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The *Rescue Mission Manual*

— by —

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A Book of General Information on Means and Methods of Organization and Operation of Gospel and Rescue Missions.

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FOREWORD

This Manual of Mission Work is to the mind of the publisher unique. So far nothing has come to the attention of this publisher that meets the need like this volume.

Our gracious friend and author of this work, Dr. William E. Paul, having done extensive research on the subject, gives it his usual thorough treatment. His vast experience in Rescue Missions and Pulpit Ministry qualifies him for the task he set out to do in this text book. It also furnishes him with a background rich and vivid, which makes the book alive and replete with human interest.

One might think a "Text Book" would be stilted and formal. Not so with this one! It was written by a true servant of God, who has one consuming passion—that of lifting men from the miry clay and getting them established on the Rock of Ages.

As you opened this volume you found the likeness of the author, the result of a personal request by the publisher that you, who may not have had the opportunity of knowing this great man of God, might get a little glimpse of what this REAL man is like.

The Scripture verse on the billboard atop the great Union City Mission he superintends briefly gives you his philosophy of life: "RIGHTEOUSNESS EXALTETH A NATION, BUT SIN IS A REPROACH TO ANY PEOPLE."

Cyrus Osterhus, Publisher.

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PREFACE

There has never been published a manual of general information on Gospel and Rescue Missions, neither has there been a book available for the study of the technique and methods of the various fields and different types of rescue work.

There has been a demand for such a book for a long time, but the number of missions was not large, students were few and the general constituency was so small as to make the publishing of such a manual expensive.

Gospel and Rescue Mission work is highly specialized and requires different qualifications in personnel and different equipment from that which the Seminary provides.

Bible Schools and Seminaries invariably direct and build their curriculum to meet the needs of a church so much so, that young men and women who enter, with a Rescue mission objective, lose their first love and turn to a pastorate, or a foreign mission field. It is a rare thing to find a graduate of a Bible School, or a Seminary, in any of the varied activities of Gospel and Rescue mission work.

If we are to replace our present leadership and supply the fields that are opening to Gospel and Rescue missions, we must begin to instruct and train in part, at least, Gospel and Rescue mission workers.

A manual of Rescue missions will not do everything, but it will be helpful to Rescue mission superintendents and workers who wish to continue the study of the field already white unto harvest.

It should be invaluable to a group of men and women found in every mission who are interested in the movement, and perhaps have, at times, felt the call to the Rescue and Gospel mission field, but through lack of training, or even of general information about

the work, have never responded to the call; or felt that they were unfitted—and perhaps they were. It is possible to assume that many of them were fitted for specialized duties in one, or more, of the many varieties of Rescue missions. This manual is an attempt to explore the various fields, interests and the types of missions. The manual is not confined to any one type. There is some discussion of a great variety of services so that the student is free to make his, or her, own choice as the Holy Spirit may lead.

The author is not expressing his own preference of any type of mission, or of any doctrine. He has tried to state fairly and equally the merits of five prevailing types of Gospel and Rescue missions.

The manual is not an attempt to cover the whole field. There are many chapters which could be expanded into a book; indeed, there are parts of chapters that would require a volume to exhaust the available information.

I am indebted to Rev. H. E. Eberhardt, Central Union Mission, Washington D. C., Dr. William Seath of the Christian Industrial League of Chicago, Ill., and E T. Brigham of the Helping Hand Institute of Kansas City, Mo., for reviewing this script and offering valuable suggestions.

THE LITTLE MISSION

There's a little mission on a busy street,
Where saint and sinners oft-times meet;
There Jesus washed my sins away,
Putting glory in my soul.

The little mission does often meet,
The vilest sinner in defeat;
Instead of sin, that leads to shame,
It offers grace in Jesus' name.

—W. E. Paul.

Chapter 1.

MISSION FIELDS

We are going to attempt to define, in this book, the true nature of Mission work and the fields it should occupy; the relationship of Mission work to the Church, and its responsibilities under God. First, let us define Gospel and Rescue Mission work:

(1). The word MISSION means "one sent."

(2). The word GOSPEL means "good news."

(3). The word RESCUE means "to deliver from actual or impending calamity." A Mission man is "one sent with good news to deliver from actual or impending calamity."

There are two types of Missions. There is the Church Mission, built and established with the purpose and intention that it shall grow and develop into a Church. This is not a Rescue Mission, and is in reality Missionary, rather than Mission. The other is the Mission established in a needy district without intention or purpose that it shall ever become an independent Church. The distinctions between the Church and a Mission (the Gospel or Rescue type of Mission) are:

(1). The Church is a body of believers; a Mission is one sent from that body of believers to work among a body of unbelievers.

(2). A Church presents a system of truth and doctrine or dogma for the edifying of the saints; the Mission (Gospel or Rescue) has no creed, no rules, no discipline, but that of preaching Christ. The Church is also a

soul-saving institution.

(3). The Church is a teaching institution, following a system of doctrines; the Mission is a soul-saving or soul-winning institution. The Mission is the nursery; the Church is the school.

The relationship between the Church and the Mission may be illustrated by the relationship between a light-house and a life-saving station. The lighthouse warns ships away from danger—it lights up the entrances into the harbors. Its work is preventive. It guides strong ships well manned and well equipped. The life-saving station, on the other hand, deals with the shipwrecked, delivers from actual or impending calamity. "Let the lower lights be burning." When ships are close to the shore, the lighthouse, lifting its light high into the sky, does not mark out the shoreline. "Brightly beams our Father's mercy from His lighthouse (the Church), but to us (the Mission) He gives the keeping of the lights along the shore."

The range of Mission work ministers to all classes. Rescue Mission work began with men who had fallen and failed. The Jerry McAuley Mission is the dry-dock of 1,000 lives. The Rescue Mission does not stop with men. It includes women, the poor and the fallen, the weak and the wicked. The Crittenden homes were formerly Rescue Mission stations. It includes the children of the poor. The Children's Department of the Central Union Mission in Washington is a good illustration of the range of Mission work.

The Social Worker defines three classes:

Dependents—people in poverty.
Delinquents—people in crime.
Defectives—people handicapped.

These three classes—men, women and children—dependents, delinquents and defectives—comprise the Mission constituency. The Scripture defines these three terms under "the last" or the poor; "the least" or the crippled; "the lost" or the sinful.

A survey of the work among the Missions represented in the International Union of Gospel Missions shows at least twenty-one important activities.

(1). **Evangelistic Work.** This is not confined to any one Mission, for all Missions are evangelistic. There are many fine examples of pure Evangelism.

(2). **Jail Work.** Missions are doing work among prisoners in approximately half of the prisons, jails and penitentiaries of our country.

(3). **Shop Meetings.** Some of the largest are conducted among several thousands of employees.

(4). **Open Air Work.** Done by practically all the Missions. The City of Nineveh was converted by street preaching.

(5). **Lodgings.** Homes for homeless men. One in Los Angeles has a capacity for over five hundred men.

(6). **Club and Fresh Air Camps.** A Mission in Mid-West gives outings to 6,000 persons a year.

(7). **Hospital Visitation.** Done by practically every Mission in the country.

(8). **Mothers' Meetings** are a fruitful enterprise.

(9. **Homes,** such as Chester Crest for men. There

are also homes for women and children.

(10). **Relief.** A Mission in Kansas City has a budget of $30,000 for relief.

(11). **Employment.** Work for the worthy.

(12). **Industries,** of which Goodwill Industries have a chain of ninety-eight, reclaiming men and materials.

(13). **Friendly Visitation**—going into the highways and hedges compelling men to come in.

(14). **Sunday School Work.** Some of the best Sunday Schools in the country are conducted by Missions. A Duluth mission has a Sunday School with an attendance of over 300.

(15). **Social Center Work.** Every Mission has all the social values of a settlement, with a spiritual influence of the Christ.

(16). **Girls' Work,** found in Neighborhood and Welfare Missions.

(17). **Orphanages,** such as the one at Asheville, N. C.

(18). **Bible Education.** Bible teaching and Bible instruction, without doctrine, without dogma, is a part of many Missions.

(19). **Tract Distribution.** A St. Paul mission has a Tract and Book Store with books true to the BOOK.

(20). **Foreign Missions at Home.** From a Mission in New England many men have gone into the ministry representing a dozen different nationalities.

(21). **Radio Work.** Many missions broadcast the Gospel.

This is a work among dependents, delinquents and defectives. These are "the least", "the last," and "the lost." Mission work is not narrow, it is broad and comprehensive. It is limited only by human needs.

Let us consider the words of Jesus, **"I was hungry"**—the undernourished child, the underfed woman, the man who is "broke." **"I was thirsty"** — the unsatisfied; the thirst for knowledge, for the spirit; the neglected, the lonely.

"I was naked"—children in rags, the torn dress, the worn cloak, the shoes full of holes, mark well our task!

"I was sick and in prison"—the hospitals, the sanitariums, and prisons.

"I was a stranger"—the unchurched masses whom the Church with its creed, forms, rules, and government cannot reach.

The prison population in the various Federal and State Prisons, County Jails, and Workhouses numbers over 250,000 men. These represent a tremendous crime cost to the United States:

For the protection of property	$1,260,000,000
Losses in fraud, forgery, and robbery	$1,500,000,000
Cost of police and upkeep of institutions	$1,080,000,000

This makes current expenses annually of $3,840,000,000.

The support of Gospel and Rescue Missions is a public economy.

There are 1,750,000 homeless men in the United States —transient and seasonal laborers. In a survey the Russell Sage Foundation reported that the Gospel and Rescue Mis-

sions were the only institutions functioning nationally doing any extensive work among this great army of workers.

There are 6,830 hospitals in America with a total of 956,000 beds. One-third or 250,000 of the patients in our hospitals easily come within the scope of Rescue and Gospel Mission work. There is a foreign Mission field at home. There are 17,000,000 foreign born in the United States. One-fourth of all children live in homes of the foreign born. There are 1,500 foreign language newspapers with a circulation of 8,000,000 copies, read by 16 to 22,000,000 people.

There are 4,000,000 Italians, principally in the large cities of the East, to whom "No creed but Christ; no law but love" surely would make an appeal. There are 3,000,000 Poles—Russian, German and Austrian Poles, congregated in the great cities, tired of ritual, tired of creed and dogma, but with hearts ready to receive the Christ. There are over 3,600,000 Jews in the United States. A large percentage of them come within the scope of Gospel and Mission work. While the Jews are among the richest men in America, they are also among the poorest. No one can become so rich as a Jew and no one can become so poor. In most large cities the foreign population predominates; 22,000,000 people in the United States are of foreign birth or foreign parentage. Already these millions of voters control the politics of our large cities and threaten the policy of the nation. The Church has a big work and a tremendous responsibility to deliver a large number confronted with actual or impending calamity. This the Church can do through the Mission.

There is a negro population, outside of the field of the Church, facing actual or impending calamity. There is a rapid influx of negroes into cities and a decided movement

into the north; already 25 percent of the population in 27 of the cities of America is negro. If any man wants to be a modern Livingstone, let him turn his attention to organizing missions among negroes. There are three factors in mission work that appeal to the nature and the imagination of the colored man:

(1). There is a negro's love of music and singing, an extraordinary talent and power for religious expression.

(2). There is an appeal to the personal Christ, which holds remarkable power over negroes.

(3). There is the testimony. The colored man loves to be a witness.

The Christian center, conducted by the Baptists in Detroit, is a good example of Gospel Mission work carried on among the negroes.

Last, but not least, there is the rapid growth of American cities—the expansion of the downtown district. There is, in spite of housing regulations, an unbelievably large basement population, tenement house population, people living in fire traps, and homes of a single room where whole families eat, sleep and live. There are still sweat shops; and our cities are growing. In 1910 there were 229 cities having a population of over 25,000. In 1925 there were 300 cities with over 25,000 population. There was an increase in city population from 1900 to 1910 of 55 per cent. With this rapid increase in population, Churches in many of our cities have been forced to withdraw from densely populated areas. In a district in Philadelphia where, in 1900, there were 78 Churches, today 38 remain. A Ward in the City of Chicago is without a single Protestant Church.

To go back to our definition of "one sent by the Church,

the body of our Lord, with good news to deliver from actual or impending calamity," making every allowance for Church work and avoiding conflict with any Church activity or branch or Church Mission; there remains in the various fields which we have outlined a population of 3,000,000 people who, by the reason of the very meaning of the word MISSION, are ours to evangelize through Christ. It is a big field, but we have a big Saviour. So far, we have only touched it. We have fished in shallow water. Jesus is calling us to cast out into the Deep.

The Inter-church World Movement recommended one Church to each 1,000 of evangelistic population. To the Mission man, Christ came not to call the righteous, but sinners to repentance. Let us figure one Mission to each 3,000 unsaved population.

On this basis, there should be 1,000 strong, well-equipped, securely established Missions in America. We have in the International Union approximately 250. There are about 250 more, or a total of 500, in good standing with the evangelistic Church, but many of these are very small and some very weak. The field surely is "white unto harvest."

The survey which we made in 1923 showed 100 cities of more than 25,000 population without Missions. Since some of our best Missions are in cities of 25 to 50,000 population, such as the splendid Sunshine Mission in Cedar Rapids, Iowa, the need is large. There are 100 other missions that need strength, need encouragement, need our prayers.

There is a great field for Missions in the mountains, in mining towns, and in lumber camps. There is a section in the cotton fields of the South where Missions have simply

"gone to seed" and sprung up under sects contending for doctrines. There is a territory in the West, five hundred miles wide, and one thousand miles long, with few missions which the Church can endorse or use.

"Pray therefore, the Lord of Harvest, that He will send forth laborers."

Now, having found out what our task is, let us therefore inquire how we are to do it.

FIRST: We must develop a Missionary spirit, a spirit that will help one another. No Mission can live to itself; to do so means to die. Communists print 43 newspapers in English and 19 newspapers in foreign languages. For their cause they have a Missionary zeal. Wherever they go, they attempt to establish their theories. Shall we do less for Christ? Nothing will make a man so small as selfishness. We will be blessed if we give; the need is so great, it calls for the spirit of the apostles. Let us quicken one another.

SECOND: We must interest the laymen in Mission fields. The spirit prevails in a great many places, and unfortunately with a few Mission men, that any interest outside of their Missions, will mean that much less help for their own. This is not true. If you want men to give hundreds of dollars instead of tens, give them a vision of the big field—the big need. If you want men to give thousands of dollars for your mission, instead of hundreds, tell them about the 3,000,000 whose task it is the mission's to evangelize. Practically all of our larger contributors are giving money to a multitude of causes—social, benevolent, educational, and otherwise. If we could interest them in extending the work of the Rescue Missions, it would simply deepen their Missionary interest. Among 400 Missions

with perhaps an average of 10 directors in each Mission, there are 4,000 directors, business men, prominent laymen, many of whom should be contributing to this Mission program.

THIRD. We must interest our converts in this Missionary program. As nearly as we can estimate, there must be a minimum of 250,000 Mission converts in the various Churches of the United States. This counts only the converts who actually found Christ in the mission, and not those led to Christ by these converts. For example, Billy Sunday, a Mission convert, had 1,000,000 decisions for Christ in his various evangelistic campaigns, and we are counting Sunday but one.

CHAPTER II.

THE ORGANIZATION OF THE MISSION

The Mission should be organized under the laws of the particular State in which it is located and it should be organized as a religious and benevolent, or charitable institution.

Preferably, it should be organized as an Association and the Association should be made up of interested individuals, sound in the Faith, and members of an Evangelical Church.

The Association should further be representative of different denominations in which no one or two denominations have a preponderance of membership.

Generally speaking, a Gospel or Rescue Mission Association is made up of Christian people who contribute annually to the cause, although all contributors ought not to be automatically members of the Association:

(1). A group of interested individuals numbering from seven to seventy selected from Churches which have been interested or could be interested. This kind of an Association is generally self perpetuating. It has the advantage of a small and easily assembled organization of usually deeply interested people: hand-picked, as it were.

It is hazardous in that a small clique or discontented group can sometimes "run away" with the organization and its properties. Eccentric religious groups have sometimes "(captured)" this type of Association and it is often done by a determined minority. Under this plan the Superintendent has less security. From this small group, is elected the Board of Management, and one-man domination as a Di-

rector may cause the Superintendent considerable trouble.

(2). A second plan followed by many Missions organizes into an Association from seventy-five to, in some cases, three hundred, or four hundred, vitally interested people from a large number of Churches. This plan has the advantage of interesting more Churches and more individuals.

The Board of Directors is generally larger, ten to eighteen members, and because of the wide-spread interest on the part of so many Churches and people the Mission Organization is more stable and the chance of a small group getting control is practically eliminated.

There is, however, the danger that too large an organization becomes unwieldy and unless the annual meeting is made interesting, attendance may be small.

(3). A third plan is to request the Church to appoint corporate members in proportion to the size of the Church and in every case to include the Pastor if he desires to serve. This plan gives representation of two members: Pastor and one lay member from the small Churches. Membership in the corporation in larger Churches is usually on the basis of one corporate member to each two hundred or three hundred in the congregation. This gives proportional representation. Missions organized under this plan have sometimes attained representatives from one hundred fifty Churches and corporate membership of five hundred to six hundred people. This plan anchors the Mission in the Church; and where it has been followed conscientiously has resulted in substantial and adequate support.

This plan has some difficulties. Ministers change frequently. Approximately one seventh of the membership will change each year. It requires continued effort to maintain interest but it brings its financial rewards if followed.

The Association should own the Title to the property; should meet at least annually at a given date fixed in the Articles of the Incorporation and should elect the Board of Directors and ought to elect the Superintendent. All transfers of property that is real estate should have the approval and authority of the Corporation.

In any one of the three plans the Board of Directors should consist of not less than seven, nor more than twenty-four members. The objection to a small Board of seven or ten is the inability to secure a quorum. The objection to a large Board of twenty-four is that it becomes unwieldy and many members take no interest at all. Studies which have been made indicate that twelve is the most efficient number of Directors. Jesus selected twelve disciples. We can follow His example in all things. Since members of a Board may be out of town or ill or have other appointments a Board of fifteen Directors will usually result in twelve active Directors. Again we are operating on the basis that Jesus established with His disciples.

Directors should be elected on the basis of rotation. If there are twelve, four should be elected each year. If there are fifteen, five.

Some Articles of Incorporation provide that a Director may serve only one term of three years and is not subject to re-election until some subsequent year. This, they claim, clears the Board of objectionable "timber" and brings new life into the Board.

It is open to a very serious objection in that it automatically removes certain Directors whose interest and contributions to the work are outstanding. Some of the older Missions have kept men on the Board for twenty-five years ,or more, and those Directors have made a life-long

service to the Mission and inevitably they have remembered the Mission in their will. They have the additional advantage of being familiar with the whole history and movements of the Rescue Missions.

The short term, or limited term Director, may bring into the Mission a lot of new and untried ideas that can cause untold trouble. As stated before in this manual (it will bear stating again) men of good standing and of acknowledged leadership make the best members of a Board of Directors. Beware of little men of little minds. Beware of the "agin-er", of the man who rides a hobby. Generally speaking, the bigger the man is, the more cooperation the Superintendent will get if he is on the right track.

Directors who are "meddlers", or have "plenty of time on their hands", have broken the hearts of some Superintendents.

Generally speaking, Ministers do not make good members of a Board of Directors. They have their own Church work-task of financing their own Institutions, and are apt at times to bring in a denominational slant.

The Board of Directors should have some younger men, some middle aged, and certainly some older men. Missions have a great deal to do with the aged.

Care should be taken not to include men who are known to be hostile towards labor. This does not mean that we must take men on the Board on the basis of capital or labor, but there are, among some wealthy Churchmen, men who are known as "labor baiters." Where women and children are a large part of the constituency and especially in Neighborhood Missions, women should be represented on the Board.

The Board of Directors should meet at regular periods and preferably once a month. In some Boards of Directors provision is made for the Directors to meet quarterly and an Executive Committee to meet in the two months intervening. This plan has some objections which are evident. The Executive Committee may do things that only the Board should do.

The Board of Directors should be divided into Committees: a Real Estate Committee, sometimes called the "Property Committee"; a Finance Committee which takes care of and supervises the Financial Drive or Program; the Gospel Committee which is the Committee of the Services. Some Boards have additional Committees and of course special Committees are appointed for special functions.

The Officers should be a President, a Vice-president, a Secretary and a Treasurer. Some Missions combine Secretary and Treasurer. This is not recommended.

All members of the Corporation or Association and all members of the Board of Directors should be members in good and regular standing in an Evangelical Church.

The following suggestions may help the Superintendent to maintain cordial relations with the members of the Board of Directors and the Association:

(1). The Association determines the policy of the Mission and the program. The Articles of Incorporation which, as stated above, should be broad enough to give the Directors authority to receive properties and to use them.

The Board of Directors executes the policy and the program of the Association.

The Superintendent administers and puts into operation the program of the Board of Directors. The Board directs

the Superintendent; not the Superintendent, the Board.

(2). The Superintendent may lead and should be the leader, but he ought never to lead contrary to the will of the Board, or the policy of the Association. A clear understanding of his functions and position and conscientiously following the action of the Board will save the Superintendent controversy and trouble.

(3). Most difficulties between Executives and Board of Directors have resulted over little things. Things become important only when we make them important.

(4). An Executive should be willing and able and big enough to make concessions where principles are not involved. There may be things the Superintendent wants and feels that he needs, that he could get along without.

(5). Mission work is a soul-saving business. Things, equipment and properties, are of only relative importance. Many a Mission Superintendent has wasted his time in controversy with members of his Board. He might better spend that time winning some soul to Christ and drop the question in controversy as of no very great importance.

(6). The wise Superintendent will understand his Mission, his place in the scheme of things, and will never do anything that he believes the majority of his Board of Directors would ever object to. That is the highest type of obedience.

(7). In every controversy with members of the Board, the Association, Ministers of Churches, or members of the Staff, the Superintendent should analyze carefully his own heart and motive and ask the following: "Am I trying to carry my point? Is this conceit? Am I standing up for my prerogatives? Is what happens to me more important than what happens to the work ? Does self stand between

me and Jesus?" This philosophy I have personally followed for forty-two years and have never had a controversy with a single member of my Board of Directors. Such a program will result in a blessed and happy ministry.

ARTICLES OF INCORPORATION

The requirements may differ according to states and the type of work; however, the following subjects should be covered:

1. NAME. For example: Union, City Rescue, Street, Scripture name, or person (Jerry McAuley).

2. PURPOSE. Should be broad enough to permit many activities and future deyelopments.

3. CHARACTER OF THE CORPORATION. Religious, Spiritual, Benevolent and Non-profit.

4. THE CORPORATION. Could be a large number of interested people, or representatives of Churches, or contributors. It should represent different denominations and not controlled by one or two denominations.

5. DUES. Annually. One dollar to five dollars.

6. ANNUAL MEETING. Should be a fixed date. February, or October, or March preferable to January, to avoid business and commercial dates. The annual meeting should elect the Board of Directors and approve the program. It should be legislative in character.

