

**A
STUDY
of
RESCUE MISSIONS**

by
WILLIAM SEATH, D.D.

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1954

BY

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**Chicago Christian Industrial League
28 So. Sangamon St., Chicago 7, Ill.**

DEDICATION

In all humility, this study is dedicated to
that host of consecrated men and women
who have given their lives in service in the
Rescue Mission Field

PREFACE

Homeless, unemployed men and women must be considered as human beings, each with potentials for good, rather than as worthless derelicts to be herded like cattle through a blind routine system of mass assistance that ignores the rights and possibilities of the individual.

Forced by circumstances, over which so often they have little or no control, these men and women will accept the lowest standards of living which the community is willing to maintain for them.

Since the beginning of time, society has had little concern for this segment of human society. Politicians, industrial leaders, even social workers (until recently) left this group out of all community planning.

Nearly 2000 years ago, Jesus Christ went into the "Skid Row" of Jerusalem and selected one man to work with, and in the beautiful story of the Pool of Bethesda we have laid out the foundation of Rescue Work among the least, the last, the lost.

This new edition of 1954 contains all of the 1952 edition plus surveys up to the current year, and one or two additional items. We secured permission from the copyright owners to quote these.

William Seath
1954

ABOUT THE AUTHOR

Dr. William Seath began his Rescue Mission work in 1920 as Associate Superintendent of the Union City Mission of Minneapolis, Minnesota. Since 1931 he has served as Executive Director of the Chicago Christian Industrial League, 28 South Sangamon Street, Chicago 7, Illinois.

The League was organized in 1909 by the Presbytery of Chicago but is interdenominational in organization, program, support.

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Additional copies of this book can be secured from the Chicago Christian Industrial League, 28 South Sangamon Street, Chicago 7, Illinois, for fifty cents each.

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THE MEN THAT DON'T FIT IN

ROBERT SERVICE

There's a race of men that don't fit in,
A race that can't stay still;
So they break the hearts of kith and kin,
And they roam the world at will.
They range the field and they rove the flood,
And they climb the mountain's crest;
Theirs is the course of the gypsy blood,
And they don't know how to rest.

If they just went straight they might go far;
They are strong and brave and true;
But they're always tired of the things that are,
And they want the strange and new.
They say: "Could I find my proper groove,
What a deep mark I would make!"
So they chop and change, and each fresh move
Is only a fresh mistake.

And each forgets, as he strips and runs
With a brilliant, fitful pace,
It's the steady, quiet, plodding ones
Who win in the lifelong race.
And each forgets that his youth has fled,
Forgets that his prime is past,
Till he stands one day, with a hope that's dead,
In the glare of the truth at last.

He has failed, he has failed; he has missed his chance;
He has just done things by half.
Life's been a jolly good joke on him,
And now is the time to laugh.
Ha, Ha! He is one of the Legion Lost;
He was never meant to win;
He's a rolling stone, and it's bred in the bone;
He's a man who won't fit in.

Reprinted by permission of Dodd Mead & Company
from *The Complete Poems of Robert Service*

But there is a power by which these men can fit in—
the power of God thru Jesus Christ.

I

INTRODUCTION TO RESCUE MISSIONS

A. What Is The Problem?

The problem of dealing with the unfortunate, the crippled, the handicapped and the aged has been one which has been faced since the beginning of human society. Jesus said, "The poor ye have always with you." In the story of the Pool of Bethesda we have in great detail, the problem with which the Rescue Missions are confronted daily. There have always been, and always will be, men and women who are well described by Robert W. Service as the "RACE OF MEN WHO DON'T FIT IN."

The problem of the Rescue Mission is to deal with these men and women and boys and girls in such a way that they can and will be restored to lives of active usefulness in a society which can accept them on the proper level.

B. The Historical Background of the Problem

1. In the ancient world, the migrants or vagrants were usually runaway slaves who found refuge in the crowded quarters of the larger cities—especially Rome, which became a Mecca for this type of individual. Wandering minstrels, roving monks took their place with these others. The Orient has always had thousands of beggars, fakirs and the like who wander from place to place seeking help of one sort or another.

There was no effort made to solve this problem and no concerted efforts to help those in need. They were utterly dependent upon the charity of the passerby who tossed a coin, or as in the story of the beggar, Lazarus, the wealthy allowed a few crumbs to fall from his table to the beggar who sat close at hand.

In the European picture we find that the vagrants of the early days found refuge and hospitality in

the monasteries. Even in those years vagrancy was a problem. It was evident then as it is today that once a person becomes afflicted with vagrancy it is a very difficult habit to overcome. As Robert Service says in his poem, "The Men That Don't Fit In," "Theirs is the curse of the gypsy blood."

In England this problem became so acute that "In 1603 King James I of England issued a proclamation ordering that vagrants be deported from the country. In the early part of the 17th century, eighty thousand were classified as vagrants in England. Later on, buildings known as Workhouses were established for these people."¹

There is a distinction between the terminology used in England and America.

	England	America
One who moves from place to place seeking work	Tramp	Hobo (hoe-boy) Transient seasonal worker
Nomad who leads roving life, not seeking work	Vagrant	Bum or tramp
One who exists with no visible means of support		Vagrant
Railroad Laborer		Gandy Dancer

In America, the real transient movement of labor began right after the Civil War. The natural result of War is a restlessness on the part of men released from Military Service.

At that time the railroads began their great westward expansion programs; the era of large farms began; road construction took on new significance and the need for transient seasonal workers called for thousands of men.

The numbers increased as the lumber industry and ice harvest utilized the labor of this type of men until in 1926 there were approximately three

¹Reprinted from *Flophouse* (1948) by permission of Dr. Jesse Dees, author and copyright owner.

and one-half million transient seasonal workers. In 1926 these transient seasonal workers began to feel the effect of modern machinery. The introduction of the Combine eliminated a large percentage of those needed on farms; the lumber industry changed methods and only a fraction of the number of men were necessary. About all that remained in volume was Railroad Work. In addition to the transient worker, the professional tramp was a factor in the problem.

The depression of 1930-1933 created new and complex problems. For at this time entire families became transient; other families were forced to seek help for the first time and the entire picture changed and an entirely new problem developed.

One other factor which has had a great bearing on the problem of underprivileged areas was that many churches moved out of what is now termed the inner city. It was essential that they do so in order to follow the movement of their congregations to suburban areas. This left a great un-churched section and into this field the Rescue Missions moved.

C. What Is Skid Row?

1. Location

SKID ROW is that section of the larger cities where homeless, unemployed, transient, handicapped men and women congregate. It is usually a comparatively small area, crowded with human derelicts; filled with taverns and cheap lodging houses and eating places, pawn shops and employment agencies.

It is the gathering place of the least, the last, the lost. Into this section men come who want to forget and to be forgotten.

Nearly all cities of 25,000 population or over where there is any industrial activity have a **SKID ROW** in one form or another.

2. Origin of term.

The term SKID ROW is one which was created by the men who inhabit this section. They have used it for many years. Only recently through newspapers and magazines has the term become part of every day language.

There are several explanations as to the origin of the phrase but the two most logical are:

- a. Years ago, many of the men worked in the logging camps. They saw the SKID built from the top of the hills or mountains down which the logs slid into the river. Thus, the areas in which men "hit the skids" became "SKID ROAD" which has developed into our SKID ROW.
- b. Men working on the railroads "skidded" the ties along as they moved them into place. Thus, men in these areas of depravity skidded along, going down all the time. It was easy to put it in terms they knew; hence, SKID ROW.

