

At Our Own Door

A Study of Home Mis-
sions with Special Reference
to the South and West

✓ By

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terian Church in the U. S.*

"And that repentance and remission of sins
should be preached in His Name among all Na-
tions, BEGINNING AT JERUSALEM."—*Luke 24 : 47.*

"And ye shall be witnesses unto me both in
Jerusalem, and in all Judea, and in Samaria, and
unto the uttermost part of the earth."—*Acts 1 : 8.*



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To the memory of my

Sainted Father

*who laid down his life at the call of his country,
whose example has been my constant inspiration in life,*

and to my

Aged Mother

*who early impressed me for Christ and the Church,
and who still lingers as a benign benediction in my home
this volume is most affectionately*

Dedicated.

Preface

“OH! that mine adversary had written a book.” The secretary of home missions recognizes the risk of authorship; but necessity compels the venture. The Southern Presbyterian Church in less than a decade will celebrate its Semi-Centennial; and yet whilst it has been engaged largely in home missionary efforts, it has never produced a book on home missions. The demands for literature on this subject are numerous, widespread and urgent. The Chattanooga Conference of Young People on Missions, held on Lookout Mountain, July 1-8, 1903, challenged the secretary to prepare such a manual of home missions, as would provide the young people of the church a text-book for systematic study of this great department of Christian work. The succeeding volume is the answer to that challenge. The author indulges the hope that it will furnish an array of facts, which will not only instruct the young people, but stimulate their organizations, ladies' societies, Christian workers, churches, and ministers of the Gospel to greater usefulness in the Master's vineyard.

The writer places on record his indebtedness to the following books and pamphlets: “The History of the Southern Presbyterian Church,” by Rev. Prof. T. C. Johnson, D.D.; “Presbyterian

Home Missions," by Rev. Sherman H. Doyle, D. D.; "Under Our Flag," by Miss Alice Guernsey; "Leavening the Nation," by Rev. Jos. B. Clark, D. D.; "The Minute Man on the Frontier," by Rev. W. C. Puddefoot; "Our Country" and "The Twentieth Century City," by Rev. Josiah Strong, D. D.; "Our Forty Years in the Home Field," by Rev. P. H. Gwinn; "A Brief History of the General Assembly's Home Missions," by Rev. J. N. Craig, D. D.; "Review and Outlook," by Rev. Charles L. Thompson, D. D., secretary; the religious papers of the church, and especially the *Union Seminary Magazine* and the Home Mission number of the *Christian Observer*. Quotations from these are acknowledged in each instance at the proper place; and the list of books is given above for the information of those who desire further study of the subject.

Written amid the pressure of office duties, interrupted by absences in attending church courts and other engagements, marred by many vexatious causes, known only to those similarly situated, no one can be more conscious of its defects than the author himself; yet he offers it as an humble tribute of service to the church which holds his loyalty, and to the Master he delights to serve, with the prayer that it may fill some useful sphere in advancing the Kingdom of God on earth.

S. L. MORRIS.

Atlanta, Georgia.

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At Our Own Door

I

HISTORICAL

As the oak strikes its roots into the virgin soil, penetrating into the crevices of granite rock, forcing entrance into the hard clay, or expanding into the more inviting richer mold, drawing sustenance and strength from all sources; so the Presbyterian Church of the United States has drawn its life and strength from almost all the States of Europe. Puritans from England, Huguenots from France, Scotch-Irish from Ireland, Dutch from Holland, Scotch, Germans, Swedes, Swiss, etc., mingle their blood and religious life to form on this Western Continent the staunchest and sturdiest, the purest and most aggressive Presbyterian Church on earth.

Persecution that scattered the infant church in the early days of Christianity, sending its membership "everywhere preaching the word," has on more than one occasion been a blessing in disguise, God's method of propagating the faith. As the massacre of St. Bartholomew's Day and the Revocation of the Edict of Nantes sent some of the best blood of France into exile, and the Nemesis

of history was avenged when their descendants returned as officers in the German army that conquered and humiliated France; so the misguided Stuart dynasty forced the flower of England into the wilderness of America, where their sons founded the greatest of Republics, and dealt to England the severest blow in all her history. The Presbyterian Church of America was born of persecution; and men who were willing to suffer for conscience' sake and satisfied to exile themselves amidst the wild forests and wilder savages for religious liberty are not bad material out of which to build an enduring church.

The gigantic failure of Spain to establish a great Empire in America, as she entered by the Southern gate through the Gulf of Mexico, and the equally disastrous failure of France by the northern gate through the Gulf of St. Lawrence, can be explained only by those who see the finger of God in history, preserving America for the Anglo-Saxon and Protestantism. Driven from the older countries of Europe by persecution, their settlement of a new Continent was not so much in the hope of commercial gain as the establishment of an asylum of religious liberty.

"Perhaps no other nation in history, unless it were God's chosen people, was ever more distinctly religious and missionary in the character of its early settlers. The official charter and commissions granted by foreign courts to these emigrants contain, almost without exception, an explicit recognition of the divine claim. 'The thing is of

God,' said the London Trading Company in its letter patent to the Plymouth pilgrims. 'In the name of God, Amen' are the opening words of the Mayflower compact, and the full spirit and meaning of that document are summed up in phrase as follows: 'For the glory of God and the advancement of the Christian faith.' The signers of this immortal compact paused on the threshold of their great enterprise 'at a time,' says Bancroft, 'when everything demanded haste,' and kept a Sabbath of prayer and praise on Clark's Island. . . . Nor was New England the only spot, settled by Christian emigrants 'for the glory of God.' The Dutch of New York were children of the Reformation, and however eager for trade, brought their religion with them, and it is claimed set up their first church in New Amsterdam a full year before the Pilgrims landed at Plymouth. . . . The early settlers of North and South Carolina declared themselves to be actuated by 'a laudable zeal for the propagation of the gospel,' while Georgia, the last of the colonies to be settled, was a philanthropic enterprise from the start, dominated by godly Moravians from Germany and Presbyterians from the Highlands of Scotland" ("Leavening the Nation," pp. 16, 17).

The Puritans transplanted their Calvinistic faith and austere life to Plymouth Rock, Mass.; English Presbyterians entered Virginia through Jamestown; the Dutch settled New York, Maryland, and some as far south as Charleston, S. C.; and the exiled Huguenots found a home in South

Carolina. But the most important factor in the Presbyterianism of the United States was the coming of large colonies of Scotch-Irish, who entered chiefly at Philadelphia and Charleston. It is due to this fact that Pennsylvania and the Carolinas have been the strongholds of Presbyterianism respectively for the North and South. These two streams afterwards met and flowed together, those from Pennsylvania emigrating westward and southward through Virginia and North Carolina, meeting the South Carolina contingent, making the Atlantic slope from New York to South Carolina the nursery of Presbyterianism for the continent.

From meagre historical data we learn that as early as 1700 A. D., there were congregations at Charleston and Wilton, S. C., on Elizabeth River in Virginia, near the present site of Norfolk, at Pocomoke and other communities in Maryland, at Philadelphia, in New Jersey and North Carolina, and perhaps at other places where the records are lost.

Francis Makemie is venerated as the father of Presbyterianism in America. Licensed about 1681, he landed in Maryland in 1683. Having decided for Ashley River, S. C., he vainly tried to reach his destination, but was compelled by a storm to return to the neighborhood of Norfolk, Virginia, where he ministered to a company of English Puritans. About 1689, he settled to his life-work in Maryland. "As the Greek cities vie for the honor of Homer's birth, so do the Eastern Shore

churches vie with one another in their claims upon Makemie as founder or minister." The continuity of his ministry was broken by a visit to the British Isles in 1691, and a ministry in the Barbadoes for several years. In 1704 he went abroad to secure ministers and returned with John Hampton of Ireland and George McNish of Scotland. It was largely through his instrumentality that the first presbytery in America was founded at Philadelphia about 1705, he being probably first moderator, and the other ministers being Hampton, McNish, Wilson, Davis, Taylor, and Andrews. In 1707 he visited New York, and being refused permission to speak in a church, he preached in a private house; and for this offense was imprisoned by the governor, Lord Cornbury, for six weeks. Being an inconvenient prisoner to hold, he was soon set at liberty, and died the next year at Pocomoke, Maryland, only fifty years of age.

This gives an account of the organization of the Church in the United States; but there were others too widely scattered to enter the organization. Rev. John Cotton and Archibald Stobo, near Charleston, several in North Carolina, New Jersey and New York, might be enumerated among the beginnings of Presbyterianism. These scattered pastors and flocks, together with the growth of the work, justified the organization of the Synod of Philadelphia in 1716, and the completion of the organization of the Church in a General Assembly in 1789, the same year the Constitution of the United States was adopted.

At this time the country had a population of five millions, and the Presbyterian strength was 288 ministers and licentiates, 419 churches (one-half being vacant), and about twenty thousand communicants. Such was the humble beginning of Presbyterianism on this Continent. It was as "an handful of corn in the earth upon the top of the mountains," but its fruit "as the shaking of Lebanon," bearing thirty, sixty, and a hundred-fold, now facing the twentieth century with a phalanx of twelve Presbyterian denominations in the United States, aggregating twelve thousand ministers, fifteen thousand churches, and nearly two millions of communicants.

It is interesting and instructive to know that the first recorded grant of missionary money in this country was made to the First Presbyterian Church of New York in 1719, "to enable it to support the gospel." Did the Church ever make in this world a better investment from a financial standpoint? Does any outlay of funds ever pay better than home missions?

Burdened with their growing spiritual wants, the presbytery, and afterwards the synod, sent frequent and urgent "supplications" to the Synods of Scotland and Ireland and to the evangelical ministers of London and Dublin for ministers and money to aid in their maintenance. Right nobly did the Mother Church respond to this Macedonian cry from the wilderness of America. So the Presbyterian Church of the United States is the child of home missions, now grown stronger than

the parent, upon whose shoulders has fallen as a mantle the spirit of home missions.

Ours has been a home mission Church from the beginning. Before there was any organized presbytery, its ministers were missionaries among the Indian tribes, and were gathering the scattered settlers and more recent emigrants into folds and organizations for future presbyteries. "They maintained their religious life in their wilderness homes by closet and family worship, by catechetical instruction, by meeting on the Sabbath for social worship, prayer, reading the Scriptures, singing, conference and exhortation. Sometimes their Sabbaths were gladdened by the missionary preaching the gospel, administering the Sacraments, and in various ways animating them to devout and holy living and the godly training of their children. . . . They preached the gospel first to the people along or near the Atlantic coast; then advanced with the settlements to the foot of the Alleghanies; then through the gaps in the mountains to the new lands beyond where now are Pittsburg, Cincinnati, Nashville, Lexington, Memphis, New Orleans, St. Louis, Columbus, Indianapolis; and earlier farther north to Albany, Troy, Schenectady, Utica, Rome, Syracuse, Auburn, Geneva, Rochester, Buffalo, Erie, Cleveland, Detroit, Chicago, and so on to the Mississippi, the Missouri, and eventually to the Rocky Mountains, and to the shores of the great ocean beyond. They established missions among the negroes and the Indians; sending Occum to the tribes on

Long Island, and later to the Oneidas, Mohawks, Senecas, Cayugas, and other families of the Iroquois; and David Brainard, and afterwards his brother John, to the Indian tribes of New Jersey and Pennsylvania—the Delawares, the Shawnees, and Tuscaroras: and later still, missionaries like Gideon Blackburn to the Cherokees, Choctaws, Sanduskies, and other tribes.”

It is interesting to note that at the very first meeting of the General Assembly, the Presbyterian Church signalized its organized life by laying hold of the great problem of home missions. The Committee on Bills and Overtures recommended “that the state of the frontier settlements should be taken into consideration, and missionaries should be sent to them” (Minutes, 1789, p. 10). A committee of two was appointed to “devise such measures as might be calculated to carry the mission into execution.” The committee reported asking that each of the synods be requested to recommend to the General Assembly at their next meeting two members well qualified to be employed in missions on the frontier; and the presbyteries were strictly enjoined to take special collections during the year for defraying the necessary expenses of the missions.

In obedience to the order of the General Assembly, the Synod of New York and New Jersey recommended to the Assembly of 1790 Rev. Nathan Her and Joseph Hart. The Synod of Philadelphia nominated Rev. Dr. George Duffield, but his untimely death prevented his entering upon the

work. The Synod of Virginia reported that it did not have an account of the proceedings of the Assembly, but "substantially complied with the design of that mission with an arrangement of their own at the last meeting" (Mins., pp. 23, 25). Information was received by the Assembly that the Synod of the Carolinas was supporting its own missionaries. Returns from that first collection for home missions ordered by the Assembly showed an aggregate of about \$400.⁶ The Assembly adopted a form of commission for the missionary and required him "to keep a distinct journal of his progress, and to make report to the next General Assembly." The effect of this movement can be but slightly estimated, considering the fact that nearly a hundred thousand missionaries have served in this capacity under the commission.

The minutes of the Assembly show that the subject of home missions came in for a full share of consideration at each meeting of the Assembly.

In 1798 it took particular action regarding the character of the men to be commissioned, and the tenor of their preaching and other services. It declared that "the missionaries should be men of ability, piety, zeal, prudence, and popular talents." They were also to preach the important doctrines of grace, to organize churches where opportunity offered, and administer the ordinances and instruct the people from house to house and with the self-denial of their Master be wholly devoted to their ministry (Minutes, p. 113).

In 1801 the General Assembly took the im-

portant step resulting in the "Plan of Union" with the Congregational Church, "to promote the spirit of accommodation between those inhabitants of the new settlements who hold the Presbyterian and those who hold the Congregational form of Government," providing that Presbyterian congregations might settle Congregational pastors and vice versa. It seems to have originated in a spirit of brotherly love and the exigencies of scattered communities; but it has since been repudiated and repented by both churches. From the Congregational standpoint the author of "Leavening the Nation" asserts: "It was a plan without thought, hope or faith as to the future of America; a hitching of her home-missionary wagon to a stake instead of a star. . . . Presbyterianism had never proved indigenous to the soil east of the Hudson, and by an illogical parity of reasoning, Congregationalism was assumed to be equally foreign to soil west of that river. Hence it was not uncommon for New England pastors to advise their emigrating members 'to be loyal Presbyterians at the west.' Students in the seminary were taught that 'Congregationalism is a river rising in New England and emptying itself south and west into Presbyterianism'" (p. 40). From the Presbyterian standpoint it was the means of introducing into its harmonious fold a new theology and a discordant element, which finally rent the Presbyterian Church asunder in the great schism of 1837, which was not healed till 1870; and which has again brought into one fold at least of the Presby-

terian Church men of widely divergent views, making always imminent the possibility of another great schism.

One hundred years ago the Assembly of 1802 took a step in advance by appointing a Standing Committee on Home Missions, consisting of seven members, four ministers and three elders, whose duty it should be to collect information relative to missions and missionaries, designate the places where missionaries should be employed, to nominate missionaries to the Assembly, and generally to transact under the direction of the Assembly the missionary business (Minutes, pp. 257, 258, 259). This was the beginning of the organized home mission work of the Presbyterian Church. Heretofore it had been conducted directly by the action of the Assembly. Henceforth the work would be conducted by a permanent committee making annual reports to the Assembly of its sessions.

Among the earliest appointments were Rev. Gideon Blackburn to the Cherokee Indians of Tennessee, and Licentiate Jas. Hoge, of Lexington Presbytery, "to serve for six months in the State of Ohio and the Natchez district." Who can estimate the influence of these remarkable men upon the destiny of the church and the evangelization of the country! In the spirit of Abraham many such men "called of God" have gone out by faith, "not knowing whither," but in the providence of God to inaugurate some new and important departure for the enlargement of the kingdom of

God. "When the historian writes the history of national progress in the nineteenth century, he will first of all take account of the home missionary. The march of our civilization is to the music of our religion. This gave the inspiration. Without that music the pioneer had not marched to such victory" (Dr. C. L. Thompson). To the fidelity of these home missionaries and the character of their work, Dr. H. C. Minton bears testimony: "They need no mead of praise, no word of cheer—and too often they get none. The foreign missionary gets his 'year off' now and then, but our solitary home missionary, plodding on year after year, never. I have seen something of the life and work of our home missionaries in the west, and I believe that, for hard work and poor pay, and small stint of appreciation, and all else which the world and the flesh eschew and fain would avoid, the home missionary in our western states and territories is the peer of many of those who are carrying the gospel to the far away heathen. There is a romance of the work in either case. They are all empire-builders alike. They bring to their work richer tribute than even Cecil Rhodes could command. They build themselves into their work; and this is just as true of the missionaries of Iowa and Dakota and California as it is of those of Japan and China and the islands of the sea. It is the romance of faith and heroism, and trial and self-sacrifice, but it is also the romance of promise and patriotism and service and of the crown at last."

The increase of population necessitated a still further advance of the work, and so the Assembly of 1809 gives authority to the presbyteries to employ missionaries in their own bounds at such places as seemed to them to have the greatest need of missionary labor ; and the next Assembly in 1810 authorizes the publication of the first missionary periodical by the Committee of Missions, to be entitled *Missionary Intelligence*.

The year 1816 marks a great change in the administration of the work, when the Assembly considered it necessary to make larger plans for carrying on the work, and erected the Committee of Missions into a Board, "with full power to transact all the business of the missionary cause, only requiring the Board to report annually to the General Assembly." It was entitled "The Board of Missions, acting under authority of the General Assembly of the Presbyterian Church in the United States"; and was authorized to appoint missionaries whenever they may deem it proper ; to make such advances to missionaries as may be judged necessary ; to take such measures for establishing throughout our churches auxiliary missionary societies, and generally to conduct the work of home missions in all its phases.

It would be impossible in this brief sketch to follow in detail all of the home missionary operations of the Church ; for the history of the Church is largely a history of missions. Before we begin to follow the separate fortunes of the Southern branch of the Church, we can quote in passing

only the famous overture to the Assembly of 1831, offered by Dr. John H. Rice, founder of Union Theological Seminary in Virginia, in which he asks the Assembly to recognize more emphatically the mission of the Church: "First, That the Presbyterian Church in the United States is a missionary society, the object of which is to aid in the conversion of the world; and that every member of the Church is a member for life of the said society, and bound in the maintenance of his Christian character to do all in his power for the accomplishment of this object. Second, Ministers of the gospel in connection with the Presbyterian Church are most solemnly required to present this subject to the members of their respective congregations, using every effort to make them feel their obligations and to induce them to contribute according to their ability." It is said by Dr. T. C. Johnson in his history, that "this paper stirred the Church." It were "a consummation devoutly to be wished" if the great truth of this overture could find a permanent abode in the consciousness of the Church, and arouse her to a higher appreciation of her great and chief mission among men.

The Southern Presbyterian Church "was born amid the awful throes of Civil War. The growth of conflicting social and political opinions in the great commonwealth had caused a rupture between the North and South, across whose ever-widening chasm the arms of the Church could not reach.

“The smoke of battle around Fort Sumter had scarcely cleared away, and the whole country was swept by a wave of tragic emotion, when the General Assembly of the Presbyterian Church met in the city of Philadelphia, May, 1861. Under stress of an excitement that carried many of the commissioners off their feet, the famous ‘Spring Resolutions’ were passed, which effectually severed the ecclesiastical bonds between North and South.

“The paper embodying these resolutions was considered by the Southern Commissioners as ‘a writ of ejectment’ of all that part of the Church in the bounds of the territory that had seceded from the Union; and it became the occasion of the withdrawal of forty-seven presbyteries from the old Church. These presbyteries through their commissioners met in the fair city of Augusta, Georgia, December 4, 1861, and organized the General Assembly of the Confederate States, now popularly known as the Southern General Assembly.

“The conduct of this Assembly at the first meeting presents to the world a sublime spectacle of faith. With dismal and bloody civil strife abroad in the land, the roar of cannon borne upon every breeze, sectional feeling running high, and compelling brethren of like religious faith to go apart, that memorable gathering of God’s servants rose sheer above the surroundings to the contemplation of the Saviour’s farewell command, and looking out upon the whole world as their field of opera-

tion, accepted the divine charge in the following beautiful words: 'The General Assembly desires distinctly and deliberately to inscribe on our Church's banner as she now first unfolds it to the world, in immediate connection with the headship of her Lord, His last command, "Go ye into all the world, and preach the gospel to every creature," regarding this as the great end of her organization'" (Rev. P. H. Gwinn).

Concerning the elements which made up the constituency of the Southern Church, Dr. Moses D. Hoge testifies that these several strains of European Presbyterianism were so blended as to make "a body of Christians singularly homogeneous, conservative, truth-loving, and ardently devoted to right and liberty. The courtly and cultivated Huguenot, the stern and simple-hearted Highlander, the strong earnest faithful Scotch-Irish, the conscientious Puritan, and the frank, honest Teuton, contributed of the wealth of their character and the glory of their history. Devotion to principle was the guiding star of their action."

In 1859, two years before the separation, the General Assembly of the Presbyterian Church having its office of home missions in New York established a Southwestern Advisory Committee of Domestic Missions in New Orleans. In the division of the Church this committee had left to it no other course than that of independent action. It reported to the first General Assembly of the Southern Church in Augusta, Ga., De-

cember 4, 1861, and turned over by request its records, work, and funds to that Assembly.

Instead of a Board of Missions, the Southern Assembly adopted the principles of Dr. J. H. Thornwell in his contention against Boards, and appointed "An Executive Committee of Domestic Missions," located at New Orleans, La., with Rev. John Leyburn, D. D., as Secretary. The Executive Committee differs from the Board in that it is more directly amenable to the Assembly, and is reappointed at each meeting of the Assembly.

Under the exigencies of the war, the location of the Committee was changed from New Orleans to Athens, Ga., then to Montgomery, Ala., and finally combined with that of foreign missions at Columbia, S. C., with Dr. John Leighton Wilson as Secretary. "During the war the principal work of the Committeé was that of providing chaplains for the army. About one hundred chaplains were supported from this treasury. It will never be possible in this world to estimate the value of that camp ministry. Religious interest was frequently profound, with many professions of faith. Many brave soldiers went directly from religious worship to death. Many received the ministrations of these chaplains in hospitals, and many survived the awful conflict and date their religious life and Christian character to the faithful work of these godly and noble servants of God" (Dr. J. N. Craig).

"The Advisory Committee had been created by an order of the General Assembly of 1859, and

had gone into active operation in November of that year. It had presented two annual reports to the old Assembly through the parent Board. On March 1, 1861, it had a balance in its treasury of \$7,729.55; it had received between March and November \$4,490.37, having thus during those eight months \$12,219.92. About forty missionaries were on November 1st in commission, which was about the number in commission at the meeting of the Philadelphia Assembly. Through the good providence of the blessed Master and Head amidst the terrible convulsions of the times, the work of missions had moved on without a jar. One cannot fail to notice the wonderful manner in which God had prepared the Southern Presbyterian Church for the storm, in the creation of this agency, without which domestic missions upon her extended frontier must have been brought abruptly to a close, and many faithful laborers without a warning cast loose upon the world without visible prospect of support for themselves and their families" (Dr. T. C. Johnson).

At this first meeting of the Assembly, the duties of the Church Extension Committee as organized under the old Assembly were assigned to this Committee of Domestic Missions; but a still heavier responsibility was laid upon its shoulders when the Assembly gave it as wards the 4,000,000 of negroes in the South, by passing the following resolution:

"That the great field of missionary operation among our colored population falls more imme-

diately under the care of the Committee of Domestic Missions ; and that the committee be urged to give it serious and constant attention, and the presbyteries to cooperate with the committee in securing pastors and missionaries for this field " (Minutes, p. 20). That the spiritual interests of these wards were not neglected is evident from the fact that such men (than whom none were greater) as Revs. Joseph Stiles, D. D., Flinn Dickson, D. D., John B. Adger, D. D., John L. Girardeau, D. D., and Charles A. Stillman, D. D., devoted a large part of their ministerial life as pastors and shepherds of the colored people. This department of home missions finally developed into an Executive Committee of Colored Evangelization, with Rev. Dr. A. L. Phillips as efficient Secretary, and now ably managed by Rev. Dr. J. G. Snedecor, Secretary. Tuscaloosa Institute was erected to train for their needs a colored ministry, which has already done a noble work in this sphere.

One more special item of our first Assembly calls for distinct notice, its characteristic action in regard to the work among the Indians. It was the first foreign mission work attempted by the Southern Church, and would not be noticed in this sketch of home missions but for the fact that in 1889 the Indian work was transferred to the Executive Committee of home missions, and is now an important factor in this department. It illustrates also the fact that home and foreign missions are essentially one, and so often overlap that it is impossible to distinguish between them.

The Indians of the Territory chose to cast in their lot with the South, and it is estimated that the Choctaw nation furnished fully 3,000 soldiers for service, and the Cherokees nearly 2,000. Rev. J. Leighton Wilson, whom Dr. R. L. Dabney characterized as one who "wielded more real power in the Southern Presbyterian Church than any other man in it," interested the Church in these Indian tribes, raised and expended about \$20,000 among them in missions during 1861. Having made a personal visit to the Indian Territory, he made a report to the Assembly as provisional Secretary, whereupon the Assembly passed the following resolution, in which Dr. T. C. Johnson says, "it betrayed a glorious missionary zeal."

"Resolved, 2. That the Assembly accepts with joyful gratitude to God the care of these missions among our southwestern Indian tribes, the Choctaws, Chickasaws, Creeks, Seminoles, and Cherokees, thus thrown upon them by His providence: missions whose whole history has been signalized by a degree of success attending few other modern missions; to a people comprising nearly seventy thousand souls, to whom we are bound by obligations of special tenderness and strength, and whose spiritual interests must ever be dear to the Christians of this land.

"And the Assembly assures these people and the beloved missionaries who have so long and successfully labored among them of our fixed purpose under God to sustain and carry forward the blessed work, whose foundations have been so nobly and

deeply laid. We, therefore, decidedly approve of the recommendations of the report, that six new missionaries be sent to this field speedily, two of them to commence in new missions among the Cherokees, and that a few small boarding-schools be established with the special design of raising up a native ministry.

“3. That in the striking fact that the same upheaving and overturning that have called us into existence as a distinct organization and shut us out from present access to distant nations have also laid thus upon our hearts and hands these interesting missions with their fifteen stations, twelve ordained missionaries, and sixteen hundred communicants, so at the very moment of commencing our separate existence we find them forming in fact an organized part of our body; and also in the gratifying promptitude with which our Church has advanced to their support—the Assembly recognizes most gratefully the clear foreshadowing of the Divine purpose to make our beloved Church an eminently missionary Church; and a heart-stirring call upon all her people to engage in this blessed work with new zeal and self-denial” (Minutes, pp. 16, 17).

Reports from the Indian Presbytery have been irregular and very unsatisfactory, but statistics show that about 2,100 have been received on profession of faith, and about 300 by certificate, making an average of about sixty a year. It is true that our roll now contains scarcely a thousand communicants among them, but it can be partly

accounted for by the fact that owing to the scarcity of funds to prosecute the work the whole northern section of the Indian Territory was transferred to the Northern Church. Death explains the remainder.

Recently at a meeting of the Indian Presbytery, Rev. Silas Bacon, a full-blood Choctaw preacher said: "It is often asked what has become of the money spent on Indian missions. If you will come with me to yon cemetery, I will show you the graves of hundreds of the sainted dead. Is the money wasted that filled these graves with Christians instead of heathen?" Let the Church hear and answer that question. If Indian Presbytery cannot account to the Church on earth in numbers for the money expended, she can render good account to the Church in glory! "The Lord shall count, when He writeth up the people, that this man was born there."

Rev. John Leyburn served the Church acceptably as Secretary of domestic missions for two years; and then foreign and domestic missions were united under the wise management of Dr. John Leighton Wilson, who for fourteen years had been missionary in Africa, a man of eminent piety, great prudence, and forethought well nigh inspired, raised up of God to serve the Church in time of greatest peril. These were dark days of disaster, ruin, bloodshed and agony. "The majority of the male membership entered the army of the Confederacy, and consecrated their lives and property to the cause of their country. Ministers

left their churches and joined the army as chaplains. The treasury of domestic missions was exhausted to keep religion alive within the camp. These were not years of gospel expansion, but of gracious ministry to a noble army whose ranks were constantly thinning, to brave soldiers, many of whom went straight from religious worship to death.

“And after the war what? The horrors of reconstruction; the tattered remnants of a once glorious army, broken in fortune and spirit; smoking ruins and barren fields; thousands and thousands of negroes invested with the elective franchise, and through the aid of carpet-baggers, become the dominant force in political life; once prosperous churches reduced to poverty, and vacant because their pastors had perished in battle, or were compelled to betake themselves to bread-winning; colleges robbed of their endowments, and theological seminaries closed; a generation of noble men fallen asleep, with few or none to take their places; the walls of Zion broken down, and the Southern Presbyterian Church but ‘a shell of an organization, with a thin clerical roll and a long list of vacant churches.’

“Crushed to the dust by the terrible events of war, and chastened by many sorrows, the brave people of the South possessed still the faith of their fathers. In the face of a stern military despotism, they began to build with strenuous hand upon the ruins of better days almost before the camp-fires had died away. In church matters,

as in everything else, it was like starting afresh. There was much to be done—a ministry educated, houses of worship rebuilt, broken down churches revived, officers found and elected, and ministerial support secured ” (Rev. P. H. Gwinn).

Yet in these adverse and forbidding circumstances the record of the Committee shows that it aided in the support of 220 ministers. At the same time it assisted in erecting and repairing thirty churches at a cost of \$8,000. The faith of the Church during her baptism of fire, her courage in supreme danger, her patient suffering in defeat, her determined resolution in great poverty to arise and rebuild her broken walls, her steadfast purpose turning defeat into victory, make her worthy of a place in history by the side of Nehemiah, and are the admiration alike of friend and foe.

In 1866 under the weighty influence of the memorial of Dr. J. Leighton Wilson, the Assembly converted the Committee of Domestic Missions into the Committee of Sustentation. The time had not come for advancing “into the regions beyond.” The Church felt the need of sustaining the organizations already established, and rehabilitating that which had fallen into decay. That were work enough at present to occupy hand and head and heart.

The newly organized Committee of Sustentation girded itself to the task, and announced as its mission a fourfold purpose: “1. To aid feeble churches in the support of their pastors and supplies. 2. To aid in the support of missionaries

and evangelists wherever such aid is asked. 3. To assist in rebuilding and repairing church edifices wherever the people have not the means of themselves to do it. 4. To assist missionaries or ministerial laborers in getting from one field to another where they are without the means of doing this themselves" (Minutes, 1867, pp. 155, 156).

All funds went into a common treasury, and each presbytery drew upon that fund according to its particular needs and the resources of the treasury. This plan modeled after the sustentation plan of the Free Church of Scotland would give unity to the whole Church. Carrying out the injunction of Scripture, "Bear ye one another's burdens," it transformed the Church into one great Presbyterian Brotherhood, by which the stronger presbyteries rallied to the support of the weaker; and it was hoped a fund would be left always as a surplus to push the work "into the regions beyond."

The Committee did noble service to the Church and the cause of Christ. Many weak churches became self-supporting, and the Church grew and prospered. However, no machinery is perfect, and various difficulties were raised. Whatever of failure resulted, was due, not so much to defective plan as to the lack of hearty cooperation. Some presbyteries refused their cooperation altogether; others promised to give the Committee a per cent. of collections, which was carelessly performed; many zigzagged back and forth from cooperation to non-cooperation, cultivating unwittingly the

spirit of independence and sadly marring the unity of the spirit and the unity of the cause. Still the work grew, and the duties of the combined offices of foreign missions and sustentation became too burdensome for even such strong shoulders as those of Dr. Wilson; consequently, "in 1872 the General Assembly elected as coordinate Secretary the Rev. Richard McIlwain, D. D., now president of Hampden-Sydney College, into whose hands principally the home mission department fell, and by whose wise, popular, and energetic administration the sustentation and evangelistic work was pushed forward throughout our Church," the year previous to his election, the Assembly having added the evangelistic arm for more aggressive work.

In 1875, the offices were transferred from Columbia, S. C., to Baltimore, Md. In 1879, the name of the Committee was changed to "Home Missions, including Sustentation, Church Erection, and Evangelistic Departments." In 1882 the offices of home and foreign missions were separated, and Rev. Richard McIlwain, D. D., became Secretary of home missions. In 1883 Dr. McIlwain resigned to accept the presidency of Hampden-Sydney College, Virginia, and Rev. J. N. Craig, D. D., pastor of Holly Springs, Miss., was elected. In 1886 the office of home missions was transferred to Atlanta, Ga.

The administration of Dr. Craig lasted seventeen years, and was characterized by great fidelity to the cause and loyalty to the Church; and he literally died in the harness. "His tragic but tri-

umphant death is fresh in the minds of the members of the synod of Virginia. He had just finished an address of exceptional ability before the synod at its recent meeting in Newport News, when his spirit fled to join 'the spirits of the just men made perfect'; and his body was left on the rostrum majestic in death. Not till our dying day will we forget that scene where time and eternity seemed to crowd each other, and heaven and earth were but an inch apart. As the prostrate form of the venerable Secretary rested upon the rostrum before a large assembly of God's servants, sad of heart, and hushed into silence in the presence of death, he appeared still to be mutely appealing for a more hearty, united, and harmonious support of the greatest cause of the Church. 'Though dead, he yet speaketh'" (Rev. P. H. Gwinn).

This was October, 1900, and the Executive Committee met in Atlanta during November, and elected Rev. Dr. T. P. Cleveland to serve as Secretary till the meeting of the Assembly at Little Rock, Ark.; at which time, feeling the grave responsibility of selecting a successor, the Assembly appointed a special hour for the election to be preceded by a season of special prayer for divine guidance. The choice fell on Rev. S. L. Morris, D. D., pastor of Tattnall Square Church, Macon, Ga., who, by reason of the remarkable circumstances attending the election, regarded it as the call of God, and entered upon the duties of office July 1, 1901.

