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A STUDY OF RESCUE MISSIONS IN THE NORTH ATLANTIC STATES

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INTRODUCTION

INTRODUCTION

A. Statement of the Problem

There never has been much material written on Rescue Missions, nor has there been a book available for the study of the technique and methods of the various fields and different types of rescue work.

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

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

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

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

not just to lament the weaknesses nor exaggerate the successes of rescue work, but to give to other students a picture of the field as an indication of how a more complete research might be carried on.

It should be invaluable to a group of men and women found in every mission who are interested in the movement and perhaps, have, at times, felt the call to the Rescue mission field, but through lack of training, or even of general information about the work, have never responded to the call, or felt that they were unfitted -- and perhaps they were. It is possible to assume that many of them were fitted for specialized duties in one, or more of the many varieties of Rescue missions. This thesis is an attempt to explore the various fields, interests and the types of missions.

Having had associations with members of the staff and having worked in the Goodwill Industries, the author is conscious that a great deal of authentic data has been overlooked and that many of the outstanding and noteworthy facts are unrecorded.

An attempt will be made to record information that is useful, that will assist mission-minded folks to plan and model their work, and that will glorify Christ.

B. Significance of the Problem

At the outbreak of the present war, the need for rescue

missions was great. Returning missionaries usually "open our eyes" to needs of people which we had formerly known only by name. After hearing their experiences, we feel as if we had come to know the field and the people closely. We have felt their pains and deprivations. Someone needs to do somewhat of this sort of thing in opening people's eyes to the need of Rescue Missions.

There is not such a need of opening more missions, we have about enough. The need is for increased interest on the part of Churches and for putting the principle of the Rescue Missions into practice. The author is not greatly impressed with what Rescue Missions are doing, he is impressed with the possibility of such a system. The author is very sorry that the facilities are not in conservative hands. Our Churches should be conscious of their responsibilities to Rescue Missions. One of the Mission attendants told the author that the work of Rescue Missions is to do the work that the Churches won't do. There is truth in the fact that it is an area in which Churches do not want to get their hands dirty. They are willing to pass along a little money and an occasional mission team. Let us say that the structure of society is such that we can not have our uptown Churches catering to the down and outs directly. What then is our responsibility?

Churches should provide some kind of Gospel groups to Missions which would provide some kind of classes for Christian nurture. If a group attends the Missions one night a month, why

not make it two: the extra one for instruction in the faith. The principle of Missions is to get men saved and then let them attend the Church of their choice. Many men are saved but are unable to attend any regular Church. Why not help these men grow in grace until they get ahead?

C. The Problem Delimited

It is not within the interest of this paper to consider Rescue Missions throughout the country. A study will be made of the typical and outstanding Rescue Missions in the North Atlantic States, namely of New York City and Boston wherein has been the investigator's experience.

D. The Method of Procedure

In the investigation of this thesis problem, Chapter I will be a study of the nature of Rescue Mission Work. In Chapter II a study of Rescue Mission Pioneers and the organization and administrations of Rescue Missions will be made. One could not make a thorough study of this field without including Chapter III, The International Union of Gospel Missions. Then we will discuss some of the typical missions and programs. Rescue Practice and the present view will be considered in Chapter IV. This will be followed by the summary and conclusion.

E. Sources of Working Materials

Although actual experiences will comprise the main source for the thesis, these will be supplemented with suggestions from the few writings of those considered best in the field.

I wish to acknowledge my indebtedness to Donald James Ryder, Gordon Divinity School, Boston, Massachusetts, Carl H. Smith, Assistant Superintendent of the Rufus F. Dawes Hotel, Boston, Massachusetts, and to Gordon E. Hutchins, Assistant Director of the Seavey Seminary Settlement, Boston, Massachusetts, for their encouragement and assistance in gathering materials.

CHAPTER I

THE NATURE OF RESCUE MISSION WORK

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THE NATURE OF RESCUE MISSION WORK

Most people think of Gospel 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 a son), the first Rescue Mission City in the land of Nod (Rv. Wanderer), the first Rescue Mission Message, the first Rescue Mission Missioner.

All the functions and activities of the 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.

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 home.

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.

RESCUE

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

The Lord Jesus Christ is the foundation of rescue mission activity. Just as the Holy Catholic Church sees in Jesus her true foundation, so present day leaders in the rescue mission movement view it as an arm of the Church. The very soul of our Christian religion is missionary in the sense that our Lord commissioned his followers to go forth and to make disciples of all nations.¹ Thus for nearly two thousand years believers have supported and participated in a broad program of foreign missions. Then was set up another arm of the church in home missions as men were sent out into national inadequately church areas with authority to preach and to spread the Gospel in the spirit of Christ.

But with the growth of population in continental United States of America from 38,558,371 in 1872 to 131,669,275 according to the census of 1940 came a story of growing towns and great cities.² With this increase of city dwellers, there developed a need for church

1. Matthew 28:19

2. The World Almanac and Book of Facts - 1949, p. 381

work among the poor. Needy and indigent people, unable to adequately support themselves, and requiring a helping hand from their more prosperous neighbors, were gradually compelled to live in the less desirable parts of the city. These poor did not go to church, and the church, so often charged with indifference, tried in places to go to the poor through the agency of what became known as City Missions. "This term designates, in current usage, those agencies and methods of work through which the Church ministers to the material and spiritual needs of the laboring classes and of the poor in great towns and cities of Christian lands".¹

In the latter part of the nineteenth century it was altogether too evident that city missions were proving inadequate to cope with usual problems of drunkenness, vice, and crime that are inevitably promoted and begotten by poverty. The profligate and dishonest joined with the vicious and depraved in resentment against helpful influences. As the world's workers flocked into the northeastern American cities, regions were built up where there were very few Churches. Children, growing up in tenements, and being born to sink or swim in doubtful streets, found evil companionship with questionable character from small towns, who sought the peculiar opportunities of the big city for escaping the restraints of public opinion. Therefore, despite what little effort the Church could and did put forth to gather and instruct neglected children, to relieve the poor, and

1. The Encyclopedia of Missions, Dwight, Tupper, and Bliss, p. 173

to evangelize the masses, the moral problem kept growing.

A new and special type of mission was needed. Was the Church to look for a new agent for special duty? Thousands were crying for a deliverance from the shackles of sin and the terrible thralldom of wickedness. The drunk and degraded along poverty row and in the red-light district were brutally nursing every sort of evil in "hot beds of hell". Then, in the center of an infamous neighborhood in the city of New York, was started an entirely new type of mission by a converted thief and drunkard named Jerry McAuley. The rescue mission came into being. It became the prototype, as the "Helping Hand for Men", of a distinct effort by converts, thankful for their salvation, to reach down and save the unsaved. Thus, in October 1872, was started the first rescue mission.

Today there are four hundred and fifty buildings dotting the entire United States and Canada, which, because their enterprise is peculiarly dedicated to aiding the neglected and redeeming the outcast, are generally called by their management rescue missions. In this connection, the word rescue means to deliver from actual or impending calamity those desperately lost, not only to God, but to decent human society, being sunk beyond the reach of ordinary Christian benevolence. In connection with missions, it characterizes the "Church in overalls" work of Christian organizations definitely concerned with the moral uplift of fallen and degraded men and women.

A. The Field in This Area

The rescue mission field might very well be defined by the social worker as work among dependents, delinquents, and defectives. The officer of the Salvation Army would perhaps define it as labor for the betterment of the degraded, the drunk, and the debauched. It would seem to be best pictured in Scriptural reference to the least, the last, and the lost; because Jesus expressed concern for these groups in his undying parables. Since great cities in all times and circumstances require human salvage work, it is inspiring to study the spirit and model of rescue effort in the attitude held by our Savior, toward Jerusalem. That is the attitude which Christians should take who would surrender selfish objectives in a sympathetic desire and effort to alleviate the conditions of sin-laden humanity over the world.

The field itself is appalling as regards the sin, sorrow, and suffering, witnessed and recorded, concerning American cities since the Civil War. It does not lie within the province of this dissertation to discuss every phase of this field over the national area. Rather, the purpose is to consider what has been and what is being done by organized rescue missions in a group of these United States, comprising an area little more than half the size of Texas, and commonly called the North Atlantic States. They are those states in the northeastern section of this country which lie north of forty degrees longitude and east of eighty degrees latitude. Included in

this region are the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania.

According to the World Almanac, there are 35,967,777 people in this American territory, living on only 169,353 square miles, a tract slightly larger than the state of California or seven-elevenths of the size of Texas.¹ Not included in this area of investigation are the small boundary states of Maryland and Delaware, since for nearly two hundred years they have been technically viewed as of the South. "In 1776 two surveyors, Mason and Dixon, were employed to mark a boundary which has since been known as the 'Mason and Dixon line'. For many years this line was frequently spoken of as dividing the Northern from the Southern states".²

Thus, the aim of this study is to give as clear a picture as possible of rescue work as conducted these past seven decades in the convenient area of the investigator's experience, which happens to be in New England, New York, Pennsylvania, and New Jersey. By trying to check on the published facts through mission work and visitation in and about Boston, New York City, and Philadelphia; by a modest research to ascertain the facts and arrive at clear conclusions; and by describing the transformed lives of some of the

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1. The World Almanac and Book of Facts - 1949, p. 381
 2. Beard, C. A. and Bagley, W. C., The History of the American People, p. 58

pillar missionaries in representative missions of the North Atlantic states, it may be that the uninitiated can gain a picture of the whole work.

It is quite a task to get even a bird's eye view of the two hundred and fifty odd missions in the northeastern section of the United States. The latest year book of the International Union of Gospel Missions lists one hundred and ninety-one rescue missions of good repute and in good standing in this country, with eighty-three of them, or forty-three per cent, as regular members of this organization from the North Atlantic Division. ¹ "The tenth census (1900), for the basis of comparison, divided the country into five groups of states. The first was called the North Atlantic Division which comprised the states in the north east corner down to and including New Jersey and Pennsylvania". ²

B. Four General Types of Rescue Missions

In order that we may 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.

A church is a body of believers. The word 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

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1. White, C. E., Year Book-International Union of Gospel Missions, pp.9-67
 2. The Encyclopedia Britannica, Vol. 27-28, 13th Edition, p. 636

as stated before. 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." ¹

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 that they may mark out definitely 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." ²

The author does 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. All true ministers have at some time

1. Bliss, P. P., "Let The Lower Light Be Burning"
2. Ibid

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:

In the first place there is the pure gospel type. They can be found in the vacant store, the converted dance hall, or snuggled between gin mills in the down-town slums. Acting upon the principle that the gospel alone will do the work, converts preach the Word, sing rousing hymns, and pray for lost souls. Here, night after night, is demonstrated the divine origin and holy character of the "good news" by what it does. Soul-saving stations these are, dedicated to a ministry to the down-and-outers. Constantly seeking to bring creatures that once were men to an experiential knowledge of the dynamic of God unto real salvation from the pit of sin, twice-born men testify to the miracle of their own rebirths. 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.

