens, the names and identity of three families of hogs, four kinds of horses, five species of sheep, seven breeds of dogs, know something of the dairy, gardens and

orchards, kinds of wheat and corn, names of destructive insects and plant enemies, he would be trusted as a most welcome leader in spiritual things.

A right concept of the church itself is not usually formed in the minds of country worshippers. Their zeal is dissipated. Their undirected energies spend themselves in an annual revival, and an attempt to pay all current expenses. The separateness of rural congregations is not one of space alone. They are entirely out of touch with, and ignorant of, the activities of the Kingdom of God in its world-wide conquest. There is no systematic effort to inform the people and train them in the larger service of Christ. Few religious papers are read, even by members, and an incentive to bring the resources of the congregation for sacrifice upon the altar is wanting. There is a lack of variety in the work of rural churches. Their program of service has not changed in a quarter of a century. The coming together of the people is limited to fellowship, singing, praying and preaching. The sermons usually play upon the string

of orthodoxy with great regularity. Country folk are made to feel that a defense of the faith rests with them, and they look with suspicion upon any one who sounds notes not familiar to them from childhood. But the country church has a worthy task. It should stand for thorough Biblical training and Scriptural doctrines. It calls for the highest and best equipped ministry, if it attain to the full measure of its opportunities. No people are more susceptible to instruction, and more willing to follow when properly led than people of the open country. Eighty-five per cent. of our ministers obtain their training here and a large portion of each city church's constituency first became acquainted with the church while in the rural districts. There is no just reason why the pattern set by the United States Government in establishing experimental stations to test theories of agriculture and horticulture, animal husbandry and soil culture should not be imitated in developing leaders for efficient country church service.

If a church is on the frontier where civ-

ilization is taking shape, its ministrations must mold sentiment to be crystallized into laws governing the future commonwealth. Leadership in such new communities will be put to the highest test of efficiency. The frontier of the United States is not necessarily bounded by any particular geographical lines or produced by any peculiar industry. New railroads, the development of irrigation areas, the extension of the postal service, experimentation with methods of dry farming, throwing upon the market Indian reservation and the opening of mines, all create frontier conditions into which the church must be projected. To such communities varieties of characters are attracted and become settlers. They live in unorganized relation to each other; many of them, because of disassociation from home ties and kinsmen, degenerate morally and religiously. Obligations to the church, formerly borne, are disregarded, and new uses of time are adopted. To bring the Gospel with its beneficent influences to bear upon a mixed population and cement them into a sympathetic

group, coöperating with each other in making the new settlement Christian, is a task peculiarly difficult.

The new church organized for such people must have financial support outside of local contributions, for the people are taxed to their utmost in attempting to establish new homes, put under cultivation virgin soil, and pay for necessary machinery and stock. In the first years of such settlement the newcomer has a greater outlay than income and the deficit on his accounts exceeds his credit. Unless he has especially interested himself in the welfare of his neighbourhood, he makes no allowance for the establishment or maintenance of the church. But a church composed often of a few faithful souls must be planted to take root socially, industrially and often politically, and wait through succeeding years a growth which will make it fruitful in the cause of civic righteousness and general public interests. Its efficiency will depend upon a leadership adapted to changing conditions of community life. A rugged, manly minister in sympathy with the struggle of

his people, alone, can hope to render acceptable service. This is an elemental consideration.

It is important to recognize fundamental aims of the church in order to get all else in right relations. Social service in this day is a subject of constant conversation among religious leaders and the impression is made that the church's chief obligation is to equip and maintain gymnasiums and clubs and carry forward community betterment and civic reforms. These are accessories, but the chief work of the church is to Christianize men. All varieties of social conditions help or hinder that work. The church, therefore, must be awake to both spiritual needs and social situations to fulfill the will of the Master.

In the middle ages the Church incorporated in its functions hospitals, universities, schools, and even affairs of State. The same view regarding the scope of church work and duties is held at the present time by some ecclesiastical leaders. The modern idea, however, is that the Church's control of social interests must be moral, spiritual, and inspira-

tional. Direct control should be released in every instance as soon as a community is taught to see the need and will support the particular agency that answers that need. The Church pioneers helpful enterprises; it stimulates the workers; is the conscience of a community; advertises what ought to be done; takes the initiative, but relinquishes official relationship when it has schooled the community as a whole to do its duty. The State takes care of public education, for a majority of American citizens believe general education should be provided by every commonwealth. The Church willingly surrenders that task, however, while maintaining schools for the training of its own leaders. Hospitals and asylums must be built for clinics and unfortunates. It insists that the public schools shall teach Christian morals and ethics without sectarian bias or prejudice. Care for the sick, orphaned, enfeebled, aged, and friendless is primal in Christianity and coördinates with preaching the Gospel. Faith and practice are inseparable where Christ rules. But when

the sympathy of a community crystallizes itself into an institution for the help and protection of these dependents it is time for the church to give over responsibility of its maintenance. Playgrounds are provided by schools and cities for recreation to meet the requirements of a whole community. When such is the case the church is relieved of a necessity of ministering in that way even to its own adherents. When a neighbourhood or municipality can be stimulated and guided to render a substantial service on a large scale the social function of the church is rendered by indirection. This, however, does not relieve a church of its obligations to cultivate the social life among its own members. Only experts can plan for constant wants, and allign the forces of righteousness that will reach both centre and periphery of a community. It is not out of place in this connection to repeat a conviction that only systematic expert leadership can cope with situations listed in the category of social needs.