3. Primary Causes

The basic factors in the creation of SKID ROW are:

- a. Large numbers of men coming to the employment centers seeking work.
- b. Establishment of cheap restaurants and lodging houses (or flophouses) to meet the need.
- c. Too many saloons allowed in the area.
- d. Crowded living conditions.
- e. Indifferent attitude on the part of public officials.
- f. Desire of men to remain anonymous.

D. General Background of Rescue Missions

Dr. W. E. Paul in his book, *Romance of Rescue* places the beginning of Rescue Missions in the third chapter of Genesis and says that "Adam was the first Rescue Mission prospect for he went into sin in the characteristic way of the down and outer."¹

In America the Rescue Mission movement began about 1830 when a work was started to help the

sailors who worked on the Great Lakes. This was a fine work and Sunday Schools and grade schools were organized. Dr. Paul points out that the public school system of Cleveland, Ohio, grew out of the little schools organized by the Western Seamen's Friends Society. Later camps were added, medical and legal service made available.²

In 1872 the Jerry McAuley Mission was founded in New York. This is the oldest Mission now in operation. The Bethel Mission of Duluth, Minnesota, was founded in 1873.

The term Rescue Mission probably began in 1888 in a Mission in Syracuse, New York. Prior to this time H. B. Gibband knew of places of shelter for runaway slaves. They carried many names such as Rescue Band; Place of Refuge; etc. When he opened his mission in 1888 he utilized the word **Rescue**.

After the success of the Jerry McAuley and Bethel Missions, other cities adopted this method of dealing with those who needed help and the great Rescue Mission movement was under way.

¹ and ² Reprinted from **Romance of Rescue** by permission of Dr. W. E. Paul, author.

II SKID ROW

A. Reasons for Derelicts, Transients, Migrant Workers

The reasons why men end up on Skid Row are as varied as the stories of the men.

The primary factor in the majority of cases is personality maladjustment. By and large these are men who have been unable to make the necessary adjustments to school, family, society in general, work, etc.

In my booklet, *New Horizons* published in 1940 are reported on surveys made from 1932-1940 of thousands of men of Chicago's infamous Skid Row. These surveys show the following causes for men becoming wanderers:

	Ave.		Ave.
Drink	34.4	Family Trouble	3.2
Unemployment	19.3	Business Failure	1.2
Handicap—Age	5.4	Death of wife or parent	1.7
Handicap—Health	4.6	Women	1.3
Mental Instability	7.2	Gambling	.3
Disposition	5.7	Undetermined	12.4
Laziness	3.3		100%

Of equal interest are figures over the same period given as causes of separation or divorce:

Drink	47.7	Husband—Disposition	7.2
Wife Unfaithful	6.1	Incompatibility	8.7
Wife Insane	1.	Undetermined	9.
Finances	15.1	Gambling	.3
Husband—Roamer	4.9		100%

Drink as a "cause" means that a careful study must be made to find out **why** the person started to drink.

The **Migrant** or transient seasonal workers are men who have made a great contribution to the development of our country. They built the railroads, constructed highways, cut lumber, worked on farms; moving in rather well defined lines as they "followed the job." Even today, with the great

change in our economic situation, the migrant worker is still a vital force in our present system. Mexican families now constitute a great problem as they move from place to place following the harvest, especially in the fruit and vegetable growing section.

Transiency as such is definitely on the increase. Thousands of young men released from Military Service after World War II are today roaming around the country in a desperate effort to find satisfaction. While records are never too reliable in regard to transients, the consensus seems to be that approximately 20% of the transients throughout the country are veterans of World War II. The men who constitute the Derelicts are men who at one time might have been transients or migrant workers. For any one of innumerable reasons, these men and women have lost faith in God, confidence in themselves and hope in the future. In desperation they turn to everything evil in order to destroy the memories of the past and fears of the future.

Broken homes contribute heavily to this particular group of people. Physical and mental handicaps also cause many breakdowns which lead men to become derelicts.

Often we find those with good family backgrounds, excellent educations, fine employment records, mingling with other derelicts. Here causes are varied. Some of the factors are: (1) Use of alcoholic to offset inferiority complex; (2) disappointment in love; (3) business failure; (4) social drinking.

B. Basic Factors in Development of Skid Row Areas

We must not lose sight of the fact that Rescue Missions do function very effectively in other than Skid Row sections. This will be covered later on. However, we are here concerned with the areas referred to as **Skid Rows**.

1. Employment Centers

Most Skid Rows began when men moved into larger cities seeking work—usually around the railroad yards. Restaurants, saloons, lodging houses were opened to meet the demands and then the employment agency came into being. Men soon learned that in these areas they could find not only jobs, but companionship with men of similar types. For many years the employment of the migrant worker was such that the movement of men into and out of the areas could be charted with remarkable accuracy months in advance. However, this is no longer the case. Employment is quite spasmodic and dependent upon weather conditions. For example: Heavy snow storms call for thousands of men to clean tracks; floods do the same; heavy rains in the spring or late seasons for the farmers require men on farms to help catch up on the work.

2. Cheap Living

In the Skid Row areas lodging houses (or as they are commonly called, flophouses,) cater to the men with low priced dormitory beds or small cage-like rooms known as cubicles. The accommodations are very meager and on the whole poorly kept up. There are notable exceptions, of course.

While food is not cheap when one considers quality, it is cheaper than the regular restaurants of the city. The same is true of the taverns.

The problem of clothing does not present much difficulty, since on these streets a man can "get by" dressed any way. He is welcome in lodging house, saloon or restaurant regardless of the condition of his clothing. This, of course, would not be true in the better sections of the city.

3. Desire to remain anonymous.

Many men move into Skid Row areas deliberately because of a desire to be completely forgotten. In the years gone by many used aliases. Today, with

Social Security cards, Draft Registrations, etc. fewer of them change names. But among the thousands of men who frequent these sections one can easily be anonymous. One thing about these men—they don't ask many questions of each other regarding backgrounds. "What you have been is your business." Thus, men can live for long periods in close companionship with others without even revealing the secrets of their past. This is one reason why the regular methods of social work case investigators will not work on Skid Row.

C. Basic Factors in Living Conditions on Skid Rows

Living conditions on the Skid Row areas are appalling. It is inconceivable that human beings are forced to live in such frightful surroundings. Buildings are old, decrepit firetraps; sanitary laws are not enforced and those relative to the sale of liquor are ignored; police action is limited to a few arrests of the worst of the drunken men. Exposés such as the one by the Chicago Daily News of 1950 produce no results other than a flurry of appointment of committees—which are helpless to do much, and a great stir about a "big clean-up" which never happens. Why?

1. Taxes are high in these areas, therefore, rents are high. Repairs are kept at a minimum in order that the owners of the properties—usually living in the finest sections of the city—can make a good profit.
2. There is, in most places, a complete indifference on the part of public officials towards both area and inhabitants. "After all, many of these men are transients so why bother with them?" "They have no influence so need no consideration."
3. The general public cares little about the situation. The attitude seems to be, "Well, we've got to have a place for bums, so jam them into a small

area, keep them out of the better part of town and do nothing to help them."