During the administration of Dr. Craig in 1893, the Assembly made the most important change in the plan of home missions in all its history by separating it into Local and Assembly's Home Missions. Each presbytery was expected to carry on its own work by taking collections in February, June, and August for this purpose. This made the Executive Committee of home missions almost exclusively an aggressive agency of the Church for evangelizing "the regions beyond." The Church was directed to give January and September offerings for this object, and the Committee was "instructed ordinarily to apply its funds to the development of the work in the weaker portions of the Church which lie in the southern, southwestern, and western portions of our territory, including Indian Territory, New Mexico, Arizona, and Southern California" (Minutes, 1893). For ten years the Committee has operated under these instructions, doing its work almost exclusively in Arkansas, Florida, Indian Territory, and Texas.

The bane of home mission work in the Southern Church has been the ceaseless and needless changing of machinery and plans of operation. Compared with the Northern Presbyterian Church, which has made only one change in the location of its Board in a hundred years, and scarcely any in its plan of operation, steadily and persistently pursuing its clearly defined purpose onward to ever-widening success, the Southern Church has carried its Committee from New Orleans to Athens, Ga., to Montgomery, Ala., to

Columbia, S. C., to Baltimore, Md., and to Atlanta, Ga., and listens at every Assembly to some "overture" for changing the machinery.

In consequence of this restlessness of the Church, the Assembly at Little Rock, Ark., in 1901 appointed an Ad-Interim Committee to find if possible some better plan of carrying on its home mission work. After studying the problem for two years, this committee composed of one representative from each synod made its report to the Assembly at Lexington, Va., 1903. The Assembly in adopting it, so modified the report as to make it a compromise between the old plan operated for twenty-seven years and the one in operation for the past ten years.

The new plan adopted and now in operation is as follows:

"1. The home missionary work of the Church is a unit, but for its better administration, it is divided into two departments, Local and General.

"2. The Assembly urges upon all its synods and presbyteries to prosecute the work of local home missions within their own bounds to the extent of their ability, and reserves for the use of these courts, the months of February, June, and August to defray the expenses of their local work.

"3. The Assembly's home mission work embraces the whole Church for the purpose of aiding the weaker presbyteries and frontier districts in the various synods, but more especially in new territory and unorganized sections of the West.

"4. The Executive Committee shall aid within

its ability the work in any presbytery where it is shown to the satisfaction of the Committee, that said presbytery is unable to compass the work ; and in all cases the presbyteries shall secure offerings for this cause from their churches during the months designated for this purpose.

“5. The General Assembly appoints two annual collections for Assembly’s home missions, including the causes formerly known as Sustentation, Evangelistic, and Church Erection, and appoints the months of January and September for the presentation of this work, and urges upon all its synods and presbyteries to endeavor to have this department of the work presented to the churches distinctly upon its own merits and to secure liberal collections from the churches in their bounds” (Minutes, 1903).

At first glance there seems but little difference between this and the plan adopted in 1893, but a careful study of the two will reveal the fact that the previous plan was largely local, whilst the new plan makes the Assembly’s home missions stand for all the destitutions of the Church, the preference being given to the weaker presbyteries and unorganized sections of the West. It may not be perfect ; possibly nothing could be devised which would give satisfaction to all sections with their conflicting interests and diverse methods of work ; but the success of the work will not depend on the perfection of the machinery so much as on the hearty and harmonious cooperation of every presbytery, and the aggressive policy and wise

management of the Committee under the blessing of God.

Is it possible to place the matter in stronger light than has been done by Rev. P. H. Gwinn in his able and timely article, "Our forty years in the Home Field," in which he challenges the loyalty of Presbyterianism: "Has the Southern General Assembly become a corporation that her inferior courts should be found in a state of insubordination? Certain it is that for years many of the inferior ecclesiastical bodies have rebelled against the Assembly's scheme of home missions. The presbyteries have been designated as 'co-operating' and 'non-cooperating.' No matter what scheme the Assembly adopted, it was ignored by certain presbyteries with a nonchalance that is simply appalling. This has gone on till lax observance of ecclesiastical authority has become common, and threatens to seriously disturb the continuity of our Church. Perhaps the last public utterance of the venerable Dr. Dabney was to lift his voice in timely warning against the growth of this spirit. No cause of the Church has suffered more from insubordination of church courts than home missions. The wonder is that so much has been accomplished with such a guerilla system.

"Now, we would not diminish by one iota the corporate power of the Church; only adjust and apply it through cooperation. We might show in various ways that the existence of a corporation is often due more to mechanical device than to organic connection, smothering the individual life of

its members. On the other hand, the element of corporate power 'may also be kept so much in abeyance as to lose its legitimate force and give an exaggerated development of the principle of individualism, tending to schism, contention, and paralysis of the corporate action.' The effectual antidote to either extreme is cooperation, a splendid mutualism which neither suppresses the individual nor creates rebellion. As applied to a religious body, it is a grand brotherhood of believers, moved by the love of Jesus to daily warfare with sin, and to constant and united effort to give energy and efficiency to every enterprise of the Church. This is a body whose members obey the spirit of Jesus, in which it is the glory of the strong to help the weak, and where regularly constituted authority finds becoming reverence and loyalty. . . . One needs not the prophetic vision to see the disastrous tendency of the growing independence of synods, presbyteries and sessions of our Church. It is clear that some way must be found to check this tendency and to elicit, combine and direct the energies of the whole Church in one sacred effort for the propagation of the Gospel throughout the destitute regions of our country. If the General Assembly possess the power neither to persuade nor to compel the inferior courts to regard her mandates in matters involving such momentous issues, then let the Church surrender her boasted theory of a 'Jure divino form of Government.'"

"If we do not hang together," said Benjamin Franklin in the American Revolution, "we will

all hang separately." If the presbyteries do not cooperate together under the leadership and control of the Assembly, the cause of missions will retrograde, and the Church disintegrate. The Church seems to be awakened to its dereliction in the past, and there are blessed tokens of a new spirit of fellowship and loyalty on all sides. It is said that Edison on board an ocean steamer, gazing upon the waves rolling and dashing themselves into spray, in their wild, restless motion, exclaimed: "It makes me perfectly wild to see all of this power going to waste." According to Dr. Strong: "The sun's heat which falls on the surface of Manhattan Island is sufficient, we are told, to drive all the steam engines of the world. The force of atomic motion is alike irresistible and immeasurable. Our present knowledge of electricity assures us of its boundless possibilities; and Nature is now whispering in the ear of Science some of her secrets, which suggest the possibility of giving to material civilization, within a few years, an impetus greater even than that resulting from the application of steam." In like manner there is latent power enough in the Presbyterian Church now going to waste to propagate its faith in every nook and corner of our great Southland, if it could be properly directed and utilized. God speed the day!

This historical sketch of the growth of home Missions cannot be more fittingly closed than by a glance at results. The organic life of the Southern Church began with ten synods and forty-seven

presbyteries, containing about 700 ministers, 1,000 churches, and 75,000 communicants, increased by the addition after the war of the Synods of Missouri and Kentucky, and the erection of the Synod of Florida. It now numbers, after the lapse of forty years, thirteen synods, eighty-two presbyteries, 1,517 ministers, 3,044 churches, and 235,142 communicants. Presbyteries and ministers have increased about one hundred per cent.; whilst churches and communicants have increased two hundred per cent. It was not until 1870 that the Southern Church was in a position to enter upon aggressive home missions, so that its real progress ought to be estimated for only thirty years. The white population of our mission field (Arkansas, Florida, Texas, and Indian Territory) has increased in thirty years 240 per cent., whilst our church membership in that section has increased 410 per cent.

In these thirty years the Committee of home missions has aided in erection of about eight hundred churches at a cost of about \$100,000, making the property worth about \$1,000,000, and providing 15,000 persons with church homes.

At least 2,000 Indian youth have been educated in our mission schools, including the majority of our Indian preachers, and about 2,400 Indians have been received into communion in the church. Five missionaries are maintained among the Mexicans in Texas, and thirteen Mexican churches have been organized among them having a membership at present of 680, and church buildings erected, valued at present at \$7,500.

About 250 home missionaries have been supported annually, supplying on an average about 600 churches and preaching to more than 100,000 people year by year.

The sum total of funds raised by the Southern Church and expended in home mission work is estimated at nearly \$4,000,000. Twenty-three millions raised by the Northern Presbyterian Church in a century of Missions and nearly four millions raised by her younger sister in less than a half century, is not a bad showing for either church.

“But figures are dumb. Statistics are cold, deceptive things, when used to compete the growth of an invisible kingdom. ‘Numericals do not voice the strong things of religion.’ The sum total of sympathy, self-denial and sacrifice cannot be found. There is no way to compute the unspeakable joy brought to thousands of homes, through the ministry of the word; no way to measure the growth of a community in moral excellence; no symbols to express the length and breadth and height of faith, mercy, love. Undoubtedly the grandest results of our home mission work has been the creation of a current of beneficent influence, like the Gulf Stream, deep, strong, immeasurable, which will increase in volume till it sweeps upon the shore of Eternity” (Rev. P. H. Gwinn).

Now, we face the future, dim, unknown, great with possibilities. The achievements of the nineteenth century in science, statecraft, missions, scarcely allow the most vivid imagination to hazard a guess in outlining the horizon of the new century.

No wonder Dr. C. L. Thompson, the eloquent Secretary of home missions of the Northern Church, with delicate skill touches but the outer garment of the future in the fascinating vision :

“Years ago I had a vision from the summit of Pike’s Peak. Through the lifting gates of the morning mist the landscape to the east lay revealed and splendid ; town, villages, farms, plains stretching to the eastern horizon—startlingly distinct in the dry, morning air. It was a vision of civilization. Then turning about to the west, the mountains rose in frozen billows to the skies. The snowy ridges suggested valleys that could not be seen. The vision ended in a teasing haze, through which to the south the Spanish peaks towered distantly, dim and concealing. It was a vision of the unknown. It comes back to me to-day. We stand upon the ridge of the century. Behind us distinct and splendid a hundred years of home missions unroll to the horizon. Before us, vistas of opportunity sentineled and concealed by great events, whose white foreheads rise towards heaven, as if owning allegiance to Him who shapes the future.”

Presbyterianism began the last century in this country a little band, and now “by the good hand of our God upon us” it stands upon the threshold of the twentieth century in its aggregate strength in the United States of twelve denominations, 12,000 ministers, 15,000 churches and 2,000,000 communicants, with its missions stretching around the globe.

Let not hers be the spirit of Laodicea, "I am rich and increased with goods and have need of nothing;" but rather that of the chiefest of the Apostles, "I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark"—"attempting greater things for God and expecting greater things from God."

II

THE PROGRAM OF MISSIONS

THE blood stained Cross was possibly still standing on the brow of Calvary, overlooking the City of Jerusalem, but the Resurrection was now a glorious fact. The risen Christ, Lord and Head of the Church, stood on the summit of Olivet, with the eleven disciples. On the eve of the Ascension, Jesus speaks His very last recorded words to the Church: "And ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Having already given His "Marching Orders" to the Church, "Go ye into all the world and preach the Gospel to every creature," the Captain of the Redeemed Host now prescribes very definitely *the order of the March* in His last words to the Church.

1. In these words we have Christ's own program of missions; "And ye shall be witnesses unto Me both in Jerusalem"—city missions; "and in all Judea"—local home missions; "and in Samaria"—General Assembly's missions; "and unto the uttermost part of the earth"—foreign missions. According to the orders of Christ, the Church is not to begin at the circumference and work towards the centre, but "Beginning at

Jerusalem," the centre, she is to work towards the circumference till the Gospel is "preached among all nations." Just as a stone dropped into a placid lake starts ripples, moving outward in ever widening concentric circles, so the Church, starting at any home centre must travel to the outmost circumference.

The Church may assume any one of four attitudes towards missions:

(a) All the emphasis may be placed on foreign missions, as has been the policy of the Moravian Church. A bishop of that grand, missionary Church, travelling recently on the train with a Baptist minister, admitted that it had been the great mistake of his church. As a consequence, it has transferred itself to foreign fields and comparatively lost its grip at home, a tremendous factor in the world's evangelization abroad, but an unimportant element in the great struggle of spiritual forces for the conquest of this land for Christ. (b) It may array itself against missions, as has been done by the Primitive Baptist Church; and as a consequence, although containing many most excellent Christian people, it is shrivelling into smaller proportions and retiring to mountain regions and backwoods settlements. (c) The emphasis may be placed largely on home missions, as in the case of the Methodist Church. As a consequence, it leads all denominations in its growth and aggressive work in the home field. (d) The emphasis may be placed on home and foreign missions alike, as in the case of the

Northern Presbyterian Church. As a consequence, it is a great spiritual force in the great West and throughout the entire world.

There is never any conflict between home and foreign missions, where they are each assigned their proper proportions. Each is a stimulus to the other. The work of local home missions is to 'strengthen thy stakes'; the purpose of the Assembly's missions makes it the aggressive work of the Church to "lengthen thy cords"; whilst the sphere of foreign missions stretches "unto the uttermost parts of the earth." Increase the home mission resources, and the larger will be the income for foreign missions. This is following Christ's program for missions in Christ's own *order of the march*.

2. The scope of home missions, as operated by the General Assembly through its Executive Committee at Atlanta, embraces four departments:

(a) First, in every sense of the word, is the Evangelistic sphere. The evangelist is a pioneer who blazes the way for the future path of the Church, in her onward march. The evangelist is the advance guard that reconnoitres for the army, that "goes forth conquering and to conquer" in the name of Christ. The evangelist sows the precious seed of divine truth, that others may reap the harvest in accordance with the saying of Christ: "Other men labored, and ye are entered into their labors." The evangelist lays the foundation that others may rear the superstructure in accord with the principle announced by the chiefest of all

evangelists: "According to the grace of God, which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon."

There can be no real aggressive work without the aid of the evangelist. This department of the work includes, not only the evangelists of our frontier presbyteries, but our operations among the Mexicans of western Texas. As they come across the Rio Grande, in numbers 100,000 strong, we meet them with the Gospel in a line of out-posts along our border. One of these evangelists, Rev. W. S. Scott, preaching in an unknown tongue, has for several years received on an average 100 of these Mexicans annually into the Presbyterian Church. Can any man, even with better opportunities, exhibit a grander record? Is not this the manifest approval of the Master? In addition to this, we have our missionaries among the Indians, and our evangelists in the new territory opening up "in the regions beyond" the pale of the church, and advancing into Oklahoma.

(b) Following closely upon the heels of the evangelists, comes the settled pastor, bringing us into the sphere of Sustentation. As fast as new churches are organized, it is our plan to group them and place over them the under shepherd. No men are ever called to any greater task, requiring them to "endure hardness as good soldiers of Christ," than these hard worked, poorly paid, self-sacrificing home missionaries of the Church. Only the smallest percentage of the Church knows anything of

the privations, difficulties, discouragements, etc., of these noble men, called to nurse infant churches in the midst of adverse circumstances. Many of them would succumb but for the comforting thought, *God knows*; and so they "endure as seeing Him who is invisible."

These two departments of home missions may be illustrated from the analogy of nature. In nature God has two methods of propagating a forest. One is by wind-wafted seed, scattered by the breezes of heaven; some falling upon the rocks to die, some choked in preoccupied ground, and others falling into good and fertile soil to produce rich harvests. In the Kingdom of Grace this corresponds to the evangelistic principle, by which the precious seed of divine truth is scattered beside all waters. "In the morning sow thy seed, and in the evening withhold not thy hand." God has another method still of propagating a forest. The banyan tree stretches out a branch, and then drops to the earth a tender shoot to take fresh hold on the soil. The mother plant does not leave this offspring to shift for itself, and live or die, as it may chance. The organic life of parent and offspring is one. They share a common life. The parent maintains the feeble shoot until it grows strong, and then uses it to stretch out its branches still farther, and again take hold on the soil, and thus a forest spreads. In the Kingdom of Grace this corresponds to the sustentation principle, by which the church nourishes its offspring till the weak church becomes self-supporting, and in turn nourishes other

churches. By the evangelistic principle she "lengthens her cords"; by the sustentation department she "strengthens her stakes."

(c) The very first thing the pastor is called upon to meet is the problem of a new church; and this brings us into the department of Church Erection. In the very first conception of a church building is the inquiry always raised, "Can we secure any assistance?" In almost every instance the pastor stimulates them to the herculean task by the suggestion of a donation from the Assembly's Committee. So the applications for help pour in and confront every meeting of the Committee. Yet such a small per cent. of our funds can be given to this object, that we are compelled to select a few of the neediest or most importunate, and decline all others; and it is most difficult to convince those refused that theirs are not the neediest cases of all. This is very discouraging to the churches and very embarrassing to the Committee. It is unfortunate that the church does not realize, that when any application is denied, it is not the Committee in Atlanta, but the Presbyterian Church that declines, by withholding the funds; for "we cannot make brick without straw."

(d) The last department of home missions is perhaps the most profitable of all, in proportion to the money expended; for "Mission Schools" of the Indian Territory cost only about three per cent. of the funds raised annually. Contrary to public opinion, let it be understood, that the Indian children are not the neediest cases, for they

receive some help from the government; but the Commissioner of Indian affairs recently reported to the Department of the Interior, that the Territory contains 119,000 *white* school children, for whose education there is not the slightest provision whatever. To reach even a percentage of these our "Mission Schools" have increased to about a dozen. Recognizing that secular education without religious training is often a delusion and a curse, we are not only teaching the secular branches of the common school system, but making the Shorter Catechism one of the text-books; and if the Shorter Catechism be the seed sown, "What shall the harvest be?"

Time and space forbid at this point any account of these schools. Durant College has grown out of one, which now has a \$15,000 pressed brick building, seven teachers and over 300 scholars. At its first opening pupils came from every nook and corner of the Indian Territory, every seat and desk being taken within two weeks; and there are always those in waiting for the first vacancy. The government sends us 100 of its wards, paying their board and tuition. Who can estimate the sphere of its influence, as these young minds are being trained to go out into every section of this great future state, and become the leaders of thought and builders of the Republic! Long may this "River" send out its streams to "make glad the city of God."

3. As to the relation of home missions to the other Schemes of the Church, if space permitted,

it would be an easy task to show that our home mission work is the basis of all other operations; and to develop it is to equip the Church more fully for every phase of her work.

(a) No more serious problem confronts the Church than the decrease in her candidates for the ministry. Many explanations are attempted. Is not this one potent cause, at least? Candidates for the ministry come from small towns and country churches, and very seldom from the cities. If the Church had pushed her home mission work into more of the small towns and country places, would not these have more than repaid the expenditure of money, by furnishing the candidates she so sorely needs to-day, to fill the pulpits left vacant, as new places open up, and one by one the fathers fall asleep?

(b) Home missions, beyond all question, is the basis of foreign missions. If an army is to advance into the country of the enemy, it needs a strong base of supply to sustain its operation. If the Church had been spreading itself more systematically at home, it would be supporting a far larger number on the foreign field. The Church has lost rich, valuable territory enough in the west to support a dozen men in China or Japan. Texas gives as much to foreign missions to-day as she draws from the home treasury. Money must be spent in the home field as a basis of operation for the foreign.

“The immediate and continuous need of foreign missions is a base of supply, both of money and of

men. That base has not yet been found on its own missionary ground, although self-support in foreign missions is beginning to be tentatively discussed. But for sometime to come, as in the ninety years past, that all important base must be found in America, and among the churches planted and yet to be planted by home missions. Dry up this source of supply for a single year, and missions in Africa, China, India, Turkey, and the Islands will droop like willows cut off from their water courses. And what is true of money is equally true of men. Native pastors have been raised up in considerable numbers, but the need of American trained missionaries continues and increases. Already twenty-five per cent. of our foreign missionaries have been drawn from home missionary soil. . . . Certain forms of speech, which are found convenient and even necessary to distinguish their operations, have sometimes obscured this truth. It is well to remind ourselves that in the last command of Christ there was no 'home,' there was no 'foreign'; 'all the world' was the field: and the Christian who believes in home missions but not in the foreign is as far from the mind of Christ, as he who believes in foreign missions and not in home. The two are one, and as seamless as the Master's robe.

"Broad minded men have emphasized this truth in many striking utterances. It was this interdependence of home and foreign missions that moved Austin Phelps to exclaim in that intense style so peculiarly his own: 'If I were a missionary in

Canton, China, my first prayer every morning would be for the success of American home missions, for the sake of Canton, China.' It was this that led Dr. R. S. Storrs more than twenty years ago, to write from Florence, Italy: 'The future of the *world* is pivoted on the question whether the Protestant churches of America can hold, enlighten, purify, the peoples born or gathered into its great compass.' Marcus Whitman Montgomery, an intense home missionary worker, gave expression to the same sentiment at Saratoga ten years ago: 'The United States of to-day is the mountain top of the hopes of many nations' (Leavening the Nation).

In seeking to arouse the church to the necessity of occupying this land for Christ by pushing home missions after the example of our Methodist and Baptist brethren, we have excused ourselves by saying, "Ah! but we are a foreign mission church. See how much more we are doing in proportion on that line." In the meanwhile, these denominations have been actively spreading themselves in this country and hedging us in at home, until the time is not far distant when they will sweep by us in their foreign mission work from sheer force of numbers. One hundred members, giving twenty-five cents apiece to foreign missions, will count more in the aggregate than ten giving a dollar each. The great disparity between home and foreign missions in our Church is not to be remedied by relaxing our foreign mission zeal, in order to retrieve our lost territory at home. Perish the

thought! On the contrary, lifting our standard of foreign mission efforts ever higher, at the same time let the Church emphasize her home mission work, as equally important, and by strengthening her stakes at home, she will be more able to lengthen her cords abroad. Money spent on home missions to-day will yield abundant fruit for foreign missions in the future.

4. The costliest mistake of the Southern Presbyterian Church has been the neglect of its home mission work. An empire has been lost in the West. In some sections weak churches have been allowed to die, and the fields abandoned. In other cases the effort was never made until the tide had ebbed and gone out forever.

“There is a tide in the affairs of men (and churches) which taken at its flood leads on to fortune, but omitted —— !”

It may not be possible to recover all of the ground that has been lost, but “there remaineth very much land yet to be possessed”; and our object now is to arouse the Church to her opportunity and responsibility in this great and aggressive work.

Upon entering the work, the present Secretary first faithfully informed the Church of its lost empire in the West, and then turning his face towards a hopeful future, began to sound the call to advance, in what he termed “A Forward Movement,” even in the face of the debt left as a legacy of the former administration. Backing up his call such churches as Memphis First, Sherman

First, Knoxville Third, Athens, Ga., Central and North Avenue Atlanta, and some generous friends, came forward and offered to support each an individual missionary. May their generation increase! Encouraged by these the Committee sent an evangelist to Oklahoma and occupied new towns in the Indian Territory. Then came protests from certain quarters against any "forward movement," and in favor of simply "holding our own," and giving better support to places already occupied. To which the reply was: "Whenever the Presbyterian Church shall fold its arms and call a halt, it will dry up the fountains of its liberality and sound its own death knell; while on the contrary, the best method of supporting the work already in hand is to convince the Church that an aggressive movement is being undertaken, which means progress."

Now what are the results? Rev. H. S. Davidson, after laboring only a few months in Oklahoma as an evangelist, gathered in Mangum, Greer County, about twenty Presbyterians, and organized the First Presbyterian Church in all the southern section of that great country. Rev. W. E. McIlwain entered upon his work in September as superintendent of the Indian Territory and evangelist, where in seven months besides holding meetings in various places he settled pastors over seven churches and organized six others. His successor, Rev. W. T. Matthews, is meeting with great success in every quarter. The opportunity challenges the Church!

As the result of this "Forward Movement," a petition was sent to the next meeting of the Synod of Texas for the erection of a new presbytery in the Indian Territory, called "The Presbytery of Durant," which petition being granted, the presbytery met and organized with eight ministers and twenty churches. It is remarkable that of these eight ministers, every one had entered the Territory during the previous twelve months, and of the churches more than half had been organized in the same period of time. Can any section of the Church show better results for the means expended? Does the Church ever receive better results from the funds expended than in aggressive home mission work?

5. In carrying out the program of missions the Assembly's work does not ask for itself the whole resources of the Church but a wise cooperation of the whole Church, and a profitable adjustment of funds. In every presbytery and synod there is doubtless enough destitution to demand all of its home mission funds in local work. "'Tis true, 'tis pity; pity 'tis, 'tis true."

Each presbytery and synod must supply its own waste places, and go to these neglected mountaineers and unevangelized suburbs of the city for humanity's sake and *for Christ's sake*.

Yet if there are other localities still more destitute beyond their bounds, where the population is greater and the money expended brings in better returns, then must synod or presbytery leave the destitute of their own bounds *for humanity's sake*

and for Christ's sake, until the Church lays its hands on the more needy and more promising fields. Every man making an investment of capital wants to place it where it will bring him the largest returns. If the aggressive work of the General Assembly is doing more, relatively for the spread of our beloved Church, let no local nor selfish motive hinder us from giving it our largest support. Localities in the older synods have waited, can still wait, will wait, *must* wait, till the Church lays her hand on the inviting field and destitute sections that have never yet been occupied and possessed by any denomination.

The Church must give the gospel to these great centres of population in the west *for her own sake*. The tide of population rolling westwards is filling all of that section rapidly. All the public lands are now being thrown open. There is no new territory to be opened. The wave of population will soon reach the Pacific Ocean, and then necessarily roll backwards towards the east, and flow into our own wonderful Southland. Woe be to the Church if it rolls back on her a flood of ungodly men and women! The battle ground of this country is the west. Whoever organizes the west—Christ or Satan—will largely control the United States. The east must evangelize the west, or else the west will paganize the east. It will cost the Church less to evangelize the west now than in the future, and she must do it *for Christ's sake* and *for her own sake*.

In pursuing her foreign mission work, the

Church is obeying the "Marching Orders" of Christ, in fidelity and loyalty to Him. Is she observing "The Order of the March" in aggressive home mission work, according to Christ's own program of missions?

III

CITY MISSIONS

ONE of the most pathetic incidents in the life of Christ occurred during the only triumphal procession accorded Him on earth. Some were waving palm branches and paving His path to Jerusalem with their garments; others were shouting "Hosannas," and singing "Glory to God in the highest"; the whole city was moved at the demonstration, intended as an ovation to the possible future King. In the midst of the jubilee, it is said, "And when He was come near, He beheld the city and wept over it." If tears could be shed in heaven, possibly nothing of earth would sooner provoke those tears to-day than the city in its degradation, distresses, destitution, sorrow and sin. It is in the city that human nature sinks to its lowest level. If there is a hell on earth, it is the city, sometimes called "The scab on the body of humanity," and designated by Dr. A. J. McKelway as "the plague spot of Nature." After exploring the wilds of Africa, Henry M. Stanley sought to fire the hearts of mankind by writing "In Darkest Africa," but General Booth paralleled it in "Darkest England." The darker side of the dark continent is not more repulsive than the darker side of London, Paris, New York or Chi-

cago, and many lesser cities. In the spirit of Christ, philanthropists are still weeping over the needs, sufferings and sorrows of the cities; philosophers are weeping over city problems; Christians are weeping over the wretchedness, shame and sin of the city.

There is always sorrow in the city. Advancing civilization, progress of science, institutions of learning, have not banished from the city its woes, nor diminished its shame. "The Twentieth Century City" shows but little change in conditions, since the Psalmist testified 3,000 years ago: "I have seen violence and strife in the city. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets." Here extremes meet; "Dives and Lazarus are brought face to face:" "the rich and the poor meet together," and appeal equally to the compassion of "The Lord the Maker of both." The wretched tenement house and the squalid hut contain no monopoly of suffering. The brown-stone front, and brilliantly illumined palace have each its hidden skeleton.

1. It has been said, "The city is the nerve centre of our civilization. It is also the storm centre." Population is becoming more and more congested in the city, rendering it not simply a menace to good government, but a greater problem to the Church. A comparative study of statistics shows that the growth of the city is abnormal. At the dawn of the nineteenth century, only one-

twenty-fifth of the population of our country belonged to the city; by the middle of the century it had increased to one-eighth; whilst "the twentieth century city" contains at least one-third. If we include in the estimate the large towns, fully one-half of the people are now congregated in the city. The increase in the population of the country, during the last century, multiplied itself twelvefold, whilst in the same period the city population increased nearly an hundredfold. Immigration, which threatens the purity of our Anglo-Saxon stock, as well as the morality of our citizenship, makes its chief attack on the city. If the worst elements of European governments, which drift to our shores, could be scattered and distributed in the rural districts, their assimilation would be easier and less dangerous to the body politic; but instead, they swarm into our great cities. While only one-third of the population of the United States is foreign by birth or parentage, eighty per cent. of New York is foreign and ninety per cent. of Chicago.

"Two things, with respect to immigration are alarming to American Christians and patriots; its magnitude and its quality. Think of a single ship, the *Bavaria*, bringing in one voyage 2,854 steerage passengers, and of a total record, of immigrants for the year ending April, 1903, of 803,272! Seventeen states of the Union have each less population. Whereas formerly the influx was almost entirely of the Teutonic race, Irish and German, now the Slavonic strain preponderates, and the

flood is largely composed of illiterate Italians" (*Central Presbyterian*).

The *Christian Herald* startles us in its array of statistics: "The present population of Chicago is over 2,000,000. About ninety per cent. of the people are foreign by birth or parentage. Every continent, and some of the islands of the earth, are represented. Sixty languages are spoken. Different nationalities colonize in different parts of the city, until one can visit Bohemia, Poland, Italy, and other lands, without leaving the city limits.

"There are more Germans than in any city of Germany, except Berlin, and more Poles than in any city in Poland. One city missionary visiting from house to house, during the afternoon of a single week, offered the Gospel to fifteen nationalities. In one section, not two miles square, eighteen languages are spoken. Many of these people do not understand English. Most of them are nominally Romanists, and these things greatly increase the difficulty of reaching them with the Gospel. But a glance at the city shows how much the Gospel is needed. About 6,000 saloons are doing business in Chicago. These employ 31,600 persons, and have a daily income of \$316,000. In a single saloon, on a certain ordinary Sabbath evening, at seven o'clock, there were counted 524 men. Within the next two hours 480 more entered, until men were standing six deep around the gambling tables. There are 3,000 billiard and pool rooms. Houses of impurity abound. In

one ward were counted 312, in which were found 1,708 inmates. A thousand men are engaged in alluring other men into these dens.

“The religious and moral destitution of the masses is startling. Some years ago a section was canvassed, and it was found out of 1,280 families visited, 1,220 did not possess God’s word, neither were they willing to receive it. The canvas of another section, revealed 1,140 families with no Bible, with 1,823 families neglecting public worship, and nearly 2,000 children in no Sunday-schools. It is not uncommon to find people who never saw a Bible, and do not know it when shown to them. One woman produced on invitation what she thought was her Bible: when, on her failing to find the Gospel of John, the visitor came to her assistance, it was to discover that she had Webster’s Dictionary in her hand. ‘Well,’ said she, ‘if that is not a Bible, then we do not have one.’ There are said to be twelve Atheistic Sunday-schools in operation in the city, the members of which are indoctrinated by means of a catechism whose summary states that there is no God, no Christ, no Holy Ghost, no heaven, no hell, no virtue in Christianity and no integrity in its ministers.”

In addition to immigration, which is swelling the size of our cities, Dr. Strong in “The Twentieth Century City” undertakes to account for the increase of urban population in three ways: (1) The application of machinery to agriculture, by which one man can now do the work of four men

formerly. The overproduction of farm products drives the other three men out of the agricultural business and inevitably to the city. (2) The substitution of mechanical for muscular power, and its application to manufacturers. The world's work was formerly done by muscle, and the word "manufacturer" meant something made by hand. The word has lost its meaning. The springing up of factories in the city to produce agricultural implements and a thousand other things, created a demand for mechanical labor, and attracted to the city laborers, who were being driven from the farm. (3) The increase of railroad facilities, which renders it easy to transport population from country to city, and easy to transport food, making it possible to feed millions at any one point, without danger of famine.

It would be easy to enumerate other causes. The concentration of wealth in the city means as well the concentration of business. The city does not produce, but it does manufacture the products of a thousand communities. It becomes the depot for accumulating, and then for redistribution of the surplus and the manufactured product. This makes the city a magnate for attracting to itself the executive ability of the whole country. The development of business ability lands one in the city as one effect of the law of supply and demand.

Then, the city has its educational and social advantages. The high character of the graded school system, the advantage of technological institutions and great universities compel many fam-

ilies to locate in cities, whilst the social attractions are equally potent. In addition to all other considerations, there is always the vast army of the unemployed, always moving on the city, in the hope of finding work, or, more frequently, an easier, and comparatively idle, life. Sooner or later, this vast horde finds its way to, and its level in, the slums.

