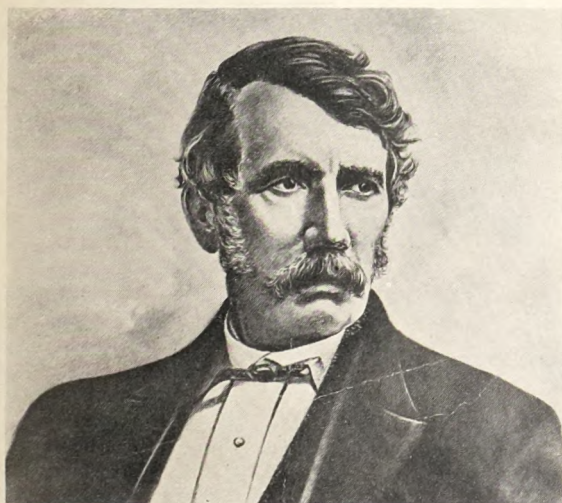


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THE MISSIONARY SURVEY



MARCH, 1913



DAVID LIVINGSTONE.



HOME
MISSIONS

CHRISTIAN
EDUCATION
AND
MINISTERIAL
RELIEF



FOREIGN
MISSIONS

PUBLICATION
AND
SABBATH
SCHOOL
WORK

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AT HOME AND ABROAD

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EDITORIAL

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IS IT WELL TO SET A MARK?

THIS question is asked by some earnest people who really fear the Church's interest in the benevolent causes and support of the same may be diminished by naming a definite amount as the basis of operations. Objection of this kind has been heard at some of the Presbyterian conferences.

The main fear seems to be that the mark, being regarded as a maximum figure, many who otherwise might give more will stop giving when the mark is reached.

This fear springs out of two misapprehensions. The first is that the mark is a maximum, or a goal. But it was never intended as such and need not be so regarded or so employed. From the General Assembly down, through Synod and Presbytery to local church, the figure or suggestive apportionment set is a *minimum*—"try to give not less than this—as much more as you can."

The other misapprehension is that the Assembly's plan is not only a substitute for the old financial methods, but is also a substitute for all exhortation and other stimulating effort. In other words, it is offered as a machine, which, once installed, will do everything. As a matter of fact, it was never intended that pastors, officers or society leaders should relax one whit their efforts to educate the people,

and to urge support of the benevolent causes. A vital feature connected with the plan is that of systematic education, informing the people about the whole work. Some appear to think that under the new plan the causes are never to be mentioned from the pulpit. A minister actually stated to the writer a few days ago that he was now, under the new plan, deprived of preaching a missionary sermon or making an appeal for one of the causes on a Sunday morning, whereas under the old régime he had this laid upon him as a duty at stated times.

Evidently he had not made any study of the plan. There is no word in it to warrant such an interpretation. How could any plan, anyhow, prevent him at any time from preaching Foreign Missions or Local Home Missions or any other benevolent cause he might elect to edify his people with?

The new plan not only contemplates the employment by a pastor of every legitimate means, both in and out of the pulpit, to personally provoke his congregation to good works, but it also provides an excellent system of putting a large beneficence committee to work, thereby furnishing the pastor with a powerful auxiliary force which can be mightily used in the education of his people along these lines.

confessed and denied not that Jesus is the very Christ, and that neither the Virgin nor the saints could aid in her salvation, and yet through the open door of her bedroom are still visible her altar, her crucifix, and her images.

It is difficult to work with people who have held for many years merely the hollow shell of religion; they do not care to know that they have lost the kernel.

To them, having been baptized means that they are Christians, despite the fact that the only notice they may have taken of the ceremony was to spit out the salt, or sneeze when sprinkled with holy water.

There are, of course, many who have with gladness received the Word, and have stuck to it despite the jeers of their friends and petty persecutions of their families.

When we see in our own homeland many flourishing churches wither for lack of a pastor, in a few months, we have cause to admire Caibarien, a church without a building, without a pastor, which has for so many years held its head above water, depending on the efforts of

its uneducated laymen and the charity of one or two neighboring churches for some one to lead the services. It seems to me a pastor of their own.

Despite the lack of suitable equipment and the necessary number of teachers, the Caibarien School is doing splendid work, nearly all of the school children being members of Sunday School and regular attendants of the evening services.