4. Open violations of sanitary and fire laws could not occur without the connivance of some officials, so there are bound to be "payoffs."

5. Whenever an honest effort has been made to clean up living conditions in these areas it has been effective and both men and community benefited.

D. What Would Happen if Skid Rows were Cleaned Up?

The theory that if Skid Rows were cleaned up the men would scatter to all parts of the city is just a theory developed to aid in the continuance of the present situation.

I have talked with thousands of men during my 34 years on Skid Rows and the vast majority would be glad to get off "The Street" if it were possible. No man wants to exist under these awful conditions. Men would still come to the areas to get jobs, to stay between jobs. If Skid Rows were cleaned up and made decent places, the men who frequent them would meet the higher standards.

The men do not make Skid Rows what they are But Skid Rows pull the men down to the lowest levels of life.

III

WHY MUST RESCUE MISSIONS SOLVE THE PROBLEM?

A. Why Can't the Organized Church Do This Work?

The problem of dealing with these individuals in Skid Row areas and in other sections where the Rescue Missions operate is one which calls for highly specialized service. The regular organized church has neither staff nor equipment to do the job.

Pastors are trained for preaching and pastoral work; churches are designed for worship services; the members of the congregations, even they would be perfectly willing to do so, would not be able to deal with the other group. Another factor is that the men and women of the Skid Row areas, in spite of their condition, do have some pride. Even though they would be welcomed in a regular church, they would not go there, because of the embarrassment to themselves.

No, the church is needed by the mission; the pastor is of invaluable service and the members of the congregation are vital to help carry the load; but the mission has its own peculiar place in the work of the great church of Jesus Christ.

"The Church has a hem to its garment
Which reaches the very dust;
It can cleanse the stains from the streets
and lanes,
And because it can,
It must.

B. Why Can't the Secular Social Service Agency Do the Job?

The answer to this is simple, but does not in any way reflect on the character, program, or ability of the secular social agency. The basic problem of the man or woman of the Rescue Missions community

is SIN. We can disguise it any way we want, can analyze, survey; use all sorts of high sounding names for it but the answer still remains the same—the basic cause of it all is SIN and there is only one cure for SIN and that cure is the blood of the Lord Jesus Christ. The Secular social service agency, by its very nature, cannot preach the Gospel of Christ; therefore, any program which it would undertake would be bound to fail. This type of agency can house, feed, clothe, give medical attention, legal advice, do a fine job of psychiatric service, offer free employment and all the rest, but the major solution must be left out—SALVATION THROUGH CHRIST. The Rescue Mission program is built on this foundation and to all the fine material and mental service given, adds this most essential factor—**THE BLOOD OF JESUS CHRIST CLEANS-ETH FROM ALL SIN.**

There is another factor here. In all social work training there is no provision for workers among this group of people, especially the homeless and transient men. Therefore, there is a definite lack of trained social workers in this particular field, another reason why the secular agency cannot do the job.

C. What About City, State, Federal Agencies?

The answer here is the same as point B. These governmental agencies have tried to handle the situation and have given the job back to the missions.

IV

MODERN TRENDS IN RESCUE MISSIONS

A. Changes in Types of People Served

Rescue Missions began, in America, as rescue stations for men—mostly drunkards and men who had fallen to depths of the gutter. As time went on, women of the street came to the Mission for help. Then as changes in sections of the city took place, children were found roaming the streets with no place to go; no Sunday School to attend. Thus missions opened Sunday Schools, recreation centers and the like for children. Some missions that catered ONLY to children were founded, for example: The Children's Gospel Mission of Minneapolis, Minnesota and the Children's Temple of Newark, New Jersey.

The Depression of the 1930's found whole families in great need those days, they lacked proper clothing to attend church so went to the nearest mission. This was the beginning of work among young people which is so effective today.

Thus, from a beginning of work with only men, the rescue mission today deals with men, women, and children and young people. From working with drunkards and men from the gutter, the rescue mission is now dealing with men and women from all walks of life and all levels of society. The need is there and the mission has the answer—Jesus Christ and Him crucified.

B. Changes in Types of Programs

As the type of people changed, so the program of the missions were adjusted to meet new needs. One of the outstanding features of the Rescue Missions is its flexibility to face changing conditions. In the beginning, as noted in point A of this section, the work was for men—drunkards and derelicts. Thus,

the Gospel Hall with a place to sleep a few men and serve meals, plus the issuance of clothing, seemed to be all that was necessary. When women entered the picture, new facilities were added and the establishment of Homes for women, Girls' Dormitories, and the maternity wards began. Sunday Schools and recreation centers were founded and then boys' and girls' clubs were set up—such as the great Ober Club of the St. Paul, Minnesota Union Gospel Mission. Summer camps were organized by Rescue Missions and each year thousands of youngsters and mothers enjoy outings in the fresh air. Along the way, Industrial Work was started and many missions are carrying tremendous programs with this type of work.

Mission farms came into being. Young people coming into missions called for Young Peoples' organizations.

Today most missions give medical attention, free employment service, have contacts to secure legal advice. Many have added alcoholic wards, hospital wards, etc. Personal counsel—is an important part of Mission Work.

All of these points will be covered in detail in VIII and IX.

C. Changes in Methods

In the beginning Rescue Mission work was done in the cheapest possible manner. Facilities were extremely meager. Funds were inadequate and people were slow to realize the need. Standards were low. "Soap-Soup-Salvation" was a motto and appeared to be sufficient at the time.

However, as people's needs changed, methods improved. Through annual conventions of the International Union of Gospel Missions workers exchanged ideas and plans. District Conferences were helpful. Superintendents became concerned about the standards of their work. Cooperation with

other agencies brought about new understanding of the overall picture.

Today standards are high; buildings and equipment good; workers trained; and many missions throughout the country meet the highest standards of good social work.

SURVEY OF MEN PASSING THROUGH CHICAGO CHRISTIAN INDUSTRIAL LEAGUE 1954

Compared with period from 1932-1953.

	Percentages					
	1932 to 1940	1941	1951	1952	1953	1954
AGE						
20-29	17	10	8	3.6	5.0	7.4
30-39	29	32	15	12.5	16.7	16.6
40-49	43	33	35	32.1	38.9	31.8
50-59	7	21	28	41.0	33.3	31.8
Over 60	4	4	14	10.8	6.1	12.4
Group under 40	46	42	23	16.1	21.7	23.9
Group under 50	89	75	58	48.2	60.6	56.8
Group over 50	11	25	32	51.8	39.4	43.2
BIRTHPLACE						
U. S. A.	82	87	88	91	89	93.6
Foreign	18	13	12	9	11	6.4
Percentage of U.S.A. born in Chicago				19.7	17.3	17.0
EDUCATION						
Less than 8th grade	19	16	17	31.2	14.2	25.1
8th grade graduate	30	25	20	19.6	28.4	19.0
High School non-graduate	18	25	20	22.3	30.8	24.4
High School graduate	13	10	21	16.1	14.1	18.9
College non-graduate	15	19	19	9.0	10.0	9.3
College graduate	5	5	3	1.8	2.5	3.3
RELIGION						
Catholic	27	38	30	40.2	27.2	26.7
Protestant	67	55	60	56.2	68.5	68.8
Other	1			0.0	0.0	0.0
None	5	7	10	3.6	4.3	4.5

NOTE: In 1932—33% were reasonably active in participation in church worship.