7. BOARD OF DIRECTORS. A minimum of ten and a maximum of twenty-four. It should represent not less than six denominations. Should hold monthly meetings, never less than one meeting a quarter. Should provide for filling vacancies and should elect the President of the Board, Vice-president, Secretary and Treasurer.

8. BY-LAWS. Should provide rules to govern the Board of Directors.

9. AMENDMENTS. Usually a two-thirds' vote and thirty days' notice.

10. GENERAL. The annual meeting is the final source of authority as the legislative function. The Board of Directors has the administrative.

The Board of Directors should be made up of men who will work together, and are rightly interested.

The Board should be elected one-third each year, thus giving continuity.

The Board should have some older men. Maturity is necessary.

The Board should have some young men who will grow into the work.

Ministers and executives of other agencies do not make good Board members. They have their own program.

The best relationship is where the Board and the Superintendent recognize each other's rights and privileges: The Superintendent to keep the Board informed and to follow carefully what is agreed upon.

No one member of the Board should dominate, nor should a small group of officers usurp the functions of the Board, nor control unreasonably the freedom and activities of the Superintendent.

CHAPTER III.

ADMINISTRATION

In the operation of a Mission there are five major functions, each of which may be sub-divided into correlated activities:

1. ADMINISTRATION. Use of efficient methods in the operation of a Mission is important from several points of view: It is the first impression with the Board of Directors, it establishes confidence with contributors, and it is an example to the constituency that the Mission serves. Efficient administration, while highly desirable, is not an absolute necessity to a successful Rescue Mission worker. If a Superintendent finds that he is not a good business man, or does not have tact in administration, there are many functions that can be assigned to the Board of Directors. This can be done through the President who may appoint sub-committees. It, however, becomes dangerous in, that placing too much power into the hands of the President, leads to certain well known abuses. The assignment by the Board (in consultation with the Superintendent), of the various functions, to a number of committees, will work out most successfully in cases where the Superintendent is not an executive.

It is a great mistake to select a Superintendent on the basis of executive ability if other qualities are given as secondary consideration. Let us consider three methods of administration:

A. Where the Superintendent has a free hand in administering the policy and the program, as approved

by the Board of Directors;

B. Where the administration is in the hands of the President; and

C. Where committees function in a division of authority. The following divisions of authority for committee action may be—

a. Committee on Religious Activities.

b. Building Committee in charge of budget building, raising of funds and designating expenditures.

c. Public Relations Committee in charge of publicity, promotion, radio, etc.

d. Welfare Committee in charge of relief, rehabilitation, case work.

In the administration of a Mission, it is well for the Superintendent and the President, together with the chairmen of the various committees, to keep always in mind that the Board of Directors, or Corporation, determines the policy and is the final source of authority. There is always danger when the Superintendent runs away from the Board of Directors on policies of his own. It is equally dangerous for the Superintendent to believe that he should manage the Board, and it is equally dangerous for the Board to look upon the Superintendent as an errand boy. It is even more objectionable for the President to assume that, because he is the President, he must run the Mission. The President of a Mission differs from the President of a business concern in that, in the business concern, the President probably owns 51 per cent, or, at least, a large block of stock and is usually a major stockholder. In the Mission he has no more investment than any other member of the Board. A good President will let the Board, as a whole, make the decisions, and

will recognize that the presiding officer votes only in case of a tie, and the same plan should hold in all matters.

2. THE FINANCIAL FUNCTION. It is an old saying that a Mission Superintendent who cannot finance his work rarely succeeds. In the Church the finances are usually taken care of by the trustees. In the Rescue Mission the Superintendent should lead. It is of first importance that he know efficient and ethical methods of financing work. Financing is more important than administration, for unless the Mission is in the Community Fund, or is fortunate enough to have one man who is gifted in the art of raising money, and who will do it, the task almost invariably falls to the Superintendent to lead out.

There is a great variety of methods of financing Mission work, some of which succeed in some places and fail in others. The method must be one that the Superintendent and his Board believe in; it must also have the confidence of the public. The following methods are suggested:

a. Support that grows out of the Churches in which Church budgets make allotment. This plan has seldom produced adequate support, for Church budgets are already weighed down by denominational and Board assignments—usually the mission takes what is left over, if any. The plan should not be discarded in its entirety, for there are some Churches that will contribute in no other way.

b. A financial campaign annually. This, if well planned and efficiently carried out, has resulted in the broadest base of support, from the largest number of people, with the largest returns. It is a plan that has been grossly mishandled in attempts to effect short-

cuts and eliminate necessary build-ups of interest. Sometimes the machinery is so cumbersome it cannot be operated.

c. Community Fund support has succeeded in some places and failed in others. Much depends upon the leadership of the local Community Fund. It is a mistake to condemn this plan because it hasn't worked, and it is also a mistake to attempt to work it in cities where the leadership is anagonistic. Some Missions have prospered under Community Fund support and others have suffered.

d. A Financial Secretary. This plan is based upon securing funds, or support, the year around, and may be supplemented by an annual appeal; but usually makes a series of appeals at Thanksgiing Day, Christmas, Easter; or special appeals for designated purposes, such as a clothing drive, small camps, nursery, etc. Some features of this plan may be added to "A" and "B" plans above—to the Church budget plan, or the annual financial campaign.

3. THE FUNCTION OF EVANGELISM—THE MESSAGE. It is highly desirable that a Rescue Mission Superintendent have a message that he can present before Churches, civic clubs, men's meetings and various religious and civic gatherings. Such a message, if well delivered and with sincere purpose, will lay the groundwork for proper adequate financing, although it is well to keep in mind that some of the greatest public speakers in the Rescue Mission field have not had adequate financial support. In fact, there are instances where Mission Superintendents with a powerful, convincing message,

have spoken to the Churches with little or no response financially. This was not serious, for the speaker was out to win souls, and with unselfish devotion to his cause, forgot the needs of his Mission. The message, therefore, has for its purpose the winning of souls. In this case he is an evangelist. The ability to address audiences is not, however, an absolute necessity, for one of the greatest Rescue Mission workers of all times was a man who did not make a favorable impression in Churches and before various groups of business men. He was, however, at home among the poor and lowly.

4. COUNSELLING. Many Rescue Mission Superintendents have overlooked this function which is more important than any one of the previous three, for the Mission Superintendent is working with people, the majority of whom have lost the way; even those who have accepted Christ need advice—sometimes the wisdom of Solomon. Personal counselling offers a great opportunity to help folks solve their problem (or one might better say problems, for most folks have more than one). He is a burden-bearer. He points the way, and in some localities he may be the only unselfish, clear-thinking and experienced counsellor to which men and women, young and old, may go with the secrets of their hearts. He can and should influence the lives of many people, almost every day, by word of encouragement, a word of caution, or sound and unselfish advice.

5. HIS PERSONAL WORK. This is put last, not because it is least, but because it is most important. Logic tells us to put strongest points at the last and all other functions build up to this one end. Personal work is to bring the unsaved to the Lord Jesus. Personal work

is an art and it requires, as any art does, patience, study and practice. Not every person is a good personal worker; and even good personal workers make many mistakes; it is so easy to antagonize, that wisdom from above must be constantly sought in dealing with the sinner.

One thing, above all others, that every Rescue Mission man should keep in mind, is that he can fail in administration, in financing, in public address; but, if he will succeed fairly well in personal counselling and can do a good job of personal work, his work will be a success. Good personal counselling and good personal work can never fail anywhere.

It is, of course, desirable that a Mission Superintendent have some administrative ability, or at least, he should know what he can do and what administrative functions he should leave alone. It is also important that he know how to finance his Mission, and at least to know whether, or not, he should lead out in this department. It is desirable that he cultivate the ability to present the work before the public in an acceptable manner, even though he may lack in eloquence and forceful oratory; but he should always keep in mind that his first and most important duty is the winning of souls. The Good Book says, "He that winneth souls is wise." There have been many Superintendents who lacked in the functions of administration, finance and public speaking, who made a success as a personal worker; and I have never known of a good, effective and efficient counsellor and a personal worker who did not succeed.

QUALIFICATIONS DESIRABLE IN A MISSION SUPT.

1. THEOLOGY. The Superintendent should be a Christian in life as well as in concept; should be established in the Faith, and should be conservative in his

theology, in political beliefs and in social views. There are enough wild ideas in the area in which a Mission worker lives, without adding thereto.

2. NO CREED, BUT CHRIST; no law, but love. The Superintendent should avoid controversies between denominations, and know nothing among them, "save Jesus Christ and Him crucified" (1 Cor. 2:2). He need not be a gifted preacher, but he should be able to present the work intelligently and acceptably.

3. LEADERSHIP. The Mission Superintendent should have some qualifications as a leader, at least be able to direct volunteer workers and command the respect of his assistants. Opportunities for leadership in the community are great.

4. EDUCATION. Regardless of how much formal scholastic education one has, the Superintendent must know from experience, or from study, the field in which he is to labor. Some gain this in the school of experience, others under training with established Missions. Some have technical and college training, but all must know the job, to do it.

5. ADMINISTRATION. The Mission Superintendent should have business ability. In the Church the business and finances will be carried on by trustees or official boards, but in a Rescue Mission the Superintendent should be active in all administrative functions. The Mission operates seven day a week — it is a **soul-saving business.**

6. AGE. In general the Superintendent of a Rescue Mission needs to be older than the Pastor of a Church. There are exceptions, but a very young man would have

to have extraordinary qualities of heart and mind to make a successful Mission Superintendent.

7. SOCIAL TRAINING. More and more it is becoming important that a Superintendent of a Mission know something about the various programs of social work. Even if he doesn't participate in the form of social work, there are standards of relief and principles for the care of the poor and the needy that must be observed to have standing in the community, or even to comply with the law.

8. DISPOSITION. Mission Superintendents should be folks who have a kindly disposition and genuine interest in the poor, and a vision of the cause. More souls are won to the Lord by love from the heart than through knowledge from the intellect.

9. WORK. No one should enter Rescue or Gospel Mission field unless they love to work. The hours are long and the tasks many. It is no place for a lazy person.

10. CO-OPERATION. Adding to the qualifications of the heart and mind and body, is a spirit of co-operation. "No man laboreth to himself" is truer in Rescue Missions than in any other field. A good formula would be 50% credit for loyalty to the Church of which the Rescue Mission is the arm, and 25% ability to get along with other people. A Rescue Mission Superintendent may have all the ability necessary and still fail through a faulty attitude toward the Church and inability to get along with anybody else.

CHAPTER IV.

STANDARDS

Romans 10:1-4

In order that Mission work may not be done in a haphazard manner that it may not be just a "hit and miss" affair, and that there might be something distinct that will separate and distinguish the safe and sane missions from the Fads and the Faddists, let us consider briefly a few mission standards upon which, generally speaking, we may all agree. Not that it is necessary that we should agree on each and every detail, but on some things which we can recognize as helpful.

The A. B. C. of Mission work in its beginning was often spoken of as the three S's — Soap, Soup and Salvation. This wasn't as bad as it sounds; "Soap" stood for cleanliness and sanitation — recognition that man should be clean. "Soup" was a recognition that the hungry should be fed, the naked should be clothed, and the sick should be cared for. "Salvation" was the end and the object of it all. Philip I. Roberts wrote a book on the three R's of Rescue Mission work — Ruin, Rescue and Recovery. This defines, in a little different way, the definition we gave of mission work: "One sent with good news to deliver from actual, or impending, calamity." A re-reading of this little book would bring a great many Missions back to the spirit and the purpose of Mission work, "No creed, but Christ; no law, but love."

We want Missions to grow, as did the child Jesus, in favor with God and man; but in favor with GOD FIRST. Let us inquire regarding standards which will distinguish the true, the safe, and the approved Mission from the con-

fusion that is round about us.

STANDARDS OF ORGANIZATION:

(1). A Mission to receive the recognition of the Evangelistic Churches and the approval of the general public, should have a Board of Directors. This Board of Directors should hold regular meetings. Where Missions are financed by individuals personally, without calling upon the public for funds, a Board of Directors may not be necessary; although, even in such cases, it might be, if wisely chosen, an advantage.

(2). The Mission in which property is held and obligations are incurred, in order to be permanent, should be incorporated. There are many instances where funds have been raised, and property purchased in the name of an individual; and then, after a number of years, when people have forgotten, the property was devoted to personal use. These things have brought disrespect to Mission work. If ever there was a place where the utmost honesty and care in the use of funds should be exercised, it is in Mission work.

(3). A Mission should have Church representation; that is, in some way it should be tied up with the Church. Members of the Board of Directors should consider themselves as representatives of the Church in the Mission field, for a Mission man is "one sent with good news (The Gospel) to deliver from actual, or impending, calamity."

(4). The Board of Directors should have a fair denominational representation if it is to be undenominational, or inter-denominational at all. The Mission

work should be conducted so that the Church may sing in truth that old song, "We are not divided, all one body, we; one in faith and doctrine, one in charity."

(5). There should be a balanced Board of Directors—not all rich men nor all poor men, and not all representatives of one particular business interest.

(6). It should be a harmonious Board. It should be composed of men who are interested in Mission work and kept free from contending spirit; a group of men who are big enough and have vision enough to lay aside their differences in the presence of men and women who are dying in sin.

(7). It should be a spiritually-minded Board. There should be a place of prayer in every Board meeting — prayer for the salvation of precious souls.

There are various methods of organization. Perhaps we can group them together under three heads:

First, the voluntary selection of a Board—the Superintendent, or the President, selecting the members of the Board in the beginning, and filling vacancies as they occur. This is a good method when honestly done. However, there are some dangers which might profitably be kept in mind: the danger of "cliques", relatives, etc., and the danger of running the Board rather than securing a just and free co-operation — all working together.

The **second** method might be called Board of Perpetuation, where the Board of Directors itself fills the vacancies as they occur. This is also a good method when you have a good Board, but it has its danger of filling the vacancies with business associates and "good fellow" appointees,

rather than considering the first interest of the kingdom.

Third, by Church control, of which there are two forms: the appointment of Board members by Church representatives, and the election of members of the Board at the Annual Meeting. The other method is corporate membership, or an election of a corporate member for each two hundred members of the congregation. That would give to a Church of a thousand members five representatives. On this basis a certain Mission has 125 Churches represented by corporate members (465 in number), the title is in the name of the corporate members and the Churches feel that they own the property. Thirteen denominations are represented among the 125 Churches. This method, while rather cumbersome, has in several instances, resulted in large gifts and the financing of campaigns by the Churches. This plan does not work in every place, as would no single plan. The important thing is that there be a plan that is fair and equitable, and that follows the general standards outlined above.

In this connection several general recommendations may be worthy of consideration.

(1). The strength of a Mission is generally measured by the quality of heart and soul of the Superintendent and the strength and measure of the Board of Directors.

(2). Generally speaking, it is better to select among men, big-hearted and broad-minded. Weak and little men often cause no end of trouble for a Superintendent. They meddle in details and, if you get fired, there is no honor in being fired by "weak sisters" in men's clothing.

(3). Avoid, as you would the small-pox, the anti-Church "come-outers." If a man can't get along with

the Church, he won't be able to get along with you, though he be sweet as honey in the honeycomb at the beginning.

(4). Avoid "hobbyists" on your Board. You will have a one-horse mission in spite of anything you can do. Remember — the chariots of the Scripture were drawn by horses.

(5). Secure men of faith, men born again, men who love the Lost.

STANDARDS OF PROMOTION:

(1). Location.

The most strategic location is none too good for the the Mission. Put God in the foreground! It is a mistake to feel that any location is good enough for the Mission. Seek the main street, a central location, where people congregate. The life of a Mission is often determined by location; at any rate, a poor Mission location is a severe handicap. Remember, the unsaved, generally speaking, are not looking for salvation. When you become fishers of men, cast your net into the place where men are. If all the people of China would simply go down to the city of Pekin to get converted, missions would not have to be set up throughout China. Since the human heart is desperately wicked and deceitful, let us seek the best location.

(2). Buildings.

While every Mission must begin "in the best that we can do", and while we must not despise humble surroundings, for some of the very best Mission work has been done and is now being done in very small buildings;

nevertheless, the goal, it seems to me, should be to make our buildings attractive. The Missions of England, generally speaking, are large and well-equipped plants, ably manned. Some of the chapels in East London are equal to the most expensive churches in America. The foreigners, accustomed to worshipping God in the Cathedrals, are not attracted to the small chapels which, too often, the church has provided. This is not an emphasis upon the size, for we think we know of some very small chapels and small Gospel Halls which were kept in a neat and attractive way, and indeed, would be a standard for a great many of our Missions. At any rate the building should be clean and sanitary. It certainly brings great reproach upon Mission work if the Mission is dirty. In one city the Board of Health closed up a Mission because the beds were so full of vermin and the blankets had never been washed. It will be years before we can have a Mission in that town again. The buildings should be light and well ventilated. The Mission is the Nursery of the Church, where the "babes in Christ" are born.

(3). The Mission should conform to all State and City Housing Regulations. Because we are Missions and angaged in relief, or charitable work, we should not seek special concessions to evade the law. Along with the three S's — Soap, Soup and Salvation, we would add three other S's — Safety, Sanitation and Security.

We have never had a disaster connected with Rescue Mission work; and, while disasters may come even upon the best of Missions, yet, if every precaution has been taken with fire-escapes and so forth, our consciences will be clear.

STANDARDS OF FINANCE:

"The love of money is the root of all evil." It is a bad root in the Mission "tree of life." The solicitor Mission, the continuous collection, the endless chain of contributions —we will not describe them here. We do not wish anything here to be said to reflect upon some very good people who are doing a blessed work financing it almost exclusively with funds of their own; but where any large part of the funds are secured from the general public, five general rules, or requirements, might be named:

(1). A Treasurer. A man who has the confidence of the public.

(2). Accounts should be audited regularly.

(3). Receipts, or printed acceptances of contributions. In this connection we will call your attention especially to the splendid and systematic way in which the accounts of the International Union have been kept by our Treasurer.

(4). Bills and vouchers should be secured for all money paid out. Our attention has been called to a Mission where some $15,000 was expended for which there was no record to be found. It was not shown that this money was stolen or dishonestly used, but the carelessness certainly would reflect upon Mission work.

(5). Careful and neat bookkeeping inspires confidence and is sure to bring additional support.

STANDARDS OF CO-OPERATION:

(1) With Social Agencies. What is Social work? Well, the Red Cross, Charitable Institutions, Hospitals, Homes for the Aged, Societies for the Friendless, Infant

Welfare and Anti-tubercular Institutions are examples. There is a tendency on the part of some to condemn Social work, but would you condemn the care of the sick in hospitals, relief in public calamities? Let us remember that much of the Social work in America is religious; that many agencies have daily Gospel Services. Many have as their leaders ministers of the Gospel. Many Social Agencies are owned by the Church, and their Boards of Directors are filled with Christian people. Let us concede at once that all this work should and ought to be done by the Church, that it ought to be more spiritual and that it ought to be done with an eye single to the glory of God and to the end that they may know Him, whom to know aright means life; whom not to know means death. Personally, we believe that the Catholic Church has the right system. All their relief work—everything, is done by the Church.

However, Social Agencies are in the field where they are (not being conducted by the Church), simply because the Church has failed to go into that field; we have failed to occupy this field. When we criticize Social work, we are criticizing it for our failure, and the criticism is destructive, and antagonizes and alienates. If you want to drive Christ out of the Social work of America, we know of no better or quicker way to do it than to just lift up your voices in criticism and denunciation. Now, there is a way to win, and it seems to me the best way is to co-operate. If we co-operate with them, it goes without saying that they should co-operate with us. A mutual recognition of each other's work will lead to appreciation. There is nothing to gain by helping a family without inquiring if some one else is not doing the same

thing. Duplicating and wasting of funds result.

The first principles of Relief work are:

(a). Investigation. This might also be applied to the use of itinerant preachers. I certainly wish I had investigated more; investigation will save money and sometimes it will save your standing in a community.

(b). The principle of a careful record. If it is worthwhile to make a record of money expended, it may be equally worthwhile to keep a record of services given, for money is no more sacred than human energy. It surely would be a great help to us all if we made use of the information, which Social Agencies have gathered through all the years, on certain individuals, or professional panhandlers, etc.

(c). There should be a plan. Any one could stand on the steps of a Church and give away $1,000 a minute, but it would not be wisely given. If free co-operation is given the Social Agencies that are in good standing in our community, it would go a long way towards opening the doors for the introduction of the spiritual and giving us an influence with them. Certainly nothing is to be gained by antagonizing Social Workers who are in good standing for, if they object to our work, they surely will have some influence with contributors. On the other hand, if our standards are high and our work is conducted upon a high plane, and faithfully and honestly done, we will win the approval of the Social workers. We call your attention to the report of Mr. Kline, a Jew, in his survey for the Russell Sage Foundation. He spoke of the work of the Helping Hand Institution of Kansas City in the highest terms. It sort of makes you feel proud of Mission

work when it takes first place in the handling of its Relief Cases.

(2). With other Missions. Now we are coming closer home. Missions should avoid duplication. Where Missions are located and have been established for years in the same neighborhood, a little freer co-operation might avoid duplication in the same activities. If one opens a summer camp, does the other feel that he must, next year, have a camp also? That's competition, not consecration. The invading of one another's fields in Mission work is often a source of grief. It looks bad to see two Christian agencies holding a street meeting on the same corner, each one trying to out-sing the other, or shout the other down. The illustration of Isaac digging wells and refusing to contend for them might be a profitable one in the Mission field. It may only be thoughtlessness to open up a Mission next door, or directly across the street from another, but such thoughtlessness might be avoided by honest prayer and the prayer that waits for an answer.

Missions should cultivate good feeling between one another. Even though there might be an invasion of another's field, and the deed is done, it can well be righted. Romans 12:18: 'If it be possible, as much as lieth in you, live peaceably with all men." If two Mission Superintendents in the same city meet on the street and do not speak to each other, the cultivation of a spirit of friendship would add to the strength of both. Brother Petran used to hold a prayer meeting one day a week in which he prayed for the success of other Missions and he held this prayer meeting for thirty years. Now Jesus was a friend of sinners, and the bigger sinner your Mission in your city may be, the more friendly you should become.

We should all work TOGETHER in dealing with the panhandlers and the so-called "Mission stiff." It is said that there was an international panhandler who made his way around among Missions in this country, beguiling the Superintendents by introducing a criticism of the men he had just left, and complimenting his new prospective victims. By this method, worked one mission after another, simply appealed to their vanity. The swindler, the wandering evangelist and the wandering convert call forth most careful co-operation between us. We will work for the salvation of any one, but we ought not to let anyone "work us!"

There are a number of methods by which missions may co-operate. District meetings are good places to begin in co-operation. The Annual Meeting plan, followed especially in the Central and the Chicago District, is also good. This plan makes a Mission day of the Annual Meeting, when seven to eight, or nine Mission men get together and occupy Churches in the city in the morning or evening, with a Rally or Mass Meeting in some Church, or theatre, in the afternoon. This brings together a group of Mission men for fellowship, and the discussion of each other's problems. It is a good thing for the Mission man or woman, and it is a fine thing for the Churches to hear the Mission story.

