



# **THE ROMANCE OF RESCUE**

**SECOND EDITION**

DEDICATED  
to  
The Founders of Gospel and Rescue Missions  
by the author



DR. W. E. PAUL

This Second Edition  
at the request of  
The Executive Committee  
of the  
International Union of Gospel Missions  
is  
DEDICATED  
to the memory of  
DR. W. E. PAUL

# **THE ROMANCE OF RESCUE**

by

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Author of "Rescue Mission Manual" and  
"Miracles of Rescue"

**ROMANCE** is defined

An epoch or story of heroic, marvelous or supernatural incidents derived from history.

The Word "Rescue" means

To deliver from actual or impending disaster; implies danger and risk on the part of rescuer and rescued.

The **ROMANCE OF RESCUE** is the story of Gospel and Rescue Missions, from Scriptural times to the dark streets of great modern cities, anchored to historical facts, fully recorded.

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## PREFACE

At the Annual Convention in Washington, D. C., in 1925, it was moved by Mr. Graham of Asbury Park, seconded by Mrs. Hartley of New York, that the secretaries act as secretaries to a committee which the chair shall appoint to compile a History of Rescue Missions; this committee to report at the next convention.

The chair appointed the secretary; the chairman of the Executive Committee, Mr. McIntyre; and John S. Bennett.

At the meeting of the committee it was decided that data should be gathered over a period of time on a national basis by the president.

In compliance with this committee's request, I have been gathering data for the past twenty years.

There are two ways of writing history. One way is to gather the facts and to make the interpretation from the facts. The other way is to make your case first and search for the facts to support the case. We preferred the first method. The President of the Union City Mission, Mr. T. E. Hughes, had assembled a great deal of information from every possible source, making one of the most complete reservoirs of data on every type and kind of Rescue Mission.

We do not profess in this history to cover everything connected with Gospel and Rescue Missions; in fact, we are conscious that a great deal of authentic data has been overlooked and that many of the outstanding and noteworthy facts are unrecorded.

An attempt has been made to record information that is useful, that will be inspirational, and that will assist mission minded folks to plan and model their work, and above all that Christ be glorified.

Personal recognition of living persons is avoided as far as possible. Names of living persons are recorded where office and positions require. History is "His Story" of accomplished facts, of continuing movements, of trends, and of philosophies.

The author has been tempted many times to pay a tribute to mission men and women now living, who have done a great service to the whole history of this movement. One, however, finds difficulty in knowing where to begin and whom to leave out. This problem is met to a lesser degree among those who have gone on to their reward. —W.E.P.

## CHAPTER 1

# THE FIRST RESCUE

**"Through one man's disobedience many were made sinners,"**  
Romans 5:19

Most people think of God and Rescue Missions as of recent origin, but Rescue Work is as old as the human family, and its functions were performed long before there was a church, a synagogue, or a tabernacle.

Adam was the first Rescue Mission prospect for he went into sin in the characteristic way of the down-and-outer.

He began when he looked upon sin as pleasant to the eye and good to the taste.

The sin quickly stripped him and left him naked before God.

And the penalty of sin—driven out of the garden into a country, the very ground of which was cursed; thorns and thistles became his portion and in the sweat of his face did he eat bread.

Down through the ages, that is the story of the outcast, the man in the gutter, the homeless wanderer, the black sheep of the family. It is the story of sin, pleasure, and penalty. The third chapter of Genesis is a Rescue Mission story.

In the fourth chapter is recorded the story of the first city on the earth, built by Cain and named after his son, Enoch. Cain was a Rescue Mission prospect, and the city that he built was likewise a Rescue Mission field for "many were made sinners."

Enoch preached the first message on record and it was a Rescue Mission message on a Rescue Mission topic, "Repentance." So we have in the first four chapters of the book of Genesis the first two Rescue Mission prospects, (a father and son), the first Rescue Mission city in the land of Nod (Rv. Wanderer), the first Rescue Mission Message, and the first Rescue Missioner.

Enoch was a righteous man, for the Scriptures tell us that he walked with God and he was not, for God took him. How much the world owes, through all these thousands of years, to this man of God has never been recorded, for certainly the human family was drifting down from a disobedient father to a murderer, his son.

How many converts Enoch won to the Lord is not definitely recorded, but Enoch lived many years and out of the generations of his family came Noah who, under the plan of God, was given the task of rescuing all living creatures of the earth.

All the functions and activities of the Gospel and Rescue Missions of our day are liberally represented in the Scriptures:

### FAMINE

We have in the story of Joseph in Egypt one of the most thorough and extensive programs of relief in the history of ancient times. The surplus foods of seven years of plenty were gathered into granaries and storehouses to feed Egypt and some of the surrounding nations through the seven years of famine.

### STREET PREACHING

In the book of Jonah is recorded the conversion of an entire city through street preaching. Nineveh was an exceedingly great city, spread out over a great area requiring three days' journey to go through it. Jonah entered this city crying, "Yet forty days, and Nineveh shall be overthrown." There followed a great revival, for the people believed God, proclaimed a fast, put on sackcloth, from the greatest of them even to the least of them. Even the king left his throne, laid aside his robe, and covered himself with sackcloth and sat in ashes.

"And God saw their works, that they turned from their evil way."

### BATHS AND FUMIGATION

In Leviticus, the 15th chapter, the Lord commanded Moses and Aaron to instruct the people to wash and bathe,



and the description sounds very much like the problems and methods of a Rescue Mission: the proper cleansing of bedding, earthen and wooden vessels used for the cooking and storage of food.

### CAMPFIRE

As Mission folks in their summer camps gather 'round the campfire, many have had a spiritual experience such as Moses had when the Lord appeared to him in a flame of fire, out of the midst of a bush. He turned aside to see, and as he did, God called to him, out of the midst of the bush, by name, "Moses, Moses." And he said, "Here am I." The Lord said, "Draw near, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," and the Lord said, "I am the God of thy fathers," and He added, "I have seen the affliction of my people which are in Egypt. I have heard their cry by reason of their taskmasters for I know their sorrows and I have come down to deliver them out of the hand of the Egyptians and bring them unto a good land and a large, unto a land flowing with milk and honey."

So, out of the campfires of a hundred summer camps, where the children of the poor are recruited from the tenement districts of great cities, God speaks to Mission leaders and campers alike of the deliverance, and in the fire may be the call to deliver people from the bondage of sin.

One of the greatest Rescue Mission men of all times was Isaiah, for in the 6th chapter of the book of Isaiah he records a definite call "to go tell this people of unclean lips in wasted cities."

In the 61st chapter is outlined the full program of the Gospel and Rescue Mission:

The Spirit of God came upon him and anointed him to—  
Preach good tidings to the poor.

Bind up the brokenhearted.

Proclaim liberty to the captive, the opening of the prison to them that are bound.

Proclaim the acceptable year of the Lord.

Comfort all that mourn.

Give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Build the old waste places.

Raise up the former desolations of many generations.

Repair waste cities.

Give strangers a job feeding the flocks.

Call some forth to be ministers (priests) of the Gospel.

## SHELTER

In Isaiah 25:4 is a description of provisions for shelter for the needy in distress, a refuge from the storm, shadow from the heat and from the blast of winter coming as a storm against the world.

The New Testament is filled with Rescue Mission types of work. Much of the time of Jesus was spent in doing the kind of work that Rescue Missions do, in the kind of places that Rescue Missions would be established.

## RELIEF

Jesus gave specific directions on how alms should be given and no social worker in the world has improved on that technique. Peter and John, going into the temple, did something more for the beggar than giving alms. They took him by the hand (a friendly approach) and raised him up.

## PRISON WORK

Paul and Silas were holding a prayer meeting in the jail and singing hymns unto God while the prisoners were listening. It was a mid-night Mission meeting in the jail, and it resulted in the conversion of the jailor and his house.

## OUTDOOR PREACHING

It was never done better or with greater success than by John the Baptist, preaching in the woods and hills of Judea, and his message was a Mission message, "Repentance," and his spirit was one of humility.

## PERSONAL WORK

Jesus, in His talk with Nicodemus in the quiet of the

night, did personal work. Another example is His conversation with the Samaritan woman in John 4. Jesus did house to house visitation at Capernaum.

### **RESCUE**

In John 7:11 we read the story of how Jesus rescued an adulteress who was about to be stoned to death.

### **CHILDREN'S WORK**

Children's work is represented when Jesus called unto Him little children, picked them up in His arms—the smallest,—and others He laid His hands upon and blessed them and said, "Of such is the kingdom of heaven."

### **THE OFFERING**

Mission men, evangelists, and church leaders could learn a lesson from the way Jesus took up an offering. He reversed the methods of the modern appeal for funds, which begins with a hundred dollars and with emphasis on large gifts. He placed the emphasis and the blessing upon the small gift and asked the well-to-do to give in proportion.

Many names of Rescue Missions are taken from the Scriptures. Peniel (I met God face to face in this place) is a popular name among Jewish Missions and is found in a great many City Rescue Missions of the West. Among other names we find Calvary. The word Gospel is in many Rescue Mission titles; also Bethel, the Samaritan Mission, House of the Good Shepherd, Bethesda Mission, and Christ Chapel.

### **RESCUE MISSIONS IN THE EARLY CHURCH**

Because of the persecution, the organization of churches was difficult and, in Rome, impossible. Christians went about doing personal work, praying with individuals, gathering small groups together in quiet and secluded places. The church, if it existed at all, was underground.

The type of Gospel work familiar to Rescue Missions of today was found almost everywhere. Meetings were held in

Caves, in mountain hideouts, in the colosseum where the gladiators were herded together, and even in lions' dens. Rescue Mission services were held in the arena while the populace looked on with wonder and admiration.

Gibbons, who wrote the masterful history of the decline and fall of the Roman empire, states that Rome was won to Christianity by the testimony of twice-born men. The converts to Christianity, returning from the hideouts and released from prison, bore in their lives witness to the transforming power of the Gospel of Jesus Christ. Romans asked, "Was not this man once a thief? Behold, how honest he has become! Was not this man a gladiator? Behold, how peaceful he has become! Did not this man at one time disturb the peace in drunken brawls? Behold, how good a citizen of Rome he is!" When Caesar beheld the changed lives of so many wicked and uncontrolled men, he proclaimed Christianity the religion of Rome.

As it was in the beginning when Enoch, in the land of Nod (Rv. Wanderer), preached "Repentance" changing the lives of the children of a murderer and redeeming the city of Enoch, so down through the ages the Gospel of the Lord Jesus has been changing the lives of individuals, and through changed individual lives, brought whole cities and great countries under the power of Christianity.

There were Rescue Missions in the Middle Ages. Rescue work followed along and paralleled the work of Missioners who went out to establish churches in other lands. From the city of Carthage in North Africa a group of Rescue Mission workers sailed through the Mediterranean to Britain to do exactly what Isaiah proclaimed the Lord had anointed him to do. They preached good tidings to the poor of England. They gave aid, brought gifts, and, it is said, taught the English something about the sailing of ships.

That primitive instruction had an influence, in part at least, in making England some day to be the Mistress of the Sea. The Norseman, of course, made a major contribution to the seamanship of England, but the Missioners with Rescue Mission technique certainly had an oar in the boat.

Today England is sending missionaries to North Africa. Twenty centuries ago Missioners went out from Jerusalem to all the world. Today the Christian world is sending missionaries to the Holy Land. The church sends Mission workers into the slums and Boweries of great cities to rescue the perishing, and from out of the depths come the redeemed to rescue the church from a materialistic modernism.

### **THE FIRST RESCUE MISSIONS OF AMERICA**

It has long been thought that the Jerry McAuley Water Street Mission was the first Rescue Mission in America. The Jerry McAuley Mission is probably the oldest Rescue Mission in America, but there were Rescue Missions long before Jerry McAuley founded "The Helping Hand on Water Street." In Jerry McAuley's story, written in his own language, he tells about the Howard Mission in New York, where he had a long talk with the gentleman who wanted him to sign a pledge. The Mission worker had gone to Jerry McAuley's room on Cherry Street to invite him to the Mission.

However, the Jerry McAuley Water Street Mission is, without doubt, the oldest Mission in America, for in the early days, Rescue Missions moved invariably in one of several directions: either they became churches or branches of churches called chapels, or they disappeared when the need for the Mission was met by the changing conditions and rapid growth of great cities, or they closed from lack of funds. The Jerry McAuley Water Street Mission is the oldest in existence in our country, and it too, went through times of great trial, but in every case weathered the storm, and has a long record of outstanding success led by some of the most devout and consecrated Rescue Mission men and women of our times.

## CHAPTER 2

### DEFINITION

**"Go to the lost—Preach—Heal—Cleanse—Cast out—  
Freely give."** Matthew 10:6-8

The word **Mission** is derived from the Latin word **Mittere**, and among the derivatives from the Latin word are such meaningful words as **transmit** and **commission**. It is defined as "a sending of an agent or a messenger with a charge to perform a definite service." In a special sense it describes a field of operation, a station, or a post of duty.

We have defined the word **Mission** as one sent from the church (a body of believers) with the Gospel (Good News) to a group of unbelievers to rescue from actual or impending disaster.

A Rescue Mission is often defined as the arm of the church, reaching out to minister to the unconverted.

A careful distinction must be made between the Church and the Mission. Whenever a Mission operates separately from the Church and retains the converts in attendance, it is an embryo Church. A Mission should never be a substitute for the Church and under no circumstances should it be used as a place of propaganda against the Church.

In its true sense, a Mission presupposes that its constituency are unconverted people in a community which has no or little interest in the church. Since the Church is a body of believers (or should be), the first function of the Mission is to win souls to Christ. As such it becomes an out-station where the souls won to Christ are transferred to the established Church for nurture and training in the doctrines and beliefs of the Church. Any other program becomes a proselyting agency.

Since the natural and legitimate field of the Mission generally contains people of every known denominational background, the true Mission operates on the motto, "No Creed but Christ; no Law but Love." The meaning of this is

that the convert accepts Jesus Christ as a personal Savior. The creed which is based upon the theological belief of the particular denomination to which this young convert may be led is like the bones of the body—a framework upon which he hangs his beliefs and works.

This means that without Christ in heart and soul, a church member is simply a skelton. Jesus describes such folks as whitened sepulchres, even though they had a creed which they loudly proclaimed, the framework was on dead men's bones (Matthew 23:27).

The motto, "No law but love," refers to the various methods of church government which were in the early days, and still are, a bone of contention among the believers. The Rescue Mission attempted to go beyond and below the splitting of doctrines and form of government, to begin on the basis of conversion, "Ye must be born again."

This did not mean that Mission workers did not themselves have a creed, for they did and they belonged to various churches, but face to face with the sin problem in the most wicked sections of our great cities, they attempted to reach the unconverted with the simple approach and one that is fundamental to all real Christianity: The acceptance of Jesus Christ as a Personal Saviour and guidance in their rule of life by the Holy Spirit so that converts could find their way into the church of their own choice and there be living epistles of the Lord Jesus, known and read of all men. To achieve this goal there were three things that were basic:

First, criticism of churches and ministers should not be tolerated in any Rescue Mission. The work of the Mission is constructive; it is positive; it tells its simple story.

Second, the fruits of the Mission and the results should be given to the Church. Missions should not be used as propaganda stations for any denomination or form of belief.

Third, a mission should direct the converts to the church of their choice, that they may be trained in the theology and belief of the church; and, what is more important, that they may be a witness to the saving and

keeping power and the ability of the Lord Jesus to save to the uttermost. Such a witness will strengthen the belief of the church members and encourage the saints.