A second type is the community mission. It is usually established in a poor district which could not support a church. By ministering to the whole family, the community mission endeavors to incorporate and promote most of the various activities usually associated with the average church. It not only preaches the Word to the perishing, but sets up a Sunday School for the children, Societies for the youth, Clubs for the mothers, and Fellowships for

the fathers. Such rescue centers emphasize the prevention of crime and vice by planting the seeds for good in the otherwise despairing hearts, and by giving kind words and hope to the unfortunates and underprivileged. These halls are the meeting places of two worlds, as the banner of Christ is unfurled amid the vortex of depressing squalor and wretched misery. The community mission is a tower of refuge, the salvage department of the church, a spiritual hospital where derelicts of both sexes, having been wrecked by the storms of life, may be reconditioned.

The welfare mission is the third type. Missioners of this class support and implement the message of Christ with a pronounced ministry of services through the operation of great hotels and lodging houses. "It was a fine thing to preach the word of God to the drunkard, the dope addict, and the broken in health and spirit, but the American Christian of today is beginning to feel that some other things are necessary so that a man may have a real chance to come back. Therefore have come into life in some cities workman-like buildings with up-to-date equipment, common-sense methods, and a business-like plan of helping men to help themselves".¹ Many wonder missions of this kind have developed by the addition of dormitories for the homeless, of reading rooms with writing facilities for transient forgotten men, and of clubrooms for

1. MacDonald, J. W., The Repair Shop for Human Lives, p. 1

the convenience and fellowship of converts who are beginning to follow the Christian life. Murray MacGregor in Detroit conducted a welfare mission. He operated 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 his 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.

A fourth type is the industrial mission. It approaches the problem of human salvage through a program of helping the men salvage materials and construct products in manual activities. When men who feel impelled by the gospel to better their condition enter the mission industries, they often saw wood, paint furniture, and launder

clothes to earn their own support. On making good, they may learn to repair garments, cane chairs, and weave rugs in return for a room with regular meals and a small wage. On becoming Christians of transformed character and of firm grounding in the faith, the generally realized expectation is that they will go back into the world as useful citizens, sincere church workers, and happy personalities reunited with, and able to support their families. Some remarkable results have been achieved in these interdenominational industries where both men and things are salvaged. 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. John McIntyre in the Whosoever Mission in Philadelphia achieved remarkable results in this type of mission.

Of course, a number of the rescue missions in the North Atlantic states cannot be wholly classified as strictly gospel, welfare, community, or industrial in type. Some are in a stage of transition from one class to another, others represent a combination of types, while still others thwart classification while reflecting the genius of founders, the character of leaders, and the current needs of communities served. Yet their very nature as rescue missions gives them common ground in the all important work of soul winning. They neither overlook nor in any way minimize the importance of ministering to physical necessities. Each simply strives to stress its varied kinds of rescue work in its own way.

C. Kinds of Activities

The kind of work that has been done and is being accomplished in the North Atlantic rescue missions shows a wide range of activities. Evangelistic work of one sort or another comes first. The mere fact that a certain type of mission may lay stress upon relief, welfare, or industrial proclivities, does not necessarily mean that it is losing its spirit. They are but arbitrary methods of enkindling and spreading that spirit of unquenchable optimism that successful rescue mission workers must possess. "Rescue work of any kind can never hope to succeed if entered on in any other spirit. A man enters on a desperate and hazardous enterprise to save a fellow mortal, believing in his ability to accomplish it. There is no other way. To enter a burning building, to dive into a swiftly running stream, to fling oneself in front of a team of wildly galloping horses, in order to save a human life, and to do it in a spirit of adventure, is to fail almost certainly, and to involve oneself in the consequences. The spirit of rescue is the spirit of faith"¹.

A distinct feature of rescue activity stems from recognition of the fact that it is not enough to try to keep a man out of prison, or to give him a sympathetic, helping hand when he comes out after serving his time, but that special effort should be made to bring

1. Roberts, P. I., The Three R's of Rescue Mission Work, p. 31

him the ministry of Christ while he is yet confined. "It is interesting to note that all these classes of mission also maintain a program of jail work, realizing the need of help to the outcast as well as to the downcast." A number of outstanding mission converts were saved by the agency of lay evangelists in prison work. Today missionaries visit approximately one-half of the jails, reformatories, penitentiaries, and workhouses in the northeastern section of the United States. 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."

Social center work is done in the majority of the missions of this area, for every rescue hall affords the social values of a settlement upon a high plane. The man who is truly saved shows initial evidence of his new life by a desire to help reclaim the friends still suffering in the old life. He is often eager to participate in shop meetings, in park meetings, and in street meetings by driving the gospel wagon, joining in the singing, giving his "testimony", and distributing tracts.

1. Henry, C. F. H., The Pacific Garden Mission, p. 144.

The Bible Class is a natural group to be found in any healthy rescue mission. Here the born-again members are cemented in the faith, full-time workers are recruited, and hospital visitations are organized. Bible class attenders are usually given the preference in opportunities for employment, and as the law of supply and demand affords, there often develops a regular employment bureau and some sort of a system for organized relief. In some missions there are women auxiliaries, rescue leagues of personal workers, fellowship suppers, and convert clubs, as well as the usual prayer meetings and regular mission worker gatherings.

New methods and new means of carrying on rescue work are all the time coming to the fore, but the mercy activities remain primarily the outcome of such objectives as proper treatment of the hungry, the naked, the sick, and the homeless. "With the advance in responsibilities and complications of modern living, methods and means of service are constantly enlarging. Where once a well-shod worker ministered to a particular area, the horse-drawn vehicle, then the automobile, and now involved amplification and sound systems bear the same news of salvation. The driving principle seems to be to send the Good News in the quickest way to the most people in the widest area."¹

1. Henry, C. F. H., The Pacific Garden Mission, p. 144

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D. What is a Rescue Mission?

What is a Rescue Mission?
 It is a hill where beacons burn
 Where weary, sad and careworn
 And soul sick men may turn.

It is a fold where a loving shepherd
 Leads the sheep that have gone astray,
 And pours on the oil of kindness
 As he brings them back the Lord's way.

Where the loafer is made glad to labor,
 And the pauper is happy to work,
 Where the bum finds joy in service,
 And tramps will no longer shirk.

The first mission man was Christ Jesus
 Who went to preach to the poor,
 And proclaimed the glad tidings of mercy
 And opened to all Heaven's door.

And He said, "As ye have compassion
 For one of these least of mine,
 Ye have been unto Me a servant,
 And my promises all shall be thine."

What is a Rescue Mission?
 It is a church that has gone to work
 In the highways and byways and hedges,
 Where the boats of the devil lurk.

1. White, C. E. (Editor), Our Missions, October 1940
 p. 25

It is the church that is seeking the sinner,
Downtown in the crowded streets,
And night after night without ceasing,
The story of mercy repeats.

-----Mary E. Paul

E. Summary

Rescue Mission Work is as old as the human family. Its functions were performed long before there was a church, a synagogue, or a tabernacle.

Today there are four hundred and fifty buildings dotting the entire United States and Canada, which, because their enterprise is dedicated to aiding the neglected and redeeming the outcast are generally called by their management rescue missions. The field in this area called the North Atlantic States covers a section little more than half the size of Texas.

The four general types of Rescue Missions are: the pure gospel type; the community mission; the welfare mission; and the industrial mission.

The various kinds of activities of the North Atlantic Rescue Missions are: children's work; mission farms; prison work; camping; personal counseling; social center work; Bible classes; evangelistic work; and many other kinds.

CHAPTER II
RESCUE MISSION PIONEERS
AND THE
ORGANIZATION AND ADMINISTRATION
OF THE
RESCUE MISSIONS

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SOME RESCUE MISSION PIONEERS

While many have talked and written about the problem of reaching the outcasts, a few, seemingly by divine appointment, went bravely ahead and did something about it. These early trail blazers, having a powerful testimony to their redemption in Christ Jesus and a strong and humble faith enabling them to become instruments for the salvation of the lost and neglected, plunged into a real rescue work in such a scriptural way as to defy all criticism. They set up or carried on the work of soul-saving stations with such economy, efficiency, and simplicity of management, as to merit imitation to this day. Converts, by the instrumentality of these pioneers, have spread their fame the world over. Yet, well known as these men and their work are by name, since the few books about them are largely out of print, it is doubtful whether one church-goer in ten is cognizant of one tenth of the essential factual data about the lives behind the inception of the great rescue enterprise.

A. Jerry McAuley - "Apostle to the Lost"

"In nothing does God's hand more strikingly appear than in the fitness of workers for their work. Times, places, forms of service, and adaptation of means to ends, all show intelligent design and a personal control. In the character and career of this founder of the 'Water Street' and 'Cremorne' missions for the reclamation of the worst and most dangerous classes, there may be seen a convergence of many providential lines of preparation".¹

Over one hundred years ago, in 1839, Jerry McAuley first saw light in Ireland. Because his father left home to escape penalty for counterfeiting, the child was raised without schooling by a Romanist grandmother. At thirteen, on being sent to New York City to live with a married sister, Jerry began dishonest tricks which led to river-thieving and wicked practices in the vile dens along Water Street. He entered Sing Sing in January 1857, under a fifteen year sentence through false witness of evil companions. While here, Jerry had a definite conversion experience and the very real transformation led to a pardon in 1864. The born-again testimony of "Awful Gardner", combined with jail visitations of Miss Lucy Drake, served to convict Jerry of sin, and bring him to the Lord for forgiveness and a new life.

Out of prison, Jerry slipped back into the old sins, and a

1. Pierson, A. T., Forward Movements of the Last Century, p. 354

terrific battle ensued bringing final surrender to Jesus with the giving up of the use of liquor and tobacco, and Jerry was led to open his rescue house. "One day I had a sort of trance or vision. I was singing at my work, and my mind became absorbed, and it seemed as if I was working for the Lord down in the Fourth Ward. I had a house, and people were coming in. There was a bath, and as they came in, I washed and cleansed them outside, and the Lord cleansed them inside. They came at the first by small numbers, then by hundreds, and afterwards by the thousands".¹

The Helping Hand for Men of 1872 was a small frame building where Jerry began to realize his vision, as with his faithful wife, Maria, he labored to help the outcasts. In 1876 it was replaced by a three-story brick building, and the Mission was incorporated at 316 Water Street as the McAuley Water Street Mission. Its work goes on today, continually demonstrating the power of the Redeemer and perpetuating the memory of its founder. As the work began to definitely influence Water Street, Jerry was moved in 1882 to open a second mission. The McAuley Cremorne Mission in the heart of the "Tenderloin district" at 104 Thirty-second Street was the scene of two more fruitful years of work before Jerry succumbed to tuberculosis at the age of forty-five in September 1884.

Jerry McAuley pioneered in June 1883 in the field of rescue mission journalism with his bi-weekly Jerry McAuley's Newspaper.

1. Offord, R. M., Jerry McAuley - His Life and Work, p. 37

It attractively presented the saving truths of the Gospel, reported the meetings of the sister missions and recorded abstracts of testimonies of new converts. After his death, his widow Maria continued for several years with the work and kept sending the paper to inmates of prisons, penitentiaries, and other institutions.