In 1951—Only 15% fell into this category.

In 1954—Only 10% claimed active participation.

	Percentages					
	1932 to 1940	1941	1951	1952	1953	1954
PHYSICAL HANDICAP						
Yes	28	16	35	29.5	27.8	29.4
No	76	84	65	70.5	72.2	70.6
MARITAL STATUS						
Single	48	44	42	34.0	38.2	36.7
Married	4	1	0	4.5	1.8	1.4
Separated	19	20	15	17.0	15.8	16.8
Divorced	14	24	36	32.0	32.7	33.1
Widower	15	11	9	12.5	11.5	12.0
CHILDREN						
Yes	50	67		43.0	39.5	39.4
No	50	33		57.0	59.4	58.3
No Record					1.1	2.3
MILITARY SERVICE						
World War I			23	24.1	19.1	16.1
World War II			35	22.3	34.6	29.3
None			42	53.6	46.3	54.6
OCCUPATION						
Common Laborer	21	32	15	34.8	18.5	27.0
Skilled Laborer	47	44	25	7.1	35.8	25.9
Hotel-Restaurant	9	6	15	12.5	10.5	12.3
Sales	6	6	20	1.8	0.8	4.2
Clerical	16	7		10.7	6.8	12.1
Misc. Semi-skilled	1	5		14.3	16.0	9.7
Railroad			25	18.8	5.6	1.4
Trucking						7.4
WHERE FROM						
East				18.8	33.3	26.5
West				25.9	17.2	15.9
South				6.3	21.0	15.5
North				8.9	10.3	18.7
Native Chicago				40.1	17.2	17.0
Foreign						6.4
ALCOHOLIC						
Yes				61.6	75.9	68.7
No				38.4	14.2	28.1
Uncertain					9.9	3.2
TIME IN THE LEAGUE						
Less than 1 month				11.6	20.1	22.2
1 to 3 months				45.5	52.2	36.7
3 to 6 months				24.1	17.0	14.9
Over 6 months				18.8	10.7	26.2

NEED OF A BALANCED PROGRAM

One of the most serious problems faced by any mission Superintendent is that of maintaining his work on an even keel. It is very easy for one or more of the activities to become the predominant factor to the neglect of others. For example: it is perfectly possible in an Industrial type mission for the Industrial Work to take first place so that spiritual work is injured. It is just as easy for the spiritual work to occupy so much of the time of the staff and Superintendent that the housing and feeding get into a condition where neither one can meet anywhere near adequate standards. These things must be carefully watched.

Some years ago, during the depression, I was in one mission which had always carried on a fine well balanced program of Message and Ministry. In his anxiety to help people physically, the Superintendent had added a great program of family welfare work. He was doing a good job along that line, but when I visited the mission, to my utter amazement, I found the platform in the lovely chapel piled high with sacks of potatoes; the chapel itself filled with other provisions. When I asked how they cleaned up to hold services I was told: "We don't have time to conduct meetings any more; we are too busy feeding people." That mission soon closed and has never reopened. I found another mission, which had always been a great Soul Saving organization, leaning more and more to young people's meetings—drawing young people from the churches. When I asked about the work for transients I was shocked to hear the wife of the Superintendent say, "Transients! We don't want those drunken bums coming in to dirty up the place." Yet, her husband was just a poor drunk who was saved in a Rescue Mission.

We must never lose sight of the fact that Jesus had a Message and a Ministry. The two were inseparably linked together. Everything He did in the way of physical aid was in order that He might win men and

women to Himself. This is the example we should follow. We have no right to criticize the other person's methods. Some do the work one way, some yet another. Missions must be very careful to keep their program well balanced so that the Gospel is preached and the right service given to those in need. In some spots the straight Gospel Mission is all that is needed; in others, the situation calls for work among boys and girls; work for women may be necessary in another location, while industrial work may solve the need in yet another.

But regardless of what direction the work may take, **THE SPIRITUAL MUST ALWAYS BE PREEMINENT.** The Gospel of Christ **MUST** be preached and the test should always be, "Are Souls Being Saved?"

VI PERSONAL COUNSELING

This is comparatively a new field for Rescue Missions, although they have always done a certain amount of it. For example, missions have always used the old hymns, the very simple gospel message, well known scripture verses. Today this is known as the **psycho-genic principle**—getting a person's mind back to a place where they had a relationship with God or something that was good. But today, with people confused and disturbed as never before—and remember that the transient man or problem woman has just as many problems, complexes, and the like, as the millionaire—the rescue mission worker must use personal counseling in order to win many to Christ who otherwise would be lost.

Any young person contemplating the Rescue Mission Field as their life work should take some psychology and learn the foundation of personal counseling. Jesus Christ was without a doubt, the Master Psychologist of all time. Study His handling of people in the New Testament and you'll learn more of the "HOW" of counseling than any other way. There are a few general principles of counseling that are the foundation of good work.

- A. Learn how to LISTEN.
- B. Be OBJECTIVE. Be careful not to form preconceived opinions; do not allow personal prejudice to influence your thinking.
- C. Hold very dear whatever is told to you—in other words, observe confidences.
- D. Know about resources in the community—medical, legal, etc. Do not hesitate to call upon these other agencies—always with the consent of the one you are helping.
- E. Try to help your "client" get things in the right

order. For the best example of this read Matthew 15:21-28.

- F. Use tact but do not hesitate to bring folks to the place where they realize their need to "FACE THE TRUTH."

The mission worker who does a good job of personal counseling will soon establish a reputation. Pastors will often refer cases to him from a church; other agencies will send people to him; those who have been helped will tell their friends and the workers will have more and more opportunities to help folks, but more important, he will have far greater opportunities to tell men and women of the Lord Jesus Christ, who is able to save and through that salvation, solve all their problems, spiritual and otherwise.

NOTES

VII

PRESENTING THE GOSPEL

The most important work of the Rescue Mission is to present the Gospel of the Lord Jesus Christ. Unless this is the preeminent factor, the work is doomed to failure.

Regardless of what the Mission may do in the way of housing, feeding, issuance of clothing, giving medical and legal service; no matter how effective the program of recreation may be or how efficient the management; unless the preaching and demonstration of the Gospel of the Crucified and Risen Saviour is the dominating power of the entire program, the Mission might as well close its doors. In **The Rescue Mission Manual** Dr. Paul says, "The heart of the Rescue Mission is the service." ⁽¹⁾

A heart must "beat" in order to pump the blood through the system so that an individual can live. Just so, the **Service**, the heart of the Rescue Mission must beat and throb with the message of the Blood of Christ so that men and women can find the way of life. There are many ways in which the Gospel is presented in the great and varied programs of Rescue Missions. We shall consider first the Evening Service.

A. THE EVENING SERVICE

In planning a service in the Mission, always keep uppermost that the purpose of that service is to win men to Jesus Christ. Go in a spirit of prayer and anticipation. Plan to get to the Mission at least fifteen minutes early. This allows time to assign the various parts of the service and have a season of prayer. The service must start promptly, at the designated time. Plan your service so as to be all through at the time requested by the superintendent. After most meetings

⁽¹⁾ Used by permission of Dr. Paul.

the men must be fed and many of them given lodging for the night, which includes bath and fumigation. By the time all this is done it is late. The men like to sing—but not too much. Use as much special music as you can. Don't ask them to stand more than once, and make that briefly. They are old, crippled and weary.