Philanthropists have thought to relieve the congestion of the city by transporting many of the families of overcrowded suburbs and slums to the unoccupied lands of the country. But the remedy must prove superficial since the idle life of cities, being more to their taste, than hard agricultural conditions, they will soon give up the struggle and drift back again. Instead of relief to the overcrowded city, the probability is, that the exhaustion of the public lands will soon close the safety valve in that direction, and the congestion is likely to become more pronounced. ✓

2. Overcrowding in the city breeds suffering. Tenement houses, compared with which the average prison is a palace, swarm with wretched humanity. Damp cellars and dark attics, where a ray of sunshine seldom strays, are infested with what, we hesitate to call, "human vermin." Large families live, eat and sleep in one room in such condition as to render the decencies of life impossible. Dr. Strong quotes from, "The Bitter Cry of Outcast London": "Few who will read these pages have any conception of what these pestilential human rookeries are, where tens of thou-

sands are crowded together amidst horrors which call to mind what we have heard of the middle passages of the slave ships. To get into them, you have to penetrate courts, reeking with poisonous and malodorous gases, arising from accumulations of sewerage and refuse scattered in all directions, and often flowing beneath your feet ; courts, many of which the sun never penetrates, which are never visited by a breath of fresh air. You have to ascend rotten staircases, grope your way along dark and filthy passages, swarming with vermin. Then if you are not driven back by the intolerable stench, you may gain admittance to these dens in which these thousands of beings herd together. Eight feet square ! That is about the average size of very many of these rooms. Walls and ceiling are black with secretions of filth, which has gathered upon them through long years of neglect. It is exuding through cracks in the boards ; it's everywhere ! . . .

“Every room in these rotten and reeking tenements houses a family, often two. In one cellar, a sanitary inspector reports finding a father, mother, three children, and four pigs ! . . . Here are seven people living in one underground kitchen and a little dead child lying in the same room. Elsewhere there is a poor widow, her three children, and a child who had been dead thirteen days. Her husband, who was a cab man, had shortly before committed suicide. . . . In another apartment, nine brothers and sisters, from twenty-nine years of age downward, live, eat, and sleep

together. Here is a mother, who turns her children in the streets in the early evening, because she lets her room for immoral purposes until long after midnight, when the poor little wretches creep back again, if they have not found some miserable shelter elsewhere. Where there are beds, they are simply heaps of dirty rags, shavings, or straw: but for the most part, these miserable beings find rest only upon the filthy boards. . . . There are men and women who lie and die day by day, in their single wretched room, sharing all the family troubles, enduring the hunger and the cold, and waiting, without hope, without a single ray of comfort, until God curtains their staring eyes with the merciful film of death." The comment of Dr. Strong is just: "As the greatest wickedness in the world is to be found, not among the cannibals of some far off coast, but in Christian land, where the light of truth is diffused and rejected, so the uttermost depth of wretchedness exists not among savages, who have few wants, but in the great cities, where in the presence of plenty and of every luxury men starve." m The Health Department of New York, made a canvas in 1888 of the city, which revealed the fact that there were 32,390 tenement houses, occupied by 237,972 families, and 1,093,701 souls! As Hazael was startled into abhorrence at the revelation of his future self, exclaiming: "Is thy servant a dog, that he should do this thing?" so Baltimore, Richmond, Atlanta, Louisville, Memphis and New

Orleans may see and abhor in London and New York their own awful future!

3. This congestion in the city multiplies wickedness, by increasing the facilities and opportunities for crime. Association is universally recognized as a tremendous power for good; but it is a still greater power for evil. The advantages of city life are more than offset by its terrors. Brilliantly illuminated saloons, seductive gambling clubs, houses of ill fame, bucket shops and euchre parties, etc., constitute a variety of mantraps, alluring their thousands of the better class to ruin; whilst low dives and nameless dens of infamy are the antechamber to hell for tens of thousands of the lower classes. "Philadelphia and Pittsburg are exceptionally good cities, but in Philadelphia there are seven and a half times as much crime to a given population, and in Pittsburg and Allegheny City nearly nine times as much, as in the average rural county of Pennsylvania. . . . As the saloon sustains important relation to the law, it desires to control both those who make the laws and those whose duty it is to enforce them. It has already become a political institution of power. Politicians are careful not to antagonize it. Its political support or opposition is apt to be decisive; for saloon keepers are liquor men first, and Democrats or Republicans afterwards. When this, their craft, therefore, by which they have their wealth, is in danger, it is easy for them to drop their political differences, and by uniting hold the balance of power, and

wield it in the interests of their business. An astute politician in New York, reputed to be a total abstainer and a church member, said he would rather have the support of the saloons than the churches. . . . The rottenest politics on earth are city politics. The most corrupt officer that is elevated to power ordinarily is the city official. The larger the city the more apt is it to be ruled by a boss, ward politicians and the saloon " (Twentieth Century City).

The spirit of commercialism makes residence in the city as great a peril to moral health as contagion is to physical health. Business competition is a terrible strain on the man who is compelled to keep abreast with his unscrupulous competitor. The mad rush for wealth is evident not only in legitimate trade but in the wildest speculation, in stocks, grain, and cotton futures. Great corporations are grinding their employees and lading them as beasts of burden, till they practically allow no Sabbath of rest, from the terrible treadmill of life. It is said that "Society is rotten at both ends." If the lowest strata is crushed by poverty and vice, many of the upper classes are so occupied with fashionable society clubs, card parties, balls, theatres, etc., as to leave no heart and taste for any religion, except the formal, fashionable, sentimental, asthetic type, which does not rudely shock their taste, seriously interfere with their sins, nor require any self-denial of their questionable pleasures and amusements. On the other hand, the low vaudeville

shows, immoral performances, Sunday baseball, and so-called religious concerts, given in the interest of the working people, are demoralizing and excluding the Gospel from the masses of the people. But it is not the province of this chapter to enter into any of the details of city life, where humanity festers and rots, being content to give merely a passing glance at the darker side of the problem.

4. This congestion makes the city a constant menace to itself, to society and to the nation. It has been said that our enemies were once far away in the great lawless west ; but now, they camp in solid city wards ; they are entrenched behind the endless rows of tenement houses. Socialism, in the guise of love for the working classes, is sowing the seed of its spurious gospel in sympathetic soil, ready to germinate as in a hot bed, showing its fruitage in disastrous "strikes," and in the mutterings of irresponsible mobs, shaking their threatening fists in the direction of property and hurling their curses at the church. "Saltpetre, sulphur and charcoal, are each one non-explosive, but brought together, they make gunpowder. Neither ignorance nor vice is revolutionary when quite comfortable, nor is wretchedness, when controlled by intelligence and conscience. But ignorance, vice and wretchedness *combined*, constitute social dynamite, of which the city slum is a magazine, awaiting only a casual spark to burst into terrific destruction. . . . Most of our great cities have at some time been in the hands of a mob. In the

summer of 1892, within a few days of each other, New York, Pennsylvania and Tennessee ordered out their militia, and Idaho called on the United States government for troops to suppress labor riots. More recent instances are fresh in mind. That is not self-government, but government by military force. There is peril when the Statue of Liberty is compelled to lean on the point of a bayonet for support. Sooner or later it will pierce her hand. The city, in a position to dictate to state and nation, and yet incapable of self-government, is like Nero on the throne" (Twentieth Century City).

"The president of the Mormon Church casts 60,000 votes. The Jesuits, it is said, are all under command of one man in Washington. The Roman Catholic vote is more or less perfectly controlled by the priests. That means that the pope can dictate 100,000 of votes in the United States. . . . The result of a national election may depend on a single State; the vote of the State may depend on a single city; the vote of that city may depend on a boss, or a capitalist or a corporation; or the election may be decided and the policy of the government may be reversed, by the Socialist or liquor, or Roman Catholic, or immigrant vote. It matters not by what name we call this man who wields this centralized power—whether king, czar, pope, president, capitalist, or boss. Just so far as it is absolute and irresponsible, it is dangerous" (Our Country).

In the language of James Freeman Clark: "A time comes in the downfall and corruption of com-

munities, when good men struggle ineffectually against the tendencies of ruin. Hannibal could not save Carthage; Marcus Antoninus could not save the Roman Empire; Demosthenes could not save Greece, and Jesus Christ Himself could not save Jerusalem from decay and destruction."

Are the dangerous elements netted together in a web of evil, also drawing their lines closer around our Anglo-Saxon civilization? Will history repeat itself?

"When some commercial crisis has closed factories by the thousands, and wage-workers have been thrown out of employment by the million; when the public lands, which hitherto at such times have afforded relief, are all exhausted; when our urban population has been multiplied several fold, and our Cincinnati's have become Chicagos, our Chicagos New Yorks, and our New Yorks Londons; when class antipathies are deepened; when socialistic organizations, armed and drilled, are in every city, and the ignorant, vicious power of crowded population, has fully found itself; when the corruption of city governments has grown apace; when crops fail, or some gigantic 'corner' doubles the price of bread; with starvation in the home; with idle workmen gathered, sullen and desperate, in the saloons; with unprotected wealth at hand; with the tremendous forces of chemistry within easy reach; then, with the *opportunity, the means, the fit agents, the motive, the temptation to destroy, all brought into evil conjunction, THEN,* will come the real test of our institutions, then will

appear whether we are capable of self-government" (Our Country).

These quotations are given in order that the evil which exists and the perils which confront may be portrayed mainly in the language of others. Now, arises the question, Is there any remedy? If so, what? Without any hesitation it may be stated that the remedy is not radical enough, which is trying to "purify politics" by means of "good government clubs," by education of the masses, by moral reform, by prohibition crusades, or by socialistic schemes. The very best of these is "healing but slightly the hurt of the daughter of my people." All human means are foredestined to fail. *The divine remedy is the gospel.* The only power that can save the city is the power that can save the soul; it is the power of Jesus Christ. If moral reformation will not save a soul, neither will it redeem the city. Two men were walking in the slums of a great city. The skeptic said to the Christian: "Here at least, you must admit that the religion of Jesus Christ has failed." "By no means," replied the other, "it has never been tried." If Christ fails, it is the height of presumption, the supremest human conceit, to attempt the quackery of human philosophy. The church has *experimented* with city missions. The most ardent advocate could scarcely claim brilliant success; but has the gospel failed?

5. This raises the problem of city missions. Beyond all question, it is the greatest problem which taxes the thought and exercises the heart of

the church to-day. The man who finds the solution, will win immortality, as the greatest of human benefactors. The Negro Problem, The Eastern Question, the profoundest Enigma, which taxes the mind of political economists are insignificant in comparison. They concern the welfare of the kingdoms of this world. The Christian philosopher, who solves the problem of city missions, will serve the kingdom of heaven. Whilst denying the failure of the Gospel, we are none the less ready to admit the failure to a large extent of the Church. It is said that the masses are drifting away from the Church. It is a mistake. They are not drifting; they have already drifted! They are already beyond reach, humanly speaking. People in the city nearest the church, are often farthest from Christ. In spite of the fact that all denominations are building up great churches in the city, thoroughly alive seemingly to the wants of humanity, and the interests of the kingdom of Christ, it yet remains an awful fact which we cannot ignore, that the great masses have drifted away, and are dying without Christ, under the very shadow of the Church. Is it not equally true—perhaps the explanation of it all—that the Church has drifted away from the masses? To what extent has the church also drifted away from Christ? “Back to Christ,” as a theology may be a delusion; but “Back to Christ” as a model of life and character, may be a necessity. Is there any significance in the fact that an audience of these “drifted masses” will

sometimes cheer the name of Christ and hiss the Church? Many a church to-day, is seeking members, chiefly to save itself and not so much to save the souls. If the Church has not drifted away from the people, why is it drifting away from "down town," where the people multiply in ever increasing numbers?

"In the fourth and seventh wards of New York City, there are 70,000 people, and seven Protestant churches and chapels, or one place of worship to every ten thousand of the population. In the tenth ward there is a population of 47,000 and two churches and chapels. South of 14th Street, there was in 1880 a population of 541,726, for whom there were 109 Protestant churches and missions, or about one to every 5,000 souls. In 1890 according to the police census, there was in the same quarter a population of 596,878, an increase of 50,000, while of churches and missions there was an increase of one. Indeed, the Christian force is not so large now as it was ten or even twenty years ago, because churches have moved out and been replaced by missions. It was stated by Dr. Schauffler in 1888, that during the preceding twenty years, nearly 200,000 people had moved in below 14th Street, and seventeen Protestant churches had moved out. One Jewish Synagogue and two Roman Catholic Churches had been added. So that counting churches of every kind, there were fourteen less than there were twenty years before, notwithstanding the great increase of population" (Our Country).

City missions are the most difficult of all work. "Said a Bishop of the Methodist Episcopal Church, in the early days of organized home missionary effort by its women, 'You have two fields before you—the frontiers and the cities. The latter is the largest and most important, and will eventually claim the largest share of the attention of your societies. But you cannot touch cities with systematic effort until you have a strong organization. You must begin with the frontiers.'"

It has been said that city missions have had money enough expended on them to convert the world, if it had been wisely distributed. More money can be raised for city work than for any other cause. The rich, benevolent people of our city churches, see the needs of the slums, and are willing to give of their abundance for the needy, whom alas! their money can seldom reach. Multitudes will give *money*. They need to give something *more valuable than this!* More good, earnest, consecrated men have broken their very hearts on city missions than perhaps over any other matter. Numbers of young ministers "jump at the suggestion" of a city mission, imagining they will soon be pastor of a city church, with all the advantages such a position brings. Not knowing the difficulties, and not seeking always the welfare of souls, as their sole aim, but actuated by a desire to "build up a church" for their own advancement, they soon become discouraged, break their hearts over the failure of the mission and the failure of their

ministry and are too ready to "make a change" for something easier and "more promising." Who can blame them? They never undertook it with the expectation of sacrificing their whole life to an idea, but rather as a stepping stone to something higher. Many city missions thus fail, because the promoters are compelled to change the minister so frequently and carry on the work so irregularly.

City missions fail also because they do not develop as rapidly as the promoters had hoped, and the mission is prematurely abandoned, "because it does not pay." The church which undertakes a mission must do it for Christ's sake and be willing to receive no returns, if need be. "A pawn broker with a heart chipped out of flint would cheerfully give on the same inviting terms—one dollar for the return of a thousand. To give in order to get, is not giving at all; it is only investing. That is not Christianity, but business as now conducted. Oh, when shall we get rid of this commercialism in religion? Love is not commercial; it calculates no returns. It breaks the alabaster box of self-concern and pours out the precious ointment of devotion without measure and without price" (Twentieth Century City).

If the desperate wickedness of the city has been portrayed, neither has there been any effort made to conceal the difficulties and discouragements awaiting those who enter the uninviting field of city missions. Correct diagnosis is essential before undertaking to apply remedies. Already the

remedy for the slums, as well as the brown-stone fronts, has been stated as the Gospel. But the practical question is, How to bring the gospel in contact with the masses? By all odds, the most widely employed means has been the mission Sabbath-school. These have done a noble work for Christ and humanity. Many have developed under favorable circumstances into self-supporting churches. Many more have produced results which can be estimated only in the great hereafter. Failures from a human standpoint are often successes from the divine. "The Lord seeth not as man seeth." Real failure is sometimes due to the fact that the workers do not live among their protégés, and fail to enlist assistant laborers in the vicinity. Often the fruit cultivated so assiduously is not gathered into any permanent fold, and is practically lost to the church. Even in the face of these disadvantages, we bid Godspeed to all such Sabbath-school workers. Eternity alone can answer the question, "What shall the harvest be?"

Next to Sabbath-school, stands "The Mission," whether "Chapel" or infant church. Success or failure is often determined by location. If in a section that develops into good homes, the probability of success is assured. Failure is often due to the fact that Christian workers will patronize the "mission" and hold their membership in an up-town church. The better classes living in a stone's throw of the chapel will take the street cars for a "First" church, where they can hear

up-to-date sermons, and good choirs and enjoy social advantages. Mission churches are offended at the patronage of such Christians, and the masses find to their chagrin that the distinctions of society are rigidly enforced in church circles, and so become prejudiced against the church and let the "mission" severely alone. Above all other considerations, the minister who undertakes mission work, ought not to be actuated by a desire to train himself for some higher position. Many men fail because they are giving themselves to "study" and visiting the people only in a professional way. Men "volunteer" for foreign missions, and expect to make it a life-work. Who volunteers for city mission work, with the expectation of "enlisting for the war"? Men in estimating the attractions of Christ for sinners, quote as an explanation, "This man receiveth sinners;" but they omit and overlook the most important additional clause, "And eateth with them." Men like Jerry McAuley and Hadley, who will enter into the social life of the masses and sacrifice their whole life to such high purpose will find, that "He that loseth his life for My sake (by voluntary exile in the slums) will find it" (in the highest sphere of usefulness). The slums can only be reached in the spirit of Christ. Not many such experiments have been made.

However questionable an Institutional Church may be, in some respects and in some quarters, may it not be possible, that it may be the remedy for the slums; provided always that the Institu-

tional features are subservient to and not substituted for, the Gospel. Its "organized charities," "sheltering arms," "rescue work," "door of hope," "trained nurses for the sick," "night schools," "kindergarten," etc., ought not to be ends in themselves but means always to the one end of bringing the Gospel to bear on heart and conscience and life. Many illustrations of the success of such efforts have been published. One notable instance stands out prominently in Atlanta, The Baptist Tabernacle of Dr. L. G. Broughton.

In 1899, Dr. Broughton conceived the idea of establishing a church which would touch humanity at every point, ministering unto the needs of men foursquare, physical, mental, moral and spiritual. Beginning with about 300 communicants it has grown in less than five years to over 1,500. Composed almost exclusively of poor people, they raise for current expenses, annually, an enormous sum. Recently, to enlarge their plant, they raised on one Sabbath \$15,000. The Institutional features have grown with the growth of the church. Some of the special features are as follows: An infirmary for the sick; a home for helpless women; a training school for Christian nurses; a school in domestic science; a Christian dormitory for young women; seven missions and night schools; a Sabbath-school with ordinary classes and special features in the way of primary department, young men's class and society, young woman's, mothers' class, etc.; a lecture course, including many of the most prominent lecturers of the country; a Bible

conference modelled after Northfield taught by such men as Campbell Morgan, etc.

The Tabernacle has a seating capacity of 3,500 and is ordinarily filled and often packed at the regular Sabbath services. As all roads lead to Rome and all Scriptures to Christ; so, as far as the writer has been able to judge, all these Institutional features are made subservient to the great object of preaching "Christ and Him Crucified."

It may be said his success is due to sensational methods. That would only partially account for the results. The writer among others supplied the Tabernacle during the absence of Dr. Broughton in Europe in the spring of 1903. With no "sensational Broughton" to draw, at night in addition to a vast auditorium packed, there were more people in the gallery than the average Atlanta preacher has in his audience.

The time is not far distant when the Church is destined to awake to the great need of this particular home field. She has heard, and has nobly responded to, the Macedonian cry of countless heathen on foreign shores. Does she hear the dumb appeal of "the heathen nearer," the more pitiable and pathetic, because dumb? Thank God the day is not far distant. "The morning light is breaking," not simply in China and Africa but in the slums of London, New York and Chicago. The Salvation Army was the first ray of hope to a despairing cry, "Watchmen, what of the night?"

"The distinct office of organized home missions

is to plant churches ; and where are churches more in demand than in the reeking city slums ? Is it asked ‘ Where are members to be found ? ’ They can be imported. Our social settlements are made up of consecrated men and women, who import the *home*, in their own persons, into the very centres of slumdom. Are there none to carry the Church ? ‘ But how are such churches to be equipped and supported ? ’ As hospitals are built, as asylums are supported, as libraries are equipped, as colleges are endowed. Shall millions be poured out for the suffering bodies and darkened minds of the poor and unprivileged, and must the Church, with its diviner gifts of healing, be denied for the want of a few thousand dollars ?

“ The author makes no claim to prophetic gifts, but he *believes* that organized home missions will not always turn a deaf ear to the bitter cry of the city, and pass by on the other side. The boast has been that for a hundred years it has followed the people ; then it must seek them within the city gates. To do so will be the truest economy as well as the highest strategy. The wise general masses his army where the enemy is densest ” (Leavening the Nation).

Let the Church begin to gird herself for a tremendous and thoroughly organized effort. Let the best young men “ volunteer ” for a living death to all the luxuries and social advantages among men, for a work more difficult, and in consequence more heroic and glorious, than even the foreign field. Let the ancient order of “ Deacon-

ess" be revived in the class of devoted women, who are willing to surrender everything else for the service of Christ, in Bible readings, in the homes of the poor, distributing alms, nursing the sick, "helpers" in the same sense as those commended by Paul as laboring with him in the gospel. The time for experiments has passed, the Church must get down to the business of her great mission.

Now, let us consider why other denominations are frequently more successful than Presbyterians in city mission work.

(a) Presbyterians do not readily degenerate into such material as compose the slums. The writer has labored in the slums, alms houses, prisons, etc., and has seldom found any Presbyterians among such as abound in those places. Consequently, other denominations find more of their material in the slums, and more people in sympathy with their system.

(b) If this is at all gratifying to our denominational pride, a second consideration will counterbalance it and take all of the pride out of us. Presbyterians have *neglected the country* till other denominations have practically taken it; and so the streams which flow into the city are not Presbyterian streams. These make the great city churches among the better classes and the mission churches among the poor; therefore others build up city missions, where we fail. In order to keep pure the water of the city, supplied by the great Croton Aqueduct, it is necessary to give strict sanitary inspec-

tion to the small streams which feed it forty miles away. If Presbyterians expect to evangelize properly the city, they must begin on the country, which is furnishing the streams flowing into the city.

(c) Other denominations adopt sensational methods which appeal often to one's lower nature and frequently are content to entertain the people in order to collect a crowd, whilst Presbyterians are charged sometimes with being more concerned about "orthodoxy" and "right methods" than "reaching the masses." Is this testimony true? If so, let a commendable zeal atone for the past.

If the Church would take into consideration the value of the time factor as an element in saving the cities, she must begin now on Birmingham, Atlanta, Dallas, etc., before they become the New Yorks and Chicagos of the South. Money and effort spent now will save greater expenditures in the future. "One man now is worth a hundred fifty years hence. One dollar is worth a thousand then. Now, is the nick of time." The time to save these younger cities is before they are lost!

If every great city to-day in its wickedness is a veritable hell on earth, yet purified and transformed, the city is a type of heaven, "the city which hath foundation, whose builder and maker is God," "the city of the living God, the heavenly Jerusalem." "And the twelve gates were twelve pearls; and the streets of the city were pure gold, as it were transparent glass." . . . "And the city had no need of the sun, neither of the moon

to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. . . .
And the gates of it shall not be shut at all by day;
for there shall be no night there."

IV

MOUNTAINEERS

As the Rocky Mountains stretch across our western country, from extreme north to south, parallel with the Pacific, so the east has the Appalachian range that parallels the Atlantic. Its southern extremity expands into the Blue Ridge and Cumberland Mountains, forming a unique section, embracing large parts of West Virginia, Kentucky, Tennessee, North Carolina and Georgia, which is known as "The Land of the Sky." Its picturesque scenery and marvellous beauty entitle it to the name by which it is often designated, "The Switzerland of America." Its bracing climate, pure crystal streams, mineral waters and famous health resorts annually attract multitudes of tourists from every section of our country. Its hills are rich in minerals and rare stones, which will at some time in the future possibly greatly enrich multitudes whose only worldly possessions at present are barren hills and rugged cliffs. More than forty of its mountain peaks reach an elevation of 6,000 feet, whilst Mount Mitchell in North Carolina, supposed to be the highest east of the Mississippi, lifts its head 8,000 feet above the level of the sea.

"The highest perpendicular face east of the

Mississippi is to be found on Whiteside Mountain, where is a wall two miles in length with a sheer drop of 1,800 feet. Precipices hundreds of feet deep are not uncommon. As we stand on the edge of one of these precipices, just above the rocky cavern 1,000 feet below us, the mighty forest trees in the valley appear as mere bushes, the valley extends for miles to one side; in front hill rises above hill, range after range, peer up behind one another, mountain rises above mountain, and the landscape stretches out in awful majesty for scores of miles, until it fades away in a misty horizon. The solemn silence that prevails emphasizes the grandeur of the scene."

The whole mountain region is estimated at 500 miles long and 300 miles wide, and contains a population a little in excess of 2,000,000 of souls.

In North Georgia, where this section terminates, there is one mountain isolated and separated from its fellows and for this reason called "Lost Mountain." As an allegory, it may aptly represent the people of the mountain regions. Separated and isolated from the mass they are the lost tribe of America, whom Walter A. Page calls "The Forgotten Man." One hundred years ago, the mountaineer retreated to the hill country, whilst advancing civilization passed him by in its onward march. About the time he lost himself in the mountains, railroads began to penetrate forests and cross the plains; steamboats began to ply rivers and lakes. The mountaineer is ignorant of their existence. The telegraph brought all the

rest of the world in close contact. The mountaineer was excluded from the universal bond. The nineteenth century exceeds all past ages in its discoveries and went forward by leaps and bounds in advancing civilization. For the mountaineer, the world has stood absolutely still. "The submerged tenth" in our cities is not more completely buried in its living grave of the slums than our "Highlanders" lost among the mountains 2,000,000 strong. The world which had forgotten its lost brother-man, is beginning now to think of the "one out on the hills away, far off from the gates of gold." The search is now on by philanthropists and churchmen, and soon may the time come

"When all through the mountains thunder riven,
And up from the rocky steep,
There will rise the glad shout to the gate of heaven,
'Rejoice, for I have found my sheep.'"

Who are they and whence came they? The historian traces their ancestry back to Antrim and Ulster in North Ireland; and yet they are not natives of Ireland. By reason of their Romish sympathies in the great English struggle for freedom and Protestantism, the Earls of Tyrone and Tyrconnel forfeited their great landed estates in all that region, where Belfast now towers in her morality and Christianity above Dublin and Cork. These forfeited lands were settled by colonists from Scotland, and are now known in history as Scotch-Irish. All the world knows their proud

record and great moral influence among men. Books have been written to commemorate their influence in the making of this great American Republic, and of the Presbyterian Church in these United States. These streams of Scotch-Irish flowed in chiefly through the port at Philadelphia, driven from home by the Test oath, which required every one to subscribe to English prelacy. James Anthony Froude says: "In the two years which followed the Antrim election, 30,000 left Ulster for a land, where there was no legal robbery, and where those who sowed the seed could reap the harvest." By this means, Pennsylvania and Virginia acquired some of the best class of colonists that ever emigrated to a new country. These streams continued to flow westward and southward till they had preempted for themselves and their posterity the mountains of Virginia, Kentucky and Tennessee. Undaunted by the hardships of life, environed by trackless forests and treacherous savages, they pushed on into the very heart of the wilderness, to carve out for themselves a home of their own making, under conditions of their own choosing. Said President Roosevelt recently: "They were the first and last set of immigrants to do this. All others merely followed in the wake of their predecessors. But indeed they were fitted from the very start to be Americans; they were kinsfolks of the Covenanters; they deemed it a religious duty to interpret their own Bibles, and held for a divine right the election of their clergy. For genera-

tions their whole ecclesiastic and scholastic systems had been fundamentally democratic. In the hard life of the frontier they lost much of their religion, and they had but scant opportunities to give their children the schooling in which they believed; but what schoolhouses and meeting-houses there were on the frontier, were theirs. The Creed of the backwoodsman, who had a creed at all, was Presbyterian; for the Episcopacy of the tide water lands obtained no fasthold in the mountains to the north, and the Baptists were just beginning in the west when the Revolution broke out."

To this Scotch-Irish contingent, is largely due American liberty and independence. The Mechlenburg declaration was drafted by these Scotch-Irish Presbyterians more than a year (May 20, 1774) before the American Declaration which was modelled by Thomas Jefferson after Mechlenburg. The section which gave birth to this Scotch-Irish declaration was known and dreaded by the British as "the hornet's nest." Thomas Watson, the new and brilliant historian of the South, argues adroitly and forcibly that the battle of King's Mountain, fought by these same Scotch-Irish Presbyterians, was the decisive battle of the Revolution.

Their descendants still occupy their mountain home, and like the gulf stream, a distinct river in the midst of the sea, these Highlanders have kept themselves aloof from the rest of the country, a distinct race of people. Immigration flowing in

from all nationalities has corrupted the purity of our Anglo-Saxon stock, but immigration has never touched the life of the mountaineer. These isolated mountaineers are the best Anglo-Saxon stock, of the blood and tradition of heroes, "the only portion of our population that retains pure and undefiled the Americanism of Colonial times." At the present time they are divided into two separate classes as distinct from each other as they are from Americans. The higher type occupy the fertile valleys along the banks of beautiful streams and broad rivers. These are the intelligent, cultivated and educated people who will compare favorably with any section of the world. Abraham Lincoln, Andrew Jackson and Zeb. Vance are often classified among mountaineers as indicating the possibility of our mountain boys, but they were not typical mountaineers. They are but specimens of a large class who have risen to eminence from the mountain region. The typical mountaineer occupies his rude cabin on mountain-side or sequestered cove without associations with the outside world, with no advantages of learning and no opportunities of improvement, without ambition in life, leading an aimless, careless, thriftless existence, in attainments and character on a level with the cracker of the backwoods, and the factory element of towns.

His home is a one-room log hut, fifteen by twenty feet, with a door and no windows. His family is usually large but accommodates itself to circumstances, living, cooking, eating, sleeping in

this room which serves as kitchen, parlor and bedroom. Extreme poverty is manifested everywhere, due to hard conditions, barren soil and innate laziness. The family wants are but few and their taste simple. They literally "take no thought for the morrow"—or anything else. Their garments are scarce in number and coarse in fabric, the product of their own rude looms. Their furniture, consisting of stools, chairs, table and bed, is carved out of the forest by their rude implements. They cultivate no land except small patches of corn and raise ordinarily fine apples from their small orchards. If they could produce larger crops, they would be confronted by the further difficulty of inaccessible markets. They have no means of transportation, except the ox-cart. By reason of these hard conditions, they justify themselves in illicit distilling, which necessitates a large force of revenue officers for raiding these stills, and breaking up their miserable means of turning their corn and apples into a little cash. These mountain "moonshiners" and the government are always at war. A revenue officer's life is not as safe among them as a wild beast; and they shoot one with as little compunction of conscience as the other. They pride themselves upon their honesty, locks and bars having no place among them; but they have but little regard for the marriage tie, and illegitimacy is not considered a special disgrace. Family feuds are a legacy from sire to son, and blood is the only atonement for blood. "Bloody Breathitt" County, Kentucky, presents

the world with the spectacle, at this writing, of soldiers guarding a witness, while he gives his testimony; and the feuds of the Hatfields and the McCoys have lasted more than a quarter of a century, resulting in dozens of murders, and have now attained a national reputation.

Rev. E. Mac Davis, who boasts of being "one of them" writes graphically and interestingly of these people: "There has taken place in the remote mountains of the South what takes place in remote mountains everywhere, always—a damming up of the stream of humanity and the gathering of that stream into pools. These pools, because they have no outlet, give off their freshness and precipitate their salts. The remote mountaineers are but the Flotsam and Jetsam on the stream of society; rather they are chips and bubbles on the surface of a great inland dead sea of salt. Like chips and bubbles they float round and round in slow circles, narrow and yet more narrow, moving, but never advancing. . . .

They are in a deeper sleep than ever Rip Van Winkle was. They have bathed themselves in the river Lethe, and are unmindful of the progress of civilization. . . . Their minds are as unruffled as a millpond—as stagnant, too. They have neither envy nor ambition. Their case is one of arrested development.

In the great cities one-tenth of the people is said to be submerged; in the mountain coves, nine-tenths of the people have not yet emerged. They are not submerged in the sediment of the stream of

civilization, as the "Eastside Whitechapel Folk are." On the contrary, their vices are not abnormal, their virtues are not exotic. They have not deteriorated, nor degenerated. They have not reverted to original types. They are the original types; somewhat worn and defaced, but the original types; they are neither Liliputians nor Brobdingnagians; they are nature's undeveloped children. . . .

'Sons and Daughters of the Revolution,' they have lost their family record and know not to boast. They are blind to their glorious inheritance of truth. They have lost their inheritance of character. Themselves white men, they too have become the White Man's Burden—the element in the south most important to be reached. They need to be reached. They can be reached by multiplied schools and added churches—by an influx of disciplined teachers and of educated preachers.

The mountaineer lives at home, seldom venturing beyond his native vale, and has but little business with the outside world. One county has but little more communication with its next neighbor than the Congo Free State has with Uganda. One reason of this is the fact that no school exists to train the mind and inspire any desire for knowledge of that which lies beyond the next mountain ridge.

The poverty of the country allows little provision for a public school system. A school levy on the taxable property of the mountain region would not bring sufficient funds to keep the school

in operation even with indifferent and poorly paid teachers for more than two months in the year. The war impoverished the South, and whilst it has now recovered and is building up a school system in most places, nothing in comparison has been done to alleviate the ignorance of the mountaineer. According to President Dabney, "The average child, whites and blacks together, who attend school at all stops with the third grade. This means that the average citizen in the South gets only three years of schooling in his whole life.

AVERAGES.

	<i>Years in school</i>	<i>Value school property</i>	<i>Salary of teacher</i>	<i>Days in school year</i>	<i>Amt. expended per pupil</i>
N. C.	2.6	\$180	\$23.36	70.8	\$4.34
S. C.	2.5	178	23.20	88.4	4.44
Ala.	2.4	212	27.50	78.3	3.10
Ga.		525	27.00	112.0	6.64

"In other words, in these states, in schoolhouses costing an average of \$276 each, under teachers receiving the average salary of \$25 per month, we are giving the children in actual attendance five cents worth of schooling a day for eighty-seven days in the year."

If this is the average for the Carolinas, Georgia and Alabama as States, who can estimate the educational disadvantages of the mountain region? Northern people have poured out their money into the South for the education of the negro, and he is allowed to share in the funds raised by the white people of the South as they have taxed their property for public schools. No money in comparison

comes South for the education of the mountain whites, and no taxable property in the South provides more than a pittance for his education. As a consequence, the average negro in the country enjoys quadruple advantages from an educational standpoint over the descendants of the Scotch-Irish in the mountains. Even this does not fully enumerate and reveal the disadvantages of the "child of the mountains," who has also to contend with ignorant parents, ready to take the child out of school on any pretext or send him to the field to assist in the family support.