The more vitally related a church is to the community in which it is located, the

more effective it will prove its power in Christ to lift men up, and the consequent wider recognition will be given it. The writer's acquaintance through a series of years with a church in a city with a population of about 80,000 revealed the power of a congregation when it links its life with that of the city and seeks its welfare. The church mentioned was not in the centre of the population but was easily reached. It had lived a suburban life. Its members were content to worship, cultivate the sociability of its group, and swell the number of adherents. It was not without interest in missions and benevolent enterprises, but it had no recognized influence in the municipality. The pastor had a vision of church service and set about to realize through its members his dream of an effective administration. No literature on social service was obtainable. Various parties desiring the betterment of that city were chosen as representatives, through which to extend the good offices of the congregation. An investigation of the moral conditions, political machinery, and a study of forms of evil were made

with the aim to improve them. The acquaintance with agencies of good was cultivated that the influence and cooperation of the church could be given them. To articulate with them effectively a qualified representative for each was chosen from that church as a member of the Board of Education, Board of Directors of the Y. M. C. A., Y. W. C. A., Home for the Aged, Ministerial Association, Christian Alliance, Rescue Mission, The State Children's Home Society, Associated Charities, Chamber of Commerce, and some of the unobjectionable clubs of men. These representatives were elected, not to dominate or control these organizations, but to be associated officially with them, and bring such information to the church that it could reinforce any definite enterprise by its helpful coöperation. The pastor was a member of a ministerial association, and joined with it in all concerted movements for civic righteousness. From his pulpit the place and time of primaries were regularly announced and enfranchised members of the church urged to attend the primary of their own polit-

ical party, and control the selection of good men as candidates, whose names would appear on the various tickets for election. The pulpit laid the importance of good citizenship upon the hearts of Christian men, and pointed out the way by which they could secure the nomination of men who could be trusted with the functions of office. After such a plan was inaugurated, what attitude voters in that church would take toward the candidacy of a councilman, police judge, justice of the peace, judges of the district court, state senators, representatives and congressmen was considered by office-seekers and politicians. The spirituality of that congregation deepened with a consciousness of its responsibility. The social service it rendered attracted men and a phenomenal growth of over three thousand accessions in ten years is evidence of the Lord's approval. The efficient church, whether in the city or rural region, must organize itself to minister. The Church, like its Head, came not to be ministered unto, but to minister and to give itself a ransom for many.

VII

Supply and Location of Preachers

VII

SUPPLY AND LOCATION OF PREACHERS

THIS topic has two direct questions awaiting answers. They are like illuminated signs—the darker our perplexity, the more clearly they advertise our needs. Supply and demand are laws in commercial and industrial affairs. These same laws obtain in the church and its ministry modified, perhaps, by more conditions of quality, affecting both preacher and congregation, than may be exacted in the business world.

This presentation will deal with causes affecting the supply of ministers and methods of selecting pastors. The Year Book,¹ 1913, has 6,016 preachers and 9,905 congregations listed. Allowing each church its own pastor, these figures show 3,899 pastorless congregations. Such, however, is not a true representa-

¹ Year Book of Churches of Christ.

tion, for many preachers minister each to two, three, and occasionally four congregations. On such a basis of consideration, we do not need as many ministers as there are churches.

Again, many preachers listed do not serve as pastors, but devote their lives to missionary activities, evangelism, educational institutions, religious journalism and secretarial duties. What is gained in calculation by multiplication of churches is lost, in part at least, by the number of preachers who are not "located." It must also be taken into consideration, when one is analyzing conditions, that many churches having a small membership in sparsely settled communities do not aspire to independence and the luxury of one shepherd for a few sheep. They aim, through their elders, to maintain the ordinances of the Lord's house regularly, and hope for an occasional sermon by a peripatetic minister of the Word.

Dealing more closely with the question of "supply," the seriousness of this question may be appreciated, when we

analyze other facts taken from the Year Book of 1913, as follows :

- California had 235 preachers, 56 or about 11½ per cent. not preaching regularly.
- Colorado had 61 preachers, 14 or about 23 per cent. not preaching regularly.
- Idaho had 32 preachers, 12 or about 37 per cent. not preaching regularly.
- Iowa had 303 preachers, 30 or about 10 per cent. not preaching regularly.
- Minnesota had 37 preachers, 6 or about 16 per cent. not preaching regularly.
- Montana had 28 preachers, 7 or about 25 per cent. not preaching regularly.
- Washington had 116 preachers, 19 or about 16 per cent. not preaching regularly.
- Oregon had 170 preachers, 33 or about 19 per cent. not preaching regularly.

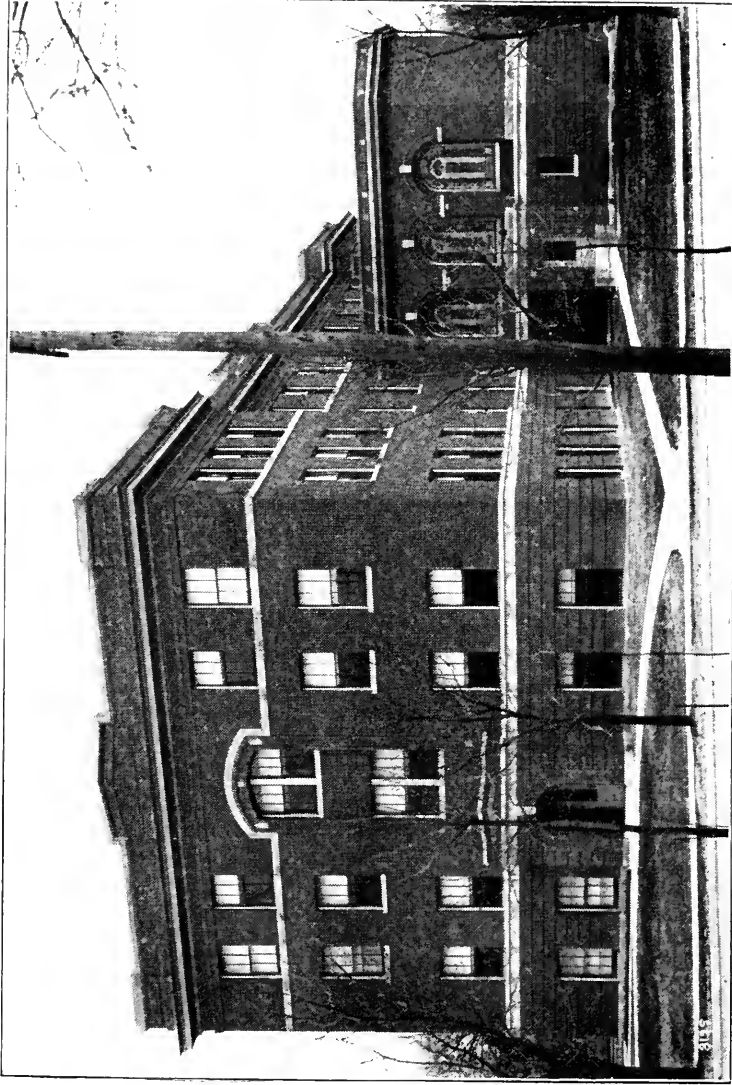
In these eight states there are 982 preachers, of whom 177 or about one-sixth are reported as not preaching regularly.