The leader of the service, and song leader, should not do too much talking. It slows up the meeting and detracts from the message. Use the very best talent possible. The best is none too good for the Mission service.

Do not talk **down** at the men. Talk with them. **Do not PREACH DOWN** at them. Present Christ as their Saviour.

REMEMBER—the term Skid Row, Flop House, Bum or Hobo, etc. belongs to the language of the men and not in the vocabulary of the group conducting the service.

REMEMBER—a testimony is a “statement of fact,” not a Bible exposition or sermonette.

REMAIN ON THE ROSTRUM. Don't try to conduct your service from the floor. Do not try to get familiar with the men. Keep the service one of dignity and worship.

DO NOT (and this is for all, including the preacher) condemn or criticize any church, minister or religion. Just because you don't agree with someone is no reason to “grind an axe” in the Mission.

Men aren't won to Christ this way.

Don't condemn or criticize the men in the Chapel or neighborhood, or rain fire and brimstone all over them. They know they are sinners.

PREACH JESUS CHRIST AND HIM CRUCIFIED.

Bring a message of hope and love. Show the men that God loves them, and that Christ died to save them. Preach a **POSITIVE** Gospel of God's redemp-

tive love. Treat the Mission and Staff as you would want them to treat you and your church if they were putting on a service for you.

Remember that the Mission workers are there **every** day; they know the men and their problems. Do not interfere with the handling of men. Refer all appeals for help to the Staff Workers.

In doing Personal Work be careful that men deal with men, women with women. This is very important.

B. PRAYER MEETINGS

It is essential that Prayer Meetings be held before every service. In many cases, the groups pray **after** the meeting, thanking God for what He has done and praying His blessings upon the new converts. This is important.

The **Staff** should gather frequently for periods of prayer—not only business meetings or staff conferences, but Prayer sessions. Where men or women are housed, prayer meetings should be conducted every morning and where meals are served, grace said at every meal. In addition to such public or semi-public meetings, at least one Prayer Room should be in every Mission where individuals can slip away and be quiet before the Lord.

Prayer is essential and place must be found in every Rescue Mission program for adequate time for Superintendent, workers and people to be alone with God.

C. STREET WORK

Probably the oldest method of presenting the Gospel is Street Work. Jesus was a Street Preacher; the apostles spoke on street corners most of the time. It is effective today, but much harm can come to the cause of Christ if it is not done carefully. In some cities street meetings are against the law. Why then try to hold them in violation of that law? Many cities require a permit—secure such a permit.

Much street preaching is of such nature that it brings discredit on the entire work. Some is directed entirely at tearing down other faiths. Thus, much care needs to be exercised. Good, well planned street work is one of the most effective means of presenting the Gospel. Thousands upon thousands of men and women are converted in these types of services. In Edinburgh, Scotland, the Carrubbers Close Mission conducts an 8-hour open air service **every Sunday**, summer and winter, rain or shine. About six different teams work during this 8-hour period. A few suggestions are:

1. Secure permit or permission from the police department.
2. Select a good location where there are lots of passersby and not too much street car or truck traffic.
3. From three to ten in the group makes a good team.
4. Have good music, both vocal and instrumental. A folding organ is valuable.
5. Use testimonies—but keep them short.
6. Keep the message short and to the point.
7. Never argue with anyone in the audience.
8. Be careful to maintain “a dignity in Christ.”

D. HOSPITAL CALLING

Here is a great field of Christian Service. Once again, one must be careful to work with the hospital authorities.

Go from bed to bed quietly, men in the men's ward, women visiting women. Carry little gifts—tissues, gum, Gospels, razors and razor blades, etc. These are often the means of a good opening. Be brief and to the point. Remember these people are ill and inclined to be hyper emotional. Therefore, watch the emotional factor.

Pray quietly with each one before leaving.

E. JAIL WORK

1. Jail Calling

This is where the worker visits prisoners in the cells. The same rules apply as in hospital calling.

2. GOSPEL SERVICES

Here we need the technique of both the evening service and street meeting. Prison rules must be obeyed to the letter. Cooperation with the officials is important.

The rules of personal counseling also apply. **Never** violate the confidence of a prisoner. On the other hand, never take advantage of your permission to deal with prisoners—for example, do not carry messages either written or verbal without the consent of the authorities.

The results of careful planned Gospel Services in jails and prisons are unlimited. God has greatly blessed this type of ministry.

Suggestions for Jail Work.

1. Use small groups, same people continuously if possible.
2. Use the very best talent—musical and otherwise.
3. Have same person do preaching or counseling week after week, if possible.
4. Guard against relatives or friends of prisoners joining the group.
5. Men to men. Women to women.
6. Watch dress and decorum. Be conservative.
7. Remember that the person in prison is naturally resentful, easily irritated, so don't taunt, tempt, trifle.
8. Be careful what you promise and be sure to keep your promises.
9. Investigate thoroughly both family situation and record of man or woman before committing yourself to any course of action.

F. TRACT DISTRIBUTION

Distribution of tracts and gospel literature is a large part of the work of the Rescue Mission. It is an extremely effective way of presenting the Gospel.

There are three things to be watched in this ministry.

1. Be sure to use **good** tracts.
 - a. Printed in clear type on good paper.
 - b. Not too much printing on a page.
 - c. Use a language that the non-Christian can understand.
 - d. Let the message be one of hope and salvation rather than doctrine.
 - e. Avoid sensationalism.
2. Give out tracts carefully and in a dignified manner.

Let the Holy Spirit direct in this.
3. Use tact—be careful not to offend.

Many missions have, after receiving permission, placed tract cases in hotels and lodging houses, and keep them filled with excellent tracts. This method of distribution produces fine results. It is well to have a tract, applicable to the Christian life, to give to each one who professes conversion.

G. OTHER MEANS

There are many other means of presenting the Gospel, but we will just mention three of them briefly.

1. Clubs and Classes.

Bible classes for converts, converts' clubs, etc., are valuable in preparing the new Christian for his place in the Church. Doctrinal teaching must be avoided. These classes and clubs should help develop the new found Christian faith and show the young convert how to live and grow.

2. Radio and Television.

These are fields in which the Mission can give out the simple Gospel message of Christ. All that we have said regarding all other methods applies here: tact, the finest talent, cooperation with studio, etc.

3. Churches and Club.

Churches, church groups, luncheon clubs, etc., are a fertile field for the skilled Mission Worker. These

people are anxious to hear the dramatic story of the Rescue Mission.

Suggestions:

- a. Never take advantage of your audience by preaching at them if you are invited to tell the Mission story.
- b. Be careful not to say anything that will reflect on the group you are addressing—remember you are their guest.
- c. Never apologize for the Gospel. Tell your audience that the heart of the Mission program is The Gospel of Christ and then prove its effectiveness by illustrations.
- d. Close on time. If possible leave time for questions.
- e. Always remember that you are representing the Lord Jesus Christ.