Who is able to compute the value of the fruit of the life of this saved thief? Suffice it here to observe that from this double beginning has grown much of the rescue mission work in the North Atlantic states today. However, Dr. Arthur T. Pierson gives the following estimate. "Though there has been no jealous care to count up converts and tabulate results in statistics, during the quarter century, this mission and the Cremorne mission in Thirty-second Street, which is its later outgrowth, have, without doubt, caused a million outcasts to hear the Gospel, and at least fifteen thousand men and women have found their way to a sober, honest, virtuous life by these means¹". There are missions today that talk of "carrying on in the McAuley fashion" operated by the spiritual descendants of this remarkable personality, "the apostle to the outcasts".

B. Samuel Hopkins Hadley - "Miracle of Grace"

Over one hundred years ago, in Ohio on August 27, 1842,

1. Pierson, A. T., Forward Movements of the Last Half Century, p. 355

was born another destined to pioneer in northeastern rescue missions. Sam was the youngest of six children, a drinker at eighteen, and then a gambler who got into so much trouble that he came to New York in 1870 to start afresh. Marrying a girl fourteen years his junior in 1874, Sam was grief stricken the following year when she died after the birth of a son, Henry Harrison, named after Sam's older brother Col. H. H. Hadley. Marrying again in 1879, Sam brought sorrow and shame upon his wife by lying, stealing, forging checks, drinking to excess, and threatening suicide. As the end seemed near, when everything had been pawned for drink, when Mrs. Hadley had gone back South, the miracle happened.

On Tuesday evening, April 18, 1882, Sam Hadley became convicted of his sin in Kirker's Saloon in Harlem while still suffering from the delirium tremens from the four preceding nights. Dr. J. W. Chapman in his splendid biography entitled, S. H. Hadley of Water Street quotes Sam's own description as originally given in his Down in Water Street. "I was sitting on a whiskey barrel for perhaps two hours, when all of a sudden, I seemed to feel some great and mighty presence. I did not know then what it was. I learned afterward that it was Jesus, the sinner's Friend. Dear reader, never until my dying day will I forget the sight presented to my horrified gaze. My sins appeared to creep along the wall in letters of fire. I turned and looked in

another direction, and there I saw them again. I have always believed that I got a view of eternity right there in the gin-mill. I believe I saw what every lost sinner will see when he stands unrepentant and unforgiven at the bar of God¹".

Leaving the saloon, Sam had himself locked up until it was deemed safe to let him go to his brother's house. On the following Sunday, April 23, 1882, he was led to visit the four-months old McAuley Cremorne Mission. There under the ministry of the McAuleys, Sam made full surrender, was gloriously saved, and never swerved an inch from the good life thereafter.

S. H. Hadley was called to the superintendency of the McAuley Water Street Mission four years later, holding his first service there on May 30, 1886.² In this capacity he was a power in mission circles for twenty years, the editor of the journal Perpetual Revival, and the founder of the Wesley Rescue Hall at 293 Bowery. Shortly after the turn of the century, Mr. Hadley was ordained by the Methodist Episcopal Church, in recognition of his soul-saving labors, his prominence as a speaker, and the evident blessings from his moving testimony.

In this regard the description of the wife of his successor is very real. "Although it is many years since Mr. Hadley died, I can see him just as plainly as though it were yesterday, standing

1. Chapman, J. Wilbur, S. H. Hadley of Water Street, p. 62
 2. Roberts, Philip I., The Dry-dock of a Thousand Wrecks, p. 29

on the platform in the old Mission, with his one hand resting upon the reading-desk and the other upon his cane, as, with the very light of heaven upon his countenance, he would begin his testimony: 'Christian friends, I want to tell you that I am saved tonight; saved from whiskey and tobacco and everything that is wicked and bad'.....There was an unnameable something about his testimony which went right to my heart. He did not boast of his life of sin. He was never so humble as when he described the depths to which he sank. But oh, the light that would illumine his face when he began to tell of Christ's redeeming love, and how it reached and saved him!"¹

C. Rev. A. G. Ruliffson - "Founder of the Bowery"

On November 7, 1879, a Presbyterian minister by the name of Ruliffson opened the Bowery Mission and Young Men's Home. This famous mission got started in a small room, economically furnished at Number 12 Bowery. It became a lighthouse in that narrow gorge of streaming humanity, with many meetings witnessing storm-tossed and shipwrecked souls being wonderfully rescued "like brands from the burning" and restored to lives of usefulness. Ruliffson was a pioneer in dealing with the poor, the sinful, and the many struggling along the Bowery, tattered and battered, discouraged and despairing. Yet the work came into debt, and in a few years he was succeeded by

1. Wyburn, S. May, "But, Until Seventy Times Seven", p. 58

James W. Childs, whose work calls to mind the following incident.

It seems that in 1894, Dr. Louis Klopsch, proprietor of the Christian Herald, with its editor, Mr. T. Dewitt Talmadge, as companion, happened to be in Smyrna in Asia Minor. They were approached by a Christian missionary by the name of Parkinson who related how eight years previously he had been converted as a poor besotted drunkard through the loving patience of Childs at the Bowery Mission. John Parkinson spoke so sincerely about the work, that Louis Klopsch promised to make a check on it. On arriving in New York, they ascertained that James W. Childs had died, and that the mission was in pretty bad shape. Dr. Klopsch, called "the fore-¹most almoner of American charity.....the feeder of multitudes", personally removed the financial disabilities of the Bowery Mission and had it incorporated. Thus it was that a fine mission which had been the means of helping and salvaging so many was itself saved. It was not in vain that Mr. A. G. Ruliffson cleared the way.

D. Mr. Crittenton - "Florence Night Missioner"

There was early felt a need for pioneering in the field of helping women. About the year that Jerry McAuley opened the Cremorne Mission, a prosperous business man became interested in rescue work through a daily prayer meeting. When the baby girl

1. Hallimond, John G., Greatheart of the Bowery, p. 63

he adored was taken from him, he chose to found a refuge for fallen women. "The man whose money provides this refuge for women and makes mission work possible in this locality gives it in memory of the little child whose name it bears, and the four brief years of the little life could hardly ask more abiding memorial. Inside the chapel of the Mission her sweet face looks down on the motley crowd who every night, from eight to eleven, fill the room, and the innocent eyes of little Florence Crittenton gaze upon sights that living, they could hardly have known".¹

It was at 29 Bleecker Street in April, 1883, that fallen girls were first received into the Florence Night Mission. Mr. Smith Allen was engaged as all-night missionary, and a good matron was put in charge. That year found one hundred and seventy-six inmates. Accomodations were enlarged considerably so that it became a small hotel. "In 1890, there were three hundred and sixty-five inmates. The average age was twenty-eight. There were double the number of Protestants as compared with Catholics, and in the entire number but four Jews".²

E. Rev. Charles E. Ballou and Wife

Outstanding among the lesser names who also pioneered in the sense that they were engaged full time in mission work before the

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1. Campbell, Helen, Darkness and Daylight in New York, p. 226
 2. Campbell, Helen, Darkness and Daylight in New York, p. 229

period of the "gay nineties" is the name Ballou. He was a reformed drunkard, and she had been a popular evangelist. They made a good team on the east side, on Third Avenue near Thirty-second Street in what was known as the Madison Square Mission. "Mrs. Ballou had at one time worked among the sailors on the docks, and her knowledge of human nature is of the same keen, sympathetic order as was Jerry McAuley's.....Naturally much the same scenes are enacted at their meetings. There is perhaps more formality, but no less earnestness, and the east side knows the name of the Ballous hardly less well than the west side does that of McAuley¹".

After Mrs. Maria McAuley had carried on the work of the Cremorne Mission as best she could following her husband's removal, the Ballous were called to take over. They continued the remarkable work for over nineteen years, Mrs. Ballou continuing the work after Mr. Ballou's death in 1909.

ORGANIZATION AND ADMINISTRATION

OF

RESCUE MISSIONS

The Mission should be organized under the laws of the particular State in which it is located and it should be organized

1. Ibid, p. 229

as a religious and benevolent, or charitable institution.

A. Articles of Incorporation

The requirements may differ according to states and the type of work; however, the following subjects should be covered:¹

1. NAME. For example: Union City Rescue, Street, Scripture name, or person (Jerry McAuley).
2. PURPOSE. Should be broad enough to permit many activities and future developments.
3. CHARACTER OF THE CORPORATION. Could be a large number of interested people, or representatives of Churches, or contributors. It should represent different denominations.
4. DUES. Annually. One dollar to five dollars.
5. ANNUAL MEETING. Should be a fixed date.
6. BOARD OF DIRECTORS. A minimum of ten and a maximum of twenty-four.
7. BY-LAWS. Should provide rules to govern the Board of Directors.
8. AMENDMENTS. Usually a two-thirds' vote and thirty days' notice.
9. GENERAL. The annual meeting is the final source of authority as the legislative function.

The Board should have some older men.

1. Paul, W. E., The Rescue Mission Manual, p. 23

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

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

B. Five Major Functions

In the operation of a Mission there are five major functions:¹

1. ADMINISTRATION

In the administration of a Mission, it is well for the Superintendent and the President, together with the chairman of the various committees, to keep always in mind that the Board of Directors, or Corporation, determines the policy and is the final source of authority.

2. THE FINANCIAL FUNCTION

It is of first importance that the Mission Superintendent know efficient and ethical methods of financing work.

3. THE FUNCTION OF EVANGELISM - THE MESSAGE

It is highly desirable that a Rescue Mission Superintendent have a message that he can present before churches, civic clubs, men's meetings and various religious and civic gatherings. The message has for its purpose the winning of souls. In this case he is an evangelist.

4. COUNSELLING

The Mission Superintendent is working with people, the

1. Paul, W. E., The Rescue Mission Manual, p. 25

majority of whom have lost the way; even those who have accepted Christ need advice--sometimes the wisdom of Solomon. Personal counselling offers a great opportunity to help folks solve their problem. He is a burden-bearer.

5. HIS PERSONAL WORK

Personal work is to bring the unsaved to the Lord Jesus Christ. Personal work is an art and it requires as any art does, patience, study, and practice.

C. Qualifications Desirable In 1 A Mission Superintendent

1. THEOLOGY. The Superintendent should be a Christian in life as well as in Concept, should be established in the Faith, and should be conservative in his theology, in political beliefs and in social views. There are enough wild ideas in the area in which a Mission worker lives, without adding thereto.
2. NO CREED--BUT CHRIST; no law, but love. The Superintendent should avoid controversies between denominations, and know nothing among them, "save Jesus Christ and Him crucified".
3. LEADERSHIP. The Mission Superintendent should have some qualifications as a leader, at least be able to direct volunteer workers and command the respect of his assistants.