Rescue Missions are not new. They are as old as the Scriptures of the Old and New Testament for we find many instances in the Scriptures of the work of God's people fulfilling the functions of Missions. The cities of refuge were in a real sense a rescue mission movement, and Jonah preaching in Nineveh was one of the world's greatest street preachers. All the effective activities of the Rescue Mission today are found described in the Scriptures from Paul and Silas in the prison to the tent meetings in the wilderness.

During the period when Christians were persecuted they fled to the mountains, held their meetings in caves and upper rooms, and frequently came in contact with fugitives from vicious gladiators driven from Rome and scattered sections of defeated armies. The Christians, holding meetings among these groups of homeless and, in many cases, wicked people, constituted in a real sense Gospel and Rescue Missions, and in their manner of service—singing, preaching, and testifying—they resembled a Rescue Mission service of today, except that the nature of the persecution may have been different.

During the Middle Ages the Catholic Church conducted many missionary enterprises which accounts for the spread of Catholicism all over the world (found by our soldiers in some of the remote islands of the Pacific). They also conducted missionary tours, following the pioneer as he travelled West and in some cases preceding him in missionary work among the Indians. Out of the well-known Missions, particularly of the West, many Catholic institutions, churches, schools, and hospitals grew.

The Protestant Church, following the Reformation, also engaged in missionary enterprises to the uttermost parts of the earth. There are many instances where the Protestant Church sent missionaries to work among the Indians and pioneers; the most colorful were the circuit riders—men who rode on horseback through the sparsely populated areas in pioneer days, holding services with single families, baptizing their children, performing marriages, and burying



their dead, and in some cases holding services by the side of graves that had been closed for more than a year.

Rescue Mission work began in America almost 120 years ago. A chain of Rescue Missions was organized in 1830 by the Western Seamen's Friends Society. It was thoroughly undenominational. The Presbyterian Synod of Northern Ohio in the Euclid Presbyterian Church in 1830, recommended the Rev. Gordon Winslow for work among the sailors of the Great Lakes. The first meeting was held in the Episcopal Church in the village of Cleveland. The most active local organizer was a leading Baptist, and the first president a Congregationalist.

The Society was organized in 1830, when Cleveland was a village of fifteen hundred people, and the Mission was established among men of the canal and boats that traversed the lakes. The first meetings were held in warehouses along the docks.

Following Rev. Winslow was Rev. Stephens Peet, to be followed shortly afterward by E. C. Blood and Rev. William Day. The Mission conducted a Sunday School with many prominent men as teachers, among them Mr. William Beckwith. The Sunday School was extended to classes for education, and out of this little Mission there grew the public school system of Cleveland. The children who came to the Sunday School could not read, so a teacher was employed to teach them. The City Council took over this school and established a free school system. Thus, out of a Rescue Mission grew the public school system of a great city.

The Western Seamen's Friends Society extended their work organizing Bethel Homes or Missions along the Great Lakes and rivers, which in those days were the arteries of commerce and travel. Missions were established in Cincinnati in 1830, where the Bethel Lodging House gave shelter to 68,125 persons in 1865. A nursery cared for 9,151 children, one-day care, which would mean an average of about 30 a day. A Medical Department reported 5,831 patients, 275 treated by the dentists and 245 eye, ear, and throat.

The relief took the form of emergency cause and consisted principally in the loan of money which, in the great majority of cases, was refunded. An outing camp was later

added and gardens on vacant lots reached the total in one year of 150 beds, some growing flowers, and some vegetables. Legal aid was added and clubs and classes. Towards the close of the century an employment department came into being, and in 1908 the Anna Louise Inn had a boarding home for working girls with accommodations for 130 girls.

Duluth Bethel, Duluth, Minnesota, was organized in 1873, when the city had only a few thousand inhabitants. It was organized in the office of the Western Land Association, August 22, 1873. Its motto was adopted as, "No creed but Christ, and no law but love." Open air and jail meetings were later added, and the charitable work consisted of first, homeless and destitute men; second, strangers in the city or temporarily out of work; and third, families in the city who were in need. The Bethel's new building was begun in 1911 and completed in 1912.

A Mission was organized in Pittsburgh, Pennsylvania, and was afterward discontinued. An Orphanage was organized in Onarga, Illinois, and a small Mission was opened in Ashland, Wisconsin, for the summer months only, and in Escanaba a small Mission was organized under the Rev. J. P. Ferris. A chapel was built at Conneaut Harbor, Conneaut, Ohio, where services were held by different nationalities, since this was largely a foreign settlement. These Missions were special enterprises confined to seamen and followed the ships through canals, rivers and great lakes.

The oldest Rescue Mission now in operation, as we know City Missions today, is the Jerry McAuley Mission founded in 1872. It was called "The Helping Hand for Men." Jerry McAuley was brought under conviction while in prison by the testimony of a man who had lived a wicked life. Jerry McAuley had lived as a dock hand with a drinking, brawling crowd of so-called "river rats." He is probably the author of "No creed but Christ; no law but love." Many other Missions patterned after the Jerry McAuley Water Street Mission have used the term "Helping Hand."

The term "Rescue Missions" probably had its origin in Syracuse, New York. Mr. H. B. Gibband and his wife opened a Mission in Syracuse in 1888. Previous to the opening of this Mission he had operated a Gospel Canal Boat. He was

the author of "Arrows and Sailboats." Preaching and singing the Gospel along the canals, he frequently passed hideouts where slaves, taken from bondage, would stop and find shelter. These places, which carried names such as **The Rescue Band, Door of Hope, Place of Refuge, The House of the Good Shepherd**, were operated by societies interested in the abolition of slavery. They were centers of information and provided shelter, food, and friendship for what was called the "Underground Railroad," (a trail followed by fugitive slaves running north).

These hideouts made a lasting impression on Mr. Gibband and years later, when he opened his Mission, he took the word "Rescue" from the name "Rescue Band," one of the societies interested in the abolition of the slaves. To him this word "Rescue" symbolized the sinner fleeing from wrath and from bondage, seeking freedom, pursued by the tempter. Since the Rescue Bands offered lodging, food, and shelter for the night, and direction to freedom, he founded a Rescue Mission where there would be beds, food, shelter, and where men would be pointed to Jesus Christ who would set them free. "If the Son, therefore, shall make you free, ye shall be free indeed." (John 8:36).

Rescue Missions developed rapidly following the success of the Jerry McAuley Mission in the city of New York. Every large city in the land proceeded to establish Missions. Many took the name of "Helping Hand," others preferred the name "Rescue," and still others the term "Gospel Mission." A study of the names of Rescue Missions is in itself most interesting. A great many have taken Bible names such as Bethesda, Peniel and Bethel. Unlike most other institutions, in fact one might almost say all other movements, it is a rare thing to find a Rescue Mission bearing the name of a man or woman. Many carry the name of a state or location, quite a few the name of the district in which the Mission is located, and many more, Biblical names of the Old and New Testaments.

"NO CREED BUT CHRIST — NO LAW BUT LOVE."

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

"Learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow.

"Come now, and 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."

—Isaiah 1:16, 17, 18.

## CHAPTER 3

### JERRY M<sup>C</sup>AULEY'S STORY

"Me father was a counterfeiter and ran away from justice before I can remember him. There was a lot of us, and they put me with me grandmother. She was an old an' a devout Romanist, an' many's the time when she was tellin' her beads and kissing the floor for penance I'd shy thangs at her just to hear her curse an' swear, an' then she'd back to her knees. I'd got well beyond her or anybody by the time I was thirteen. They let me run loose. I'd no schoolin' an' got blows for meat an' drink till I wished myself dead many a time. I thought could I only get to me sister in America I'd be near the same as in Paradise, when all at once they sent me to her, an' for awhile I ran errands an' helped me brother-in-law. But I was tall o' my age an' strong, an' had no fear for any man livin' a born thîef as well, that stealin' came nateral an' easy, an' soon I was in a den on Water Street, learnin' to be a prize-fighter, an' with a boat on the river for thievin' at night. By this time I was nineteen an' don't suppose a bigger nuisance a' loafer ever stepped above ground. I made good hauls, for the river police didn't amount to much in them days, an' it was pretty easy to board a vessel an' take what you pleased. The fourth ward belonged to my kind. It's bad enough now, but it's heaven to what it was then.

Now, I'd enough to send me to prison forty times over, an' I knew it, but that didn't make it any easier to go there for something I hadn't done. A crime was sworn on me by some that hated me bad an' wanted me out o' the way.

#### FIFTEEN YEARS IN PRISON

That was the sentence I got, an' not twenty years old. That hour goin' up the river was the toughest I'd ever come to. I was mad with rage, but handcuffed an' forced to keep quiet. It was in my mind to kill my keeper an' I marked him then. "Wait," said I to meself, "I'll be even with you

some day if I have to hang for it." An' when I put on the prison dress an' they shut me in, I knocked me head agin' the wall, an' if I dared I would a-killed meself. At last I made up my mind I'd obey rules, an' see if I couldn't get pardoned out, or maybe there'd come a chance of escape, an' I set me mind toward that.

I tried it for two years; learned to read, an' had a pile o' cheap novels they let us buy; an' I learned carpet weavin', an' no one had a word to say agin' me. But then I grew weakly, I'd been used to the open air always, an' a shut-in life told upon me. Then I got ugly an' thought it was no use, an' then they punished me. Do you know what that is? It's the leather collar that hold an' galls you, an' you strapped up by the arms with your toes just touchin' the floor, an' it's the shower bath that leaves you in a dead faint till another dash brings you out. I've stood it all an' cursed God while I did. I was that desperate I would have killed the keeper, but I saw no chance out even if I did.

It was one Sunday morning. I'd been in prison five years. I dragged meself into the chapel an' sat down; then I heard a voice I knew an' looked up. There by the chaplain was a man I'd been on a spree with many a time—Orville Gardner. He stepped down off the platform. "My men, says he, "I've no right anywhere but among you, for I've been one of you in sin," an' then he prayed till there wasn't a dry eye there but mine; I was that 'shamed to be seen cryin', but I looked at him and wondered what had come to make him so different. He said

### A VERSE THAT STRUCK ME

an' when I got to me cell again I took down the Bible an' began to hunt for it. I read awhile till I found somethin' that hit the Catholics, I thought, an' I pitched me Bible down an' kicked it all 'round the cell. "The vile heretics!" I says, "That's the way they show up the Catholics, is it?" It was the verse that says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; having their conscience seared with a hot iron, forbidding to marry and commanding to abstain from meats which God

hath created to be received with thanksgiving of them which believe and know the truth."

"I'll have a Catholic Bible," says I, "an' not this thing that no decent Catholic would touch with a ten foot pole." So I got me a Catholic Bible from the library, but it was pretty much the same, only more lumbered up with notes. I read 'em both, an' the more I read the more miserable I was.

I wanted to be different. I thought about the new look in Gardner's face. "What makes it?" says I, "an he's different, why can't I be? Now if I send for the priest, he'll set me doin' penance, an' sayin' so many prayers, an' all such like. The chaplain says I'm to be sorry for me sins an' ask God to forgive me. Which is the way, I wonder?"

You wouldn't think I'd a minded, but if ten thousand people had been in my cell, I couldn't a felt worse about prayin'. I knelt down, blushin' that hot as I'd never done in me life before, an' than I'd up again, an' that's the way it was for three or four weeks, till I was just desperate. Then there comes a night when I said I'd pray till some sense comes to me, an' if it didn't I'd never pray again.

### I WAS THAT WEAK AND TREMBLY

it seemed as if I could die easy enough. I knelt there an' waited between the times I prayed. I wouldn't stir from my knees. My eyes were shut. I was in agony, an' the sweat rollin' from me face in big drops an' "God be merciful to me a sinner" came from my lips. Then in a minute, something seemed to be by me. I heard a voice, or I felt I heard one plain enough. It said, "My son, thy sins which are many, are forgiven."

To the day o' me death, I'll think I saw a light about me, an' smelled somethin' as sweet as flowers in the cell. I didn't know if I was alive or not. I shouted out, "Oh, praise God! Praise God!"

"Shut your noise," the guard said, going by. "What's the matter with you?"

"I've found Christ," I says. "Me sins are all forgiven me."

"I'll report you," says he, and he took me number, but he didn't report me.

Well, then, seein' how it had come to me, I began to pray for others. I was quiet an' content all the time, an' I believed if it was good for me, God'd find a way to let me out of prison. I didn't pray for it for two years, but just worked there to save others, an' many a one turned to a new life an' stuck to it.

Then at last came a pardon when I'd been in seven years an' six months, an' I come back down the river to New York.

There was never a lonesomer man alive. I wouldn't go back to the fourth ward for fear I'd be tempted an' so I wandered 'round tryin' for work, till one day I met a friend, an' he took me to a lager beer saloon. Lager beer had come up since I went up the river. I didn't know it was any more hurt than root beer; they said it wasn't. But that first night did for me. Me head got in a buzz, an' in a week or two

### I WANTED SOMETHING STRONGER

I got work in a hat shop, an' had good wages, but a strike come an' I led it an' lost the place. It was war time, an' I went into the bounty business—a rascally business, too. Then I had a boat on the river again. I'd buy stolen goods off the sailors, an' then make them enlist for fear o' bein' arrested, an' I took the bounty. The end of the war stopped this, an' then I stuck to the river buyin' an' sellin' smuggled goods an' payin' all I could in counterfeit money. Do you remember when the Idaho burned in the East River? Me an' me partners rowed out, not to save life, but to rob; but when we saw 'em screamin' in the water we turned an' helped 'em though one o' me partners in the boat said we'd make a pile pickin' up coats an' hats.

Often an' often I was shot at. Do you think I didn't remember what I'd had given me an' how I lost it? I didn't pray, I didn't dare to, I kept under liquor all the time to head off thinkin' for I said God was done with me, an' I was bound for hell sure an' certain.

About this time, one night I'd gone over to Brooklyn,



very drunk, too drunk to do me share o' the work we'd laid out for that night, an' as me partner boarded the ship we were after, I slipped and fell overboard an' went under like a shot. An eddy carried me off, an' the boat went the other way. I knew I was drowning, for I went down twice, an' in me extremity I called on God, though I felt too mean to do it. It seemed as if I was lifted up an' the boat brought to me. I got hold of it somehow, I don't just know how. The water had sobered me.

When I was in it, I heard, plain as if a voice spoke to me, "Jerry, you've been saved for the last time. Go out on that river agin, an' you'll never have another chance."

I was mad. I went home an' drank an' drank an' drank. I was sodden with drink an' as awful lookin' a case—more so than you've ever laid eyes on. An' oh, the misery o' me thoughts. It was the John Allen excitement then an' I heard the singin' an' was sick with rememberin', an' yet drinkin' day an' night to drown it all.

A city missionary come in one day to the house on Cherry Street where I boarded. He shied a bit when he saw me at the top o' the stairs—a head like a mop an' an old red shirt.

### HE'D BEEN PITCHED DOWN STAIRS

by fellers like me, an' I'd done it meself once. I hung 'round while he went in a room, thinkin' maybe he could get me a job of honest work, an' when he came out I told him so. He asked me to step out on the pavement. He said afterwards I was that evil-lookin' he was afraid o' me, an' he didn't know what I might do. So out on the street I went, an' he took me straight to the Howard Mission an' there we had a long talk, an' a gentleman wanted me to sign the pledge.

"It's no use," says I; "I shall break it."

"Ask God to keep you from breaking it," he said.

I thought a minute, an' then I signed it an' went home. My partner was there, an' he laughed himself hoarse when I told him. He had a bottle o' gin in his hand that very minute. "You!" he says; "here, drink!" I took the glass an' drank.