The building in Caibarien in which we hold our services opens right on the street; above us the municipal band holds its practices, Wednesdays and Sundays especially; below us there was last year a political club which held its rallies Sunday night; in front of us surged the overflow of the political meetings, those who wished to hear the band and those who wish to see (I can hardly say hear) the Protestants at mass. The preacher could hardly raise his voice above all the confusion.

This year I have heard that the new mayor makes his police keep the streets quiet, but still we need a church, and we need a pastor.

Bell Buckle, Tenn., Jan. 8, 1913.

MISSIONS IN THE PROGRAM OF THE PASTOR

REV. D. CLAY LILLY, D. D.

THE NEED OF LEADERSHIP

ONE means no disrespect to a congregation of good people when he says that they need leadership. If ten men of equal intelligence and devotion should unite to do a certain work they would need at once to choose one of their number to lead them in the enterprise.

The power of the individual church needs to be unified and directed. It can no more become efficient as an unorganized or undirected mass than could an army of men win a battle without officers, tactics or plans. The one man on whom this organizing, training and directing rests is the pastor. He is called to it. He is trained for it. He is chosen as

pastor with that expectation. He has time for it. His people await his movements. He is the one man of responsibility and influence. For him to fail in this is to fail in a large part of the duties of the sacred office which he occupies.

THE DUTY OF LEADERSHIP

His is the *duty* of leadership. I have never heard this truth stated more pithily than in the words of Dr. McLain, of the Christian Mission Board, who puts it in this way: "The pastor is the shepherd of the flock and not its pet lamb." The shepherd is to direct the movements of the flock in addition to ministering to them.

Jesus had a great message for men. But He had also a great method. His method was to enlist, to train and to set men to work. The "Good Shepherd" was the radiating center of a tremendous activity. He put men to work, sending them into the villages and regions round about. He directed another and a larger company to the near-by fields awaiting them. He put His whole Church face to face with the world-field. Do not lose sight of the splendid method exhibited in this training and directing of His followers. The under-shepherd must do as best he can these same great things.

THE POWER OF LEADERSHIP

And when he undertakes great things he usually succeeds. The people in two churches of the same general type are very much alike in character. But being much alike in character, they may vary much in their activities in the church. This is due almost wholly to a difference in their pastors. The pastor will succeed if he tries. The church will suffer unless he makes the attempt. This cannot be stated too often or too strongly.

THE PASTOR'S IDEALS FOR HIS CHURCH

Woe to the pastor who does not believe in his people and cherish ideals of nobler things for them. He ought to think, and plan far ahead for them, and set a high standard to which he advances them steadily year by year. Many pastors fail because they never have clearly in their own minds what they want their people to do. We should picture to ourselves the features of the ideal church and then set to work earnestly and systematically to realize these ideals in our congregations.

MISSIONARY CONVICTION

The pastor's task is to produce *missionary conviction* on the part of his people, so that they will act from their own convictions and not simply in response to his appeals when they offer gifts of money and life. Missionary enthusiasm has more than once in the history of the Church risen high and then subsided. This has happened because the Church was only following its leaders and not growing in the power of its own convictions. If the present great missionary movement is to go on to the conquest of the world it must act on the knowledge and interest and conviction that are within its own heart.

In producing this missionary conviction in the hearts of his people, the pastor is not shut up to any one method; but he is shut up to the use of some method. He must feed

them upon the great missionary principles of the Word of God, and he must teach the great missionary facts as they have been wrought out in the extension of the Kingdom. There are so many valuable books on these subjects, and they are so well known by pastors that it is not worth while to name them. Indeed, the whole matter of developing missionary interest has been reduced to a scandal for any pastor to be ignorant of all this and confess himself hopelessly behind the times.

OVERCOMING DIFFICULTIES

Speaking from the standpoint of a pastor and of one who is actually attempting some of these things, I know how many obstacles there are in the way. The people are busy and they are tired, and they are indifferent and prejudiced, and no rigid rule of procedure can be given, but many adaptations of usual methods are open to the pastor. I may do as one of my friends has done in bringing his church to its highest missionary efficiency: he may preach on missions earnestly and powerfully until men who have no interest in it began cordially to support the work. A railroad man who could get occasionally to his church sent him a contribution to missions with the message: "I get to church only about once a quarter, but it is every time I come you are preaching on missions. Here is my gift to help on the cause."