1. Paul, W. E., The Rescue Mission Manual, p. 30

4. EDUCATION. Regardless of how much normal scholastic education one has, the Superintendent must know from experience, or from study, the field in which he is to labor.
5. ADMINISTRATION. The Mission Superintendent should have business ability. The Mission operates seven days a week--it is a soul-saving business.
6. AGE. In general the Superintendent of a Rescue Mission needs to be older than the Pastor of a Church.
7. SOCIAL TRAINING. The Superintendent of a Mission should know something about the various programs of social work. There are standards of relief and principles for the care of the poor and the needy that must be observed to have standing in the community, or even to comply with the law.
8. DISPOSITION. Mission Superintendents should be folks who have a kindly disposition and genuine interest in the poor, and a vision of the cause. More souls are won to the Lord by love from the heart than through knowledge from the intellect.
9. WORK. No one should enter Rescue Mission field unless he loves to work. The hours are long and tasks many. It is no place for a lazy person.
10. COOPERATION. In addition to the qualifications of the

heart and mind and body, is a spirit of cooperation.

'No man laboreth to himself' is truer in Rescue Missions than in any other field. A good formula would be 50% credit for loyalty to the Church of which the Rescue Mission is the arm and 25% ability to get along with other people.

D. Standards

The National Information Bureau in New York City has set up standards of ethics, the purpose of which are to eliminate fraudulent appeals and to assist worthwhile and legitimate organizations to conduct their affairs on a business basis. This organization set up ten standards to which every worthwhile Rescue Mission ought to be able to comply. They are:¹

1. "A legitimate purpose with an adequate program and no avoidable duplication of the work of other efficiently managed organizations.
2. "Reasonable efficiency in conduct of work management of the institution, and reasonably adequate equipment for such work.
3. "Itemized and classified annual budget estimate evidencing an attainable program.

1. Paul, W. E., The Rescue Mission Manual, p. 49

4. "Complete annual audit accounts, prepared by a Certified public accountant, or trust company, showing receipts and disbursements, classified and itemized in detail.
5. "No solicitors on commission, or other commission methods of raising money.
6. "Non-use of remit or return methods of raising money by the sale of merchandise or tickets.
7. "No entertainments for money raising purposes the expense of which exceeds 30% of the gross proceeds.
8. "Ethical methods of publicity, promotion and solicitation of funds.
9. "Agreement to consult and cooperate with proper agencies of good standing doing similar work in the community.
10. "An active and responsible government Board holding regular meetings, the minutes of which are recorded."

"Let all things be done decently and in order". (1 Cor.14:40)

CHAPTER III

THE INTERNATIONAL UNION OF GOSPEL MISSIONS

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THE INTERNATIONAL UNION OF GOSPEL MISSIONS

The International Union of Gospel Missions is a general affiliation of missions in rescue work throughout the United States and Canada. It was organized on September 17, 1913, for the purpose of advancing the interests and increasing the effectiveness of rescue missions in North America. In the forty-one years since Jerry McAuley had opened the tiny Helping Hand for Men, daughter and grand-daughter missions had mushroomed to such an extent that the need became imperative for some kind of union. Besides this, opposition from social workers and Salvation Army groups, as well as natural rivalry between various mission areas, was setting in, and some kind of organic structure was desirable to protect the blossoming rescue set-up.

A. The Conversion of the Whittemores

The International Union of Gospel Missions developed as a result of the conversion of the Whittemores. "This organization was started in the office of the Water Street Mission by the late Mr. Sidney Whittemore, a business man who was converted under Jerry McAuley and who afterwards became one of the trustees. This organization grew very rapidly with members in almost every state in the

Union and also in Canada". Much could be written about the conversion of Mr. and Mrs. Sidney Whittemore, and the eighty homes subsequently established by Mrs. Whittemore all over the United States and in foreign countries. Each was called The Door of Hope, and they did a splendid rescue work for women and girls. Mrs. Emma Whittemore was first on the list of directors, and her husband, Sidney Whittemore, was the moving spirit in drawing up seven simple articles in the certificate of incorporation, and in getting it filed and recorded by the State of New York on November 10, 1913.

The glorious transformation of these fine rescue mission leaders can be best described in Mr. Hadley's own words. "Mr. and Mrs. Sidney Whittemore came down to see the novelty—Jerry McAuley, a saved thief—leading a meeting. They were society people and thought they were Christians. Mrs. Whittemore used to say that she was of that character of church people so prevalent—'a card playing, theatre-going, dancing Christian'. She had never seen anything like what she saw here, and when the invitation was given for those who wanted to come to Christ to hold up their hands, she raised her hand, and husband and wife knelt amid the crowd of tramps who had come up for prayer. Jesus met them, and sanctified that gifted woman for His work. Who can describe the wonderful change that took place that night in those lives! This cultured, refined, and

1. Wyburn, S. May, "But, Until Seventy Times Seven", p. 114

beautiful woman then and there gave her life to God. What that one woman has done is almost incredible, and would be entirely so, were it not for the fact that Jesus has been with her and has stood¹ by her from that day until now".

B. Objectives of the Union

One of the principal objects for which the corporation was formed, was the promotion of Christian fellowship among all who were or might become, interested and engaged in rescue mission work. More than two thirds of the directors at the first annual convention of the International Union of Gospel Missions at Cedar Rapids, Iowa, in May, 1914, represented rescue missions of the North Atlantic states. A constitution was set up, and a membership of active workers and interested association was built up. Succeeding annual conventions held in twenty-three different cities gave inspiration and uplift to the new movement. "Some convention cities point proudly to splendid new buildings whose foundations were laid in² the enthusiasm engendered at the annual convention".

Another of the basis purposes underlying the formation of this international structure was that of cooperation for growth and definite achievement. Eleven districts were organized for closer conference, to meet area problems, and for the consideration of

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1. Wyburn, S. May, "But, Until Seventy Times Seven", p. 40
 2. White, E. C., "Year Book - I.U.G.M. - Minutes, 1942", p. 79

common difficulties. The missions of the northeastern states were variously assigned to four adjacent districts known as the New York, the Niagara, the Philadelphia, and the New England districts. The presidents of these districts automatically belong to the national executive committee which is empowered to do whatever is necessary towards forwarding the interests of the union.

Finally, it serves as an effective agency toward increasing the efficiency and raising the standards of missions that wish to become affiliated with the national organization. The battle cry is "A mission in every town which needs one, a meeting in every mission every night". The official chorus, written by Amos Phipps of the Rescue Mission Alliance of Syracuse, is "Keep telling the story of love, keep telling the story of love, that all who believe, might salvation receive, keep telling the story of love".

G. Distinction from the Salvation Army

"The Salvation Army has proved a most effective agency for mission work in cities. Its methods and style of presenting religious truths, and the language used by its members, arrest and secure attention. It has been called a mission 'from the lower classes, by the lower classes, to the lower classes'¹". Harold Begbie, in his books, Twice-Born Men, and Souls in Action, gives case after case which would bear this out. Indeed, some have felt

1. Dwight, Tupper, and Bliss, Encyclopedia of Missions, p. 176

that The Salvation Army was opposed to the International Union method of organization rescue missions, because it was first in the field and had a better system.

The fact is that when the Army was founded by the late Rev. William Booth, the first General in London, in 1865, it was known as the Christian Mission. Begbie refers to the story of a man converted by the Salvation Army "long before it had assumed its present form and title, while it was still known among the polite as the Christian Mission, and among the common people as the top hat brigade". Both the McAuley Water Street Mission and The Pacific Garden Mission had rescue work well under way in New York and in Chicago before the Salvation Army had assumed its title, or its organization, or before it had spread much beyond London. "The name was changed about twelve years after the commencement of the Mission. For some long time, The General had felt that government by means of committee was unsuited to the aggressive work he was anxious to promote. By mutual and almost unanimous consent, his co-workers agreed to act under his direction, and he became in fact, if not in name, their General. A military form of government having been adopted, it was decided that the Mission should be called The Salvation Army".

The International Union of Gospel Missions has always stressed

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1. Begbie, Harold, Twice-Born Men, p. 273
 2. Booth, William, Why and Wherefore of the Salvation Army Orders and Regulations, p. 2

economy and simplicity, and faithful proclamation of the Gospel. As an arm of the church, it strives to reclaim outcasts for the Church, particularly for active membership in the local churches. Pierson points out, "The Salvation Army, with all its extravagances, and serious defects, has been on the whole a great success. Two great errors mar its record thus far; it has not sufficiently exalted the Word of God, and it is virtually a church without sacraments. There is an undue emphasis upon a subjective experience and a personal testimony, while the objective truth and the inspired Book of Witness fall into the background. In the Salvation Army halls the Bible is rarely lifted to prominence, as the acknowledged center of all testimony and teaching; nor are Baptism and the Lord's Supper observed in connection with this organization. True, Mr. Booth disclaims all churchly character for the organization; it is not a church but an army. Yet it remains true that he gathers in converts and teaches them to make The Army their church--for he says they cannot serve in the Army and at the same time be active members in any church--and yet he makes no provision for obedience¹ to the only two specific ordinances ever enjoined by our Lord".

D. The Relationship to the Church

The name rescue missions has come to stand for organized

1. Pierson, A. T., Forward Movements of the Last Half Century, p.353

effort to reach the people beyond the reach of the church, and to pull them out of the pit with a special "life-line" -- a special message with a strong passion for souls -- and place them within the fellowship of the church. "Many a pastor or earnest Christian stands and looks on the dying thousands of drunkards, harlots, criminals, paupers, all of them, and simply turns away, sick at heart, and as a helpless observer, standing on a sea-beach, beholds others hopelessly carried beyond reach of any available life-saving apparatus, to drown".¹

While insisting that the rescue missions are a help to the church, the Gospel leaders also declare that rescue mission work, to be effective, must be supported by the church. The faithful support of a strong church will keep wild and extravagant notions of religion from gaining a foothold in the mission field. There are independent groups willing to occupy the places and monopolize the opportunities of untouched fields. The self-commissioned enthusiast riding on his own hobby may endanger the good he seeks to accomplish.

"The work of the Rescue Mission is the grandest witness the church of Christ has these days--the strongest plank in its platform of Christian evidences. The one unanswerable argument for the continued efficacy of our glorious Gospel is the transformed life, the blind man's seeing, the leper cleansed! An unbeliever may argue

1. Ibid, p. 351

and rant for a year, if it suits him to do so, against religion and creed and the rest of it. But when he has exhausted both himself and his power of invective in declaring 'there is nothing in it', he still has the miracle of the redeemed thief and drunkard to account for".¹

Surely it is the work of Christ. God has seemingly appointed the Mission to preach the Gospel to the poor; to heal the broken hearted; to preach deliverance to the captives and recovery of sight to the blind; to set at liberty those that are bruised. "I do not believe it sacrilegious for me to say that if Jesus were here upon earth in the flesh, he would do first the work which the superintendent of this mission and his co-laborers are striving to do with such eminent success, for the outcast and down-trodden members of society".²

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1. Roberts, Philip I., The Three R's of Rescue Mission Work, pp. 61-62
 2. Chapman, J. Wilbur, (Introduction) S. H. Hadley, Down in Water Street, p. 8

CHAPTER IV
TYPICAL AND OUTSTANDING RESCUE
MISSIONS AND PROGRAMS

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A. Outstanding Missions of the State of New York

In 1870, when Jerry McAuley was thinking about opening a rescue house down in old Water Street, the census showed nearly four and one-half millions living on the Empire State's forty-nine thousand square miles. In 1940, with a score of missions in the largest Irish, Jewish, and Italian city in the world and several score throughout the state, the same item on the census¹ read thirteen and one-half millions. While the population of the State of New York was tripling in three score years and ten, rescue mission enterprise was growing and improving and organizing on a larger scale continually.