"That's the last glass I'll ever take," says I.

"Yes," says he, "till the next one."

I'd hardly swallowed it, when who should come in, but the missionary. We went out together, an' I told him I was dead broke and hungry, an' I would have to go to the river once more, anyhow. "Jerry," says he, "before you shall ever do that again, I'll take off this coat and pawn it." The coat was thin and old. I knew he was poor, an' it went to me heart that he'd do such a thing as that. He went away a minute, an' when he came back he brought me fifty cents. An' he kept on helpin'. He followed me up day after day, an' at last one night at his house, where he'd had me to tea, an' there was singin' an' prayin' afterwards, I prayed myself once more, an' believed I should be forgiven. There wasn't any shoutin' this time, but there was quiet and peace.

It was a hard pull. I got work now an' then, but more often not, an' then everybody thought I was shammin' for what I could get out of it. I didn't wonder an' helped it along by doing what you'd never believe—I caved in again. Three times I was drunk, an' do you know what did it? Tobacco. That's why I'm down on tobacco now. Chew an' smoke an'

### THERE'LL BE A STEADY CRAVIN'

for somethin', and mostly it ends in whiskey. A man that honestly wants the Spirit of God in him has got to be clean, I tell you, inside and out. He's got to shut down on all his old dirty tricks, or he's gone. That's the way I found it.

I was married by this time to Maria, an' she's been God's help from that day to this, an' often we talked about some way to get at the poor souls in the fourth ward. We were doin' day's work, both of us, an' poor as poor could be. But we said, "Why have we both been used to filth an' nastiness, an' all else, if not so as to know how to help some others out of it?" An' one day I had sort of a vision; I thought we had a house in the fourth ward, and a stream of people comin' in. I washed 'em outside, an' the Lord washed 'em inside; an' I cried as I thought, "O, if I could only do that for Jesus' sake."

"Do it for one if you can't do it for more," said Maria. An' that's the way we begun, in an old rookery of a house, in one room, an' a little sign hung out:

### "THE HELPING HAND FOR MEN"

You'd never believe how many that sign drew in. We did what we could, an' when Thanksgiving Day came, friends gave us a good dinner for all. Afterwards there was a meetin' an' it was so blessed we were moved to say that they all should come the next night. From that day to this—first in the old buildin', and then in this, the new one—there's been a meetin' every night in the year, an' now it's hundreds—yes, thousands—that can say the Water Street Mission was their help to a new life.

Day an' night we work—you know how. My life is slowly but surely going from me. I feel it, but livin' or dyin' it's the Lord's. All these years he has held me, but I don't know now but that I'd fallen again if I hadn't been so busy holdin' on to others. An' that's the way to keep men—set 'em to work. The minute they say they're sick o' the old ways, start 'em to pull in somebody else. You see when your

### SOUL IS JUST ON FIRE

longin' to get at every wretch an' bring him into the fold, there's no time for your old tricks, an' no wantin' to try 'em again. I could talk a month tellin' of one an' other that's been here. Oh, there's stories if one but knew 'em! An' not a day but that you don't know there ain't a bummer in the fourth ward so low down but what the Lord can pick him out o' the gutter an' set him on his feet. That's why I tell me story an' everything right out plain. There's times I'm sick o' rememberin' it, but I have to do it, an' them very times seems the ones that help the most. An' as long as tongue can move, may I never be ashamed to tell what I have been saved from."

"Good and upright is the Lord; therefore will He teach sinners in the way." —Psalms 25:9.

"He is able to save them to the uttermost that come unto God by Him (Jesus), seeing He ever liveth to make intercession for them." —Hebrews 7:25.

### THE OLD WATER STREET MISSION

was opened in October, 1872; a new building was erected in 1876. After Jerry left to found the Cremore Mission in

January, 1882, Superintendent S. H. Hadley, took charge of the work. Jerry McAuley died September 18, 1884, a pioneer in the cause of Rescue Missions. Let no slave of drink of vice despair. Christ has saved thousands. He can save you!

## CHAPTER 4

# 57 VARIETIES OF MISSIONS AND WHAT TO DO WITH THEM

There were at the beginning of the century, as many varieties of institutions in the Mission field as there were differences in the church. In fact, the Mission fields represent a little religious field somewhat separate from the church, generally. The number of different sects in the Mission field could only be estimated; it was impossible to catalog them. There were new sects springing up and dying out every year. Some were of the freak variety, fads and faddists.

This is not strange when it is considered that almost every new religious movement starts as a Mission. Practically all of our leading denominations had their beginning as Missions; many of even our strongest churches began as Missions. To be sure, the mission church was organized with the intent and purpose of developing a self-supporting congregation. The New Testament Church was a Mission; indeed, in a sense it was a Rescue Mission. The first church was an underground church; the disciples met in caves, in cellars, in attics, and in mountain fastnesses where they were driven by persecution. Now in these same places were the haunts of the criminal classes and of the persecuted. These two classes, in desperate need of the Gospel, were brought under the influence of the early Christian. Many were saved.

The first evidences of Christianity were "twice-born" men, and Rome was won to Christ by the return of "twice-born" men.

Among the 57 Varieties of Missions were a great many very good institutions. It would be a great mistake to assume that because there was such a variety they were all bad, the same assumption would apply equally to the various denominations. In fact, the majority of Missions were all right, and however much they may have differed in or-

ganization and doctrine, certainly a very large percentage had the endorsement of the evangelical churches. We are concerned, however, with the Extremist, the Faddist, and the so-called "self-appointed" varieties which were found springing up almost everywhere.

The division among Missions followed along two lines, just as the church does. First, there was the difference determined by form of organization. This was particularly noticeable in the Salvation Army, the Volunteers, the Army of Rescue Workers and the Saved Army.

Here again the form of organization was the basis of quite an extensive group of Mission types. The basis for this organization, unlike that of the church, was not claimed, as do many of the denominations, to have a Scriptural basis. The form of organization was upheld on the ground of efficiency.

Second, another division, and the most noteworthy one, was that which follows the lines of doctrines. There were as many doctrines in the Mission fields as there were church creeds; in fact, the various denominational creeds were emphasized in the Mission field even as much as they were in the church. Indeed, there were denominations too small in number to classify, that existed only as Missions. One could hear more theology in the average Gospel Mission than one could here in the Seminary. There were two things which account for this:

First, there was the so-called "wandering convert" who made his way from Mission to Mission, soon learned the doctrines of each of them, and theology became to him what politics is to the small town grocery philosopher.

Secondly, there was the doctrinal enthusiast who found the widest freedom to promote his beliefs in the Mission fields. Here he was sure to find many who were ignorant, who were the most susceptible to emotionalism—he preyed upon their credulity.

Doctrines have been the curse of Missions. There is no salvation in doctrines, and many a Mission has gone on the rocks when it ceased to preach salvation and attempted to become a Theological Seminary. The creed of the true Mis-

sion is "No law but love; no creed but Christ." This type of Rescue Mission survived.

The so-called Extremists of Faddists often were found made up of groups which could not fellowship with any church. The number of come-outers was, therefore, quite large. There were come-outers of churches and there were come-outers of Missions. Trouble, disagreements, and even personalities have entered into the organization of many of the 57 Varieties. The church itself has not escaped this calamity.

Among the Extremists were some who were interested in money—the so-called Solicitor Mission, responsible to no one. They lived by daily soliciting from office to office and from store to store. No small part of their receipts were received from the offerings. The skill in taking up offerings would surprise many a presiding Elder; in fact, some of them have been known to take up as many as ten offerings in a single street meeting. They sang a song, took up an offering; gave a testimony and around went the collection plate; another solo or duet, and the drum was called upon to respond to the sound of dropping coins. It is needless to say that this group brought reproach upon the cause of Christ.

There were other types of Missions formed by those who had been forced out of regular institutions of good standing, discharged officers, the stubborn individualist who will cooperate with no one but steps out determined to "go it alone." Among these are found some good men.

The situation is best illustrated in a western city of 70,000 in which there are no less than 18 Missions, less than one-third of which could receive the endorsement of the evangelical churches. West Madison District in Chicago is said to have Missions in every block, not more than four or five of which could receive the endorsement of good people.

The problem of what to do with the Extremist and the Faddist is largely to be answered by the church. These institutions spring up like mushrooms in all "needy fields." The fault is to be found and the responsibility rest with the church in that they have not been occupying these fields. Almost without exception, the Mission field which is occu-

pied by a strong Mission is not bothered by the Extremist.

The remedy lies along two lines. First, as has been stated, by occupying "fields which are white unto harvest;" and secondly, by the development of cooperation among the safe and sane Missions of America. Of the 500 Gospel Missions in this country which have the approval of the evangelical churches, not more than 100 belonged to an organization. The great need of Missions was cooperation.

The International Union of Gospel Missions attempted to organize into one movement the Missions of good standing. To accomplish this they effected an organization of six districts which covered about one-half of the United States. Their plans contemplated the organization of four or six more districts which would effectively cover the whole United States and which would hold District Meetings semi-annually, quarterly or monthly, depending upon the size of the district and the number of Missions represented. By these semi-annual, quarterly and monthly conferences it was their plan to sift the safe and sane Missions from the Extremist or the Faddist. If this could be done, the Mission situation of America would be in a much better condition than the church as a whole as far as cooperation was concerned. In other words, cooperation among the Missions seems to be nearer than federation among the churches.



## CHAPTER 5

# THE INTERNATIONAL UNION OF GOSPEL MISSIONS

**"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"—Eph. 4:13.**

Previous to the organization of the International Union of Gospel Missions there had existed several associations. One was a union that included the Salvation Army, Rescue Missions, and certain charitable institutions. This association did not function well since it represented two strong and well-organized movements with a group of independent Missions.

For a number of years there existed the Western Brotherhood with Mel Trotter, Superintendent of the City Mission at Grand Rapids, Michigan, as its president. The Western Brotherhood listed in its membership approximately forty Missions, many of which were members in name only. The association met annually in a Bible and Missionary Conference in Grand Rapids, Michigan, and was attended, on the average, by approximately a dozen Superintendents of Missions. To this association also were invited many ministers of the Gospel and Christian workers in Michigan, Illinois and Indiana, and partook more of the nature of a Bible Conference than that of a Rescue Mission Convention.

The International Union of Gospel Missions was organized on September 17, 1913, in New York City. The year book of 1921 states that the union was a child of the heart of one of the most consecrated men that New York City, or any city, has ever known,—Mr. Sidney Whittemore. Mr. Whittemore was a wealthy, cultured, and refined businessman, active in church work, but vitally interested in the McAuley Water Street Mission. It was at 316 Water Street

that Mr. and Mrs. Whittmore renewed their covenant with God.

The organization listed among its charter members thirty Mission Superintendents of which ten were from New York City. It represented eleven states and Canada, and eighteen different cities. Nine years later the organization had developed to 68 Missions in 24 states, and had a membership of 161. The maximum annual receipts during this period were \$358.16. The attendance at the conventions, however, continued to be small. The convention in Akron, Ohio, registered 44 delegates.

There had been organized two districts. The New York District included parts of New Jersey and parts of Rhode Island. It held monthly meetings with the attendance including a large number of volunteer workers. The Philadelphia District included Missions in Delaware and parts of New Jersey and all of Pennsylvania. This district, likewise, functioned similar to the New York District with monthly meetings.

The Minneapolis Convention of 1923 carried the International Union of Gospel Missions across the Mississippi and gave it national scope. The Union launched out on a new and larger program. There was organized the Northwest District, including the states of Minnesota, Wisconsin, North and South Dakota, and Central Canada, with Peter MacFarlane of the Union Gospel Mission in St. Paul, Minnesota, as president; a Chicago District including Illinois, western Michigan, Indiana, Missouri and eastern Iowa with Fred G. Becker of the Milwaukee Rescue Mission, Milwaukee, Wisconsin, as president. a New England District covering all of the New England states except Rhode Island, with W. G. Lawton of the Randall Square Mission of Providence, R. I., as president. The Central District was organized at Buffalo, New York, and included Ohio, some parts of Michigan, part of western New York, and the territory of states bordering on the south of Ohio, with Peter Quartel of the Dayton Mission, Dayton, Ohio, as president. At the Minneapolis Convention of 1923 six additional districts were recommended: The Plains and Mountains District, the Pacific District, the South Pacific District, the Southern Dis-

trict, Southeast District and the Eastern Canada District.

The 1923 Convention represented 124 Missions, practically doubling the number of Missions in membership and more than doubling the total membership. Missions in 28 states and Canada were represented. The Minneapolis Convention took into membership a number of Mission Superintendents who had previously belonged to the Western Brotherhood; thus, to all practical purposes, making the International Union of Gospel Missions the Gospel and Rescue Mission Worker's organization. It also took into membership four men who were destined to be presidents of our International Union: Fred G. Becker of the Milwaukee Rescue Mission, Milwaukee, Wis., had previously belonged to the Union, but he had resigned following a controversy at the Evansville Convention; Peter MacFarlane of the Union Gospel Mission, St. Paul, Minn., who, in the providence of God, was not only to occupy the presidency, but for many years thereafter to be chairman of our Executive Committee, and to reorganize areas which had, during the years, lapsed; Herbert E. Eberhardt of the Wheeler City Mission, Indianapolis, Indiana, who was president for five years; and William Seath of the Chicago Christian Industrial League. There was launched, also in 1923, the program for field secretaries to expand the work of the Union throughout North America.

## THE INTERNATIONAL UNION OF GOSPEL MISSIONS

In Union God Moves

### PURPOSE

- To promote cooperation between Missions.
- To develop higher standards of Gospel and Relief Work.
- To facilitate cooperation with all Relief Agencies.
- To prevent duplication.
- To distinguish the safe and sane Mission from the fanatic, enthusiast and solicitor Mission.

### PLAN OF ORGANIZATION

The National organization made up of Superintendents and assistants, giving full time to the work.

Officers of the official Board of Directors of each Mission.

An outstanding convert from each Mission.

All must be members in good and regular standing of an Evangelical Church.

Must be endorsed and vouched for by two Superintendents of more than one year's membership and passed by the Executive Committee.

Holds annual convention.

### DISTRICT ORGANIZATION

Organization in requirements to the National.

Holds monthly conferences in larger cities, and quarterly and semi-annual conferences in sparsely settled districts.

### GOVERNING BODY

Composed of Presidents of districts who are representatives of the district.

Made up at present of 3 ministers and 7 laymen.

Holds quarterly meetings.

### WORK OF THE FIELD SECRETARY

To encourage and assist weak and struggling Missions.

To introduce higher and better standards of work.

To keep in touch with fields needing workers.

To find and direct best type of workers.

To coordinate best type of workers.

To coordinate Mission work.

To prevent duplication and conflict.

To line up Mission work with the church.

To encourage cooperation with all legitimate welfare and religious organizations.

To assist in conducting conferences on the Mission fields, doctrines and standards.

The growth and rapid expansion of the Union was made possible largely through a survey which had been conducted previous to the convention. Letters were sent out to the leading churches of the various denominations in all cities of over 15,000 population. Three questions were asked in this survey: first, "Can you give the name of the Missions

in your city if there are any?" second, "Will you designate what Missions in your city stand well with the Evangelical Churches?" and third, "What, in your judgment, is the need of Mission work in your city?"

Replies were received from practically every city, and, in many cases, from several ministers in the city. It was interesting to note that churches representing the extremes of theology, fundamentalists and liberalists, were with but few exceptions united in their estimation of the worth and value of the Rescue Mission in their city. Whatever differences existed in theology were evidently forgotten in their estimation of the value of a soul-saving work in Rescue Mission fields.