VIII TYPES OF MISSIONS

There are many types of Rescue Missions, each filling a place in the community and each one important. None can look at the other and say, "I'm more important than you." As the Scripture tells us in 1 Corinthians 12, all parts of the body are essential to make up the whole. So all types of Rescue Missions are necessary to do a thorough job of rebuilding lives.

A. THE STRAIGHT GOSPEL MISSION

By this term we refer to the Mission which confines its activities to preaching the Gospel.

Usually such missions operate in a rented hall, hold Gospel Services once or twice daily and two or three times on Sunday. They do not house or feed men, but do occasionally give out tickets, good for a bed in a nearby lodging house or a meal in a convenient restaurant.

The belief back of such work is that if a man accepts Christ he will begin to look after himself. Many wonderful conversions have occurred in these Missions.

1. Advantages

- a. Requires little investment.
- b. Operating costs are low.
- c. The Superintendent can concentrate on personal work.
- d. If the neighborhood changes, it is easy to move.
- e. Men do not attend to get material gain.

2. Disadvantages

- a. It does not allow the complete work of the Gospel. See Matthew 25:34-36
- b. It encourages those with zeal but little knowledge or training to "get by" with a weak program.

- c. Because of the type of buildings available for rent, they are usually old, difficult to keep clean and quite often, firetraps.
- d. There can be little or no "follow up" of the convert.
- e. With a few notable exceptions, on the whole such missions do not reflect the beauty of the Gospel nor dignity becoming the Precious Son of God.

B. LODGING HOUSE AND MEALS

Probably the most popular type of Rescue Mission is one which has beds to give away and also to sell and which serves meals, either free or paid for. This sort of program can begin without too much capital investment. A lodging house or small hotel can be rented, the Chapel arranged on the main floor, rooms rented to produce some income and the mission is underway on at least partially self-supporting basis. In many cases such missions have grown to where they have erected fine fireproof buildings to house and feed men; others bought good buildings and remodeled them into attractive Missions.

The Wheeler City Mission of Indianapolis is an outstanding example of a fine building erected especially for this kind of program. Some missions operate on a basis of all beds given away; others give away beds according to demand and sell the rest; some set aside free beds on a percentage basis. The same is true of meals. In Kansas City, the Helping Hand Mission operates one of the finest cafeterias in the city.

There are two major things to guard against in this type of Mission.

1. The Superintendent must always remember that he is operating a Rescue Mission, not just a lodging house or restaurant—in other words, keep the program balanced.

2. Guard against the idea of becoming 100% self-supporting. This is very dangerous and results invariably in a break down of the entire program.

There are both advantages and disadvantages in the Lodging House Mission. I believe that the advantages are far superior, but here are both.

1. Disadvantages

- a. Danger of over emphasis on financial success to the exclusion of spiritual program.
- b. In order to sell beds or rooms and meals, the Superintendent may be tempted to compromise his own beliefs. If men pay for their bed, they feel that they can do as they please—drink or smoke in bed, etc. The Superintendent must never compromise his beliefs nor permit any actions that will offend the Holy Spirit of God.
- c. Temptation to concentrate on selling beds and meals rather than giving to the needy, on the theory that worthy men who can pay are entitled to consideration as well as those without funds.
- d. The possibility that the Superintendent will be forced to spend too much time in supervision and other details.

2. Advantages

- a. Low capital investment.
- b. Partial self-support with immediate income.
- c. Allows the Mission to house and feed converts and keep them in proper atmosphere instead of just turning them out or sending them to a commercial lodging house.
- d. Gives work for converts to do, cleaning, bed making, dish washing, etc.
- e. Permits service to those who otherwise would not be contacted, thereby giving opportunity to present the Gospel.
- f. The men in the lodging section form a nucleus for the gospel services.

C. INDUSTRIAL MISSION

Or the Rescue Mission with a "sheltered workshop" or "Occupational Therapy Department."

As Missions grew and developed, friends began sending in all sorts of things for distribution to the needy. Ultimately the Mission had a surplus and the question was what to do with it. The Superintendent was faced with two problems:

1. A quantity of material of all sorts.
2. A number of men needing help.

So he put the two together and Industrial Work was under way. Crippled, aged, unemployed men gathered up discards, worked them over into things of value which were then sold at low cost to needy people who could pay a little. Of course those unable to pay were given the items they needed. In this way, further opportunity of spreading the Gospel was available.

Some Missions have fine, well equipped buildings for carrying on this work. Others struggle along in small, inadequate quarters which lend neither strength nor dignity to the work of Christ.

More and more this type of work is being done on a much higher scale as workers visit other missions and learn How and Why. Many missions operate large fleets of trucks and utilize 50 to 100 men in their industrial activities.

1. Disadvantages

- a. Danger of becoming too commercial.
- b. Too much emphasis placed on man's ability to produce rather than his need.
- c. Time which should be used in preaching the Gospel is spent on detail of Industrial Department.
- d. Temptation is to strive to be more and more self-supporting. This is bound to effect the Gospel Program and ministry to those in need.
- e. To do such work effectively requires a large investment in buildings, trucks, equipment and staff.

2. Advantages

- a. It enables the Mission to give work to converts during their first days as Christians.
- b. It does set up a "Work Test" which is scriptural: "This we commanded you, that if any would not work, neither should he eat." (2 Thes. 3:10)
- c. Income for the Spiritual Work can be derived from this department.
- d. Clothing and furniture for distribution to the needy is always on hand. Books and magazines for the library are available.
- e. The utilizing of salvage is also scriptural for Jesus said, "Gather up the fragments that remain, that nothing be lost." (John 6:12)
- f. With careful administration, the Industrial Work can form the third side of the triangle of Mind, Body, and Soul; or Work, Food and Housing, and the Gospel of Christ.

D. WOMEN'S WORK

As pointed out in chapter IV, women came to the Missions for help. In the main it is not practical to have both men and women in the building so Missions for women sprang into being to solve a real problem. Some of the finest Rescue Work in the country is done by Missions dealing primarily with women. One of the outstanding is the Missionary Workers at 744 North Clark Street in Chicago, Illinois. Here is a lovely three story building, well equipped to serve their needs. The Chapel is on the first floor and on one floor the women of the street are housed and on the other, girls, women, mothers and children who are referred by Travelers' Aid and other agencies.

Other Missions have secured buildings away from their headquarters to carry on very successful work among women.

In the South, especially, many Missions operate Maternity Homes.

E. CHILDRENS WORK

As the work of the Missions expanded, the problem of children from the neighborhood became acute. What could be done? Sunday Schools were started, but this did not seem sufficient. Then the Children's Mission was developed. Two of the finest examples of this are The Children's Gospel Mission of Minneapolis, Minnesota, and the Children's Temple of Newark, New Jersey.

Sunday Schools, after school activities, recreation, clubs, classes in handcraft, etc. all from an important part of these programs.

Some Missions have built fine buildings with unexcelled equipment for children and young people. The Ober Club of the St. Paul, Minnesota Union Gospel Mission is without equal among Boys Clubs of the country. The part played by these Missions in preventing or solving juvenile delinquency can never be estimated. In all of this work, the Gospel of Christ is the predominant factor.

F. FAMILY WORK

Dr. Paul says, "The Neighborhood Mission has many functions of the Institutional Church . . . many activities of the Social Settlement." ⁽¹⁾

The Family Work or Neighborhood Mission differs from other Rescue Missions in that it is located in an area which may be far removed from Skid Row. It is normally in what is known as the "Inner City" and very often is housed in an abandoned church. (See second paragraph of page 13.)

