

THE UNION SEMINARY MAGAZINE

Vol. XXIV.

APRIL—MAY, 1913

No. 4

THE APOSTLES' CREED.

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I believe in God the Father Almighty; Maker of heaven and earth; And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead;

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

For the title borne by this document there was early invented a brilliant justification. The twelve apostles, it was believed, after the ascension of their Lord but before any of them had gone forth to evangelize the world, met at Jerusalem and, by a common impulse or inspiration, uttered in succession the twelve articles of which, it was assumed, the Apostles' Creed was composed. Certain of those by whom this report was transmitted from generation to generation went so far as to assign to each apostle the exact words which had issued from his

THE EVOLUTION OF THE INSTITUTIONAL MISSION CHURCH.

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The following is an account of the evolution in ten years' time of an Institutional City Mission Church in the Boro of Manhattan, New York. The fundamental principles here illustrated will apply with more or less pertinence to all City Mission work, but especially to that among the many thousands of foreigners who crowd our shores.

In one section of the Boro of Manhattan Italians have been pouring in by tens of thousands, driving out the former population, largely American, and thus either crippling or else absolutely forcing the closing of churches that have ministered to the native born population. In consequence of this change in the locality a small Mission Sunday School was opened for Italian born people and their children who had moved into this vicinity. Part of a tenement house building was rented and a small Sunday School was started. It was not difficult to get children to come where they were hospitably treated and where the wide-awake exercises of the Sunday School proved an attractive feature. A couple of lady missionaries were put in charge of the work. Before very long these missionaries got acquainted with the mothers of a good many of these Sunday School scholars; the next step was a natural one and consisted in the formation of a mother's meeting to which the Italian women came willingly and in considerable numbers. As the young people had no place to gather excepting on street corners, additional rooms were soon rented, until the whole building in which the Sunday School had been started was occupied; the top floor serving as the living rooms for the two missionaries in charge. Clubs of various kinds were formed for the entertainment and the enlightenment of the boys and girls who be-

longed to the Sunday School. So attractive was this mission that it was not very long before the quarters were entirely too small for those who desired to avail themselves of the privileges there. It was evident that if the needs of the work were to be properly met, larger quarters must be secured, and the spiritual needs of the people must be ministered to, not by lady missionaries only, but by regular preaching services. The result was that two houses were bought by the Society carrying on this work, the houses having a frontage of about 50 feet on the street and running about 100 feet back. These were ordinary dwelling houses. They were in some measure remodelled to suit the incoming spiritual work. The lower floor of one house was made into one room where the regular preaching service which was now inaugurated, was carried on. The services of an Italian pastor were engaged and he began at once regular weekly preaching services for the adult Italians. To this before very long more came than could be accommodated, and at times not only the room, but the hallway and the stairs, were occupied by eager listeners. Children were kept away from these services, not because they were not welcome, but because there was really no room for them. One floor of these new quarters was made over into a kind of gymnasium. The apparatus that could be accommodated here was of course not large, but it served its purpose well, not only with the young Italian men who were glad to avail themselves of this privilege, but with the boys as well. As a temporary makeshift a young Italian man of considerable muscular development was put in charge of the gymnasium work. Of course the gymnasium was not open on evenings when there was any regular prayer meeting going on. Another floor was made over into a reading room, and adjoining it was a room where games of the quieter kind might be played. These rooms were also used for club meetings of various kinds; some chiefly for amusement, others for mental improvement. The same ladies who had charge of the smaller work to which reference has been made, lived in the newer and enlarged quarters, making it a kind of settlement house. The janitor and his wife also lived there in the basement, so that

there was always someone on hand and the building was open every day in the year. In the summer time Fresh Air parties were organized, and the children and sometimes the parents were sent into the country for a longer or shorter sojourn.

This work, as we have said above, having continued to grow, and the Italian population in the vicinity being still on the increase, it was felt that larger quarters were an imperative requirement for the work. Before this, however, those individuals who had come to a knowledge of the truth and who desired to be formed into a regular church organization, were gathered together, duly examined and then formed into a regular undenominational evangelical church body to whom the ordinances are administered in the usual form.