Rochester Rescue Halls

In May 1944, considerable attention was centered on Rochester, New York, whose big, able, People's Rescue Mission was chosen to entertain the thirtieth annual convention of the International Union of Gospel Missions. Represented in one way or another among the six hundred delegates from three hundred missions of forty states were its thirty-three brother rescue missions of the Empire State. The

1. The World Almanac and Book of Facts - 1943, p. 381

superintendent from Rochester's Gospel Tabernacle where family work is the specialty, and its neighbor, the Jesus Lighthouse and Conscience Fund Station sent workers from their Sunday School and Bible Classes and still maintained its nightly evangelistic services. The fact remains that Superintendent Herbert F. Baker of the People's Mission has a well equipped building and a full program to display. There are rooms and dormitories suitable for the accomodation of three hundred and twenty-five men, a wood yard where transients can earn support, and a free employment agency where converts and potential Christians can be placed. A system of family relief and a schedule of Mothers' meetings, supplement regular hospital and jail visitation and the usual Sunday School and Bible study classes.

Binghamton, Brooklyn, and Buffalo

One of the new missions in the state is Binghamton's Triple Cities Rescue Mission which is located in a good three story building one block from the post office. The Rev. B. F. King not only directs gospel services and Bible classes, but gives out clothing and furniture in a program of family relief and visitation of the needy. His work is organized under the Niagara district, while that of rival City Rescue Mission for a number of years has been part of the New York district.

There are six rescue missions in Brooklyn that are in good standing with the I. U. G. M. Dean of their superintendents is the

aging Rev. Charles Cedarholm, whose name appears on the I. U. G. M. Honor Roll along with five living and eight deceased servants of God who have ".....served for thirty years or more as Rescue Mission Superintendents in one city"¹. He has been faithfully running the Seamen's Goodwill Mission with preaching and prayer, food and clothing, and general assistance to seamen. Over in the Navy Yard section of Brooklyn is the People's Mission now in its fifty-second year and famous as a "mission run by women"². The women add a strong temperance work to activities for children and young people. The Missionary Worker's, the Glad Tidings Gospel Center, and the Hoyt Street Gospel Hall are also run by women, with children's work and intermittent nightly evangelistic services for men. At the old Brooklyn Bridge Rescue Mission on Fulton Street are held noon-day lunch services as well as night meetings, with a Sunday morning breakfast from Thanksgiving to Easter.

Buffalo can boast of three good rescue missions in the City Mission Society, which has its own daily radio program, the Seneca Gospel Mission, and the famous White Light Mission where for over thirty years Mrs. John Ross made jail visitation the feature of her rescue work. Founded originally in the red-light area of Buffalo, it was here that Mother Ross reaped a rich harvest and won a place

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1. White, C. E., Year Book - I. U. G. M. - Minutes 1942, p. 114
 2. Wares, Josephine, A Mission Run by Women, Our Missions (March 1943) p. 7

for her name on the I. U. G. M. Roll of Honor.

Schenectady, Syracuse, and Utica

The Schenectady Mission supplements its evangelistic and open air services with dormitory lodging and meals from its own restaurant. Besides a medical clinic, there is a health and clean-up arrangement. This fact alone makes this mission outstanding, although its salvage department and its industrial division are good too. "Something entirely overlooked in old-time missions was the matter of a man's health. All kinds of dire results come about because men are allowed to roam about the country suffering from tuberculosis, and skin and other contagious diseases. Much of this can be avoided by a careful scrutiny of the body when bathing, and Mission clinics nightly or weekly are very helpful, where penniless men can be given free examination and medicine dispensed gratis when¹ necessary".

A remarkable singer is Amos Phipps, the superintendent of the Rescue Mission Alliance of Syracuse. He runs services every day each morning and evening, with a lady assistant in charge of women's and children's work, a man to manage a lodging house, and a pair of missionaries for visitation and personal work. He is a national favorite when it comes to song leading, often sings and preaches over the air, and really stresses the message of Christ as pre-eminent. Although at the same time he operates a balanced community and welfare program.

1. MacDonald, John W., The Repair Shop for Human Lives, p. 9

Utica is fortunate in possessing, besides an excellent gospel mission in the Utica Rescue Mission, a Door of Hope, run by saved ladies for fallen women and girls. One of the eighty homes by this name founded by Mrs. Emma Whittemore, convert of Jerry McAuley, it does a real service for those lost women who have sacrificed chastity¹ on the altars of passion, poverty, and ignorance.

The Dozen Good Missions in New York City

Since greater New York City has a larger population than the combined populations of Philadelphia, Cleveland, Detroit, Boston, Los Angeles, and San Francisco, it might be expected that it might have many rescue missions of the good, bad, and indifferent variety. This is undeniably true. However, by taking the yardstick of membership in the International Union of Gospel Missions, the best, oldest, and most interesting ones can be located. There are twelve rescue halls in the metropolis which are well worth careful study and Christian support. Behind each is a long story which can be only briefly and inadequately indicated here.

The Bowery Mission harks back to struggles after 1879 and its incorporation of 1894, by Dr. Klopsch as was earlier related, and grew under the auspices of the Christian Herald. John H. Wyburn served as superintendent from 1896 to almost the turn of the century when he returned to the McAuley Water Street Mission where he assisted Sam

1. Pierson, A. T., Forward Movements of the Last Half Century, p. 351

Hadley for five years and then was superintendent himself for fifteen years. Then came the Bowery Mission's brightest days under John G. Hallimond, "Greatheart of the Bowery". A former private secretary of Commander Ballington Booth of the Salvation Army, Hallimond served "his boys" from 1889 until his death in 1924, and fine "leaves from his life's story" were published under that title.¹ After an interval came colorful, unpredictable Charley St. John and his eight dashing years of leadership, unclouded until his disappearance not long after the publication of his flaring, God on the² Bowery. Then, from a successful superintendency at the McAuley Cremorne Mission came the converted gambler, George L. Bolton, to be superintendent. With quiet results, he continues to hold this place.

The Bronx People's Mission deserves mention in passing for the balanced work it is doing among men, women, and children. A similar though much older program has been going on at the Eighth Avenue Mission which Miss Sarah Wray founded in 1900, a remarkable service which has put her name among the great mission names recorded on the Honor Roll. A Home for Homeless Boys on East 158th Street carries on a unique rescue service in seeking and sheltering homeless boys. With his converts, Mr. Eva holds open air meetings and does prison and hospital visitation.

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1. Hallimond, John G., Greatheart of the Bowery
 2. St. John, Charles, God on the Bowery

"The Rescue Mission is the medium largely responsible for reaching these so-called 'diamonds in the rough'. No matter how they appear outwardly, or inwardly, or how many attempts they make which end apparently in failure, the Rescue Mission always welcomes them back, for we who do this work know the struggle that they are up against".¹ So writes the young superintendent of the new God's Light House Mission, Inc., and in his words you feel the old Sam Hadley thought, "We never give a man up". The Rev. William H. Lothrop was saved in 1935 at the McAuley Cremorne Mission through the instrumentality of George Bolton. After graduation from the Nyack Missionary Training Institute, he founded this rescue mission along the water front, and is winning men in jail, radio, and nightly gospel services.

The John 5:24 Gospel Rescue Mission was founded as the Beacon Light Mission in 1893. One of its superintendents had been Henry Harrison Hadley, son of the great rescue mission pioneer. Under the auspices of The National Bible Institute, now Shelton College, it did a good work under John M. Wolf and Hurley D. Sheldon. After the death of President Don O. Shelton of the N. B. I., Martin Walsh of the John 5:24 Mission of Philadelphia took over its general direction. When Russell Thompson, the present superintendent took the position, the name was changed to the John 5:24 Mission of New York City.

When, in 1911, the McAuley Cremorne Mission was taken over by

1. Lothrop, William H., Keepers of the Lighthouse, p. 98

The National Bible Institute, its address was changed to 52 West 29th Street for three years, under the superintendency of Mr. William McQuere. Later it was housed under the Headquarters of The National Bible Institute at 214-216 West 35th Street. When The National Bible Institute moved to 340 West 55th Street, the McAuley Cremorne Mission, under the superintendency of George Bolton, took its present location at 434 West 42nd Street. When Mr. Bolton was called to the Bowery Mission, Mr. George Eggert took over the evangelistic work, helping Miss Mary Conover in the direction of Bible classes and a mothers' club, a Sunday-school, family relief, and sewing classes.

When John H. Wyburn passed away, the leadership of the McAuley Water Street Mission was for two years taken over by Mrs. Wyburn. Upon her recommendation, Alexander L. Jones, a convert of 1915 in Water Street, was called from a shipping board position in Washington, D. C. to become the superintendent in 1923. From 1928 to his death in 1943, Mr. Jones was the able treasurer of the International Union of Gospel Missions. Today his wife is bravely carrying on in the old tradition of unspectacular meetings which are based on testimonies, and presided over by converts. Its noonday service with free lunch is still quite popular, although attendance is very low, as it is at present in all missions. A feature of this mission is the converts' club, known as the "3:16 Society", and special emphasis is placed upon the celebration of spiritual birthdays.

Unique in its message is the New York Gospel Mission to the Jews, under the guidance of Miss Ruth Angel, whose parents founded the mission. Here are promoted Hebrew Christian conferences, as well as children's and mothers' meetings, and four evangelistic meetings each week. Their street meetings and home visitation work are at present very successful in bringing Jews to Christ.

In the center of Chinatown at 5 Doyers Street, in a former opium den, Thomas J. Noonan founded the Rescue Society, Inc. Today temporary shelter is given to men, with food, clothing, and hospital service, under the direction of the former newspaper man, Howard Kimsey. Here services are held every night with a Sunday afternoon service broadcast.

In the middle of the "Great White Way" a Rev. Mr. White founded the West Side Mission at 269 West 47th Street. When he passed away, his wife, the Rev. Clemme Ellis White moved the mission to 309 West 46th Street. Famous for its Sunday breakfast service, she continues to operate a Sunday-School, a mothers' meeting, and nightly gospel meetings, in this mission, located in the center of the theatrical district. For years Mrs. White has served as secretary of the International Union of Gospel Missions, after the retirement of Mrs. Wyburn. Today she is also acting treasurer since the death of Mr. Alexander Jones. Despite her many activities, the Rev. C. E. White finds time to edit both the Year Book of the I. U. G. M., and its official organ, a quarterly periodical, Our Missions.

B. Some Gospel Missions of New Jersey
and Pennsylvania

Four of New Jersey's twelve rescue missions affiliated with The International Union of Gospel Missions are located in Newark. Twelve of Pennsylvania's twenty-two missions of the same affiliation are now located in Philadelphia. Thus, while Philadelphia can boast of the same number of I. U. G. M. missions as are in the city of New York, it requires the combined totals of Pennsylvania and New Jersey to equal the number of rescue missions in the Empire State alone.