The survey showed 310 Missions receiving the approval of Evangelical Churches that were not members of the organization, and 120 additional Missions about which we did not receive sufficient information to classify as approved or not approved. This made a total of 430 Gospel and Rescue Missions to be brought into the fellowship of the International Union.

There were, of course a number of church missions that were not included among this number. Among the approved Rescue Missions, it was close cooperation between the Gospel and Rescue Mission and the Church. Since the form of organization of the International Union of Gospel Mission was purely voluntary, it recognized the complete independence of each Mission. Moreover, cooperation and united effort was possible. It was shown by the survey that their aims were one: the salvation of souls—redemption through Jesus Christ.

There occurred, the following year, the organization of the North Pacific District with Levi Johnson, Superintendent of the Men's Resort of Portland, Oregon, as president; the organization of the Plains and Mountains District, which would include Kansas, Nebraska, Western Iowa, Oklahoma, and Colorado, with E. R. Brigham, Superintendent of the Helping Hand Institute of Kansas City, Mo., as president; the South Pacific District, including the states of California, Arizona and New Mexico was organized in the Union Rescue Mission of Los Angeles, California. This district held only

a few meetings and was abandoned.

Preliminary to the New York Convention, 39 conferences were held in six districts. The conventions in New York City and Washington showed substantial growth, particularly in membership. There were 469 delegates registered in New York, but persons vitally interested in the new and growing program.

A mission tour of America was arranged in 1925, visiting 28 states, 5 Canadian provinces, and 57 cities. The purpose of the tour was—

1. To encourage and strengthen Mission work.
2. To confer with Mission Superintendents regarding standards and methods.
3. To organize new districts.
4. To recruit Mission workers and assistants.
5. To interest ministers and laymen in the support of Gospel and Rescue Mission work.

This tour was so planned that ten district meetings were to be held and that the Mission Superintendents and leaders of outstanding ability would follow the tour through their various districts; that is, the president of each district would be a member of the party as it toured the cities in his district. Members of the Executive Committee cooperated in many cities. The program included a morning session with Superintendents and workers, a noon luncheon with ministers and directors, and an evening mass meeting. The tour varied according to the interest that the local Mission took in the mass meeting. In some cities the largest church auditoriums were filled to capacity. In others the meetings were generally good, although in a few cities where the Superintendent had not become thoroughly interested, the attendance was small. In two of the fifty-seven cities no preparation was made for a meeting.

The party served without salary and without expense to the International Union. Travelling expense was reduced and basic entertainment was usually provided, and the free will offerings were sufficient to cover expenses in most cities. The deficit in the tour was made up by the leaders in the movement. This tour brought into the membership a large number of Missions that had never affiliated with the

International Union, and it laid the foundation for the field secretary program which was developing. Meanwhile, the receipts, largely from dues, had risen to \$1,370. Plans were laid for the employment of three field secretaries: one for the West, another to cover the Central area, and one for the East.

The New York Convention raised \$2,493.20 for field secretary work. The Washington Convention of 1925 reached an all time record in attendance of Mission Superintendents, increasing the number of Missions represented to 152, which meant the Union had grown in number of Missions 300 per cent in three years, and there were received more than 125 new members, bringing the total membership to 675. A budget was proposed for the three field secretaries of \$15,000 to cover salaries, travelling expenses and literature and there was pledged \$9,539. The receipts for the year ending May 8, 1926, were \$13,625.03. These were the largest receipts of any year in the history of our Union. This does however, represent a gift of \$4,000 from a single individual.

The Buffalo Convention of 1926 represented a leveling off of the attendance, although more than 90 members were received into the membership, which offsets the number of losses through the non-payment of dues. The losses were larger than usual because many had joined under the enthusiasm of the rapid growth of the Union and quite a number of local people who were interested in the Mission and giving some time, but not full time, had been taken into membership. This led to the establishment of associate members and, while the attendance at Buffalo was less than either Washington or New York, the contributions and subscriptions from Mission folks continued to increase. The total, however, was only \$1,000 less, although the contribution from one man had been decreased from \$4,000 to \$1,000.

J. Arthur Schlichter served as field secretary in the eastern section; E. R. McKinney in the central; and I. L. Eldridge on the Pacific.

## CHAPTER 6

# CONVENTIONS AND DISTRICTS

The principal functions of the International Unions are concentrated in an Annual Convention. In the Annual Convention all Missions have a part. The program, through the years, has been enriched to include a multitude of subjects. In 1923 the convention discussed the various types of Rescue Mission work: The Gospel Center, the Industrial Mission, Community Mission and Welfare Work. The program covered conferences on prison work, Jewish Missions, summer camps, relief, lodgings, financing, building and equipment.

A review of the programs in the Annual Conventions shows a discussion on a conference level of more than ninety different subjects covering health problems, care of the handicapped, education, family relief and many others. Some of these problems were handled by specialists. How wide a range of subjects were covered is shown in the appendix, schedule No. 1. The convention represents an educational program to the Rescue Mission Superintendents and workers, but it has a larger service. One of the activities of the convention is the placing of Rescue Mission workers in the various pulpits of the city. Generally speaking, the principal churches have opened their pulpits for presentation of Rescue Mission work and testimony of twice-born men.

In the Minneapolis Convention, 154 pulpits were occupied by delegates. There were other meetings scheduled with service clubs, Sunday School classes, etc. In the New York Convention, delegates occupied many of the largest churches in the city. In the city of Washington practically every church in the city had a Rescue Mission message either in the church, Sunday school, or part time in the pulpit.

Ninety-one churches were occupied in the city of Jamestown, the smallest city in which we have held a convention since the Union was organized in Cedar Rapids, Iowa. It



is conservatively estimated that, over the thirty-five years, an average of one hundred churches were occupied each convention and that will mean a conservative estimate of 3,000 churches, and if the average attendance were 330, that would bring the Gospel Message to more than one million Christian people. These messages strengthen the faith of believers and give to the minister information and inspiration. The National Conventions have been well distributed geographically: 7 have been held in the New York District, 3 in Philadelphia, 6 in the South, 3 in the Central, 6 in the Chicago, 3 in the Northwest, and 3 in the far West.

### PRESIDENTS OF THE I.U.G.M.

Presidents of the International Union of Gospel Missions are ten in number. The presidents have served without salary and have often paid their own expenses. Their principal service, in addition to counsel and advice in the Executive Committee, has been the contact with the Missions throughout America. Some presidents have begun by visiting the larger Missions to recruit workers and to encourage the strong to help the weak. Other presidents have begun with the weaker Missions, to encourage them and to help them in their hour of need. One president visited more than three hundred Missions during his term of office, bringing a message of unity and encouragement. Other presidents have spent more time concentrating on helping where there was need.

The office of president has been held once by the New England District, three times by Chicago and twice by the Northwest.

In the amount of voluntary service contributed, the International Union probably exceeds that of any other Christian organization. It was so in the days of the Apostles and it has been so among the fathers and mothers of the Rescue Mission program in America, and we pray God it may always be so.

### EXECUTIVE COMMITTEE

The Executive Committee has had in its membership since its organization, 44 different men representing 44 different Missions.

In 1913 Thomas B. Ironside, Superintendent of the Morristown, N. J. Mission was the first chairman of the Executive Committee.

In 1916 John R. McIntyre was elected chairman.

In 1919 George Long of Philadelphia, Pennsylvania, was elected chairman.

In 1920 George W. Roughan of the White Light Mission of Buffalo, New York, became chairman.

In 1928 John R. McIntyre became chairman and served continuously for twenty years.

In 1943 Peter MacFarlane became chairman of the Executive Committee.

The members of the Executive Committee, over the past thirty-five years of its history, have come largely from the East: 14 from the East; 8 from Central, including Chicago; and 3 from the Northwest, including the West.

The Executive Committee functions through special meetings, usually held in a city where the members can give service to a Mission that needs help. That means that the Executive Committee meeting is scheduled over a Sunday, where never less than seven to as many as 14 pulpits have been occupied with a Rescue Mission message or the testimony of twice-born men.

The Executive Committee has met in over 100 different cities. This does not include 57 cities scheduled in the Mission tour. It is estimated that an average of ten churches have been served in each city, which would mean, in the hundred cities, more than one thousand churches with an estimated attendance of almost half a million Christian people.

### SECRETARY

The certificate of incorporation provided that the principal office be located in the city of New York. Mrs. May P. Wyburn of 316 Water St. was the first Secretary with office at the McAuley Water Street Mission.

Rev. Clemme Ellis White, Superintendent of the West Side Mission, New York City, was elected secretary in 1919. The office was located at 309 West 46th Street where it remained for 29 years. The Rev. Mrs. White served as

secretary for many years without salary. She founded and published the quarterly publication known as "Our Missions," and publishes annually a year book. The office became the center of information regarding vacancies, available workers, Mission fields, as well as Mission problems. Mrs. White has served the Union over a longer period of time than any other person and her tact and wisdom during the early period following the organization probably saved the Union for the Missions of America.

### DISTRICTS

Shortly after the organization of the International Union, Districts were organized. The first district was the New York District. It was organized on October 20, 1913, a little more than a month after the parent organization had its birth in September of that year. The New York District included parts of New York State, New Jersey, and the southern and western part of New England. This district held monthly meetings and grew rapidly. Over a long period of time it has been the largest district. The district organization made possible cooperation among the Missions in dealing with floaters who would drift from one Mission to another. It prevented overlapping and gave assistance to weak and struggling Missions. It became a recruiting center for new Superintendents and assistants, as well as workers.

A Philadelphia District was organized a few months later on December 11, 1913. The organization took place at the Wayside Rescue Mission in Philadelphia. The first president was John R. McIntyre of the Whosoever Gospel Mission, who continued as the leader of that district for many years. John R. McIntyre was a man of love for Rescue Mission work which was not confined to his own Mission. He gave of his time liberally and sometimes of his money to keeping alive many a feeble lighthouse until its strength had returned.

For nine years the two districts in the East were the only sections of the International Union that were having fellowship between conventions.

The Northwest District was organized in the Union City Mission of Minneapolis, Minnesota, on June 27, 1922. Peter MacFarlane was elected as president. The Northwest District covered a very large area, larger than that of the two districts of the East, for it took in Minnesota, Wisconsin, North and South Dakota, Montana, and the entire central provinces of Canada. Unlike the districts in New York and Philadelphia, the Missions in the Northwest were scattered many hundreds of miles apart. District meetings were arranged on a basis of two a year. The semi-annual meetings brought the Missions together to discuss problems that were peculiar to the Northwest area, where great numbers of transients (seasonal laborers) moved from city to city.

The New England District was organized in Boston on December 2, 1922, with William G. Lawton of Providence, Rhode Island, as president. The district, as the name suggests, covered the territory east of the Hudson River, with the exception of one or two Missions that continued to affiliate with the New York District. The New England District had many of the problems of the Northwest, but on a smaller scale. Meetings were generally held twice a year. Districts had a little more difficulty in getting all Missions to affiliate.

The Central District was organized at Buffalo, New York, on December 6, 1922, with Peter Quartel of Dayton, Ohio, as president. The district covered all of Ohio, parts of western New York, western Pennsylvania, and the states bordering on the Ohio River to the south. This district did not grow as rapidly as the other districts and was somewhat divided by the Western Brotherhood with headquarters under the leadership of Mel Trotter of the Rescue Mission in Grand Rapids, Michigan.

The Chicago District was organized at the Bible Rescue Mission of Chicago, Illinois, on September 8, 1922, with Fred G. Becker of the Milwaukee Rescue Mission as president. This district prospered from the beginning and included the states of Illinois, Indiana, most of Michigan, southern Wisconsin, Iowa, and eastern Missouri. The district was blessed with strong and aggressive leadership of men interested in

the cause of Rescue Missions on a larger basis than the area of their own city. A Metropolitan Division was organized later in Chicago with William Seath as president. This district was to hold monthly meetings among the many Missions of Chicago.

The following year of 1924 saw the organization of the Plains and Mountains District, the North Pacific, and the South Pacific Districts. These three districts operated feebly from the very beginning. Distances between towns were too great for frequent meetings. The independence of the West was shared by Rescue Mission Superintendents. Many Missions were separated on a doctrinal basis and some additional were out of harmony with the church. It takes time for even good folks to learn how to work together and it takes interest. "Without vision the people perish"—this may answer why so many Missions have not grown. "No man liveth to himself," and neither does a Mission. Some of these districts have been reorganized under the skilful direction of the chairman of the Executive Committee, Peter MacFarlane.

## CHAPTER 7

### FIELD SECRETARIES

The Field Secretary program, proposed at the Minneapolis Convention, was launched in the New York Convention by the appointment of Peter Quartel of Dayton, Ohio, as Field Secretary. Peter Quartel was known as the "Song Bird" of Rescue Missions, and he had contributed his talented voice, not only in annual meetings and district conferences, but also in fund raising campaigns in individual missions. The information that he had been selected by the Executive Committee was greeted by cheers on the part of the convention, and was ratified unanimously.

There was a balance on hand of \$637.30 as of May 1, 1924, and additional funds were pledged that yielded \$2,493 more. The increase in dues from increased membership, together with the subscriptions, had multiplied the budget ten times that of 1922-23. Peter Quartel served for a little more than four months. He founded the Union Mission of Cincinnati, Ohio. He rendered valuable service to at least four other Missions that would probably have closed, as well as putting the Central District in the best condition in its history.

The Washington Convention showed a bank balance of \$2,544 and contributions of \$5,939, of which \$4,000 was contributed by Robert E. Hicks, a man well along in years who had been saved in a Rescue Mission in New York City after years of wasted living.

Three Field Secretaries were employed. I. L. Eldridge of Los Angeles, California, became Field Secretary of the Pacific District. The first year of his work he added nine Missions to the membership of the district. The work on the Pacific coast was difficult because of the long distances, since more than 2,000 miles separated some of the principal cities. There were theological differences among many of the Missions who had never learned the slogan of the Jerry McAuley Rescue Mission, "No creed but Christ; no law but

love." The Field Secretary did not get sufficient support from the field to encourage the Missions of the East to subsidize the work, and after eight months the position was discontinued.

J. Arthur Schlichter, sometimes referred to as America's greatest prodigal, one of the most eloquent speakers, became the Field Secretary for the East. He carried the stress of Rescue Missions from New England to New Orleans, and in the first year of his service, there were listed ten Missions to which he had rendered service, either as organizer, or assistant in building programs. In one he led in the raising of \$12,000; in two others he assisted in securing Superintendents and succeeded in interesting two other towns in opening Rescue Missions; his services later bearing fruit. Mr. Schlichter served the International Union as its eastern representative until 1931, when the depression absorbed the funds of all Rescue Missions in caring for the load of relief. During the employment of Mr. Schlichter as Field Secretary, he established four new Missions and re-established four more than he had closed, which made a record of approximately two per year, but he did a great many other things of value to the cause. His thrilling testimony always awakened interest and brought increased contributions to Rescue Missions in their financial campaigns.

E. R. McKinney was employed following the Washington Convention and was assigned the territories covered by the Central District, the Chicago, and the Northwestern. E. R. McKinney had been a minister of the Gospel in a Baptist Church, and is credited as the founder of the Union Gospel Mission of St. Paul. He served as Field Secretary during approximately the same time as J. Arthur Schlichter and his work in the period carried him through 175 cities. Mr. McKinney kept in touch with the Missions of his area in writing more than a thousand letters, attending district conferences, meeting with Boards of Directors, and presenting the work before denominational conventions. He founded Missions in Freeport, Aurora, Rockford, and Clinton, Illinois; in Dubuque, Iowa; in Flint and Pontiac, Michigan; and in Hastings, Minn. He rendered yeoman service to a number of other Missions that were in distress and assisted in the

financial drive in more than thirty Rescue Missions. This work also was brought to a close when the funds that had been contributed for field work went to the feeding of hungry men and women, thronging the doors of Rescue Missions during the early days of the depression.