It is pertinent to ask why have these given up, wholly or in part, the ministry of the Word? A variety of causes may be given, but the following are the most general :

1. Ill health.
2. Lack of adequate school privileges for the minister's family.
3. Inadequate salary.
4. Inadaptability.
5. Approach of age limit.

6. Alluring prospects of earthly possessions.
7. Unreasonable exactions upon the minister by officers and leaders in the local congregation.
8. Misdirected influence of preceding pastors. The right of a successor to marry and conduct funerals in his family of faith should be respected. Frequent visits by the predecessor to old parishioners to preach or lecture, and correspondence with them about the affairs of the church, are all in bad taste, and tend to foster dissatisfaction with a new pastor.
9. Restlessness. The church at M—, in Illinois, had 115 applicants. The salary offered was \$1200.00 and a parsonage. A few sentences in the letter of a prominent minister in one of our best churches reveals this common cause. "Oh, this restlessness among preachers. We all think we have peculiar reasons, however. I have held but four pastorates in eighteen years. The entire time might have been spent with profit in the same place."

Another letter portrays conditions heart-depressing and soul-strangling to pastors who find themselves in similar situations. "I have had rather a peculiar experience. It is one of those unfortunate things that sometimes come in the way of a preacher. The financial condition here has been very hard for the past three years, and this last year many



COLLEGE OF MISSIONS, INDIANAPOLIS, INDIANA
Under Christian Women's Board of Missions

churches have run behind. Our church has been no exception. Three weeks ago five members of my board got together to consider the financial question of the church. Three brethren, among the best in the church, and having the most means, although not nearly the best givers, were present. They decided, that since the church is running behind, the only way out of the difficulty is to cut off all expenses. This they decided to do. Several other members of the board were in town on the day of that meeting, but were not informed of it, or knew anything of the contemplated action. Had they been present this story would have been entirely different. I, as pastor, knew nothing of it until the following day when I received through the mail a communication informing me of such action. I was almost heart-broken. These brethren claimed they meant no harm to me, but the fact appears plainly they gave me, as minister, no serious consideration. My fellowship with this church has been splendid, although the board has been weak in

managing our finances. I fear this has had a very bad effect on the church. The decision was to discontinue all expenses after thirty days. That time will end in a week. Other fields, I understand, are open, but churches do not seem to be in a hurry about calling a pastor. My goods are being packed, and unless some way is opened, I will probably go to northwest Canada, and take a claim." If the condition in which this brother found himself is typical—and there is circumstantial evidence from cardinal points of our country suggesting its truthfulness—we have discovered a cause which may deter promising young men from entering the ministry. Congregations, and especially official boards, must recognize the joint obligation they share with pastors in the propagation of Christianity in their communities, and the passing on of the church to the next generation, in better condition, with more vitality and Christlike spirit, than when they became officers. A pastor is not to be discharged as a hireling. A conscience on joint responsibility created in

every congregation will prevent summary dismissal of pastors and decrease demands of pastorates. What is thirty days' warning to the average pastor with a family to support? Most men in pulpits have no accumulated reserve, and cannot support themselves and family a fortnight unemployed, without going into debt. The churches need every minister now enlisted, and to sacrifice one man of God, as cited in the above case, is unchristian and will be one of the strong forces compelling many men, for the sake of those dependent upon them, to take up claims in a new country, or change their plan of living.

A speaker, on the floor of the Presbyterian General Assembly, in Louisville, Kentucky, 1912, discussing a report that 2,000 Presbyterian churches were without preachers, and accompanied by a resolution calling for young men to enlist as candidates for the ministry, said—"Hundreds of our gray-haired ministers, annually, are dismissed or cast aside. Men of brains, education and good records, are eliminated for no other reason than that they are too old."

This statement, varied only by numbers, is true of all Protestant churches in America. What shall be done with our hale, able preachers, whose only condemnation is "growing old"? Is there no place for these in Christ's service? Their name is legion. These, who are efficient and worthy heralds of the Cross, should be kept busy, and their talents and experiences utilized in the church. Allow them to work "until they are tired, before they are retired."

The minister to-day is compelled to labour under a financial handicap which places the chief obstacle at the entrance of that sacred calling. Note the general requirements laid upon him and the following facts become apparent :

First, he must clothe his family in keeping with the culture standards of his community. To go beyond these standards, or fall short of them, brings censure. If he overdresses, he erects a barrier between himself and the poorer people of his congregation. If custom of his community requires jeans and brogans for men, and calicoes and sunbonnets for

women, good judgment dictates modest conformity as a means of winning them for Christ. Whatever the fashion or cost, he must meet his clothing bills.

Second, it is an unwritten law of a congregation that its pastor entertain visiting brethren. Beefsteak at seventeen cents and twenty-three cents per pound, and viands approaching a "spread" must be furnished all comers.

Third, he must promptly pay his grocery bills when due, or forfeit the respect of the community. "Pay as you go, and if you can't pay don't go," is an adage of many pastoral households.

Fourth, he must cover his life, library and household effects by insurance, lest his family should be left destitute in case of his death or a fire.

Fifth, he must attend conventions—district, country, state and national—as his work and attitude of his congregation compel. Allowance for needed expenses, while attending conventions, is sometimes granted by his people, but more frequently he pays his way, and occasionally if absent over a Lord's Day,

provides pulpit supply out of his own earnings.