This type of Mission answers a tremendous need. Poor people who would be hesitant to go to the regular organized church are eager to attend the Mission. Along with the Gospel, the Family Work Mission gives relief, counsel, employment service, medical and legal aid, and a multitude of services to the entire family.

⁽¹⁾ Used by permission of Dr. Paul.

By the very nature of the work the Family Work Mission must appeal to men and women of all religious faiths. Here is where the Staff needs wisdom and understanding.

The Lord has richly blessed this highly specialized ministry.

G. COMBINATIONS

Some outstanding Missions of the country combine two or more of the foregoing in a very successful manner. Ordinarily such combinations require special buildings and peculiar talents on the part of the leaders. Two of the finest examples of such combinations are:

1. Central Union Mission of Washington, D.C. with the following programs:
 - a. Work for men—housing, feeding, etc.
 - b. A Children's Emergency Home that is without equal.
 - c. A farm and summer camp.
 - d. A great Military Personnel Program.
 - e. Family Service.
2. South Side Mission, Peoria, Illinois
 - a. Work with families.
 - b. Children's Home (Housing, feeding, medical service, etc.).
 - c. Visitation program in homes and slum areas.
 - d. Mothers' Clubs; Young Peoples' Work; Summer Camp; Day Nursery.

IX SPECIAL PROGRAMS

A. Mission Farms

Many Missions now operate farms. Probably the largest and most successful is the Union City Mission of Minneapolis, Minnesota. Included in this program at Medicine Lake are a 248 bed hospital; a home for men; a huge Bible Conference Program.

A farm is a great thing to get men away from the city into the great out of doors. Very effective work can be accomplished. On the other hand the problems of successfully operating a farm in connection with a Mission are many and varied. No Mission should go into a farm program without carefully considering every possible angle, including means of adequate financing.

B. Alcoholic Wards

One of the newest developments in the Rescue Mission is the Alcoholic Ward. The Haven of Rest Mission of Akron, Ohio pioneered in this field.

Because of the increase in alcoholism and since the Rescue Mission has the technique and ultimate solution, it was inevitable that the Missions get into this highly specialized field. More and more missions are setting up Alcoholic Wards, well equipped and staffed with nurses and doctors, to care for business and professional men as well as the men of Skid Row areas.

The next few years will see Alcoholic Wards in the majority of Rescue Missions dealing with men.

X CASE HISTORIES

A. Case Briefs

In all cases the "Program" consists of winning the men to Christ if possible, in addition to suggestions outlined below. We hold it to be self evident that a personal, vital and definite relationship to Jesus Christ is the fundamental need of the homeless man, transient women, boy or girl.

Experience proves that this is the only workable approach to any solution of the problem.

Age—30 Birthplace—Washington
Family background—Very poor
Education—two year High
Occupation—Cook
Employment record—Fair, spasmodic
Reason for condition—Unfortunate family background resulting in juvenile delinquency. A feeling that "no one cared."
Program—to impress with fact that someone did care; to supply friendship to overcome loneliness; to create desire for successful living; to train for different type of work.
Time at Mission—two years
Present situation—Excellent. Is assistant superintendent in community center.

Age—54 Birthplace—Iowa
Family background—Very good
Education—High and six months business college
Occupation—Hotel clerk
Employment record—Poor; "good employee if he would stay sober."
Reason for condition—Alcoholism—Inferiority complex.
Program—To help overcome liquor habit through Christ; retrain for hotel work; teach value of accepting responsibility.
Time at Mission—seventeen months.
Present situation—Excellent. Reunited with wife; steadily employed as manager of chain of hotels, visits Mission frequently and contributes regularly. Owns home, is member of church.

A Study of Rescue Missions

Age—40 Birthplace—Iowa
Family background—Excellent
Education—University graduate.
Occupation—Salesman
Employment record—Fair, never satisfied to stay on one job.
Reason for condition—Lack of objective living; indifference to responsibility.
Program—To bring out latent talents; to develop desire to do something worthwhile.
Time at Mission—eleven months
Present situation—Excellent. Is pastor of fine church

Age—43 Birthplace—Ohio
Family background—Excellent
Education—Two years High
Occupation—Salesman
Employment record—Bad, due to criminal record and drink.
Reason for condition—Alcoholism and lack of faith in self and God.
Program—To conquer liquor habit through Christ; create spirit of self respect; develop faith in self and God; retrain for salesmanship.
Time at Mission—eleven months.
Present situation—Excellent. Is President of advertising concern; active in church and mission work. Contributes to Mission. Has served as member of Board of Rescue Mission in city where he lived.

Age—61 Birthplace—Kentucky
Family background—Good
Education—Eighth grade
Occupation—Woodworker
Employment record—Good
Reason for condition—Unemployment due to age and inability of children to assist.
Program—Carry until Old Age Pension available; furnish work to help maintain self respect.
Time at Mission—four years
Present situation—Very good. Lives off Old Age Pension check; very happy; visits Mission weekly.

Age—18 Birthplace—Indiana
Family background—Very good
Education—Three years High
Occupation—None—Student
Employment record—Temporary only
Reason for condition—Ran away from home to see world; was developing into pathological liar; inability to secure job.
Program—To overcome false ideas of life by showing importance of true living; to prepare for profession or trade. Training secured for him.
Time at Mission—two years
Present situation—Very good, reunited with family; steadily employed at trade.

B. The Case of M. S.

Born: 4/28/1901—Kentucky
Education—8th grade graduate
Occupation—Farm hand
Health—Good—No physical handicaps
Marital status—Separated—no children
Parents—Father dead—Mother living
Religion—Protestant—inactive
Mother active in church work, also sister
Time element—marriage lasted seven years. Came to Mission at the age of 38.

THE STORY OF M. S.

The medical examination showed nothing wrong organically, the run down condition due to lack of nourishment. His work was generally good but there seemed to be a hopelessness which resulted in a definite inability to accept responsibility. One of his worst habits was that of borrowing money and spending it foolishly. Drink was a contributing factor, although the basic cause, as we finally discovered, was despondency over his unhappy family situation, which was the result of a difference in religious faith and the apparent refusal of the wife to cooperate in the solving of family problems. It was learned later that the wife had secured a divorce during his absence from home.

The program outlined for the man was as follows: Make him realize someone was interested in him, that there was hope for him to be a responsible citizen, that

the family situation, though bad, would never improve as long as he continued his present course, to teach him the meaning of accepting responsibility and of course, winning him for Christ. We proceeded to promote the man to work, each move bringing more responsibilities, being careful to keep him away from the handling of any money. He was encouraged to take an active part in leadership in the various organizations within the Mission. This enabled him to accept responsibility and taught him that he was able to handle it. He surrendered his heart to Christ which, of course, solved the problem of liquor as well as many others.

After six months at the Mission he secured a job as a laborer. Learning of the divorce was a tremendous shock but he came through. Today he has remarried, is active in church work, has a fine home, car, and a splendid position. He keeps in continual touch with the Mission and is another who found a new way of life thru Jesus Christ.

XI THE ULTIMATE SOLUTION

A. Responsibility

1. The Home

In all studies of the men and women of Skid Row as well as Juvenile Delinquency it is very evident that the home must share much of the responsibility.

