



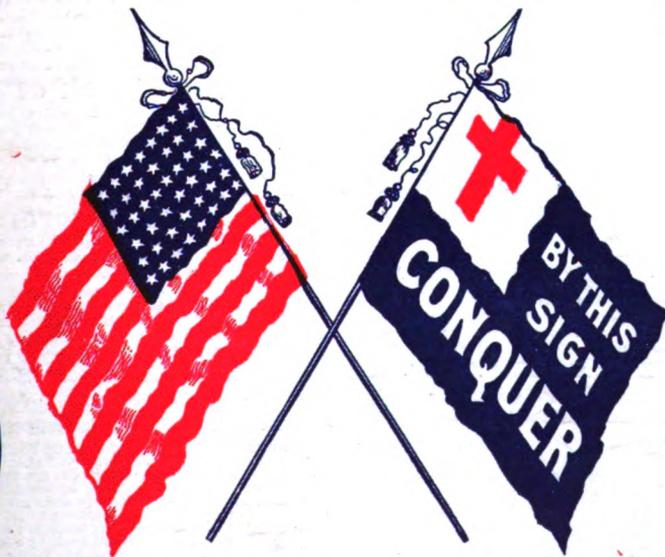
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# :: THE :: ASSEMBLY HERALD

SEPTEMBER, 1909



Every foreigner should be taught that America stands for Christianity. *America, the Christ Land*, means that we must win for Christ the alien hosts that seek our shores. Our Sunday Schools by their Rally Day gifts are giving them the gospel in many languages and bringing them under Christian influences.



# THE ASSEMBLY HERALD

PUBLISHED MONTHLY BY ORDER OF THE GENERAL ASSEMBLY  
A. W. HALSEY, D. D., JOHN DIXON, D. D., WILLIAM H. SCOTT, Committee.

## CONTENTS FOR SEPTEMBER, 1909

<b>The Board of Ministerial Relief</b> — <i>B. L. Agnew, D.D., LL.D., Cor. Secretary.</i>	393
A Square Deal with Disabled Ministers. <i>By B. L. Agnew, D.D., LL.D.</i>	393
The Steel Pier at Atlantic City, N. J., Where the Next General Assembly Will Meet	395
<b>The Board of Home Missions</b> —September Topic: "The Town and Rural Church"	397
Shifted Population. <i>By the Rev. Warren H. Wilson, Ph.D.</i>	397
Improvement in Social Conditions. <i>By the Rev. Frederick W. Fuess.</i>	399
The Country Church of a Generation Ago. <i>By the Rev. Daniel H. Overton, D.D.</i>	400
The District School and the Country Church. <i>By Florence M. Lane.</i>	403
Industrial Growth. <i>By the Rev. Henry E. Nicklen.</i>	406
Twelve Inches of Books.	407
Industrial Analysis of the Country Church.	410
Young People's Department	411
Topics and Leaflets	412
<b>The Board of Foreign Missions</b> —September Topic: "Japan"	413
The Board's First Missionary to Japan. <i>By W. Henry Grant.</i>	414
1859-1909: The Jubilee Year in Japan. <i>Rev. G. W. Fulton, D.D.</i>	415
Among the Japanese in Korea. <i>Rev. F. S. Curtis.</i>	417
Christian Education in Japan. <i>By Rev. A. K. Reischauer.</i>	418
Japan's Daughters and the Missionary Teacher. <i>Gertrude S. Bigelow.</i>	421
Letter of a Japanese Christian Girl.	422
Port Arthur—Old and New. <i>Rev. A. V. Bryan.</i>	423
Woman's Work in Kanazawa. <i>Miss Janet M. Johnstone.</i>	426
Mission Study Courses for 1909-1910	427
Book Reviews, Topics, Leaflets.	428
<b>The Board of Education</b> — <i>Joseph Wilson Cochran, D.D., Secretary</i>	429
<b>The Board of Church Erection</b> — <i>Erskine N. White, D.D., Secretary</i>	432
<b>The College Board</b>	434
<b>The Board for Freedmen</b> — <i>Edward P. Cowan, D.D., Secretary</i>	436
<b>The Board of Publication and Sabbath-School Work</b> — <i>Alexander Henry, D.D.</i>	438
<b>The Permanent Committee on Temperance</b> — <i>John F. Hill, D.D., Chairman.</i>	440

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# THE ASSEMBLY HERALD

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## A SQUARE DEAL WITH DISABLED MINISTERS

By B. L. AGNEW, D.D., LL.D.

**T**HE last General Assembly by a unanimous vote, after a full discussion of the whole subject of Ministerial Relief, adopted the following resolution:

"That the General Assembly reaffirm *with the greatest possible emphasis* that the money distributed by the Board of Relief to our aged and infirm ministers, their widows and orphans, *is not a charity, but a just and honorable recognition of their services to the Church, the debt of which can never be fully liquidated.*"

The General Assembly meant by this action that the Church at large should deal fairly with her worn-out servants and their dependent families.

What is a Square Deal with disabled ministers?