Sixth, he must educate his children equally with himself and wife, and support them in colleges or universities attended by the sons and daughters of the well-to-do and influential families of his parish.

Seventh, he must head the list of regular contributors to current expenses of the church, and give, as an example to his flock, to missions and benevolence equal amounts with bankers, attorneys, merchants and farmers of his congregation. All of these requirements he is expected to meet out of a salary below the income of other men of equal and even inferior talent and education in other walks of life. If we consider the average pastor of a rural church, there would be the added expense of a horse and buggy, at a cost of one hundred and fifty dollars per year. Were the pastor's obligations assumed and borne by merchants, lawyers, physicians and bankers, with their living limited to the same income, they would probably quit their

posts in despair. That we have such numbers of self-sacrificing men in the ministry who are earnestly proclaiming the Truth is evidence that they as a class make a dollar go farther than others, and win the palm as the best financiers of our day.

The report of the Russell Sage foundation shows that the average mechanic in New York State requires eight hundred dollars per year upon which to live. On less than that, his children are deprived of necessary food, clothing, medical care and recreation. He has no public obligations compared to those of a minister. In the same state, a pastor cannot live on less than eight hundred dollars per year, the amount required for mechanics. To that salary, add one hundred and fifty dollars for the needed horse and buggy, thirty dollars for books, religious papers and current literature, forty dollars for travelling expenses, and three hundred dollars to support his children in school, which makes a total of five hundred and twenty dollars per year. Add this amount to eight hundred dollars, and we

have thirteen hundred and twenty dollars necessary to ease the minister's mind, and maintain his self-respect. A smaller income than a living compels those capable of leadership in the church to seek other vocations.

The high cost of living affects the supply of ministers. During the latter part of 1912 the cost of living in the United States was higher than at any other time during the past twenty-three years. The bureau of labour statistics has just issued a report on retail prices from 1890 to 1913. The lowest cost was reported in each of the geographical divisions and in the United States as a whole in 1906. From that date to 1912 the approximate cost of a year's food supply for an average working man's family, at average prices each year, by geographical divisions, for 1890, 1896 (the low year) and 1912, was :

<i>Divisions</i>	1890	1896	1912
North Atlantic	\$319.00	\$300.00	\$366.00
South Atlantic	274.00	265.00	417.00
North Central	299.00	276.00	463.00
South Central	268.00	255.00	441.00
Western	309.00	277.00	429.00

The general increase of salaries paid by

churches has not kept pace with the cost of living.

LOCATION OF PASTORS

This second factor in the equation of church life is not less perplexing. The locating of pastors does not yield to uniform treatment. The following are methods in vogue :

Example One. A rumour becomes current that a vacancy is to occur in a given pulpit. As the word is passed along, friends of available pastors interest themselves, and names are suggested to officers and the retiring pastor. Applications are sometimes made by ministers who aspire to successorship to the incumbent. Occasionally, an official board takes prompt, definite action, and overtures are made to a desirable candidate, a call extended and accepted. When acceptance is given, it means that the church whence the new pastor comes has on hand the matter of supplying a minister for itself. Could shepherds of the flock of God exchange places, there would be little confusion ; but, with the

re-location of one, a long series of change is forced, and "pussy wants a corner" excites churches in a number of states. Exchanges of pastorates is an excellent method of location and aids one class of churches.

Example Two. A pastor has, for some reason satisfactory to himself, decided to vacate his pulpit and hands his resignation to the board. That body appoints a supply committee. Extensive correspondence is begun, and invitations are extended to receptive prospectives to preach trial sermons. The record of each man is investigated and his friends and missionary secretaries are called to furnish testimonials. As the church is visited and sample sermons delivered, the congregation becomes a jury. Members form their likes and dislikes of each candidate. Probably every such visitor is assured by somebody, while on trial, that he has made a favourable impression and can well expect in the near future a call. Weeks go by, and available men are sorely tested by delay. Finally the official board adopts a recommendation of its pulpit sup-

ply committee, and in turn reports the same to the congregation. A vote is taken, and a pastor called. All seems to be satisfactory for a while, but it develops later that partisan advocates are finding fault with the new pastor, and comparing him with impressions made by other candidates. Occasionally some malcontents chide the supply committee or members of the board for imposing upon them the present leader and remind them that if their judgment had been followed, the church might have been many leagues in advance of its present standing. Trial sermons are unsafe guides to the choice of ministers and are often snares to both preacher and people.

Example Three. A church takes the initiative, announces a vacancy, and advertises for a pastor. Such procedure gives liberty to friends of preaching brethren to recommend them for the place and affords the unemployed an opportunity—without embarrassment—to make application. They, however, find competition sharp. The church makes every effort to secure the best man

possible at the salary it can pay. It has a quite definite idea of what his qualifications should be and often makes such requirements, to meet which the wisdom of a chief justice of the Supreme Court would come short, and Drs. Allwool are likely to be on the rejected list. These are offered a salary of only eight hundred to fifteen hundred per year. A blank used recently by a church is submitted to illustrate an extreme of qualifications asked.

It has sixteen general requirements, with subdivisions, closing with the signature of the applicant, date and address appended.

First Church at

INFORMATION BLANK TO BE FILLED OUT BY
CANDIDATE FOR MINISTER

Return to

1. Name Age
2. Post-office address
3. Married, widowed or single
4. No. of members of family dependent upon you
Ages of children
5. Does your wife assist in church work?
To what extent?
6. Education (give colleges or universities attended, if any, and if so, then courses taken, date of graduation, degrees received, if any, and other information relative to educational qualifications)
.
.