The Four Missions of Newark

Belonging to the I. U. G. M., district of New York, the soul-saving stations of Newark, New Jersey, have accomplished a great work. While the Fellowship for Evangelism does not conduct regular nightly services, its superintendent promotes an aggressive Gospel campaign. The Children's Temple, Inc. runs evangelistic services every night except Tuesday. It has a large Sunday School and a medical clinic. The Rev. Albert Bowden superintends the Newark Gospel Hall with nightly gospel services, jail visitations, and a dogged W. C. T. U. work as his main avenues of labor.

The Goodwill Home and Rescue Mission on Eagles Street in Newark is under the superintendency of the President of The International Union of Gospel Missions. Founded in April, 1896, this

mission has been able to add to nightly services and Bible Classes, a good dormitory of one hundred and sixty-six beds, a restaurant, and a system of industries. A Sunday morning radio broadcast, an active converts' club, a medical clinic, and a system for family relief complete the activities of hard-working Lawrence Sutherland who does much visitation among the Union districts.

Halls elsewhere in New Jersey

Of eight remaining rescue missions in New Jersey, three are members of the Philadelphia district. They are: the Camden Rescue Mission which feeds, clothes, and lodges men while maintaining four services a week; the Keswick Colony where Addison C. Raws holds forth with his home for many Christian workers, the Victorious Life Conference, and seven evangelistic meetings a week at Keswick; and the City Rescue Mission of Trenton where men are saved through daily radio programs and nightly services and where help is provided in industries, medical supervision, a dining room and a dormitory with 200 beds.

The Elizabeth Rescue Mission has an industrial set up, and features evangelism for the sailors at the Elizabeth port. The Open Door Rescue Mission of Jersey City, and the Market Street Mission of Morristown, have diversified programs including hospital work and the provision of good reading rooms. These three are members of the New York district, as are the remaining two rescue missions at Paterson, New Jersey. Most advanced is the work at the Star of

Hope which was founded by Peter Stam, Sr., in April 1913 just before rescue leaders came together in that memorable meeting to found a national rescue association. Here, as its rival, is the Peoples' Gospel Mission which does work among women and children, in addition to nightly gospel services under the combined superintendency of Rev. Peter Holley and Rev. Mabel E. Burlingame. Mr. Jacob Stam is now the superintendent of the Star of Hope, which maintains an employment bureau, a clothing dispensary, and a system of visitations to jails, hospitals, and sanitoriums.

The Excellent Missions of Philadelphia

Two of the outstanding rescue missions of Philadelphia are industrial in type, including a salvage department, and each accommodates about one hundred and fifty men in its dormitories. The first is the Brotherhood Mission on East Girard Avenue, where Mr. and Mrs. C. S. Hartzell administer family relief, conduct children's meetings, and promote evangelistic work. The other is John R. McIntyre's famous industrial enterprise known far and wide as the Whosoever Gospel Mission of Germantown, Pennsylvania. John McIntyre, "the bum", walked six miles in 1892 to this mission where William Raws was preaching the Word, and has stayed there fifty-two years as a new creature in the service of God. His very saintliness won for him selection to pose for the Good Shepherd that Lawrence Saint designed for a stained glass window of the National Cathedral of the Episcopal Church in Washington, D. C. His sleeping in an alley

1. McIntyre, J. R., Testimony, Our Missions (October 1941), pp.15,16

with a brick for a pillow to his transition of providing the Gospel for seventeen thousand men in 1940 is a miracle and also a Christian evidence of the tremendous possibilities in rescue work. He supervised the serving of an estimated five million free meals, and paid off the mission's thirteen thousand dollar debt.

Then there are the David H. Chapman Mission Band which serves the women's section of the Holmesburg Home for the Indigent, the Glory Band that works every Sunday in the Philadelphia General Hospital, and the Sunday Breakfast Association on North 12th Street. The Galilee Mission and the Eighth Street Mission, the Helping Hand Rescue Mission and the In His Name Mission, the Shelter for Homeless Men and the Kensigton Neighborhood House are some interesting names of the smaller missions which try to fit in various ways into the "brotherly community" they are serving.

It is difficult to leave Philadelphia without some special mention of the John 5:24 Gospel Rescue Mission, Inc., which is under the superintendency of the Rev. Martin Walsh, who also supervises another mission of the same name in New York City. It used to be an old school building on Callowhill Street when "Marty" made it over into a rescue mission and home for converts with all the usual gospel activities. Like a modern Jerry McAuley, "Marty", who has been called "a veritable one man rescue mission", stresses the importance of personal work, and asks the Lord to "place on my heart one poor, lost soul a day".

Stations Elsewhere in Pennsylvania

Altoona has a team of rescue stations in the Altoona Rescue Mission, of which Mr. E. M. Dougherty is Superintendent of salvage and industrial departments, visitations, and seventy-five beds for men; and the Missionary Workers, Inc., in which Miss Geraldine Mundy does children's work and keeps up a home for unfortunate women. The Chester Rescue Mission of Chester, and the Water Street Rescue Mission of Lancaster, would seem to be good examples of industrial type missions with hotel accommodations and daily gospel activities. While the Bethesda Mission in Harrisburg, and the City Mission of Erie, are exponents of the gospel type, having broadcasts and prison services, and open air work. When Mel Trotter, famous mission founder who started sixty-seven missions in the middle west, came to his earthly end on September 11, 1940, it was a cause of wide spread sorrow. His funeral services were held in the Mel Trotter Rescue Mission in Grand Rapids, Michigan, reputed to be the largest rescue station in the world. Carl Henry observes, "Among the other speakers was Arthur Blackmore, formerly a Grand Rapids barber and one of Mel's early converts, who went into Christian service and now was superintendent of the City Mission in Erie, Pennsylvania. He represented the International Union of Gospel Missions, and international organization of mission workers, of whom scores traced their spiritual birthdays to the

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ministry of Mel Trotter".

Pittsburgh has a Whosoever Mission and an Improvement of Poor station to help the outcast and the downtrodden. In Reading there is an industrial institute with regular services, a wood yard and plenty of beds, known as the Hope Rescue Mission. Finally, there is the City Rescue Mission of Scranton which conducts camps and Bible Classes, street meetings and Summer Bible School, radio programs and night services.

Of course, Pennsylvania has other missions which prefer to remain independent and unaffiliated with any other group. These carry on the blessed rescue work without ostentation, publicity, or spectacular demonstration. But they are coming into the successful fellowship of the I. U. G. M. Two of the dozen new missions² welcomed at the Tulsa Convention in 1942 were from Pennsylvania.

C. Gospel and Rescue Missions of New England

There are fifteen rescue missions belonging to the International Union of Gospel Missions in New England. Over half of these are in the city of Boston, and there are none at all in New Hampshire or Vermont. Perhaps that is because New England is not as densely populated as some people imagine. Perhaps it is the climatic condition, or the Yankee severity toward the "panhandler"

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1. Henry, Carl F. H., The Pacific Garden Mission, p. 73
 2. White, C. E., Year Book I.U.G.M. and Minutes - 1942, p. 121

which has tended to drive the mission habitué south, and into the larger cities.

Maine and Rhode Island

The Bethel Mission at 13 Deer Street, Portland, Maine, is the single northern outpost of the I. U. G. M. in the east of this country. Bethel, which means "House of God", is a name used by four other missions of good repute. Rev. Eleanor A. Mason supervises an evangelistic meeting every night, with children's work and relief work as special departments. This station is now located in an Italian section of Portland, and opportunities are found among the Italian children in regular Vacation Bible Schools.

Down in Providence, Rhode Island, William Gorham Lawton and his wife run what is known as the Randall Square Gospel Mission at 14 Walling Street. Mr. Lawton has been serving as a rescue mission superintendent in this city for over thirty years, and has his name inscribed upon the I. U. G. M. Honor Roll. With four services a week, a Sunday School, and open air meetings, the Lawtons carry on with the assistance of students from the Providence Bible Institute.

Missions of Boston

The President of the New England District of the International Union of Gospel Missions is the superintendent of Boston's west end mission which was founded in 1898 as the Merrimac Mission. George H. Eddy was converted in Boston in 1923. Brought up in a home with godless parents, he worked for many years for the National Cash

Register Company. During the great Billy Sunday revival in Boston, twenty-seven years ago, Mrs. Eddy was converted, and prayed six years for her husband; but George, desiring to be a professional gambler, followed that sort of life night and day, after entering business for himself in 1917. On being saved and baptized, he joined the church, and became the director of the Merrimac Mission. In 1929, George and his wife entered The Moody Bible Institute in Chicago. Upon graduation, they were called to take over the Merrimac Mission, where they have been serving for the past twelve years.

The Morgan Memorial is an industrial enterprise trying to salvage men and things. The Rev. E. J. Helms conducts services nightly, conducts some radio broadcasts, and runs a shelter of sixty beds. Typical of gospel missions are the Hope Mission, the Louise MacLeod Mission, and the Sunshine Mission. The late superintendent of the Sunshine Mission, John A. Robertson, was a noted figure in rescue work. At the time of his death, in his seventieth year, he was a vice-president of the I. U. G. M. The Boston Industrial Home provides a temporary home for the unfortunate unemployed for the purpose of gaining opportunities for rescue through physical ministrations. The Fred H. Seavy Mission and the Union Rescue Mission carry on an evangelistic and welfare program under Rev. Frank C. Woods and Rev. Herbert R. Whitelock, respectively.

The only Massachusetts I. U. G. M. mission located outside of Boston is in Worcester. It is the Bethel Mission under the super-

intendency of Edgar Odell Jones. They have morning services for workers and nightly evangelistic services for transients. A dormitory of fifty beds, and a supply of clothing are a great help to needy men.

Connecticut Rescue Halls

Bridgeport has two rescue missions. One is a gospel-community type, while the other is of the gospel-welfare class. In the former, The Beacon Light Mission, Mr. and Mrs. William H. Phelps hold evangelistic services nightly, conduct a large Sunday-school, send underprivileged children to fresh air camps, and sponsor a mothers' club. The latter, the Bridgeport Christian Union is managed by the Rev. Ernest A. Tippett. Gospel services are held each night in the year. Both missions enjoy the cooperation of various denominations in the city, have a free employment bureau, and enjoy an excellent central location. On the wall of the Fanny Crosby Memorial Chapel of the Christian Union, under her picture, is the third verse of Rescue The Perishing:

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, wakened by kindness,
Chords that are broken will vibrate once more."

John G. Hallimond said that Fanny Crosby, the blind hymn-writer visited the Bowery Mission one night. She had talked with a despairing man, and had been successful in awakening hope within his heart....."As soon as she arrived at her home (Bridgeport),

she wrote the verses which perhaps have been sung more frequently¹ than any other hymn during the last century".

The Open Hearth is well situated in Hartford. Malcolm Ogden directs gospel services, jail and hospital visitation. The mission restaurant supplies meals to the workers and dormitories provide lodging for 150 men. There is always employment for workers there in the wood yard.