This would not be history if we did not record that there was considerable criticism of the Field Secretary work, and some of it was justified. Much of this criticism resulted from a lack of understanding of the problems involved and just plain lack of cooperation on the part of many Superintendents. It wasn't always possible nor would it have been wise for a Field Secretary to cross the entire length of his territory to give service when a little forethought might have placed this service on an itinerary that would have enabled the secretary to serve several Missions. Too much was also expected—too much for too little funds. The establishment of a new Mission takes time. The worth of this movement in dollars and cents alone can be established when the total expenditures by the International Union of Gospel Missions in the establishment of new Missions is less than 5 per cent of the combined budgets of those Missions in the succeeding ten years. It has been computed that the dues and contributions to the International Union of Gospel Missions from these Missions in fifty years will pay back the sum expended. If it cost \$1,000 to establish the Union Gospel Mission of St. Paul, that institution has, in the last forty years, raised and expended for the poor and the needy of that city more than two million dollars.

Harry H. Hadley (the son of Samuel H. Hadley, for many years Superintendent of the Jerry McAuley Mission) acted for several months as part time Field Secretary, serving principally the New York and Philadelphia Districts. John A. Robertson of Boston, Massachusetts, served in a similar capacity for a short period in the New England and Central Districts.



### A VIRTUOUS WOMAN

"Who can find a virtuous woman? for her price is far above rubies.

"She seeketh wool and flax, and worketh willingly with her hands.

"She is like the merchants' ships, she bringeth her food from afar.

"She riseth also while it is yet night, and giveth meet to her household, and a portion to her maidens.

"She girdeth her loins with strength, and strengtheneth her arms.

"She perceiveth that her merchandise is good; her candle goeth not out by night.

"She stretcheth out her hand to the poor; yea, she reached forth her hands to the needy.

". . . A woman that feareth the Lord, she shall be praised."

—Proverbs 31:10, 13, 14, 15, 17, 18, 20, 30b

## CHAPTER 8

### THE PLACE OF WOMEN IN RESCUE MISSIONS

Early in the Scriptures the place of leadership of women, both for good and for ill, is told. From the temptation that Eve placed before Adam to the personal work of Deborah, who performed the functions of a judge in Israel, one finds the hand of women even ministering unto our Saviour in the anointing of His feet and the watch at the tomb. Women have had a part in Rescue Missions in our country almost from the very beginning. A survey showed more than fifty Missions operated by women as Superintendents, and among them are some of the very best Missions in our country. It is a rare thing that one finds a Mission led by women in ill repute. General Booth, who founded the Salvation Army, said that he was led into that particular kind of work by his mother, Mrs. Katherine Booth.

Long before Rescue Missions were founded in America, gentlemen of France carried the Gospel into the cafes of Paris and other cities. Some were imprisoned; others were banished from the country. Many women have served as the Mother of the Mission and have had a great deal of influence over young men, sometimes reminding them of their mother.

Women have been especially effective in dealing with fallen girls and in family work. They have done a great work among children. Generally speaking, the Mission is cleaner, the house work is done better, if there is a woman on the staff.

Great respect is universally shown by men. A woman, Superintendent of a Mission, of more than ordinary attractiveness testified in a conference that she had worked in the slums for thirty-two years and no man had ever insulted her.

Women have been especially effective in work in prisons and reformatories, and, where they have had executive ability, they have generally operated their Missions on a sound financial basis. The story of the work of women in the worst areas of our great cities is a thrilling one and it

offers a challenge to Christian women who are called by God to go work in His vineyard.

It goes almost without saying that a woman working actively in a Mission should have maturity, should be well established in the faith, and should have a passion for souls.

The place of women in Gospel and Rescue Missions has generally been an inconspicuous one, but it would be a great mistake to draw the conclusion that their work has been any less effective than that of men. Women exercise an influence over men that is as great a power for good as it sometimes is for evil. If Eve were the mother of evil, Mary was the mother of Jesus.

The approach of Jesus to the sin problem ignored class, rank, race, and sex. When he said, "Blessed are the meek," He meant the blessings applied to women as well as men; and when He said, "Blessed are the pure in heart," He referred to men as well as women. There is not one iota of trace of a double standard in the teachings of Jesus. The Gospel called for equality, and independence of women before the Lord. His message was one world, one people made of one blood; one redemption.

Where Rescue Missions have a consecrated and devoted woman as a worker, the tone of the Mission is on a higher level. Even the attendance is increased, for many men are reminded of mother, of sister, and sometimes of wives that they have deserted. In the records and history of Rescue Missions a woman is the forgotten woman.

The following Mission women did an outstanding work among the Missions of America—the list is limited to women who have gone to their reward, and to ten names:

#### MOTHER ROSS

Mrs. John Ross of the White Light Mission, Buffalo, New York. An outstanding worker among prisoners in the city jail.

#### MOTHER CLARK

Co-founder, with her husband, of the Pacific Garden Mission of Chicago, Illinois. Outstanding as a personal worker.

**MARY ANGOVE**

Co-founder and Superintendent of the Children's Gospel Mission in Minneapolis. Pioneer in children's work as a Rescue Mission.

**MRS. JOHN S. BENNETT**

Of the Central Union Mission, Washington, D. C. Superintendent of the Children's Emergency Home. Outstanding as a speaker and leader in the children's work.

**MRS. A. L. JONES**

For twenty years assistant to her husband, A. L. Jones, in the work of the McAuley Water Street Mission. A woman with good judgment, administrative ability, and gifted in personal work.

**MRS. E. M. WHITEMORE**

For years assistant to her husband. One of the corporate members of the International Union of Gospel Missions. Founder of the Door of Hope.

**ANNA KIZER**

Founder and Superintendent of the Open Door Mission, Jersey City, New Jersey.

**MRS. ROSE E. BERNARD**

For years known as "The Little Mother of the Union City Mission," Minneapolis, Minnesota. Gave thirty-five years of her life to the work without salary.

**MRS. WILLIAM H. RYERSON**

Superintendent of the People's Mission in Brooklyn, New York.

**MRS. E. T. BRIGHAM**

Of the Helping Hand Institute, Kansas City, Missouri. Outstanding in social work in the Rescue Missions.

**ANOTHER WHO MIGHT BE NAMED IS—**

Mattie Volstad, co-founder of the Children's Gospel Mission, Minneapolis, Minnesota.

In almost every Mission in the world there is to be found a woman who has done outstanding work, often laboring in obscurity.

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation;

"To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

—II Corinthians 5:17-20.

## CHAPTER 9

### THE WORTH OF THE RESCUE MISSION

1. The church is the greatest institution in the world. It is greater than the home because, without the Gospel that the church brings, home would be a failure. The church is greater than the mission, because the whole is greater than the part.

2. The Rescue Mission is, however, the arm of the church, and the Mission spirit is the heart of the Christian.

"Down in the human heart  
Crushed by the tempter,  
Feelings lie buried  
That grace can restore;  
Touched by a loving heart,  
Wakened by kindness,  
Cords that were broken  
Will vibrate once more."

3. The great parables of Jesus carried the theme of the Rescue Mission:

- a. The Prodigal Son—Luke 15:11-32.
- b. The Lost Sheep—Luke 15:1-7.
- c. The Pool of Bethesda—John 5:2-16.
- d. The Parable of the highways and hedges—Luke 14:23.

e. The Great Judgment. "I was a stranger and ye took me in . . ." Matt. 25:35.

4. The Bible is a great Rescue Mission Book. Almost all the important persons named in the Scripture were either caught in some sin or were in jail because of the sins of others. It is easier to name the exceptions than the rule: Some of the exceptions are John, the beloved; Enoch, who walked with God, etc. Striking examples of the former are Adam and Eve, the sin of Noah, the sins of David and Solomon; all the apostles were in jail at some time or another; Joseph, Moses, and Daniel.

5. The Rescue Mission has two functions:

- a. To win those the church misses. Matthew 18:6,

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Mark 14:7, "For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always."

b. To redeem those the church loses; to win the misses and redeem the losses. In one of our principal denominations the following statistics were recorded:

Received on profession and reaffirmation .....	71,238
Received on certificate .....	52,086
Received by restoration .....	12,794
Dismissed to other churches .....	48,776
Suspended from the roll .....	44,629
Lost by death .....	26,158

You will note that the losses through suspension were 60 per cent of the number received on profession or reaffirmation of faith.

The following is a list of ten outstanding Rescue Mission men of America—the list is confined to the names of those who have gone to their reward (at time of compiling):

#### JERRY McAULEY

Founder and Superintendent of the McAuley Water Street Mission and of the McAuley Cremorne Mission of New York. The founder of the type of Rescue Missions now characteristic of City Missions. A man with a message and a great testimony.

#### JOHN R. MCINTYRE

Superintendent of the Whosoever Gospel Mission and Rescue Home Association of Germantown, Pennsylvania. Past president of the International Union of Gospel Missions. Chairman of the Executive Committee. A charter member of the International Union of Gospel Missions. Chosen by the artist as the model for the Good Shepherd in the Washington National Cathedral.

#### E. J. HELMS

Founder of the Goodwill Industries of America, established throughout the world. Pioneer in the industrial

type of Missions and Superintendent of the Morgan Memorial, Boston, Massachusetts.

#### HARRY MONROE

Superintendent for years of the Pacific Garden Mission in the city of Chicago. A most efficient personal worker. Had a marvelous testimony and was a gifted speaker.

#### MEL TROTTER

Founder and Superintendent of the City Mission at Grand Rapids, Michigan. A noted Mission Evangelist.

#### C. M. STOCKING

Co-founder of the Union City Mission, Minneapolis, Minnesota. One of the incorporators of the International Union of Gospel Missions. Gifted as a speaker, song leader, and humorist.

#### JOHN S. BENNETT

Superintendent of the Central Union Mission of Washington, D. C. Former treasurer of the International Union of Gospel Missions. Builder of the Children's Emergency Home and a Men's Home. A gifted speaker with a thrilling testimony.

#### FRANK H. WARD

Superintendent at Cedar Rapids, Iowa, called "Sunshine Ward." Founder and leader in the Neighborhood type of Mission work. Lovely soul and a gifted speaker.

#### EDWARD A. CARD

Superintendent and founder of the Sunshine Mission, St. Louis, Missouri. Popularly known as "Glory Face" Card. Was the inspiration of Charles H. Gabriel's glory song, "Oh, that will be glory for me!"

#### CHARLES LANGSMAN

Superintendent of the Bible Rescue Mission of Chicago, Illinois. Known as the "Apostle of Love." A great personal worker with a marvelous testimony.

The following names might be substituted:

J. C. Davis of the Younge Street Mission, Toronto, Can-



ada; Fred G. Becker of the Milwaukee Rescue Mission, Milwaukee, Wis.; John Callahan of Hadley Hall and the Tombs Prison, New York, N. Y.; David Fraser of Welcome Hall in Montreal, Canada; David Scott of the Old Brewery Mission, Montreal, Canada; Sam Hadley, for years Superintendent of the McAuley Water Street Mission, New York City; A. L. Jones, for twenty years Superintendent of the Jerry McAuley Water Street Mission and treasurer of the International Union of Gospel Missions. One could name many others.

## IN UNION GOD MOVES

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God;

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

"Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

"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."

--II Tim. 1:8, 9, 11, 12.

## CHAPTER 10

### PERIODS OF GROWTH AND DECLINE

The International Union started at Cedar Rapids, Iowa, as a small group of Rescue Mission workers, confined largely to the eastern states and certainly all the eastern half of the United States. The first ten years the growth was very slow. Rescue Missions are independent institutions and Rescue Mission Superintendents are individualists. Almost all were men without college or seminary training and many were without high school. With a few exceptions they were twice-born men who understood the language and the needs of men through experience.

The Convention of 1923, held in the Midwest, brought together Rescue Mission workers from all parts of the United States, but most of all it brought Rescue Mission Workers from the East into the West where they saw the need of service to the poor and the lowly all over America. There was a period of rapid growth with attendance rising each year: New York larger than Minneapolis, Washington larger than New York, and the subscriptions to the Field Secretary reached the total at Indianapolis of \$9,933.

The growth through these four years was gradual and solid representing the outstanding Missions of all parts of America.

In the four years following there was a decline. The attendance dropped; the dues declined approximately \$200, and the subscriptions to the Field work approximately half. There were a number of things contributing to this decline and the first was the convention in far away Vancouver, British Columbia. Mission folks generally work on meager salaries and most Superintendents had to pay the transportation individually. The number of delegates to Vancouver was approximately one hundred. This was a drop from Washington, New York, and Minneapolis of about one-fifth. There was considerable discontent, especially among the smaller Missions, in taking the convention so far. It was

particularly unfortunate that so many missed a convention just when the gains should have been consolidated. Dues fell off to approximately one-half of the amount collected at Washington.

This convention was followed by a convention in the East which got back some of the loss, but the delegates again voted to take the convention to Fort Worth, Texas. Now, the distance to Fort Worth, Texas, from New York is almost as great as the distance to Vancouver, and again the number of registered delegates was approximately one-fourth of those in Buffalo or Indianapolis, and the subscriptions to the Field work were correspondingly low.

The break in the stock market and the depression did the rest. The Field Secretary work was dropped in 1931 when the contributions for Field work had fallen to \$2,299 and the next year to \$914. The total budget for the succeeding years hovered around \$2,000 which was just enough to support the national office, the printing, and the expenses of the Executive Committee.

While the International Union, as an organization, suffered in membership and finances, very few Rescue Missions failed to weather the storm. These were years of great need and Gospel and Rescue Missions rose to the occasion. Relief lines, in some cases, rose above a thousand men and in exceptional cases were beyond that.

War followed the depression, but Rescue Missions moved on in their accustomed field, giving a service to God and to their country.

The changing plans of relief in city, state, and government; the various methods represented by letters that filled the alphabet all called for adjustment, but there is no more resourceful group of people in the world than Rescue Mission leaders, and their resources are foundations that flow from the "Mercy Seat." What many a Mission Superintendent lacked in training and education, he made up in prayer where he found the wisdom of God, and God doeth all things well.

### TRENDS

All institutions should be aware of the danger of drift. Trends may be good and trends may be bad. They may also

be both good and bad. The greatest danger is that the fire may die down or go out. Men lose vision and Missions lose power.

The history of men and nations, institutions and movements, is that of birth, growth, life-leveling-off; decline, decay, and death (the three de's—"decline," "decay," and "death").

The Methodist Episcopal Church was founded as a Rescue Mission. For centuries the Methodist Church was known as the poor man's church. It still works among the handicapped in the Goodwill Industries, but has grown into a great church. It is too early to say the leveling-off period has begun, but as a church it has moved far from its birth-place.

The Salvation Army began as a Rescue work only. Today it has many of the functions of a denomination; fifty years from now it may be the church on the hill.

The Christian and Missionary Alliance was organized on an interdenominational basis to do mission work in difficult places. It still does a great missionary work all over the world, but it is a denomination. It has grown up.

The Franciscan order of the Catholic Church was founded as a work among the poor and lowly. Unmindful of the drift, this order has grown until it is today the most exclusive and the most wealthy of all Catholic organizations.