7. Special preparation for the ministry
 8. Pastoral experience (give pastorates held, number of years in each position, etc.)
 9. Evangelistic or other ministerial experience
 10. State briefly your attitude toward the various organizations of the church and your idea of their management:
 - (a) Bible School
 - (b) Prayer-Meeting
 - (c) Church Choir
 - (d) Missionary Societies
 - (e) Y. P. S. C. E.
 - (f) Brotherhood
 - (g) Official Board
 11. State attitude toward related Christian work of the city, such as union meetings, Y. M. and Y. W. C. A., Boys' Institutional Work, etc.
 12. Do you sing well? Play any musical instrument?
 13. Condition of health
 14. Salary in present or last engagement
 Lowest salary you would accept
 15. References (give names and addresses of at least five persons, preferably members of official boards you have served and professors in colleges you have attended).
 - (a)
 - (b)
 - (c)
 - (d)
 - (e)
 - (f)
 16. Would you be willing to visit the church and preach a trial sermon, provided the church would pay your necessary railroad and hotel expenses?
- Date 191
- Signed
- Address

The church sending forth this application blank constituted itself a court to pass upon the correct management of mission-

ary societies and official board, no part of which belongs to pastoral duties. It is presumed an applicant could be rejected, though otherwise qualified, if he sing, but not "sing well," or "play any musical instrument" to take the place of the choir should it rebel against his "idea of its management." The call of the Lord Jesus is to men of faith in Him to preach with ability the Gospel which saves individuals and communities from sin.

A second case illustrates the extent of correspondence to which a church clerk may go, conscientiously, to secure the right man. The writer, after answering a number of inquiries regarding different men under consideration for a pastorate in the East, was invited by the clerk to sit with his board and consider the qualifications of nine ministers who had been recommended. Care was taken to give the name of the party recommending each. Two weeks later this clerk submitted another list of twenty names for the same pulpit, and judgment was asked as to which of them would be best

adapted to the work in said church. Six months had elapsed since correspondence began, and still the church was without a shepherd.

Example Four. A wise pastor has in confidence notified his board of his intention to give up his present position. The board, sharing that confidence, appoints a pastoral committee, usually of the elders, or corresponding spiritual leaders of the church. It begins a still-hunt to secure his successor. The committee secretly visits some church that is prosperous under the leadership of a pastor of recognized ability. This committee, consisting often of three, arrives in the city where contented people worship with their beloved pastor. Visiting members disguise their identity and make inquiries of leading men about the church. If dissatisfied persons are discovered, they make note of that fact to the discredit of their intended victim. They attend services as spies and sit in different parts of the house of worship. They feign no acquaintance with one another, and acknowledge no definite

reasons for being present. They watch the congregation, listen intently to the sermon, make discreet inquiries about the membership, condition of the church and of the religion in the community, what attitude the minister himself sustains, and pass the remark that they have been much interested. In the afternoon, these seeming strangers get together, and form a consensus of opinion. They again appear at night and get further evidence. If the committee is not satisfied, similar excursions are made, until its members unite in recommending to the board a unanimous call to "Brother So and So" of a sister church. The congregation assents, a salary is stipulated, usually larger than that paid by the church victimized, and the whole matter is laid before the candidate. Human nature is weak, and the average preacher persuades himself that his time of best service where he labours is passed. He thinks the new field, at a distance, opens more opportunities for enlargement of his usefulness, and possibly his church, though up to that time harmonious, may not fully

appreciate him. He, therefore, accepts the call. In such a procedure, the principles of ethics and of Christianity are violated—a strong church robs the weak. “Thou shalt not steal” is not a part of either its decalogue or creed. The injunction, “we that are strong ought to bear the infirmities of the weak,” has been forgotten, or never had application to sister congregations. That weaker congregation, deprived of its minister, if allowed to remain under his leadership, would become strong to serve.

From the examples given some abuses practiced in locating pastors need correction and better plans adopted.

The following are suggested :

First, the elders of a church are its overseers¹ and responsible for the feeding of the flock over which the Holy Spirit has appointed them. They should select a competent pastor with deference to the rights and relations of the one chosen to any other congregation and the larger interest of Christ’s Kingdom. When selected the membership should be asked

¹ Acts xx. 28.

to acquiesce in the selection. A board of elders is a board of education seeking a teacher of spiritual things.

Second, a bureau of ministerial supply to which vacancies in pulpits and resignations of ministers should be promptly reported. The function of that bureau to be mediary and not ecclesiastic. It would put facts concerning a church seeking a pastor before available preachers and open the way for correspondence and call. Such service should be rendered without the cost of either.

Third, pension preachers after so many years of service as teachers. Army and navy officers and employees of some corporations are pensioned. Ten per cent. of the average salaries of preachers during the first five years of their ministry, if paid annually to each who has served twenty years, added as deferred payment for services rendered and not as charity, would hold and increase the present supply. In conclusion, all the testimony from the field indicates that the supply and location of preachers is becoming more serious by the changing

American life. The Church is quite free from the danger of immoral men, to which it once was in grave peril. The same may be said of men whose reputation for honesty and good citizenship can be called in question. There is great hazard, however, to which the average board is subjected, in calling pastors who have ceased to study, and are preaching "cold storage" sermons. The people do not fatten spiritually upon them. Churches are likely, if extreme care is not exercised, to be persuaded to take men who are recommended because of their success in boosting some special enterprises. The line of procedure, which has in it most of good to both pastor and church, provides that men shall be openly sought because of their educational preparation, spiritual development, and all-round service to the church. Such men are listed in Year Books, where much of their work is tabulated. State Secretaries should be consulted before choosing a pastor.

Choice ought to be made on the basis of regular work done, considered in rela-

tion to conditions under which it was accomplished. Students in colleges are graduated on the records of average work in the class-room, rather than upon special examinations and spectacular performances. The recommendations of such students to various professions are based upon regular work. The same ought to be true in the supply and location of preachers.

Ideals regarding preachers ought to be changed. The world has admired the "golden mouthed" Chrysostom, the pulpit ability of F. W. Robinson and the mastery of assemblies by Beecher. Such preachers with rare gifts are not to be less honoured, but the Church and the world need faithful, Christly, prepared men, who, though not entertainingly brilliant, can answer the needs of communities, spiritualize the people, and lead them into the ways of righteousness for His Name's sake.

VIII

America Democratizing the World

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.

—PROF. AUSTIN PHELPS.

