

## DR. MUDGE WRITES PASTORAL LETTER

To our Brethren in the Pastorate:

This letter is written you in accordance with the direction of the last General Assembly. During the whole of its sessions our pastors were especially in our minds. We were planning for and praying for you as we thought of you facing your problems and perplexities as well as your joys and achievements, and our hearts went out in earnest longings to be of helpfulness.

We would, in this spirit, call your attention to and ask your careful and prayerful study of the enclosed leaflet, which embodies the action taken by the Assembly with reference to the spiritual life of our Church.

Plans are definitely in mind which will relate our Synods and Presbyteries to this year's special endeavor to enrich the spiritual life of our Church, and other gatherings are being planned under official and semi-official auspices. Concerning these you will receive information later; but it is not with reference to these that we are now writing.

It is what may be done by you in the congregation where God has put you, and which no one else can do to enrich the spiritual life of your congregation that the General Assembly is urging upon your attention. The Assembly pleads for intensive scriptural preaching, for the exaltation of the Church in the life of the individual Christian, and for a renewed emphasis upon Christian discipleship as related to the whole human life. The Assembly longs to enlist or support you wholeheartedly in a period of earnest pastoral visitation with the purpose of not only adding to the membership of your church, but also with the special aim of arousing those who are already members to the fulness of their privilege, and in particular the winning back to full allegiance those who have become indifferent. How these things can be accomplished in your own congregation you know better than we; but we feel sure you will agree that they must be achieved if the blessing we seek for our great Church is to be received.

The General Assembly which has just adjourned was brought into being in prayer. Large groups met in Pittsburgh and elsewhere asking for its sessions God's guidance and blessing. The hour during which what is now transmitted to you was adopted by the Assembly had been looked forward to and planned for weeks. As the Assembly progressed we waited upon God, and in a spirit of humble and prayerful expectancy sought to obtain His guidance.

We have every reason, therefore, to believe that the plans which we are submitting to you in this letter, seeking your co-operation, and others of which you will learn later, are not the mere mind and method of unguided men, but the will and purpose of God.

We ask you to join us in unceasing prayer that this year may be one of unexampled spiritual blessing in every one of our congregations. And, as we are laborers together with God and with one another we will welcome any counsel which further our united effort for Christ and to increase the effectiveness of His Church.

Yours faithfully,  
**LEWIS S. MUDGE,**  
Moderator.

It is monstrous to suppose that labor is the highest goal of man, and leisure a little better than an affliction. — Haywood Brown.

The national heart must never master the national head. — Arthur Keith.

## THE DELIVERANCE OF THE 148RD GENERAL ASSEMBLY ON THE NEED OF SPIRITUAL EMPHASIS

During the Church year that has just passed, special emphasis has been placed upon the spiritual expectancy which we believe characterizes the Church today. The Call to Prayer issued to ministers, together with the Message addressed to congregations, found a most hopeful response. The message was widely broadcast and was used in other churches than our own. The General Assembly believes that this emphasis should not only be continued but openly displayed as the program of the Church for the coming year.

Already there is evidence of new spiritual interest. In other periods of history when the Church faced an indifferent and hostile world, the Church was not always aware of its failure. The Church today is wide awake concerning the present urgency. It has rightly appraised the situation. It is not wasting its energies on issues that divide. It is intent upon the central issue. What is this issue?

It is the revelation of God in Jesus Christ and the sufficiency of this revelation for us and for all the world. If this issue is victorious, there is triumph. If it suffers defeat there is surrender of all that we hold dear.

In the face of the world crisis through which we are now passing the Churches of Canada and of Great Britain, together with the National Churches of Japan, China, India, and other lands, together with the Churches in America, are moving toward a new spiritual emphasis. The spiritual takes in all of life and can not be narrowed to one form of expression. Perhaps, however, a few suggestions may be made.

We believe there should be a renewal of emphasis of the place of the Church in the Christian life. Too long has the Church been subject to superficial criticism. No one has a right to condemn the Church for what it is or what it is not, until he knows what is the charter of the Church of the New Testament. We do not exempt the Church from criticism but we demand that first of all the nature and purpose of the Church be properly interpreted and that it be given its true place in the thought and life of our people. Christian faith will fade if the Church is neglected. It cannot be stated too frequently that worship is the inspiration of Christian character and the vital necessity for those who seek to know God.

We believe there should be a restudy of Christian Discipleship. The questions that distress and vex us in the social order need only the application of the principles of the Christian life. We cannot build the Kingdom of God on unredeemed humanity. We must live the Christian life in all of life and then we will have that for which we pray. No pronouncement, no authoritative message, no encyclical can solve the social, industrial and moral problems of our day, but they can be solved through the application of Christian discipleship.

It is not for us to command or to determine the form or manner by which the Spirit shall find expression in our modern world. If prosperity in the economic world can not be legislated into existence neither can it be done in religion. It is for us to prepare the path for His coming. It is for us to make ready the way.