These illustrations are not presented as criticisms of the above churches and religious movements; they are presented to illustrate that trends mean drifts, and trends may be good and they may be bad, or they may be both.

There have been three trends in the International Union of Gospel Missions. The first trend was towards cooperation—the working together and the helping of one another. It was a drift from individualism to cooperation, and this trend was good. The second trend has been in the direction of better organization, higher standards of work, and this trend was good. There is a third trend that may be good and it may be bad. There is a trend towards a change of methods. These methods differ in different Missions in 57 Varieties—some of the methods are definitely an improvement upon the slipshod, careless way of doing business in

the past, and there are other methods with emphasis on certain functions which have been primarily the functions of the church—an excursion into teaching and education and certain types of social work; a trend which may be good and it could be bad.

Rescue Missions have one anchorage that is safe and sure, and that anchorage is summed up admirably in our motto, "No creed but Christ; no law but love."

"Come unto me, all ye that labour and are heavy laden, and I shall give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."

—Matthew 11:28, 29, 30.

## CHAPTER 11

### RESCUE MISSIONS—A REVIEW

In 1921 there were 58 Missions in our International Union of Gospel Missions and the attendance at the Annual Convention in Akron, Ohio was 44. The Western Brotherhood had 29 Missions, holding their Annual Convention at Grand Rapids, Michigan.

In 1923 the Annual Convention in Minneapolis listed 124 Missions with 235 delegates.

Through the years there has been a steady increase until the 1946 Directory showed 215 Missions.

A comparison of directors shows that we lost a total of 35 Missions since 1923. These missions have either closed or dropped out of membership.

Without absolutely dependable information, it appears that the majority were lost through the death of the Superintendent.

During these twenty-three years, 50 Superintendents have died. This is almost half the total number of Missions represented in 1923. In 17 instances out of 50, the Mission closed with the death of the Superintendent or shortly thereafter.

Approximately twelve Mission Superintendents, as of 1923, have either retired or dropped out of the work.

These statistics tend to show a loss of more than half of our Superintendents every twenty years by death. Mission Superintendents are old in years; older than most executives in any other profession or any other branch of the ministry. This is due to the large number of twice-born men who enter Mission work after conversion in middle life, and to the plausible conclusion that young men are not challenged by the Rescue Mission Field or prefer an easier and more socially attractive field of labor. "The fields may be "white to the harvest," but the sun is hot and the work hard.

The number of Missions lost is high when one considers the total figure of 124. These figures do not include the



number of Missions that have joined and dropped out over the period of years, which, if included, would bring the total of lost Missions, either through closing or lapse of membership, to 50. The number lost would represent, in either case, approximately one-fourth to one-third or an annual loss of two a year, average.

Among the Missions lost, one could name some very well known: "The Old Brewery Mission" of Montreal, where the colorful and dynamic D. H. Scott did an outstanding work; "The Washington Street Mission" of Springfield, Illinois with Robert Brown; "The Light House Mission" of Terre Haute, Indiana (since re-opened), where the jovial Charles M. Slusser labored for so many years; "The Hope Mission" of Boston, presided over by David Reid; the splendid and commodious "Springfield Rescue Mission" of Springfield, Massachusetts; the great "McGregor Institute" of Detroit, Michigan; the famous "Hadley Hall" of New York City with the individualist, John Callahan, the Chaplain of the Tombs; "The Toledo City Mission" of Toledo, Ohio, with George F. Spreng, often found listed among our officers; "The Rescue Mission" of Allentown, Pennsylvania, splendidly equipped and well located—(this has now been re-opened).

Among the Mission leaders gone, one finds a list of interesting and dynamic men: J. David Fraser, a man of prayer. J. C. Davis, cordial, courteous, and lovable. John S. Bennett, one of the great Mission workers of all times. Charles Langsman, the greatest personal worker I have ever known. Fred G. Becker, a former president. George A. Kilbey, pioneering in industrial work. Frank H. Ward in Sunshine Mission, not soon to be forgotten. C. M. Stocking, the humorous after-dinner speaker, toastmaster, and "friend by the side of any road." E. J. Helms, founder of the Goodwill Industries and known in his field throughout the world. John R. McIntyre, a friend of saint and sinner. "Gloryface" Card of St. Louis. Tom Noonan, a former president, of Chinatown fame. A. L. Jones of recent date. George Soarheide of Cleveland, Ohio. Mother Ross of Buffalo, and Little Mary Angove of Minneapolis.

Among these saints now in glory are some real "old

timers" whose work goes back to the early days of the Rescue Mission Movement.

Among the original incorporators of the International Union of Gospel Missions, one reads names like Whittemore, McKinney, Angell, Dippel, Fritz of Boston, Woodruff of Birmingham, Avery of Mt. Vernon, N. Y., and John H. Wyburn. There are only two living members of the first corporation. They are Lucius B. Compton and May P. Wyburn. "Time Marches On."

There are several observations suggested by these facts. First of all, greater effort must be put forth if we are to save, in the next quarter century, one-fourth to one-third of the Missions now in our directory, and there are two possible sources:

First, the historic. We have recruited our Missions almost 100 per cent from among either twice-born men saved in our Missions, or men and women who were trained in our Missions. Whether we can look to the Bible Schools and Seminaries for leadership is a question, and so far the answer has seemed to be negative. During the depression, one Mission offered board and room and one dollar a week to assist them in going thru Bible School and Seminary with the requirement that they play in the orchestra or sing in the service five nights a week. The number ranged from two to twelve, and over a period of ten years, a total of 40 students had this unique and rich experience. The result is that they occupy the leading pastorates among the alumni of the Bible School and Seminary. Some of them have churches today with a thousand members, but not one—no not one—has entered the Rescue Mission field. Whether this was the fault in the training or the direction implanted by the curriculum, any answer would be pretty apt to be an opinion, for here we are dealing with facts which are not under question, but the interpretation of the facts is. Much has been said regarding a program of training and it is certainly well worth trying.

The second source is the ministry itself. The Rescue Mission field has through all the years, recruited some of its leaders from the ministry and a few from the evangelistic field. This offers a tangible source of information for there are a number of ministers that would do far better work in the field of Rescue than they are about to do in the pulpit or pastorate.

A study of this question over a long period of time by Mission workers and educational leaders has led us to the conviction that this is a problem that belongs to all of us—to the small Mission as well as the large—to the Mission in the frontier as well as those in great metropolitan centers. It would seem as if every mission ought to some day lay its hands with apostolic blessing upon some devout and capable person. We should observe the Scriptural injunction to "lay hands suddenly on no man." With the exercise of care and good judgment in seeking the counsel of others in the field, we ought to do a more thorough job than has been done. Mission work has suffered in some places by hasty and unwise laying on of hands suddenly upon some men. This, however is no reason why we ought not to try to do the job thoroughly and well.

## CHAPTER 12

# MISSION EVANGELISTS

Some of the great religious movements of the past few hundred years began as Rescue Missions, the most striking illustration of which is the Methodist Church. It began as a Mission on the East side of London, and the word "Methodist" grew out of the methods that were used—a combination of evangelism, direct appeal, and the mourners' bench, later called the altar.

The Salvation Army started as a Rescue Mission, founded by General Booth, in the poorer section of London. His methods differed from the methods of the "Methodists" in that he adopted the army plan to discipline workers and to recruit converts into a military army that would carry the Gospel to the ends of the earth.

### D. L. Moody

Two of the greatest evangelists of our time began their spiritual career in the spirit and the atmosphere of the Rescue Mission. D. L. Moody was by birth and training a Rescue Mission man. He was left fatherless at the age of 4, in a large family, and he knew poverty from childhood for he was brought up under destitute conditions. He went to work at the age of 17 with little education and having all the earmarks characteristic of children that grow up under destitute conditions. When he was received into the church, it was with considerable reluctance and he was told that he was not to be a speaker, for already this boy, who had known and experienced the hard conditions of life, wanted to tell the love of God. Restrained in the church, he went to work with the waifs and ruffians of Chicago and, contrary to the custom of the church, he recognized no creed, but preached the Gospel for all men.

When he asked for a class to teach in the Sunday School he was told that he could teach if he brought in his

own scholars, and he soon filled his class with the waifs and ruffians of the poverty-stricken district of Chicago.

While still a young man he started a Mission in an empty tavern in north Chicago, and in order to support the Mission he slept on a bench in the Y.M.C.A. Moody was a street preacher; using a box he would stand at the gates of factories and preach to the working men coming out from their work.

Moody's work has been known primarily as that of an evangelist and as the founder of the Moody Bible Institute and the Northfield School, but he established far more Missions than he did Bible Institutes or schools. Among the Missions which he established in Great Britain were the Christian Union in Dublin, and the Christian Institute Mission in Glasgow, and Carubbers Close Mission in Edinburgh (the story of this Mission is both interesting and romantic), Conference Hall in Stratford, and Down Lodge Hall in Wandsworth, London. He also was a great inspiration to the Y.M.C.A.

Most of Moody's efforts were along interdenominational lines. He preached the simple Gospel and the same Gospel to rich and poor. He had no patience with sophistry, dogma, or formalism. While engaged in his great evangelistic meetings, he assisted in founding the Mission at Van Buren and Dearborn Streets, Chicago, Illinois, and it is recorded that Abraham Lincoln visited his Mission and spoke in it.

### Billy Sunday

The story of Billy Sunday is familiar to all. One of the great ball players of his day, and perhaps the fastest man on the bases of all time, Sunday gave up his baseball career when he was converted in the Pacific Garden Mission in Chicago, and he went almost at once into Christian work in the Y.M.C.A. As an evangelist, he is known far and near, ranking with D. L. Moody as the greatest evangelist of recent times; but, like D. L. Moody, his interest in Rescue Missions was far greater than the public realized. Billy Sunday never held a campaign without telling of his life in its Rescue Mission setting and without bringing a Rescue Mission Superintendent to give his testimony and tell the story

of his life. Harry Monroe, Mel Trotter, John Callahan, Sam Hadley, "Glory-face" Card and "Sunshine" Ward are only a few of the Rescue Mission men who appeared in his tabernacle meetings many times in many different cities.

A number of Rescue Missions were founded as a result of his campaigns. Still others were founded by Billy Sunday Clubs—organizations made up of converts of the Billy Sunday campaigns, and what is more significant is that Rescue Missions in almost every city have found a source of great strength and support in the Billy Sunday Clubs, some of which are still in existence.

**GENERAL WILLIAM BOOTH**  
Founder of the Salvation Army  
One of the Great Rescue Mission Men  
of All Times

Born in Nottingham, England, he was left fatherless at the age of 13; the only son of a widowed and impoverished mother.

William became an apprentice at the age of 6, under a system of industry that was little better than slavery, for he was attached to an industry for a period of six years as an apprentice. The wages were very meager, the hours were long and his master was a Unitarian whose rejection of Jesus Christ resulted in the kind of a life that he lived as a money-mad society man.

Completing his apprenticeship at the age of 19, there followed a year of comparative unemployment, during which time he worked at odd jobs in the city and preached on the street. He learned his theology from Wesley's hymns. His religious work, connected with the Wesley Chapel in Nottingham, England, took the form of a Rescue Mission, although Wesley Chapel was an evangelistic center. Booth joined the Methodist Episcopal Church where he attended the class meetings, gave testimonies, and visited the inquiry room.

General Booth records a great change which had come over his life sometime after he began preaching and even after he had joined the church. He states that he was standing on the street corner at eleven o'clock at night with his feet on the flagstone when the burden of his heart rolled

away and he saw that he must make out of life not only a holy character, but that he must make life a loving activity of service consecrated to God and to his fellowman. Many years after he wished he had carried away the stone just as the children of Israel had picked up from the bed of the Jordan the stones which had enabled them to pass over dry-shod.

William Booth was a lay preacher for ten years, and he was known as a missionary, salvationist, often called "Mercy Seat."

He was invited to undertake services in a tent erected in an old burial ground in White Chapel, London. At the close of the service he went out to hold an open-air meeting outside the tent. In the Chapel, the Mission, and the tent there had been established what was customary in those days, a registration room, an inquiry room, the mercy seat, and the penitent form, but out on the streets before him he saw great crowds of men and his heart and soul was moved for the masses of the poor—so many of them everywhere. As he stood addressing the open-air meeting, even while he was speaking, there was born in his heart the Salvation Army—to organize a great army that would carry the Gospel to the ends of the earth. The vision that he saw that night and the resolution in his heart was fulfilled in the organization of the Salvation Army throughout the world.

## TEN GREAT RELIGIOUS LEADERS OF RECENT TIMES

The following list of ten great religious leaders is my own and many people will differ, and there are many names that could be substituted. There are few religious leaders in America, however, who would compile such a list who would not include at least five or perhaps six of these names.

Seven of the persons named in this list either were founders of Rescue Missions or worked in Rescue Missions or made great contributions to Gospel and Rescue Missions; and the other three certainly were vitally interested.

### D. L. MOODY

Founder of Rescue Missions in America and Great Britain. Greatest evangelist of his day and founder of colleges and Bible Schools.

**WILLIAM A. SUNDAY**

Convert of a Rescue Mission.

World's greatest evangelist of modern times. Great friend of Rescue Missions; founder and supporter of Missions.

**FRANCES E. WILLARD**

Great leader of temperance work and founder of the W.C.T.U.

Founder of many Rescue Mission institutions.

**FANNY CROSBY**

Author of "Rescue the Perishing."

Writer of more Rescue Mission songs and hymns than probably all other hymn writers combined.

Great friend of Rescue Missions.

**JONATHAN EDWARDS**

Greatest preacher of Repentance of his time.

Great friend of Mission work, especially Rescue.

**WILLIAM BOOTH**

Founder of Rescue Missions in England.

Founder and General of the Salvation Army.

**HOMER RODEHEAVER**

Friend of Rescue Missions.

Song leader with Billy Sunday.

Has assembled and distributed more Gospel and church music than any other living person, and particularly of Rescue Mission themes.

**JOHN R. MOTT**

Leader in the Y.M.C.A. movement.

Leader in cooperative Christian efforts.

**HENRY WARD BEECHER**

Eloquent preacher of the Gospel.

Nationally famous as a church statesman.

Inspirational preacher.



RUSSELL CONWELL

Famous for his message on "Acres of Diamonds."

Great interest in lonely and lowly people.

If one should add the names of Philip Brooks or Finney, and a host of others, I am sure we would find that the road to a great ministry of national and world-wide scope led through the sheep gate by the pool of Bethesda. Jesus, going up to Jerusalem to worship on the Sabbath day, went to the pool of Bethesda where he found the man who had lain for thirty and eight years in his infirmity. The Scriptures do not record the sermon He preached that Sabbath morning, but of one thing we can be sure, it had the depth of human interest and the mountain height of love.

## CHAPTER 13

### TYPES OF RESCUE MISSION WORK

In order that we many understand clearly the problem involved in a rescue or gospel mission, let us construct a definition that will define the field, the type of work and its relationship to the church and to Christ.

Church is a body of believers. Mission means "one sent". The word gospel may be briefly defined as "good news." The word rescue means to deliver from actual or impending calamity. A missionary is one sent from a body of believers, the church, with good news for a body of unbelievers that will deliver them from actual or impending calamity.

The relationship of the mission to the church may be illustrated by the relationship between a lighthouse and a life-saving crew. The lighthouse, representing the church, lifts high its light to warn ships from dangerous rocks and to light the way into the harbor. The work of the life-saving crew is to venture out into the sea and rescue life and ships that have already gone upon the rocks.