Another friend who was called to a church which had neglected its missionary duty had a missionary revival, having a whole year preaching on missions by a visiting minister who came to his assistance. This was followed by personal work, and the church grew up rapidly to its larger duty.

I have known a pastor to organize his mid-week prayer-meeting into a mission class, having the congregation purchase books and leading all to study together some country or some subject in a most profitable way. This was followed by a considerable increase in gifts and by volunteers for work at home and abroad.

In another instance the prayer-meeting was used as the assembly service, and after a brief devotional period the congregation was separated into groups for the study of missions.

Another pastor holds in his church from time to time a missionary institute, in which he is assisted by missionaries at home or abroad and by leading missionary advocates. His people give liberally to missions as a result.

Another pastor aroused his official board to its missionary obligation by serious conference with them, and then they went out to awaken the church by personal approach, and conference with individuals until the whole congregation joined the forward movement.

These are some of the ways by which I have known pastors to overcome the difficulties of getting missionary information into the minds of their people. They illustrate the principle that there is always a way to do this if we are serious enough in our purpose.

If the pastor will once definitely and personally assume the responsibility for the missionary awakening of the people, he can find a way in which to accomplish it. It may be a way no one has ever used, but suited to his particular needs, and if it be chosen in wisdom and wrought out in love it will succeed.

THE PASTOR AND HIS NEW OPPORTUNITY

The modern missionary movements are big movements, and every one of them opens wider the door of opportunity for the pastor. There was never a time in the history of the Church when it meant so much to be a pastor. This is the imperial age of the Church—imperial in the best sense, that the Church is learning to think imperially and to undertake imperially. The Church is becoming acquainted with the bigness of the task and getting used to doing the big things of the task. The devoted women are better organized and more efficient; the men are ready to listen and are willing to be led, and the awakened young people are grandly offering life for the great work. It is a big day for those pastors who can discern the signs of the times.

The pastor can busy himself with big enterprises. He will fail to interpret the age and fail to arouse its attention unless he has a great message calling to duty and service. This is an age of giving and serving—an age of practical Christianity. The beauty of missions is that it is the highest type of practical service. The pastor will have no difficulty in arousing interest in missions if he will take

the trouble to show what the missionary enterprise really is. He gives winning power to his idea when he shows that it is big, heroic, vital, practical.

THE PASTOR'S PRAYERS FOR MISSIONS

Usually the weakest part of the pastor's missionary propaganda is the treatment given to prayer for missions. Definite intercessory prayer in public is so rare that we are a little surprised when we hear it at all. Perhaps the weakest part of a pastor's prayer is its intercessory part. This may be the part to which he devotes the least preparation or thought. A few set general phrases are used over and over again, when there are a multitude of definite needs which he might remember with his people before the Lord.

THE TIME FOR ACTION

Those who know the missionary enterprise most intimately labor for it most devotedly. The time of ignorance for many in the Church has passed. The time of doubt has passed. The early Church, to whom was given the great commission, might have been amazed at its daring and wondered if they heard aright—but we know the possibility of going on to the evangelization of the world. The time for hesitation is passed. The early missionaries, encountering all manner of persecution and waiting year after year for a single convert, might have asked the question if it were worth while to keep on trying. The time for action has come. Any other age *might* have done this great task. This age *must* do it. We know too much and we have too much to make it safe for us to defer this work.

The wisdom of life it to hear God speak. The joy of life is to do His will.

A VISIT TO GRAYBILL MEMORIAL SCHOOL

REV. H. L. ROSS.

IT WAS the crowning feature of my Thanksgiving to go up on the train that evening to Montemorelos and visit the Graybill Memorial School. Though not a holiday in Mexico, the boys had imbibed the spirit—and also devoured the good lot of tamales that well take the place of turkey with them.

I took two boys with me, and the question immediately was where they would eat and sleep. The long room used as

dormitory and study hall looked full to me; but cots and an extra study table were crowded in some way, and the tables turned around in the dining room, so that when I left these two were settled and plans were being figured out how another boy who was expected in a few days could be taken in.

There are eighteen boys in the home, which is a fine showing for so early in the second year of the school's existence. All