In the further extension of the work two houses adjoining those already owned by the City Mission were purchased. All these were torn down and a new and adequate institutional church building was erected on the site covering one hundred feet by one hundred feet. This building is now probably the best equipped building for a missionary institutional church in the Boro of Manhattan, as indeed it ought to be, funds having been furnished in abundance and experience having indicated the lines along which the work ought to be perfected. In this church, as in all those under the charge of the New York City Mission, the prime aim is to reach men in a saving way, through the Gospel of the crucified Saviour. Everything else must bend to this one dominant purpose. Here lies the danger of all institutional church work, and just here, for those not accustomed to this term "institutional," let us say that the term signifies a church that reaches out to minister to man in his three-fold nature, body, mind and soul. Now the great danger of institutional work has proven to be that physical culture, or intellectual training will override that which is purely spiritual. In many of the Settlements in our various cities, the spiritual has been so utterly subordinated to the physical and intellectual that true religion is heavily discounted. The same is true in some institutional churches. In one of these with which the writer is well acquainted, a men's club was started in a building

outside of the church edifice. This grew apace until a whole house was hired with reading room, lounging room, billiard room, etc. The young men who belonged to the club presently began to get headstrong and at last, on the question as to whether liquor was to be introduced into the club, outvoted the minister. On this the responsible parties in the church simply disbanded the club, and the pastor told the writer that he was finished with men's clubs of that type.

Another danger arises over the whole question of physical culture, including base-ball, foot-ball, basket-ball, and other competitive games. Here also there is danger that the physical will assume such prominence that the spiritual will be crowded into a corner, or else ejected onto the sidewalk. Bitter experience has taught the City Mission that eternal vigilance must be exercised along the line of safeguarding that which is of paramount importance, namely the spiritual. In all its gymnasiums and reading rooms, entertainments, etc., the central thought of all our work is kept to the front. This is pre-eminently true in the new building. A most dignified section is that which is found in the church auditorium. Here Italians may worship in the midst of churchly (though not necessarily ecclesiastical) surroundings. Beside this there are various rooms fitted up for religious meetings, such as Church prayer meeting, Christian Endeavor meetings, etc. Because we have to minister to people's bodies as well as minds and souls, there is an adequately equipped Nurse's Room, where the trained nurse can see such of her patients as are able to come for treatment to the church. There is a Reading Room furnished with English and Italian papers and books, both for adults and children, which is kept open afternoon and evening every day in the week except Sunday. On the top floor there is a spacious and well-equipped gymnasium 90 feet long by 30 feet wide, and here men and boys, women and girls, in separate classes and at different times, are trained under the direction of paid workers. In connection with this gymnasium there are hot and cold water shower baths, lavatories, and lockers of the most approved type. No sky-larking or rough housing is al-

lowed in connection with the gymnasium, but all is under proper supervision and government. Competitive games with other basket-ball or baseball teams are not allowed except with the consent of the physical instructor. This rule had to be adopted because of grave difficulties that arose when all manner of teams were challenged and in consequence serious friction and at times physical conflict arose. The roof of the church has been made over into a roof garden. A large section is covered over with wire netting so that children can play ball there without danger of losing their balls. Another section 100x30 is open and here it is proposed to have sand gardens where children can play under proper supervision. In the basement there is a first class bowling alley. This has not as yet been put to use, as we are waiting for a thorough organization of the work in the gymnasium before opening the alley. Whether this new feature will be a success or not, only experience can show. Within the same building there are light and cheerful apartments for the sexton, and above these, equally attractive apartments for the Italian pastor and his wife, while on the first floor there is an excellent pastor's reception room where he can have office hours and meet with any who desire to see him.