The General Assembly joyfully records its gratitude to Almighty God for the dear evidence given of the moving of His Spirit through the Church. We gratefully acknowledge the conviction that finds expression in many quarters that God is drawing near to us in a renewal of faith and prayer. We would step out into the coming year with new courage.

1. We would heartily endorse this spiritual emphasis program as the supreme issue of this Assembly and urge that the program of the Church for the coming year be built in thought and prayer about this supreme spiritual purpose.

2. That this Assembly call upon Presbyteries and Synods in connection with regular or specially called meetings to set aside a definite period of time for the consideration of this spiritual emphasis program and for appropriate action thereon.

3. That this Assembly instruct the General Council to do all in its power to encourage this emphasis through special communications and through conferences to the end that the power of prayer may be manifest, the message of the Gospel proclaimed, and the Church built up in her most holy faith.

4. That pending the adoption of this report, the Assembly set aside a period of prayer and dedication.

## THE RURAL PROBLEM

By Dr. J. H. Dillard

There has not been a period in many centuries when almost the whole world has seemed so wobbly as it seems to be at this present time. It is so in religion, it is so in politics, it is so in economic and social conditions. It is so from China to South America. It is so in the United States and in nearly all of Europe. Never were so many people out of work in England, Germany and the United States.

France seems to be somewhat of an exception in the field of economic conditions. This is due to a large extent, I believe, to the fact that in France the land is better divided than in most countries. I have seen the statement made that in France more people own the soil they till than in any other country. The ownership of homes is the great rural problem. No country, nor any section of any country, is in a healthy condition where only a few of the tillers of the soil own the land they till.

The best advice that can be given for the betterment of rural people is to get land of their own. The ownership of homes is the basis of healthy economics and good citizenship. This is true of all times and all places.

We beat the air with more or less vain words when we grow eloquent over other ways and means of keeping people in the country. Education, good roads, and other improvements are all right, and we do well to push forward in such ways. But whatever we may do, this ownership of homes is the basic need.

The best of all efforts for rural advancement and for stabilizing rural progress will be the efforts that may be made in any way to encourage and aid in bringing about the ownership of more and more homes.

Note—The following extracts from two letters call attention to a way in which the purchase of small holdings could be promoted:

a.) "Late in the afternoon our gasoline gave out, and while waiting for supplies I had a good talk with an intelligent colored man whose car had kindly been put at our service to bring us relief. I enjoyed a lesson in Economics. This man paid \$4 rent per acre for 75 acres of land. I found out that this land was assessed

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## HARBISON AND ITS PROGRAM OF THE FUNDAMENTALS OF EDUCATION

By Dean R. W. Boulware, A. M.

In the educational program of our great Republic there are certain philosophies which have been generally accepted. The first philosophy is that education shall be democratic.

As far back as the beginning of the twentieth century the writer has had a personal knowledge of the fact that Harbison Agricultural and Industrial Institute has kept an open door to young men of any educational level. Humbleness of birth or lack of money has not closed a single door so long as there has been a vacant room. The latchings have always been on the outside to those of moral worth who have desired the better things of life and who have been willing to work for them.

The fees for room, board and scholastic opportunities have always been kept at a minimum and opportunity has always been provided for earning a goodly portion—and in special cases all of these. Individual distinction has been made only by achievement. Once upon Harbison's campus, equal educational opportunities have been found. Knowing the present administration as I do, I feel safe in saying that this philosophy shall continue to be the program of our institution.

Learning to do by doing is also a great educational philosophy held by Harbison. Through the years, on account of our geographical situation and economic surroundings, Harbison has been able to give its students opportunities for creative activities which have been denied many other schools of similar grade. The outstanding contribution of the student industry is the opportunity they have provided for self-expression and creative activity. All of the work of the institution is done by our boys, from sweeping the floors to preparing the food, and repairing and painting the buildings.

Another fundamental philosophy which Harbison emphasizes in her educational program is that education shall teach the dignity of labor and the sacredness of every job necessary in the social order of a democracy. While it is true our labor program gives "earnings for learnings," the more important contribution is that it gives "learnings in earnings."

In preparing the land for the vegetables, in cultivating the general farm, in balancing rations for the farm animals, in repairing the furniture and in painting the buildings, students of Harbison are not only getting skill and technique, but they are coming in contact with numerous vocations which help them discover unknown abilities.

Again, we believe that it is a sound philosophy that education must be adapted to the needs of the learner. Many, I might say most, of the young men and boys on our campus are from the rural districts of North Carolina, South Carolina, Georgia and Florida. Our aim is to adapt our program to their needs, whatever the level of their educational progress. Fitting schooling to the needs of the learner is made an object of special study at Harbison. To this end we offer a balanced program of vocational and cultural studies. Our vocational studies will be made more practical when our new industrial building comes, which, I understand, is in the near future.