The Yale Hope Mission in New Haven was founded March 16, 1907, by William Whiting Borden (Yale '09) and John Magee (Yale '06). John Magee gave William Borden much credit for the results achieved. "Bill gave a great deal of attention to it, though he did not let it interfere with his other work so far as I could see. He went down to the meetings a great deal, and might often be found in the lower parts of the city at night--on the street, in a cheap lodging-house, or some restaurant to which he had taken a poor² hungry fellow to feed him--seeking to lead them to Christ".

John W. MacDonald was selected to superintend this well-equipped and well supported mission. In his own life story, in speaking of positions offered to him, after being saved at the Bridgeport Christian Union in 1914, and being trained there, he says, "The one that he finally accepted was the superintendency of perhaps the most unique Rescue work in America, insomuch that

1. Hallimond, John G., Greatheart of the Bowery, p. 91
 2. Taylor, Mrs. Howard, Borden of Yale, pp. 142-143

it is run under the direct auspices of a great university and has a twofold plan for reaching both the needy man from the streets and the young fellow that is taking the wrong step in college life".²

This completes a consideration of the legitimate missions and those of good repute, simply as missions. However, there are a number of so-called rescue missions in New England as well as in the other North Atlantic states which are so fraudulent in nature, and unethical in method, that it is deemed advisable not to consider them in connection with the legitimate rescue missions. This is not to say that a mission which does not happen to belong to the I. U. G. M. is necessarily dishonest and of ill repute. In considering rescue practice this problem of the unethical mission, and of the International Union of Gospel Missions as a counteracting force, will be discussed in the concluding chapter.

1. MacDonald, John W., The Repair Shop for Human Lives, p. 23

CHAPTER V

RESCUE PRACTICE AND THE PRESENT VIEW

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Looking back over more than seventy-five years of rescue mission history in the North Atlantic states, it may be seen that these rescue mission men and women mentioned in the previous chapters have been so changed in their lives through a real and full surrender to God that they have been impelled to help others experience a similar transformation. "We have been saved to tell others;" is the cry of McAuley, Hadley, and Wyburn, in the last two generations. "Saved from a death -- saved to a life", comes the present day echo from McIntyre, Walsh, and Eddy. If nothing else be learned from their lives and labors and results, it must be admitted that they have abundantly demonstrated that the spirit of the successful rescue mission must ever be that of RESCUE. Only in this spirit can one see the principles of salvage, the solution of problems, and future values.

A. Certain Principles of Rescue Practice

One of the many principles of rescue practice is to hate the sin, but to love the sinner. This principle of rescue practice was demonstrated by the McAuley Mission as well as the many other rescue missions in the previous chapters. "The redemption of a soul is precious; and soon it ceaseth forever. We do not wonder that evangelization moves slowly, when even in professing disciples there is

so little downright earnestness in the endeavor to save men".¹

Thus the pulpit must reflect the love of Jesus. The mission service should not have "preaching" but GIVING a message as the instrument of telling the Good News. There should be, not resounding oratory, but abounding mercy; never indifferent platitudes, but gospel truth through the eloquence of deadly earnestness. In like manner all should be given, not handed out, in that precious name of Jesus, which is the only name under Heaven whereby we can be saved.

Separate the convert unto cleanliness. Successful missions often separate the newly converted men from their old companions to give them a chance to grow. Having induced the men literally to seek first the Kingdom of God, see that those who respond get a clean rest and a general cleaning-up as tokens of the blessings that the Lord has in store for those who believe in Him and are saved. Even as the Christian life is of necessity apart from the world, so every newborn babe in Christ needs the milk and care of the Christian atmosphere. Convert clubs, brotherhoods, Bible study groups, one hundred per cent Christian dormitories may be means of separation of men who mean business, from their dirty, alcoholic, blasphemous brethren of the world. Some missions are greatly mistaken in not dividing transients from converts. Such a division within the mission itself will lower the acknowledged high

1. Pierson, A. T., Evangelistic Work in Principle and Practice, p. 118

rate of Christian "infant mortality", and will help to direct any man's real appreciation away from the mission or members of its staff and toward the Heavenly Father through His Son.

Proclaim the Gospel daily in deed as in word. The faithful proclamation of the Gospel means telling the old, old story to every man, woman, and child that can be reached. The mission worker cannot be impersonal, for he must rescue souls largely through aggressive personal evangelism in the realization of the commission of a personal Father, the indwelling of a personal Holy Spirit, and the unselfish reflection of a personal Savior. So many hearts can be reached that it is wise to keep open an invitation to all souls to come to the mission superintendent, or to a trained member of his staff with spiritual problems, that he may personally help remove and solve the causes and conflicts of these burdens by pointing the man to Jesus.

Cultivate sympathy through prayer life. Any combination of love, fidelity, tact, impartiality, and wisdom needs to be exercised in a spirit as sympathetic as possible, and as patient as it is masterful, if the work is to bear fruit. Every mission speaker learns that he must have this warm sympathy of feeling, or the men simply won't listen. Regular staff prayer meetings can help guard against the hard, sordid, and demoralizing tendencies too often found in the conduct of even the best organized charities. Poor, faint, and distracted victims of sin appreciate what is done for them all the more

if it be done in a gentle and kindly way. In prayer with the converts, teach them to be honest with God and demonstrate the power and blessing of the simple prayer. This places them on a strict, nourishing, spiritual diet and develops in them a thirst for righteousness in place of the craving for whiskey. Keep pounding practical sense into awakened men by suggesting, for example, how they may succeed in their new job, or in the hoped-for job for which they are praying.

Success in interviewing lies in the right approach. Missioners soon learn that success or failure in interviewing a man lies in the right or wrong approach to him. The surest way to failure is to begin by asking questions. Until some measure of confidence is established, the fewer questions asked the better. Simply let him know you are glad to see him, and not interested in probing into the secrets of his life, but desirous of helping him, as a convert, prepare for the job of adjustment that lies ahead. When he does start talking, memorize the facts for a "born-again" file, containing his real problem and spiritual need, and then see that those records are kept up-to-date. Such a religious file, in contradistinction to the transient file where meager, often false, information about name, address, birth and occupation, reside, will take on importance as specific details are obtained through the days on the convert's religious experience, education, and what he knows about God, the Bible, and himself.

Since men in mission generally can receive impressions and ideas only through simple, often rough, but ever picturesque language which the common people use, wall decorations and slogans continually emphasize simple principles of the good life. The staff can become "principle-conscious" so that the spirit of rescue may permeate the atmosphere that all may feel a definite expectation of conversion, service after conversion, and fruits of the spirit.

B. Definite Values from Rescue Work

There are many values received from Rescue Mission work. Among the first would be the fact that the missions have stirred the churches to an appreciation of the needs of the poor. It took the Bowery Mission bread line with its thousand rolls and cups of coffee to bring to the attention of some of our complacent well-fed what the desperate needs of beggars and of those too proud to beg, or of those who through some obstinate psychiatric cause were consciously permitting themselves to literally die of hunger. Every mission can relate strange cases where men have been sinned against by Christians ignorant of scriptural injunctions regarding the giving of material help, as well as spiritual aid. "If a brother or sister be naked, and destitute of daily food, and one of you shall say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what does it

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profit"?

In these soul-saving stations Christians learn the power of direct contact to win and elevate the outcast. With an increasing number of people not coming to church, the absurd thought seems to arise that somehow the outcast will be saved and bettered through remote control. Indeed the churchman does not feel comfortable when seated in the same pew with an outcast. The missionary knows that there are some people that have to be washed and thoroughly cleaned before they can enter the House of the Lord. But his attitude cannot be that of avoidance of the "untouchable" or of criticism, but rather one of respect and reverence for the finer things of the Holy Spirit. The missionary can lead Christians to a sense of personal responsibility of knowing and doing some of the little things that have to be done for the sheep that is lost in the mountains. The missionary has been called to represent the Christians in applying direct contact to the "least of these my brethren".

The church must give credit to the mission for the awareness of the fact that the Holy Spirit alone is the author of the new birth. He does not depend necessarily upon education and organization, but can work through men like Jerry McAuley and Samuel H. Hadley to achieve results which shame the educated and well organized, but often unfruitful ministry. Here too, the very simplicity and practicability

1. James 2:15,16

of mission methods serve to offset the complex ritualism and unduly subjective other-worldliness which unfortunately characterizes too much of the approach of some churches to religion. The mission just keeps struggling, aiding Spirit-transformed men in every possible way, because the superintendent of a legitimate rescue mission usually realizes how the Grace of God can save. This down to earth and common sense realization results in an incredible saving of life and money at the cost of a little investment. It is a matter for the estimate of experts, but Hurley D. Sheldon, for several years the missionary at the old Beacon Light Mission (now the John 5:24) in New York City, clearly saw this seeming paradox. He wrote "Ninety-five per cent of our attendance is Roman Catholic; the same percentage is made up of inebriates, many with criminal records, and even the devil's graduates are among the number. Beyond the possibility of a doubt, our Mission saves the City of New York \$100,000 every year in court expenses and lawyers' fees. I have made a little examination to see what it costs to convert one man in our Mission. I do not mean of Divine Grace, for that cost Calvary and I cannot figure that. I have been dealing with my little arithmetic of dollars and cents and I have found that five dollars would abundantly cover the amount".¹

A final rescue work value is its contribution to gospel songs and its general demonstration of the power of evangelistic singing. Men in missions like to sing, and the successful mission must have

1. Sheldon, Hurley D., The Forgotten Man's Land, The Bible Today (June-Sept. 1940), p. 237

a man of God with a vocal gift to conduct the singing. Nothing can better arouse gladness and rejoicing than group singing where all participate wholeheartedly. Sacred song is both a gentle shower to help the seed germinate, and a refreshing rain to secure a fruitful harvest. Missions point to converts who sang poorly and but little before coming to Jesus, who seemed to develop a new pair of vocal cords as evidence of becoming new creatures. Singing in street meetings near the resorts of the vicious, in parks to bring sentimental memories to some who had forgotten, and in radio programs and churches desperately needing it, has a value that would slip away from formal religion were it not for mission writers and singers. "Evangelistic singing is a great help to evangelistic services. Even those who are too conservative to give up the psalms and hymns, fragrant with hallowed memories and associations of centuries, admit the strange power wielded over the popular heart by those modern spiritual songs, which have already won for themselves a deserved place in our song-service, because, however defective lyrically or musically, and although they sometimes offend a fastidious poetic taste, they have been used by the Spirit of God as channels of His power".

C. Some Suggestions for Meeting Problems

By many, the problem of organizing and financing a rescue

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1. Pierson, A. T., Evangelistic Work in Principle and Practice, p.p. 119,120

mission would be a primary problem. If, after much prayer and observation, the type and site are selected, the moving spirit must seek some backers, a Board of Directors, and a staff. Should the major means of support be endowment, the problem is not that of shouldering a burden, but rather one of becoming slothful through half-hearted efforts. Earned income may be initiated and augmented through sale of religious articles; the salvage of paper, rags, metals, and clothing; or the development of a systematic responsibility of community odd jobs and the creation of wood, garden, and furniture industries in the mission. Raising money can be most successful through a high type of solicitation by journal, letter, telephone, and personal contact with visiting church groups. Few of the missions studied fail to collect an offering at services. Some superintendents contend that such a method is an embarrassing nuisance, while others defend it as a means of giving the men an opportunity to receive a blessing they would not receive any other way, even though their offering might be but a few pennies.