So much for the brick and mortar of this institutional church. Now we turn to the flesh and blood, a matter of more importance even than that of the physical structure of the building. There are two pastors, one to minister to those Italians who having been born in Italy cannot understand religious English. The other an American whose duty it will be to care for the Sunday School and to minister to the American born young people of Italian parentage. These services in Italian and in English will be carried on throughout the week for the different constituents to which we have to minister. In addition to this there is a regular trained nurse and four lady missionaries who work under the direction of the pastors. These visit among the tenement house population, steadily, looking up absentees in the Sunday School and doing whatever consecrated common sense would indicate as proper. There

is then of course the music leader and the directors of physical culture. The working force of that church, therefore, is made up of some nine paid workers whose whole time is devoted to the upbuilding and consolidation of Church and Sunday School.

Of course in smaller towns and in communities whose resources are not as ample as those of the New York City Mission, an enterprise on so extensive a scale as has been indicated above would be impossible. It remains true, however, that according to the size of the city and the financial resources of those engaged in the work, the general outline of procedure adopted by the City Mission might well be followed. And here let us reiterate that which experience has proven to be of the utmost importance, namely, that ceaseless vigilance must be exercised lest the temporal override the eternal and the physical crowd out the spiritual.

With regard to the government of Church organizations such as this of the City Mission, we might say that in case of church organization among Anglo Saxons or Germans, the spiritual administration of the church is put into the hands of church officers elected by the people. These under the leadership of the pastor manage all the spiritual affairs of the church, subject only to the veto power regarding any action taken which the Board of Directors of the City Mission Society disapproves. It is worthy of note, however, that during these scores of years this veto power has never been exercised. Only once did a Board of Church Officers take such action as seemed to the City Mission Board unwise. Even then, however, it only required a gentle suggestion on the part of the Board to lead the Church Officers to reconsider and change their vote.

The case has been somewhat different with the church organization among Italian born converts. These do not have behind them the heritage of self government such as Anglo Saxons and Germans have. The City Mission, therefore, has been more conservative in passing over to them autonomy in their spiritual affairs. This, however, will also come in due

time as soon as converts have been trained into Anglo Saxon methods of church government.

Of course all the property invested in church buildings is held absolutely in control of the City Mission Board.

In order to show the varied activities that are carried on in this church, we subjoin a list of appointments such as are carried on every week in the year, excepting only during the hot summer months, during which time more emphasis is put upon Fresh Air Work.

Sunday—A. M.

- 9:30-10:45—Sunday School—English.
10:45-10:55—Deacon's Prayer Meeting.
11:00-12:00—Worship and Sermon—English.

P. M.

- 2:30- 5:30—Social room open for the young people.
3:00- 4:00—Story telling hour for boys and girls.
3:00- 4:00—Adult Bible class in Italian.

Evening.

- 8:00- 9:00—Worship and Sermon in Italian.

Monday.

- 6:30- 7:45—Boy's Gymnasium.
8:00- 9:45—Young Men's Gymnasium.

Tuesday.

- 4:00- 5:00—Mother's Meeting—Italian.
8:00- 9:00—Young People's Prayer Meeting—English.
9:00- Committees.

Wednesday.

- 8:00- 9:00—Church Prayer Meeting—Italian.
8:00- 9:00—Communicants' Class—English.
8:00- 9:30—Choir Rehearsal—English.

Thursday.

- 7:00- 8:30—Clubs: 1. Keystone—Boys.
2. Young Men's Christian Club.
3. Girls' Club.

8:00- 9:00—Occasional lectures at which the clubs join to make the audience.

8:30-9:45—Social hour for all.

Friday.

4:00- 5:00—Children's Meeting.

4:00- 5:00—Junior C. E.

6:30- 7:45—Boys' Gymnasium.

8:00- 9:45—Young Men's Gymnasium.

8:00- 9:00—Occasional Lectures and Entertainments.

Daily.

1-6, 7-9—Reading Room.

The work being new, the following are yet in prospect:

Girls' and Young Women's Gymnasium Classes, two nights a week.

Bowling Alleys.

Class for teaching English to Italians.

Class in Carpentry.

Junior Choir Rehearsal.