

...THE...
**ASSEMBLY
HERALD**

Over the L. S. ...
SEP 30 1908
LIBRARY



THE ASSEMBLY HERALD

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

CONTENTS FOR OCTOBER, 1909

The Board of Education—Joseph Wilson Cochran, D.D., Secretary	441
The Board of Foreign Missions—October Topic: "Persia and Its Progress".	446
Persia Awake.....	446
How I Left Teheran. <i>Rev. C. A. Douglas</i>	448
Rapid Changes in the Land of the Medes and Persians. <i>Rev. S. M. Jordan</i>	449
The Missionary Under Fire at Teheran—A Change of Rulers. <i>Rev. F. L. Esselstyn, D.D.</i>	450
An Experiment in Practical Ethics in Resht. <i>Rev. H. C. Schuler</i>	452
300,000 Patients in 30 Years. <i>W. S. Vanneman, D.D.</i>	454
New Conditions in Persia in Relation to Missions. <i>Rev. S. G. Wilson, D.D.</i>	455
The New Day in Kurdistan. <i>Rev. E. W. McDowell, D.D.</i>	458
Lights and Shadows.....	459
Obituaries—Rev. George Cornwell, Mrs. Mary Hubbard Johnston, Mrs. Cornwell	461
The Board of Home Missions—October Topic: "The City Church".	462
The Metropolitan Church's Gospel Message for America. <i>By Mark Allison Matthews, D.D.</i>	462
The Mission Church in the City. <i>By the Rev. Charles Curtis McIntyre</i>	465
Congestion of Populations	466
Civic and Social Conditions.....	468
A Splendid Conflict.....	470
The Church and the City.....	471
Young People's Department.....	472
Bibliography on City Church and City Conditions.....	473
Over Sea and Land Plans for 1909-1910, Study Literature.....	474
Topics for Winter 1909-1910, Treasurer's Statement.....	475
The Board of Publication and Sabbath-School Work—Alexander Henry, D.D.	476
The Board of Church Erection—Erskine N. White, D.D., Secretary	478
The Board for Freedmen—Edward P. Cowan, D.D., Secretary	480
The Board of Ministerial Relief—B. L. Agnew, D.D., LL.D., Cor. Secretary.	482
The College Board	484
The Permanent Committee on Temperance—John F. Hill, D.D., Chairman.	486

THE ASSEMBLY HERALD is the Official Magazine of the Presbyterian Church in the U. S. A., and is published for the purpose of giving information as to the work of the Church carried on by the eight Boards and the Committee on Temperance.

SUBSCRIPTION PRICE.—Fifty Cents per year for single subscriptions. Clubs of ten or more, Twenty-five Cents.

RECEIPTS for subscriptions are acknowledged in special cases. Otherwise the coming of the magazine indicates that the money has been received.

POSTAGE is prepaid except to foreign countries, where there is a charge of thirty-six cents per year on each subscription.

CHANGE OF ADDRESS.—Notice of change must be received at least three weeks before the first of the month.

DISCONTINUANCES.—No subscriptions are continued beyond the month for which payment is made.

REMITTANCES should be sent by Draft on Philadelphia or New York, Money Order or Cash by registered letter, and always in the name of **THE ASSEMBLY HERALD**.

ALL LETTERS should be addressed,

The Assembly Herald

Horace P. Camden, Bus. Mgr.

1328 Chestnut St., Philadelphia, Pa.

Entered at the Philadelphia Post-Office as second-class matter.

SEP 20 1909

THE
ASSEMBLY HERALD

VOL. XV.

OCTOBER, 1909

No. 10

WHO HOLDS THE KEY?

A Suggestion as to Where We Are to Look For the Right Sort of Man for the Ministry

Rev. J. W. COCHRAN, D. D.

THE causes for the Church's failure to attract young men to the ministry are commonly regarded as chiefly economic. It is doubtless true that if the pull of a prosperous business age were not so strong, and the salaries of ministers not so small, and the assigned years of efficiency not so short, we should see a great change in the attitude of our educated youth.

But let me ask, how many eager and ambitious men such as we want to see in the ministry expect to have starvation salaries and the deadline at forty? They think that whatever may befall others it will not come to them. Ah, happy optimism of youth! The poor living, the unpaid debts, the nerve-racked, work-worn wife, the ineffectiveness decreed by selfish churches is not a vision seen through youthful eyes.

Let us go deeper down than this in assigning causes. Why not let us admit that it is the materialism of the age, penetrating to the remotest corners of all our life, religious as well, that the old-time optimism as to the dignity and the glory of the preaching vocation has lost its lustre, and that the Church and home are responsible for this condition? It is the unconcern of the Christian home and the Christian Church that is the cause fundamentally. If religion took hold of the life of our people as it did in Scotland, when every family counted it a disgrace not to have a son in the ministry, we should still find the youth flocking like doves to the windows. If parents were educating their children to lives of Christly service and ministers and teachers presenting the claims of the ministry and the missionary life, nothing in the world of affairs, nothing in the educational life would prevent the boy hearing the call and responding to it, though he waded through bloody seas and climbed over desperate obstacles.

Back of the college we must go in our search for candidates, back to the granaries of the Church, the home and the Sunday school. Here lies a field of richest promise and an abundance of choice material at the plastic time of life before other pursuits preempt the field. The decisive years for or against the ministry are between sixteen and twenty. The boy is yet under the influence of parents, pastor and Sunday-school teacher.

Every Church and every home is in possession of the strategic position. The pastor and parents together hold the key to the situation if they will but use it. It is the apathy and the indifference of those who have the children in the formative period of life that

BOARD FOR FREEDMEN

EDWARD P. COWAN, D.D., SECRETARY.