At the Third Annual Christian Social Work Conference held at Wheaton College in May, 1952, Richard Roland, Director of the Protestant Youth Organization of Detroit, stated the following startling facts based on several years of research:

80% of juvenile delinquents come from better than average income homes.

90% of juvenile delinquency is a direct result of parents' delinquency in one form or another.

Broken homes add to the problem of those who drift into the Rescue Missions. There are many of course, who are from excellent homes with fine Christian parents.

We have discovered in careful studies over the past 30 years that in the majority of the cases, spiritual things have **not** been emphasized in the home. The things of God were taken for granted. Parents did not feel that it was necessary for them to bring the children to a definite acceptance of Christ as Saviour.

2. The School

We do not for one moment decry education. Every boy and girl is entitled to, and should get, all the education possible, but the education that leaves out Jesus Christ is the most dangerous thing in the world.

Too much of our secular education is definitely not in sympathy with the Christian Way of Life.

Our educational system does not fit people to meet life nor does it prepare them for the trials and temptations which are bound to confront the individual.

Just as the program of the Mission must be balanced, our educational system needs to be balanced with a spiritual emphasis.

3. The Church

I would say nothing to injure or in any way reflect on the great church of Jesus Christ. I love the church and believe in it thoroughly. Over the years we have learned that most of the men and women who land in Rescue Missions have had some sort of church contact in the days gone by. Unfortunately, that number is **decreasing**. Our surveys indicate that in 1932 only 1% of the men claimed NO religion; from 1932-1940, 5% fell in this category; but in 1951, 10% said they had NO religious affiliation of any kind. In 1932, 33% claimed that they were reasonably regular attenders at services, whereas in 1951, this number had dropped to 15%.

Our records also show that of the men who did have church contacts the vast majority left the church between the ages of ten and fifteen years.

In asking men why they fell, in spite of home, education, church, we have received answers that can be summed up as follows:

"In my home and my church, I was taught all **about** God, about the Bible, and **about** Jesus Christ. I never **knew** God as my Father; The Word of God was not in my heart; I did not **know** Jesus Christ as my personal Saviour."

Thus we believe that the responsibility for these human derelicts is that of the Home, School, Church.

B. Plans To Clean Up Skid Rows

Plans to clean up Skid Rows are many and varied. Each city periodically becomes concerned about the situation which exists. This may be caused by

newspaper or magazine publicity; a tragic fire in a "flophouse" or cheap hotel; an epidemic that sweeps the area; some outstanding event occurring in the section focuses attention.

At such times, committees are appointed, there is a great flurry of investigation, much publicity is given and in just a short time the entire matter is forgotten.

In Chicago in 1950, a series of articles in a local paper brought forth a tremendous amount of effort, committees, all types of publicity, etc. As a member of the committee appointed by the Mayor, I saw the futility of this method of approach. Suggestions that the number of saloons in the area be reduced brought no action; requests for enforcement of liquor, sanitary and fire laws produced just temporary drives. One thing was done: a fine Community Reading Room for men was opened, but even this was over opposition.

One of the most popular methods of solving the problem of Skid Row constantly proposed by lay people, city officials, and even some social workers is "Drive all these men out of town and thus Skid Row will be cleaned up."

It is interesting to note that this same method was applied 350 years ago, when King James I of England issued a proclamation ordering that all "vagrants" be deported from the country. It is tragic that in 350 years no progress has been made by some people who really should know better.

In some cities good clean-ups have been accomplished. Laws are enforced and the area kept clean. Men still gather in the section seeking jobs and reasonable rooms and meals.

Other cities are making studies and surveys of the entire picture and in some such cases Rescue Mission Superintendents head up the investigating committees.

Citizens in general are much more aware of the tremendous need than in former times. Churches have taken the lead in pushing for clean-ups.

One plan which I believe would be of real value, especially in the larger cities is as follows:

A large farm would be used to set up a "Men's Town" with three units; one for young men, one for alcoholics, one to be for the crippled, aged, handicapped. Men would go to the farm on referrals from agencies or city authorities. It would not be a prison nor would men be "sentenced" to it. A man should agree to stay from six months to a year.

A complete rehabilitation program should include occupational therapy, recreation, medical and psychiatric service, case investigation, personal counseling and religious services conducted by at least two chaplains, one Protestant and one Catholic.

An employment service would be maintained so that when men were ready for regular employment they could be sent, not back into the Skid Row areas, but into smaller communities.

It is my opinion that such a program would help rehabilitate thousands of men each year.

The cost of programs of this type is such that no private agency could handle it. On the other hand, as I pointed out in Chapter III, Section C, any organization under governmental control is limited as to spiritual emphasis. Therefore, while such a farm program would be able to help rehabilitate the unfortunate of Skid Row areas, the complete rebuilding of the lives is still dependent upon the man's salvation through Jesus Christ.

C. Return to Preaching of Gospel in Church and Sunday School

Once again may I stress that nothing said here is to be construed as criticism of the church. The missions could not exist without the church. However,

we have shown from records that there is a decided weakness and it is the fact that men and women of the mission, who at one time or another had some church contact, got away from the church between the ages of ten and fifteen.

What we need is a return to the preaching and teaching of the Gospel of the crucified and risen Saviour. I have talked with many young people who refuse to attend Sunday School because "why should we waste time on Sunday listening to an amateur teach what we have experts teach us during the week? If they will teach the Bible, we'll go to Sunday School."

Let us preach and teach Jesus Christ and bring boys and girls to an acceptance of His as personal Saviour. Then we'll be well on the way to solving the problems of juvenile delinquency and Skid Row men and women.

D. Continue to Support and Strengthen Existing Missions

All over America, in small towns as well as large cities, are fine Rescue Missions worthy of support. Many of these missions are unable to carry out the program desired by Superintendent and Board because of inadequate buildings, equipment and financing.

The Church should be active in the work of Rescue Missions. It will stimulate, encourage, refresh, and enrich both pastor and people. Money given to the Rescue Missions pays tremendous dividends and will not curtail, but rather help the local expense giving. Whenever possible the churches should assume definite responsibilities in regard to the support and encouragement of the Mission. This will keep the Mission related to the Church and thus eliminate possibility of the Mission getting away into fanaticism. All churches of all denominations

can agree on the "theology" of the Rescue Mission which can be stated as "No Creed but Christ. No Law but Love."

E. Develop Trained Leadership

The great need in Rescue Missions is that of trained leadership. As we have shown, the methods of operation have changed during the past 30 years. No longer can missions just "get by." Superintendents need training in personal counseling, public relations, financing, psychology, and so on.

Yet these things must be properly balanced with a genuine New Birth experience plus a passion to see souls saved. There is only one reason why anyone should go into Rescue Mission work and that is because they just can't stay out of it. If the Holy Spirit of God directs one into the Rescue Mission work, discuss the matter with a superintendent. Find out about the work—the headaches, heartaches, the daily "grind" as well as the glamor.

Then pray much and if the leading is still there begin training in some mission or plan your education to fit into the mission program. The officers of the International Union of Gospel Missions will be glad to advise along this line.

Conclusion

The Rescue Mission is **THE CHURCH** in action in areas where the regular organized church cannot function. The message of the Rescue Mission is **GOD LOVES,**

JESUS SAVES.