Still another principle Harbison holds as fundamental is that education must train for worthy home membership. At no time in the history of our na-

tion was this philosophy more important. My people in the South are home-loving. They go away only when circumstances force them! This is fortunate for the South and for the nation as well. There is no section in the country where there is greater love for family ties. Harbison, by special training of the boys in caring for the dormitories, makes a significant contribution to promoting worthy home membership. In fact, the entire life of the institution might well be considered a family in the training. Prizes are offered to the young men who have the year around best kept rooms.

Finally, a great philosophy accepted by our nation and adopted by Harbison is that education shall make available to our citizenship the cultural inheritance of mankind. Living in the isolation of the rural South as we do, and handicapped by the economic and educational barriers, the boys, especially those of my group, have not shared the cultural inheritance of civilization that is rightly theirs. Harbison Agricultural and Industrial Institute early sensed these handicaps and proposed that the boys and young men of this great section which it serves should have greater cultural advantages.

It would be difficult to find a region more beautiful than the South. The streams, the forests, the flowers, birds, the sunrises, the sunsets, all are the glories of nature. The beauty is there in abundance, but one must be schooled to see it. "The works of God are fair for naught unless the eye in seeing, sees hidden in the thing the thought that animates its being." Harbison endeavors to create within its students a love for the beautiful. It provides a beautiful campus, and tries to keep it clean and lovely.

Our boys of the rural South have not inherited great musical ability, nor have they had repeated opportunity to hear the fine musical compositions; nevertheless, they are lovers of music. Harbison organizes them into Glee Clubs, Choruses and music classes, all of them giving musical concerts from time to time.

These rural boys know little of libraries. Great literature has not been the inheritance of these boys. In most cases their chief library has been a Bible, and fashion catalogs, and perhaps an almanac. They have been deprived of the biographies of great men and women. As Harbison introduces its boys to good music, so does it introduce them to good books. It gives all the opportunity to have companionship with the great men and women of history.

During the session from time to time Harbison brings its students into contact with great personalities—men whose lives are crowned with success, men who have traveled, men whose cultural heritage is rich and who stimulate thinking, men who throw out a challenge to each student generation to live useful lives.

It is needless to say that Harbison is measuring up to the great educational philosophies of our Southland and our nation. That it is succeeding is determined by the activities of the graduates and others who have shared its teaching. Following them, if you please, into South Carolina, North Carolina, Georgia, Florida, into the North, Middle West—you will find them playing the part of good citizens, and passing on to those with whom they come

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## HAMPTON MINISTERS' CONFERENCE

Hampton Institute, Va., June 27.—The Eighteenth Annual Ministers' Conference of Hampton Institute closed Friday afternoon after a five day session. The registered attendance of 377 has been surpassed only a few times in the history of the Conference; the number attending was exceedingly gratifying considering the fact that three other conferences were in session in the State during the same week and that the current depression made it impossible for many ministers to attend. Clergymen from seventeen different States and Canada were present, Virginia leading with 163, North Carolina being second with 110, and Maryland third, with 33. Over 1,200 different ministers have attended the Conference since it was begun in 1913. Baptist ministers led in attendance this year; the members of the African Methodist Episcopal Church being second. The Conference is wholly undenominational in character.

Lectures were given on many aspects of the minister's life and work, considerable attention being paid to the pressing problem of the Rural Church. Ample discussion of many of the minister's problems took place. A large display of recent books and literature on religious education was a feature of the Conference. There was also an exhibit of drawings of recent church architecture. Between the sessions of the Conference many of the visitors read and studied this literature. Many orders for books were placed.

Dr. George D. Wharton, a graduate of Hampton Institute of the class of 1880, spoke out of a long and successful experience on "My Experience with a Rural Church." He enumerated the following as the standing needs of the rural church today: "A better educated membership, a better trained ministry, a greater efficiency in church officers, a resident pastor, an appropriate support of missions both here and abroad and more attractive church buildings."

Devotional services throughout the Conference were conducted by the Rev. Henry Hugh Proctor, pastor of the Nazarene Congregational church, of Brooklyn, N. Y. On one occasion he described his visit to Gethsemane, "and that," he said, "means prayer." He described the Lord's prayer as "a structure of seven stories with a foundation of worship and each clause standing in turn for civil being, law, business, peace, social service and salvation." The Hampton Quartet sang at each of the devotional services.

Dr. Gaius Glenn Atkins, of Auburn Theological Seminary, Auburn, N. Y., lectured twice on "The Minister and His Texts." "Generally," he said, "the text should choose the preacher, rather than the preacher choose the text. But the text will not choose you unless you give it a chance."

The Annual Conference Sermon was preached on the opening night by Dr. J. W. Brown, pastor of the New Mother A. M. E. Zion church, of New York City, on the topic, "Jesus the Preacher—Our Example." In his sermon he alluded to the Conference as affording some men their only opportunity for an education. Very significant addresses were made on three successive days by Miss Jane Hunter, a distinguished social worker of Cleveland, Ohio, Founder and Executive Secretary of the Phillis Wheatley Society, a large institution for the welfare of working girls. Miss

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