From the standpoint of trying to help the transients, the biggest single problem is that of dealing with the chronic alcoholic. Some missions simply refuse to admit men or women under the influence of liquor. Others permit drunks to attend the chapel service, provided they make no trouble, in the hope that some may be brought to Christ even while in the state of inebriety. Most places bar those who have alcoholic breath from dormitories in all justice to the sober

guest, and in the interest of keeping peace and cleanliness. Generally, a few quiet words and gentle but firm assistance will force the drunk away. If not, cool and deliberate warnings with a "fake call"* to the police may serve to do the trick. An official listing of the habitual drinkers of the trouble-making variety, because alcohol affects men in different ways through definite stages in its consumption, may serve as a record helping the mission worker in charge at the time to decide what to do with a specific drunk in a particular instance.

Taking the Lord Jesus Christ as personal Savior is the only solution that really works. This fact, upheld by the testimonies of many mission worker witnesses, is the main objective to be imprinted into the consciousness of one who is sincerely fighting the disease of alcoholism. In some cases, the dipsomaniac--that habitual drunkard of a certain nervous and sanguine temperament who, being in a despondent and morbid condition, will often manifest an uncontrollable craving for stimulants--may be referred to the local Alcoholics Anonymous group and its "twelve steps to recovery" and win a victory. Founded about ten years ago by a once wealthy stockbroker who had been conquered by alcohol, this group claims ten thousand members with fifty per cent firmly established on the side of total abstinence. Its appeal has been to the middle and upper classes, and quite over the head of the average transient so often found in the rescue mission.

* - see section, Glossary of Mission Terms, Appendix

Their plan continues to be a non-religious reclamation movement without constitution, charter, by-laws and dues. "Numerically, Alcoholics Anonymous is still far from impressive, considering the field. The nation's 44,000,000 persons who use alcoholic beverages include 2,500,000 termed 'intemperate', and a 'chronic alcoholic' fringe of 600,000. Considering the comparative recency of the group's origin, it is the nucleus of a force which may eventually set 600,000¹ addicts free".

While applauding Alcoholics Anonymous for trying to understand their "allergy", and their efforts to discipline themselves and keep sober by trying to keep their fellows A. A. from taking "just one drink" that would entirely undo the accomplishment of prolonged abstinence, the missioner feels that the program does not go far enough as far as the individual is concerned, or that its results are keeping pace with an acknowledged current increase in drinking. "The payoff of repeal", says the W. C. T. U., "is more crime". The ladies cite some startling figures, culled from the F. B. I.:

"Arrests per 100,000 of the population in 1,193 cities during 1942 reached 155.46. In 1932 the figure was 59.0. Arrests for liquor offenses advanced 161.5 per cent. For drunkenness alone, the increase was 150 per cent. Arrests for drunken driving were 129.6 per 100,000 in 1942, as against 65.7 in 1932".²

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1. Simmons, Gordon, Alcoholics Anonymous, Read (February 1944), pp.47-50
 2. Poling, Daniel, Temperance, The Christian Herald, (January 1944, p. 11

Mission superintendents have found themselves confronted with many more problems in which drink is as much an effect as a cause of sins. Being himself saved from the moral depravity of sin by grace through faith in Christ, the mission worker knows that what the down-and-outer needs, as well as the sinner with a good moral character and fine appearance, is not so much recovery from any one sin, or the temporary solution of a particular problem, as a real conversion in which the sinner is eternally saved. There is the criminal under an assumed name, and the imposter with the faked credentials misrepresenting himself for the solicitation of funds. There is the homosexual seeking victims, and the prostitute seeking to ply her trade, or to beg for help in awful extremity. There is the mental case posing as a great Christian, and the gambler who, having lost everything, thinks his luck will change. All these require careful investigation, sympathetic understanding, prayer, and those little niceties and comforts and talks leading toward a new heart and life.

A merely reformed sinner with a second-hand religion, if not definitely pointed to Jesus and given an indelible understanding concerning the merit of the blood shed upon Calvary for the remission of the sins of believers, will back-slide. Unless the mission worker witnesses a true first-hand experience of the transformed sinner with a willingness to work, and a sincere testimony about how the Holy Spirit changed his life, then the soul is unsaved, sinful lusts of a flesh predisposed to evil continue, and the burden of guilt remains,--

"that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must¹ be born again".

D. The Unethical Mission

The missions which have been referred to of the North Atlantic States are ethical in their practices, careful about the raising and handling of money, and operate in ways that glorify the Lord Jesus Christ. One of the main purposes in maintaining and strengthening the International Union of Gospel Missions is that it may serve as a counteracting force against so-called missions which are unethical in their practice.

No rescue mission can raise large sums of money out of proportion to the work carried on without being guilty of misappropriating funds. As the mission receives gifts from the Lord's people, it becomes a steward of that money, responsible for careful records, audited books, and the prayerful expenditure of every penny. Unfortunately, in the large Eastern cities, there are fraudulent concerns, supposedly operating as rescue missions, soliciting funds on the street and raising money in other ways that bring reproach to the name of Christ.

A mission that may be put up for sale at any time, usually operating under the superintendent's or a director's personal name,

1. John 3:6,7

is certainly illegitimate. Such an unstable and irresponsible mission is injurious to rescue mission work, because it can be seen that funds obtained from the sale of the property may be unaccounted for, despite the fact that the property may have been paid for with Christians' donations.

Ethical missions constantly stress the need for the moral and financial support of the evangelical churches. Therefore, any mission that denounces the Church cannot call itself an arm of the Church, and reveals its unethical character. Then there is the mission that tries to operate as a church and, either because of doctrinal ignorance or fanatic emphasis on a particular doctrine, has the effrontery to try to use the ordinances of the Church. The mission has come to be a channel through which the redeemed outcast may become an active member of the church; but only the ordained minister of the church has the right to baptize or administer the Lord's Supper.

CHAPTER VI
SUMMARY AND CONCLUSIONS

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A. Summary

It has been the object of this study to explore the various fields, the interests and the types of Rescue Missions. An attempt has been made to record information that is useful, that will assist mission-minded folks to plan and model their work, and above all that Christ be glorified. This study has not been just to lament the weaknesses nor exaggerate the successes of rescue work, but to give to other students a picture of how a more complete research might be carried on.

An investigation of the nature of Rescue Mission was presented in Chapter one. Today there are four hundred and fifty buildings dotting the entire United States and Canada, which because their enterprise is dedicated to aiding the neglected and redeeming the outcast, are generally called by their management rescue missions. The field in this area called the North Atlantic States covers a section little more than half the size of Texas.

The four general types of Rescue Missions were stated: the pure gospel type; the community mission; the welfare mission; and the industrial mission.

The various kinds of activities of the North Atlantic Rescue Missions were found to be: children's work; mission farms; prison

work; camping; personal counseling; social center work; Bible classes; evangelistic work; and many other kinds.

The second Chapter fulfilled the purpose of making a study of the organization and administration of Rescue Missions and Rescue Mission pioneers. Ten standards have been set up by the National Information Bureau in New York City with which every worthwhile Rescue Mission ought to be able to comply. The Articles of Incorporation were stated as well as the five major functions in the operation of a mission.

The Rescue Mission pioneers have set up or carried on the work of soul-saving stations with such economy, efficiency, and simplicity of management, as to merit imitation to this day. The great pioneers were discussed.

It was the object of Chapter three to show how The International Union of Gospel Missions was organized for the purpose of advancing the interests and increasing the effectiveness of Rescue Missions in North America. This organization was necessary to protect the blossoming rescue set-up. The Whittemores started this organization after their conversion. The objectives of the Union, its relationship to the Church and its distinction from the Salvation Army were discussed.

Typical Rescue Missions and programs of the states of New York, New Jersey, Pennsylvania and of the territory of New England were presented in Chapter four. A consideration was given only to legitimate missions and those of good repute, simply as missions.

Finally, in considering rescue practice the problem of the unethical mission, and of the International Union of Gospel Missions as a counteracting force was treated in Chapter five. Certain principles of rescue practice, definite values from rescue work and some suggestions for meeting problems were listed.

B. Conclusions

The foregoing investigation serves to confirm the opinion that Rescue Mission work is highly specialized and requires training in its personnel.

The need for Rescue Missions is great and someone needs to "open our eyes" to this importance. There is a real need for increased interest on the part of Churches and for putting the principle of Rescue Missions into practice. Our Churches should be conscious of their responsibilities to Rescue Missions. Churches should hold more responsibility to missions than simply donating money and sending a gospel team to them occasionally. Churches should provide some kind of gospel groups to missions which would provide classes for Christian Nurture. These men should be helped to grow in Grace.

Every effort should be made to help the sincere improve their economic status. If a man is really trying, provisions should be made for him to learn a trade. Missions should include 'scholarships' to industrial institutions for the one or two who really want to get ahead. These things must be worked out from the field angle and

presented as a fully developed program to the Churches for support.

All of the Rescue Missions have their place and their work.
The prayers and efforts of everyone should be ready at all times.
May our Churches be conscious of this area of Rescue Mission work.

GLOSSARY

GLOSSARY OF TRANSIENT TERMINOLOGY

Colloquialisms heard in rescue missions

to go on a <u>bender</u>	to go on a sustained drinking debauch
a <u>bouncer</u>	an official thrower-outer
the <u>bull</u>	a police officer
a <u>bum</u>	an ill-kempt loafer who will not work
to <u>bum</u>	to travel without expense by begging food and lodging
to <u>carry the banner</u>	to walk the streets all night
a <u>cop</u>	a policeman
a <u>drunk</u>	one whose walk and talk shows intoxication
to suffer <u>D. T. s.</u>	to suffer delirium tremens, which is a serious condition from excessive drinking
the <u>fake call</u>	a make-believe telephone conversation
a <u>flop</u>	a place to sleep--literally, a matting on the floor
the <u>home-guard</u>	local alcoholics who work only to buy whiskey
a <u>mission stiff</u>	one who falsely professes conversion in order to hang around a mission
to be <u>mulled</u>	to be in an early stage of drinking causing stupidity
to take a <u>nose-dive</u>	to go forward in a service insincerely, merely for personal gain

to <u>panhandle</u>	to beg for money; to solicit funds on the street
a <u>phoney</u>	an impostor, usually bearing assumed name and false credentials
to be <u>plastered</u>	to be so drunk one cannot stand on his feet or steer himself
<u>shakes</u>	uncontrollable physical agitation caused by craving for stimulants
<u>sheets in the wind</u> ... one, two, three	degrees of drunkenness
to drink <u>smoke</u>	to drink a grayish mixture of alcohol and water, also called "rot gut"
to have the <u>snakes</u>	to have an alcoholic sickness in which the victim visions all kinds of queer things
the <u>stem</u>	the main street, also called the "main drag"
a <u>stew-bum</u>	an elderly drunk who almost invariably carries a bottle
the <u>wagon</u>	a police patrol wagon, also called the "Black Maria"

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