There is exchange of services, Mission Superintendents holding services for one another. This is a good way to get out of the "rut." Much could be done by the use of Mission men as evangelists. Experienced Mission men are finding that the professional evangelist brings a Church message into a Mission and introduces doctrine (being accustomed to criticism of Churches and Pastors,

which is perfectly all right in a Church evangelistic meeting, but has no place in the Mission whatsoever). The Mission man, as an evangelist, is in sympathy with the mission and knows the problem of the Mission men. We ought to develop in every district Mission Evangelists.

Exactly the same thing applies to Bible Teachers who are accustomed to teaching the Word in the Church, and to teaching Church doctrines; they come into the Mission and neglect the teaching of material in the Bible on mission work. This wealth of material in the Bible on "twice-born men" should be taught in every Mission in America We believe that we have this material in our Missions already. We think, we need a new appreciation of the men and women with whom we fellowship. We are confident that we have as good evangelists in the Mission work as are to be found anywhere in the country, only they have not been advertised.

(3). With the Church. Now, the Mission is the agent of the Church. It is the extended hand of the Church. It is "one sent from the body of believers with Good News to a body of unbelievers to deliver from actual or impending calamity." Missions are supported by the Church and manned by Church people. We could increase the effectiveness of our work one hundred per cent by a closer affiliation with the Church and by recognition of the Church. The interdenominational spirit of the Mission is of great help to win souls. A large percentage of unsaved people have had Church ties in their past. If they gain the impression that you are striving to win them to another sect, you antagonize them. Most of these people have a choice of Church; why go to all the trouble of breaking down their tradition, their preference? To do

so means simply to recruit followers for Faddism. Why not make a special effort to conserve the teaching of the past? The teaching of the past is at least free from Modernism and from Faddism. The Faddist feeds upon dissension with the church. Let the man who is a Methodist be a Methodist; a Baptist, be a Baptist. Is it not sufficient if we bring them to Christ? That is exactly what the founders of Mission work meant by "No creed, but Christ; no law, but love." They capitalized on the denominational training of the unsaved. Anything which alienates in the slightest the new convert from the Church of his mother is dangerous. When he moves from the Mission, or if he goes to a new city, he may not go to the Church, and he be lost.

After a man has accepted Christ he should make friends with the Church. A number of means have been suggested to increase this friendship. One is the decision card. When a man accepts Christ, he signs this card, and upon it is placed the name of the Church of his preference. He is given the card which will introduce him to any Church of that denomination, as a man who has sought the Lord and publicly accepted Him in the Mission.

Another suggestion which seems to be good is the Church night at the Mission. In this method the Church is invited once a year to come down and hold its own prayer meeting in the Mission, the Pastor conducting the prayer meeting just as he does in the Church, and the Church members are seated among the "Mission Fold."

The Mission should be related to the Church; it should be undenominational, in fact, as well as in theory; it should be interdenominational in spirit, and interlocked,

the Church to go into the Mission, and the Mission to go into the Church.

STANDARDS OF LEADERSHIP:

This is a great problem. Now, Christ makes the man and the man makes the Mission. It is hard to define a Mission man, and we are not going to attempt to do so. One of the very best Mission men in America was Charles Langsman; without education, without ability to preach or to sing, and apparently with no great executive ability. There are today at least a thousand Mission men and women at work, but this includes a great many Missions which the International Union could not endorse. However, something might be done, a great deal has been done with some of these honest people to bring them up to the standards which we have been discussing. Perhaps, one might say, that a great many Missions which are not good Missions are so, not by intent, but rather by lack of knowledge, or vision. Some of these could be won, but new leaders must be found. If we take as our goal one Mission to each 3,000 unconverted, and we describe our field as 3,000,000 people, we need 1,000 Missions in America that will measure up to these standards. New leaders must be found. We can find the men and women. God will help us to bring it to pass, but the leaders must meet certain qualifications.

(1). They must be spiritual leaders. They must be soul-winners, not teachers of doctrine, but men and women who know Jesus and who possess Him in their lives, and who will not be disobedient unto the Heavenly Vision.

(2). This first requirement is true of all Christian workers in the Church and in the Sunday school. How are our leaders to be different? We must add for the

Mission workers a second requirement — they must be sympathetic men and women with large hearts: people who will be touched with a feeling of the infirmities of men and women. Sam Hadley was a splendid example. It is said that he never prayed with a sinner, but that tears would come to his eyes. Our work must never be come professional. If the time comes when we can deal with men in sin and suffering without a heartache, without bearing their burden, we had better quietly get out of the Mission work.

(3). The Mission man must be something more. Mission people are not just "boys", as some of those who would like to use us, or swallow us up in their movement, think. A Mission worker must be a practical man, or a practical woman; running a Mission requires ability, requires tact, requires many gifts. These leaders are not everywhere to be found. The leaders must include women as well as men, for some of the very best Missions in America are conducted by women, and Mission work must deal with all kinds and classes of people — in pain and distress, in suffering and sorrow. There is much of this that requires the ministry of a woman, especially adapted.

There are several ways in which we might secure leaders:

(1) We must pick them out. It isn't enough that the executive committee be commissioned to find them. We must all remember that the "fields are white unto the harvest, but the labourers are few." In the choice of leaders, pick the best; God's best work demands none other.

(2). We must train assistants — more assistants

than we have been training. We must take our assistants into our confidence and show them how the work is done.

(3). We must develop training schools or centers. Nothing less, it seems, will do. The great sections of the Scripture, adapted to Mission and Rescue work, are practically untouched in our seminaries and Bible schools, where the teaching of doctrines and creeds is the objective. Some Bible schools and seminaries, not all of them, but some, simply unfit a student for Mission work. They do not do it intentionally, or even consciously; but, since the result is the same, we must go further.

(4). We should develop a correspondence course. The majority of students in our Bible schools and our Universities are taking the correspondence course. Perhaps there are more students taking this course than all other studies combined. The future is bright with promise; the fields are ready; the grain is ripe; the Lord is able, and we are willing. Only let us be consecrated, let us be devoted, let us lay aside the heavy weight. You know, by this time, what is meant by "weight." Perhaps we have all felt these weights, but let us lay them all aside and the sin which doth so easily beset Missions — we have talked pretty frankly about them, we freely confess our own—let us lay them all aside and run with patience the race that is before us. Men are in actual, or impending, calamity—let us run to deliver!

THE NATIONAL INFORMATION BUREAU STANDARDS

The National Information Bureau in New York City has set up standards of ethics, the purpose of which are to eliminate fraudulent appeals and to assist worthwhile and legitimate organizations to conduct their affairs on a busi-

ness basis. In the seven years following 1925 this Bureau investigated 2,400 appeals of persons who had been solicited for one cause or another. Only 138 were found to warrant support on a national basis. This indicates that there are a great many organizations soliciting funds for unworthy objects, or in an irregular way. This organization set up ten standards to which every worthwhile Rescue Mission ought to be able to comply. They are:

1. A legitimate purpose with an adequate program and no avoidable duplication of the work of other efficiently managed organizations.

2. Reasonable efficiency in conduct of work, management of the institution, and reasonably adequate equipment for such work, both material and personal.

3. Itemized and classified annual budget estimate evidencing an attainable program.

4. Complete annual audit accounts, prepared by a certified public accountant, or trust company, showing receipts and disbursements classified and itemized in detail.

5. No solicitors on commission, or other commission methods of raising money.

6. Non-use of remit or return methods of raising money by the sale of merchandise or tickets.

7. No entertainments for money raising purposes the expense of which exceeds 30% of the gross proceeds.

8. Ethical methods of publicity, promotion and solicitation of funds.

9. Agreement to consult and co-operate with proper agencies of good standing doing similar work in the community.

10. An active and responsible government Board holding regular meetings, the minutes of which are recorded.

"Let all things be done decently and in order." (I. Cor. 14:40).

CHAPTER V.

THE RELATIONSHIP OF MISSIONS TO DOCTRINES

A Church, as a body of believers, meeting to worship God for the edifying of the saints and the spread of the kingdom, needs government and doctrine.

Government and doctrine distinguish and make the difference between the various denominations of Christendom. There are some denominations which are distinguished as such, very largely on the basis of government. The great majority, however, are determined by doctrine. A body of believers gets together and is drawn together by common beliefs.

In any discussion of Missions and doctrines we must keep this definition of the Church clearly and distinctly in mind.

One must also keep in mind that a Mission is a work among unbelievers, "One sent from a body of believers to a body of unbelievers with good news to deliver from actual, or impending, calamity."

The Mission man, or woman, must of necessity belong to some Church; and since Churches have different creeds and different forms of government, each Mission man must recognize that he holds a bias, or a prejudice, consciously, or unconsciously, towards the form of government and the doctrines of the Church of his choice.

While he may hold the faith of his own particular Church in his heart and worship God accordingly, a Mission man, to be fair, must recognize that the promotion of his

own particular Church creed among unbelievers is proselyting.

A Mission man may be a Baptist, but on the Mission field among the unconverted, he preaches Christ and Him crucified.

A Mission man may be an Episcopalian and enjoy and believe thoroughly in the form and the ritual of the Episcopalian Church, but before the sinners in a Mission, his motto is, "No creed, but Christ; no law, but love."

A Mission Superintendent may be a Lutheran and personally take great pride in, and have a firm conviction for his Lutheran Church, but he will not try to make young converts born and reared in the Methodist faith over into Lutherans. To do so is to proselyte and to prostitute his calling.

The best illustration one can find is that of the Red Cross which, on the field of battle, works among friend and foe alike.

The old Mission man used to say with regard to the saloon-keeper, "I hate his sin, I despise his business, but I love him because we love the sinner—Jesus died for the sinner."

What, then, may be a reasonable attitude of a Mission man towards the great doctrines of the Church? Let us begin with one of the most familiar—that of baptism, once a great controversial doctrine held by certain denominations as necessary to salvation—thirty, forty, or fifty years ago.

The Mission man who knew no creed but Christ, no law but love, though he believed thoroughly in immersion personally, might answer the inquirer or the new convert by

saying, "There are three forms of baptism: one is to sprinkle, another to pour, and the third is to immerse. You go to the Church of your choice; you make the question a matter of prayer; you follow the leading of the Lord."

SACRAMENTS: The question of sacraments is a tremendously important question. We have several denominations which were formed because of views which men held upon the sacrament. However, the Mission man, whatever his view personally might be with regard to the sacraments, seeks to bring the "new-born babe" to drink of living water and to eat of the "Bread of Life" and, having accepted Christ as his guide, give him the liberty of choosing his own Church.

GOVERNMENT: We can hardly understand in our day the great controversies over Church government of a century ago. Men in those days were exceedingly anxious to organize the Church according to the Scriptures. Certain words in the Scriptures became the basis of Church organization and constitutional government.

No doubt the early Mission men and women, who lived ln the latter part of this period, had deep convictions with regard to how the New Testament Church was organized and believed that the Church to which they belonged was constituted according to the will of God. However, these men and women were broad enough in mind and big enough in heart and fair enough in spirit to say, "No law, but love" leaving to the new convert in the Mission Fields the choice of his own particular denomination.

The questions upon which the Church has differed changed from generation to generation. One might easily name from a review of the History of the Church a dozen

great controversial questions which are no longer an issue today. Those which we have named are not now in the foreground, though they were a first consideration a generation or two ago.

The relationship of the Mission to some of our doctrines of today may be briefly considered without, in any way, attempting to discuss the doctrine itself; indeed, attempting to avoid any discussion upon it, let us inquire what the attitude of the Mission man would be towards some of our modern doctrines.

The Doctrine of Healing

One which is very prominent just now, and more prominent in the West than in the East; the center of a great deal of controversy in the West, if not in the East. Granting that each and all of us believe in the power of God to heal, that Christ is the Great Physician, when we apply the principle stated above, it becomes apparent that the doctrine of healing is a Church doctrine, one for a "body of believers."

Since probably everyone will agree that the Gospel of healing has no power among unbelievers, it becomes apparent at once that to emphasize the doctrine of healing is to develop a Mission into a body of believers, (which is a Church) rather than to continue to seek and to save the lost. If our definition of a Mission is "one sent with good news to deliver from actual or impending calamity," the first message of the Mission is to deliver from the power of death—the death which Jesus taught us most to fear—the death which can cast both soul and body into Hell. To make of major importance the doctrine of healing is to do a physical ministry rather than a spiritual. After all, Mission

men and women deal with the SIN problem and in all the writings of the founders of Rescue and Gospel Missions one can find no reference to Divine Healing. Their simple efforts were to save men from their sins through Jesus Christ as a personal Saviour.

The Second Coming of Christ

We are fully aware that there are many shades of belief and perhaps a dozen different interpretations with regard to certain phases and events in the second coming of Christ. It would be very easy to start a controversy among twelve different groups of people. Now, we all believe in the second coming of Christ according to the Scriptures, word for word as it is in the Scriptures, without change, without addition or subtraction. Beyond this, let us not go.

With regard, however, to the presentation of the doctrine, perhaps we could agree on some very definite principles.

First: It is a doctrine for believers. We are told to comfort one another with the hope. It is, therefore, primarily a Church doctrine.

Second: The second coming of Christ is not for unbelievers. We are unable to find any reference in the Scriptures where the second coming of Christ was preached to unbelievers. Peter did not refer to it at Pentecost, nor did Paul either, in public discourse or personal work, discuss it with unbelievers.

Third: The first work of a Mission is to present Christ and Him crucified. The Cross of Jesus Christ is the first thing of importance for the sinner. To preach the second coming of Christ to unbelievers is to dress the children in

beautiful Easter clothes and send them to Church, with faces and hands unwashed, and bodies unbathed. The gown is a beautiful one; the second coming of Christ is a most lovely garment; but, whether the Babes enjoy the washing or not, it comes first.

The danger of this is best illustrated by a Mission Superintendent who washed off the walls the text, "The Blood of Jesus Christ cleanses us from all sin," and put in its place the text, "He is coming again," giving as his reason for doing this, the statement that "we are no longer living in the Blood Dispensation. Men have had the Blood presented to them, have not accepted it, and we must get ready for His coming." You will not be surprised when I state that he did not report a single convert in his Mission in four months of time.

Missions must guard carefully against the making of a hobby out of the second coming of Christ. Dr. Riley once said that every "ism" from Mormonism to Doweyism was characterized by the riding of the second coming of Christ as a hobby. They had seized this blessed hope and attempted to capitalize it to their unworthy cause.

Fourth: Unbelievers must first know their crucified Christ. They should not be allowed to forget how He suffered and died for their sins according to the Scriptures.

Fifth: We must all have the precious possession before we can entertain the blessed hope. The Mission movement, through all its history, began around the precious possession of Christ, who, in the Spirit, lives and dwells in the hearts of the believer. Great care must be taken in presenting the second coming of Christ not to give the uneducated and the unlearned the impression that Christ is

nowhere near unto them, that He is departed in spirit Himself from His people, and that they must wait for the fulfilling of certain prophecies before they can know Him. Christ is one of the Persons in the God-head and is omnipotent. Jesus lives now. He dwells in the hearts of His people.

We can understand perfectly how Christ can do this in the Spirit, and how, in the fulness of time, He shall come again in "like manner." These things are not confusing to us, but they have been presented with great confusion by some of the "isms", etc.

We want to state again, and make it plain, that this is in no way an argument against the presentation of the second coming of Christ according to the Scriptures. We are only stating what seems self-evident: that the first duty of every Mission is to preach Jesus Christ and Him crucified, to seek and to save that which was lost, and to work primarily among unbelievers for their salvation.

The putting first of any doctrine, the making of anything more prominent than the Cross of Christ, tends towards the establishment of a Church. The danger, therefore, lies in side-tracking the Mission from a soul-saving, blood-washing, cross-lifting, personal-possessing endeavor, to something which may in the Church be wonderful and laudable. We all have to realize that it is a field for the Church if we expect the Church to give unto us a field for the Mission.

Sixth: With regard to controversy. Missions could well abide by the spirit of the founders of Rescue Missions, who sought to avoid all subjects of controversy on the sim-

ple principle that, in the presence of the unsaved, the unbeliever, the skeptic, the doubter, controversy in the Church was detrimental to the salvation of souls. The Mission Field is no place for a divided Church. Here is one place wherein we should stand for something that's fundamental —the personal acceptance of Jesus Christ as the Saviour of men.

The Church, and the Mission also, are suffering today from "second-hand" religion. There are too many people ready to tell us what we should be, rather than to allow men to listen to the still small voice of God. There is too much teaching about Christ and not enough **possessing** of Christ. On every hand, men are writing creeds. There have been more creeds written in the last ten years than were written in the entire history of the world previously.

Meanwhile, it seems that Missions hold the key to the whole situation—the precious possession of Christ in the hearts of men.

If Christ accepts a sinner and dwells in his heart and life, that ought to be satisfactory, that ought to be sufficient. Not a creed, but the Creator; not a doctrine, but the Deliverer; not a ritual, but a relationship.

Jesus, my Saviour!

CHAPTER VI.

CHRIST AND RESCUE MISSIONS

The Messages and the Ministry of Jesus covered three levels of life: Defines the work of the Church and the Mission.

A. The Upper Level of the educated, the well-to-do and people in authority. The Church Field.

Jesus talked with Nicodemus. John 3rd chapter. The Nobleman of Cana of Galilee, John 4:46. He believed, he and his whole house. John 4:53. John 5:1. He led a discussion with prominent Jews and followed it with a message on the Bread of Life. John 7:15 The Jews marvelled that He was a man of letters. In the same Chapter He is conferring with officers of the Court; and still later, He "walked into the Temple in Solomon's porch. This porch was reserved for men of learning.

In Luke 8:41, Jairus, Ruler of the Synagogue, sought Jesus to heal his only daughter who lay dying. In Luke 10:25, a lawyer stood up to debate with Him. In Luke 18:18, a rich young Ruler came to Jesus. In Luke 19:1-10, Zacchaeus, a rich man, took Jesus to dinner.

Luke 5:17 Jesus preached to the Pharisees and Doctors of Law which came out of every village of Galilee, Judea and Jerusalem, and the power of God was with Him.

A publican named Levi, sitting in the place of toll made a great feast and invited a multitude of publicans to sit down and eat with Jesus. A Centurion, who was a man of authority, came to Jesus. Luke 7:36-47, the Phari-

sees invited Jesus to dine with them.

In most cases, Jesus brought a message to them and invariably performed a Miracle.

This is the field of the Church.

B. The Common People—the great middle class—for the Church.

John 6. The common people heard Him gladly, by the Sea of Tiberias. John 8:32. He delivered a great message on truth and freedom. "Ye shall know the truth and the truth shall make you free." In Luke 6:17 He stood on a level plain among a great multitude of His disciples and a great number from Jerusalem and Judea and from Tyre, and Sidon.

On a number of occasions He fed the multitude from 2000 to 5000 people. He sat by the sea and He preached from the boat. According to His own Testimony He taught daily in the temple. He preached frequently in the Synagogues. He gathered groups of people together in houses.

This is the work of the Church.

C. Jesus had a Rescue Mission Message and a Rescue Mission Ministry to every kind of physical suffering and every case of poverty.

(1) The People.

The man with the withered hand. Luke 6:8.
The widow's only son. Luke 7:12.
The man full of leprosy. Luke 5:12.
The palsied man let down from the roof. Luke 5:18.
Ten lepers in a certain village. Luke 17:12.

A blind man who sat by the wayside, begging. Luk. 18:35.

A man without clothes who lived in the tombs. Luke 8:27.

The demoniac in chains and fetters. Luke 8:29.

The woman with the issue of blood 12 years, who had spent all her living on physicians and could not be healed. Luke 8:43-47.

The man who was stripped and beaten. Luke 10:30.

The woman with a spirit of infirmity 18 years bowed together who could not lift herself up. Luke 13:11.

The woman taken in adultery. John 8:1-11.

The man blind from his birth. John 9:1-38.

A certain man was sick named Lazarus. John 11:1.

(2) The Mission fields of Jesus are described as highways and hedges. Luke 14:23.

The Pool of Bethesda with a great crowd of impotent folk. John 5:2-6.

The feeding lot for swine by the Prodigal Son. Luke 15: 11-32.

The dangerous mountains outside the sheepfold. Luke 15:1-7.

The cast-out. John 9:34.

The passed-by on the road to Jericho. Luke 10:32.

Crooked ways. Luke 3:5.

Rough roads. Luke 3:5.

Waysides, sepulchres, and tombs.

The Call of Jesus. Luke 4:17-19. He opened the Book (Isaiah) and read, "The Spirit of the Lord is upon Me because He anointed Me to preach good tidings to the poor. He hath sent Me to proclaim deliverance to the captives, and the recovery of sight to the blind, to set

at liberty them that are bruised, to proclaim the acceptable year of the Lord."

In Luke 6:20-22 He said:

Blessed are ye poor.

Blessed are ye that hunger for ye shall be filled.

Blessed are ye that weep for ye shall laugh.

Blessed are ye when men shall hate you and when they shall separate you from their company and reproach you and cast out your name as evil, for the Son of man's sake.

In Luke 7:22 Jesus said, "Go tell John what things ye have seen and heard.

The blind receive their sight.

The lame walk.

The lepers are cleansed.

The deaf hear.

The dead are raised up.

The poor have good tidings preached to them.

On the Sabbath Day and the Day of Feasting, Jesus went first to the Pool of Bethesda and first to the man of greatest need. Most of the parables of Jesus conveyed a Rescue Mission Message and the majority of His Miracles were performed on Rescue Mission type of people.

CHAPTER VII.

THE SERVICE

The heart of the Rescue Mission is the service. No matter what the other facilities may be, the service is still the important, strategic and significant part of the mission. In building a service one must first determine the kind and the nature of the service that fits the type of Mission and the kind of people to be reached. A children's message will evidently differ from a message to men. This difference is a difference in content as well as program.

There are, however, several fundamental principles that should be observed in all types of Mission services, and they are:

1. The message should center around conversion. Every Rescue Mission worker should ask the question, "Is this message going to bring conviction into the hearts of sinners and will it win them to the Lord Jesus Christ as their personal Saviour?" Altogether too many programs are built to fill in time; a song that is a favorite with the singer. Some Rescue Mission programs tend to become more adapted to a Church, a prayer meeting, or a Sunday School than to the average Rescue Mission audience.

2. The motto, "No creed but Christ; no law but love," should be the guide of every Rescue Mission. It is honestly and sincerely a soul-saving station rather than an embryo Church. The motto is not just one to be hung on the wall or carried on the stationery; it should be in daily practice. Over-emphasis upon a special creed tends to develop the institution as a proselyting agency rather than a soul-saving station.