"It were easy to picture homes that would make the heart of Christian womanhood ache with unutterable sorrow and pity ; schools that are little more than the name might be described in truthful detail ; communities where the homely virtues that are the part of the Anglo-Saxon's birthright have been overgrown by lust and sin, are not unknown in the Southern Mountains—or anywhere else on this broad continent of ours. But all that is required to show the absolute necessity for help from outside sources, given in the spirit of Christian love and brotherly kindness, can easily be imagined by those whose hearts are tuned to the cry of the helpless. The free-handed, open-hearted South, the fortunate, prosperous North—each must help according to his ability, until the glad day dawns when 'the mountain of the Lord's house shall be established in the top of the mountains'" (Under Our Flag).

✓ Many of these mountain children are most eager

to learn. It is not uncommon for a boy to walk from five to seven miles daily to school, and others will go barefoot through snow and ice. Miss Guernsey quotes from *The Christian Endeavor World* the following pathetic incident of one of nature's children :

"A young man entered a college office, and, touching the president's arm, asked in a peculiar mountain brogue, 'Be ye the man who sells larnin'?' Before the president could reply, he asked again, 'Look here, mister, do you uns run this here thing?'

"The president replied, 'Yes, when the thing is not running me. What can I do for you?'

"'Heaps,' was the only reply. Then, after a pause, the lad said: 'I has hearn that you uns educate poor boys here, and bein' as I am poor, thought I'd come and see if it wus so. Do ye?'

"The president replied that poor boys attended the college, but that it took money to provide for them; that they were expected to pay something. The boy was greatly troubled.

"'Have you anything to pay for your food and lodging?' asked the president.

"'Yas, sir,' was the reply, 'I has a little spotted steer; and if you uns will let me, I'll stay wid ye till I larn him up.'

"Such persistence generally carries its point, and the lad remained, and the little steer lasted for years. The president's closing comment upon the incident is this: 'I have had the pleasure of sitting in the pew while I listened to my boy, now a

young man, as he preached the glad tidings of salvation. Does it pay to help such boys ? ”

If these people were originally Scotch-Irish Presbyterians, has the Presbyterian Church no responsibility for their condition to-day ? Is the Presbyterian Church under any special obligation to their descendants ? Is there any remedy for these neglected people, who are stranded among the mountains ? “ Is there no balm in Gilead ? ”

Dr. Guerrant says : “ Here is our Jerusalem : Americans, Virginians, Kentuckians, Tennesseans and North Carolinians, the children of the hills ; *our neighbors ; our kith and kin*. Begin with them, and save them, and let them help us save the world. We believe in foreign missions, but we also believe in beginning at Jerusalem. These are ‘ heathen at our doors.’ Their souls are worth as much as others. They are more easily reached. It costs *less than half* to reach them. The results are quicker, because their language is our own ; their history, tradition, ancestry, the same as our own. The consequences of their conversion are greater. They will furnish the teachers, ministers and missionaries to the heathen abroad.”

They are as truly without the Gospel, as if they lived in the heart of the dark continent.

“ If you cannot cross the ocean and the heathen lands explore,
You can find the heathen nearer, you can help them at your
door ” —

in the slums of the city and in the cabins of the mountains.



Some noble philanthropists are already at work on the problem of the mountains, and their remedy is education ; and the "Soulwinner's Association" has entered the field. It may be from lack of ample funds, but nothing yet has been projected on a sufficient scale to do more than touch the outer edges of the problem. Education will relieve ignorance and elevate in the scale of intelligence, but it will not regenerate society. It is a debatable question whether mere literary education improves morality. The colored population is far better educated to-day than at the close of the war, but Ex-President Cleveland in a recent address expresses scepticism as to its improvement in morality. Thoughtful people in the South, who are in position to know, fully endorse his conclusions. Summer schools will not even meet the case of the mountaineer from an educational standpoint. Noble Christian people may educate and even teach these children the Bible and fundamental principles of morality and religion, which is a step in the right direction, but unless the organized church is planted and maintained near by, most of the fish gathered in the school-net will escape again to the great sea of unregenerate humanity.

If success is ever to crown our efforts in winning these souls and reclaiming these people lost among the mountains, it will be along the lines of industrial and Christian schools, *always in connection with the Church.*

Money is wasted from a Christian standpoint,

that does not ally itself with the Gospel ; and the Gospel, according to the appointment of Christ, needs always a church to propagate it.

The Northern Presbyterian Church is doing noble work in this section, as appears from Doyle's "Presbyterian Home Missions": "Presbyterian missionary work among the mountain people of the South was begun in 1879. The first mission school was 'Whitehall Seminary.' It was established near Concord, N. C., and Miss Frances E. Ufford was the first teacher.

"From that beginning the work has grown until it extends over the mountain regions of the four States of North Carolina, Tennessee, Kentucky and West Virginia. There are to-day, as a result of the Home Board's work, thirty-one churches, 1,378 church members, seventy-six Sunday-schools, 6,172 Sunday-school scholars, thirty-seven mission schools, one hundred and eight mission school-teachers, 3,000 pupils, twenty-one ministers and sixteen Bible readers. The principal agencies in advancing missions have been churches, mission schools, Sabbath-schools and Bible readers. The churches with attendant ministers, have been established as rapidly as the means would allow."

The Southern Presbyterian Church is also doing good work in this field. It exceeds the Northern Church in number of churches and members, but is behind in Christian schools. It is impossible to give detail of statistics, because the work of the Southern Church is not directly under the Executive Committee, but is done by various presby-

teries and synods, but principally by the "Synodical Evangelistic Committee of Kentucky," Rev. W. C. Clark, D. D., chairman, Augusta, Kentucky; and that of North Carolina, Rev. E. E. Gillespie, superintendent, Greensboro, N. C.

The Assembly's Committee of Home Missions is just entering this field, having recently appropriated about \$5,000 to begin the work of Christian and industrial schools, among the mountaineers.

Among our institutions, King College at Bristol, Tennessee, has done grand work among those described as the better class. For its means, no college ever did better work, as may be judged by the fact that it gave to the Church such men as Dr. R. C. Reed, Dr. T. M. McConnell, Dr. S. R. Preston, Dr. J. W. Rogan, Dr. J. I. Vance and others equally useful, under the instruction of such able teachers as Dr. J. D. Tadlock and Dr. Jas. Albert Wallace.

Among schools doing splendid service for the more typical mountaineer is Lees-McRae Institute, described by Rev. F. B. Converse, D. D.:

"It was our privilege to visit the Lees-McRae Institute, and we were surprised and gratified at what has been and is being accomplished at this point. It is located at Banner Elk, in one of the most beautiful and most elevated valleys, having an altitude of about 4,300 feet, and partly surrounded by mountain ranges one or two thousand feet higher. The importance of a good school was appreciated by the evangelists, and an excellent

boarding and day school, under the control of the Presbytery of Concord, has been built up within the last three or four years by Rev. Edgar Tufts and Rev. J. P. Hall. The work that has been accomplished with the limited means at their command is simply marvellous. Commenced in a small way, it has gradually grown until at the last session there were thirty boarders and fifty-five day scholars—eighty-five in all. Some of the girls came forty miles across the mountains in road wagons—a two days' journey for their fathers to bring them, and another two days' drive returning home. It is a banner school in reference to the Shorter Catechism. Last year the *Christian Observer* sent diplomas to twenty-one of those children who had memorized the Shorter Catechism, and sixteen the previous year, besides certificates to those who had committed to memory the Child's Catechism.

“It is a mistake to picture the mountain children as an inferior class. Some of them are remarkably bright. A prize was offered to the one who should first learn the Westminster Catechism perfectly. Two of the girls set resolutely to work and recited it without a mistake within a week—one of them on the fifth day after she had commenced it. A girl who can and will, in addition to her school studies and household duties—for the girls here are industrially trained as well as in books—learn the 104 answers in the catechism within a week, is not deficient either in intellectual power or ambition, or pluck. It is a good school,

fitting the boys for college and giving the girls equal training. One of its students is now in college with the ministry in view. Board and tuition are furnished to the mountain children who are able to pay, at a price lower than we would suppose was possible; to others board and tuition have been given free.

“While this was being done, it was necessary to erect buildings for the accommodation of the increasing numbers. Twenty acres of land, a most beautiful site for such an institution, was secured. A dormitory for the girls, a three story building, containing twenty-two rooms, has been erected. The view from the observatory on top of this building, is one of surpassing beauty. A school building equally large stands on one side, and the Presbyterian church on the other. Besides this, there is a fourth building of two rooms, for class rooms. The amount of money which has been contributed by Presbyterians for this work is exceedingly small, out of all proportion to the work accomplished. The total amount of cash that has passed through Mr. Tuft’s hands during the last three years, is only about \$5,000. . . .

“This institution has been co-educational. But the two departments are to be separated, and the school for boys located in an adjoining county—that at Banner Elk being for girls only.”

Space forbids an account of other institutions. These two are given as specimens of what has been done by Presbyterians, and what ought to be carried on more earnestly on a still larger scale.

In the mountains the Presbyterian church has a magnificent field for benevolent and missionary operation, but it is not without its difficulties. Entrenched among the mountains, almost inaccessible, these unfortunate people are fortified behind more formidable mountains of ignorance and prejudice. These obstacles will not easily yield, nor at once. The uneducated preacher of the "rarin' and rantin'" type watches jealously his own peculiar province. He appeals to the prejudice of the ignorant and makes it difficult for an educated minister to get the ear of the people in many communities. Mormon elders get in some of their best work among the mountaineers, inducing many to emigrate to Utah, and in some instances they have established churches. They have recently established their headquarters at Chattanooga, Tenn., and have sent into these mountains hundreds of their trained emissaries to "lead captive silly women" and these simple people. If these people are to be reached by the gospel to any extent, it must be by means of earnest consecrated men, giving themselves to it as their life-work. If they volunteer to live among the filth and abominations of loathsome, heathen cities, why should not some be willing to give a whole life to our own heathen?

It is sometimes said that the Church in the early days of Christianity was "accredited" by ability to work miracles. Some go so far as to affirm that the Church again needs to be accredited among men, and prove her divine character by

healing the sick, etc. Believers in faith cures are constantly asking, "who said the days of miracles are past?" Men are "still seeking after a sign." "Except ye see signs and wonders, ye will not believe."

The Church must accredit herself! Christ and the Apostles, by their miracles, accredited themselves. They demonstrated their divine commissions. So must the Church to-day. What was, in His own judgment, the climax of Christ's grandest works? If John the Baptist asked for proofs of His Messiahship, His response was, "Go tell John the sick are healed." If that is not sufficient, tell him, "The blind receive their sight." Give even a greater sign, "The dead are raised up." But the climax of all is, "The poor have the gospel preached unto them." This is the only one of His greatest works which remains to-day literally unchanged. The Church can no longer raise the dead. But she can reproduce still the greatest of Christ's works on a grander scale. The Church can prove her divinity, to the world, by "preaching the gospel to the poor."

Is this evidence of Christliness and Christianity sufficient? If she will give this "sign" to the world, it will be more potent than healing the sick or raising the dead! Raising the dead might startle one community, and the fact would be disputed in the next community. Unbelief is not cured by raising the dead. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

If the Church wants to cure the world's scepticism and allay her own misgivings, let her engage in a great campaign of home missions before the eyes of men. Let earnest consecrated men and women in the self-sacrificing spirit of Christ go in great numbers to reclaim the slums, and scatter themselves in force throughout the mountain regions. Let the Church cease "Playing at Missions," but get down to work. Let wealthy Christians furnish the means as in the early days of Christianity when whole fortunes were laid at the apostles' feet. Let the Church reproduce the spirit of Christ; and the world will accept such testimony in evidence of Christianity. What the world demands to-day is more home missionary enterprise and effort. Men of the world believe foreign mission work is the result of sentiment; it does not appeal to their judgment. They are asking why men and money are lavished on Africa whilst millions of negroes are neglected at our very doors; why such zeal for China, Japan and India, whilst the slums and mountains are forgotten. The Church is rich enough to accept this challenge of the world. Without withholding a dollar or withdrawing a man from the foreign field, she can take hold of the work at home on an immense scale. A great home mission revival of "Preaching the Gospel to the poor" would meet the objection to foreign missions, and at the same time, cure the world's scepticism. By her great organized charities, the Church proves herself *humane*. Now, by her great missionary effort in "Preach-

ing the gospel to the poor," let her prove herself *divine!*

The slums, the mountains and the great destitute West invite the experiment, and await the demonstration!

V

THE WHITE MAN'S BURDEN

By Rev. D. Clay Lilly, D. D., former Secretary of Colored Evangelization.¹

IN this brief account of the negro, as we have known him in the South, let it be understood that when I use the term, negro, it does not stand for every individual of the race—but only for the race considered in a general way.

There are as many kinds of negroes as there are of other races—"good, bad and indifferent" is a classification that befits them as it does other peoples. The fact which calls for our sympathy and assistance is, that the good class is relatively small—and the bad and indifferent largely in the majority.

This good class is intelligent, progressive and resourceful. Its religion is not a sham. Its education has not spoiled it, and its devotion to duty is not inspired by the "loaves and fishes." Its ideals are good—its social standards high, and its life wholesome and elevating. It has been lifted from heathen darkness to its present attainments by the power of the grace of God. If all American negroes were of this class, there would be no "Negro Problem" and no reason for this chapter

¹ Written at the request of the author.

in a volume on home missions. But this class is small, as all Southern people know, and the eight or nine millions of them in the Southern States are principally indifferent or bad. It is not that they have suddenly or recently become so. Nor that the experience of their ancestors in American slavery, is the source of their shortcomings, industrially, intellectually, morally and spiritually. But if any evolutionary process is responsible for it, it is the long, long downward course in sin and degradation during the unnumbered centuries of their separation from the rest of the world and their isolation in the jungle. It does not require a long period for a family to deteriorate, if left to itself under conditions which cut it off from all the light and progress of the world—and perhaps that branch of the human race which retired into the wilds of the Dark Continent and shut itself out from the light of civilization, went constantly from bad to worse, being for centuries practically untouched by explorer, merchant or missionary. And strange as it may seem, it was the cruel lash of the slave trader, which touched him for good, and the overcrowded slave ships, which bore him out from intellectual and moral stupefaction, to touch again the life and onward go of the throbbing, stressful world. I am no apologist for slavery. It was the overruling providence of God bringing good from evil. Later, emancipation clothed him with citizenship and threw him on his own resources. And now behold the man, become a weakling in all the elements of manhood, except

the physical, brought back into the arena to contend with those who through the ages have waxed strong by the use of all their strength.

Slavery was the only door which could have ever admitted him into the place where he should find use for his powers, and by no other way could he have entered progressive America. There was but one way in—there is no way out. He is here to stay. Deportation, colonization, reservation have all been advocated by sensible men, but never seriously considered by the southern people, white or black.

It will be best for all parties if the white man, strong and dominant, will look seriously and sympathetically at the weaker and dependent colored man, and seeing him just as he is, intelligently set about aiding him.

Those best acquainted with the negro, see him to be possessed with the following characteristics :

Physically :

He is possessed with a constitutional languor. He is naturally sedentary and inactive. He works from necessity and not from inspiration. Rarely does anything else than daily bread hold him to his work ; also is he below par as to physical accuracy and finish. He will “round off the corners” of any task he performs. He will find the easy way. If it is plowing, he will skim the ground ; if it is building, ends will not be square—joints will not be flush, uprights will not be plumb. If it is whitewashing he will “splash

around" working as if the house were on fire to get through quickly and when he is through, not only will the desired object be whitened, but everything within a reasonable radius will have received a generous portion of the wash.

You may set it down as a pretty general rule, that if a man is too languid to articulate correctly, he will do everything else in the same slovenly way.

Judged from the standpoint of efficiency, he is the poorest quality of labor in this country. From an economical standpoint, he is the most expensive laborer one can employ. I know land which will produce cotton, corn, cane and tobacco—four of the most profitable crops of the farm—which can be bought for five dollars per acre, simply because negro labor will not make it yield up its treasures. If the negroes were suddenly withdrawn from the South and colonized by themselves elsewhere, they could not make a living for themselves, which would compare in comfort with what they enjoy at present. If the white people should suddenly withdraw from the South to live elsewhere, the negroes could not manage successfully the country left to them—and it would decrease in value from the first.

Had white labor been employed in the South exclusively from the first, our cotton would never have been manufactured in England—new or old.

The negro has been the "White Man's Burden" here as elsewhere—he has enjoyed a tutelage under

the white man. He has been a dull and costly pupil to his teacher. It is, of course, true that the negroes have made much of the wealth of the South—but primary labor does this everywhere—and it was during the days of slavery when negro labor was organized, controlled and directed in such a way as to make it efficient and remunerative, that this was true in the South. It is only true in a very limited way to-day. It is no longer possible to organize, control or direct negro labor so as to make it of good profit to the farmer or planter. It requires great patience and forbearance to employ it at all. His redeeming traits as a laborer (and I most cheerfully and freely speak of them) are his patience and tractability, his general good humor, his strength of body, and his willingness to work long hours. These are good qualities, and they go far towards relieving conditions which otherwise would be intolerable.

Mentally :

He is not the equal of the white man. I suppose ages of disuse of the high powers of the mind may account for the atrophied condition of his judgment and power of analysis and synthesis.

In early life the negro gives evidence of good mental power—the negro child will learn about as rapidly as the white child. But as they advance in life the white intelligence will continue to expand, while the negro will show a case of “arrested development.” It is next to impossible

to teach the negro to reason or judge or to observe inductively or to investigate. And this is true, not because he was for a little while a slave in this country, but because for long ages he had lived under conditions which made no demand upon him for such mental exercises.

Morally:

Likewise, he is deficient morally. The negro population of the Southern States is, as far as I know, the most criminal population living in any civilized land—the negroes in the Northern States alone being excepted. Being one-third of our population, they commit three-fourths of our crimes. That this is not due to any treatment accorded him by Southern people is amply proven by the fact that he is more criminal in the North than in the South. His moral character is deficient. That which deters men from crime is their repugnance to it, rather than the fear of the penalty attached to it. The white man is deterred both by repugnance and penalty. The negro has little but the fear of penalty to restrain him. Any one acquainted with the negro either in America or Africa, knows that he is not troubled with a quick conscience. To be caught stealing, or proven a liar, will fill most white men of any country with shame and confusion. But it does not so effect the average negro—it does not appear to him much out of the way. A grin, a duck of the head, and he scuds away—to repeat the break at the first opportunity.

Social impurity is a rottenness found in all races, but the sickening prevalence of it *among the negroes of all countries* is testified to by witnesses who are intelligent, unbiased and well informed.

To one who has not lived in the South, nor known much of the negro elsewhere, it is surprising to hear a Christian physician who has practiced among them for forty years, say that "ninety per cent. of the negro population is impure." But to those who know the conditions as they are, the statement is not at all strange. I once asked a man of the world what per cent. of the negroes he thought was impure, and he responded promptly and emphatically: "All of them, sir, all." I protest against this—it is not true. I do not pretend to name any per cent. I know though, that their immorality is terrible in itself, wasting their energies, shocking civilization and discouraging their best friends and helpers. His racial conscience has not been aroused to abhor such a condition. It is numbed, it is stupefied. Ages of wanton license have delivered him over to a shameless mind. He is a deficient. I speak of the race in general—I have already excepted that class which has been rescued by God's grace, and lifted out of the mire.

And, now, how is this weakened man circumstanced?

Commercially, he is in competition with the white man—ordinarily this is a dangerous position for any race to occupy—as the world's history

abundantly testifies. But it has been a safe and fortunate place for him in this case. He is well adapted to the Southern climate—here he multiplies—here he enjoys life. His labor is always marketable at a fair price—and he has a good chance to make a living. There is little or no commercial antagonism between the two races in the South—and you could not with a search warrant find a negro who wants to work six days in the week and is willing to behave himself, who is doing anything less than making a living for himself and family. There is very much less danger of race conflicts than is commonly supposed by persons unacquainted with the actual conditions. When it is remembered that there are 25,000,000 of people—one-third colored and two-thirds white—coming into continual contact 365 days each year, it is only to be expected that difficulties will arise. But these are not often serious and are as infrequent as one can reasonably expect. Economically, the negro is as well and safely circumstanced as he could be anywhere else in the world. But he exhibits deficiencies of the most serious kind in the secure haven where the providence of God has sheltered him—he has not raised a standard of living in keeping with his opportunities. He has lived among a people who are relatively pure in life—who are quiet and well-behaved. He has not been largely influenced by this wholesome environment. Negro morals, negro thought, and negro character have not been lifted up to any great degree. The negro quarter in every city and town

is the place of shame and violence. The Southern white people are glad to show respect to good character among the negroes, and do show it whenever it is manifested among them. There is so great a preponderance of the bad that we do not often have an opportunity to evince it. There is more in the "Negro Problem" than a mere question of color. It is a question of character also. The inequality of character must disappear before the setting aside of the color question can be even remotely considered. The only thing for the colored people now is to arise and set up their social standards—standards which articulate with the decalogue and then lift up their life to these standards. They have not yet erected their standards—except in the case of the small class which is excepted in all these general statements.

Religiously:

His religious life has shown an interesting and curious development. Without any but the simplest forms of religious worship, he has yet made his religion a formal thing—Church membership has had a kind of social significance, and has so been sought by the many. Church services are punctiliously attended. The whole outward form of religion has had a rapid and showy development. Proportionally, there are probably as many preachers, churches and church members among them as among the white people. Since the whites have been centuries attaining their present religious condition, and the negroes only a few decades,

this extraordinary growth must be due either to great pentecostal showers or else to great laxity in church life. Those familiar with the case have no difficulty in deciding which of these two conditions has prevailed. Their growth has been too rapid and their standards too low, so that religion does not have its true meaning among them. Their leaders are too often as blind leaders of the blind. And yet the negroes are exceedingly dependent upon leadership—as all ignorant people are. The most disheartening part of this matter is that they seem to be satisfied with the present sad condition of religious life. Their conception seems to be largely erroneous as to what a Christian should be and do.

These strictures are severe, but I do not want to be severe—I am trying to tell just what I believe to be the truth about the American negro. I recognize him as my fellow-man and have always tried to be his friend and helper—I am trying to show that he is in need of help, that this help must be given graciously, patiently and perseveringly. He needs to be helped up to a better life. There are many steps of progress ahead of him—if he cares to take them. But no matter how many he assays or few may content him, he will have to take the first step first.

THE FIRST STEP OF PROGRESS

He is in the laboring class of this country. He cannot be advanced to any higher class until he has shown himself master of the one he is now in.

The great University of Life passes none of her pupils to higher grades until they have proven their proficiency in their present standing. So that whatever exhortation may be addressed to him, or whatever laws passed to advance him, or money spent to elevate him, he can never reach any higher plane, until he first fills acceptably the place he now occupies. Not until he has become a Christian, reliable and efficient laboring class, can he ever become anything more. He constitutes our primary labor supply, but it is in too large a measure a malingering, unreliable, criminal supply—to say nothing of its inefficiency and wastefulness. Until these blemishes are removed, and the negro fills acceptably this position of primary laborer, he need not hope for any real promotion to higher things. His first step of progress must be to make conquest of the domain committed to him for the present. This is the history of all development, whether of the individual or family or nation.

The First Great Need

But to accomplish this first stage of progress—we must strike at the very centre of the matter, viz.: the spiritual life of the negro. A great moral reformation, such as has from time to time swept over lands peopled by white races, must reach the negroes of this land. If asked the greatest need of the American negro to-day, I would say: “Preachers of the right kind.” I do not fail to appreciate the work of the large num-

ber of faithful ministers who occupy so many of their pulpits to-day. All honor to them. But they, themselves, are keenly aware of the failings of a great part of their ministry and know that, too often, the so-called shepherd is a destroyer and not a helper. The most direct approach to the spring of life of a people is through their preachers of the gospel. If these can be made what they should be, and the gospel message is sounded out by them, the reforms—moral, social and economic—will surely follow. None but those who have sinned away their day of grace can listen to the preaching of the gospel and not become better men and women. And to become better men and women, is to become better cooks, laundresses, wagoners and ploughmen, as well as better fathers and mothers, and thinkers and teachers. Here is the point of attack. If the fight is made persistently on this line, the victory is assured. If every pulpit among this people should be filled with a pure, intelligent, scriptural preacher they would speedily show great moral advances. All this terrible past can be undone by the power of the grace of God. Suppose that this ministry should banish the emotionalism, pregnant in their worship, and be quick to correct errors of life by admonition, suspension and excommunication, and raise up the standard of the cross, as the standard of daily life; can any one doubt the saving effect of such a course, or its ultimate triumph? If the Christian home should become a prominent feature of their life, and the children

be trained in the love of the Lord and encouraged to fill their place in life *well*, however humble it may be, does any one doubt the improvement which would follow?

The Second Great Need

The negro religious and domestic life has been largely developed from its emotional side alone. It should have its intellectual side awakened. But it is difficult to do this in their present illiterate condition. And again: it is difficult to make mere book learning of advantage to them, so long as they are content with their present moral and spiritual condition. So that I would say that these two great forces must move together. The second great need of the negro is for a larger supply of faithful and godly school-teachers. Much has been said, pro and con, on the subject of negro education. I think opposition to it arises largely from opposition to the methods of some who have undertaken to give help along this line. Not every kind of education is good for every kind of person. To conceive of educating the whole negro race in the higher branches of learning is as foolish as it is economically impracticable. There is no race with such endowment that all of its people can be highly educated. At present only a small per cent. of the colored population need the higher education. I would say give the whole race, as soon as possible, an elementary education. Any life should be better and more serviceable for knowing this. Then, give those who have the

aptitude, a higher grade of education, expanding and enlarging their life and preparing them to fill acceptably positions as preachers, teachers, physicians, etc. Finally, give to those who can receive and use it, the very highest kind of training. The negro race must have leaders from its own race—these can be developed only by the best training. But let it be emphasized in all these kinds of training that education prepares for more and better work, and not that it ennobles or entitles one to live without work. It will not do to take a weak people and merely educate them in books—no quicker way of their undoing could be devised.

A school for negro children and youth should never lose sight of the idea of discipline—the making of moral fibre, the lifting up of ideals and the strengthening of purpose are worth vastly more than the information gained from books. Cleanliness, immediate and perfect obedience, unfailing promptness and the utmost thoroughness in detail—these should be the A B C of the school for negroes. A school that develops these is a good place for any child to be, but is especially needed by the negro child, because he has small opportunity to learn them elsewhere.

Industrial education, where faithfully and honestly done, is of the highest value in developing all these qualities and has a higher value, in that it prepares the child for its place in life. A school which would embody these characteristics would be an ideal school for negro youth.

Other Needs

So much he should learn from church and school. And from church and school—and the great school of life—he should learn to have a greater self-respect. A man with no character to maintain is in a deplorable condition—he is a moral bankrupt. The negro must awake to the possibilities of his life. If he holds himself up, no right thinking man will hold him down.

Also he must learn the invaluable lesson of *self-help*. He has employed the patronage of philanthropy to such extent that he is in danger of coming to depend upon the assistance of others rather than the efforts of self. But no one can give him any gift comparable with a noble spirit of independence, which seeks help only when its last resource has been expended in the effort to be its own helper. Every man should be his own best friend. In life there are no gratuities—character cannot be bestowed with the alms, and he is best helped who is helped to help himself. Self-help should be a large article in the creed of the negro, who desires progress and success.

Again, he should learn self-direction, etc., to work and not merely *to be worked*. The negro population drudge. Work is a necessity but drudging is the poorest quality of work both for employer and employed. There should be an inspiration for every day's toil. He should work as one with an intelligent purpose and as one who strives to accomplish something. To toil aimlessly and hopelessly, even though it be laboriously, is

not to do one's best. Unless thought and purpose be put into it, work becomes an unbearable burden and the yoke its fitting symbol. But to plan, to hope, to achieve—this is to make work a pleasure and the laborer *a man*, and not “a brother to the ox.”

All this he must learn, all this he must do. After he has done this he can and will do more, but this must come first.

Our Part in the Work

I have thus far said nothing directly about our own work for the colored people—but all I have said is pertinent to it.

The characteristics I have named are those recognized by us all as belonging to the colored people. The economic dependence of the colored man upon the white is known to us all.

The commercial, social and religious defects of the weaker people are known to every one of us. The principles I have laid down are those to which we subscribe. It only remains I should indicate how the work of the Executive Committee of Colored Evangelization in the Presbyterian Church corresponds with these facts.

This committee seeks by means of Stillman Institute at Tuscaloosa, Ala., to train a ministry of the kind mentioned above as the first great need of the American negro.

It insists upon moral uprightness in the students at Stillman Institute, and the superintendent and

faculty at Tuscaloosa do all they can to help the life of the student body on a high plane.

The committee will not employ among the colored ministers a man whose character it has reason to doubt, and exercises what vigilance it can to keep the body of its workers as a band above reproach.

The Stillman Institute insists upon the student doing what he can for himself, and reduces the help given him to a minimum. It advises him continually to be his own dependence. It demands from him labor which it seeks to direct so as to make it profitable to the student—teaching him skill and economy, and exhorting him to diligence and fidelity.

It does what it can for him intellectually and encourages him to go slowly and thoroughly.

It teaches him to be a practical teacher and pastor, and prepares him for usefulness to his people by teaching him their present condition and needs. It seeks to make strong men who shall bear their part in the great work to be done for that race by her own sons.

In addition to the work of preparing preachers, the institute fits a young man for the position of Christian teacher. Also the committee encourages the ministers in its employ to conduct such schools as are mentioned above under the second great need of the negroes.

The committee also endeavors to enlist white Christians in the work of the mission Sunday-schools for colored children. These schools have

done a good work wherever they have been given a faithful trial, and God's blessing rests upon them.

After five years' experience as the executive Secretary of this work for our Church, I am persuaded that our work for the colored people is a good work. It is well thought out. It rests on a solid foundation. It is as successful as we may reasonably expect. It is in every way worthy of the contributions of our people to it.

I have severed my connection with the work, but not because of disappointment with it, nor discouragement because of lack of support from the white churches. I believe the colored people need our help—that our way of giving it is the right way, and that we do not need to alter our principles but to endorse them with our gifts and with our personal efforts.

VI

THE MEXICANS IN TEXAS

By Rev. Walter S. Scott, Evangelist.¹

THE presbytery of Western Texas embraces fifty large counties covering an area of 70,740 square miles, and containing a population of 390,000. It is one of the largest presbyteries in the empire synod of our Assembly. It is as large in area as the States of Virginia and West Virginia together. Roughly estimated, it measures in straight lines 300 miles north and south, and 500 miles from northwest to southeast. In fact, it can be said that it has no western boundary—it can take in the entire republic of Mexico.

Bordering on a foreign country for the length of seven hundred miles, situated as it is at “the meeting of the waters,” and with a heterogeneous population, the difficulties and the importance of its home missionary work cannot be exaggerated.

1. It is this unique presbytery, which stands high in its contributions to foreign missions and to the cause of education, and has furnished its no small quota of ministerial candidates, which, without in any way neglecting its American work, is undertaking, with the aid of the Central Com-

¹ Written at the request of the author.

mittee of Home Missions, the evangelization of the 90,000 Mexicans within its bounds.

Whether for our weal or woe, certainly for their intellectual betterment and temporal well-being, the Mexicans are coming into the State in ever-increasing numbers. One hundred and fifty thousand is a small estimate of the number in the State.

We have nothing to do directly with the industrial and the international phases of the question, nor are we to quarrel with the condition; it is for us, as a people charged with the high commission to evangelize the world, to meet it calmly and resolutely and discharge our Christian obligation to this influx of aliens; rejoicing that, in the Providence of God, they have come within this free, Christian land of ours, where, comparatively, they can be reached with the gospel more easily and more effectively.

There are towns on the border where the English language is rarely spoken; there are county schools where the children learn more Spanish than English. There are some twelve newspapers published in Spanish in the State. In San Antonio, the metropolis of Texas, there are 12,000 Mexicans, with 5,000 more in the county out of the city. In one of the largest public schools of the city, there are more Mexican pupils than American. I once saw seven hundred convicts assembled in the Huntsville penitentiary, one hundred of whom were Mexicans.

2. The Mexicans are nominally Roman Cath-

olics. To those who question our policy of evangelization, I would say that the glory of our Protestant Church is that it frees men from religious thralldom. In our country every one is free to worship God according to the dictates of his conscience, and to believe according to the best light he has. We do not owe this freedom to the Romish Church ; it is not a product of its system. So long as we do not proselyte with firebrand and sword, and do not compel people to our faith with cruel persecutions, as the French Catholics have done with Protestants in Madagascar, no one should complain. Is not the Catholic Church proselyting Protestants to-day on the Hawaiian Islands ? Did she not but recently proselyte four hundred Protestants at one time on the Fiji Islands ? Is she not by her "special missions to non-Catholics," carrying on in this country a campaign of proselyting as she has never done before ?

But we are not *proselyting*. The common people of Roman Catholic countries—the Mexicans among them—are sick and tired of that Church's spiritual dominion, and of the emptiness of its worship and teachings ; their hungry souls are crying out for the Living Bread. They are without the gospel, which "is the power of God unto salvation" ; they are ignorant of the truth as it is in Jesus, therefore, they cannot possess the saving faith which cometh by the word of God.

Then, they do not pray ; they do not come unto God by Christ ; they know not the joy of drawing near with boldness unto a throne of grace.

They have a pagan's idea of sin and repentance ; they know nothing of regeneration, nor of the indispensable work of the Spirit. In a word, they are without God, and without hope in the world.

Woe unto us if we preach not the Gospel unto them !