VIII

AMERICA DEMOCRATIZING THE WORLD

THE American Republic is not a creation—it is a development. The principles of democracy are old, and their application has made varying success in the world's history. Partial and total failures of democracies and republics among different peoples have been due to provincialisms, inadequate means of rapid communication, and the temper of the nation. Pure democracy allies itself with universality, and is racial, rather than sectional, regional and provincial. Applied to citizens of our Republic, men have local pride in their states and cities, but claim to be in their identity Americans, rather than merely Pennsylvanians, or San Franciscans.

The assets of our Republic are not alone our gold and silver, stocks and bonds, flocks and herds, railroads and ship lines, lumber output and grain products, but rather the morality and spiri-

tuality of the people, which outrank all of these. The material prosperity of the Republic is the horse, upon which the knight-errant of our morals and spirituality goes forth in defense of the poor, and as the conqueror of vices and evils, common enemies of Christian civilization. This chivalrous knight rides upon an iron steed, sails in swift vessels of the ocean, and is preparing to use the aeroplane to compass the earth in the defense of mankind.

Dr. Charles W. Eliot has given a summary of achievements wrought by the great nations in forty centuries. He ascribes to America five :

First—"Our democracy has demonstrated the power and practicability of arbitration." It is intended to be the supplanter of war. In one hundred and sixteen years, since the adoption of the Constitution, we have had but four international wars, while up to the present time there have occurred fifty-one cases submitted to arbitration and amicably settled. Each of these had factors serious enough for nations to have taken up arms in their defense.

Second—"Religious toleration." Our democracy rests upon the sub-sills of religious freedom. Every man is accorded the right to worship God according to the dictates of his own conscience. When that rule of religious toleration was adopted in the colonies, the lack in variety of different religious bodies made its following easy; religion and state were to be maintained in friendly relation, though separated. As the nation advances in years and becomes complex in its social life, religion also becomes cosmopolitan, heterogeneous and tangled as a dish of Italian spaghetti. Paganism, Protestantism, Judaism, and Roman Catholicism alike must respect the right of all people in this country to unrestricted free moral agency in matters of religion.

Third—"Manhood suffrage." No country has so completely demonstrated in a workable way manhood suffrage as America. Barring the limitations of a forfeit by crime, infancy or imbecility, citizenship irrespective of property rights has become almost universal.

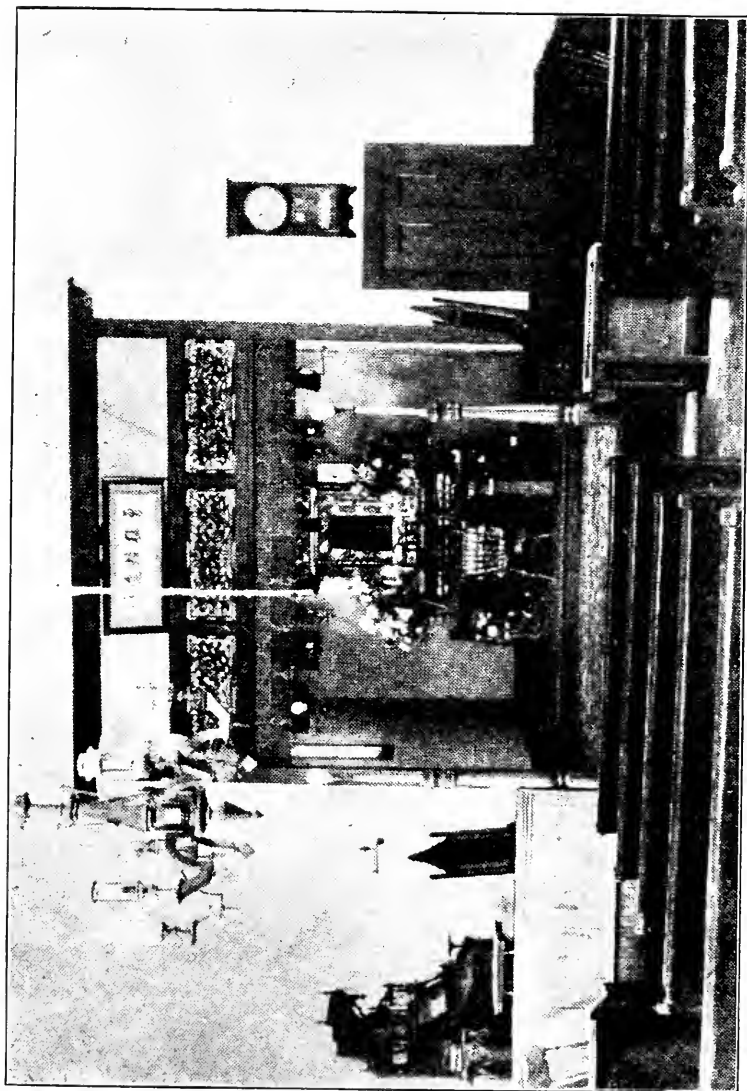
Fourth—"Racial and political equal-

ity." The greatest variety of nations ever represented in national affairs is found in the United States. This government has grown and prospered on the theory of the fitness of all races to political freedom.

Fifth—"Diffusion of material well-being among the people." Education is made free to all people, regardless of blood and nationality. Homes are erected, held, sold or purchased by all people, except some Orientals in a few states. They are given the right to own domestic animals, machinery, tools and all possessions which do not endanger the health and safety of the inhabitants.

All of these five contributions of civilization are impressing the world. They constitute in the Chinese mind the concept of the Western civilization for which China is asking. They make up the new civilization being copied by Japan. They are factors in the new age, being recognized in Europe, and constitute the essential elements in America's democratization of the world.