3. The music available for Rescue Missions is a rich gold mine. Unfortunately, this has never been assembled in any one song book. In the compiling of song books the tendency is to wander into the field of devotional songs, worship hymns, and the good old hymns of the Church, of which all are worthwhile and splendid in their place, but the question again arises, "Are they the kind of songs or hymns that will awaken in the heart of the unbeliever a desire to seek forgiveness of his sins and a union with Christ as his Lord and Saviour?"

Hymns which stress Lordship are more adapted to the Church than to the Rescue Mission, although there are some striking examples of which **Faith of Our Fathers** is an illustration; hymns and choruses, which can be easily learned, find a valuable place in the Rescue Mission. Since the Mission works among the poorest of the poor, there are many who are deficient in education, and the simpler tunes with the still simpler words are most desirable.

4. Prayers. If ever there were a place where the disciples ought to ask "Lord, teach us to pray," (Luke 11:1), it is in the Rescue Mission. Whether we admit it or not, most of the prayers of Church, (prayers which are assumed to be extemporaneous), are just about as formal and ritual as the printed prayer books of the Episcopal, Lutheran, or Catholic Churches. Most of us will not admit this, but the fact could be easily demonstrated. In the prayers of the Scriptures (and they are not confined to the Psalms alone, although they are most numerous there), are prayers which are from every point of view adapted to the Rescue Mission audience. There are many short prayers such as "God be merciful to me a sinner," (Luke 18:13) but there are many longer prayers, and the longest prayer in the Bible is the

119th Psalm, which is a great prayer for sinners seeking salvation, for it is filled with confession of sin, verse after verse of repentance, and longing for fellowship with God. This prayer can be prayed in many parts and is a good example of the kind of praying that ought to be done in a Rescue Mission.

One should ask the question in every prayer, "For whom am I praying?" The public prayer should be the petition of the audience before the throne of grace, for the person praying is representing the audience before the Mercy Seat. A prayer that is conceived in the wants and hearts of hungry and beaten people will prepare for the message.

5. The message. It is a well-known fact in Rescue Missions, that a good live message will add to the audience the succeeding days. Many messages in the Rescue Mission suffer and fail to win results because they are too long. Again we are dealing with minds that are distracted, tired with worry, and not in a position to carry a long heavy discourse. The great messages of all time, from Old Testament days down through the Sermon on the Mount, to the days of Moody, have been comparatively short messages. There are exceptions, but where there are exceptions they were exceptional topics and exceptional preachers. Exceptional topics of great interest are not the rule, neither are exceptional preachers the rule in the Rescue Mission program—keep the message short. Again messages suffer because too often the Minister has reached into the barrel and pulled out a sermon that was built for an audience in the Church. It was good then and so he thinks it will be good now. There is a great deal said in the Scriptures about missing the mark. A sermon which hits the mark in the Church may miss it a mile in the Mission.

PERSONALITY ADJUSTMENTS

Whatever the message may be, the individual is the vessel through which it is transmitted. The Holy Spirit speaks to our hearts and we speak to the people. Many a good and helpful message has been hindered and, in some cases, lost by what would seem to be trivial habits of which we will name a few: The nervous fingering of notes, or pages, or parts of the pulpit. Such habits as inserting the hand in the pocket and taking it out, repeated over and over, distract from the message. There are things which make people in the audience nervous. We recall a Pastor in our home Church who fingered the tassel that hung from the pulpit. This made the leading deacon of the Church nervous and it led to a situation which made it wise for the minister to move on. Now, it would be unfair to say that the fingering with the tassel was the sole objection. It only started a chain of unfavorable reactions and criticisms which probably never would have come up if he had left that tassel alone. Too rapid movement around the pulpit, unnecessary shaking of the head, fingering with buttons on the coat, are among a number of a multitude of trivial things which, in various cases, have undermined the effectiveness of the message.

Precise pulpit manners are important because the message is important. The whispering of another in the pulpit has many times destroyed the spirit of the meeting, distracted attention from important parts of the message. A message is like a car: you can't leave out important parts without destroying its effectiveness. So many messages are so constructed that to lose parts may mean the loss of the whole.

God is speaking through us, and someone has said that the world will read us when they will not read the Bible. Personality in the pulpit, just as personality in the daily

walks of life, can be altered, or adjusted, and the flaws corrected.

One of the greatest faults is the too frequent use and the wrong use of the personal pronoun "I." When, as in a recent address, an evangelist used this personal pronoun I so frequently that one of his friends began to count, and when he had counted fifty "I's" he stopped. There is every evidence that in this case the evangelist, who was a good man, had evidently gotten into the practice that would some day curtail, if not destroy, his usefulness. The inconsistency of exalting self in a pulpit where the exaltation of Christ was the purpose, is evident. The personal pronoun "I" has its place, however. It should always be used when one is speaking of his faults, or failures, or his limitations. A liberal use of the personal pronoun "I", five, or even a dozen, times, in connection with one's limitations, in comparison with God's omnipotence, would be much more appropriate and would have conveyed a sense of humility to the audience and before God.

The use of "we" instead of "I" would do much to improve the message, for no man liveth to himself. We must assume that other people had a part in the service.

Illustrations and jokes that are on the speaker himself always make a hit with the audience. Radio programs have attained national popularity ratings by a series of jokes at the expense of the speaker.

Bragging in any form is invariably disastrous. Humility that is obviously practiced for humility purposes may be equally objectionable. Humility must be sincere and natural. Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

THE MESSAGE

Gospel and Rescue Missions deal with the sin problem. Sin is not a doctrine. It is a fact. Theology and doctrine are the bane of the Gospel and Rescue Mission movement. It has inevitably resulted in confusion, divided the Body of Believers and, in all too many cases, carried away the mission by every wind of doctrine that blows. Now, theology and doctrine are important to the Church. They are like the bones of our body. They give framework upon which to hang the organs and the muscles of the body. Unveiling the skeleton in the presence of unsaved men has seldom won converts to Jesus Christ. Gospel and Rescue Missions should concern themselves with the organisms of the body, particularly the heart, for more men are won to Christ through love than by any other one method. The Scriptures of the Old and the New Testament are concerned with the sin problem. There are 4,655 text words, or events, referring to sin, its cause, its nature and its cure.

The great subjects in the Bible are the origin of sin, the nature of sin, the way of sin, the work of sin, the end of sin and the cure of sin.

Six biggest words in the Scriptures are repentance, forgiveness, deliverance, redemption, transformation and salvation. Love is the greatest of all, but love runs through all the six greatest words.

Rum, ruin and rebellion are the three R's of sin.

Redemption, restitution and recovery are the three R's of salvation.

The great parables of Jesus have a Rescue Mission message: the Lost Sheep, the good Samaritan, the Prodigal Son, the highways and hedges and many others.

Many of the miracles were performed in a Rescue Mission city.

The strong men of the Bible, practically all of them, were in trouble: Joseph in the pit; Daniel in the den; etc.; practically all were in prison. The Bible is a Rescue Mission book and whenever the Gospel is preached from the Word of God in the Old and New Testament sinners will be converted and the saints edified.

We have collected more than one thousand texts in the Scriptures, any one of which would make a good Rescue Mission message.

FOR THE UNSAVED

Twelve greatest Gospel and Rescue Mission Texts:

1. John 3:16. **For God So Loved.** "For God so Loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

2. Isaiah 1:18. **Come now and let us reason.** "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

3. Matt. 11:28. **Come Unto Me All Ye.** "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

4. Rom. 6:23. **The Wages of Sin.** "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

5. Gal. 6:7, 8. **Whatsoever a Man Soweth.** "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

6. Heb. 2:3. **How Shall We Escape?** "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

7. Luke 19:10. **The Son of Man is Come.** "For the Son of Man is come to seek and to save that which was lost."

8. Isaiah 55:6. **Seek Ye the Lord.** "Seek ye the Lord while He may be found, call ye upon Him while He is near."

9. 1 John 1:9. **If We Confess Our Sins.** "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

10. Heb. 7:25. **Wherefore, He is Able to Save.** "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

11. Rev. 3:20. **Behold, I Stand at the Door.** "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

12. 2 Cor. 6:2. **Now is the Accepted Time.** "For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."

FOR THE REDEEMED

Twelve Greatest Gospel and Rescue Mission Texts.

1. 2 Cor. 5:17. **Old Things Have Passed Away.** "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

2. 2 Tim. 1:12. **I Know Whom I Have.** "For the which

cause I also suffer these things: nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

3. Psalms 34:6. **This Poor Man Cried.** "This poor cried, and the Lord heard him, and saved him out of all his troubles."

4. 1 Peter 5:7. **Casting All Your Cares.** "Casting all your care upon Him; for He careth for you."

5. Matt. 7:7, 8. **Ask and It Shall Be Given.** "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

6. John 10:10. **I Am Come that Ye May Have life.** "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

7. John 14:6. **I Am the Way.** "Jesus saith unto him, I am the Way, the Truth and the Life; no man cometh unto the Father, but by me."

8. Heb. 13:5. **I Will Never Leave Thee.** Let your conversation be without covetousness and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

9. Rom. 1:16. **I Am Not Ashamed.** "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

10. Phil. 4:13, 19. **I Can Do All Things. My God Shall Supply All.** "I can do all things through Christ which strengtheneth me." "But my God shall supply all your need, according to his riches in glory by Christ Jesus."

11. 2 Cor. 5:1. **If Our Earthly House Were Dissolved.**

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

12. John 14:2. **In My Father's House.** "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

PARABLES ABOUT RESCUE MISSIONS

One-third of the parables of Jesus concern the type of work done in the Rescue Missions. Examples are:

The Marriage of the King's Son, Matthew 22:1.
The men to go out in the highways and hedges.
The Two Debtors, Luke 7:41.
The Story of the Good Samaritan, Luke 10:30.
The Friend at Midnight, Luke 11:5.
The Prodigal Son, Luke 15:11.
The Lost Sheep, Luke 15:3.
(There are others).

Among the more than thirty-five miracles fully recorded by the Lord, fourteen are in a Rescue Mission setting, and seven concern mental disorders.

We read in Matthew 4:24 that He healed those with divers diseases and torments, those possessed with devils, and those which were lunatic. Examples—

The dumb demoniac healed in Matthew 9:32.
The blind demoniac healed in Matthew 12:22.
The demoniac healed in the synagogue in Mark 1:23.
The miracle with the legion of devils in Matthew 8:28.
The curing of the demoniac child in Matthew 17:14.

TESTIMONY

The testimony is the basis of all Rescue Mission work. "Ye are My witnesses." Rome is said to have been converted to Christ by the testimony of Twice born men. The

best testimony is one that is given by the convert in his own words. Just the story of his experience. However, there are certain dangers. Many converts require instruction or correction in their language or length or propriety.

The testimony should never be given in a boastful manner. It is even best to leave out lurid details. The testimony should honor the Lord Jesus, and not the witness.

The story could be told in four parts:

1. Something about the past life; parents, childhood, home life, hardships, privation, and incidents that will show the truth of the Scripture: "Be sure your sin will find you out", and "The wages of sin is death."

2. What were the things which led to your conversion? Give the time and place and tell how you came to the Lord.

3. Your experience following your conversion; the joy and peace, perhaps the struggle as the tempter tried to lure you back.

4. Your present victory; home life if any; your Church life and your hope for the future.

All converts, particularly full time Mission workers, should be able to give their testimony in brevity, if necessary to be a "minute man" of the Gospel.

Many of the testimonies in the Scripture are told in less than a minute. A good example is in John the 9th chapter—the blind man's testimony:

"I was blind from my birth (John 9:1); my parents were good people but poor (John 9:3), and for many years I sat by the gate begging, until a man called Jesus made clay and anointed my eyes. He said, "Go to Siloam and wash". He was such a kindly man and so different from others that immediately I made my way to Siloam and washed and re-

ceived my sight. (John 9:11). It was on the Sabbath day (John 9:14) and the Pharisees tried to discourage me. They thought He was breaking the Sabbath (John 9:16), and they even went to my parents to influence me against this man whom I knew was different, and I followed. (John 9:18). But my parents had seen the great change that had come into my life, although they did not know the Lord Jesus (John 9:21). They said that I could speak for myself and when the Pharisees came again, I stood up and said, "One thing I know, whereas I was blind, now I see. (John 9:25). I told them that if this man was not of God He could do nothing. A little later I met Jesus (John 9:35), and He asked me if I believed on the Son of God; and I asked, "Who is He, Lord, that I may believe on Him?" (John 9:36), and Jesus said, "Thou has seen Him and He is now speaking with thee" (John 9:37), and I said, "Lord, I believe", and I worshipped Him (John 9:38).

THE ALTAR CALL

All Rescue Mission workers recognize the importance of the altar call. This is equivalent to the salesman getting the signature to the order. There are many good books on salesmanship and the principles underlying good salesmanship in part, but in part only, apply to a good service.

The altar call begins with the subject and the purpose of the service. A message which leads up to no decision at all makes a difficult situation for the altar call. Sometimes there is such a break between the two that it appears as if there were two entirely different questions before the audience.

The altar call is made difficult by the following:

1. A message with no fixed purpose may be just conversation. The speaker has no definite end in view other

than to bring a message that fills the time.

2. A message that interests the speaker, particularly, and applies to believers; the poor sinner is the forgotten man in the audience.

3. A message that is too long. Now, too long is not a question of time as measured by the clock. A very good, live message may seem short and, therefore, is short. More men are driven from Church by long sermons than by poor sermons. The Lord pity the poor sinner when the sermon is both long and poor.

4. Messages that are too controversial with strong denominational slant.

5. Services that have had no preparation in prayer. The speaker and workers are not in the spirit and the leaders are trying to do the job in their own strength. Conversion is the work of the Holy Spirit and we are only instruments, and at best, poor instruments.

The altar call is not a mechanical device. However, there are some principles that aid the sinner in making his decision and leading him to an acceptance of the Lord Jesus Christ. There are things which the leader can do to hinder the Holy Spirit and, if he does, that is very unfortunate, for souls may be lost through ignorance just as fish are lost through inexperience on the part of the fisherman. We are called to follow Jesus and become fishers of men.

The following suggestions are worthy of consideration:

1. The person giving the altar call should try to keep in the background. Under no circumstances should he talk about himself unless he is giving a testimony. A testimony makes a good introduction to an altar call, providing it is not

too long and providing it glorifies the Lord Jesus Christ rather than the speaker.

2. The leader should have faith. "As your faith, so shall your works be."

Too many leaders ask, "Is there one?" It is much better to say, "How many?" You're exercising faith.

3. The altar call should be, in most cases, a walk with the Lord. We mean, step by step. Too many leaders expect that the sinners will leap out of their seats and rush to the altar. We all wish they did. Much greater results may be attained if the altar call begins with a request for prayer; the lifting of the hand for prayer. That is one step and in the history of Rescue Missions it has many times proven to be a full step; the heart was opened as the hand was lifted and the Lord Jesus came in. The second step, when necessary, may be the trip to the altar. This gives strength and courage and represents a clean break when it is sincere. However, the inquiry room in the rear may serve a purpose and should be used whenever possible for, if we are to be all things to all men in order to win some, all means of grace, that are free from tricks, or man-made devices, should be used in bringing men to their decision.

4. The altar call may be as long as there are souls that may be interested. To carry the altar call too long, just for the purpose of having a call, may defeat the purpose in succeeding meetings.

5. At the end of the call a pause with the statement, "We don't want to leave anyone out. It is not the will of the heavenly Father that anyone should perish", will often bring results. In other words, you begin by saying, "How many?" and you exercise your faith and the prayers of the workers for as many as "whosoever will"; but you end

up with the last individual appeal. Do not say, "Is there one?" but say, rather, "Is there another? We will wait a moment. It is not the will of the heavenly Father that anyone should perish." It need be said that workers will wait in the after-meeting as long as there is a soul struggling to get Home.

THE QUESTION OF CONVERTS

Who are the converts? What is a convert? He certainly is not your convert, or the Mission's convert. If he is converted at all, he is converted to Jesus Christ as his Saviour by the movement of the Holy Spirit within his heart.

The sign of a convert may be the raising of a hand. This is the urge to make a decision and it has its place in every Rescue Mission and should never be discontinued. Old Mission men are convinced that more men are converted in the raising of the hand than come to the altar. Some men look upon coming to the altar as a demonstration. Too often they fear it will be misinterpreted as an attempt to ingratiate themselves with the Superintendent;so many men have come to the altar seeking relief materially, that honest men sometimes are inclined to make their decision on the basis of the uplifted hand.

Many men have been converted in the Mission who have neither raised the hand for prayer, nor gone forward; and still other men make the decision afterwards.

Seed is sown, some falls by the wayside and there are those who receive the truth, but are shamed out of it by their associates—"the fowls of the air." Some seed falls on stony ground, springs up quickly, but they fall under temptation and go back into sin; but, the Rescue Mission keeps on sowing the seed, if it is sown in sincerity and in

truth, every Mission will have fruit, "some an hundredfold, some sixtyfold and some thirtyfold." Matt. 13:8.

The altar service is, however, important. Even though some come with unworthy motives, there has never been a substitute for the mourner's bench.

The prayer room is an adjunct to the mourner's bench—not a substitute. In many cases the prayer room offers opportunity for an honest confession which is good for the soul and for better personal work than the altar.

A combination of all three; the hand raised for prayer, the altar, and the prayer room, is the ideal situation for any Mission.

Converts need instruction; they are "babes in Christ." Many are lost by unwise instruction and more by no instruction at all. The use of new converts in the service is one that requires wisdom. It was the rule among the old Mission men of a generation ago never to use a new convert in a testimony before a large Church group, nor to give too responsible a position to him until he had been a convert a year. There have been many heart-breaking experiences in Rescue Missions as a result of the mischievous antics of "babes in Christ", among whom were surely some pretenders. They were professors and not possessors of the Spirit. We discredit the whole Rescue Mission movement in the eyes of the general public and, what is more serious, in the eyes of the unconverted when we make an unwise and unwarranted demonstration of a new convert who proves unfaithful, disloyal, or in some cases an actual fraud. One genuinely true, born-again man, with a testimony well within the realm of possibility, will do the work far more good than ten who are unsteady in their stand, or questionable in their conduct.

Probably the greatest mistake made by the Rescue Missions is an intent to indoctrinate the convert in their own particular denominational belief. Particularly is this true when it takes the form of destructive criticism of the Church in which he was brought up. This action destroys confidence in the Church, raises questions in the convert's mind regarding the Church in which he was brought up, and can serve no good purpose. In fact, it still further divides the body of Christ.

D. L. Moody began by preaching law and doctrine. He turned to preaching love through grace and a revival began.

"No law, but love; no creed, but Christ."

Never call any meeting a failure. You are in no position to judge the work of the Holy Spirit. A great revival broke out of a meeting which everybody thought was a failure.

CHAPTER VIII.

THE REVIVAL — EVANGELISM

A Mission is a Revival; a 365-day revival. (On Leap Year 366). A Mission is an Altar upon which the fires of revival never die. Call a meeting, evangelistic, a preaching Mission, or a special service, it is still a Revival.

A Revival is possible when:

1. There is a fire in the heart of the people, an earnest longing, fervent prayer, expectation. Emerson said, "nothing is ever accomplished without enthusiasm."

2. There is careful preparation. A Revival grows like the seed sown by the sower. Mark 4:4. The sower soweth the Word. There is no growth without careful plowing, ample fertilization, good seed and cultivation. Just so, a Revival grows.

3. Know and discern the hindrances to a Revival. The powers of darkness will be busy, Ephesians 6:12. "For our wrestling is not against flesh and blood, but principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

4. Sound the triumphant note: hopeful, jubilant, optimistic. These are elements of faith, in the prevailing music, in prayer and in the message.

Soul searching has a place, but its place is in prayer. In pre-prayer services, in workers' meetings, be prepared in body, mind and soul.

Pray out all differences. Pray out sin. Pray out self.

The Scripture plan for Revival.

1. The Way. Acts 1:14. These all, with one accord,
2. The Time. Acts 2:1. When the day of Pentecost

was now come, they were all with one accord in one place.

3. The Fire Fell. Acts 2:2. It filled all the house. Acts 2:12. And they were all amazed.
4. Conviction. Acts 2:37. They said unto Peter and the rest of the Apostles, "What shall we do?"
5. The Remedy. Acts 2:38. Repent ye, and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins.
6. Conversion. Acts 2:41. They then that received His Word were baptized; and there were added unto them in that day about three thousand souls.
7. Results. Acts 2:46. And day by day, continuing stedfastly with one accord in the Temple.

EVANGELISTS AND BIBLE TEACHERS

God makes special provision in the Scripture for evangelists. Their calling is as clear and definite as that in the ministry. He also sets apart some to be teachers. These facts are not questioned.

Every Rescue Mission Superintendent ought to have a vital interest in every City-wide Evangelistic Campaign and he should support Revival efforts in all communities adjacent to his field. For every soul that is converted in the Church, or in an evangelistic meeting, is one less potential derelict to be lifted out of the gutter.

The question of the use of evangelists and teachers in the Mission is something else again. It is another question because it is another field. Most evangelistic services are geared to the Church and practically all Bible teachers have prepared their messages and studies for use in the Church.

Certainly all Rescue and Gospel Missions should exercise great care and discretion in the choice of evangelists and Bible teachers in Missions. Too many evangelists and Bible

teachers who have failed in the Church, or are out of step, or in ill repute, have attempted to make Missions their field of operations. It is easy to get a recommendation and sometimes easy to build up a name. Some Missions have lost their standing in the community, and their reputation for honesty and integrity and good judgment.

But far more serious is, indoctrinating the Mission into a system of doctrines that belong essentially to the Church. The Mission becomes a proselyting agency and soon becomes a substitute for the Church, to which annually it goes for contributions; and altogether too often, assumes the phenomena of a Mission courting the friendship and support of the Church during a financial campaign and ridiculing and discrediting the Church for the rest of the year.

Even more serious, is the result of the evangelist or Bible teacher collecting the converts in the Mission with their rich testimonies and leading them off into an independent movement that becomes, in itself, antagonistic to the Mission.

It is an old rule among the founders and fathers of Rescue Missions: never use a speaker who applies. If he asks to speak, he doesn't. They were also zealous to keep out doctrines. They followed with sincerity and consistency, their motto: No law, but love; no creed, but Christ.

Rescue Mission men make excellent Rescue Mission evangelists themselves, and no greater work can be done in Rescue Missions than to secure the services of a Rescue Mission Superintendent to put on the campaign.

SPECIAL DAYS

The Mission Service tends to become routine, every day the same, sometimes the same subject. In a Mission service the Prodigal Son was the message four nights in suc-

cession. One poor sinner said it was all right for the Prodigal to come home, but why bring him to the Mission four nights?

The following Special Days may be observed:

All Holidays:

The Thanksgiving Service is a great day for a Thanksgiving dinner. Some missions have enriched their whole program by this day.

Christmas is a day of giving.

New Year is a day for decision. Genesis 1:1, 'In the beginning God created the heaven and the earth."

John 1:1. "In the beginning was the Word."

Easter Service, with candle-lights, offers variety.

Converts' nights, when the service is conducted by converts.