"Brightly gleams our Father's mercy  
From his lighthouse, the church, evermore  
But to us, the mission workers, he gives the keeping,  
Of the lights down near the shore."

In time of storm when the ships get in close to shore, the lighthouse high in the sky does not mark out the shore line. Then it is necessary for members of the life saving crew to take their lanterns and go down near the shore line and be ready to assist some poor shipwrecked sailor.

"Trim your feeble lamp (the mission is a humble place, and relative to the great church has a small light) my brother,

Some poor sailor tempest-tossed,  
Trying hard to make the harbor,  
In the darkness may be lost."

I do not mean to infer that the true pastor does not often get down out of his great lighthouse, the church, down

near where the breakers roar. I am sure that all true ministers have at some time or another felt the splash of the sea, but the mission man, the rescue mission man, stays close to the breakers. That is his work all the time.

Now there are four general types of missions:

First, there is the pure gospel type. The principle upon which the pure gospel type is founded is that the gospel will do the work; that if you change the hearts of men you will change the environment. There are many strong and wonderful missions where the gospel of good news is proclaimed day in and day out and the missionary is busily engaged rightly dividing the Word among the perishing.

The second type of mission is the community mission. This is a mission established in a poor district, a district which could not support a church, and in such a mission the work is very much the same nature as that of the institutional church—Sunday Schools, Young Peoples Meetings and Mothers Meetings. Such a mission ministers to the family—to fathers, mothers, children. We have many wonderful missions of this type.

The third type of mission might be defined as the welfare mission. Such a mission is based upon the principle that Jesus had a message, which comes first, but that Jesus also had a ministry and they use the ministry to open the hearts that Christ may enter. Of course, this ministry is to be found in other types of missions too, only in this type it is more pronounced. Such missions operate great hotels and lodging houses where men may be sheltered and housed; organized relief departments, club-rooms, reading rooms, bathing facilities; they feed and house men in need.

The fourth type is the industrial mission. The industrial mission seeks to reach men spiritually by working with them in shops, the weaving of rugs, the caning of chairs, making of brooms, repairing of garments, the reclaiming of men and things. The Goodwill industries conducted by our Methodist churches, with which a number of our interdenominational industries are affiliated, is a fine example of this type of mission.

There will be many who will maintain that one type is better than the other, but a study of over three hundred

missions shows that there is merit in all of them; that in the salvation of men it is not so important the particular way it is done, the really important thing is that it is done. Methods and means may vary but the type of mission must follow the genius of the leader to some extent, and it must also fit into the community that is served. For example:

John Callahan on the Bowery conducted a pure gospel mission and for John Callahan and his place on the Bowery that was exactly the kind of work to be done.

Murray MacGregor in Detroit, in a welfare type of mission, did a very different kind of work and in quite a different way. He did for the city of Detroit a work that could not be much improved upon, while John McIntyre in the Whosoever Mission in Philadelphia, approaching the problem from the industrial side, achieved remarkable results. He operated a shelter for the man who simply wants to get in out of the cold, have a bare place to sleep and black coffee and bread. The man who decides to rise or to better his condition may enter the industries—in sawing of wood, caning of chairs, making of brooms and the weaving of carpets, where he is housed well and fed regularly and may draw a small wage.

If the man makes good and desires to rise further, if he becomes a Christian, he then advances to the third class where he becomes a regular employee of the mission and is sent out on jobs to do whatever he is fitted to do, the mission collecting the wages, providing him board and giving him the earnings that remain. If reports show that he has made good in this third class he is then ready to take his place in life through the employment department. In thirty years over 250,000 men have passed through one of the three classes. Of course, only a small percentage rose to the top, but among them are ministers, physicians, professional men and men high in political life.

You will see from this that it isn't the type of mission work that makes the difference. The letter killeth, one might say the method does too, but the spirit maketh alive.

A brief reference to the names of missions will prove, I am sure, of interest and profit in the understanding of this subject. In a list of four hundred missions of good repute

and good standing, thirty-eight have the name Union, which suggests at once co-operation of different denominations; thirty-four have the name of City mission, which defines their scope, as a place of refuge where the down and outer might go; twenty-nine bore the name of Rescue Mission, which defines quite clearly to the people of the city the nature of the work that is done; twenty-four bore the names of men and nine the names of women, usually the founder, for example, the Jerry McAuley Mission. Twenty-six were called Industrial Missions; twenty-three bore the name of the street, for example, Eighth Avenue Mission, where Sarah Wray has done such a marvelous work for so many years. Eighteen bore the name Gospel Mission; fourteen were named according to the race of people they worked among, for example, The Chinese Mission. Seventeen were called according to the neighborhood—The West Side Mission, conducted in the vicinity of Hell's Kitchen, New York City. (West Side).

Interesting names are: The Star of Hope, of which there are twelve; Welcome Home, of which there are ten; The Bethel, of which there are five. Then there are The Good Samaritan, The Peoples, Bethesda, Olivet Inasmuch, The Helping Hand and Bible Rescue. Sunshine Mission is also a favorite name.

Then follow very interesting missions with interesting names. The Old Brewery Mission, conducted in an old brewery in Montreal, a mothers meeting at which there were at times over four hundred mothers present. The Yale Hope Mission, conducted by the students of Yale University, for the unfortunate men of New Haven. There is The Open Hearth of Hartford and The Open Door, Jersey City; The Grace and Hope Mission conducted by two wonderful women in Baltimore; the Friendly Inn and the Best Gift, the Mizpah Mission, the Coffee Club and the Men's Resort and of course, no one can forget the Pacific Garden in Chicago.

A brief survey of the various kinds of work done in the missions named above shows a wide range of activities. First is the evangelistic work. The particular kind of work done by the mission does not usually determine the emphasis upon evangelism. The fear is sometimes expressed that a mission

loses its spirit by engaging in relief, welfare or industrial activities. An observation of the hundreds of missions throughout America does not bear this out at all. In fact a superintendent once failed in his work because of a fondness for sports and ball games. Spirituality is not lost in an earnest endeavor to work for the lost. It is lost, however, by the development of interest foreign to the Kingdom.

Regardless of the nature of the work or the type of mission, gospel, welfare, community or industrial, practically all missions do jail work. Mission workers may be found in approximately one-half of the jails, reformatories, penitentiaries and workhouses in our country. It is not enough to try to keep a man out of prison or to help him after he gets out, it is quite important to bring him the ministry of the Spirit while he is a social outcast.

A fine example of this work was done by Mother Ross of the White Light Mission, founded originally in the red-light district of Buffalo. Mother Ross for thirty years or more went to the jail in the early morning, and has said to countless young men in her kind and loving way, "My boy, if you had Jesus in your heart you wouldn't be here." Infidels, agnostics or theologians even may discuss and argue, but no one has ever argued that question, "If you had Jesus in your heart you wouldn't be here."

Shop meetings and open air work is done by practically all of rescue and gospel missions. The city of Nineveh was converted by street meetings. Lodgings, clubs, hospital facilities and homes for intemperate men are activities found in many missions. Relief work is done by practically all kinds and types of missions; employment agencies are usually found, friendly visitation, Bible Classes and social center work, for every mission has all the social values of a settlement with the additional inspiration of the spiritual. The distribution of tracts is a favorite method with all mission workers, as well as the distribution of portions of the Scriptures.

### THE FIELD

The mission field would be defined by the social worker as work among dependents, delinquents and defectives. It is defined in the Scriptures by three words, which were con-

stantly upon the lips of Jesus—"the last, the least and the lost." Where these groups of people are to be found is described in the words of Jesus as "the highways and hedges."

The Prodigal Son, the Woman at the Well, the Lost Sheep, the parable of the Ninety and Nine, defines in more ways than one the relationship of the church to the mission. One might say that ninety-nine per cent of the population of city or country is legitimate church constituency, at least potentially so. From the standpoint of our definition, "to deliver from actual or impending calamity," ninety-nine per cent safely lay in the shelter of the fold.

The minister, the far-seeing minister, soon realizes that there is a host of people who never darken the doors of a church, but nevertheless share its immediate blessings indirectly, if not directly. The gospel preached, the truth proclaimed from the pulpit is carried out by the faithful to home, to factory and in the marts of trade. Ninety-nine out of every hundred feel its influence, are sheltered by it, lifted a little higher, and even the wicked of a wicked city are not quite as wicked as they would be were not the "good news" echoed from soul to soul, but there is a one per cent, even in the best of America, that would come within that class, so frequently referred to in "The Christ of the India Road," the untouchable.

There is a one per cent away in the mountains, and again some one must go forth from the body of believers and

"None of the ransomed ever knew how  
deep were the waters crossed,

Nor how dark was the night that the  
Lord passed through

Ere He found the sheep that was lost."

The true missionary must cross deep waters and do a lot of work on dark nights. He will come in contact with disease. He will meet the "untouchable," and however you may dislike to admit it, he will deal with some people that you, or if not yourself, many of your members, and they are good people too, will not feel comfortable if seated in the same pew. The mission men and women whom you will see in their annual convention are sensible and sympathetic

enough with the church and the pastor to know that there are some people that just have to be washed and thoroughly cleaned before they can enter the House of the Lord. Their attitude upon this question is not one of criticism at all. It is rather one of respect and reverence of the finer things of the Spirit. Some little things will have to be done to the sheep that is lost in the mountains before it can be put back into the fold to spread disease or to lead into sinful ways the members of the fold. We will find them a minimum of one per cent whom, I am sure, most of you will agree belong to the rescue mission—might be easily more than one per cent—but there are 6,830 hospitals in America with a total of 756,000 beds, perhaps 100,000 of these come within the class of the "untouchable," and there are 250,000 men behind prison bars, which only includes one-third of the criminal population. There is another third going into prisons, or ought to go, and another third coming out, one-half of whom, in the language of Lucky Baldwin, "ought never to be out."

You will find the field still further defined in the judgment scene. "I was hungry"—the undernourished children, the underfed women and the man who is broke. "I was thirsty"—the unsatisfied, the neglected, the homeless. "I was naked"—children in rags, the torn dress, worn cloak, the shoes full of holes, mark well our task. "I was sick"—perhaps sick of sin for "I was sick" is a favorite phrase in the testimony of twice-born men. "I was a stranger"—the homeless man, the transient laborer, of which there are three-fourths of a million. The survey made by the Russell Sage Foundation showed that the gospel and rescue missions were the only institutions doing work on a national scale among this army of workers. It is a big field but we have a big Saviour.

It requires a big Saviour to save bad men. The opinion prevails that weak men are the worst sinners. I am convinced that strong men do the world's sinning,—the man of energy, the youth full of pep, a vivid imagination, daring and adventurous. You will find among the mission men, many big powerfully built men, some well known athletes in days gone by. There is "Kid" Rogers, lightweight prize-fighter,



now the quiet, genial missionary at Rock Island, and Jim Daubney, lightweight champion of England, who led Rogers to the Christ that had saved him. Jim has what the writer calls "color." They are twice-born men. You will have to examine their broken knuckles to visualize the past out of which they have come.

Another type is the big rough and ready fighter, characteristic of the west twenty years or more ago. Jack McCall, sky-pilot to the lumberjacks, powerful in build, serious in manner. As much at home telling the story of Christ's redemptive work, in saloon, as church, parlor or fireside.

Strikingly different is Fred W. Davis, known as "Haywire" Davis, from a well-to-do New England family. Davis was discharged from seminary for drunkenness while he was preparing for the ministry. Twenty years he followed the broad road down. A born athlete, it took years of sinning to bring him to the gutter. In the struggle with sin the "youth shall faint and grow weary and the strong man shall utterly fail." Davis failed. He received the name "Haywire" Davis when he tied his clothing together with hay wire.

Davis found his Saviour twenty-four years ago and God took him into the ministry. For twenty-two years he was in charge of the Presbyterian work in the lumber camps of Washington and Oregon. He has conducted services in mountain passes 8,500 feet above the sea and held noonday meeting in silver mines 2,200 feet below the surface of the earth.

Still another type is the redeemed criminal. John Callahan, well known Chaplain of the Tombs, was a splendid example. Mission men will differ just as the type of mission work differs. Each one had his own experience. Each one will tell the story in a different way. You will hear a hundred of the sweetest stories ever told, among them women of personality—Sarah Wray, English, Episcopalian, bringing a message that grips and holds. Woman has won a high place in rescue work. Individuality, personality, make it plain. No one will ever make a success as a rescue mission worker who does not have personality. He deals with men

whose minds and bodies are numb with sinning. Words make but slight impression.

I can illustrate this best by an incident in the life of the late Chas. Langsman of the Bible Rescue Mission in Chicago. Langsman was a poor speaker, he murdered any man's English. He was not a good executive. His meetings were not conducted orderly or intelligently and yet Chas. Langsman was one of the great rescue mission men of America. Invited into the largest pulpits he never failed to bring a blessing. It wasn't what he said and it truly wasn't the way he said it. "Behold the man," Prof. Anderson of the University of Chicago called him "The Apostle of Love."

Not every man can run a mission. I have seen successful business men try and fail; forceful evangelists give up in despair; preachers who had made good in the church and trained social workers who had surveyed the field. Many felt called but few were "choice" ones.

It takes a man of more than ordinary ability to run even a small mission. A man of average ability may conduct a large mission where the work is divided among heads of departments. But the average mission requires an extraordinary man. Think of it—to conduct a service every night in the year, like a continuous evangelistic campaign, to raise your finances without the loyalty of a membership and do it yourself. To visit the sick every day. To work with the wicked and be "worked." To live among those who have failed in an atmosphere which like the cold damp of Alaska, "seeks you and finds you." To supply the mission and furnish it without a Ladies Aid to help or hinder, according to your point of view, requires a man of more than average ability to superintend even a small mission.

Rescue mission work to be effective must be done by the churches. Wherever there is a need or a field untouched, if the church does not enter, the self-appointed enthusiast who usually rides a hobby will enter. A survey of the mission fields of America clearly shows that where a strong church is established, fanaticism is at a minimum, but if the church does not occupy the field independent groups will.

Wichita, Kansas, one time is said to have had eighteen missions in a town of 80,000, scarcely one of which could be

approved by the evangelical church. I need not point out to you the waste financially, the confusion spiritually resulting from such a situation. A strong, well equipped mission would without question supplant a dozen of these efforts, since the independent mission, the enthusiast, the hobbyist spends much of his time in criticism of the church and the minister. The church for its own protection must establish its own life-saving station, where the brightly gleaming light reflecting the Father's mercies works in close co-operation with the lower lights along the shore.

And up from the depths of sin and despair there will be rising soul after soul who will take his place in the ranks of the body of believers and strengthen the faith of all by his testimony of how God can save from the uttermost.

## **CHAPTER 14**

### **TODAY IN UNION GOD MOVES**

#### **1. What is the International Union of Gospel Missions?**

It is an association of Gospel and Rescue Missions in good standing with the evangelical churches and having community endorsement. It provides methods for cooperation, it seeks to develop higher standards of Gospel and relief work, to prevent duplication, to encourage and assist weak Missions by conducting conventions and conferences on Mission fields, standards, and methods for the betterment of Gospel and Rescue Mission work. It offers national, regional, and in some cases, local conferences on the problems and questions of procedure arising in local Missions.

#### **2. What is a Gospel or Rescue Mission?**

It is an organization of Christian people representing the churches on an interdenominational and cooperative basis, working in the poor sections of our cities (where churches have moved or been forced out) by holding forth the teachings and the life of Jesus Christ as Saviour and Redeemer; believing that the best way to change a community is by changing the lives of the individual and using the materials and physical needs of the people as an opportunity to effect their salvation through the acceptance of Jesus Christ as Saviour and believing that changed and redeemed individuals will in time change and redeem a community.