In giving the Gospel to these people we are not only obeying our risen Lord's command to make disciples of all the nations, but we are rendering an inestimable service to our country as well, by teaching them to be law-abiding, industrious and thrifty citizens. We are establishing Christian homes among them where the Lord's day is kept, where prayer and praise are heard, where the young are being taught to fear God and keep His commandments, and where the marriage relation is held in honor.

It should be also borne in mind that by evangelizing the Mexicans in Texas we are indirectly contributing to the evangelization of Mexico. The people are going and coming constantly and the Gospel leaven is being carried to their native land where it has borne fruit in a number of instances. Dr. A. T. Graybill has said that the beginning of his church at Linares, Mex., was largely due to a man who had been converted in Texas.

We have seen too many instances of the efficacy of the precious word of God and of the work of the Holy Spirit among them to doubt for a moment their need of the Gospel and our duty to give it to them. The hundreds of Mexican brethren

who have been given to us as trophies of our work are so many incentives for us to redouble our efforts in behalf of the many thousands who are yet groping in the dark, professing to know God, but in their works denying Him.

Our members would not give up the Bible nor their evangelical faith and go back to what they were before without a great struggle; many would die first; for they well know *it would mean going back to the world.*

Taking everything into consideration I can truthfully testify to the stability of our converts. The few that have gone back to the priest during the eleven and a half years of my ministry, were not living above reproach when they left us, and have since become extremely worldly and licentious.

3. To form a just estimate of our success we must not, on the one hand, doubt the efficacy of the Gospel nor the power of the Spirit to convict and convert the Mexicans; and on the other, we should not expect to succeed better, or even as well, in our Mexican work, considering the besotted ignorance and gross superstitiousness of the people, and the men and means at our command, as in the regular work of the Church among Americans.

The Mexican work was organized when the Presbytery of Western Texas ordained an evangelist and put him in charge of it in April of 1892. We then had but one church with fifty-nine members, and no property to speak of.

In April of this year (1903)—after eleven and a half years, we reported thirteen organized churches,

680 members, twenty-one elders and seventeen deacons. There were eleven Sunday-schools with forty teachers and officers and 415 scholars. Owing to the migratory character of the people we lose a number of members every year. I have estimated that we have lost, in one way and another, some three hundred members, in ten years. This should be taken into account in order to get a correct idea of the growth of the work as regards the number of members received. We have two evangelists and three Mexican ordained preachers, and a day school at Laredo with two teachers. Seven of our churches have their own houses of worship.

Last year 103 members were received on examination, and fifty-five adults and fifty-eight children were baptized. The Mexicans contributed \$450.00 for all purposes.

For this great work we are receiving but \$2,000 a year from the Central Committee of Home Missions; the rest of the expense is borne by the presbytery. Last year, the cost per new member received was \$27.00. While in our American work at large it cost over \$100.00 per new member, it cost the Mexican work less than \$30.00; and while in the whole Church it took one hundred to win five members on profession, in the Mexican work one hundred members won sixteen. Every one interested in this work should be satisfied with such success.

The original church here at San Marcos has increased to four churches and a membership of 350.

Each church has its Sabbath-school ; three of them have a Young People's Society and a Woman's Missionary Society. Services are held every Sunday, the weather permitting, conducted by the elders in my absence. Each church has its own house of worship, the members themselves doing most of the work in their construction. The members of the four churches have helped each other in the erection of their chapels, furnishing labor, tools and teams.

The elders and deacons of these four churches have an association regularly organized, which meets once a month, for mutual improvement and for mutual incentive and cooperation in the work.

I feel that if nothing more had been given us to reward the work of eleven and a half years, the success that has attended the work in the San Marcos field amply justifies the labor and money expended. One of the three preachers we have, came from these churches. Three other young men are studying for the ministry and a fourth will soon begin.

As instances of the zeal and consecration of our Mexican elders, I will mention one who goes nearly every Sunday, when the weather will permit, sixteen miles on horseback from his farm to church to conduct Sunday-school and service. Another is going once a month some seventy-five or eighty miles in his own conveyance, at his own expense and without any pecuniary remuneration, to hold services for a week or ten days.

Surely there is a good foundation in the char-

acter of these people upon which we can build up, with the blessing of God, a strong, self-propagating and self-sustaining church in the future.

4. We could greatly enlarge our work if we had the means. We would like to take our place and do our modest share in the great forward movement in home missions.

We need right now \$1,200, with what we can raise on the ground, to build three chapels where they are greatly needed.

The Committee of Education has signified its willingness to aid us in the support of our Mexican students while pursuing their theological studies in some accredited seminary of our Church, but we need help to put them through their preparatory course at some suitable school.

Means should be given us to establish a theological school, where men with a good literary and scientific foundation can be prepared for the Gospel ministry.

The longer I work in this field the more impressed I am with the need of a seminary for our Mexican girls where the future wives and mothers of our mission can receive a practical training and a Christian education fitting them to discharge their important and peculiar duties in the home and church.

Would that some one endowed with means would give us the money with which to establish this much needed girls' school, whose influence in propagating the faith and building up Christ's kingdom among this people would be incalculable.

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God,” for this work.

VII

INDIANS AND THEIR TERRITORY

1. IN his discovery of America, Columbus imagined that he had sailed around the world and touched the shores of India; and so the strange people inhabiting America were called "Indians." Four hundred years of contact with these "original inhabitants" and study of the problem of their nationality leave us as ignorant of their origin as at first. They have been supposed by some to be "the lost ten tribes of Israel," a theory as fanciful and with as little foundation as Professor Totten's Anglo-Israel speculation. Others have explained how they drifted across Behring's Strait, where the old and the new world almost touch. The mystery perhaps will never find solution. The North American tribes are known in history as "savages," a well earned title; but in Mexico the Aztecs and in South America the Incas dwelt in cities, exhibiting a high type of civilization and leaving relics and ruins which still perplex the scientist.

The aborigines of North America were separated into distinct tribes, speaking at least two hundred languages, roaming the forests, living in temporary wigwams, cultivating none of the soil except a little patch of Indian corn, the work of the

"squaw," whilst the "braves" spent their time in hunting wild game and in scalping the prisoners captured from neighboring tribes. Still with all their savagery, brutality and degradation, they have established their claim to recognition in the "Unity of the Human Race" by the possession of many traits of nobility of character and by some rude knowledge of the Deity. "Lo, the poor Indian, whose untutored mind saw God in the cloud and heard Him in the wind," demonstrates his religious nature, and his childlike faith in "the Great Spirit," and his right to recognition in the Brotherhood of Man.

"The character of the American Indian has been variously estimated. James Fennimore Cooper, in his matchless Indian stories, has idealized him and has described him as capable of being inspired by lofty motives and of performing heroic and self-sacrificing deeds. On the other hand, there have been those who have scarcely found language in which to express their opinion of the cruelty and treachery of the Indian character. The golden mean is perhaps the better estimate. Like all other races, the Indian was a mixture of good and evil, and was capable of performing both heroic and diabolical deeds" (Dr. Sherman Doyle).

→ "There is no good Indian but a dead Indian," has grown into a proverb, which contains about as much truth as the slander that "the Pilgrims upon landing at Plymouth Rock fell first upon their knees and then upon the aborigines." The first is a slander of the Indian, which seeks to justify

our national treatment of him ; the latter is a criticism which arraigns the government as a murderer of the innocent and a robber of his lands. It is doubtful whether there was ever a quarrel in which the wrong was all on one side and the right on the other. It matters little how the enmity between the races originated, the United States and its people are not wholly innocent in their dealings with him, but neither is the Indian himself blameless. If there have been broken treaties on one side, there have been treachery and tomahawks on the other. If the Indian has been driven from his "hunting ground," he has received other lands more than his needs require ; and he has been given "rations," civilization, education and Christianity. If the French employed his tomahawk and scalping knife against the English, the English and the American have used him as a tool against the French and against each other. But there can be no questioning the fact that in the balances of compensation, he has received more of good than evil at the hands of the white man.

The charge of exterminating the Indians contains more or less of truth, but is certainly not proven. Whilst many have estimated their number in North America in the settlement of the country, at several millions, it is at best a guess without any basis of data. Many conservative estimates equally worthy of consideration place the number at much less than half a million. In that view of the case "extermination" has only reduced him to 266,000

according to the latest census. If civilization is exterminating him, it must be admitted that the process has been slower than his own internecine method of warfare, by which he was exterminating himself, and certainly much more humane.

Hon. T. J. Morgan, ex-commissioner of Indian Affairs, and for ten years corresponding Secretary of missions in the Baptist Church, furnishes the most exhaustive and just summary of our relations to the Indians ever attempted, which may be abridged as follows :

> They were our *Forerunners*, who preceded us and had the oldest claim upon the American Continent ; our *Hosts*, who welcomed our pilgrim forefathers when they landed at Plymouth Rock ; our *Landlords*, from whom we first rented and acquired land ; our *Rival Nation*, with whom we made treaties and traded ; at times our *Savage Foes*, burning our homes and cruelly tomahawking alike defenseless women and little children ; afterwards our *Friendly Allies*, who helped us to fight our battles against our enemies ; gradually overcome by the white people they became *Conquered Subjects* ; now the *Wards* of the nation receiving constant help from the government ; as lands are being allotted them in the Indian Territory, they are becoming our *Fellow Citizens* ; many of them are still *Savages* and *Heathen*, who must be evangelized and led to Jesus ; and numbers are now converted and are our *Fellow Christians and Brethren in Christ*, assisting in the great work of giving the Gospel to others.

Others have divided our treatment of the Indian into three periods :

(a) The *Colonial*, characterized by war, bloodshed, treachery on both sides and rapine—a perfect reign of terror. The farmer returned from his fields to find his wife scalped and his children carried away into the trackless forests to a living death. The villager was awakened at midnight by the yells of savages or the lurid flames that laid in ashes the town. The congregation carried their muskets to church and stacked them outside the door. Indians were cheated and maltreated by the settlers; often enticed by fair promises to their death.

(b) *The National Period*, designated by Helen Hunt Jackson, “The Century of Dishonor,” in which there were constant wars between the races, the Seminoles driven from Florida, the Cherokees from Georgia and the Creeks from Alabama—driven by soldiers ever westward—in which multitudes perished during the long overland route. New treaties were made giving lands to the Indians “while water ran and grass grew,” only to be violated before the ink in which the treaty was written had scarcely dried. This was the period of the “Indian Agent,” “rations,” and government guardianship. Corrupt men grew fat by robbing the Indian of his supplies, etc.; but it was not worse than the average “spoils politician system”; and which we may expect to have repeated in Porto Rico, the Philippines, etc., where

bad men are confronted with temptation and the opportunity.

(c) The third period is known as "*The Peace Policy*," beginning in 1870, when President Grant announced his intention of dealing with the Indians in a more friendly and righteous manner. Civilization and education were invoked to ameliorate his condition. Industrial schools and colleges were established; and Christian people invited to send missionaries to instruct them in the way of righteousness, etc. This is beginning to bear fruit; and the Indian is fast coming to the privilege of citizenship and into the possession of property and lands.

> In the Capitol at Washington are four historical pictures, which are striking object lessons of the treatment which the Indians have received. The first is the landing of white men, and the offering of corn to them by the Indians. The second is the signing of the treaty ceding Pennsylvania to the white man. The third shows Pocahontas in the act of defending Capt. John Smith. The fourth represents an engagement between the whites and the Indians, in which the latter are being killed. An Indian, to whom the Capitol was being shown, stood thoughtfully before the pictures described and summed up the history of his people in a few simple words: "Indian give white man corn. Indian give white man land. Indian save white man. White man kill Indian." Admitting this simple indictment as the truth of history, is there anything to be said in extenuation besides the law of self-preservation, which

often required the white man to fight for his life? In other words, has the Indian received any proper compensation for his ill treatment? Passing by the thousands of dollars spent in "rations" and education by the Government in the effort to civilize him for citizenship—amounting to \$140,000,000 in the last thirty years—let us glance at the work of the Church in Christianizing him and preparing him for the citizenship of heaven.

The Indian suffered much at the hands of the Spaniard, but to him belongs the honor of making the first attempt to establish missions among the North American tribes. Many Franciscan Monks perished in the attempt, but finally succeeded in establishing a successful mission at St. Augustine, Fla. Many converts at different times blessed their labors. The first Protestant mission for Indians was established at Martha's Vineyard. Thomas Mayhew, father and son, devoted themselves to the work of Christianizing the Indians. It is said the first convert, "Hiacoomes," became a preacher of the Gospel among his own people. In 1650 Mayhew reported 190 conversions among this people.

"Most conspicuous among the early successful missionaries to the Indians stands John Eliot, 'the apostle to the Indians.' The field of his labors was among the Pequots and other tribes of Eastern Massachusetts. He began his work in 1646 while pastor of the church at Roxbury, Mass. He labored incessantly and his efforts were crowned with success. He gathered converts into towns

and established schools and civilized industries among them. These towns were known as 'praying bands,' or 'Indian praying towns.' He framed two catechisms for Indian use and translated the Bible into their language, which was his greatest work. The translation of the entire Bible was completed in December, 1658. Two years later the printing of it was finished. *This was the first Bible printed on the American Continent.*

"What a providence that it should have been in the Indian tongue! Eliot's motto, written at the end of his Indian Grammar, was,

" 'Prayer and pains,
Through Faith in Jesus Christ,
Will do anything.' "

He labored for thirty years among his people teaching them to work, to read and to pray. 'He gave them a Bible in their own tongue and from those hunting and fighting savages six Indian churches were gathered, whose more than a thousand "Praying Indians," once and again stood firm against fearful odds, and became a bulwark of safety to their pale face neighbors.'

✓ "The Quakers began their Indian missionary work in Pennsylvania in 1685. Penn's famous treaty with the Delawares, which was unbroken for seventy years by either party, has been called 'the brightest spot in all our dark dealings with the Indian tribes.' The Moravians early established successful Indian missions. They began their work in western Connecticut in 1742, but

labored most extensively in Pennsylvania, Georgia and Ohio. . . . Rev. Jonathan Edwards, the great New England divine, was also a successful missionary among the Indians. . . .

“The Presbyterian Church has always been interested in the conversion of the American Indians. The history of Presbyterian missions among the Indians ‘is a long and inspiring story from early Colonial efforts beginning with Long Island Indians to this opening of the twentieth century, when at least thirty-five tribes have been reached and 120 missions and schools are in successful operation in the great West.’ The first Presbyterian missionary among the American Indians was Rev. Asariah Horton. He began his work on Long Island in 1741. His salary was £40 per annum. . . .

“Rev. David Brainerd, the biography of whose consecrated life was written by Jonathan Edwards, was the second Presbyterian missionary to the Indians. . . . Dr. Ashbell Green says his ‘success here was perhaps without a parallel in heathen missions since the days of the apostles’” (Presbyterian Home Missions).

The Presbyterian Church carried on successful missions among many tribes and did a great work for Christ among these children of the forest. In addition to the great number of converts won in many quarters, it can point to the Choctaws, Chickasaws, Cherokees, Creeks and Seminoles of the Indian Territory, to-day numbered among Christian people, as the “Five Civilized Nations,” largely due to the work and influence of the mis-

sionary. At the beginning of the Civil War these cast in their lot with the Southern States, and were ministered to by the Southern Church, which spent \$20,000 on them the first year of the war. The strain of the war which reduced the Southern people to extreme poverty was a hindrance to successful prosecution of the work; and yet few missions have been more creditable alike to benefactors and beneficiaries. The war ruined the South financially, and being unable to meet the needs of the work, with unselfish generosity the Southern Church transferred all the Northern section of the Indian Territory to the Northern Presbyterian Church, confining its own operations to the two tribes of Choctaws and Chickasaws. By this act it lost the results of its large outlay of funds and self-sacrificing effort, but gave to our sister church one of the brightest fields of missionary enterprise, which to their credit let it be said has been faithfully cultivated. During the forty years of its separate existence, the Southern Church has received about 2,500 Indians into the fold of Christ and expended perhaps a quarter of a million dollars on their evangelization. After transferring many of their converts to the Northern Church, and contributing numbers to the Church Triumphant, it still has forty churches and about 1,000 communicants among them. Of these, eighteen have been organized within the past two years, many of them containing white people so rapidly settling the Indian Territory. One new presbytery has recently been formed of eight ministers

and twenty churches, which marks the more recent growth of revived work in this field.

One of our missionaries, Mrs. Bella McCallum Gibbons, a cultured and refined Christian woman, who is giving her life and heart to this work and rendering noble service to Christ and the Church in this field, is best entitled to testify to the character of this people, and the work under present conditions :

“ As the Indian was 400 years ago, he is in many respects the same to-day. Although they have adopted the dress, and many of the customs of our race, still to a great extent they are children of Nature, simple in their habits, reverent in their devotions, given to hospitality to friend or to foe.

“ It is generally believed that as a race they are indolent, but that is a mistake. It is true that many of them are very poor, hundreds of them without the necessities of life, much less the comforts, still when we remember the life of their ancestry, we must not be too harsh in our judgment.

“ When living here unmolested, their wants were simple, their little patches made them bread, the game in the forest furnished their meat, while the skins of animals were used for bedding and shelter. They did not know how to till their land, to build their homes, but many of them have learned, more are learning all the time ; and although to the outside world their advancement has been slow on those lines, when we consider their opportunities for an education that would teach them to be energetic, self-sustaining, providing for the future, we must

again throw the veil of charity over them, because they have never been taught how to best apply their latent energy in the right way.

> “By nature Indians are of a reverent disposition, and when they profess Christianity at all, theirs is religion in all simplicity and purity. They are not bothered in their belief with either creeds or dogmas, the simple story of ‘the Cross’ is sufficient for them in this life, as well for the one which holds so much promise to them when they pass to the one beyond. All their worship is sacred to them, and their church hymns, sung in their own language, mostly written in minor keys are touching in the extreme. Not many of our race can hear them sing for the first time with dry eyes. Their consciences are so tender that if they do the least thing they think sinful, it becomes such a burden to them that they will take no part nor parcel in any form of divine worship until confession is made to the Church; then assured of forgiveness, they are ready for work in the Master’s vineyard again.

“Before the Indians left their homes in the East, Presbyterian missionaries were at work among them. Rev. Messrs. Copeland, Byington and Hotchkin came here with the Choctaws to this weird, lonely, desolate looking country, burying themselves with these people in these unbroken forests in order to teach them that Christ died for them, to lead them to believe that the white man’s God would also be a loving, merciful Father to them if they would accept His teachings—which

numbers have done. More missionaries followed those early pioneers; some have entered into their rest beyond, others are still here, laboring under many trials, telling and teaching of God's love and mercy."

The present Secretary made a visit to the Territory almost immediately upon his election, and in his first published report gave this testimony, which has not been changed by any of his subsequent visits and closer scrutiny of the case: "The Indian people are as true and genuine Presbyterians as can be found anywhere on earth. The visit of the home mission Secretary to the Indian Presbytery will always be remembered as a joy forever. Leaving their homes, the entire Indian community was encamped around the church. Each Indian Church sends not only an elder to presbytery, but entire families, men, women and children. At daybreak the bell rings for sunrise prayer meeting, conducted by the Indians themselves in the Choctaw language. At 9 and 11 A. M., and at 3 and 7 P. M., they have preaching by a Choctaw Indian or by a missionary through an interpreter. After the last service, at night, the Indian population remains to sing, which they keep up till late in the night, and it thrills one's soul to hear their earnest singing of the good old tunes. Most of the Indian Churches have service every Sabbath. If no minister is present, an elder conducts the worship, and they sing and pray with as much enjoyment as if a minister were present to preach the Gospel."

In addition to its churches and Sabbath-schools, the Southern Church ten years ago began to establish Christian schools among the Indians, not only to teach ordinary branches of secular education but the catechisms of the Church, and the principles of the Christian religion. This work has prospered and grown from a "day of small things" to large proportions, sustained entirely by the gifts of the Sabbath-school children in their fifth Sabbath collections. Out of this work has grown Durant Presbyterian College, a beautiful pressed brick building costing \$15,000, employing seven teachers and having annually 300 students. It is nearly self-supporting, but sadly in need of more dormitories and furniture, being unable to accommodate the students proposing to enter its walls, and compelled each year to turn away many applicants for places among its student body. President E. Hotchkin deserves the lasting gratitude of the Church for his self-denying labors and his indomitable perseverance, which have made this institution a success and an honor to the Presbyterian Church. It has more students than Henry Kendall College in the Cherokee Nation, which costs the Northern Presbyterian Church \$16,000 annually; and it does not cost the Southern Church \$500.

At Antlers we have a high school of two teachers and 215 scholars; at Cameron, three teachers and 135 scholars; at Wapanucka, two teachers and 112 scholars. Besides these high schools, we have common schools at Goodland,

Hugo, Chish Ok'tock, Bennington, Cold Spring, Hamden, Tulia Hikia, and Shady Point. More than 1,200 pupils annually receive instruction at our hands, those unable to pay being taught absolutely free. Dr. Adoniram Judson passing a Christian institution said, "I wish I had a million dollars." A friend remarked, "If you had it would soon all go into foreign missions." "No, it would not," he replied; "I would establish just such a Christian institution as this; for such furnish the seed corn of the world." If any philanthropist agrees with this estimate of Christian education, will he heed and help the effort to establish a Christian industrial school at Goodland Church where the Indians in receiving their allotments are donating a part of their land for this purpose; and Mrs. Gibbons is appealing for a modest sum to inaugurate the movement in this strong recital of facts:

"Eight years ago, the Southern Board of Home Missions reopened the school here, and it has steadily grown in numbers until now the enrollment for this term is 104, sixty-eight being Indian children. For several years it has been the desire of the church to establish an industrial school here, one in which these boys and girls can be taught to fit themselves for positions of usefulness, to apply their energies in the right direction. Children from other places have been boarded by these Christian people, some of them denying themselves the comfort of life to give some orphan child the benefits of a Christian school.

"Five years ago, we asked the Indian Council to

appropriate money to board a limited number of pupils, and through the influence of Dr. Craig, the Home Mission Board promised money to build a home for the children, but the council never made the appropriation for us until this year, and they only allow us seven dollars per month, not more than enough to feed them. We have forty Choctaw children boarded by the government, and at least a dozen more kept in private homes.

“Now, we have the children, but no boarding-house. Our schoolroom is very small, devoid of furniture, with the exception of some straight pine benches. In our church we teach five grades; this building is old, out of repair, very uncomfortable in cold weather. Our boarding-house can keep only fifteen, the rest are scattered around in different homes; twenty-three are now in the home of our good Indian preacher, Silas Bacon. Both he and his good wife are giving all their time, their talents and their lives, to these children, and they keep several orphans that will receive no board money, as they came in after the contract was full, and Mr. Bacon would not send them away.

“Among our children, the Indian pupils, we have thirteen without either parent, twenty-eight with only one parent living. Many of these children come to us homeless, clothesless, and to a great extent, Christless; coming to us from isolated places, where Sunday-schools are unknown. We have grown boys and girls who never attended a Sunday-school, never knew a prayer before they came

here. But they are noble children, obedient, studious and quiet at all times, ever ready to listen to our Bible teaching, to be taught our catechisms and to sing our religious songs. Many of them have bright minds, all they need is proper training. As a rule the full blood Indian child is easy to control, and if one wins their affection they are easily led;—not much trouble to instruct them after they learn our language, which they usually do in from one to two years.

“We are striving to get the Industrial School started, and by the advice of Dr. Morris we make this appeal to the churches, aid societies, the Sunday-schools and the Christian people of our country to help us start it. The land has been promised to us by the Indians themselves, if we can get the building.”

Who will hear and respond to this earnest, pathetic appeal?

This brief sketch would be incomplete without an account of the Territory itself, its conditions and prospects:

2. THE INDIAN TERRITORY

No section of the United States has been so generally misunderstood as the Indian Territory. Many geographies are still in existence which describe the Western section (now Oklahoma) as a part of “The Great American Desert.” This quondam “desert” is now covered with golden grain, and its rich pasture lands are feeding “the cattle upon a thousand hills.” These prairie lands are in-

exhaustible in fertility, and the most thoroughly improved section of the country, making Oklahoma and the Indian Territory the paradise of the West. It is by no means all prairie. Great forests skirt the plains, composed largely of post-oak groves, interspersed with pecans. Rivers and mountains, valleys and hills, cultivated fields and primeval forests, mingle together in such proportions not only to relieve the monotony, but furnish as beautiful landscapes as can be found anywhere in our country, marvellously rich in rare scenery. The traveller crosses the border of the Indian Territory, expecting to see the line of demarkation very plain between civilization and the land of the untutored savage. As the train dashes along, he keeps his eye on the window for the first sight of "the red man"; but he looks in vain. Where he expects to see the Indian hut or little patch of the barbarian, he sees broad, cultivated fields, as rich in many places as the valley of the Mississippi. Where he expects the Indian wigwam, he discovers great cities with brick stores and stone banks. One can live ten years in the Indian Territory without seeing an Indian. They do not haunt the villages and have no special yearning for railroads. Along the streams and out in the forests there are Indians; but they are such a small per cent. of the population as to make the Indian Territory a misnomer. There is no Indian Territory except on the map; and it is almost as great a myth "as the Great American Desert." It is true there are fifty thousand Indians in the Territory; but, according to

the United States census, it contains nearly five hundred thousand inhabitants, making ten whites to every Indian. It is the whitest section of the South! No other Southern State contains ten whites to any other citizen! It may surprise many people to learn that Arizona contains almost as many Indians as the Indian Territory. Many other "reservations" contain even more; for of the 250,000 Indians in the United States, only one-fifth are in the Territory. Even of these 50,000, very few are full bloods. The great majority are descendants of "half breeds" and as white as the average Caucasian. They would scarcely be enumerated as Indians, but for the fact that it gives them a claim upon the fine lands that are now being allotted to the Indians by the government. Intermarriage will soon solve the Indian problem in the Indian Territory.

It is said that an Irish historian devoted a chapter in his History of Ireland to "Snakes." The entire chapter reads, "There are no snakes in Ireland." The time is not far distant when the historian will write his chapter on the Indian Territory in these words, "There are no Indians in the Indian Territory."

It has been said that "the Indians are the richest nation and the poorest people on earth." The strange paradox is true. In their homes they have but few of the comforts of life which the individual can enjoy. And yet the vast revenues accumulating to their credit and for their benefit are enormous and increasing with each passing

year. The sources of these revenues are various. The royalty on the coal mines of the Choctaw nation amounts to \$200,000 yearly. Every white man in the Territory is required to pay a "permit" of five dollars a year for the privilege of living in the reservation. These are just specimens of their enormous income. This money cannot be distributed to the individual. It would be a curse to most. But it can be used for the benefit of the nation. Consequently, any Indian child who is willing can be educated at the public expense. Board, tuition, and in many instances clothing and all the necessities of life, are furnished for their education and equipment of the children for the duties of citizenship. The United States government has schools distributed throughout the country, where they are taught; and many religious organizations, recognizing that secular education without moral training is a curse to them, have founded denominational schools for their religious instruction.

The policy of the government in the past, however good in intention and worthy in effort to discharge its obligations to these wards of the nation, has not always been wise, judged by results. The system of distributing "rations" indiscriminately to needy and otherwise alike, has reared a race of paupers, thriftless, idle, and a menace to the peace and morality of the country. The plan of inducing a child, accustomed to the hardships of poverty, to leave a home of wretchedness and enter a government school, where

every comfort is provided and every want anticipated, translated suddenly from squalor to comparative luxury, is not calculated to produce the highest type of citizen. Education is not in itself a panacea for all the ills of life. It is very questionable whether it is a blessing in any sense, unless carried on along moral and religious as well as secular lines. Many of these Indian children after several years of luxury and education, return to their wretched homes and savage life.

Under the Dawes Commission, the government is pursuing a wiser policy, and will probably solve the Indian problem in the near future. This commission is allotting the lands now held in common, so that each individual will soon come into possession of his inheritance and can use it or abuse it, according to his inclination. It is estimated that each Indian, man, woman (and child yet unborn and until the registration books are closed), will receive in the allotment over five hundred acres (according to value in different sections), and can sell all except one hundred and sixty acres, which the government requires him to keep for twenty-one years as a homestead. As soon as this is done, most of the lands will pass into the hands of the white people, the Indians retaining only their homestead, which will be ample for the needs of most of them. It is often asked why the government delays this allotment year after year, and thus retards the development of the country. Several reasons might be assigned: The Indians themselves are allowed the

privilege of ratifying the terms of the treaties, and these must be submitted back and forth between Congress and the Indian tribal legislatures. A still more potent reason, perhaps, lies in the fact that a few influential individuals are enriching themselves at the expense of the rest, and have sufficient influence to delay the matter. According to the present system any Indian (or white man married to an Indian) may cultivate or use all the land fenced or improved by him, and until the lands are allotted in severalty. The full blood Indian takes little or no advantage of this provision. But the mixed breed and white men with Indian wives fence in large areas, and are getting rich from its use. It is said that one man alone has a revenue of \$50,000 annually from his "improved lands." Just as soon as the allotment is made, it can readily be seen that his share will be reduced to five hundred acres. These men are very naturally opposed to the allotment, and are opposing by all means in their power. The value of their lands offers a temptation to adventurers to marry these Indian girls for the sake of their inheritance. In order to prevent such matrimonial investments, the Choctaw Legislature has placed the license fee at one thousand dollars for a white man to marry an Indian and share the allotment. Another law passed by the tribal legislature imposes the penalty of death upon any Indian who sells any part of his land to a white man. While it is impossible to acquire lands at present, yet the United States government has made provision that

lots in any incorporated town may be sold to aliens. This, however, is only a "quit claim" which the purchaser obtains from a citizen; and when the commission appears to make titles from the United States government, it is necessary to pay a small amount to the government and obtain the property by "letters patent."

The material development of the country is marvellous. New railroads are not simply being projected but are being built, in every direction. Coal deposits and oil fields are being discovered, and options are being sought by great corporations from the tribal legislatures for developing these natural resources. This is causing population to pour into the Territory from every part of the United States.

It is said that Henry Clay once climbed the Alleghanies and put himself in the attitude of one listening, and exclaimed, "I hear the tramp of millions; they are the myriads who are to occupy and populate our great Western country!" Great, prophetic soul, who saw the future glory and development of our country; and yet it has gone far beyond his vivid imagination! The human fancy can scarcely forecast the future of the Indian Territory! The next United States census will show fully two millions of people in that great section! There are perhaps one hundred towns and cities in the Territory to-day, containing, on an average more than one thousand inhabitants each. They spring into existence under our very eyes! Between the visits of the Secretary of

home missions (six months apart), towns had sprung up which had no existence in thought at the time of the first visit. They are not mushroom growths, as one might imagine. They are buildings of brick and stone, and, in many instances, of rare architectural designs.

It furnishes the Presbyterian church the greatest opportunity, perhaps, which will ever come to her in the twentieth century. The country is prejudiced in favor of the Presbyterian church in many sections by reason of the splendid work done in behalf of the Indians. Nearly all of these towns contain a fair proportion of Presbyterians. It is true there are difficulties, and salaries are small; but where is the man, called of God to preach the Gospel, who would not choose to spend his energies in the midst of the living masses of unevangelized people at a sacrifice, amid self-denials, rather than in a well feathered nest, and preach to empty pews? The writer has stated, again and again that if he were at the beginning of his ministry, with his present knowledge of conditions, he could not be chained on this side of the Mississippi. If the young men will give "the dew of their youth" to the work, and the church will furnish the means, we may confidently expect, within a few years, that the Synod of the Indian Territory will not only be a possibility, but one of the important factors in the development of the church, and not by any means the least in the sisterhood of synods.

VIII

THE GREAT WEST

THE fictitious boundaries of America invented to impress the imagination with the idea of vastness might with better propriety be employed to mark the limitations of the West: "Bounded on the north by the Aurora Borealis, on the east by the rising sun, on the south by the Equator, and on the west by the *Day of Judgment*." The public speaker cannot bring himself in his addresses to say tamely "the West"; it is invariably "the *great West*." No man has succeeded better in impressing the public with a sense of its greatness and importance than Dr. Josiah Strong: "The West is characterized by largeness. Mountains, rivers, railways, ranches, herds, crops, business transactions, ideas; even men's virtues and vices are cyclopean. All seem to have taken a touch of vastness from the mighty horizon. Western stories are on the same large scale, so large, indeed that it often takes a dozen eastern men to believe one of them."

It is generally supposed that the Mississippi River divides the east and west into somewhat equal areas. But as a matter of fact the area beyond the Mississippi is two-and-a-half times the size of that on the east. To divide our country

into equal parts, it would be necessary to begin at the mouth of the Rio Grande on the Mexican border and run directly north, throwing a large part of Texas on the East and all immediately north of it as far as Canada. In present parlance the West means everything beyond the Mississippi; but it has not always been the case; and even now hundreds of miles beyond the Mississippi, the West is still far beyond.

“Nothing better illustrates the vast and rapid expansion of America during the nineteenth century than the history of ‘Sectional Nomenclature.’ ‘The West’ has had a new definition in every decade. ‘To the Westward,’ named in the preamble of the Connecticut Society, was the State of New York, ‘northwestward’ was Vermont. Of a much earlier period, it is related on good authority that a surveyor was commissioned in Massachusetts to lay out a highroad from Cambridge towards Albany, as far as the public good required. His road came to an end twelve miles from Boston in the town of Weston, and the report made to the government was, that the work had been pushed into the wilderness as far as the public need would ever require. A good many pieces have been added to that road, and before each such addition ‘the West’ has steadily retreated. At different times it was on the banks of the Charles, the Connecticut and the Hudson; on the shores of the Great Lakes, in the Mississippi Valley, on the tops of the Rockies, and it stopped at the Pacific only because it could go no farther. Beyond that line

the East began again. Nor has this vague conception for the West been always due to the provincial short-sightedness of New England. The writer remembers, not twenty years ago, visiting a primary school in Southern Wyoming, from whose windows the peaks of the Rockies were visible. To his question addressed to the children, how many of them were born in Wyoming, only two hands went up. To the further question, how many of them would like to grow up in Wyoming and help to make it a grand State, not a hand was raised; and when the catechism was brought to a close with the bewildered inquiry, 'Where then are you going?' with a united shout they replied '*West*'" (Leavening the Nation).