A nation is in large measure the ex-



SHRINE IN BUDDHIST TEMPLE, STOCKTON, CALIFORNIA

pression of the religion of its people. India is a product of Buddhism and Brahmanism. China is the result of centuries of its religions. This fact applies to America in no less degree. With such an understanding, the importance of a nation's influence upon its inhabitants, and the peoples of other countries, is greatly enhanced. We do not look at a group of people from India, and pass judgment upon the fitness of all India, because of the character of the individuals in a small company, but we approve or condemn India as a whole. In doing so, we sit in judgment upon the dominant religions of that country which have produced her government and its conditions. The Japanese do not judge America by the few people, a coterie of missionaries from our country, but America as a whole, including its conception of Christianity, is criticized or praised by them. Sixteen years ago, the Mikado made a public statement of his willingness to issue a decree making Christianity the state religion of Japan. The reason he gave his council was that the life and

work of Christian missionaries had been more helpful to Japan than any religion propagated in his empire. Some of his councillors suggested that, before the decree should be made, a deputation be sent to the United States and Great Britain to ascertain whether doctrines taught by missionaries in Japan were adopted and practiced in those two countries. The deputation was appointed and made a survey of Canada, the United States and Great Britain.¹ Its members went into the courts of law, and saw justice defeated on technicalities, and criminals set free; they visited the marts of trade and business industries, where men reputed to be Christian destroyed through competition each other's business. Municipal governments were investigated, and the domination of grafters, political tricksters, and ward heelers was discovered. They visited schools and found the elimination of the Bible—the missionary's text book and code of morals—and attended churches where denominationalism exalted itself above the oneness of Christ's

¹ "Rebirth of Religion."

followers and disregarded His purpose to save the world. The report of that deputation to the Mikado was that "while it is true the life of the Christian missionary among us is the purest of any advocates of religion in Japan, and the principles of Christianity taught them are right and most helpful to our citizens, the people of the United States and Great Britain do not believe and practice the doctrines taught us by their Christian missionaries." The edict was never issued. Had the report been different the mandate would have gone forth. While such a decree could not make Japan Christian, it would have opened every door to thirty-seven millions of people then inhabiting its islands to Christian teachers and preachers, and a religious revolution greater than that following the edict of Constantine would have resulted. A nation embodies its morals and religious standards which must be taken into account when calculating its influence upon others.

History furnishes a similar case in the introduction of Christianity among the

Russians. A missionary of the Greek Church, in 980 A. D., visited Vladimir, who was a pagan, and the ruling prince. He had been visited by Mohammedan teachers, who urged him to accept their prophet. The Jews tried to win him to Judaism, but he knew something of their dispersion, and knew also that the cause was their national sins. He associated religion with government, and did not want a religion that had no country. Roman Catholic priests told him about God, and the head of their church, the pope. Then the Greek missionary, in his turn, pointed out the mistakes of those who had preceded him. Vladimir said the Jews told him that both the Roman Catholics and the Greek Catholics worshipped one whom they crucified. The Greek replied that it was so. "But why was He crucified?" asked this pagan prince. The missionary, seizing the opportunity, told the story of God's love, expressed through the suffering of Christ. Vladimir, though deeply touched, was yet unwilling to accept a new religion without further investigation. He, therefore,

called his councillors, and laid the whole matter before them. Almost a year later, on their advice, a committee was despatched to the countries where different faiths were professed to ascertain how they influenced the conduct and life of the people, and to bring home a report. That deputation found no religion which impressed them favourably until they reached Constantinople. Here they were received by Basil, the Emperor, who took them to a service at St. Sophia, the church built by Justinian, the most splendid house of worship then in existence. The service was conducted by the patriarch arrayed in gorgeous robes, while the music was chanted by a choir of noted singers. Everywhere candles burned, and incense, wafted from the altar, regaled the senses. The procession of deacons with torches and the vast concourse of people worshipping overwhelmed the Russian visitors. They exclaimed—"This is supernatural." Their report made to Vladimir was convincing and Greek Christianity was later adopted by him.¹

¹ "Conversion of Vladimir."

The United States is destined to a wider influence and a stronger molding power among the nations as the years increase. It is the most distinct and the best known world-power resting upon the principles of democracy. The manners and customs of our people partake of the cosmopolitan. Their language embodies expression once limited to peculiar nations and ages, but now racial and universal. Their politics, while local in official relations, have a breadth of sympathy that makes them international. Their industries, while bound to localities easily accessible to raw materials and labour for manufacturing purposes, seek markets in remote parts of the world. Their literature is selected without prejudices from the Orient and the Occident alike. Their education includes in its curricula science, art, philosophy, and history from all climes and ages. They believe in Christ in whose Word the spirit of empire inspires the outstretched helping hand to all kindreds, tribes and tongues of men.

The geographical isolation of America gives to it an advantage not held, per-

haps, by another nation on the globe. While it has Canada, near neighbour of the same blood and language, to the north, and is in border relations with Mexico, broad seas separate it from ancient nations west, and modern governments east. The territory of the United States lies centrally in the north temperate zone, and this position promises similar climate to immigrants who have lived in the same latitude or along corresponding isothermal lines in the old countries. People migrating incline to follow parallels of latitude, the exception usually being where climatic changes are produced by ocean or atmospheric currents. Bordered in this favoured zone between the Atlantic and Pacific, America is on the highway of progress, over which the march of enterprises girdle the earth. The unusual number and accessibility of harbours on the east, south and west coasts of the United States invite the ships of all countries to trade with our citizens. Marine transportation and the merchant have ever been agents of acquaintance and transplantation of ideas and standards.

Knowledge of strange manners and customs found in unexpected quarters of the earth is traceable to the seafaring merchant and adventurous navigator. The exotics of civilization hold them responsible for their existence in this favoured zone.

The diversity of natural resources in the United States encompasses in kind, practically, the products of the world. Bountiful crops, productive mines, healthful stock ranges, propitious seasons, thirty-five thousand miles of navigable rivers, abundant forest, millions of acres of fertile prairie land, thousands of square miles subject to irrigation, and above all a free government, without tyranny or oppression, draw to our country the liberty-loving, industrious, enterprising souls of the world.