A Square Deal has been defined to be that which is "According with ordinary justice; characterized by fairness, as in business; just; equitable; honest."

To be square is to have debt and credit perfectly balanced.

There are basic principles here which bear strongly upon Ministerial Relief.

1. To ascertain what a Square Deal with a minister of the gospel is we must consider carefully what the Church at large requires and expects of a minister.

A minister is a man called of God to a definite and specific work—to reading, exhortation and doctrine, and all necessary pastoral visitation, and as Paul said to young Timothy so he says to every young preacher: "Meditate upon these things; *give thyself wholly to them*; that thy profiting may appear to all."

When a young man is licensed to preach he is required to submit himself, in the Lord, to the government of presbytery. (F. of G. Chap. 14, sec. 7, question 4.)

Before his ordination the presbytery requires of the young man that he spend at least ten years in acquiring the necessary qualifications for the great work of his life, and when he is ordained he is required to promise again subjection to his brethren in the Lord; and also to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the Church; whatever persecution or opposition may arise to him on that account. (F. of G. Chap. 15, sec. 12, questions 4 and 6.)

When installed pastor of a church, presbytery requires him to promise to discharge the duties of a pastor as God shall give him strength. (F. of G. Chap. 15, sec. 12, question 8.)

The Church thus claims of a young minister all the cost of his education, which runs up into thousands of dollars, and all his time, and all his strength—practically the whole working man. He cannot therefore give himself to worldly business and to making money to provide a living for himself in his old days and for his family when he has been removed by the hand of death.

After a minister has given his whole working life to the Church and he becomes disabled and penniless, as one-eighth of all our ministers do, he still belongs to the Church as an accredited minister. Does he stand in no relation to the Church now? Does the Church stand in no relation to him in the days of his disability?

Like the Levite, many an old minister to-day

would like my photograph to be one taken while I was in active service, and not of the old lady I have become. My son says he will hunt up one and send it soon.

"I am now enjoying good health, and am being cared for by my sons. As the climate of Chicago does not suit me, my oldest son, John, takes a cottage each summer at Winona, and then I spend the winter with my other son in Lafayette. But a letter directed to Hanover will always reach me, as I have a brother-in-law and niece there who forward my mail.

"I think your new leaflet an excellent one. There are no words wasted upon it, and you get the facts at once. Please give my love to any in the office who remember me, and to any outsider who would care to know that I am still living. With sincere regards.

"Yours truly,

"C. E. Coulter."

## LIGHTS AND SHADOWS OF THE WORK

By REV. S. J. FISHER, D.D.

**W**ITHIN the last decade two of our fields where our schools are located, one of them of considerable importance, have passed through very trying experiences. They may serve as illustrations of the problems which this Board has to solve, the emergencies it must meet, and the difficulties which prayer, patience and faith in God surmount.

At a distance from one of these institutions a race war arose and its contagion extended over several counties in one of the central Southern States. The better class could not control or resist it. The ignorant whites reveled in its fury and encouraged it by the circulation of false reports and charges of negro boasts and threats. Our school in its quiet life was threatened, and, assisted by the negroes of a baser sort, created such a fear of its destruction that the principal, though heartily supported by the Board, felt unable to endure the strain and sought another field. The school was closed, since the authorities could give no assurance of its protection, and the murmurings of the ignorant and brutal continued for a while.

There was no one of the citizens willing to predict the nearness of a time when its doors could be opened. But a new principal was appointed, one in whose tact, judgment and experience we had great confidence, and the new era awaited. Slowly, very slowly, it came. The violent feeling seemed to subside; a better spirit arose. The sympathy, goodwill and counsel of the whites was regained. Every precaution to allay prejudice and excitement was taken, and without notice the doors were opened and the waiting pupils quietly returned. In the long hours of waiting, in the days of uncertainty, this leader leaned on God and asked for His aid. The answer came in such a change of feeling and such a more liberal spirit as gives that institution to-day a hopeful future and a larger circle of friends. Another institution was so assailed that its continuance seemed fraught with disaster. The Board realized the hostility and peril and were besought to arouse Northern sentiment and assail the authorities through the public press. But recognizing the utter futility of such a course, and realizing it must depend on moral forces for its future, it placed there a principal who as a stranger could enter the field unhindered by prejudices. No argument avails with men of the lower strata in such a community, and it is useless to rely on the authorities, for they are helpless. The only hope was in God and the quiet waiting till the night should pass. It has slowly passed. The ashes, we trust, are cold and the enemy gone. The institution is now strengthening its stakes and arranging for a larger work, and the prospect seems clear for a quiet, growing usefulness and an increasing sympathy among the whites. It is sometimes evident that the meek inherit the earth, and we trust that the quiet, unobtrusive and forbearing course of this negro leader will result in a work in which all men shall rejoice. Many fail to realize how such conditions try the wisdom and patience of the Board and how in the spirit of faith and prayer such distressing situations must be met. The routine cares and responsibilities are slight in comparison with this strain. And where hope stirs and the faintest light seems dawning and the effectual door seems to reopen, the trials are forgotten.