WHAT SHALL BE DONE WITH THE NEGRO?

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

THERE is a perpetual interest in the future of the American negro. He is so much in evidence that scarcely for a moment are we allowed to forget him.

While he is quietly moving forward and upward, plodding toward a true home, greater wealth, a more thorough education and a better morality, his white friends and critics are throwing the searchlight upon him. Our magazines exploit him. Our newspapers chronicle his defects and crimes and some of our statesmen eloquently comment on his condition and limitations. The traveler in the South finds him an interesting subject for talk and study as to his progress and social relations. It is quite natural that a people with a past so tragic and a present situation where political and social prejudices and antipathies are so strong, where the old regime still casts its shadow over the new conditions, and races exist together but do not mingle, should seem to call for a solution of their difficulties.

Recently Mr. William Archer, an Englishman, viewing our problems from the outsider's standpoint, has offered his guidance out of this wilderness. After considering the persistent separation of the races in the South, and probably feeling an exaggerated sense of the friction and difficulty, he mentions and places aside the propositions to destroy or to amalgamate. Then he suggests the segregation of the race in some portion of the United States where the climate is favorable, the territory sufficient for a population of sixty millions, and the formation of a negro state, populated by this people alone. They are to perform among themselves all the functions of state life, and to have an adequate or proportional representation in the National Government. It is presumed that thus isolated and given full opportunity for political and social de-

velopment, the present antagonism and bitterness will die out and each race move unhindered to its goal.

The plan is an attractive one, but it is not original or new. In 1817 the American Colonization Society was formed on this theory and purchased the territory now called Liberia in Africa. It was a noble and generous spirit which sought to free the negro from the limitations of a land where his previous condition and color were as great as the chains his ancestors wore. But the scheme has been only "an iridescent dream." The negro would not accept the opportunity. America, despite all his burdens, was his home.

Mr. Archer's proposition seems easy and pleasing, but it ignores some things which a closer contact with and larger study of the negro would have forced into prominence. It ignores human nature. No man likes to be cribbed, cabined and confined and refused permission to seek elsewhere his employment and his home. The limitation of the Jewish quarters has always been intolerable. No compulsory community life is ever a success.

Mr. Archer makes this statement which he would find it difficult to prove, and yet it is of the utmost importance, if the South is to be stripped of negro labor: "There is not the least doubt that negro labor could and would be gradually replaced by white labor." Contrary to this is the statement of the Secretary of the Chamber of Commerce of Charleston, S. C., who recently visited Europe to arrange for the settlement of immigrants in South Carolina, that after long and energetic effort he could not induce many to come, and the settlements formed had generally been a failure. Upon this report one of the prominent Washington papers commented regretfully, yet conceding the fact that there are

grave difficulties in a large introduction of foreign whites in the South. The editor of the *Charlotte Observer*, probably one of the most intelligent and influential of the high class newspapers not only in North Carolina but in the South, admitted the perplexity of the problem, offered some reasons for the failure and frankly confessed that there seemed no likelihood in the near future for the success of such an immigration scheme. It is, however, pleasant and reassuring to note that a fair-minded observer like Mr. Archer recognizes the immense advance this race has made since emancipation. He is able confidently to say: "Negro education has enormously progressed since the bad old days of Reconstruction, and there is no reason to doubt that the population could furnish a competent legislature, executive and judiciary." This statement is encouraging, and it is probably true. But I doubt if the better and more intelligent negroes should like in the near future to be isolated in a democracy of which more than one-third are illiterates, and subject to the wiles of politicians and office-seekers. In the best white communities anywhere eternal vigilance is the price of decent government. What would it be where four millions were illiterates?

Mr. Archer also says most truly: "There is no doubt whatever that all the more intelligent members of the race are staunchly and even pathetically loyal to American ideals." Yes, we thank him for that word "pathetically." There is a strain of pathos in the thought that a race once enslaved, and forbidden all higher civilization, deprived of a true marriage and home, and the hopes which make labor sweet and trial endurable, a race, even when freed, still scorned, repressed, antagonized by some national leaders, and subject to violence and indignity by free-born Americans, should yet be staunchly loyal to American ideals. It is pathetic; yet it is encouraging. There must be something in-

herently fine and noble, and capable of great development, in a character that under such burdens and trials and opposition sees and believes in the American ideals and struggles to reach them. There must be a worthy fibre in characters which lay aside bitterness and malice and go patiently on, not biding their time to return scorn by scorning, and recompense us for our wrongdoing or unkindness, but to surpass us in patriotism, in honor and manhood. The Shaw monument at Boston, which pictures the white commander and the black soldiers marching into the fight, is an allegory of this mutual love of the highest ideals. May it be fulfilled in an equally noble leadership and sympathy in every high hope and aim generated in this race at our side! The economic, social and political difficulties of Mr. Archer's proposition we need not discuss. It would open the Pandora's box of fresh problems. There is no short cut out of our perplexity. The longest way round is often, in such cases, the shortest way home. It will be found, I believe, that we are surely moving toward the light, that the best Southern sentiment is cheerful and encouraging, that the negro is embittered only by the hostility of the unworthy white.

As for us Christian Americans, the way is clear. We are to give this race the power to read and understand the Bible, a worthy ministry, with truly religious training schools, which shall create wise and upright leaders and pure and cheerful homes. In this our Church has, because of its beliefs, ideals and position, a great responsibility. We can afford to let others discuss political rights and social antipathies and methods of escaping such difficulties. To us the negro is an immortal soul, whom we owe this debt of a fitting education, a religious guidance, a Scriptural creed turned into practice, and such a life as worker and parent and home-maker as shall make him a blessing to himself and to us.