One other fact of significance should be mentioned as the basis of conclusion which must follow in the democratizing influence America exerts upon the world, namely : its inherent spirit of thrift. It is a well-known ethnological fact that the peoples who live in a climate continuously warm become indolent and

improvident. It is equally true that inhabitants of extremely cold regions are simple in their manner of life, and shrivelled in their vision of enterprise. Those that dwell in regions bordering upon the torrid zone depend upon natural products for sustenance. If they cultivate the soil at all they are conscious that if seeds are not planted one week, or the next month, they can be planted with assurance that they will come to maturity in succeeding months; while in frigid zones agriculture is a negligible factor. In the zone lying between these two extremes where there are experienced the rhythmic pulsations consequent upon four distinct changes of the season, the human body feels impulsion to activity. The agriculturists and horticulturists must plant within a certain limited number of days, or the plants they seek to cultivate will not mature before early frosts destroy their prospects. After the plowing and sowing have been completed in their regular time, young plants must be cultivated, and the battle against weeds, destructive insects, and baking soil waged,

or their labour is in vain. When the planting and tilling have given to the crop human aid, harvesting must yet be done, and the fruit gathered when ripe, or success is defeated. Following the spring, summer and autumn are the brief months of winter, which call for preparations to repeat the round of seasons upon the farm. There is no time for idleness.

The manufacture of clothing and food stuffs, which are largely controlled in demand by seasons, put that class of workers into the same routine of compulsory activity. Conventionalities of society in such climatic conditions develop the ingenuity, and tax the enterprise of the housekeeper and the pocketbook of the householder to keep pace with the styles that radically change four times each year, and semi-radically each day of the year.

This zone with its variable temperature accounts in a large measure for the wonderful achievements in the past one hundred years of America's history. Our Republic dredged its rivers, drained lakes, built thirty-eight per cent. of all the rail-

roads of the world; established cities which in the life of a single generation have become world famous and world competitive; opened mines, cultivated claims, irrigated deserts, changed forests into lumber, and furnished its products to all the marts of the world. Such enterprise is inherently characteristic of mankind, but the environment plays its part in compelling conformity to its demands. Henry Ward Beecher said: "All men are lazy, and I am the laziest of men, but I have so many duties and obligations pricking me as needles, I have no opportunity to rest." The average American feels the same incessant pricking which compels the exercise of ingenuity and invention.

What has all this to do with the democratization of the world? Much every way. To the native born and the immigrant there is imparted and transfused the spirit of democracy, accorded free exercise of individual and community powers, coöperative or competitive, under a republican form of government recognizing the rights of all. The inaliena-

ble prerogatives of life, liberty, and the pursuit of happiness, announced in our Declaration of Independence, are freely exercised by every individual. From such a land where the immigrant makes his home, even temporarily, impressions of democracy are conveyed to his tribesman in native lands through letters, literature and personal visits. Manners and customs, factories, methods of prosperity, institutions, political ideals and religion are put in contrast and comparison. The remarkable advance America has made topples the staid ideals and slow moving ideas of older civilizations. Yet there are traceable introductions of all of those in nations in contact with America. The late lamented Emperor of Japan stated to American tourists that all the cities and islands of his empire were being Americanized. Japanese who had emigrated to our country communicated to their relatives in the homeland information concerning economics, sociology, education, politics and religion. Shoes, clothing, cutlery, etc., sent into Japanese provinces are changing the styles

and making a loud demand for imitation of the American people.

American bridges across African rivers, American locomotives on Turkish railways, and American guns on Chinese battle-ships are indices of America's industrial contact with these and all nations. The principles of democracy have found soil adapted to their growth and development to the highest degree of any nation in the world's history. Within a decade there have been demonstrations which furnished irrefragable proof of America's influence upon the government of modern nations. Most of these, which are mentioned as examples, are familiar to every student of current chronicles. The Ottoman empire, which is now emerging from rebellion and war with the Balkan States, was an unlimited monarchy ; it manifested few qualities of mercy, either toward its own citizens or those of other nations. Through teaching the principles of free government for the public, in the American college on the Bosphorus, exchange of literature and commodities from American factories and

intercourse with American travellers, the "Young Turk Party" came into being. It overthrew the old régime, banished the Sultan, continued in part the form of government, but gave its power to representatives of the people. The basis of such representation was inspired by the Constitution of the United States.

Persia, in the heart of Asia, the remnant of the old Medo-Persian empire, which boasted of its unalterable laws, has yielded to the democratizing influence of our country. The kingdom once with unchallenged sovereignty, under the leadership of Darius and Xerxes, of Astyages and Cambyses, of Cyrus and Ahasuerus, with a record of tyranny for length and severity never exceeded by one nation, has felt the contagion of American democracy, changed its governmental forms conformable to a representative bicameral system. Teheran, the capital, has witnessed within a decade the assembling of legislators to enact laws for the Persian people and the calling of an American to administer its finances.

Portugal, the small though honoured

nation, adventurous in her strength when America was born, experienced the uprising of a revolution three years ago which planted democracy in her palatial gardens, assembled representatives to enact statutes for the people, constituted a judiciary to interpret the rights of citizens and an elective executive to administer the laws for their protection. The Constitution of the United States is the basis of a new order of Portuguese democracy.

China, with its four thousand years of history, and population of four hundred and thirty-three million people, the Nestor among nations, is still in conflict with the inert conservatism which obstructs a complete establishment of the Western civilization in her territory. The spirit of democracy which forbade the dismemberment of the Chinese empire, voiced by the United States and exemplified in the refusal to accept an indemnity for the Boxer uprising, has become so far dominant in the "Middle flowery kingdom" as to give assurance that a republic supplant a monarchy. An address from

the leaders of revolutionists read much like our Declaration of Independence.

This chapter will only allow mention of seventeen republics in Central and South America, whose forms of government are patterned after that of the United States of America. The claim for this world-wide democratization is not based upon American pride, but upon the evidence of foreign statesmen, journalists, travellers, writers of current opinion. While America democratizes the world, oh! that it might Christianize it with the mighty strides with which it obtains industrial and diplomatic recognition. Upon our silver dollars and gold coin is stamped—"In God we trust!" If the full import of that motto could be carried with the influence of democracy into every country, America's recognition as an evangel of God would be complete. Then the Horizon of American Missions, with our heritage of religious and political liberty, with our cities and open country given the Gospel, with our immigrants recognized as offsprings of God, would be world-encircling and world-illuminating.

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