#### **3. To what type of people do Gospel and Rescue Missions minister?**

It is answered in three words that were constantly upon the lips of Jesus, "The last, the least, and the lost." It ministers to the poor, the lowly, the underprivileged, regardless of race, color, or creed. It builds good will between the "haves" and the "have-nots" for it is supported and encouraged by people of means who want to share with the less fortunate of our people. The Rescue Mission is a bridge between the classes, between the races, across the chasm of prejudice.

#### 4. How does the International Union operate?

It is on a voluntary basis, bringing together representatives from Gospel and Rescue Missions throughout America. It divides into districts, bringing together on a voluntary basis, monthly or quarterly, the Missions in a given area for the exchange of ideas and plans, to cooperate and assist Missions who may be in need, to prevent duplication of work among themselves or with other agencies in good repute and standing in the community, and to explore unoccupied and needy fields in cities where there is a definite need.

#### 5. How does a Rescue Mission operate?

Each Gospel and Rescue Mission is under the sole jurisdiction and control of the local Board of Directors, appointed from the churches on an interdenominational basis, and generally representing all the different denominations in the community. It operates under the motto "No creed but Christ; no law but love," and it follows in its plan the needs of the community as best known by its Board of Directors. Some Missions are evangelistic only, many have industrial work, most provide dormitories or operate men's hotels, and in some communities the Mission takes the form of a children's and family work with summer camps and week-end outings. When the problem of women exists, homes are maintained, and in some fields where no other agency is functioning, boys' and girls' clubs, children's homes, orphanages, and hospitals are operated. Some Missions operate employment departments. In some Missions there is special major emphasis on one or two of the above activities. In general, Gospel and Rescue Missions have a number of the above functions.

#### 6. What is the financial status in Gospel and Rescue Missions?

Since the support comes from Christian individuals and churches, the financial basis is among the broadest of all charitable and religious institutions, the support coming from small as well as large churches, business houses, and from individuals of every creed. A great majority of Rescue and Gospel Missions own their buildings; and, as organizations, have a policy of avoiding indebtedness. The aggregate of the investment in Rescue Missions is in excess of:

\$25,000,000 and the annual budgets in excess of \$4,000,000.

**7. What is the financial policy?**

The financial policy of the Gospel and Rescue Missions is made by the local Board of Directors, who should hold regular meetings, supervise the collection and distribution of the funds, and publish an annual audit by a certified public accountant. All Rescue Mission Superintendents should hold membership in the International Union and the regular members of their Board of Directors must be in good and regular standing of an evangelical church.

**8. Why is financial support needed in the national organization?**

Because contributions from Missions to the national organization are on a purely voluntary basis, and, since the load carried by even the larger Missions is heavy, contributions are limited. Moreover, most Missions are small and have limited budgets compared with the magnitude of the work. Funds are needed to employ a National Field Secretary, maintain a very modest national headquarters, and pay the transportation (only) for members of the Executive Committee who will visit and call on needy fields or Missions in distress.

**9. What is the work of the Field Secretary?**

To encourage and assist weak and struggling Missions, to introduce on a voluntary basis higher standards of work, to recruit and direct voluntary workers, to find and train available men to serve as Assistant Superintendents and be available when vacancies occur through death or resignation, to prevent duplication and conflict among agencies, to encourage the cooperation with all legitimate welfare and religious organizations, and to set up and assist in conducting conferences on the problems that arise in Missions and adjustments necessary because of changing government or local policy of relief and welfare.

**10. Are the funds given to the International Union of Gospel Missions audited and supervised, and are they deductible from income taxes?**

The treasurer of the International Union is bonded. All persons handling funds are also bonded; accounts are supervised by the Executive Committee, composed of the presi-

dents of each of the ten districts. The Field Secretary works under the direct supervision of the chairman of the Executive Committee and the president of each district in which he may be at the time operating. Contributions are deductible.

## PRESIDENTS AND OFFICERS OF THE INTERNATIONAL UNION OF GOSPEL MISSIONS

The first President was Mr. Sidney Wittemore.	1913
John Hallimond, Superintendent of Bowery Mission, filled the vacancy by the death of Mr. Whittemore.	1914
Mrs. Sidney Whittemore succeeded her husband. She established homes all over the country known as "The Door of Hope" for fallen women.	1915
Thomas J. Noonan of the Rescue Society (Midnight Mission) 5-7 Doyer St., New York, New York.	1918
John R. McIntyre, Whosoever Gospel Mission, Ger- mantown, Pennsylvania.	1919
Charles W. Simpson, Christian Union Mission, Bridge- port, Connecticut.	1921
W. E. Paul, Union City Mission, Minneapolis, Minne- sota.	1923
Fred G. Becker, Milwaukee Rescue Mission, Mil- waukee, Wisconsin.	1927
Peter MacFarlane, Union Gospel Mission, St. Paul, Minnesota.	1931
H. E. Eberhardt, Wheeler City Mission, Indianapolis, Indiana.	1935
Lawrence Sutherland, Goodwill Home and Rescue Mission, Newark, New Jersey.	1940
William Seath, Christian Industrial League, Chicago, Illinois.	1944
Lucius B. Compton, Eliada Orphanage, Asheville, North Carolina.	1947
Claude Moore, Union City Mission, Minneapolis Minnesota.	1948
George Bolton, Bowery Mission, New York, N. Y.	1954
Clifford Hartzell, Brotherhood Mission, Philadelphia, Pennsylvania.	1957
Clifton Gregory, Rescue Mission, Cleveland, Ohio	1958



## TREASURERS

The first treasurer was John Wyburn, 316 Water Street, New York, New York.	1913
John S. Bennett of the Central Union Mission, Washington, D. C.	1921
George Roughan of the White Light Mission, Buffalo, New York.	1927
Harry C. White of the West Side Mission, New York City, Assistant Treasurer.	
A. L. Jones of the McAuley Water Street Mission, New York, New York.	1930
Harry C. White of the West Side Mission, New York City, Assistant Treasurer.	
Ernest A. Tippet of the Bridgeport Christian Union, Bridgeport, Connecticut.	1944
Clifton Gregory	1956
John Horan	1957
Clarence Chamberlain	1958

## SECRETARIES

Mrs. John Wyburn, 316 Water Street, New York, N. Y. Office at the McAuley Water Street Mission.	1913
Rev. Clemme Ellis White of the West Side Mission, New York, New York. The office moved to 309 West 46th St., New York City.	1919
Herbert Eberhardt	1949
Leonard Hunt	1953
Ernest Tippet	1957

## PLACES OF MEETINGS

## of the I.U.G.M.

1914	Sunshine Mission, Cedar Rapids, Iowa Frank H. Ward, Superintendent
1915	Union Rescue Mission, Norfolk, Virginia H. H. Kratzig, Superintendent

- 1916 Toledo City Mission, Toledo, Ohio  
George H. Spreng, Superintendent
- 1917 Syracuse Rescue Mission, Syracuse, New York  
E. I. Goodwin, Superintendent
- 1918 Union Mission, Charleston, West Virginia  
Pat E. Winthrow, Superintendent
- 1919 Philadelphia District, Philadelphia, Pennsylvania
- 1920 Gospel Center, Evansville, Indiana  
Ernest I. Reveal, Superintendent
- 1921 Union Mission, Akron, Ohio  
Sam J. Swain, Superintendent
- 1922 Star Gospel Mission, Charleston, South Carolina  
Obediah Dugan, Superintendent
- 1923 Union City Mission, Minneapolis, Minnesota  
W. E. Paul, Superintendent
- 1924 New York District, New York, New York
- 1924 Central Union Mission, Washington, D. C.  
John S. Bennett, Superintendent
- 1926 City Mission, Buffalo, New York  
E. C. Clark, Superintendent
- 1927 Wheeler City Mission, Indianapolis, Indiana  
Herbert E. Eberhardt, Superintendent
- 1928 Central City Mission, Vancouver, British Columbia  
Frank Bushfield, Superintendent
- 1929 Water Street Rescue Mission, Lancaster Pennsylvania  
H. F. Dougherty, Superintendent
- 1930 Union Gospel Mission, Fort Worth, Texas  
Sam B. Mayfield, Superintendent
- 1931 Syracuse Mission Alliance, Syracuse, New York  
Amos Phipps, Superintendent
- 1932 Philadelphia District,  
Philadelphia, Pennsylvania
- 1933 Eliada Orphanage, Asheville, North Carolina  
Lucius B. Compton, Superintendent
- 1934 The City Mission, Cleveland, Ohio  
George W. Soerheid, Superintendent

- 1935 Peoples' Rescue Mission, Rochester, New York  
Herbert F. Baker, Superintendent
- 1936 The New England District  
Boston, Massachusetts
- 1937 Milwaukee Rescue Mission, Milwaukee, Wisconsin  
Fred G. Becker, Superintendent
- 1938 Mission Farms on Medicine Lake, Minneapolis, Minn.  
W. E. Paul, Superintendent
- 1939 Union Mission, Charleston, West Virginia  
Pat B. Withrow, Superintendent
- 1940 Charlotte Rescue Mission, Charlotte, North Carolina  
J. K. Brooker, Superintendent
- 1941 The Missionary Tabernacle, Detroit, Michigan  
Anne C. Spellman, President
- 1942 Light House City Mission, Tulsa, Oklahoma  
J. P. Gallagher, Superintendent
- 1943 District conferences—no convention
- 1944 People's Rescue Mission, Rochester, New York  
Herbert F. Baker, Superintendent
- 1945 Regional conferences
- 1946 Union Gospel Mission, St. Paul, Minnesota  
Peter MacFarlane, Superintendent
- 1947 City Gospel Mission, Cincinnati, Ohio  
J. Blaine Linville, Superintendent
- 1948 Union Rescue Mission, Jamestown, New York  
Claude J. Moore, Superintendent
- 1949 Asheville, North Carolina.
- 1950 Grand Rapids, Michigan
- 1951 Cleveland, Ohio
- 1952 Trenton, N. J.
- 1953 Indianapolis, Ind.
- 1954 Mobile, Alabama
- 1955 Fresno, California
- 1956 Erie, Pennsylvania
- 1957 Houston, Texas
- 1958 Lebanon, Pennsylvania
- 1959 Bakersfield, California

## FINANCIAL

	Dues	Work	Receipts.
	\$	\$	\$
1913-14	.....	.....	.....
1914-15	.....	.....	177.00
1915-16	.....	.....	214.90
1916-17	.....	.....	335.86
1917-18	.....	.....	125.60
1918-19	.....	.....	279.60
1919-20	.....	.....	288.71
1920-21	221	.....	358.16
1921-22	281	.....	384.41
1922-23	378	.....	651.06
1923-24	414	500	1,370.80
1924-25	872	2,493	4,407.20
1925-26	1,643	9,436	11,080.79
1926-27	1,262	7,599	8,593.64
1927-28	1,140	9,993	11,296.75
1928-29	753	5,626	8,265.28
1929-30	1,309	6,370	7,700.11
1930-31	931	5,769	6,700.88
1931-32	933	2,299	3,232.95
1932-33	837	914	1,751.62
1933-34	675	1,052	1,927.62
1934-35	953	815	1,768.95
1935-36	878	1,173	2,051.00
1936-37	1,060	1,277	2,337.78
1937-38	957	1,451	2,408.53
1938-39	909	1,252	2,561.32
1939-40	908	2,029	3,869.09
1940-41	1,067	1,799	3,689.75
1941-42	986	1,919	2,905.75
1942-43	597	564	1,161.00
1943-44	514	1,522	2,431.20
1944-45	660	2,066	2,765.37
1945-46	463	2,687	3,188.20

**APPENDIX**  
**ANALYSIS OF PROBLEMS**  
**THE VARIOUS ACTIVITIES AND FIELDS**  
**OF GOSPEL AND RESCUE MISSIONS**

**HEALTH PROBLEM**

1. Temporary illness
2. Chronic illness
3. Venereal
4. Tuberculosis
5. Communicable diseases
6. Constitutional weakness
7. Malnutrition
8. Irregular eating
9. Insufficient or unbalanced diet
10. Exposure
11. Jungle living

**HANDICAPPED**

1. Partial or total loss of sight
2. Partial or total loss of hearing
3. Amputation of arm or limb
4. Physical disfigurement
5. Physically abnormal

**MENTALITY**

1. Sub-normal mentality
2. Erratic
3. Epilepsy
4. Insanity

**APPEARANCE**

1. Negative
2. Revolting
3. Careless and untidy
4. Habits of uncleanness

**VICES**

1. Drunkenness
2. Sexual
3. Drugs
4. Gambling
5. Excessive use of tobacco
6. Petty vices
7. Criminal

**HABITS**

1. Wanderlust
2. Begging
3. Vagrancy

**OCCUPATIONAL PROBLEMS**

1. Trade or labor
2. Other trades or labors tried
3. Union membership or other organizations
4. Preparation for trade or labor
5. Veterans' service
6. When began work
7. Labor liked best
8. Jobs held the longest
9. Attitude toward work
10. Loss of employment through garnishments
11. Loss of employment through seasonal work
12. Loss of employment through strikes and lockouts.

**EDUCATION**

1. Primary education in city or country. Which?
2. Trade education
3. Institutional or work
4. Self-education
5. Adult or re-education
6. Neighborhood
7. Environment
8. Immigration

**RESOURCES**

1. Property
  - a. Real estate

- b. Personal property
  - c. Tools, jewelry, and clothing in pawn
  - d. Undivided share in real estate or equipment
- 2. Insurance
  - a. Life insurance
  - b. Health and accident insurance
- 3. Lodges
  - a. How long a paid membership
  - b. Friends in lodges
- 4. Bonus
  - a. How much drawn?  
For what purpose?
  - b. Still available?
- 5. Money due
  - Trade in kind

## RELATIVES

- 1. Relation to relatives
  - Friendly, hostile, or indifferent?
- 2. Desertion or separation
- 3. Home broken up
- 4. Child desertion
- 5. Foster parent problem
- 6. Relatives on relief
- 7. Insanity
- 8. Illegitimate
- 9. Relatives unknown

## THE FIELD, THE FORCES AND THE FUTURE OF RESCUE MISSION WORK

- 1. The Field
  - A. The "other half." Ye that are strong.
  - B. The stranger within our gates.
  - C. The transient seasoned worker.
  - D. The handicapped man—The crippled—The sick  
—The aged.
  - E. The prisoner.
- 2. The Forces
  - A. The church withdrawing.
  - B. The "57" varieties.

- C. The Church Mission.
- D. The armed forces—army and volunteer.
- E. The Social Agencies.
- F. The Gospel Mission.
  - 1. The Gospel Center type.
  - 2. The Industrial or Goodwill Mission.
  - 3. The Community Mission—Rural and City type.
  - 4. The Social Mission.
- 3. The Future of Gospel Missions
  - A. In large cities.
  - B. In medium-sized cities.
  - C. In Industrial and Labor Centers.
  - D. In pioneer and out-stations.
- 4. Mission Methods
  - A. The locating of a Mission.
  - B. The building and equipment.
  - C. Advertising. "The light house."
  - D. Tract. "The Silent Pulpit."
  - E. The Gospel Car.
  - F. Street preaching.
  - G. Hospital Work.
  - H. Prison Work.
  - I. Summer Camp.
  - J. Conferences.
- 5. Mission Means
  - A. Relation to the churches.
  - B. The Board of Trustees.
  - C. The finances—how raised.
  - D. "Community Chests."
- 6. Mission Cooperation
  - A. The District Organization.
  - B. The International Union.



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