Special music may feature other nights in the singing of the old songs of the Church.

A Bible quiz program can be introduced which would create interest in the Scriptures.

The use of prominent citizens: the mayor of the city, if he is a Christian, "Why I am a Christian."

The use of films, stereopticon pictures, has proven at times of value.

All of these fail if they are mechanical, if the Spirit is lacking.

Special days, special features and special services are, to the Mission, what bait is to the fisherman, and the bait is wasted unless there is a hook and rod in the hands of the skillful fisherman. Matt. 4:19. "Follow me, and I will make you fishers of men."

WHY DO THE UNSAVED SHUN THE SERVICE

1. Long Sermons. More men are driven from Church by long sermons than by poor sermons. The Sermon on the

Mount can be read in twenty minutes. Psychologists say that the average mind can be attentive for twenty minutes.

2. The unsaved are often placed in an embarrassing position. The interviewing of persons by workers in the audience and in the presence of the audience has led many timid people to be afraid of evangelistic services. Nevertheless, such methods have produced results and we can only say that it should be done with tact and wisdom and care.

3. Too many sermons are geared to Christians with terms that are understood by Christians.

4. The uninteresting service, poor singing, the service that drags, messages by students.

5. Hymns and messages, in words and terms that are outmoded and illustrations that are old and far-fetched. Billy Sunday attracted the unconverted because he spoke in a language they understood and used illustrations from the life that they lived.

6. Lack of cordiality. Strange to say, this which we thought was confined only to the high Church, is altogether too prevalent in the mission. A good doorman will double the attendance of unsaved men in the average mission, and there is nothing worse in the Mission than for the Superintendent, the speaker, or the leader, to go first to the well-dressed, the well-to-do, and neglect the humble and the lowly. One of the most successful converts in one of our leading missions, was carried into the mission, drunk. He was unconscious. This man, after he became converted, became a great foreign missionary. He established Bible schools and organized a chain of Rescue Missions. Christ went first on the Sabbath day to the Pool of Bethesda and He went first to the man who had been there the longest.

The important thing about testimony in a court is the character of the witness.

CHAPTER IX.

THE GOSPEL HALL TYPE MISSION

The simplest type of Gospel or Rescue Missions is the Gospel Hall. Most Rescue Missions began by renting a vacant store, purchasing or soliciting a few chairs, a piano, and some second-hand song books. Many Gospel Hall Missions began with little, and in a few cases, no investment.

The Jerry McAuley Water Street Mission began with the rental of an old house, a crude sign "Helping Hand for Men" hung over the door. Since there were rooms upstairs available for living quarters one might literally say the Mission was born in a home.

The Gospel Hall type has made use of many and various kinds of buildings. The Union City Mission in Minneapolis has twice occupied an abandoned theater building.

A Mission in Montreal took over an abandoned brewery and became known as "The Old Brewery Mission."

The Bethel of Duluth began in a warehouse.

Many Missions began on the second floor above stores and there are still a number of Gospel Halls operating on the second floor of commercial buildings.

There are a number of Gospel Halls in basements and there are a few that have taken over old mansions; large residences that could be converted. In some instances these great, large residences have developed something along the lines of a settlement house with, of course, Gospel emphasis.

In the early nineties a Gospel Mission was conducted in a Railroad freight car which was donated by the Railroad, that was moved around to several different cities, usually where there were construction jobs.

While the simple Gospel Hall type requires the least investment it has probably brought on the Rescue Mission Movement the most severe criticism. This has resulted because the Gospel Hall type lends itself to that group referred to in Romans 10:2 "Having a zeal without knowledge." Many such Missions have been described as "fly by night" organizations. In other cases where they were operated by responsible people, have not been kept in a clean and sanitary condition.

Old and rickety buildings have proven in the long run to be expensive to operate because of repairs and alterations. The vacant store and the abandoned theater should be considered only as a point of beginning and should be continued on a temporary basis. However, many Missions have done a marvelous job in rebuilding, redecorating and constructing an attractive Gospel Hall. The tendency has been in this direction.

Rescue Missions work among the poor and the lowly and often among a foreign born population. The poor of Europe have been accustomed for generations to worshipping God in the great cathedrals, most beautiful of all structures. Because of the immense capacity, accommodating from five to ten thousand people, seated and standing, the cathedral was the poor man's Church. The old and unattractive, and sometimes, dirty Mission Hall, has not attracted the foreign born; indeed, in some instances, may have offended.

The simple Gospel Hall type of Gospel Mission is recommended as a place of beginning. When conducted by honest and consecrated and intelligent Christians it serves a useful purpose even in an old building, providing of course they are not content to leave it as such.

The Gospel Hall type as a permanent Institution in an old remodeled, or a new building, represents a kind of Mission work that has always had and still has supporters. There are Missions that carry on their letterheads, "The Gospel Only—no baths—no beds". These Rescue missionaries believe that the Gospel should do the work. They say, 'Let the Lord clean up the man's heart and he will clean up his own body." 'They do not distribute clothes because they say "Instead of putting a new suit on the man they will put a new man in the suit." They quote the Psalmist who said "I have never seen the righteous forsaken nor the seed begging bread". Psalms 37:25.

Get a man's heart right with God and you right his relationship with his fellow men and his country.

There is something to be said in defense of the straight and simple Gospel Hall. At any rate, its philosphy should be incorporated in every type of Mission; lodging, industrial, community or camp.

All Rescue Mission men and women will agree with the philosophy. Most, however, will say that it does not go far enough; that it does not fulfill the requirements of Jesus in Matthew 25: 34 to 36. "Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Twenty persons healed by Christ in the Scriptures were brought to Him by some other person.

CHAPTER X.

THE LODGING HOUSE TYPE MISSION

The second simplest form of Gospel and Rescue Missions is the Lodging House type of a Mission. Many Rescue Missions have begun by the rental of a rooming house or a small hotel. In this case, the lobby is used for Gospel meeting; the kitchen and the dining room, if there is one, for the feeding of the men, and the rooms either rented or free.

Like the Gospel Hall Mission, the Lodging House offers an opportunity to begin with little or no capital. Taking over a rooming house, or a small hotel simply requires a change of management. The income from the rental of the rooms will usually pay the rent and general upkeep.

In the early days many such Missions operated on a self-supporting basis from the very beginning. This policy limited the number of free cots to ten or twenty per cent of the occupancy.

In some cases the Mission has been able to secure an attractive and substantial building. Others required a remodeling job. In not a few cases old lodging houses and abandoned hotels were in such deplorable condition that the Mission never was able to work its way into a respectable and useable building.

Probably ninety per cent of the Gospel and Rescue Missions of America began with variations of the Gospel Hall and the lodging House type, or combinations of both. In many cases the Lodging House type developed into large and commodious institutions with accommodations for hundreds of men: The Helping Hand of Kansas City with

facilities for several hundred men; The Bethel of Duluth, in a beautiful building, one of the most attractive in the city; Bridgeport Christian Union in New England; The Wheeler City Mission in Indianapolis, Indiana.

The policy of self-support has never been very successful. It has invariably resulted in deterioration of building or equipment, or both, and it has limited the service that could be rendered to the men. However, the principle of pay or part pay, where men are able, is sound. It preserves their self respect, and it assists in carrying some of the overhead operations of the institution. This should make it possible for the Lodging House Mission type to operate on a smaller budget than the Gospel Hall type and it ought to be possible to do it without in any way neglecting the Gospel services. It should add to the attendance of men in the service and thereby increase the opportunity to present the Gospel. Generally speaking, the attendance of men in the Lodging House type has been double the attendance of men in the pure Gospel Hall type of Mission. The Superintendent of the Lodging House type, however, must be more resourceful for he must have greater business ability because of the administrative duties.

As is the case in all types of Missions, much depends upon the qualifications, the consecration and ability of the Superintendent. The Gospel Hall type may be a beehive of activities; Bible study classes, prayer meetings, personal counselling and in many cases, large evangelistic meetings.

The Lodging House may have all the above described activities with the additional opportunities that come with the housing and the feeding of men.

Steps to take in organizing a Lodging House type of Mission: The first problem is to find a location, and the

location must be a place of need. One of the primary causes in the failures of Missions has been poor location. You might just as well try to make a living farming on a rocky farm with poor soil.

A Lodging House Mission could operate in a town of twenty-five thousand people if there were a need. Either in a large city, or small, consideration should be given to other institutions of similar character. The location of any Mission in close proximity to another where the field is limited is seldom justified on any basis.

Having found a location and a cause (need) to champion, the next step is to secure some support. This may be a small committee of laymen or ministers who have the vision; who recognize the need and are ready to go to work to supply that need. It may be necessary to interview quite a few laymen and ministers before you find a working committee.

Putting the proposition up to the Ministerial Association to arrange the program, is sure to meet opposition somewhere. A committee of five could begin to explore the resources and five or seven men could go to work to find the building and to secure the funds.

If a small hotel, lodging house, or rooming house, can be rented and occupied immediately, one hundred dollars might start the Mission. In selecting the hotel or rooming house, consideration should be given, not only to location, but the availability of a Chapel, the condition of the rooms and bedding, and the possibilities and cost of re-conditioning.

More often, a hotel or rooming house is sold on the basis of the fixtures and value of equipment. The simple rental plan (to take possession immediately), is usually found in a real estate company engaged in operating business institutions and there are many times when the com-

pany would be glad to effect a change of operation if they could secure a more desirable and reputable tenant. Mission-minded folk have lost innumerable opportunities in cases where the management has gotten into trouble through violation of law, or are operating a hotel in a way objectionable to the owners in which case a change of management is desirable and can be effected on a rental basis,

or, the hotel may be purchased for the fixtures and rental, or the building itself purchased, fixtures and all.

In starting a Lodging House Mission the services should start immediately, and contributions should be solicited from individuals who may be interested, or from churches.

It is not necessary to raise the budget the whole year in advance. While that is desirable, many Missions are financed and contributions secured throughout the year on a "contribute as the work goes" basis.

In financing a Mission of the Lodging House type, offerings in the services are usually quite substantial.

Contributions of material and food can be secured more easily than cash. The Lodging House type of Mission, therefore, has two appeals: contributions in cash and contributions in kind.

Almost every city in America (of forty thousand, or more) should have a Lodging House Mission: a place for "the wayfaring man" Isa. 35:8, "It shall be for the wayfaring man; yea, fools shall not err therein"; a place for "the stranger within our gates", Matt. 25:35, "I was a stranger and ye took me in."

Caution: Don't make the mistake of dragging children and women into the same building used for the Lodging House, and if humanly possible, don't rent any old rickety place. Get something that looks good, or can be made good.

CHAPTER XI.

THE NEIGHBORHOOD MISSION

The Neighborhood Mission is located in a community of poor people, usually unchurched. It differs from the Gospel Hall and the Lodging House type in that it is located in a residential district.

The Neighborhod Mission has many functions of an Institutional Church: Sunday school, Prayer meetings, Gospel services, but usually does not have a morning service.

The Neighborhood Mission has many activities of the Social Settlement. Most of the Social Settlements of America began as Neighborhood Missions and a tendency toward a Social Settlement represents one of the dangers in a Neighborhood Mission.

A Neighborhood Mission requires a larger stock than the Gospel Hall or Lodging House Mission, and more qualifications in personnel.

Many Neighborhood Missions have been established in abandoned churches. In communities which have become foreign many churches have had to move out. As the city grows new additions are opened up. Membership moves away and the time comes when the Church can no longer get adequate support from the community. The attendance also diminishes.

The abandoned church offers a challenge and an opportunity. Generally speaking, the abandoned church has many facilities that are adapted to Mission work.

It also offers opportunity if taken in time for some support:

(1) The sentiment attached to the church, which means that when people move away they still retain an attachment for the old edifice; the church where they were baptized or married, where they attended as children (sentimental ties).

(2) The new church in a new neighborhood should, and usually does have, a concern, if not a moral obligation to the old community and there are always members in the church who hesitate to leave the old neighborhood unless some provision is made to keep the Gospel fires burning.

(3) The Neighborhood Mission has an appeal to the Church people of the city. Jacob Reis, the famous social worker of New York City, said, fifty years ago that one hundred churches moved out of a certain section of New York City while one-hundred thousand additional people moved in.

The Neighborhood Mission will require a larger budget than the Gospel Hall or Lodging House type, but it has sources of appeal. There is an appeal of the family and the appeal of children, although children's work has been greatly overdone. So many groups have entered into the field that it has become difficult to set up a children's work without getting into "somebody's hair."

The abandoned church offers an opportunity and a challenge. Various sects, "healers", new thought and "wildfire missions" have been quick to move into abandoned churches. They can always secure some of the old member-

ship and this represents one of the most serious problems of the Church today. In one city of half a million people approximately thirty such churches were taken over by fanatical groups. This represents a loss in property, in prestige, and subjects the poor and the ignorant to proselyting and to exploitation.

In considering the organization of a Neighborhood Mission through the use of abandoned churches, great care should be taken not to duplicate work already being done in the community. We cannot think of anything more unchristian than for personal ambition, or selfish motives to move into a neighborhood already adequately served.

Many Neighborhood Missions have been organized in neglected areas without the use of an abandoned church. In some instances use has been made of a residence: (an old mansion sometimes) in very good condition.

In the starting of a Mission of any kind: Gospel Hall, Lodgings, Neighborhood, or Industrial, prayer and consultation with responsible people of known wisdom are imperative. The lawyers have a slogan, "The lawyer who tries his own case has a fool for a client." In the work of the Lord, the man, or the woman, who forges ahead expecting the Lord to follow and approve, is showing more zeal than wisdom, if not selfishness and ambition.

Matthew 5:14: Jesus said, "Ye are the light of the world."

CHAPTER XII.

THE WELFARE MISSION

In a sense, all types of Missions have the welfare of the people at heart. The difference is one of emphasis. The Welfare Mission spreads the emphasis over a wide field of activities. It may be a combination of all other types of Missions.

The Welfare Mission attempts to minister to body, mind and soul. It is based on Matthew 11:4 and 5. Jesus answered and said, "Go tell John the things which you do hear and see."

The blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the Gospel preached to them."

There will be emphasis on case work, carefully planned programs of relief and rehabilitation, court and prison work, hospital and home visitation. Some will operate nurseries, rest homes, orphanages. These activities need not interfere with the Gospel service. Some Welfare type Missions carry on a far-flung Gospel program of evangelism. The Union Gospel Mission of St. Paul covers almost every phase of welfare work: boys' and girls' clubs, men's hotel, book room, neighborhood branch Missions, camps and a host of other activities in various parts of the city. Yet, it is outstanding as an evangelical center and promoted the largest and most successful city-wide evangelistic campaign in the history of St. Paul.

The difficulties encountered in a Welfare Mission are

many. Such a Mission requires an exceedingly large budget. Few Superintendents have the ability to raise the funds necessary.

It requires trained personnel and outstanding leadership. When capable leadership is lost the Welfare Mission is apt to go to pieces. It has many contacts with city, social and religious institutions.

It does not necessarily follow that the Gospel work will be neglected by the introduction of industrial or welfare activities. It is true, such activities consume time and often divert attention, but we know of a pure Gospel Hall type Mission where the Superintendent went to the ball game every afternoon, slept late in the morning, came down to the Mission for an hour or two in the forenoon and two hours in the evening. In an industrial Lodging House, or Welfare type of Mission, he would at least have to spend some time on the job.

Matthew 25:34, 35 and 36. "Then shall the King say unto them on His right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in; naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me."

CHAPTER XIII.

THE INDUSTRIAL MISSION

Industrial work grew up much like "Topsy." It began in the early days with the donation of clothing to be distributed among the poor; and there came with the clothing, other articles,such as magazines, books, furniture and miscellaneous household goods. Such articles as could not be distributed to the poor were then sold. The selling of these miscellaneous articles helped to pay the cost of collection.

There were many families which were able to pay a small part of the value of clothing given. In most cases this eliminated the taint of charity and at the same time made possible a larger work with the funds derived.

Most Rescue Missions have believed in work as a test of one's sincerity and as a way of maintaining self-respect by the repairing of clothing and furniture generally assigned to the relief client.

Out of these experiences grew such various industrial institutions as the Salvation Army, the Goodwill Industries, certain church industrial missions, and industrial departments found today in many Rescue Missions.

The Industrial work of the Salvation Army is pretty well standardized. The Goodwill Industries, largely under the direction of the Methodist Church, has standardized the work of reclaiming and selling for the benefit of the handicapped. They represent some of the finest workshops in America and have an association of approximately one hundred industries with total assets in excess of $15,000,000, and an annual operating budget of approximately

$12,000,000. Goodwill Industries began in Boston in 1902, and pioneered in saving physically, mentally and socially handicapped men and women, offering rehabilitation under the slogan, "Not charity, but a chance." It was incorporated as a non-profit institution in Massachusetts in 1905, and was organized on a national basis in 1910. It had its financial growth under the leadership of a great humanitarian, Dr E. J. Helms. He was a man of God, had a great heart of love and tenderness for the poor and the lonely. Many of the phrases that still carry the message of Goodwill grew out of his fertile mind and loving heart. The Goodwill Industries has functioned largely among handicapped men and women and reached upwards of 20,000 annually. The majority of industries long ago ceased to operate on a profit basis, since the goal was the rehabilitation of handicapped people. Most industries have been content to achieve 90% self-support and have sought receipts from Community Fund, churches and individuals as a subsidy. "Service" has been the goal.

The industrial departments of Rescue Missions have been, in many cases, influenced by the experiences of the Salvation Army and the Goodwill Industries. Industrial work in Rescue Missions is done on a great variety of levels. In many missions it is still a clothes room where clothing is mended and stored and distributed, usually without money and without price. In other industries it is a room set aside where a combination of giving and selling is done on a limited basis. This room can hardly be called a store, although it may be open several hours daily. In still others it is an annex—a regular department with personnel, store and trucks.

In some of our larger missions it is an institution in itself. In general, all of these institutions, including the Goodwill, follow a pretty well-defined course and adhere to certain standards:

1. It is a non-profit activity.

2. It seeks to salvage men and materials. A man is built up in self-respect and work habits while he repairs the materials.

3. The goal is to put into the hands of the poor, articles of necessity—clothing, furniture, etc., on terms the poor can meet. Waste is converted into wages. If the poor lack money, they can earn, if they are able.

4. Rehabilitation through personal direction. The Goodwill coined the name, "The Curative Workshop."

5. The spiritual interest is always paramount. "Man cannot live by bread alone."

While industrial work contributes to the support of the mission and its clients, not everyone can run an industrial mission. There are a multitude of details that consume time and strength, and sometimes divert interests from the spiritual work. Much industrial work is operated on a low level; shops become unsanitary. stores are dirty and untidy, and it does not become a fitting symbol of the cause for which Christ died. There is always a tendency on the part of many people to use the industrial work as an outlet to dump their useless articles. There is altogether too much in the donation that represents no possible value. When this percentage rises, the industry, therefore, becomes a service to the well-to-do and a burden to

the under-privileged. Unless the contributing public can be educated to make, of their unwanted and unused articles, a gift that will represent value, the efforts of the mission for its unfortunate constituency are expended in vain.

There are cities and there are localities where the Industrial type of Mission can exist and where other types would have difficulty. All institutions of industrial nature —Salvation Army, Goodwill Industries and Gospel Missions have severe competition in the church rummage sale where groups of ladies and societies vie with one another in providing salable articles; giving their services in the selling, and leave to the charitable and religious industries the residue which, in many cases, is non-salable. Rummage sales are not confined to church societies, for lodges, social clubs, and even public school classes, have rummage sales in vacant stores, as well as in the church, the lodge, or the school. Industrial work, while of great merit and of unquestioned usefulness, should be entered with caution and after a thorough study of the facts and conditions involved.

The Christian Industrial League of Chicago, Ill., is a splended example of an ideal combination of Gospel, Rescue and Industrial work done on a high level of efificiency with outstanding spiritual results.

The Goodwill Home and Rescue Mission of Newark, New Jersey, is another example in the East.

Mission workers interested in the Industrial type should study carefully the problems. We have named two available institutions: one in the East and one in the West.

There are a number of other Rescue Missions doing a splendid job of combining the Gospel Hall, Lodging and Industrial type of Mission work.

CHAPTER XIV.

SPECIAL TYPES OF MISSION WORK

CHILDREN'S WORK

Children's work falls in the field of the Neighborhood Mission and is a part of all Rescue Missions which do a family work. There are, however, Rescue Missions where the major emphasis is the child. Such Missions are found in densely populated areas, particularly where work among the parents is difficult because of language and religious prejudices of parents.

The center of a children's work is the Sunday school; but many Missions have found religious outlet in a children's church and various religious societies, of which the Christian Endeavor probably is most extensively used. The religious services are supplemented by week-night activities which often take the nature of manual training, industrial arts, scouts and camp-fire groups; and in many Missions, organizations that are original (usually centering around the dynamic personality of a teacher, or leader); such as orchestras, bands, choirs and a wide variety of other activities.

Children's work, where done at all, should be in a community that will not duplicate the work of a truly evangelistic church; in fact, it should support the church.

Great care and discretion should be used in introducing children's work into a strictly men's Mission. It has been done in some places, and with some success, but generally speaking, it introduces problems, and is more often poorly done than well done. This is too often the result of poor

equipment, lack of adequate separate rooms, and inability to segregate.

The theme of the Children's Mission is to reach the parents through the child, and as such, mothers' meetings become an important adjunct to all children's work. Family visitation is an important part of a Children's Mission. A certain measure of relief, particularly in clothing, is helpful.

Family counselling is an important function, and in some missions has reached the importance equal to the services themselves; as parents come for help in time of need, for advice and comfort in time of trouble.

MISSION FARMS

A number of Missions have operated farms, based upon Jeremiah 9:2, "Oh, that I had in the wilderness a lodging place of wayfaring men: . . ." The purpose is to take men out of the city into a new environment to build them up in work habits. Prof. James of Harvard University, gave three rules for breaking a habit:

1. He said, "Break away instantly—never taper off."
2. He said, "Break away with as great emotion as possible."
3. He said, "Change the environment."

Now this is the principal formula for conversion. Conversion is a sudden turning about. Religion is the greatest and deepest of all emotions. In environment changes, old things pass away. A farm is a fitting setting for the third rule.

However, a farm is a problem. If the problem can be solved, it is a good adjunct to a mission. In fact, it can be a mission in itself. Keswick, in New Jersey, is an example. Mission Farms has become a rest hospital and a men's home.

Before going into a farm program, there are a number of things which should be given careful consideration:

1. It is very difficult to make a farm pay expenses. Much of the labor is inexperienced. The city bred man does not enjoy farm life. Moreover, relief can be had from government, or city, without work.

2. The key to the situation is in getting a good farm superintendent, one who is a thorough Christian, who understands farming, and is willing to put his own work into the project.

3. Farming is becoming a highly technical, scientific operation. Farms are mechanized, and the kind of labor which a Mission supplies cannot operate expensive machinery.