The original thirteen states occupied only a thin strip of land along the Atlantic coast with unopened territory stretching towards the Mississippi south of the Ohio. From the earliest history of the country aggressive men have always been compelled to wage a fierce conflict with others strenuously opposing "the annexation of more territory." No event in our national history has exerted a greater influence on the destiny of the country than the famous "Ordinance of 1787." Embracing the states of Ohio, Indiana, Michigan, Wisconsin and Illinois, a section of 250,000 square miles, wedge-shaped, and from that fact known as "the keystone of the American commonwealth," was added to the territory of the United States; and from that moment "Expansion" began. Its influence on our national life was not more potent

than on the church. It was a new birth of the home missionary enterprise of the church, calling for "expansion" of the spiritual kingdom to keep pace with the march of empire. Population poured in to possess this marvellously rich land. Home missionaries entered to win new territory for Christ and the church.

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

"Of the twenty-two states and territories west of the Mississippi, only three are as small as all New England. Montana would stretch from Boston on the east to Cleveland on the west, and extend far enough south to include Richmond, Va. Idaho, if laid down in the east, would touch Toronto, Canada, on the north, and Raleigh, North Carolina, on the south, whilst its southern boundary line is long enough to stretch from Washington City to Columbus, Ohio; and California, if on our Atlantic Seaboard, would extend from the southern line of Massachusetts to the lower part of South Carolina, or if in Europe, it would extend from London across France and well into Spain. New Mexico is larger than the United Kingdom of Great Britain and Ireland. The greatest measurement of Texas is nearly equal to the distance from New Orleans to Chicago, or from Chicago to Boston. Lay Texas

on the face of Europe, and this giant with his head resting on the mountains of Norway (directly east of the Orkney Islands) with one palm covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the Empire of Germany and Austria, across northern Italy and lave his feet in the Mediterranean. The two Dakotas might be carved into half a dozen kingdoms of Greece; or if they were divided into twenty-six equal counties, we might lay down the two kingdoms of Judea and Israel in each" (Our Country).

In his address to the General Assembly of 1901, Dr. C. L. Thompson, Secretary of home missions, urged the importance of the west as occupying a vital position in the superstructure of the government: "The work of the Central West is to build the piers on which the Nation's weight must rest. I looked recently at the new bridge over the East River. The shore approaches are long, the cables are anchored far back. But standing on granite feet out in the river are the great steel piers, that will hold the strain of the mighty structure. Our national life has long approaches. It is anchored far back in traditions and constitutions. But the young states of the west must stand like steel piers on granite foundations, if the arch of the State shall stand secure from shore to shore. All honor to the men who build. And when we think of the heroes of wars, let us not forget the missionaries who toil on disgraceful stipends—making Christian the States, that will hold the

balance of power. They are the true nation builders."

1. In this account of the West it is necessary to confine our scrutiny to that section lying within the bounds of the Southern Church. Only half a century has passed since the Republic of Texas cast in its lot among the States of the Union, containing at that time about 200,000 people; and it has gone forward marvellously, striding in its seven league boots to the very front, claiming a population at present of three and a half millions, equal to the entire country at the time of the American Revolution. The orator is yet unborn who can make the average citizen appreciate by means of statistics and comparisons anything of its vast area, magnificent resources and future possibilities.

(a) In size it contains 262,000 square miles, larger than the North West Territory added by the Ordinance of 1787. If Texas were carved up into separate States it would make 240 Rhode Islands, 112 Delawares, thirty-one Massachusetts, six Kentuckies, or four Georgias! Place it east of the Mississippi, and it will cover Mississippi, Alabama, Georgia, South Carolina, North Carolina and Tennessee.

(b) The greatness of area is even exceeded by the greatness of resources. Her lands are of every conceivable variety. Possibly the United States contains no soil but can be duplicated by Texas. The vast acreage taken as a whole is doubtless the richest in the world. Every variety of crops can be grown on her fertile valleys and broad prairies.

Her cattle ranches are the marvel of the world. Her oil fields just opening up are fabulous. Her cotton crop is now larger than the entire cotton crop of the United States at the beginning of the Civil War. She now furnishes one-third of all the cotton raised in the United States, and the time may come when she will drive her sister states out of the cotton market, and undertake the contract for supplying the world. Her minerals are as yet an unknown quantity. In 1860, Texas had about 300 miles of railroad ; at present she has nearly 11,000 miles, more than any State in the Union except Illinois and Pennsylvania, which have each about the same amount.

According to Dr. Strong in "Our Country" Texas is capable of supporting the entire population of the United States. "After allowing, say, 50,000 square miles for 'desert,' Texas could have produced all our food crops in 1879—grown as we have seen, on 164,215 square miles of land—could have raised the world's supply of cotton, 12,000,000 bales, at one bale to the acre, on 19,000 square miles and then have had remaining for a cattle ranch a territory larger than the State of New York. Place the population of the United States in 1890 all in Texas, and it would not be as dense as that of Italy ; and if it were as crowded as England, this one State would contain 129,000,000 souls !"

At present her school lands amounting to thousands of square miles are leased by great cattle corporations for the largest ranches in the world,

but the influx of population is crowding westward, and as these leases are expiring they are being opened up for farming purposes, which will in a few years decrease the grazing lands but add immensely to the agricultural acreage and the population of the country.

(c) The country has its silver question, negro problem, immigration peril, but Texas has problems peculiarly her own. Life is at its flood tide in Texas. Business opportunities are so great, that it is most difficult to hold back the entire population from being engulfed in the vortex of commercialism. For many years the State has been afflicted with a most undesirable type of citizenship. It has been the asylum for the criminal classes from all the older States in the Union. To convert them from lawlessness and assimilate them into the body politic is no small contract, especially as most of them are isolated from the restraining and moral influences of home life. Add to these the 100,000 Mexicans coming across the border with their low standard of morality and their idolatrous rites practiced in the name of religion, and the problem becomes still more complicated.

(d) The church must face all these conditions. Yet in spite of these difficulties and obstacles the Gospel is having some of its greatest triumphs in Texas. Based upon the oldest records of religious work in Texas, we gather the following facts :

Rev. P. H. Fullenwider was the father of Texas Presbyterianism ;

Rev. Hugh Wilson, the great organizer and teacher ;

Rev. Dr. Daniel Baker, the great evangelist, who laid the foundations of religious work and churches in many sections and made Austin College the child of his tenderest care ; and Rev. J. W. Miller the wise counsellor and teacher.

From the most humble beginning, consider the great progress of Presbyterianism in Texas by a comparison of the past fifty years.

Just fifty years ago—in 1853—when there was a total of 72,000 communicants in the Southern Presbyterian Church, Texas contained only 700—less than one one-hundredth of the whole number. In 1903 Texas had over 20,000, out of a total of 235,000—nearly one-tenth of the whole. Fifty years ago Texas contained twenty-five Presbyterian ministers and three small presbyteries. Now in half a century this little handful, like Jacob's company, has become "two bands." The three presbyteries have grown to ten, and the twenty-five ministers have multiplied into 187. In this same period the strength of Presbyterianism has increased nearly thirtyfold in Texas, while in the country east of the Mississippi, it has increased only threefold. Presbyterianism has grown twice as fast in Texas as the population, the latter increasing fifteenfold and the Church thirtyfold. If we add to this the three thousand communicants of the Northern Presbyterian Church and the Cumberland Presbyterian Church (more than equal to the Southern) we may safely say, that

Texas contains fifty thousand Presbyterians. It is a matter of great surprise to learn that Texas contains more Presbyterian churches than any Southern synod, except Virginia, but that synod is composed of three States, Virginia, West Virginia and Maryland. The synod of Virginia leads with 469 churches, while Texas contains 390. North Carolina with the largest Presbyterian membership of any Southern State is a close second with 386. It will thus be seen that no money which has been contributed to religious purposes has produced more liberal returns than that expended on Texas; and it is now being repaid with compound interest. Fifty years ago Texas Presbyterians gave to all the causes of benevolence less than \$6,000. Now in just half a century they are giving \$260,000—more than fortyfold. By actual calculation Texas is leading the whole church in liberality. The Synod of Virginia with 43,000 members gives the largest aggregate, \$423,127, an average of \$9.74 per member. Texas comes next in the total amount. Its 20,336 members gave \$258,412—being \$12.21 per member. Kentucky and South Carolina have each about the same membership as Texas; yet Kentucky reports only \$188,049, and South Carolina \$144,209. The money expended on Texas from the home mission treasury comes back to the church with interest, as Texas now contributes more to foreign missions than she draws for her vast home mission field.

“Who can count the dust of Jacob, or number the fourth part of Israel?” But the time is coming

when Texas will far outnumber Israel in her palmiest days. Texas will one day contain as many people as the United States now numbers. If the present rate of increase continues, and the church can furnish the men and means for still greater aggressiveness, we may confidently expect with the blessing of God, that the time will come when Texas will contain more Presbyterians than can be reckoned at present in the entire Southern Church.

In his first address and publication on home missions, the present Secretary said: "As goes the United States so goes the world; as goes the West so goes the United States; and Texas is a tremendous factor in the west; so that Texas may play no mean part in influencing the destiny of the world in the future. Alexander the Great wept for more worlds to conquer but the Presbyterian Church might well be content for awhile, if it could conquer the great Empire State of the West for Christ." The east must evangelize Texas, or this mighty giant may turn on us a current of ungodliness, which will shake the foundations of our civilization as the vandal hordes of the north overturned the civilization of the Roman Empire. In Texas it is now "Flood Tide" and we "must take the current when it serves or lose our ventures." Texas is another name for opportunity; and opportunity spells r-e-s-p-o-n-s-i-b-i-l-i-t-y. If we wait "till the harvest is past," "the summer will be ended," and the opportunity gone forever.

2. Passing by the Indian Territory, the most

promising home mission field in the West, which has been considered in connection with the Indians, our attention is claimed next by Oklahoma, its twin Territory, the newest frontier, whose development reads like a tale of the Arabian Nights. Once it was "the Great American Desert," which according to Dr. Strong, "seems to have become a fugitive and vagabond on the face of the earth," now it is called Oklahoma, which means "Beautiful Land." Few people perhaps are aware of the fact that Oklahoma owes its existence to the Southern Confederacy. The Creeks and Seminoles held claims upon this territory, but owing to their sympathies with the South in the war, the government decided that these claims were forfeited, and their land reverted to the government, and became a part of the "public lands." It contains about 40,000 square miles, being larger than any New England State and only one-third less than Georgia or Florida, the largest States east of the Mississippi.

Before the northern section was opened in April, 1889, several organized attempts were made to force entrance into this "Beautiful Land" and were defeated only by government troops.

No worse method of opening the country could have been devised. At the firing of a signal gun at twelve o'clock the mad rush began, and the men or women who drove down the first stake had legal titles to the lot. Richard Harding Davis attempts a description of this confusion confounded: "These modern pilgrims stand in rows twenty feet

deep, separated from the Promised Land, not by an ocean, but by a line scratched in the earth with the point of a soldier's bayonet. The long row toeing this line are bending forward, panting with excitement, and looking with eager eyes towards this new Kingdom; the women with dresses tucked up to their knees, the men stripped of coats and waistcoats for the coming race.

"And then, a trumpet call, answered by a thousand hungry yells from all along the line, and hundreds of men and women on foot and on horseback, break away across the prairie, the stronger pushing down the weak, and those on horseback riding over, and in some instances killing, those on foot, in a mad, unseemly race for something they are getting for nothing. These pilgrims do not drop on one knee to give thanks decorously as did Columbus, according to the twenty dollar bills, but fall on both knees and hammer stakes into the ground, and pull them up again, and drive them down somewhere else at the place, which they hope will eventually become a corner lot, facing the post-office, and drag up the next man's stake and threaten him with a Winchester, because he is on their land, which they have owned for the last three minutes."

In September, 1893, the Cherokee Strip was opened in the same manner amid still wilder scenes while 200,000 fought and struggled at the risk of life and limb for "a claim" in this new country.

Dr. Clark in "Leavening the Nation" gives an account of an eye-witness: "The horsemen and

those in light vehicles were lined within a 100 foot strip along the border for miles, and the heavier teams loaded with merchandise of all sorts, lumber, household goods, tents, buildings fitted and ready to be put together, barrels of water, stacks of cooked food were ranged in the rear to follow the owners who were to race for claims and town lots. On the railway were forty palace stock cars attached to three engines. As this train moved into position, it was literally filled and covered, sides and top, with living humanity, as fast as men and women impelled by wildest frenzy, could scramble into place. Every part of the cow-catchers and engines were black with men anxious to be near the front, to jump and get a little advantage. Eleven minutes before twelve o'clock, a false signal was given, and in less time than I can pen it the prairie was alive with the myriad racers. The few soldiers were utterly powerless to stop the rush, and away in the distance went the wild crowd. The rush and the roar of thousands, the whistle of engines, and the rumbling of the immense trains, the shouts of the excited drivers, the noise of the moving wheels, the rearing and tossing and neighing of excited horses, the discharge of firearms in every direction and the clouds and clouds of dust, raised by this moving mass, all conspired to make impressions from those who witnessed the grand and awful scene, never to be erased. Thousands of men and some women jumped or rolled or fell from the train, running at the rate of twelve or fifteen miles an hour, to secure a claim or lot.

Some broke an arm or leg or both ; a few were killed. Many got more real estate upon their faces and persons than they had to keep, or sell that night. Others were rewarded by getting splendid claims and valuable lots for their efforts and risks. The Rock Island Right of Way is fenced through the strip with a five wired barbed fence. Through this, most found a serious difficulty in making their way. I saw one man with a big piece out of his trousers ; he said he hung on the fence and vainly struggled to extricate himself, while a woman crawled through and got the claim he was after. One man leaped the fence, struck his flag in a choice piece of ground, and then pulled out a skirt and sun-bonnet from under his coat and donned them. Women's rights are respected on the western plains, he argued with himself. Two young men and a young woman raced for the same claim. She caught in a fatal wire. The rival male claimants staked at the same moment. They then ran and extricated the struggling lass, took her stake and drove it into the ground, pulled theirs up, lifted their hats and went to seek other quarter sections."

"The Minute Man on the Frontier" enriches the description with the following incident: "In one case a portly woman, taking the tortoise plan of slow and steady, reached the best section, while the men still hung in the fence like victims of a butcher bird. It is said of one young woman, who made the run on horseback, that reaching a town site her horse stumbled and she was thrown violently to the ground and stunned. A passing man

jumped off his horse and sprinkled her face with water from his canteen; and as she revived, the first thing she said was, 'This is my lot.'

"'No, you don't,' said the man. But to settle it they went to law, and the court decided in favor of the woman, as she struck the ground first."

The Southern section was opened in August, 1901, the towns and their sites being sold at public auction and the quarter sections assigned by lottery. Men were compelled to make oath that they were not owners of land elsewhere. They registered at El Reno and Lawton for the drawing, and the man drawing the first number was allowed to take choice of sections, etc. The lots of the prospective town of Lawton, at that time a prairie, sold at auction for \$600,000. The present Secretary of home missions visited Lawton two months after entering office and saw the town a month old, variously estimated at from 10,000 to 20,000 thousand people. Banks, newspapers, barrooms and churches began their career under tents; and lumber was selling at \$30 a thousand. Of the eighty barrooms which sprang up like magic, one advertised itself handsomely at the expense of the temperance crusader, as flying from the tent pole its flag announced: "All Nations Welcome Except Carrie."

Munsey's Magazine for May, 1903, gives the following origin of the town of Thomas: On board an excursion train going into Oklahoma, a Town Site Commission was formed. The train was stopped at a suitable place, and the site laid out.

Before night the town had a saloon, a grocery, a half-dozen law offices, and a daily paper issued from its own plant! The present taxable value of Oklahoma is \$60,000,000; whilst the wheat crop of 1902 amounts to 25,000,000 bushels and the corn crop 60,000,000. During 1902 at least 30,000 people settled in the Territory.

The Committee which appeared before Congress to urge Statehood was able to make the following showing:

Without including the Indian Territory the new State would exceed twelve States of the Union in size and nine in population, while in resources it could boast 144 banks, twenty-two daily newspapers, a University and 1,500 miles of railroad.

Dr. Clark in "Leavening the Nation" sums up the religious progress of Oklahoma as follows:

"Let it be remembered that this Territory is only thirteen years old. 'The oldest girl born in Oklahoma is not out of short dresses.' Between 1890 and 1900 the population advanced from 61,834 to 398,245, a gain of 500 per cent., surpassing all other records for that decade, and probably for any decade in the history of American settlement. The growth of religious forces has kept pace with the march of population. Already Oklahoma has 200 religious organizations, representing a church membership of over 6,000. More than eighty Congregational churches have been planted, with their Sunday-schools, Endeavor Societies, and their more than 3,000 communicants. Thirty Presbyterian churches have taken a good start. Baptists, Methodists and

Episcopal missions are represented by fifty more. Colleges and academies have sprung up in the path of these religious movements, as they always will."

The Southern Church only entered the field in 1902 and is confining its operations to the newer southern section. Its evangelists have already organized several churches, and are preaching regularly at other stations.

"The Minute Man on the Frontier" says, "A church could be organized every day in the year, and not trespass on any one's work." The destitution may be judged by this fact stated by Dr. Doyle: "In one western State, in 1901, the Presbyterian Church entered seven regions in which up to that time no church of any kind had been doing any religious work."

The success of home missions in the west is evident from the fact that Secretary Thompson of the Presbyterian Church acknowledges that nine-tenths of all their churches are of home missionary origin; and the Presbyterian Church for that reason is especially strong in the West.

3. New Mexico is part of the Territory, ceded by Mexico to the United States in the Treaty of 1848, and an area larger than all of New England and New York combined. It shares with Florida the honor of being the oldest country settled in the United States, dating back within forty years of the discovery of America by Columbus. The oldest house in the United States is said to be located in Santa Fé, the capital and second oldest City in America. The writer a few years ago in

studying the comparative religious statistics of the census of 1890 was amazed to find that New Mexico stood at the very head of the list of states, in having the largest church membership in proportion to population. The explanation lies in the fact that the whole country is nominally Roman Catholic. It is really a foreign land in the United States and differs very little from Mexico itself, containing together with Texas most of the Mexicans in the United States. It is the home likewise of the Pueblo Indians, 8,000 in number, a quiet, peaceable people, whose religion is a mixture of Catholicism and paganism. It possesses a peculiar order of religious fanatics called Penitentes, probably the successors of the old Spanish Flagellants, who early came into this country, with ascetic practices and superstitious ceremonies. On Good Friday it is said they carry a huge cross to a distant hill and represent in a rude way the crucifixion of Christ; it is sometimes even charged that they have crucified one of their number. Few Americans know perhaps that the Passion Play is thus coarsely represented in our own land. They strip themselves to the waist and lash themselves with whips until the blood flows freely, and some have died under these self-inflicted scourges.

It is a beautiful country of mountains and valleys, cañons and parks; the climate is dry and salubrious attracting many invalids in search of health. Its precious metals are valuable and its fruits among the finest in the world. On account of the scarcity of rainfall the crops are confined to

the valleys, but are capable of supporting any number of cattle and sheep. Here the Montezumas ruled the most civilized and enlightened of all the aborigines. Here the Spaniards and Catholics have ruled for 300 years without making any advance in science, industry, education or religion. At the time it became a part of American Territory it possessed but one school in all its wide domains. It furnishes a fine field for foreign missions *at home* among its 122,000 population. The Presbyterian Church has established a number of splendid schools that are leavening and elevating gradually the whole Territory.

Rev. Joseph B. Clark sums up the result of religious effort in the following language :

“Presbyterian missions in New Mexico reflect honor upon the wisdom and diligence of their Board. Their work includes three presbyteries in the Synod of New Mexico, sixty-two organized congregations,—of which twenty-seven are American, twenty-nine Mexican,—with a total membership of 3,500. There are thirty-eight ordained missionaries, twenty-two evangelists and helpers, sixty commissioned teachers and 1,500 enrolled pupils. These congregations have raised during the past year \$29,000 for missions and church expenses.

“Methodists show a total of sixty organizations, forty-two churches, and 2,500 communicants. Baptists, Congregationalists and Episcopalians are doing a smaller work, but of the same kind, educational and religious combined, and with constant and most cheering tokens of success.”

The conditions in Arizona do not differ essentially from those found in New Mexico ; this same mixed population, only larger relative proportion of American settlers, drawn thither by the richer mines and larger possibilities of the soil.

The Southern Church entered the field a few years ago and met with immediate success, but from lack of funds to prosecute the work has not pushed it aggressively. Being a part of our own Southland there is a tremendous obligation upon us to give this vast section the gospel. To the searching question of the Master, "Where is the Mexican, thy brother?" will we repudiate the obligation by saying, "Am I my brother's keeper?"

This brief review but touches "The Great West" at one or two points as specimens. But "what can the man do that cometh after the king?" It would seem almost presumption to attempt to add to the forecast of Dr. Strong on the future of the West:

"Beyond a peradventure, the West shall dominate the East. With more than twice the room and resources of the East, the West will probably have twice the population and wealth of the East, together with the superior power and influence which, under popular government, accompany them. The West will elect the executive and control education. When the centre of population crosses the Mississippi, the West will have a majority in the Lower House, and sooner or later the partition of her great Territories, and probably some of the States, will give to the West the con-

trol of the Senate. When Texas is as densely peopled as New England, it is hardly to be supposed that her millions will be content to see the 62,000 square miles east of the Hudson send twelve senators to the seat of government, when her territory of 262,000 sends only two. The West will direct the policy of the government, and by virtue of her preponderating population and influence will determine our national character, and, therefore, destiny.

“Since prehistoric times populations have moved steadily westward, as De Tocqueville said, ‘as if driven by the mighty hand of God.’ And following their migrations the course of empire, which Bishop Berkeley sang, has westward taken its way. The world’s sceptre passed from Persia to Greece, from Greece to Italy, from Italy to Great Britain, and from Great Britain the sceptre is to-day departing. It is passing on to ‘Greater Britain,’ to our Mighty West, there to remain, for there is no further west; beyond is the Orient. Like the star in the East, which guided the three kings with their treasures westward, until it stood still over the cradle of the infant Christ, so the star of empire, rising in the East has ever beckoned the wealth and power of the nations westward, until to-day it stands still over the cradle of the young Empire of the West, to which the nations are bringing their offerings.

“The West is to-day an infant, but shall be a giant, in each of whose limbs shall unite the strength of many nations.”

IX

THE PROBLEM OF MISSIONS—FOES

CHURCH history has impressed no lesson more forcibly than the fact, that it is easier to evangelize a nation than to maintain the purity of the truth. It is easier to conquer a country for Christ than to hold it for Christ. Where is Jerusalem, the Mother Church? Where is Antioch, that sent out Paul and Barnabas, the first distinctive foreign missionaries? Where is the Church of Asia Minor, that had its Ephesus, Smyrna, Philadelphia, etc.? Where is North Africa, with her great churches of Alexandria, Hippo, etc., that contained in the early days of Christianity a thousand (Presbyterian) bishops? In all the region around the Mediterranean, where Christianity had its earliest and grandest triumphs, in all Bible Lands, Mohammedanism has uprooted Christianity, and from hundreds of minarets and towers 200,000,000 followers of the "false Prophet" hear the call: "God is God and there is no God but God, and Mohammed is His prophet." Geneva, the home of John Calvin, is now the home of Rationalism. The original Presbyterian Church of England is now Unitarian. Many of the largest sections of the once Christian church are now apostate and anti-Christ.

Will history repeat itself in the United States? It may be thought that in our "Christian country" with its splendid civilization, material development and great religious organizations, there is no danger of degeneration; and yet the danger may lie just in the direction of our splendid civilization and material progress. The church is being over-organized and cumbered with machinery till in danger of breaking beneath its own weight. Machinery is being substituted for spirituality. Culture is more in evidence than piety. The church is becoming "rich and increased with goods" and in danger of becoming satisfied. Commercialism and worldliness are sapping in many places the life of the church. As long as the church was poor and persecuted she was spiritual and aggressive. As soon as Constantine enthroned her in the palace of the Cæsars, she lost her spirituality and power largely, ceasing to bear witness to the truth. The logical result was "The Dark Ages"; the remedy was "The Reformation."

It may be that America is the world's last great problem. It may be that here the forces of good and evil are gathering for a last gigantic struggle, the spiritual Arma-Geddon. Are we not already in the midst of perilous times? Is not the adversary already marshalling his forces for the fray? Intemperance, that annually fills a hundred thousand graves with its victims and consumes a billion dollars of the country's wealth, is a huge monster of iniquity, but is not the most dangerous foe of

Christianity. It is an open, avowed, hideous evil. The more subtle, dangerous foe is Satan transformed into "An Angel of light," not so much *anti-Christ* as a *false Christ*, offering a substitute for the Gospel of Christ, preaching "another Gospel which is not another." The struggle for this country is fierce and uncompromising, between good and evil, between Satan propagating his "gospel of dirt" by false prophets, and Christianity propagating its faith by home missions.

Has the world ever witnessed such a propaganda of falsehood as the Christian Science craze? A woman of questionable reputation, divorced from her husband, discovers a new gospel in 1866, which she promulgates at Boston. Laughed at and ridiculed at first on account of its absurdities and questionable morality, it at length becomes a fad among a certain type of society women for the lack of better employment and newer sensational excitement. Just the opposite of the Gospel of Christ which was "preached to the poor," this spurious gospel is preached almost exclusively to the indolent rich. Propagated chiefly by women preachers and so-called "healers," who have made merchandise of souls and grown rich by practicing on nervous, hysterical and credulous people, accepted at first largely by cranks and unbalanced minds, it has obtained a foothold in almost every section of the country. The Christ of God "had not where to lay His head," and was crucified by the world. This false Christ of Boston has amassed millions of dollars by the sale of her book (which

must always be purchased as a condition of being healed, making her "healers" without exception her book agents); and she herself has been deified as "Our Mother," as much an object of idolatrous worship by her dupes as is "Our Lady" by papists.

As a system of philosophy ("science, falsely so called"), it is heathen Pantheism, redressed in semi-religious garb, and baptized under a new name. It is a false gospel that denies the existence of sin, which in theory denies, and in practice admits, the existence of pain, which merges self in God and converts God into a sentimental "Fatherhood and Motherhood," which takes away from us a personal Christ and gives us an abstract idea instead. Its rapid spread cannot be accounted for upon any rational principle, for it is contrary to reason. It is a delusion of the devil that spreads as contagion. It manifests that zeal which is so characteristic of falsehood.

Its literature is plaguing the country like the frogs of Egypt. Our railroad depots are flooded and public libraries are infested with it. In one of our great cities "The Public Library," founded by philanthropists and public spirited citizens now in their graves, has been prostituted by its present directors in the service of this slime of the pit, and over the door of this Public Building the writer saw in flaming characters "Christian Science Reading Room." During one of the largest State Fairs in the South, where the crowd was estimated at 40,000 people, the writer saw no evangel-

ical church distributing the principles of its faith, but there were the propagators of this substitute for the gospel, thrusting their literature into the faces of all passers-by.

Mark Twain may laugh it out of court, philosophers may demonstrate its absurdity, preachers of the gospel may show that it is utterly subversive of the gospel and morality, the funerals of its "patients" and the death of its devotees may be in evidence in every community; and yet it goes on unblushingly denying the existence of suffering and sin, collecting its fees from fresh victims, and making new converts by a species of hypnotism peculiarly its own. The Church cannot longer afford to ignore it, the faintest toleration of it is unfaithfulness to the Truth, and to Christ. The Church must meet it squarely and unhesitatingly, by teaching the truth which neutralizes it; and by its home mission operations in occupying the ground, effectually shut it out of new communities and circumscribe the sphere of its operations.

"Out of the mouth of the false prophet"—the time was when the application of this language pointed to Mohammed. The church has come to recognize the fact that no individual can embody within himself exclusively the character and office of "False Prophet." He is the teacher of a false gospel, whether Mohammed, Swedenborg, Madame Blavatsky, Mary Baker Glover Eddy, or Joseph Smith, the founder of the "Church of the Latter Day Saints," popularly known as Mormonism.

The history of the latter is unique. Rev. Solo-

mon Spaulding, a Presbyterian minister, adopted the fanciful theory that the Indians were the descendants of the Ten Lost Tribes of Israel, and constructed a romance, embodying and maintaining that idea entitled "The Manuscript Found." It was written in imitation of Scripture language, containing frequently such expressions as "It came to pass." Having tried in vain to find a publisher, this manuscript lay several years in the office of the *Presbyterian Banner*. Sidney Rigdon, a Baptist minister, employed in the *Banner* office and afterwards a prominent Mormon, had this manuscript in possession for a time and made a copy of it.

In some way it came into the possession of Joseph Smith, an obscure and illiterate man, native of Vermont, then residing near Palmyra, New York. Pretending to have been divinely guided by celestial visions and voices, he claimed to have found certain golden plates, which were written in "Egyptian," but translated by himself and given to the world as the "Book of Mormon," the Bible of the Latter Day Saints. If anything can be proved by evidence, there can never be the shadow of a doubt, that the romance written by Spaulding and the Book of Mormon by Joseph Smith are one and the same. It was so asserted at the time by numbers of persons in that community who had access to both. It was testified by Mrs. McKinstry, the daughter of Spaulding. The evidence was so damaging that one Hurlburt, according to the sworn statement of Mrs. McKinstry,

borrowed the original manuscript under the pretense of comparing it with the Book of Mormon. The manuscript was destroyed, probably in the interest of Mormonism, and the evidence led to the conclusion that Hurlburt was himself a Mormon.

“The Book of Mormon has been supplemented by ‘The Book of Doctrines and Covenants.’ This book contains the revelations to Joseph Smith and Brigham Young. These, with the Bible, form the Mormon Scriptures. They consider the Old Testament as being specially for the Jews, the New Testament for the Judaic and European Christian Church, the Book of Mormon for the American Christian Church, and the Book of Doctrines and Covenants specially for themselves.

“The history of the development and spread of Mormonism has been most remarkable. The Mormon religion, if it may be so called, began with the experiences and achievements of Joseph Smith. January 18, 1829, he married Emma Hale against her parents’ wishes. The Mormon church was organized April 6, 1830, at Fayette, Seneca County, New York, at the home of a convert named Whitmer. Six members were enrolled—the prophet, two of his brothers, two Whitmers and Oliver Cowdery, a school-teacher. Cowdery had become Smith’s amanuensis in 1829. On May 15, 1829, by the command of an angelic messenger, who called himself John the Baptist, Smith baptized Cowdery and Cowdery baptized him. Afterwards they ordained each other to the Aaronic Priesthood. Smith later received the Melchizedec

Priesthood from the apostles, John, James and Peter. In December, 1830, Sidney Rigdon, who had secured for Smith the copy of 'The Manuscript Found,' announced himself as a convert. 'Rigdon was erratic, but eloquent; self opinionated, but versed in the Scriptures; and in literary culture and intellectual force was the greatest man among the early Mormons.' From this point on the sect grew very rapidly" (Dr. Sherman Doyle).

Various places became the rendezvous of the saints. From Kirkland, Ohio, to Jackson County, Mo., they passed. Driven from community to community till finally they founded Nauvoo on the Mississippi. Joseph Smith continued to receive "revelations," and when at Nauvoo the spiritual wife doctrine was announced it caused great indignation. The office building of the *Expositor*, the opposition paper to Mormonism was burned. Redress was sought in court, and finally Joseph Smith, the leader, was thrown into prison at Carthage, Mo., where a mob attacked the jail, and Smith was murdered. It was exceedingly unfortunate; for it converted a fakir into a martyr. It aroused the saints and gave them a stronger and wiser leader in Brigham Young, who led them overland a journey of 1,100 miles to Utah, where they established a flourishing colony in the beautiful valley of the Great Salt Lake. They organized the State of "Deseret" signifying the "Honey Bee," but on account of its polygamous practices it was refused admission to the Union. The United States organized it into a Territory, but it required

government troops to maintain the authority of the National Government. The State of Utah has been recently admitted to the Union, upon the adoption of a constitution forbidding polygamy, but it is still encouraged and practiced. With Mormon juries, courts and officials it is almost impossible to convict a polygamist.

Ecclesiastically, it is a hierarchy of the most despotic order. It is both church and state, whose ambition is to control the National Government, as effectually as it dominates Utah. Tithing is established by law and binding upon every member of the Mormon Church. This brings in an enormous income of \$1,000,000 annually for the support of the machine and for the propagation of their faith in other sections. As an organization it controls its members as completely as the Jesuit Order and by methods as disreputable. Brigham Young decided that a lie might be told in the interest of the church. Each must spend several years in missionary work if commanded. They "say to one man go, and he goeth, and to another man come, and he cometh." Their agents are all over the world, making proselytes, shipping them to Utah, who must refund such expenses as soon as possible.

The writer and friends met one in Berne, Switzerland, in 1895. After a most gushing welcome to his countrymen from America, with many expressions of pleasure at the meeting, the following conversation took place almost verbatim :

"What is your occupation here in Switzerland?"

"I am a missionary."

"What church do you represent?"

"The church of the Latter Day Saints."