4. The hours of labor, on a relief basis, must be short —a few hours in the forenoon and a few hours in the afternoon, at most. Successful farming is not done that way. Climate, weather, variety of crops, all call for certain periods of intensified effect and longer hours of labor. Grain that is ripening will not wait. Rains that are coming will not adjust themselves to part time work, and the losses can be heavy. The farmer who owns and operates his own farm will, under emergencies, work late hours to complete a field, to get the grain in before the rains which the weather reports show are coming. The profits in farming are in these extra efforts; and the losses to a Mission-operated farm, or a county poor farm, result from inability to take advantage of good weather.

A Mission farm should be operated as a curative work program. The work phase will eliminate a certain percentage of lazy men and reduce the cost proportionately. It will also build men up in work habits and enable the

farm superintendent to make recommendations that are dependable.

A farm has social values, health values and religious values. Anyone going into a farm program should anticipate a plan to subsidize. It is a question whether, or not, a farm can be self-supporting and do the job it is supposed to do, namely the rehabilitation of men.

PRISON WORK

Almost every Rescue Mission in the world does some work in jails, prisons, with prisoners. Group work consists in services that are held in prison, usually with a choir, or special music.

Visitation has brought good results when done with tact and wisdom. One Rescue Mission visits the "bull pen" every morning, and while preparing men to appear before the judge, the worker invariably says, "If you had been a Christian you would not be here." Many men have been won to the Lord through this service.

Other Missions work with men discharged from prison. An organization called The Society of First Friends, attemps to provide a friend for each discharged prisoner, so that men coming out of prison would be met by new friends rather than their old associates.

All Missions offer a sanctuary—a Door of Hope—to the man who has paid the price the law demanded, and a great deal of work is done getting jobs, re-uniting families, and above all, leading men to the heavenly Father who will really set them free.

CAMPING

Summer camping has come to be a part of the neighborhood type of Rescue Missions. The family Mission,

sometimes called a community Mission, functions much like a church. It is a work among the poor in a neighborhood that could not support a church. This type of Mission can make good use of a summer camp. Groups of children are taken into the country for one or two weeks, often at no expense, or on the basis of children paying what they can afford. Some camps are operated on a lease basis, those making use of a camp owned by some other organization. It is an inexpensive way to begin camping. As the family Mission grows, in time it is wise to secure a camp site of their own, and often camping is carried on all summer. Where the number of campers is not sufficient to occupy a camp throughout the entire season, the Mission may, in turn, lease or operate its camp site for church groups, and thus receive some revenue.

Camping on a religious basis is the oldest form of camping. The first camps in America were "camp meetings" where folks lived in tents, or covered wagons.

There is a great deal of camping recorded in Scripture. The children of Israel's forty years' sojourn in the desert, was a period when an entire nation camped and worshipped God in a tabernacle, which was a tent.

The values of summer camping are:

1. Recreation. Fresh country air. This adds to the health and happiness of children and adults alike.

2. It offers a new approach to the hearts of people. Many of the great spiritual experiences recorded in the Scripture, took place in the out-of-doors—the Sermon on the Mount, the miracles by the sea, the feeding of the multitudes. Often messages and truths which have been taught again and again in the chapels in the city, take on new meaning when presented around a camp-fire, or

on a hill top.

3. There is a fellowship that develops in living together around the table and walking on hiking trails. Camping can be a great spiritual experience.

Camping ought to be done well. The American Camping Association, with branches in almost every state in the Union, has developed standards of good camping that should be a part of every Christian camp, and the standards can be adhered to without, in any way, detracting from the spiritual experience. These standards consider health, safety, sanitation, program and food, and could be called a code of common sense.

WORK PRIVILEGE

Whenever a relief program for homeless men is introduced into a Rescue Mission, a work test becomes a necessity. Case work may be sufficient in the field of family relief where information is available in the community. The transient laborers and homeless men are an unknown quantity and the sources of information are difficult and often misleading. Even the best case work must be supplemented by a work test.

The principal thing in a work test is stated in the Scripture, ". . . . if any would not work, neither should he eat." II. Thes. 3:10.

Work is a privilege, not a hardship. It reduced the cost of care and is beneficial alike to the man and to the community—it is co-operative relief, self help, "not charity, but a chance."

The work program should

1. Be adaptable—work that can be completed in two or three hours, or continue for four to six hours, work

that can be taken up by other men and carried on—work that requires a minimum of training. Example: Porter work, or cleaning.

2. The principle of self help, or of helping others in like circumstances. It is important that the man co-operate in solving his own problem. Example: Making his own bed, or the beds of others. Serving in the relief dining hall.

3. The work should be useful—purposeful work which will appeal to the man as reasonable and needful. Under no circumstances should a man do useless work, such as carrying wood from one side of a yard to another. Men will not object to competing with a machine if competition is on anywhere near a fair basis. Work which a machine can do immeasurably better (if available) is not an ideal work test.

4. Exercise. The ideal work test should give a man the physical exercise he needs to keep him in condition to do the physical work which he will have to do when he goes out on a job. It should build him up in work habits.

5. Training. While the work may be flexible and adaptable, it may still contain the element of training—learning to do some one thing well. Some men have learned to be good waiters in the Mission relief line; others have learned the restaurant business. Hotel and restaurant work offers the above five requirements for there is porter work, dish washing, janitor service, painting, cleaning, laundry work, etc. — a great variety of work. The field is large and jobs in hotels and restaurants are found everywhere.

It is important that the relief clients understand that

the work is for their benefit. Better to say, "Do you want to do something to help men?" rather than to say, "We want to put you to work for the Mission." In the washing of dishes, they are washing their own dishes or the dishes of their fellow men. In the making of beds, the men are making their own beds. The program is one of self help in which they receive the full benefit of their labor; or their fellow men receive it.

Men, therefore, become co-laborers in the program of the Mission and, as their interest grows, they become more easily interested in the Gospel.

A work relief program, well conducted and planned upon sound principles, is a great adjunct to the Mission and a real benefit to the men. Such a program will appeal to the community and receive the endorsement of all right thinking people.

PERSONAL COUNSELLING

One of the important functions of Rescue Mission work is giving advice and direction to confused and worried people. Almost every one has a burden and a problem. Studies made by Dr. Heckman of the Wilder Charities of St. Paul, showed that the average relief client had 2.8 problems per case; that is, where there was a relief problem there would often be a health problem, a moral problem, vision and hearing difficulties. In some large families there were as many as eight different distinct problems.

A Rescue Mission worker is overlooking a large field of service and a great opportunity to win souls if the worker limits his or her activities to a Gospel service. Our Lord and Saviour Jesus Christ did a great deal of personal counselling.

Following are ten rules to be observed in good coun-

selling:

1. Be a good listener. Folks burdened with troubles and problems are helped often by telling their own troubles to someone who will listen. It is called "letting off steam." If they are not allowed to tell their own story in their own way, they are apt to get the impression that you don't care, that you aren't interested or that you don't understand. A good conversationalist is a good listener, and a good consultant would be a good listener.

2. Observe confidence. One must establish the reputation not only of being a good listener, but keeping inviolate all secrets. No greater mistake can be made than to "talk around" confidential matters, or to refer to them in public address, even by indirection.

3. Hold all conferences in private—never in the presence of others, unless the client has requested it. The more private the conversation can be, the greater the number of folks will seek your counsel, and the greater confidence they will have in it.

4. Maintain a judicial attitude. Remember you are listening to but one side of the case and the facts related may be distorted, or really important facts may be left out. It takes two to make a quarrel—sometimes three. It is often important that you hold in abeyance some conclusions, even if the side that is not being told is the worst side. There was a judge who listened to only one side of a question because, he said, when he heard both sides, he got confused! Unless one has the judicial temperament to consider both sides of a question, he will make as poor a counsellor as the judge.

5. A good counsellor will know the sources of information and help. He will be familiar with all the principal

and accepted agencies in the city. If he can't help, he will know where help can be had. This knowledge is valuable, not only to the client, but it will save funds for the Mission.

6. A good counsellor will seek consultation of all questions where he is in doubt. Doctors call in specialists for consultation in difficult cases. Lawyers also seek advice. Certainly the worries of mind, which bring grief of heart, are as important as disease in the body, or questions of law.

7. In discussing the questions, or problems, with the client, explore the field so that the person has a part in making his own choice. We should not live the lives of other people for them. "If I were you, I would", has no place in personal counselling. It is much better to suggest that certain things might be done, thus letting the person feel that they have chosen the line of action on the basis of your advice.

8. The good counsellor will respect the rights of others. Often, in discussing problems, or troubles, there is another party involved. This other party has human rights which all men should respect. A good counsellor is not a lawyer who says to every client who comes into the office, "You're right, I'll take your case and we'll win." Sometimes the very best thing that you can do for a person is to tell them frankly wherein they are wrong.

9. Keep an open mind and beware of prejudices. Remember you could be wrong. Many mistakes are made of past performances. The past case history is important, but just because a person has made a mistake in the past, or even many of them, does not necessarily prove that they made a mistake in the problem they have brought to you.

10. Follow through in your advice or counsel. Sometimes a follow-up call will convince people of your interest,

and will enable you to add some word you may have overlooked, and if the client is making progress, commendation is encouragement.

WOMEN IN MISSION WORK

Women have been in Gospel and Rescue Mission work from the very beginning. In Genesis 2:18 woman is provided as a "help-meet" and it is generally true in all Rescue Mission work that "The Lord said, 'it is not good that man should be alone.' " Woman has a place in Gospel and Rescue Missions of every type. There are things which she can do in family cases, with single women and children that are very difficult for a man to do if, indeed, possible.

Miriam, in Micah 6:4, was a Rescue Mission worker. It was she who watched Moses in the ark of the bulrushes (Exodus 2:8), a sort of a day nursery. The Scripture records her name with Moses and Aaron as the deliverer of the Children of Israel.

Deborah, Genesis 35:8, was a nurse. She was also a prophetess (Judges 4:4), which means a speaker, and Judges 5:1, she sang. She had, therefore, all the qualifications of a Rescue Mission mother: nurse, testimony and song.

Romans 16:1, Phebe, our sister, "is a servant of the Church at Cenchreae. She is described as a saint, and the churches were commanded to assist her "in whatsoever business" obviously, relief, "for she has been a succourer of many."

Julia did court work (Romans 16-15). Practically every Mission in America has been served in some capacity or other by faithful Christian women. Some of the best Missions in America have been operated by women.

One of the phenomena of Rescue Missions is the re-

spect that is shown to women by the constituency. This is as true in the bowery as it is in the quiet neighborhood Missions in a residential district. A Mission mother of more than ordinary attractiveness testified that she had never been insulted in thirty years.

There are, however, several suggestions that are pertinent. Very young girls should not work regularly in, or around, a Men's Mission. The fatherly instinct in men may change into something else. Silly women are as much a hazard to Missions as they were to the Church (11 Tim. 3:6) and can bring reproach on every phase of the work.

In altar services it is best, if possible, for men to kneel with men and women to kneel with women.

Women workers in Gospel and Rescue Missions should, wherever possible, be middle age, or matured women. This is not so important in neighborhod and family Missions, but maturity is important in the Lodging House type and some phases of welfare work. More than one Mission Superintendent has made the mistake of taking a (new) convert (unstable) into his home with tragic results sometimes to his wife, and, in some cases, his daughters.

Frivolous conduct in the choir, or among the workers in a service, will destroy the spirit and souls are lost. (We also have men who will whisper while the speaker is bringing the message).

A Christian woman in the Mission service is more than a worker. She is an influence; sometimes reminds men of their mother; often reminds them of their home. She has a spiritual influence.

"She stretcheth out her hand to the poor;
yea, she reacheth forth her hands to the needy."
Proverbs 31:20.

CHAPTER XV.

SERVICES IN PRISON AND PUBLIC INSTITUTIONS

Most Rescue Missions hold services in jails, reformatories, prisons and in hospitals. The following 10 rules are at least suggestive, and if followed, will prevent many misunderstandings, failures, and even heartache:

1. Make the arrangements with the proper authorities definite, as to time and place and try to clearly understand your privileges and limitations while in the Institution.

2. Use great care in selection of workers and speakers. Friends of convicts will feign religion and try to join your group as singers or workers. Steel saws have been concealed in song books. Dope has been concealed in a hole cut in a New Testament, and in one jail, following such an attempt, no religious organization was ever allowed to enter thereafter. What a tragedy.

3. Use tact in personal work and in all relations with guards. Be scrupulously careful to obey all rules and regulations regarding visitors and do not enter any part of the institution without proper authority. Carefully supervise all those who have a "Zeal without Knowledge." Romans 10:2.

4. Service, on time and never run over the allotted time. Well disciplined prisons are run by clock and we must conform to their program. Some groups have lost their time and opportunity by trying to take time that did not belong to them.

5. Maintain good relations with all officials. Criticism of officers will result only in lost opportunities. A prison service, which had continued by one Mission for 40 years,

was suddenly interrupted when the worker in charge joined in a campaign of criticism of the Superintendent, and the door was closed. Keep free from political agitation. This is the place where the advice of Paul is timely: "I am determined to know nothing among you, save Jesus Christ and Him crucified." 1. Cor. 2:2.

6. Refer all gifts sent by relatives to the prison officials and ask for all things that you want. Never presume. Some jails and prisons have strange rules, may look queer to you, but serve a purpose.

7. Never take sides with the prisoner against the officers, the court, or duly constituted authorities. Your job is to free men from sin, not from the law, and your message is grace, boundless as the sea. Practically all prisoners are "innocent" and can usually make up a pretty good story. Mother Ross of the White Light Mission in Buffalo had the best answer: "My Son, if you had been a Christian, you wouldn't be here, and if you will accept Christ, He will release you from the bondage of sin. That's the important thing."

8. Bring a message of hope through Jesus Christ who came to set the prisoner free (John 8:36). They know all about punishment; more than you do if you have never been there. A good message will build morale among the prisoners. A good morale will be appreciated by the officers.

9. The prison is the place for music. Paul and Silas understood that. Acts 16:25, "At midnight Paul and Silas were praying and singing hymns unto God and the prisoners were listening to them." Other prisoners will join in the singing and frequently will select the hymns. A short message, thoroughly evangelistic, could be stirring and soul-satisfying, and will melt many a hard heart where the iron

cure (bars) has failed.

10. Invite men, coming out of prison, to come to you for counsel. It's most important that you be the first friend, rather than his old associates who, immediately upon greeting him, will want to buy him a drink, or drag him back into the old dens of iniquity. Here is an opportunity to set before the prisoner an open door. Rev. 3:8, "I know thy works, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

OPEN-AIR STREET PREACHING

This is one of the oldest forms of Rescue Mission work, and because of its simplicity and ease, has accomplished great good, and for the same reasons, has been greatly abused sometimes bringing reproach upon the Cause. Effective street preaching has been done by a single individual alone. Others depend upon a group of singers, large or small. There are, however, a few suggestions which might apply anywhere:

1. The location is of first importance. When you go fishing you go where the fish are. Only rarely have street meetings or open-air meetings had sufficient power to draw people out of the locality although Jesus did it with astounding success. He drew great multitudes of people, far out into the country, and even in desert places. Matt. 4:25. "And there followed Him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond Jordan." They stayed so long that it was necessary to feed them lest they faint on the way back. Anyone who can try this plan will be following in the steps of Jesus. The Mission Farms at Medicine Lake, with its Camp Grounds

and Camp Meetings, is a modern adaptation of the methods of Jesus, and the crowds come.

2. The public address system offers many opportunities for street preaching. If one does not have a public address system, they should try to get a position in front of a wall where the noises, from at least one side, will be shut out and the voice will be taken in one direction. It is well to avoid street cars, to be considerate with regard to blocking traffic, and Christian consideration of the rights of store keepers. Cooperate with the Police Department, "so far as within you lies," Hebrews 12:14, "Follow after peace with all men."

3. Singing and music, vocal and instrumental are an important contribution to the success of street preaching.

4. The message should be short. If there is only one speaker he had better break it down into several short messages. This will conserve the voice. Testimonies should be used by both men and women.

5. All public speakers should be careful not to strain the voice in street preaching. Some Ministers and Mission men have ruined their speaking voice by attempting to "yell." If done properly, no voice will be injured by street preaching.

6. Courtesy pays big dividends for the Lord in street meetings: a courteous attitude towards the crowd; a respectful attitude. It is good approach to assume that there are Christian people in the audience and that all those who are listening really want to hear the Gospel, and don't forget to thank the audience for their respectful, courteous listening.

7. Enjoy your work. Probably as much of the message will get across in the cheerful look in the face and the spirit of the workers. Many men have been impressed by a

cheerful, happy Christian group. Psalms 100:2. "Serve the Lord with gladness."

VISITATION

Visitation in Homes and Hospital

Jesus did house to house visitation in Capernaum.

A Mission man must be a student of nature. He must know men and he must know his Bible. He will know men in the shop, in the factory, and in the office. He will know the Bible in his study and in prayer. It was said of Henry Ward Beecher that he knew the dock hands on the ferry and he could call men on Fulton Street by name. The pulpit may be the Preacher's throne but the parish is his workshop.

Visitation in the home and hospital work among the sick requires tact and wisdom. To some people, it comes naturally, others must acquire it and to some, it is difficult and even distasteful. They would rather do anything else. To acquire the skill, the knowledge and the technique is too long and difficult a subject to be taught in one paper or even a book. There are, however, some general rules which can be of almost universal application:

1. Preparation. This consists in a clear conception of the purpose of a call. Calling just to do calling makes the task difficult because it is purposeless.

2. Calls should be opportune. In an emergency a Minister or a Missionary may be called to the Hospital at any time, day or night, or to a home. Such calls are emergency calls.

3. Hospital calls should, wherever possible, be at visiting hours and they should be short. There are other people who may wish to visit the sick, and there may be duties that the nurse must perform. Many hospitals have rules

and regulations with regard to visitation and doctors have orders which may, or may not, apply to the minister. Consideration should be given to all such factors.

4. Ministers should be careful not to excite a patient, and the call, the Scripture, and the prayer, should be one that would encourage faith and confidence.

5. Calling is made easier and more profitable if the minister or missionary has something to leave with the sick: a Testament, or a portion of Scripture, or a tract. Again, in the use of tracts, one should use care. A great many tracts are not adapted to hospital visitation, or even home visitation, and there are so many tracts which are poor, doctrinal, denominational and controversial. One could far better use the Scripture. Some ministers have found that, a Bible, to be loaned to the sick during the period in the hospital, offers an opportunity to call again and to call after the patient is discharged.

6. Calls in the home will be much more effective if they are business-like. Simply to stop at a house and visit may serve no real purpose. Where people are busy in their housework, such a visit may be resented. Folks may be getting ready to go on an errand, or may be expecting company. In all such cases, the minister should either excuse himself immediately, or else give a greeting, or state whatever business he has very briefly and hurry along.

7. Calls may be enriched in a number of ways: Birthday greetings; congratulations on events; inquiry regarding illness; questions regarding the assignments of work in the Mission. This is the business of the King, and in the majority of cases, the minister may make more calls that are too long than calls that are too short. The short calls, if the purpose, or business, is transacted, will at least

give the impression that the minister is busy and he is on his way because he is interested in the salvation of souls.

LADIES' AUXILIARIES

Women have always had a part in Rescue Missions from the very beginning, and it is generally true that women have a greater interest in men than men have in men. Man's inhumanity to man is well known. Ladies' Auxiliaries are usually organized on the basis of Church representation; sometimes one, sometimes two or three, from a Church. In some Industrial Missions, particularly the Goodwill Industries, women are recruited from every walk of life and some Auxiliaries have grown to one thousand members.

Most Auxiliaries meet monthly, some quarterly, and their function is usually determined ultimately by the Auxiliary itself. There are Mission Superintendents who believe that they can direct and control the activities of the women, but "that we would have to see." The Auxiliary may take complete charge of one activity in the Mission, such as: Nursery.

Assuming responsibility for the decoration and fitting up of rooms. They assist in the raising of the budget. They are usually very successful; sometimes more successful than the men, and they gather up, particularly in the Industrial Missions, large quantities of clothing and furniture to be repaired, sold or given to needy families. They also do visitation, hold prayer meetings and have given yeoman assistance in revivals.

A Woman's Auxiliary can be of great service to a Mission, providing the Mission Superintendent does not spend more time drinking tea with the ladies than drinking coffee with the men.

Salvation is a triple service for a triple nature by a Trinity:

Grace — Mercy — Peace.

Body — Mind — Soul.

Father — Son — Holy Ghost

CHAPTER XVI.

THE PROBLEM MAN IN THE MISSION

Just as a family may have a problem child, so the Mission will have a problem man. It has often been said, and with considerable truth, that in dealing with problem men, the superintendent, himself, is the problem man, which means that there is a right way and there is a wrong way of dealing with difficult people. Jesus furnished us the finest example of how to get along with difficult people. The impulsive Peter, the selfish Judas, the jealous and impetuous disciples were all members of His "own twelve." He had contacts with many types of difficult people that we meet in the mission.

Sometime throughout the years, the mission will meet the meanest man. The question of how to deal with him is not the first question. The first question is how did he become the meanest man? A knowledge of his background, his struggles, his disappointments would enable the mission worker to deal with him on an understanding basis. Among the ten outstanding converts in Rescue Missions are to be found at least two men who would come under the classification of the meanest man. The Lord did wonders with these men.

The smoothest man that ever came into a Rescue Mission became, under the leadership of the Lord Jesus, a man of integrity, of high principles and a great preacher of righteousness. Confidence men, check specialists, common thieves and indeed every type of men that worry the police and try the souls of men, are the raw material (the diamonds in the rough), out of which are carved, by the Lord, jewels

for His crown. The mission worker must learn to distinguish the genuine from the counterfeit, to be kind and understanding without becoming an easy "touch"—to know when to be firm.

The better the story a man tells, the greater the reason for caution. He has probably rehearsed his story and told it so often that he half believes it himself. To give way to sentiment, to distribute money carelessly, is not only waste, but it undermines confidence in the mission and adds to the destruction of the victim. Here is a place where one should be "wise as serpents and harmless as doves" (Matt. 10:16). The Superintendent of a mid-western mission always prayed with his eyes open because he had his watch stolen by a pickpocket while he was praying with him. After that, he said, he had read in the Scriptures that we should watch and pray.

DRUNKENNESS

The major problem in the mission is drunkenness. The great majority of men who reach the areas where Rescue Missions work are victims of the great temptation. Liquor is the number one gangster. The problem is so large and so complex that it would require a book to treat this subject adequately. At best, we can name only a few principles, and the first is to find the cause that lies behind the habit. There are some men who drink because they like it, but among the confirmed drunkards, few like it, and almost without exception, they would like to be free. What are the cords that bind them? How was the habit formed? What are the problems? What are the feelings and thoughts and the memories that they would like to drown in drink?