Our telltale countenances expressive of disappointment and disgust caused this "missionary" immediately to add :

"And I am very proud of my church."

Whereupon, Dr. W. T. Thompson, now of Washington, D. C., ventured to inquire, "Are you equally proud of the Mountain Meadow Massacre?" To which he promptly replied: "The public has never understood our position in that affair. We heard a report that this party had formed an alliance with the Indians to murder our people. So we killed them as we believed in self-defense." As we all boarded the train for Geneva, he excused himself from our company, saying he always travelled third-class, and remarked, "the only reason I do not travel fourth-class is because there is no fourth-class."

The Presbyterians, Baptists and Congregationalists have issued an Indictment of "Ten Reasons Why Christians Cannot Fellowship with the Mormon Church," which has been condensed by Dr. J. B. Clark as follows :

- "1. The Mormon Church unchurches all Christians.
2. The Mormon Church places the Book of Mormon and the Book of Doctrines and Covenants on a par with the Bible, equally inspired and binding.

3. The Mormon Church makes Joseph Smith a Prophet of God, and all who reject him, heretics.
4. The Mormon Church makes faith in the Mormon Priesthood essential to salvation, and denial of its authority a damnable sin.
5. The Mormon Church teaches a doctrine of God that is anti-scriptural, dishonorable to the divine Being and debasing to man.
6. The Mormon Church teaches that Adam is God, and that Jesus Christ is his son by natural generation.
7. The Mormon Church is polytheistic. It teaches the plurality of gods.
8. The Mormon Church teaches an anti-biblical doctrine of salvation.
9. The Mormon Church believes in polygamy. The doctrine is to them both sacred and fundamental.
10. The Mormon Church teaches that God is a polygamist" (Leavening the Nation).

"If there be any doubt as to the designs of the Mormons, let the testimony of Bishop Lunt be conclusive on that point. He said in 1880: 'Like a grain of mustard seed was the truth planted in Zion; and it is destined to spread through all the world. Our church has been organized only fifty years, and yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the

reins of United States Government. That is our present temporal aim ; after that, we expect to control the Continent.' When told that such a scheme seemed rather visionary, in view of the fact that Utah cannot gain recognition as a state, the Bishop replied : ' Do not be deceived ; we are looking after that. We do not care for these territorial officials sent out to govern us. They are nobodies here. We do not recognize them, neither do we fear any practical interference by Congress. We intend to have Utah recognized as a State. To-day we hold the balance of political power in Idaho, we rule Utah absolutely, and in a very short time, we will hold the balance of power in Arizona and Wyoming ' " (Our Country).

Socially, Mormonism is a blot upon our country and a disgrace to civilization ; politically it is a menace to any government ; religiously it is a delusion, but propagated with the characteristic zeal of the fanatic and bigot.

It is a well-known fact that they have recently acquired vast tracts of land in northern Mexico and are now undertaking to plant colonies on them.

If they were content to confine their operations to the West that would be peril enough for our country, but they are invading the East, and operating in all parts of the world, having an aggregate membership at present of three hundred thousand. Presbyterians send twenty-two missionaries to Utah ; whilst the Mormons send 2,000 to every nook and corner of our country !

“Mormonism makes practically no proselytes among its gentile neighbors. Its progress is the result of its persistent missionary work. In 1901 officers of the Mormon Church claimed that from 1,400 to 1,900 emissaries of the church of the Latter Day Saints were in the field. The East is permeated with their influence. They enter a Christian Church in Harlem, New York, and their specious arguments capture members and officers of its Christian Endeavor Society, who forthwith emigrate to Utah; they call from house to house in Pennsylvania, and even the descendants of Scotch Covenanters are not proof against their wiles; they penetrate the coves of the Blue Ridge and the Alleghanies, seeming Angels of Light to the secluded inhabitants. They take service in families, the better to carry forward their work. A Mormon butler actually induced sixty servant girls to go to Utah by the promise of husbands and homes.

“The English manufacturing towns are promising fields. The people are ignorant, superstitious and poor, and the offer of a building lot, or a farm, is very attractive. In the six years beginning with 1840, 3,750 Mormon immigrants came from Great Britain alone. No law can prevent this unless the incomers admit that they are polygamists—and that contingency, of course, is carefully guarded against. In fact, the doctrine of polygamy is usually kept in the background, if not denied, until a new convert reaches Utah. ‘When we dare,’ said an apostle, speaking of missionary work

in Japan, 'we preach the doctrine of plural marriage.' . . .

"Three hundred American mormons are reported as attending the dedication of a Mormon Temple in Copenhagen. The Book of Mormon has been translated unto fourteen different languages, including German, French, Danish, Italian, Dutch, Welsh, Swedish, Spanish, Hawaiian, Hindostanee, Maori, Samoian and Tahitian" (Under Our Flag).

One of the great dailies in Atlanta recently announced that there are more Mormon elders at work in Georgia than Presbyterian ministers. The writer was in Baltimore recently and read a call in one of the papers for a meeting of ministers and others interested, to take action in regard to Mormons preaching in that city ; and he stood on the streets of Macon, Ga., and saw the Great Mormon Convention, as it adjourned, and watched them as they scattered two by two in all directions to propagate their infamous doctrines. Once they glided stealthily, through rural districts, and frontier settlements, but now they preach boldly on the streets of Atlanta and infest our great cities and the very strongholds of our faith. To counteract and thwart them, is one special mission of home missions. The Presbyterians and Congregationalists are gaining a foothold in Utah by means of schools and missions ; but it is too late to send missionaries after the proselytes have been shipped to Utah. The Church must meet these emissaries in every community. Other communities must be preempted against them by being occupied for

Christ so thoroughly through home missions, that these emissaries will find an uncongenial atmosphere.

“Why did not the Mormons effect a settlement in Illinois or Missouri, where they first attempted to found a home for their pernicious doctrine and strange practices? Because the ground was occupied by a better class of citizens who abhorred the vicious tenents of the Mormons and bitterly opposed their progress. So this anomalous sect sought a home farther west where the foot of the white man had hardly trod. There they created a great commonwealth of ignorant and fanatic people under the absolute control of unscrupulous leaders, whose disregard of sound morals is equalled only by their contempt for civil law” (Rev. P. H. Gwinn).

If it is true as stated by Oliver Wendell Holmes that the training of a child should begin a hundred years before it is born, then the time to prepare our communities against Mormonism is before they make their appearance on the scene. No method will be effectual till the Church in its home mission operation exceeds the zeal of the false apostles of this unscrupulous sect. If men are zealous for falsehood, why is it Christians are not more zealous for the truth?

This chapter devoted to an exposé of the enemy has dealt with only two types, as specimens. Time would fail to tell of Theosophists, who under the guise of “Brotherhood of man” is seeking to introduce into our country the old effete heathen

Buddhism of the East. One of our cities in Georgia contains an organization of Theosophists one hundred strong; and they have established under the leadership of Catherine Tingley an institution in California for the propagation of this form of heathenism in the United States. Time would fail to tell of Spiritualists, Socialists, Anarchists, Dowieites and other foes, which antagonize the church and threaten godliness.

It is time the church were girding up her loins and preparing to meet the enemy, which is "coming in like a flood," if she is not only to capture this country, but hold it for Christ. It is necessary to contend not only for the faith, but for our fair land, our home, our civilization and our religion. This is the object of home missions; to meet the enemy at every point; to give the Gospel to every community; to plant a church in every locality; until every dark valley is illumined, and every mountain-top crimsoned with the glory of the Gospel of Christ.

It must be home missions for America *now*; or it may be that foreign missionaries from Japan or New Zealand must come in the coming centuries to tell the story of the Cross in our apostate land.

X

WOMAN'S WORK—FRIENDS

WILL the noble, self-sacrificing women of the Church of Christ allow the Secretary of the Assembly's home missions to speak a word to their hearts for the cause of our common Lord? Will you consider this appeal individually for your sympathy, prayers and help in the great cause of home missions? Will you, if possible, read this chapter at any of the meetings of your Ladies' Societies, and let them consider whether they cannot divide their gifts for the cause of Christ, so as to include the self-denying men who toil in the slums of our cities, among the destitute mountain regions and the scattered multitudes of the West? Is there not here and there a company of women who could undertake the support of a home missionary for the Indian Territory, Oklahoma or Texas?

"Now, there stood by the Cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene"—and woman has been standing by His Cause ever since!

1. It is a question of great interest to us who love to dwell upon and study each circumstance in the life of Christ, how He was sustained during His public ministry, from His baptism of consecration at its beginning until His baptism of blood at

its close. Who supported heaven's Missionary, who not only left His native shore but descended from a throne, laying aside His royal robes and divine glory, to publish the gospel of salvation to the heathen of earth, at the expense of His life? Whence came the means that ministered to His wants whilst He "went about doing good," "healing the sick," "raising the dead," "preaching the gospel of the Kingdom," in the synagogues or private houses, along the public highways of Palestine and in populous cities, or in lonely deserts and on mountain heights, exhibiting an unselfish, unworldly self-sacrificing and consecrated life, which is the type and model of all missionary effort?

He could not have been sustained by His family, for the offering of His mother at her purification (Lev. 12: 8 and Luke 2: 24), and the occupation of His father, Joseph, the carpenter (Matt. 13: 55), indicated that the family at Nazareth were not strangers to poverty. It could not have been furnished by other members of His family or kindred, "For neither did His brethren believe in Him" (John 7: 5). He had no means of His own, for "though He was rich, yet for your sakes He became poor" (Mark 6: 3 and 2 Corinthians 8: 9). It was necessary, by a miracle of knowledge, that He should apply to the fish of the sea to obtain the money for paying the tribute required of each Jew for the Temple service (Matt. 17: 24-27).

Alluding to His own poverty, how touchingly He exclaims: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not

where to lay His head" (Matt. 8: 20, and Luke 9: 58). The disciples could not have ministered unto His maintenance, for although they possessed a treasurer, who "had the bag and bare what was put therein," yet they were but poor fishermen, and as they shared His manner of life and lot, must themselves have been sustained in the same way.

He worked no miracles to satisfy His wants; the suggestion of Satan: "Command that these stones be made bread," He positively refused. By miracles, on more than one occasion, He supplied many thousands with bread, but never worked a miracle in His own behalf. The only light which can be thrown upon this inquiry, is that which gleams in a few seemingly casual references by the evangelists in their Gospels. In Luke 8: 2, 3 there occurs the remarkable statement that there were certain *women* which had been healed of evil spirits and infirmities: Mary called Magdalene, out of whom went seven devils, and Johanna, the wife of Chusa, Herod's steward, Susanna, and many others which "*ministered unto Him of their substance.*" Some of the best and most ancient manuscripts in the latter clause read "them" instead of "him," thus including the disciples as objects of their ministrations as well as Jesus.

Matthew, in describing the various circumstances and characters which surround the Cross of Christ at His death, mentions (Matt. 27: 55) that "many women were there, beholding afar off, which followed Jesus from Galilee, *ministering unto Him*, among which was Mary Magdalene, etc." Mark,

alluding to these women, who beheld Him crucified, explains that they were the same "who also, when He was in Galilee, followed Him and *ministered unto Him*" (Mark 15 : 40, 41). The word in the Greek, translated "ministered," is the one from which is derived our English word "Deacon." From the infallible testimony of the sacred scriptures, it is evident that Jesus, the great Itinerant, was sustained in His work by the liberality of a few noble, self-sacrificing, devoted women!

It is never said that *any man* ministered unto Him of his substance. It is true that the Magi brought gifts unto His manger; that Nicodemus brought a "mixture of myrrh and aloes" to the cross, and that Joseph of Arimathea furnished Him a sepulchre; but these were at the beginning and the close of His earthly life, and were not to sustain Him in His work. On one occasion it is recorded that having refused to convert stones into bread for his use, "Behold, angels came and ministered unto Him." Angels and women were His ministering spirits! Angels and women are placed in the same category, by the similarity of their work! Oh! woman, what honor has been attained by you! To be classed with angels! Who have ministered unto the Son of God! "Wheresoever this Gospel shall be preached throughout the whole world, this, also, that she hath done shall be spoken of for a memorial of her."

2. By whom supported, and from whence comes the means that send out missionaries of the Cross,

both home and foreign, in this age of the Church, who have caught the spirit of their Master, to imitate Him in preaching the Gospel to the heathen of every land? Through whose liberality comes it to pass, that every sea bears upon its bosom the "ambassador for Christ"; that the sun shines upon no land where the Gospel is not now being preached? Who sustains the home missionary on the far western plains of Texas, and amid the hardships of the Indian Territory? The hand and heart of woman are conspicuous in this matter. She who sustained the first missionary out of her substance bears no inferior part in the work of the Church, which characterizes, and is the glory of the twentieth century. The magnitude of her labor cannot be estimated, but only indicated, by the following brief review of the operation of the Ladies' Missionary Societies during the past hundred years:

The dawn of the nineteenth century marked the beginning of the organized work of Ladies' Societies and Missionary effort. In 1800 fourteen women, part of them Congregationalists and part Baptists, organized the "Boston Female Society for Missionary Purposes," and raised \$150 the first year. Immediately "Female Mite and Cent Societies" sprang up all over the state. In ten years auxiliaries had so multiplied that the annual income amounted to \$1,360. In 100 years the society has raised about \$175,000.

In the Presbyterian Church, Ladies' Societies began to appear about 1860, which so multiplied

that a general conference was held at Chicago in 1870; but it was not until 1878 that the Synodical Committees met in the Bible House and organized the "Woman's Executive Committee of Home Missions," which has raised in the aggregate three and a half million dollars.

Previous to 1850 nearly fifty Ladies' Societies had been organized among the Baptists, raising each year about \$12,000. In 1879 at Chicago all these were consolidated under the direction of a general society, which has raised in all \$1,500,000.

It was not until 1880 that the Congregational Societies came together to form the "Woman's Home Missionary Association," but it is estimated that the missionary boxes furnished to needy ministers by them would amount to two and a half million dollars in value, and their gifts to church erection, etc., were at least a half million dollars; whilst in their organized capacity these women have contributed one and a half million dollars to home missions. In the last twenty years the ladies of the Reformed Church have given \$275,360. The Woman's Auxiliary of the Episcopal Church began in 1871 and has contributed the enormous sum of five millions of dollars for missions.

In the Southern Church, there are Ladies' Missionary Societies in almost every prominent church and in many of the weaker, but there is no general organization except "Presbyterial Unions," confined to individual presbyteries. These contribute annually nearly \$50,000 to foreign missions, and

\$2,000 to the Assembly's home missions, besides their gifts to local home missions. The aggregate of their gifts can only be estimated, but would probably amount to a million dollars.

Adding these gifts of Ladies' Societies together, we have the vast sum of fifteen millions of dollars. Millions of other uncounted dollars contributed by women for missions are known only to Him "who seeth in secret and will reward openly."

Compare the membership of the Southern Presbyterian Church and the membership of the "Ladies' Missionary Associations" in its bounds, and then compare the respective contributions of each by the year, and some idea will be furnished in regard to the question, who supports the missionaries, at home and abroad. Add to this the other fact, that more than half of the membership of the Church, whose contributions are compared with these "Ladies' Missionary Associations" are themselves women, who contribute a large share of that credited to the Church; and their work will be even more manifest. Disband these associations of devoted women, and paralyze the individual efforts, and estop the gifts of others, much of which is earned by their own personal labor, and what disastrous results would overtake the cause of missions! Many laborers would be recalled; many stations abandoned, many souls left to perish, if not the whole work, humanly speaking, involved in hopeless confusion and utter ruin.

What a commentary on the love of woman!

What a specimen of her self-sacrificing spirit !
What a proof of her devotion to Christ !

3. Women have ever been true to Christ. It was no woman who denied Him. Woman never betrayed Him into the hands of His enemies. Though endowed by nature with a shrinking, modest, timid disposition, yet they stood by His cross when the disciples forsook Him and fled, who had boasted that they would die with Him. It is not mere sentiment that woman was "last at the cross and first at the sepulchre." The fact that the evangelist explained that these women at the cross were the same who ministered unto Him, confirms a great principle, that the parties who contribute to an object or cause are the parties to whom it is dear, and who will cling to it with ever-increasing devotion. That object which costs us thought, labor or money, is the object around which our affections will entwine their strongest tendrils.

Woman had ministered unto Him of her substance, therefore she stood by His cross, followed the body to the sepulchre (Luke 23 : 55), her loving hands assisting in this sad duty, prepared the articles for embalming (Luke 23 : 56), was seen "sitting over against the sepulchre" (Matt. 27 : 61), first discovered His resurrection (Matt. 28 : 1-10 ; Mark 16 : 1-8, etc.), and was consequently the first to whom He appeared (Mark 16 : 9). Only one of the twelve was at the crucifixion, not one at the burial, nor is there any evidence on record, or any probability even, that any one of

them ever visited the sepulchre till after the announcement of His resurrection. She who was so true to Christ, is it any wonder that she should be true to His cause? The more she labors for Christ, or contributes to His cause, the more her affections are stimulated; and the more they are stimulated, the greater are her labors of love. By the law of action and reaction, her labor and her love continually augment each other; her labor giving strength to her love, and her love giving fervor to her labor.

4. Owing to causes like these, the highest commendation or eulogies ever uttered by Christ to the honor of any human being, were spoken by Him in behalf of woman. It was a woman, who, out of the depth of her love, anointed Him with the precious ointment so costly (Mark 14: 3, 4) as to move the indignation of *a man*, who only a few days afterwards sold Him to His bitterest enemies, betraying Him with a kiss for a sum of money less than one-third the cost of the ointment (Matt. 26: 14–16). Of this woman on a former occasion He had said, “But one thing is needful; and Mary hath chosen that good part, that shall not be taken away from her.” Now, for this loving act of anointing, she is to receive still greater honor from Christ. From His lips she receives the noblest tribute that could be bestowed on any human being, “She hath done what she could” (Mark 14: 8). Such a testimonial may never have been deserved by *any man*. There is, at least, no record that Christ ever said

of any man, He hath done what he could. She erected for herself a monument more beautiful than marble, more lasting than adamant or brass, more valuable than ruby or diamond. "Where-soever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

His commendation of the "poor widow" is His testimony to the liberality of woman. "Jesus sat over against the treasury, and beheld how the people cast money into the treasury." He is not indifferent to the gifts of His people, but beholds and considers the proofs of their love and devotion. "And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing." This was the smallest offering allowed to be made. "And Jesus called His disciples unto Him." He calls their attention specially to her act: "and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury," etc. He *weighs* the gifts of His people, and makes ability the standard of estimating their value, and gives them credit accordingly (Mark 12: 41-44). Woman hath this additional honor that she made the most valuable contribution in the estimation of Christ ever made to His treasury. It was not a man that had this honor or praise of Christ.

"The coats and garments, which Dorcas had made while she was with them," were shown after her death as evidence, that she was a "woman full

of good works and alms deeds which she did" (Acts 9: 36-43).

In concluding his Epistle to the Romans, it is remarkable how large a proportion of the salutations given and commendations uttered were of women. Of Phœbe, Priscilla, Persis, Tryphena, Tryphosa, Julia, Junia, and Mary, it was variously said by him in approbation: "For she hath been a succorer of many and of myself also;" "who bestowed much labor on us;" "which labored much in the Lord," etc. (Rom. 16).

These references indicate how important was the work of women in the primitive Church. All these numerous and varied commendations of different women, and which were not bestowed on men, are not simply accidental, but proofs of their greater devotion and superior merit, and are but specimens of Paul's exhortation, "Render therefore to all their dues; tribute to whom tribute is due; honor to whom honor." What a work is being done in the Church of the present day for Christ by the Dorcases, the "poor widows," the Lady Huntingtons, and many others, whose worth is known only to Christ, and whose praises are spoken only by Him! How many church debts have been paid, how many ministers of the Gospel have been sustained, how many church edifices and chapels have been erected by them! Fortunate is the church that hath a Dorcas, or a pious "poor widow"! These are more valuable than the rich or noble. As they stood by His cross, so they will not desert His cause at the approach of

disaster, but will rally closer around it, water it with their tears, uphold it by their prayers, labor for it with their hands and sustain it by their gifts, till the calamity be overpast. "Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt."

5. It is a slander perpetrated on woman, which charges her with being liberal at the expense of her husband. It is a charge which is quite easily refuted. That one, of whom Jesus said, "She hath done what she could," was an *unmarried* woman. She, whom Christ announced to His disciples as having made the most liberal contribution of all that cast into the treasury, was "a poor *widow*." Of those that "ministered unto Him of their substance," concerning whom anything definite is known, most were either *widows* or *unmarried*. Not many years ago, a young lady of culture and wealth, to whom the world presented as many attractions as to any, to whom home and friends were as dear as to others, offered herself to the Church as a missionary to a foreign shore. Nor was this all, for many other devoted women have done the same; *but she went at her own expense*.

In the majority of churches the most liberal contributors, those whose gifts are greatest in proportion to their ability, are the "poor widows," and those whose offerings are the result of their own exertions. Many pastors and deacons would, doubtless, confirm that statement from their own personal observation, and would be ready to prove

it with the facts and figures. It may be, therefore, that in the aggregate "the widows' mites" will amount to a far greater sum than the gifts of the rich, not only in the estimation of Christ, but also in actual figures. If the whole church were but endowed with the faith and love, and consequently the liberality and devotion, of many "a poor widow," it would be comparatively easy to conquer the world for Christ!

6. What is it a Christian woman cannot do? She may have been a heathen; but let her heart be won for Christ, and henceforth her efforts in His behalf are untiring. It was reported in the missionary periodicals that not long ago a missionary in India was awakened out of sleep by a noise at the door. Upon inquiry he found there a woman, who had been converted from heathenism and was now connected with his church, who said to him, "O sir, I cannot sleep for thinking of these perishing people; and I have come to ask you to pray with me for their conversion." They knelt there and mingled their entreaties for the heathen around them. In a short space of time they witnessed the conversion of that people by the thousand, and the Telugus are to-day a Christian nation.

No sacrifice is too great, no cross too heavy for her to bear, if she but recognize in it the will of her Master. The wife of a missionary stood upon the seashore in India watching the diminishing form of a receding vessel. On board were her children, being taken home to be educated. Know-

ing they would be months upon the water, and many years must elapse before she could see them again, perhaps never, with her heart full of emotion she exclaimed, "This I do, O Christ, for Thy sake!"

It may be that God has not endowed woman with the wisdom of man, nor has He created her with the strength of man, and she is, therefore, designated "the weaker vessel." But He has given her that which is better, He has enriched her with *more heart and irresistible influence*. Her heart is a match for his wisdom, and her influence can cope with his strength. Although called "the weaker vessel," yet doubtless she far outstrips him in the race. Her opportunity is inferior to His. She is not permitted by the Master to advocate His cause from the pulpit. Her sphere, compared with that of the other sex, is limited. But when the history of redemption is written, and the "books are opened," and the rewards of faithfulness and activity are meted out "according to their works," then, perhaps, it will be revealed that if her opportunities were not so great, yet she accomplished more and performed a more important part in the evangelization of the world than man.

7. Woman ought to be devoted to Christ. Although the human race is under an obligation to Christ which no service, no tears, no zeal, no homage, no love can ever cancel, though all were combined and prolonged during the ages of eternity, yet woman is under peculiar obligation to Christ and the elevating influence of His religion. If it

were permitted to give utterance to the expression, that all human beings, both men and women, are infinitely indebted to Christ, and that the latter class are, if possible, even more indebted to Him, it would be but saying that His religion has brought the same spiritual blessing to woman as to man, and has added even another, in elevating her from the most abject slavery to man to a position of influence and a degree of refinement in some respects at least even superior to his.

Christ was and ever has been her truest and best friend. His religion civilized man ; it emancipated and ennobled woman. The difference between the position of woman, the slave of man in every heathen land, and her position of honor in every Christian country, is a difference caused by nothing else except the religion of Christ. Neither civilization, education, refinement, nor any other system of religion, ever accomplished such a marvellous result. The learning or philosophy of a Socrates did not impel him to undertake the task of ameliorating her bondage. Neither the moral culture of a Seneca nor the statesmanship of a Cicero was of any material benefit in alleviating her bitter life. The religion of the most righteous Pharisee did not secure his friendship in her behalf, or induce him to become the champion of her rights; but, on the contrary, caused him to take the least public street leading to the synagogue, and to gather up the folds of his flowing robe, lest he become contaminated by accidentally touching a woman. The very disciples of Christ were im-

bued with the same spirit, and marvelled, not so much that "He talked with the woman" of Samaria, as that "He talked with *a woman!*" (John 4:27, correct translation.) According to the teaching they had received, He was violating one of the tenets of the rabbis.

His conversation with woman was not the only method by which His friendship was exhibited towards her. He did not scorn her touch like the self-righteous Pharisee, but addressed words of comfort to her who touched Him secretly with fear and trembling, "Daughter be of good comfort" (Luke 8:48); and to the woman that was a sinner, bathing His feet with penitential tears, whose touch moved the scorn and indignation of the Pharisee, He said kindly, "Go in Peace" (Luke 7:50). It was this spirit of Christ once manifested in His person, ever afterwards manifested in His religion, that emancipated woman from the most galling and degraded bondage of man. It is His religion and that alone that caused the difference in the condition of woman among heathen and Christian nations.

It is not strange, therefore, that she should be the friend of Jesus, His religion, His Church and His cause of missions. The appeal in behalf of evangelization may be made to woman with a double argument and more intense emphasis. One appeal may be based upon the wretched state of her sisters wherever the Gospel's blessed sound has never been heard. She cannot resist the appeal of such a peculiar nature, that which calls

upon her to redeem her sisters from a twofold bondage of tenfold bitterness, from bondage of slavery and bondage of sin, from bondage to man and from still more degrading and galling bondage to Satan, to relieve her body from the yoke of man and release her soul from the yoke of Satan. Such an argument could not fail to exert a most potent influence in arousing many a "Ladies' Missionary Association" to even more fervent zeal and increased activity, in securing many "a widow's mite" with Christ's blessing upon it and its giver, and in stimulating many a one to win Christ's approbation, "She hath done what she could," "Well done, good and faithful servant."

But the second is a still more powerful appeal even than the first; one which comes alike to man and woman; the argument which is hoary with age; that which prompts the converted heathen to send the Gospel to other heathen: it is the voice of a risen Redeemer crying in the ears of apostles in an imperative command, thundering through the ages like the voice of mighty waters, heard by the men of this generation "marching" orders which the Church dare not disobey. "All power is given unto Me in heaven and in earth." "Go ye, therefore, into all the world and preach the Gospel to every creature." "And lo, I am with you alway, even unto the end of the world."

XI

SYNODICAL EVANGELIZATION

IN the year 1881 two gentlemen of Louisville, Kentucky, offered to duplicate any amount of money which might be raised by the Synod of Kentucky to the amount of \$5,000 for the prosecution of evangelistic work in that State. The synod accepted the offer and entered vigorously upon an aggressive effort. This was the beginning of a movement in the church known as "Synodical Evangelization," which afterwards spread into almost all the synods in some form; and although abandoned by some, is still in operation in at least one-half of the synods at present. The plans of the synods have not been uniform, but there has been a similarity of work; and the object of this chapter is to give some account of this aggressive effort in the various synods.

1. Alphabetically, Alabama comes first. In the year 1892 the following action was taken by that synod:

"Resolved, That a Committee of fifteen be appointed at this meeting of synod to be known as the Executive Committee of Evangelistic Labor, which shall be authorized to inaugurate a general work of evangelization within the bounds of synod. This Committee shall have power to employ a fi-

nancial agent, to collect money for this purpose in all our churches, to engage evangelists and direct their movements."

The Committee was appointed and the agent elected. He secured \$2,514.05 the first year. During that year five evangelists were employed for part of the time and a total of \$6,782.75 was collected in cash and subscriptions for the work; and over two hundred persons received on profession of faith. The synod decided to try to raise \$10,000 the next year. In 1893 the evangelists held fifty-five protracted services, made 1,464 pastoral visits, preached 1,264 sermons, ordained fourteen elders and thirteen deacons, organized four new churches, witnessed 746 confessions, received 109 members on certificate and 601 on examination; and \$8,272.52 was subscribed and collected for the work. A good deal of colportage work was done also by this Committee this year. In 1894 the Committee had three evangelists. During this year fifty meetings were held, 1,200 sermons preached, 1,700 visits made, 542 members received on examination, and ninety by certificate, and \$5,198.10 received in cash and subscription. The reports for the succeeding years remain about the same each year until the work was abandoned in 1898.

The reason for discontinuing is stated in the following resolution: "In view of the fact that there has been for several years past very little difference in the amount given by the three presbyteries; and therefore each presbytery in the di-

vision of funds has received back and expended in its own work approximately the same amount that has been raised by itself (the Presbytery of Tuscaloosa excepted this year); and that we believe a larger amount can and will be raised by each presbytery for its individual work than for the work of the synod as a whole; and in the strong, and we believe almost universal, desire on the part of the constituents of the different presbyteries to prosecute their own evangelistic work; therefore, we recommend that the Synodical Evangelistic work be discontinued, and that the several presbyteries be urged to take up this great and pressing branch of our work and prosecute it to the full extent of their ability." Since 1898 each presbytery has carried on its own work in accordance with the above resolution.

2. The Synod of Arkansas adopted its present plan of home mission work in 1899, so that it is now only five years old. The plan is very simple. The Synodical Committee is made up of the chairmen of the Presbyterial Committees, four in number, and a member at large. This Committee meets regularly once a year to plan its work for the succeeding year. A canvas is made once a year for the raising of funds and laying the burden of the work on the churches. The Presbyterial Committees conduct their work as usual and are aided by the Synodical Committee and evangelists.

About \$16,000 have been expended in this work during the period of 1899-1903, employing nine evangelists, whose time aggregated two hundred

and four months or seventeen years evangelistic work for one man. The number of members added on profession is 928, by letter 887, total 1,815. Manses have been built at eight or more points, valued at about \$10,000. Churches have been erected at nine points valued at \$25,000. There are now three evangelists at work and two more are wanted. There are twenty-three counties out of seventy-five in which there is not a Presbyterian Church, and twenty-one with only one. But there are many towns and country localities where churches could be organized if the money and men were available. Arkansas offers a fine field of promise for home mission work.

3. The Synod of Florida as at present constituted came into being December 2, 1891. In the year 1879 the Presbytery of St. Johns, then extending over the whole part of the State east of the Suwanee River, began a good evangelistic work in the lower counties of the State. This work was continued until 1890, and did very much towards making possible the erection of the Synod of Florida in 1891. Two evangelists covered the whole territory, and a third did some work in two of the counties of middle Peninsular Florida. The organization of the churches of Tampa, Plant City, Braidentown, Clear Water, Dade City and Bloomingdale was the main outcome of this evangelistic effort.

At the meeting of synod in 1886 (South Georgia and Florida) a Committee on evangelistic work was appointed, and authorized to raise the sum of

\$2,500 and begin the work. Two evangelists were employed, who devoted their labors to the Presbytery of Florida, comprising the territory west of the Suwanee River. The Committee failed to collect the needful funds, so that after a year or two this work had to be abandoned. Some additions were made to the churches already established, but no new places were occupied and no churches were organized. Beyond this effort nothing was ever done by the former Synod of South Georgia and Florida.

Evangelistic work has often been discussed in the present Synod of Florida. The way never seemed open to attempt anything, however, until the meeting of 1902 in the City of Jacksonville. The synod was of the opinion that "it is now time that we should employ with the aid of the Assembly's Committee, an evangelist for the work in our State." A special Committee, centrally located, was appointed, to which was entrusted the raising of the funds and the securing of an evangelist. This Committee was "authorized to endeavor to secure by correspondence or personal solicitation at least \$600 from individuals, \$400 from the churches of the synod and \$500 from the Assembly's Committee, to pay the salary of an evangelist for the work in our synod." Nothing as yet has been accomplished in this direction.

4. In the year 1890 the Synod of Georgia inaugurated within its bounds the work of Synodical Evangelization, or rather encouraged the effort.

At first it was largely voluntary work begun by Drs. Barnett, Strickler and Gaines, made possible by the individual gifts of persons and churches in or near Atlanta. Later the synod formally undertook the work by appointing an Executive Committee, composed of the presbyterial chairmen of the presbyteries and several laymen in Atlanta. The Committee met in December and June each year and mapped out the work on a basis of \$8,000, but only about \$5,000 was actually received annually.

The work had a twofold aspect. It not only employed evangelists but supplemented the salaries of weak groups and sustained them until they became self-supporting or were abandoned as hopeless. For about five years the work prospered greatly; then, owing to the fact that presbyteries began to withdraw or cooperate only partially, it declined till it was abandoned in 1900 and remanded to each presbytery, to be carried on separately by presbyteries doing their own evangelistic work.

During this period of evangelistic effort the Synod of Georgia made its greatest progress, growing from about 10,000 communicants to 15,000, and from 151 churches to 210. An impetus was given to evangelism which is still felt, and each presbytery is prosecuting an aggressive work with varying degrees of success.

5. Synodical Evangelization was Dr. Stuart Robinson's last favorite scheme of aggressive church work. It was inaugurated by the Synod of

Kentucky October, 1881, a few days after his death and chiefly under his influence, and under the immediate inspiration of a telegram from Col. Bennett H. Young and R. S. Veech, Esq., offering "to double any amount between \$2,500 and \$5,000, which may be raised by the synod for evangelistic labor within its bounds." This generous offer was accepted with appropriate expressions of gratitude. An Executive Committee was elected to have charge of the work and instructed to apportion \$5,000 among the churches.