It is unnecessary to say that Jesus Christ has the answer. That has been proven ten thousand times. He has never failed when given an opportunity, but He must have the opportunity. The drunkard must receive Him, and that, I am afraid, is altogether too often just half of the problem. The other half is the responsibility of the mission worker to introduce this man to the Great Physician and to make that introduction one that will give the drunkard confidence enough in the great Redeemer to take Him into his life and let Him do a complete job of redemption.

The Mission worker has "equipment" to do his part of this three-way job, and the first is a loving heart. Drunkards are beaten men; beaten by their fellow men, and generally despised by their relatives. They need an understanding friend, one who will recognize the fight that the man himself might have made in his helpless condition. More drunkards have been won to sober living by love than by all the "cures", plans and programs combined. The wise superintendent asks the questions, "Why did the man drink? What are the causes that lie behind other causes?" He analyzes mental attitudes, false philosophies and ways of living. He uses every device that is known to be helpful and honorable. "If an apple a day keeps the bottle away", he will recommend fruit.

All of this is only a means to an end, for every true and faithful mission worker knows that the cure can only be made by going to the seat, or center, of the trouble, and that is the human heart. "The heart is deceitful above all things, and desperately wicked: who can know it", but Jesus Christ? (Jer. 17:9). This, some of us have seen. Men go to the altar drunk and walk away sober. When everything else had failed, God created a new heart, and

the old things passed away—not only drunkenness, but everything else that went with it.

A converted, redeemed drunkard is a great testimony. As a witness he strengthens the faith of believers, and answers the critic and the skeptic. All arguments stop when a twiceborn man says, "Once I was blind, now I see." John 9:25.

The wise mission superintendent will use all approved and useful facilities at his hand—physicians, courts, probation officers, Alcoholics Anonymous; but these will be but a means to an end, namely, that the door to the heart may be opened to let the Saviour in who saves from the "guttermost to the uttermost.

PANHANDLERS AND BEGGARS

Begging is a profession. It is one of the oldest ways and means of getting a living. It is as old as the profession of stealing and thieving. Begging and stealing are two illegal ways of making a living. Very early in the Scriptures of the Old Testament, the beggar and the thief gather more money per hour than a wage earner. Some have been known to live in fashionable hotels and to "dress" for the occasion. Studies which have been made on a careful basis, invariably show that the beggar is an imposter. Very, very rarely are they worthy, and almost without exception their stories are false. Men beg for money to buy liquor, or drugs, and money given to beggars only perpetuates their criminal activities. It is money given to destroy them. Often the professional criminal, after two or three convictions, will turn to begging as a substitute for crime, or as an aid to crime. Sometimes they go hand in hand. It is a good thing to keep in mind that "The way of the

transgressor is hard" (Prov. 13:15), so what business have we to make it easy for them?

Peter and John went to the temple, and when the beggar asked for alms, Peter gave the best example to rescue missions (and, in fact, to all Christians), as to how they should deal with the panhandler. He said, "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." Acts 3:6.

When beggars and panhandlers are converted, they make good personal workers.

LANGUAGE

Eighty-five percent of transient men, if asked what Church they belong to, would give a denominational name. This does not mean that they ever belonged to it, and it is one of the most deceptive of all answers. Seeking help and relief, they are apt to answer with any favorable fact. In more than seventy-five percent of the cases naming a church means the church of their parents, and again seventy-five percent of the parents were not regular attendants of any church, which means, for example, that they are Methodist, Baptist, Lutheran, or Catholic by tradition. This statement can be readily confirmed by asking the name of the church; its location; and, what is most significant, the name of the pastor or Sunday School Teacher. Watch them squirm to find even one name. These facts are basic to an understanding of the problem. That means that we are talking to one who does not understand the meaning of many terms we use. Many sermons in the Mission are as unintelligible as a mass in Latin and far less symbolic.

It also means that we are winning converts from fallen away Sunday School pupils and church backsliders and that we are hardly touching the great throng of worldly men.

The testimony of twice-born men has led some of the leading mission workers to the conclusion that only men from church and Christian homes reach the gutter. Nothing could be more ridiculous or false. Carefully compiled statistics show the percentage of men who go deep into sin from good homes to be relatively small. Where both parents are Christian it is approximately two percent; where only one, the percentage is several times higher, but certainly not more than ten.

Unregenerate, sinful men come in large percentages from unregenerate, sinful parents, which leads to only one conclusion; namely, that the theological terms we are using are unintelligible to the great majority of men who frequent our Mission. Ask a man who was not brought up in a Sunday School what **justification** means, and he is apt to say that God found us justified in what we did; that **grace** means three days to pay your debts and God will give you some more time. Go through the vocabulary of almost any tract and you will find it is written for Christians. In most cases it is unintelligible to the man on the street. Practically the same can be said of many Mission messages. Too often they have a theological slant.

Billy Sunday is the outstanding example of a preacher or evangelist who brought a message which the man on the street could understand. More than anything else, that was the secret of his great success.

The sermon on the mount is written in language any one can understand. The Scriptures of the Old Testament

as well as the New are outstanding among the best literature of the world in simple, clear and understandable language.

It is significant that no one ever misunderstood Jesus. "The common people heard Him gladly." (Mark 12:37). I sometimes wonder if they hear us at all.

CRITICS

A mission superintendent, with long years of experience said at the close of his work, that he had never done anything good but someone found fault with it. Critics need not disturb you if you recognize that critics are useful even when their criticism is false. Often the best way to answer a critic is by silence—"He opened not His mouth" (Isa. 53:7), "When He was reviled, reviled not again." (I. Pet. 2:23).

If your purpose is sincere and you have done the best you could when critics rise up against you, you should take great comfort from "Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake." (Matt. 5:11). The emphasis here is on the word "Blessed."

There are three fundamental reasons why ministers and mission workers fail:

1. Some are not called. They should be digging ditches or plowing corn.

2. Laziness. They waste their time doing trivial things or attending endless conferences and committee meetings. They never get down to the real job.

3. Inability to take criticism kindly. Someone makes a criticism, or takes exception to the policy as action of the

minister, and he makes an issue of it by carrying it into the pulpit to defend himself, forgetting that a minister enters the pulpit to defend the Lord Jesus Christ, and glorify Him. What is said about the minister does not count.

"MAKING AND KEEPING FRIENDS"

Dale Carnegie, in his book "How to Win Friends and Influence People" lists six ways to make people like you:

1. Become interested in other people.
2. Smile and be pleasant.
3. Remember names.
4. Be a good listener.
5. Talk other people's interests.
6. Make other people feel important.

From as ethical and Christian point of view, some of these do not represent the best motives.

We are going to suggest ten rules from the Scriptures:

1. **Humility.** ". . . but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant." Matt. 20;26,27. Jesus gave a great example of humility when He washed the disciples' feet.

2. **Reticent.** "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room." Luke 14:8, 9.

3. **Like People.** As many people will like you as you like. "A new commandment I give unto you, that ye love one

another; as I have loved you, that ye also love one another." John 13:34.

4. **Be Deliberate,** "Let all things be done decently and in order." I Cor. 14:40.
5. **Cultivate a Kindly Attitude.** "Judge not that ye be not judged." Matt. 7:1.
6. **Place God First, Others Second and Self Last.** "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. "Be kindly affectioned one to another with brotherly love; in honor preferring one another". Romans 12:10.
7. **Live a Life of Service.** Make yourself useful. ". . . Wist ye not that I must be about My Father's business?" Luke 2:49.
8. **Never Talk About Yourself.** "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.
9. **Look for the Best in Others.** "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15.
10. **Think Before You Act.** "Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." II Cor. 13:11.

EMPLOYEE BEHAVIOR PROBLEMS

Each employee represents, in the minds of the public, the Institution. Some employees have more frequent contacts with the public than the Superintendent. They are in a position to create good will among the Mission's constit-

uency. They can give the Institution a "black eye." Sometimes minor problems become major problems. Among unfavorable conduct are:

1. To yell at a guest, or client. Any show of temper is regarded as un-Christian.
2. To try to discipline a person (a drunk) when angry or irritated. It will sometimes kill the Spirit of the meeting.
3. The use of physical violence is always questionable. The man may need it. The popular effect is bad.
4. Sometimes there will come "The bully", "The smart fellow", "The practical joker". The Superintendent must learn how to deal with them.

The problem of the Mission is how to deal with difficult people: "The emotionally unstable", "The aginer", "The drunk", "The Smoothie".

1. Be courteous at all times. Remember you are dealing with people who have seldom received courteous treatment. Courtesy is at a premium. Make good use of it. "A soft answer turneth away wrath: but grievous words stir up anger." (Prov. 15:1).
2. Your job is to help people. Even the "bully" is in need of help. All difficult people need to find the way to Jesus Christ. Study the methods of Jesus with the demoniac in chains and fetters. "For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness". Luke 8:29.
3. There is a right way to do the right thing. There is a wrong way to do the right thing. Do not embarrass a client. Never bluff. Most mission employees fail by doing the right thing the wrong way.

4. Try to find the cause. Surface solutions may be easy but seldom permanent. Even after conversion, many twice-born men have adjustments to make. Good counselling can help men out of many long established bad habits. Philippians is a great Rescue Mission Book. For example of good counselling there is no Scripture better. Phil. 3:14 is Paul's testimony to young Christians to press on to a "high calling": "I press toward the mark for the prize of the high calling of God in Christ Jesus."

5. Always begin by appealing to the best that there is in a person. Study the technique of Jesus. Peter was an impulsive, vacillating character. In Matt. 16:18 Jesus called him a Rock. This was a goal. Something to strive to be. At Pentecost Peter achieved the goal.

6. Think before you act. How would you like to be treated? If it were your father, your son, your brother? What effect will your conduct have on the audience? How will other people interpret it? How many times have we seen a service "chilled" by a rough angry remark by the leader, or a drunk forcibly and roughly ejected? We have never seen a drunk that could not be led out like a little child. Kindness, patience, understanding and love are the most inexpensive tools of a mission and the most useful.

Rev. C. M. Shaughnessy had a unique method of leading boisterous drunks out of a service. He would pick up the drunk's hat and start toward the door. Invariably the man would follow his hat. He could lead the drunk out quietly.

CHAPTER XVII.

FINANCES AND SUPPORT

It is an old axiom that the Mission Superintendent who cannot finance the work cannot succeed. In few other institutions is the superintendent left so much upon his own individual resources. He, or she, has no membership to depend upon, and Boards of Directors and Women's Auxiliaries are outside his parish. They come from a distance and have other interests. In a Church the trustees take care of the finances and usually the pastor has nothing to do with the raising of the budget, the major portion of which is his salary.

Necessity is the mother of invention and Gospel and Rescue Missions throughout the country have developed a great variety of financial methods. There is a wealth of original ideas.

The raising of money has been reduced in Community Fund campaigns, Y. M. C. A., Hospital and Church financing to a science. There are bureaus that specialize in raising money for new buildings and even for operating expenses. The employment of a bureau calls for caution. There are some which are unethical. In many cases the mission can do the job if they have the "know how."

There are several methods of financing in general use.

A. THE FINANCIAL CAMPAIGN—This method depends up three things:

(1) A WORTHY CAUSE. People will give to something that they believe in and they will work for that cause that appeals to their heart as well as to their intellect. This means that it is important to those to whom

the worthy cause is presented. It is equally important how sincerely the mission worker, himself, believes in the worth-whileness of his cause. We believe that every financial campaign should be born and cradled in prayer. The workers should be sent out in the spirit of prayer. There are missions that literally pray the money in. However, some make the mistake of letting the Lord do the walking. More money is raised by shoe leather than by any other method.

(2) A GOOD LIST OF NAMES. The second requirement is a good list of names of interested people. Much time is wasted and workers are discouraged in approaching prospects who have no, or little, interest in the work. The interest must be created first. The names should be names of folks who, not only have an interest, but have the ability to give. A list of faithful, conscientious church men and women who know the value of the work and who believe in it will constitute a gold mine in which the mission workers may dig. The word "dig" is used advisedly. We mean by that, a willingness to work.

The list may be secured:
by, writing down the names of people contacted through the year whom you have found to be interested in soul-saving work;
by, names provided by members of the Board of Directors;
by, ministers and workers who come to the mission to help in the services.

(3) A GOOD ORGANIZATION. After the worthy cause, and a good list of names, the next principle is a good organization. Y. M. C. As, Hospitals and Community Funds spend months quietly building up an organization which includes:

a general chairman, usually a man of prominence in the community; a man who is a leader, who will espouse the cause; three, five or seven captains who will be leaders of teams, and each team will have from three to five, and sometimes ten workers.

Such an organization may have from fifteen to three hundred members depending upon the size of the budget and the number of people to be seen. Team organization has been the most effective and the most successful method of raising funds.

Such campaigns are usually put on annually which means that approximately the same group of workers will respond and will go out and see practically the same people each year. The budget is usually raised in a week or ten days.

Some institutions like the Children's Gospel Mission, Minneapolis, make the campaign a pleasant and joyful spiritual event and always go "over the top."

Care must be used not to allow the campaign to become mechanical. The best laid plans and the most perfect organization can fail utterly and certainly will fall short if the soul and the spirit are missing.

B. BY FAITH. Some missions raise their funds by faith alone. They never put on a campaign and they never make a public appeal. There is nothing wrong with this method; in fact, all missions should have prayer and faith as the motivating power in their program.

The fact is that they are asking for money indirectly for every time they present the work, or talk about it, the question arises in the minds of listeners, "how are they supported?" Almost invariably, they will call attention to the fact that they have no church support, no

organization behind them, and that they never ask for money. From the standpoint of psychology, this is one of the best ways to appeal for money. To tell your need and let people respond as their hearts are interested, also gain the sympathy of people who become committed to the work. This method makes a strong appeal to tithers. This method, except in a few cases, has never provided support adequate, or commensurate, with the fine quality of the work such faithful Christians do. In all too many cases the faithful worker has labored quietly and in obscurity while the world, busy with its other interests, has left them alone to starve.

C. The third method is LETTERS OF SOLICITATION. A great many missions raise the major portion of their budget by letters of appeal. Where letters are sent out promiscuously to a large number of people the costs may often equal fifty percent of the return. In some cases the returns have not been sufficient to pay for the postage and the office expense of mailing. That means that no money went to the cause.

Letter solicitation should be confined to:

(1) Regular subscribers who need only to be reminded of the need. Letters to such a constituency save time and effort.

(2) Letters for special causes in which the person addressed is known to be interested.

(3) Special appeals, such as a call for clothing during a blizzard; appeals for funds for the summer camp. Such letters should be sent to interested people.

Letters of solicitation should be short, well typed and properly paragraphed. Ninety-nine per cent of all letters we receive, or have seen, are too long. Business men

won't read them. If necessary to tell the story, enclose with the letter a folder and the folder should have pictures. Wherever possible, business letters ought to be personally signed. Letter appeal will be most successful when combined with the annual budget method.

D. A fourth plan of financing is CHURCH APPEAL. This is rapidly going out of vogue. Churches have been swamped with so many outside appeals that it is difficult to secure an opportunity to present and take an offering in the church. Except in rare cases the offering will not be large. Having taken an offering in the church, it is difficult to approach persons in the church for separate subscriptions; in fact, the door is closed. Getting into a church budget usually results in a smaller sum of money than the mission could get out of the same membership if they used other methods of solicitation. If missions were dependent upon support of church budgets more than half of the missions of America would be closed through lack of adequate support. Presentation of the work in the church, telling the story of the mission, is something else. This is very desirable and will give support to every other method of financing.

E. INDIVIDUAL SOLICITATION. Some missions have made a great success by the superintendent, or a few members of his Board personally soliciting the funds. In a few missions the superintendent alone has done the job. This method has some advantages. The superintendent meets personally men of wealth and influence who come to know him and believe in him. Some of this work should be done by every mission superintendent and it need not take long to do some of it. In some cases large sums of money, sufficient to build and erect a mission, have been

secured through single, vital contact. A word of caution is necessary. One should never depend upon a few large contributions. The death of a single donor may put the work in jeopardy. It is always wise to spread the base of support as wide as possible. When the base becomes too wide, then a secretary becomes necessary to handle the many details connected with a large subscription list.

Rescue Missions should observe the highest principles of ethics in their financing. Care should be exercised not to misrepresent any feature of the work. Better tell a little less than to tell anything that isn't true. Receipts and a "thank you" should be issued to all contributors. Various schemes such as sale of tickets, parties, benefits, commissions on solicitation and sale of materials of every description, are regarded as unethical methods of raising funds and have no place in the Gospel and Rescue Mission program. We said this before. We will say it again. 1 Cor. 14:40: "Let all things be done decently and in order."

SUGGESTED OUTLINE IN PRESENTING THE WORK OF THE RESCUE MISSION BEFORE ANY RELIGIOUS AUDIENCE

A good example of a scriptural reference is the story of the Son of Man gathering all nations before Him on the throne of His glory. Matt. 25:31-46, "I was a stranger and ye took me in." For a text you may use Luke 4:18-19, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." These texts are examples. Better still, use your own selection.

INTRODUCTION:

Should state why you are present.

Your devotion to Jesus Christ.

Your interest and love for your fellowmen.

Particularly your interest in the lost, the underprivileged, and the unchurched.

OUTLINE OF MESSAGE:

1. Tell something of the history of Rescue Missions, or of the mission about which you are to speak.

2. The reason for the Rescue Mission. The need and its place in the Christian program.

3. The work of the mission—how it is done.

4. Cite interesting cases illustrating the power of God, Be careful not to overstate, or add information that is not true. The power of God is unlimited; but, the statements of men have limitations.

5. An invitation of Philip to Nathanael, ". . . Come and see." (John 1:46) and to have a part in the Rescue Mission.

LETTERS OF SOLICITATION

1. Letters should be short, never a full page. Good type. Centered well on the page. Approximately 140 words.

2. Paragraph well. Three or four paragraphs.

3. Start sometimes with words that picture the project, Children's Gospel Mission—summer, crowded homes, children, country.

4. If necessary to tell the story, add folder. Folder should have pictures. If no folder, use photographs.

5. Personally signed.

6. Personally typed and signed is preferable.

7. Caution: Solicitation by mail can, or may be, unethical. You can spend 50c out of every dollar contributed. The cost of raising money should never be over 10 percent maximum.

8. Always first class mail.

9. Letters should be sent to a prepared list of interested people, or to those who probably could be interested.

11. Mail should be sent out at opportune times. Summer camp letters should be sent on a hot day.

The Central Union Mission of Washington, D. C., has an excellent system for raising money by mail, and has been very successful over a long period of time.

Objectives:

A good meeting rather than a great meeting.

Results rather than records.

Converts rather than crowds.

Faith rather than facts.

Heart rather than head.

CHAPTER XVIII.

RELATIONS TO OTHER INSTITUTIONS

CHURCHES

The Rescue Mission is an arm of the church. It certainly is part of the Christian program and any Rescue Mission that sets itself up in opposition to the church may do some good, but it will do a lot of harm, and altogether too often does more harm than good. A Rescue Mission among the poor, and often wicked and ungodly people, is no place to criticize the church. If mission workers have any criticism, they should go to the church and make it. Publishing abroad the failures of church members and ministers only adds to the opposition and reinforces the statements of agnostics and skeptics. It is unwise, and since it does harm, it is sinful and much of it is not true. Even if it were true, the mission worker has his own life to correct, for there has been a great deal of criticism of him, and some of it is just. There have been altogether too many incidents where mission workers have criticised the church, and at their annual campaign for funds have gone to that church or to its members for support.

Consistency is a virtue. Since the mission must receive its support either from the church, as an organization, or from individuals who are a part of the church, the wise mission superintendent will cultivate the friendship and work in co-operation with every evangelical church. In controversies over doctrine it would be well to follow the advice of the apostle who said he was determined to know nothing among them but Jesus Christ and Him crucified. 1 Cor. 2:2.

Joining controversial movements, or associations, only eliminates the usefulness of the mission and consumes the time in doctrines which belongs to the church, and denies to certain churches the testimony of twice-born men, the witness of which the church may be in great need. Gibbons, who wrote "The Decline and Fall of the Roman Empire", states that Rome was won to Christ by the testimony of twice-born men. Many a cold and lifeless church has been warmed spiritually by the testimony of redeemed men,

The Rescue Mission has a two-fold message: to present Jesus Christ to desperately wicked men, and to introduce these twice-born, redeemed souls to the church for the edification of the saints. "Wherefore, comfort yourselves together, and edify one another, even as also ye do." I. Thes. 5:11.

There are five things which the church can do for the Rescue Mission:

1. It can furnish financial support. This may be done by placing the mission in the budget which, generally speaking, is not recommended. The mission can get more support from the membership of the church by going directly to the members than it can from the budget, which must be spread among a great number of church enterprises.

2. The church can give the mission standing in the community. If the mission workers engage in criticism of a particular church, and continue it, they could hardly expect the church, in turn, to give the mission moral, financial, or spiritual support, and many churches have been alienated by unwise and even untrue criticism on the part of the mis-

sion, or by the mission lining up with certain anti-church organizations.

3. The church can furnish workers. The mission service is often dependent upon the size of the choir. If the group coming from the church is small, the audience loses interest, If the audience is small, the church group loses interest. It works both ways. A poor message and a small group one night is sure to affect the attendance the next night. A series of poor messages and small groups will affect the attendance for a long time in the future. Just so, the mission man must begin by building up interest in the church by securing ministers who have a message that will interest a mission audience, and in securing talent that will hold the interest. A week of good meetings each successive night, with a good speaker and a good chorus, will build up the attendance. Here is a place where the mission superintendent must use caution. One very long, or tiresome and uninteresting message, may discourage the audience. More men are driven from the church and from mission halls by long sermons than by poor ones, and may God pity saint and sinner alike, when the sermon is both long and poor. Acts 20:9.

4. The church can provide clothing, books and other reading matter. These open the hearts and create interest in the mission as well as the church.

5. The church furnishes members of the Board of Directors, and this is important. Capable, conscientious and co-operating Christian men make the best Board of Directors.

Sometimes men of small minds often cause incalculable trouble for the mission superintendent. A member of the

Board of Directors who stands well in the church, respected by the community, can bring from the church a great deal of support and interest, not only financially, but to the service.

Criticism of churches, ministers and officers of the church should be strictly forbidden in every Rescue Mission. Speakers and workers should preach Christ and Him crucified.

COMMUNITY FUND

Participation in the Community Fund has been from the very beginning a controversial question among Rescue Missions. There were many considerations involved.

Among the first was the loss of contact with former contributors. Many felt that it meant the giving up of the annual appeal in churches; at least, the presentation of the work. In many cases the leaders in the Community Council were critical of the work done by the Rescue Mission, and in some cases, unfriendly. That there was some merit in all of these objections must be admitted.

Where the leaders in the community were Christian minded, the Gospel and Rescue Mission has fared as well as any other agency. In some cities it was given preference over most agencies.

It is well to understand the basic principle of a Community Chest. It is, first of all, co-operative financing. Instead of a multitude of appeals, all agencies of good standing joined in making one appeal. It also leads to community planning in which the best authorities available in the city, and sometimes from other cities, studied the problems so as to meet the whole need of the city, to adjust

agencies to their field of labor, and to eliminate duplication where the work of agencies overlapped. It is obvious that in any such program the human equation would be important. A survey at best is either one man's opinion, or a group of persons' opinions, and is dependent upon two things: first, what are the facts; and secondly, the interpretation of the facts; and the interpretation of facts is almost sure to be colored by personalities and sometimes by prejudices.

The competitive spirit among agencies that try to extend their work, or increase their budgets, is sure to result in some agencies becoming lost or overlooked, and it sometimes happens that the agency that does the best work may be so busy in their activities that they have not publicized their work. Wherever Rescue Missions have adequate and substantial support, great caution should be exercized in entering a Community Fund as a participating agency, and in all cases where the leadership is apt to be unfriendly, or prejudicial, the mission should stay out. This should not preclude a Rescue Mission in a city known to be favorable and fair in its attitude towards the work from taking its place with other Community Fund agencies in a plan of co-operative financing and of co-operative community planning. It all sums up to—if the chest is good, go in; if it is bad, stay out.

There are many Rescue Missions where the Community Fund supports only the welfare and relief activities, the mission receiving the support for its religious and evangelistic work from interested friends and churches. This plan has invariably succeeded, and other things being equal, is recommended as best.

Total support from the Community Chest is apt, sooner or later, to mean curtailment of the strictly religious and Gospel services since it is one of the principles of the Community Fund not to support religious work. The Community Fund is a social agency and as such is interested in welfare, relief and community betterment. When this division of the work in a Rescue Mission is well done, and the leadership in the fund is interested and unprejudiced, the Rescue Mission has invariably benefited by participation in the fund.

SOCIAL AGENCIES

A Rescue Mission is a religious institution, but it is also doing social work, for social work is the care of the poor; relief in distress, difficulties of health, crime, family relations and mental diseases. No matter how you run your mission, you are going to have social problems. The wise mission superintendent will recognize that he cannot do the whole job. Life is too complex.

The mission should work on good terms and maintain good relationship with the proper established social agencies and with all institutions of the government. Jesus recommended this when He said, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." (Matt. 22:21). He recognized that there were functions that belong to the government. It is the part of wisdom to co-operate, as far as possible, with all the agencies of the government, state and municipality, remembering always that our first duty is to our Lord. Rom. 13:1-7.

There are also many functions that can be handled by social agencies in the care and relief of distressed men, women and children. The mission superintendent should

have a thorough knowledge of what agencies can do in such cases. He should know hospitals, relief agencies and pension programs of government and industry. He can get better service and more service if he knows where the service can be had and the kind and quality of service that is given, and he can reduce expenses, for this is the day of specialization.

The standing and success of a mission is often enhanced by a spirit of co-operation and the spirit of appreciation of established agencies. In some cases missions have lost out and closed because they allowed the spirit of antagonism to develop to the place where the government agencies and the social agencies were openly hostile.

"Brethren, these things ought not so to be", for the Good Book tells us, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18.

THE THREE GOSPELS

Over the centuries there have been three gospels presented for the salvation of mankind. At times all three Gospels have been used, like the Trinity—three-in-one. There are two of these Gospels which, if taken by themselves to the exclusion of the third, miss the heart of the true Gospel. Let us, therefore, examine carefully these three Gospels and determine what part may be used and which of the three gospels finally is the true Gospel for a sinful world.

1. The Gospel of Reformation. This was a favorite Gospel for many centuries and particularly among the more liberally inclined leaders.

A roll call of the great reformers through the centuries reveals the names of many who were sincere and devoted followers of their Lord Jesus Christ; who sought reformation as a cure for the sins of the world. Slavery, freedom, and justice, all called for the men who believed in the Gospel of Reformation.

That there was need for reform no one could deny. That there is need today for reform all must admit, and reform has its place in any scheme for the betterment of mankind.

There are two basic weaknesses in the Gospel of Reformation: It did not go far enough, and it did not go deep enough. Too often it represented "locking the barn door after the horse was stolen." That great good was accomplished and that all of us should be willing to co-operate in every sincere and intelligent movement for reformation, goes almost without saying.

2. The Social Gospel, coming into prominence at the beginning of this century, and still followed by millions of intelligent people.

It had among its leaders such dynamic characters as Jane Addams, Graham Taylor, Professor Henderson, Hasting Hart. Jacob Riis and a multitude of others. The Social Gospel went a little farther than the Gospel of Reformation; it sought to remove the cause of sin.

The favorite illustration was the case of the man who fell among thieves. The Social Gospel would improve the highway down to Jericho — better street lighting, settlement houses to break up the gangs before they become criminals. Its cry was that prevention is better than cure.

The Social Gospel went farther than the Gospel of Reformation, but it did not go any deeper. It has its use and place in dealing with dependents, delinquents and defectives where reformers have failed and have a zeal without knowledge. But, alas; the Social Gospel had its greatest weakness in that, too often, it was used as a substitute for an effective Gospel.

3. The Gospel of Regeneration. This Gospel dates back to the Cross of Calvary. In most recent times, numbering among its leaders men like Moody, Spurgeon, the Wesleys, Booth, Sunday, McAuley and a host of rescue workers. The strength of the Gospel of Regeneration lay in the fact that it made the Gospel of Reformation unnecessary and that it gave heart and soul to the Social Gospel. It went farther than the Gospel of Reformation and it went deeper, deep down into the human heart.

The Gospel of Reformation said, "Let's repair the suit; patch it, mend it and sew on buttons", and it served a moderately useful purpose. The social worker came along with the Social Gospel and said, "Let's do a little better: Let's put a new suit on the man. He will look better, it will wear longer, and we will do a better job. The Gospel of Regeneration came forward and said, "We will put a new man into the suit. Whether it is a new suit or an old suit, it is most important to have the new man." The failure of the Gospel of Reformation and of the Social Gospel lay in the fact that, while they greatly improved the condition under which people lived, they did not improve, to any vital extent, the man himself. Whether he traveled the Jericho Road, or sat by the Pool of Siloam, the repaired suit, or the new suit, did not lift him nearer to God.

The strength of the Gospel of Regeneration lay in the fact that it lifted the individual and "the place thereof knew him no more."

It also gave strength and vitality to the Gospel of Reformation for wherever great reforms have been led by saved and regenerated souls, the success has been magnified many times; in fact, the born-again reformer has led in practically all the great reforms of the ages.

The Gospel of Regeneration has made the difference in the field of social work between those whose service was effective and those whose efforts were "as sounding brass and a tinkling symbol." Most social work without Christ has been cold and soulless.

Just as Christ is the key to the Godhead, through whom you and I come to a fuller knowledge and a vital relationship with God the Father, and God the Holy Spirit, so the Gospel of Regeneration is the key to effective work in reform and permanent results in social work.

CHAPTER XIX.

ANSWERING OBJECTIONS BY THE WORD OF GOD

I Am Too Great A Sinner.

Romans 10:13: Whosoever shall call upon the name of the Lord shall be saved.

1st John 1:9: If we confess our sins, He is faithful and just to forgive us our sins. and to cleanse us from all unrighteousness.

John 6:37: Him that cometh to Me I will in no wise cast out.

Hebrews 7:25: Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

1st Timothy 1:13-15: Saul of Tarsus admitted he was the worst of sinners. Isaiah 1:18; Isaiah 55:7; Luke 18:13 and 14; Romans 5:6 to 11.

I Can't Hold Out.

2nd Corinthians 12:9: My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

1st Peter 1:5: Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

1st Corinthians 10:13: There hath no temptation

taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape, that ye may be able to bear it.

John 10:27, 28; Philippians 1:6.

I Am All Right

Romans 3:23: For all have sinned and come short of the glory of God.

John 3:18-21: We are condemned already.

Romans 3:10-12: There is none righteous, no not one.

John 3:3: Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God.

Hebrews 10:28-31; Matthew 6:24; Romans 6:23.

For Doubters

John 6:68, 69: To whom shall we go? Thou hast the words of eternal life.

Psalms 19:1: The heavens declare the glory of God; and the firmament showeth His handywork.

Romans 1:19-25: God is manifested to them.

John 8:46: Which of you convinceth Me of sin? And if I say the truth why do you not believe Me?

Hebrews 1:1, 2: God spake by divers portions and in divers manners.

2nd Timothy 3:16, 17: All Scripture is given by inspiration of God.

John 14:1-12; 2nd Timothy 1:12; Philippians 1:23, 24.

For The Backslider

Galatians 6:1: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

The Epistle to the Hebrews is a fine book for weak Christians.

1st John 1:6-10: If we say we have fellowship with Him and walk in darkness, we lie, and the truth is not in us.

I Don't Feel Like It; No Experience

Acts 17:30, 31: God commandeth that men everywhere repent.

Hebrews 2:3: How shall we escape if we neglect so great salvation.

Matthew 10:32: Whosoever, therefore, shall confess Me before men, him will I confess also before my Father which is in heaven.

John 1:29-32: Andrew and John were followers of John the Baptist. When Jesus came they turned from John and followed Jesus.

Acts 16:23-34: The Philippi earthquake brought the jailer to Jesus, but in the following chapter 17, he reasoned as was his custom, with the multitude on the Sabbath, and Acts 17:4, "Some of the Jews were persuaded,

and a great multitude of devout Greeks, and of the chief women, not a few."

Afraid I Can't Be a Good Christian!

1st Corinthians 3:6: Paul planted, Apollos watered; but God gave the increase.

Philippians 3:12-14: Not as though I had already attained, either were already perfect; but I followed after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Philippians 1:6: Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.

I Can't Give Up Some Things

Mark 8:36, 37: For what shall it profit a man if he gain the whole world and lose his own soul or what shall a man give in exchange for his soul?

Philippians 3:7-11: But what things were gain to me, those I counted loss for Christ.

Hebrews 11:25: Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Hebrews 12:1: Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

Philippians 4:19: But my God shall supply all your

need according to His riches in glory by Christ Jesus.

I Am as Good as the Church Member

Romans 3:23: For all have sinned and come short of the glory of God.

John 21:19: This spake He, signifying by what death He should glorify God. And when He had spoken this, He saith unto him, follow Me.

Romans 14:12: So then, everyone of us shall give an account of himself to God.

Ephesians 2:8, 9; 1st John 1:7-9; Romans 5:1-10; Philippians 3:7-14.

Not To-Night

Hebrews 2:3: How shall we escape if we neglect so great salvation.

Isaiah 55:6, 7: Seek ye the Lord while He may be found, call ye upon Him while He is near.

Hebrews 3:15: While it is said, Today, if ye will hear His voice, harden not your hearts.

2nd Corinthians 6:2: Behold, now is the accepted time, now is the day of salvation.

Proverbs 27:1: Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

Proverbs 11:7; John 16:8-11.

There Are Too Many Hypocrites

Matthew 27:22: What then, shall I do with Jesus?—Your responsibility.

John 9:35: Dost thou believe on the Son of God?—Personal.

Romans 14:10: But why dost thou judge thy brother, or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ.

Romans 2:1: Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou ccondemnest thyself; for thou that judgest doest the same things.

Matthew 7:1-5: Judge not, that ye be not judged.

Romans 2:3, 4: Reckonest thou we escape the judgment of God.

2nd Corinthians 5:10: For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

I Am a Weak Christian

Luke 18:1: Men ought always to pray and not to faint.

Hebrews 11:34: Out of weakness we are made strong.

Jeremiah 32:27: Behold, I am the Lord, the God of all flesh: is there anything too hard for me?

2nd Peter 3:9: The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.

I Don't Understand

James 1:5: If any of you lack wisdom, let him ask

of God, that giveth to all men liberally, and unbraideth not; and it shall be given him.

Jeremiah 29:13 Ye shall seek Me and find Me, when ye shall search for Me with all your heart.

Isaiah 56:6: Seek ye the Lord while He may be found, call ye upon Him while He is near.

Isaiah 28:9, Whom shall He teach knowledge? and whom shall He make to understand doctrine?

Isaiah 28:10, For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.

Three Rules For New Converts:

1. Pray and read your Bible.
2. Attend church regularly.
3. Win others for Christ.

CHAPTER XX.

RECORDS

The keeping of records is important in a Gospel or Rescue Mission to show how the funds have been spent. A service record is just as important as bookkeeping.

Careful and accurate records enable the Superintendent, the Board of Directors and the public, to compare operations with past results, to measure gain or loss in any Department, to establish a factual basis for conclusions, as a basis for planning and programming.

Records can be over done. A great deal of social case work is over-done. More time is spent on recording, analysis, and writing of case records than is spent with the client. Paper, therefore, becomes more important to them than person. If case record analysis, surveying and recording are carried to the place where there is little or less time for the personal direction, then records become a hindrance even though the fine records and splendid and accurate case work analysis may make an impression upon the Board of Directors. Such a procedure is just as objectionable as the case of a Mission which kept no record at all and after expending approximately $7000.00 on relief, had no record to show where it had been spent, or for whom the service had been rendered. There was no suspicion that there was any dishonesty; in fact, there was none, but the work had been done in a careless and slovenly manner.

Some place between the two extremes a careful and conscientious Mission worker will keep records of:

The attendance at each of the services.

The number of hands for prayer or requests.

The number at the Altar or in the Prayer Room.

The number of workers in the choir, etc.

The Service Record will include:

The number of applicants for assistance of food or lodging.

The number of clients to whom clothing is given.

The number of jobs secured and whether temporary or permanent.

The number of personal interviews.

For transient or homeless men, the short form of case record is recommended. (See Appendix). Most social workers who have studied transient and seasonal laborers are agreed that it is useless to clutter up the records with details and information of which there is no possible verification. This applies in cases where the transient stops for a very short time. By the time one has secured information on the transient, he is gone.

In all cases, in addition to the man's name, one should secure some identifying information such as the name of his nearest relative; a reference; such information can be secured readily and should be recorded if only for one night's lodging.

Where cases have become chronic and in all family cases, more detailed case work should be done. This would include:

(1) History. Data such as birthplace, residence, nationality.

(2) Analysis of the problem, or problems, whether health or unemployment, etc.

(3) Resources from Relatives, or former employers.

(4) Program, which is a statement of Institutions; plan objective in helping the man.

(5) Observation. This, in the case record, is a summary of the client's reaction, whether co-operative or not, and prospects of self-support.

Case records, whether the short form or the long, constitute a valuable reservoir of information for the client. In many cases, the application for Old Age Assistance has been established upon good and valuable records of an Institution.

They serve a useful purpose in case of sudden death where relatives are found, and in some cases, have established right to a bequest.

Good and accurate records, therefore, serve a two-fold purpose:

(1) They should reduce the costs of care, prevent duplication and save funds for the Institution.

(2) They are, in many cases, of great benefit to the client. Fortunes sometimes hang on a single entry in a case record.

Some Missions have kept their files for 25 years or more, and never a year passes without one or more reference away back into the past, bringing gladness and good fortune to an otherwise forgotten man.

CASE WORK

It is unfortunate that many mission workers have a prejudice against case work, due to a misunderstanding of what constitutes case work. One could stand on the steps of a mission and give away $1000 an hour. It would not be given wisely, or to the right person, nor could one give an account. Even God requires us to give an account for the deeds done in the flesh. Matt. 12:36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Case work, basically, means knowing **where** funds are distributed, **why** moneys were spent, **how** the aid was given, **what** the plans were for recovery, **when** the aid began and the service ended, and by **whom.**

Social work is the **where, why, how, what, when** and **by whom** of Aid, Relief and Service, properly and accurately recorded. An example of the simplest Registration card is: (Short form) ,

Where Name.....Residence.....Age.....

What Lodging ..... Meals ..... Clothes .....

Why Unemployed ..... Sick ..... Handicapped.....

How Work Test ..... Daily.....

Referred to .....

When Date Entrance..... Close .....

By whom Signed .....

Use back of card for Record of amount or notes.

History

Surname	Man's	Age	Date
Citizen / In U. S.	In State In City	Married	Nationality
Identification Marks	Size Hair	Eyes	Deformity
Birthplace	Resided		Resided

Actual Residence Time

Problem

Health	Handicaps	Mentality
Appearance	Vices	Habits
Occupation	Education	Religion

Employed by Firm's Address Position Time

Resources

Own Property Insurance Lodges Bonus Money due

Relatives to notify in emergency

anyone who might help

Other employer - friend

Program

Relief / Loan Work

State plan disposition temporary or permanent hospitalization farm, etc.

Observation

Work / Habits / Co-operation

Agencies interested

Interviewed by

SAFETY

It is important that the superintendent of a Mission become "Safety conscious" at all times. This is necessary because of the large percentage of crippled, blind, deaf and dumb persons; also because of a large number of older men. Drunks are also a hazard. In every mission there are men coming in off the road, tired and physically exhausted who, when they receive a bed, sleep so soundly it is difficult to awaken them.

Many Missions are housed in old buildings; sometimes, a wooden construction. Even in fire-proof buildings there is still a hazard: The danger of fire may be listed in the following order:

(1) Smoking in bed. This accounts for more than half the fire calls in hotel and lodging houses.

(2) Accumulation of rubbish and storage of furniture, mattresses, etc., particularly in basements and in closets under stairways. Fires in basements and under stairways are most serious because the smoke soon fills the building and blinds the guests.

There are other hazards in fire to which the Mission personnel must be alert: Proper exits well marked, and unobstructed exits should be provided in opposite direction so that guests can move away from fire. If blocked in one end of the building they may escape from the other end.

Aisles in the Chapel and among cots in the wards should never be obstructed. The temptation to set chairs in the aisles for an overflow crowd is great and some enthusiastic person will do it no matter how careful the Superintendent

may be. It is one of the unexplained phenomena that Christian people believe that because the purpose is good they are justified in violating the law. Above and beyond all other Institutions, the Christian Institution should operate always well within the law.

All rubbish and inflammable material of any kind should be removed regularly and should be kept in covered galvanized containers.

All electric wires and outlets should be inspected regularly. In one Industrial Mission the Fire Department found more than 50 extension cords run to motors, to work benches; in some cases 40 feet of wire tacked on to partitions; and in some cases, criss-crossing. It represented a fire hazard of the greatest magnitude.

All stairs should have hand rails and be securely fastened. This is a great help to crippled and aged men going up and down stairs.

The Superintendent should make regular and thorough inspection of the Institution and should record all hazards, a few of which are loose plaster, locked doors of exits, blocked aisles by chairs, cots and baggage. It is not unusual to find some guest moving his bed right across the exit aisle, particularly in summer when he would like to get some additional fresh air.

There should be fire extinguishers, refilled annually. but more important, employees should be instructed how to use them.

A fire gong or an alarm system is comparatively inexpensive and will sound the alarm while the Clerk is calling the Fire Department.

The first thing that should be done is to call the Fire Department. This will save valuable time and bring help in time to save many lives.

Even with the greatest of care disaster may strike. It is obvious that it will not strike as frequently where every precaution has been taken, and the Mission will escape much censure if the Institution is kept in order.

ACCIDENTS IN THE MISSION

A report should be made of every accident.

Name ..... Residence ..... Nearest Relative .....

Date ..... Time ..... Place .....

Age ..... Sex ..... Occupation .....

Health before ..... Handicaps .....

Nature of accident .....

How serious .....

Cause or causes .....

Witnesses ....

Referred to .....Doctor.....Hospital.....

Report by.....

Note: If case record is made this report should be attached.

In general, accidents result from:

1. Falls, over obstructions (chairs, baggage, etc.) and stairs, resulting in fractures of arms, legs, dislocation.

2. Sprains, ankles — knees — back, resulting from slipping and lifting.

3. Cuts, by glass, nails, tools, tin equipment, resulting in infections.

Causes are numbered in order of frequency:

Falls more than sprains. Sprains more than cuts. Arms more than legs. Ankles more than knees. Accidents are increased by age; again by condition of health; again by morals. (Drunkenness).

Public and Employees Liability Insurance should be carried by all Institutions.

HEALTH

Rescue Mission work among the sick. The sin-sick often have physical ailments. When Jesus was here upon the earth He spent a great deal of His time with the sick, the lame, the halt, the blind; in fact, He ministered to almost every kind of physical ailment. The Parable of the Good Samaritan is a Rescue Mission Parable.

A Rescue Mission should not duplicate the work of City Hospitals and other Clinics set up to care for the sick on a more permanent basis, but it should have first-aid facilities, and where clients are lodged there should be a small sick Ward where men can be taken care of until the Doctor or the Ambulance comes. Such a Ward serves many purposes; a place to put a man temporarily who may not need hospitalization. A Ward of 4 to 8 beds is ample; 2 or 3 might do. Single rooms do not make a good "Hospital" in a Mission. There is not enough supervision. There is no

regularly assigned attendant. Shut up in a room by himself, a man might wait quite a while before aid could come in an emergency. Where 2 or more men are in a room one man can usually go for help if the other patient becomes worse. The Hospital Ward should be nearest the Clerk's Office. There should be a first-aid kit and the Clerk should know a little bit, at least, what to do with it. Only such "medicines" as lay workers can safely give should be kept on hand. Prescribing and giving medicine is the function of Doctors and Nurses.

There should be 400 cubic feet of air in each Ward or room for each person. The State Laws and the regulations of the Board of Health should be followed. Missions should go a second mile with Public Officials in health and safety for the people. Nothing is more inconsistent with the Gospel we preach than to attempt to circumnavigate the reasonable rules and regulations for the safety of the public. We should want to do better; to do even more. In this way we show our interest in the salvation of the souls of men.

The problems of food. Cooking and serving is too difficult and voluminous to be treated in the space available and there is ample material available on this subject.

Insects and pests have been problems of the Mission from the very beginning. With the coming of D. D. T. a more scientific knowledge, there are available from the U. S. Government, pamphlets giving accurate and scientific information on the control. On the basis of all this, is the statement, "Cleanliness is akin to Godliness."

SERIOUS ILLNESS REPORT

Name..... Residence..... Date.....

Nearest Relative .....Age..... Sex.....

Illness .....

Physical condition before illness .....

Handicaps .....

Occupation .....

Condition .....

Doctor ..... Hospital .....

Cause of illness .....

Plan of care .....

In cases of long illness a more detailed report is desirable.

By .....

In general illnesses are:

1. Respiratory diseases lead by a good margin in this order: colds, sore throat, tonsillitis, pneumonia.

   Causes: exposure, low physical resistance, mal nutrition, drunkenness.

2. Digestive illness. Indigestion, gastritis, stomach ulcers. Causes: drunkenness, irregular meals, unbalanced diet.

3. Contagious: skin, influenza, sex, etc.
   Causes. crowded sleeping quarters, beer glasses, low physical resistance.

Diseases are named in order of frequency among men. The order might be reversed or percentage changed among children. Clean and sanitary beds; fumigation; properly ventilated rooms in Missions. good food, well cooked, will reduce illness. All contagious cases should be promptly isolated. Bedding should be fumigated including all clothing. Dishes used by patient should be sterilized.

Three Enemies of New Converts:

1. Old habits — long established.
2. Old companions — evil men.
3. Old place — bad environment.