It consists at present of the Chairmen of six Presbyterial Committees of home missions who are members ex-officio and fifteen other members who are elected by the synod, and including three elders and two laymen and the chairman, whose duties are largely those of a secretary or superintendent, and upon whom chiefly rests the burden of responsibility for the success of the work. This Committee is the agency through which the presbyteries cooperate to their mutual advantage in the prosecution of the work within their respective bounds. It always meets a few days after the adjournment of the synod to formulate a schedule of operation for the year, to consider the needs of particular fields, to make such changes in the apportionments and appropriations as may seem proper, and to do whatever else may be necessary for the best interests of this cause within constitutional limits. Other meetings are held at stated times and on special occasions. Three presbyteries have always done some mission work within their

respective bounds in addition to the work done through the Synod's Evangelistic Committee.

This remarkable movement has been characterized from its beginning (1) by the earnest advocacy of the foremost men of the synod, with whom it has ever been a favorite cause; (2) the larger gifts of a number of generous friends; and (3) by the apportionment among the churches of the amount called for by the synod each year, generally \$10,000. The value of its direct and indirect results has exceeded the largest expectations of its most enthusiastic friends. For twenty-two years there has been an average of forty or more laborers employed, including synodical evangelists, presbyterial evangelists, local home missionaries, lay workers (chiefly theological students) and consecrated women who conduct Sabbath-schools and catechetical classes and distribute Bibles and render other kindred service. A total of \$239,000 has been contributed and expended, eighty-five churches have been organized, seventy-five houses of worship have been erected and paid for, 120 Sabbath-schools have been gathered and sustained, twenty-eight counties have been entered for the first time by our church and occupied. The numerical net gain of the synod has been 100 per cent. The increase in the number of candidates for the ministry, the impetus given to educational and other church work, the spirit of esprit de corps awakened, the Christian courage enkindled, the enthusiasm aroused and the influence exerted upon other synods and denominations, stimulating and in-

spiring them to undertake greater things for the Master along similar lines, exceed by far the numerical increase and territorial expansion. To appreciate more fully these results, it must be remembered that "for forty years there had been no territorial or numerical growth" of Presbyterianism in Kentucky, until God used Dr. Robinson's influence and the consecrated thousands of Colonel Young and Mr. Veech to move the synod of Kentucky to branch out for the first time in the history of our Church, in the work of Synodical Evangelization.

6. The Synod of Louisiana which was erected in November, 1901, covers the State of Louisiana and two counties of Mississippi. The population of this territory is in round numbers 1,500,000. Of these 6,469 are Presbyterians. This membership is divided among three presbyteries.

Home mission work in Louisiana and Red River Presbyteries is done under the supervision of Presbyterial Committees, which cooperate with the Synodical Committee, the latter securing and disbursing all funds. This Synodical Committee is composed of the chairmen of the Presbyterial Home Mission Committees, and one minister and one elder from the Presbyteries of Red River and Louisiana, and two ministers and one elder from New Orleans Presbytery. It is elected annually by the synod. The executive work of the Synodical Committee is done by a sub-committee of five, which meets monthly in New Orleans.

New Orleans Presbytery supports and directs

independently her own work and besides contributes a pro rata to the Synodical Committee for use in the other parts of the State. The Home Mission Committee of this presbytery has under its care, in addition to the work usually denominated as home missions, interesting missions to resident Italians, French, Chinese and negroes.

The home mission work in Louisiana is entirely self-supporting. Last year this synod aided forty-six churches within the synod, nine in the Presbytery of Louisiana, nineteen in New Orleans Presbytery and eighteen in Red River Presbytery.

7. The Synod of Mississippi prosecuted vigorously for some years aggressive work, but at Columbus in 1902 the committee was dissolved and Synodical Evangelization abandoned. Correspondence failed to obtain the details in reference to the work of this synod; but its committee was constituted very much as in other synods, and the success and work done differed very little from the others.

8. The Synod of Missouri has been in connection with the Assembly twenty-seven years. This time with reference to home missions may be divided into two periods of twelve years each, and a shorter one of three years. During the first twelve years, the home mission work was carried on by the presbyteries independently; but little evangelistic work was done except as pastors found time for it. The additions were not large and the net growth almost nothing, as the figures show. There were in 1874, sixty-eight ministers, 141

churches, and 8,000 members; and in 1886, seventy-seven ministers, 138 churches, and 8,870 members, or a loss of three churches and a gain of nine ministers, and only 870 members in twelve years. There was, however, better organization, and a decided increase in contributions to all causes, both at home and abroad.

During the next twelve years there was a great change both in methods and results. All the presbyteries united on one general work under the direction of a Synodical Evangelistic Committee. An average of \$5,000 a year was given for special evangelistic effort; and from one to six evangelists were employed every year, beginning January, 1886. The work of these evangelists was greatly blessed; and as the direct result of their labor, during twelve years, there were 4,441 additions on profession of faith, forty-three churches were organized, including three among the negroes, and thirty-eight church buildings erected at a cost of \$50,000. Nine counties hitherto unoccupied by either synod were entered; and the net gain to the synod during this period was twelve ministers, thirty-four churches, and 4,278 members, or an increase of fifty per cent. There was also an increase in total "benevolences" in 1898 over those of 1886 of \$10,961, and in total contributions of \$17,382. Best of all the whole synod was greatly encouraged, and a new life was infused into every part and department of the church's work. The past three years have witnessed the same continued prosperity of the work.

9. In North Carolina, synodical evangelistic work has been in operation since 1889. In each of the eight presbyteries composing the synod there is a Home Mission Committee. The several chairmen constitute the Synodical Committee. The synod elects a superintendent who is ex-officio member of said Committee and chairman of the same. One general evangelist devotes his whole time to holding missions in the mission field. His time is divided among the presbyteries as the needs demand by the Synodical Committee; and the evangelist is under the direction of the Presbyterial Committee in whose presbytery he labors. The work is supported by church collections in the month of June and subscriptions taken by the superintendent and cash offerings received by the general evangelist at the close of the meetings held by him.

The results of the work may be judged by the fact, that fourteen years ago thirty-eight counties out of ninety-seven were without Presbyterian Churches, now only eleven are destitute of Presbyterian Churches. From one to five churches have been organized in the twenty-seven counties opened up. There have been over 10,000 professions of faith under the preaching of the evangelists employed by this Committee, and an average of four churches organized each year.

At present the Committee has under its supervision about thirty workers, consisting of evangelists, teachers, colporteurs, etc. For all its local work, including presbyterial and synodical, North

Carolina raises annually \$30,000, the largest amount of any synod in the Assembly.

10. The Synod of South Carolina was the last of all to undertake synodical evangelization, objection being raised against its constitutionality. Some of the presbyteries have never entered into the work fully, but given only partial assistance. A few years ago a Synodical Committee was appointed whose composition is made up of members from each of the six presbyteries, ordinarily a minister and an elder, but there is one exception to this rule. The chairman is elected by the synod ; and all the members for one year. Meetings of the Committee are held at the call of the chairman, who is also secretary and treasurer.

At the meeting of synod in 1902 this committee was directed as far as possible to confine its work to evangelistic labor strictly, and leave all sustentation work to the Presbyterian Committees. This has been the endeavor of the Committee during this year. There are four evangelists under the care of the Committee. Six small churches have been supplied by these men. Last year there were eight others, which have now been committed to presbyterial control. The State has over 40,000 cotton mill operatives, who represent a population of 100,000 souls.

The synod has authorized the Committee to raise \$5,000 annually for the work ; but of this sum only about \$2,000 has been actually raised. There are no financial agents of the Committee. At the meeting of 1903 synod elected a superintendent

for the State and a general evangelist, looking to a larger aggressive effort.

11. The Synod of Tennessee as now constituted only came into existence in 1901. Up to that time it had been divided between the Synods of Memphis and Nashville. The present synod at its first meeting elected a Committee of Synodical Missions, but as yet has not succeeded in launching the work. It is still in contemplation.

12. The Synod of Texas inaugurated its synodical mission work in 1898, by adopting the following resolutions :

“(a) That synod take up evangelistic work separated from the remaining branches of home mission work, which shall be left to the control of the presbyteries.

“(b) That in order to this, synod appoint a Committee of eleven, four ministers and seven ruling elders, of which five shall be a quorum, and to which shall be committed the planning of this work.

“(c) That this Committee be advised to employ as soon as practicable one or more evangelists as the funds in hand may justify, and to secure such funds the Committee is authorized to solicit subscriptions for this work in our churches, with the consent of pastor and session.

“(d) It shall be the duty of the synodical evangelists to solicit funds, and arouse interest in the work in every proper way, and hold meetings as the occasion may require.

“(e) That these evangelists shall labor under

the joint direction of the Synodical Evangelistic Committee and the Presbyterial Committees of Home Mission, in whose bounds they are laboring.

“(f) That this work shall be carried on independently of the Assembly’s Committee, the funds for this work being received and dispensed by the treasurer of Synod’s Evangelistic Committee.

“(g) That this work shall not interfere with any home mission work of the presbyteries, now existing or that may hereafter be planned.”

For the first year the Committee could secure an evangelist for only six months, whose report shows that he held meetings in ten churches, preached 201 sermons, and travelled 2,000 miles. The work was continued at irregular intervals during 1900, but no results are given. In 1901 the evangelists held “twenty-one meetings, extending from ten to fifteen days each. Members received, 342; children baptized and dedicated to the Lord, 169; and many family altars established. In several churches the members were increased fifty to one hundred per cent.; church lots were bought and paid for, and six to eight thousand dollars raised for church lots, buildings, pastors’ salaries,” etc.

In 1902, eighteen meetings were held; in which “263 were received into the church; sixty-six infants were baptized; and money or pledges aggregating about \$1,688 received for the work; \$2,641.75 was raised to pay off balance on pastors’ salaries and church debts; many family altars were established; and in some cases more than

fifty per cent. added to the church membership." This is a specimen of the reports year by year; and the work is still continuing.

13. The evangelistic work of the Synod of Virginia is conducted by a Committee which is elected every year. At first the Committee was widely scattered over the synod, each presbytery being represented. This plan was cumbersome and caused needless delays and expense in the conduct of the work. The Committee is now small and made up mainly of ministers and elders in one locality, and this meets easily and with little expense on the call of the chairman, who is also treasurer.

(a) It is charged with the duty of electing the evangelists, of locating them for work, and of raising funds for their support. Only at the request of a presbytery can the Committee send an evangelist into its bounds; and after assignment to any particular presbytery the work of the evangelist is entirely under the control of the home mission Committee of that presbytery, thus preserving presbyterial authority.

(b) The evangelists are always regularly ordained ministers of the Gospel, and generally they are men who have proven themselves to be conservative, evangelistic pastors of some years' experience. Some are located at strategic points and kept there as long as it may be necessary for the development of the work, and the forming of self-sustaining charges; others are kept in a presbytery from year to year according as the needs re-

quire, and others pass from one presbytery to another as the general work demands. They open up new fields, settle pastors, visit weak and vacant churches, infuse new life into them, help the pastors in home mission churches by protracted services, organize Sunday-schools and raise funds for the evangelistic work, for church erection, for debts on churches, etc.

(c) The results have been very gratifying in proportion to the funds supplied and the men employed. The following figures give only a glimpse of the work from 1891 to 1902: Average per year of men at work, six; members added to the Presbyterian Church on profession, 3,706; members added to sister churches, hundreds; churches organized, thirty-five; money raised by churches, \$49,037.63; by evangelists \$59,637.70, by individuals \$10,-231.28; the total amount of money raised being \$118,906.61.

14. The following table of comparative statistics exhibits the distribution of Presbyterian strength throughout the Assembly by synods, and reveals at a glance where the greatest destitution lies. Statistics of other evangelical churches furnish a painful exhibit of our comparative weakness, in numbers at least. They also show that destitution from a Presbyterian standpoint does not necessarily indicate religious destitution. The inability of Presbyterianism to obtain a foothold in many communities often means that it has delayed till the ground is thoroughly occupied by other evangelical churches; and it is often a waste of men and

means to attempt to recover lost opportunities and lost ground. Is it not wiser and more Christian to attempt to plant our principles in comparatively unoccupied territory, really destitute not only from our standpoint, but in a religious sense?

SYNOD	Population.	Pres'ns.	1 Pres. to White pop. of	No. of Counties.	No. without Pres. Ch.	No. with only one.	Baptists.	Methodists.	Episcopaliana.	Other Pres- byterians.
Alabama	1,823,697	14089	75	69	9	11	134424	122498	7874	3000
Arkansas	1,311,564	5762	170	75	23	21	75000	65000	3300	10500
Florida	528,542	4347	75	45	6	12	25000	25000	3100	1700
Georgia	2,216,331	16521	75	137	39	45	202724	171542	8100	500
Kentucky	2,147,174	20241	91	119	22	60	200000	100000	4200	20000
Louisiana	1,381,625	6469	112	59	29	11	41000	30000	7837	1000
Mississippi	1,551,270	13182	50	75	6	13	99662	86134	4001	6000
Missouri	3,106,665	12818	227	114	19	21	175000	230000	7118	43000
N. Carolina	1,893,810	36762	35	98	11	14	169436	141284	5128	4000
S. Carolina	1,340,316	20595	28	41	1	4	101077	77764	7557	4000
Tennessee	2,020,666	18984	84	99	42	17	137850	154630	5700	40000
Texas	3,048,710	21213	120	243	93	68	198377	200000	5000	40000
Virginia	4,003,034	44149	60	139	32	40	122138	176200	39000	30000

(Virginia includes three states: Virginia, West Virginia and Maryland.)

A study of these figures reveals some startling facts. The two Carolinas lead all the synods in the percentage of Presbyterians to the white population; and yet the statistics of 1902 compared with 1903 show an actual decrease of the church in South Carolina; whilst North Carolina having the largest Presbyterian population of any State in the Assembly, with its splendid synodical work, made only a small net gain in membership. Mississippi and Virginia stand next in Presbyterian strength, in proportion to white population; and yet they barely held their own during the past year. Alabama, Florida and Georgia stand side

by side, each having one Presbyterian to every seventy-five of white population ; and yet Georgia, separated from South Carolina by a river only, has thirty-nine counties without a Presbyterian Church and forty-five with only one ; so that practically eighty-four of its 137 counties are destitute of Presbyterianism, making it one of the weakest in the whole Assembly. Kentucky with its splendid well-organized synodical work actually lost ground the past year. Missouri has the appearance of being weakest, having only one Presbyterian to every 227 of white population ; but if we take account of the Northern Presbyterians, it would contain about one in every one hundred, which would lift it above some of the others. Texas shows only one in 120, and Arkansas one in 170, which makes them in reality the most destitute from a Presbyterian standpoint, and justifies the action of the Assembly in selecting them as its great home mission field, discriminating in their favor in the distribution of home mission funds. Being new territory in the West, towards which the tide of population is pouring, renders them not only the neediest, but at the same time the most hopeful, field for the planting and propagating of Presbyterianism.

15. The threefold division of home missions into Local, Synodical and General, is rather unfortunate, and somewhat confusing to the rank and file of the church. It would be far wiser, and more efficient work would be done, if there were only two departments : Local and General Assem-

bly's Home Missions. This would not in the slightest interfere with synodical work ; but on the contrary, give it greater power by reason of the concentration of effort and forces. It seems a waste of energy and a needless multiplication of machinery to have presbyterial and synodical missions both undertaking to occupy the same territory. Why not unite all the local forces of the Synod in one great synodical evangelistic effort ? If the presbyteries of a synod can combine without friction and to their mutual advantage in partial evangelistic work, why not in the whole work of the synod ? In union there is strength.

This would enable every synod to have its superintendent of missions ; every presbytery would be represented on the Committee, and have absolute control of the operations within its own bounds. It would give tremendous potency and point to the meetings of synods. In all probability it would double the efficiency and aggressiveness of the Church. Might it not supply the "Missing Link," which would make our system more successful in its operation ? In cases where the presbyteries of a synod decline to unite in such synodical effort, each could do its own work separately, and in that synod there could be presbyterial local home missions exclusively. All local home missions in a synod would then be either presbyterial exclusively or synodical exclusively, as determined by themselves. It would prevent friction, confusion, waste of forces and the multiplication of machinery. In either case, whether the plan of local home

missions in a synod is presbyterial or synodical, the Assembly's Committee would be able to supplement the efforts of the weaker portions of the church.

All parts of the work of home missions would be wisely articulated, and well adjusted to each other, and as a consequence move harmoniously towards one end. Waste force, now creating friction and retarding the progress of the whole, would be utilized in advancing the Kingdom of Christ. Presbyterianism would be no longer "a house divided against itself." Its lack of aggressiveness would no longer be a reproach. Every thoughtful mind recognizes that there is something lacking. Every earnest soul is longing and praying for the remedy. Is not the suggestion worthy of the thoughtful and prayerful consideration of our beloved Church?

XII

ARGUMENT AND APPEAL

“THE insight of genius,” said Thomas Carlyle, “consists in cooperation with the world’s real tendency.” The instinct, which can read the signs of the times in the commercial world and forecast the future, spells success. The trend of the age towards great railroad combinations, billion dollar steel trusts, etc., foreseen, enabled the keen-eyed financier to use the world’s current to tide him over the shallows in which others floundered, whilst it lifted him into the throne of commercial power—a real king, greater than the Monarch of Britain or the Czar of Russia. In like manner the Christian who shall command the greatest success in advancing the kingdom of God on earth must study to discover which way *God is moving* and “keep step with Jehovah.” It is what some one has termed, “conspiring with God.”

Facts are the fingers of God in history pointing the direction. Facts are the voice of God in providence, like the pillar of cloud by day and of fire by night, indicating the line of march. Facts are the steps of God in the Church, leading the way. The most powerful argument for home missions is the logic of facts. No stronger argument for home missions has been attempted in this volume

than the presentation of facts. They speak for themselves and for God. This closing chapter is intended to give them a voice, that the facts themselves may appeal to the Church in the interest of a deep, widespread, powerful revival of home missions, like "a rushing mighty wind," as at Pentecost.

1. World-wide evangelism in obedience to the "Marching Orders" of Christ demands the accentuation of home missions *first* in "the order of the March." "That repentance and remission of sins should be preached in His name among all nations, *beginning at Jerusalem.*"

"Save America to save the world," is both good philosophy and true Christianity. "As goes America, so goes the world," has a deeper significance to-day, owing to our international influence, than when uttered by Austin Phelps seventeen years ago. The greatest obstacle to foreign missions is not pagan superstition nor heathen philosophy. So called "Christian" England and America, not only give the gospel to the heathen, but are themselves the greatest hindrance to its success. England sends more opium than missionaries to China. Christian people saw the finger of God in the acquisition of the Philippines by our "Christian Nation." "We double freight our vessels to Africa and the Philippines with missionaries on deck and rum in the hold. What message can the missionary bring as he steps from the gangway, that is not paralyzed by the cargo rolled out on the wharf?" We supply Japan with Bibles and the

results of the higher criticism, with the gospel of Christ and "the gospel of dirt" as promulgated by Huxley and the gospel of doubt as inculcated by Ingersoll. Missionaries among the heathen dread nothing so much as our ungodly soldiers, merchants, tourists, etc. The Japan student who upon landing in San Francisco fell upon his knees and thanked God that he was at last upon the soil of "Christian" America was rudely awakened from his dream of ideal Christianity by the jeers and ill treatment of the rabble, "certain lewd fellows of the baser sort."

"William Kincaid, after years of devotion to home and foreign missions, declares that 'the planting and nurturing of churches in America is our first and best work for the *world* ; our first work because all other Christian activities grow from and depend upon this ; our best work because in no other place on earth can we obtain so mighty a purchase for the elevation of mankind.' 'Should America fail,' declares Professor Park, 'the *world will fail*.' And if further testimony were needed to mark the far-reaching influence of home missions in America upon the fate of the nations, the stirring words of Professor Phelps, addressed to the Home Missionary Convention at Chicago in 1881 might be added :

"'The evangelizing of America is the work of an *emergency*. That emergency is not paralleled by the spiritual conditions and prospects of any other country on the globe. The element of *time* must be the controlling one in a wise policy for its con-

version, and for the *use* of it as an evangelizing power over the nations. That which is to be done here must be done soon. If this continent is to be saved for Christ, and if the immeasurable power of its resources and its prestige is to be insured to the cause of the *world's* conversion, the critical bulk of the work must be done now. The decisive blows of conquest must be struck now. For reasons of exigency equally imperative with those which crowded Jerusalem upon the attention of the Apostolic pioneers, this country stands first on the roll of evangelical enterprise to-day. This as it seems to me, is just the difference to-day between the Oriental and the Occidental nations, as related to the conversion of both to Christ. The nations whose conversion is the most pressing necessity of the world to-day are the Occidental nations. Those whose *speedy* conversion is most vital to the conversion of the rest, are the nations of the Occident. The pioneer stock of mind must be the Occidental stock. The pioneer races must be the western races. And of all the western races, who that can read skillfully the Providence of God, or can read it at all, can hesitate in affirming that the signs of divine decree point to this land of ours, as the one which is fast gathering to itself the races which must take the lead in the final conflict of Christianity for the possession of the world. Ours is the elect nation for the Ages to come. We are the chosen people. Ours are the promises, promises great and sure, because the emergency is great. We cannot afford to wait. If we cannot,

the world cannot afford to wait. The plans of God will not wait. These plans seem to have brought us to one of the closing stages in this world's career, in which we can no longer *drift* with safety to our destiny. We are shut up to a perilous alternative. Immeasurable opportunities surround and overshadow us. Such, as I read it, is the central fact in the philosophy of American home missions' " (Leavening the Nation).

" *The speedy evangelization of the home field is the quickest way to large success in the foreign field.* According to present methods of propagating the Gospel abroad the home church is the base of supplies. Hence, there must be enlargement at home or shrinkage abroad. 'The greatest need of the foreign field is a revised, reconsecrated, and unified home church,' said Ex-President Harrison in his classic address on missions before the Ecumenical Missionary Conference in New York. The right sort of home missionary work quickens the energies of God's people, unites the Church, and begets a world-wide missionary zeal.

"Let us apply this principle in the concrete. Nine years ago the first Presbyterian church at Newport News, Virginia, had a membership of thirty-four. The pastor was then aided by the Home Mission Committee. In less than a year the church assumed self-support. Since that time it has sent off a colony, the Second Presbyterian church, with a membership of 100, and is at present maintaining a flourishing mission. The congregation has built three houses of worship, one

of them a beautiful building handsomely equipped at a cost of \$31,000. The church has risen from the weakest of any denomination in the city to the strongest, and is contributing liberally to all the causes of beneficence, notably to foreign missions" (Rev. P. H. Gwinn).

Until quite recently the church at Moultrie, Ga., was aided from the treasury of home missions. Now it supports its pastor all his time, is exceeded by no church in the State in proportion to membership in gifts to home missions, and supports its own missionary in the Congo Free State, and it is now supporting its own missionary in the West. Illustrations of this kind might be multiplied indefinitely and in any direction. The strong churches of Texas, Texarkana, Sherman, Dallas, etc., of home missionary origin, now have each its own representative in the foreign field. The surest and quickest method of winning Japan, China, India, Africa and the Isles of the sea for Christ is "Beginning at Jerusalem"—by winning America; for, said Matthew Arnold, "America holds the future."

2. Presbyterianism lays the obligation of home missions upon every individual member of our Church, whose very constitution and history make it a missionary society for the propagation of the faith. The Presbyterian church in the United States had its origin in home missions, the colonies being at that time a part of the Mother Country, and were sustained and developed by men and means liberally supplied by the Mother Churches

of Scotland and Ireland for the benefit of their children scattered in the forests of America. The very existence of the Presbyterian Church in this country is itself a noble monument to home missions. The first act of its organized life in the meeting of the first General Assembly was to launch its home missionary enterprise, which has since reached to every section of our broad land. It has been characterized in all of its varied history by the home mission spirit. Some of the brightest chapters in all the annals of its existence are the records of its home mission efforts. Its children yet unborn will feel a pardonable pride in the work of their fathers among the Indians, as they transmuted, by the operation of divine grace through the agency of home missions, thousands of savages into Christian people and children of God. Presbyterians have the honor of being the pioneers in New Mexico, Utah, Alaska and many sections of the great West. According to Secretary Thompson, nine-tenths of the Presbyterian churches beyond the Mississippi had their origin in and were sustained by home missions. The great Synod of Texas is a standing illustration of "a handful of corn in the earth upon the top of the mountain," whose "fruit shall shake like Lebanon."

"Presbyterian missions in particular have yielded and are yielding to-day rich spiritual dividends. Presbyterianism in a half century has organized and developed 2,000 churches beyond the Mississippi River. In its first century's work it organized or aided 6,500 churches. Place the

average year's service in these 6,500 churches at fifty years,—set the average number of souls saved in each one at but ten a year, and the stupendous result is 3,250,000 saved souls, as a result of Presbyterian home missions! If one soul is worth more than the whole world who can ask if Presbyterian missions pay, in view of 3,250,000 souls saved in a century! Then add to this the value of missions along other spiritual lines,—the strengthening of the tempted, the comforting of the afflicted, the supporting of the dying, the transformation of homes, the redemption of communities and the uplifting of entire peoples and populations" (Dr. Sherman Doyle).

Home missions are the hope of the future. If the Presbyterian Church is to grow with the growth of this mavelously developing country; if her glorious heritage of the past is to be the prophecy of a more glorious future; if her sceptre of influence among the nations is not to depart to some other branch of the visible church; if she is to meet her obligations to the "aliens from the commonwealth of Israel" in her midst—9,000,000 negroes, 12,000,000 foreigners, 2,000,000 mountaineers, 300,000 Mexicans, 300,000 Mormons, 250,000 Indians, and 12,000,000 adults in the United States "without Christ and without God in the world";—if she is to fulfill her mission amongst men and meet the expectations of the Master; then must she project her home mission work on a still broader basis, and gird her loins for a still more strenuous effort. If John Wesley recognized that

"the world is my parish," can the Presbyterian Church be content with the domain of less extent? Every loyal child of the church who would see her come into possession of her heritage must aid in her home mission effort of winning America, that she may attain her destiny "in the regions beyond."

3. Self-interest necessitates home missions. Not simply the salvation of myriads of the lost, but the very salvation of the church itself depends upon her home mission zeal. The church must evangelize the masses or they will paganize her children in the coming generation. The mountaineers are an object lesson of warning, children of the Covenanters and of the Scotch-Irish. The slums of our cities are the degenerate children of the church largely, whose ancestors gradually drifted from the church, by the way of neglect, into the cesspool of debauchery and criminality. Only by evangelizing the masses can our country be saved from the fate of other degenerate nations. Dr. C. L. Thompson lifts his voice in eloquent warning:

"Our Gospel is yet little more than a voice crying in the wilderness. It has not evangelized the people. We punctuate our creeds with stately church spires in great cities, but even under their shadow the people die friendless and unregarded. By all the misery and wickedness, by all the doubt and despair of our congested population, we are not a Christian people. By the infidelity of a thousand new communities in which the Church is

but a feeble protest against conditions she has not changed—we are not a Christian people. By all the sodden sin and cruel crimes of mining camps, by all the fever of mammon, regardless of whom it consumes—in gay capitals, or lonely hamlets, or moving tents—we are not a Christian people. By all the menace of incoming tides of population, east or west, infidel or pagan—we are not a Christian people.

“And a Christian people we must become, if we would not add one more to the wrecks of republics along the path of history. To this result there is only one road. Christian missions must do the work they have so splendidly outlined. . . . The missionary must go into the slums of the city and stay there till they brighten into Christian homes. He must camp on the trail of the advancing line of every population till the new settlements become the abode of virtue and religion.”

For a quarter of a century men who forecast the future of our country have been calling to the church to prepare for the great spiritual conflict, The Battle of Arma-Geddon, the gigantic struggle for this country by the forces of good and evil, in the battle-ground of the West. Such graphic description as that of Dr. Thompson is enough to stir to fever heat the most cold blooded, careless Gallio, who “cared for none of those things”:

“When Seward said the time was coming when our Pacific coast would be the theatre of the world’s greatest events, we eastern people smiled in our serene and satisfied conservatism. We were

the people, and wisdom was in danger of dying with us. But something has happened. It requires no prophet to forecast the time when the Pacific will be the world's central sea. One-third of the human family already throngs its coasts, and they are getting ready for great affairs. The two dominant lines of the human march approach each other on that sea. The Anglo-Saxon is leaving the ancestral home. Most of them have pitched their tents on American shores. The old world's camps are breaking up, and more are coming. They are moving westward, drawn by the events of Seward's prophecy. From the other side another column is moving eastward ; the soon-to-be second race of all races : the Slav, slow, steady, sturdy ; moving like a bear, clumsily rolling over the steppes of Asia. He approaches the Pacific. China gasps, Japan doubles her artillery, and America may well ponder ! What does it all portend ? Shall these two great columns meet ? The one armored with new ideas—the other heavy with the impact of the old. And if they meet—what then ? If our lines bend upwards along Aleutian Islands, those broken piers of immemorial history, if the Slavic lines gather across the narrow straits, what then but the world's Armageddon and the final conflict between liberty and tyranny, Christianity and superstition ? ”

The shock of battle has not yet come. All parties are rallying and marshalling their forces. They are now engaged in manœuvring for position and occupying strategic points. The wise general

will not neglect to occupy the most favorable vantage ground. If the church shall win in this great campaign in the West, she must occupy the great centres of population. Delay is dangerous. Some places can wait—others cannot! With many, “now is the accepted time”; “now is the day of salvation.” For the Presbyterian Church it is just the nick of time in the new country of the West. The struggle for Cemetery Ridge decided the fate of the battle of Gettysburg. The battle of Gettysburg decided the Pennsylvania campaign. The Pennsylvania campaign decided the fate of the Confederacy. So in a certain sense, the struggle for Cemetery Ridge decided the fate of the Confederacy! In the West it is now “the struggle for Cemetery Ridge” with us in many places. Many of these new towns springing up will be the strategic points of the future. If we lose them, we lose the Territory; if we lay our hand on them, we can hold the country for Christ and the Presbyterian Church. No other such opportunity will come to the church in the twentieth century! *It is the crisis of her opportunity!* If lost, it goes by forever and ever!

The Presbyterian Church of the South is specially interested in the battle of the West. She must help to win the conflict for her own salvation. The North is already overcrowded. The West is rapidly filling. The time is coming when the public lands of the West will be exhausted, and the streams of population must flow southward. What is to be the character of that coming tide of peo-

ples? Will it be Christian or godless? It is a question of tremendous import to the South! The unparalleled development of the South is attracting the attention of the world, attracting capital, attracting business enterprise, attracting population. Leaders of thought in the Church begin to foresee the great crisis of the South, as indicated in the language of Rev. P. H. Gwinn: "Southward the star of Empire moves to-day,—the Empire of capital. The annual export trade of the South is greater by \$170,000,000 than it was a decade ago. Manufacturers follow in the wake of a growing foreign commerce. In 1899, New England increased her spindles three and a-half per cent., while the South increased thirty-four per cent.

. . . To-day there is, perhaps, no place in the world where God's people may look for quicker and better returns from their investments than within the territory covered by the Southern General Assembly. What if our membership were increased during the next decade to 1,000,000; and what if she average one dollar per member to the cause of foreign missions? How it would speed the Gospel in all lands. Ought not such splendid results to be achieved at whatever cost? Will not the Almighty hold our Church responsible for as much?"

The Southern Church was financially wrecked by the war, and for a whole generation was engaged in building up her dismantled homes and broken fortunes, greatly crippling and embarrassing her missionary enterprises. Now the great

struggle with abject poverty is ended. The church of the South is growing rich. Will she use her wealth for selfish indulgence and display? Or will she recognize her obligations to Christ? Will she rise to the height of the occasion? Will she meet the great crisis in her history?

4. There remains yet one more consideration, the greatest of appeals. The appeal of humanity, the claims of the destitute, the "Macedonian cry" of the dying, are exceeded in pathos and power only by the Cross of Christ. If "the life and death of Christ are the model and type of all missionary effort," there can be, and ought not to be, any stronger appeal to the church than the Cross. Yet Christian men spend so much more for cigars and beverages than for missions, that Bayley says, "A deified appetite outranks a crucified Christ" in His own blood bought Church. Church of Christ, will ye bear longer the reproach? Will ye not tarry at the throne of Grace till ye be filled with the Spirit of Christ?

"Must Jesus bear the Cross alone,
And all the world go free?"

The Church of the Redeemer now needs, as never before in her history, men to make sacrifices for Christ, that they may be able to furnish the means for giving the Gospel to those "scattered abroad as sheep having no Shepherd." The Church needs consecrated ministers who are willing to make the sacrifice of themselves for Christ, leaving comfort-

able places for the sake of the unevangelized masses.

In one of his campaigns, at a critical moment in battle, Napoleon called for a hundred men to lead a forlorn hope, explaining that it meant certain death to any who volunteered. "Now," said he, "let any man who is willing to die for the emperor step out of ranks," and the whole regiment leaped forward as one man and rang their muskets at his feet. If men are willing to die for a man, if men are willing to sacrifice life itself for an emperor, are there not those in the blood bought Church of Christ who are willing to make some great sacrifice for Christ and the Church?

Gathered around the crucified, but now risen Christ, the eleven disciples had given them the most powerful object lesson, the most irresistible appeal of history:

"And when He had thus spoken, He showed them His hands and His feet." Those hands were pierced hands, and those feet were pierced feet! It was an object lesson exhibiting the cost of redemption. It was an appeal for sacrifice and service, based upon the Cross. No wonder they went from the presence of those pierced hands and feet, and "turned the world upside down." Would to God the Church could see those pierced hands and feet to-day, mutely, passionately, powerfully, appealing for sacrifice and service, seemingly saying:

"I gave, I gave My life for thee,
My precious blood I shed,
What hast thou given for Me?"

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