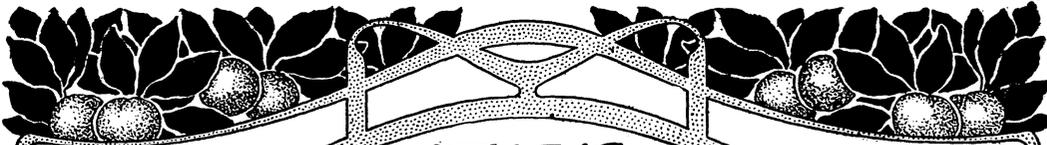


Publication magazine



**THE
ASSEMBLY
HERALD**

Vol. 12 No. 1

JANUARY

**The Official
Publication
of the Presby-
terian Church
in the U.S.A.**

1906

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...

The Board of Home Missions —January Topic: Standard of Christianity in America.....	1
America's Position and Prestige. <i>By Charles L. Thompson, D.D.</i>	1
America—Her Strength and Her Weakness.....	3
The American Church—Its Strength and Weakness. <i>By Henry Wynans Jessup, New York.</i>	6
America's Spiritual Need. <i>By John Willis Baer.</i>	10
Advance Intelligently. <i>By Miss S. Catherine Rue, New York.</i>	11
Letters From Practical Pastors.....	13
Young People's Department.....	15
Treasurer's Statement.....	16
The Board of Foreign Missions —January Topic: Enlisting the Home Church and Strategic Points in the Missionary Conquests.....	17
The Development of Committees. <i>By Rev. Henry S. Butler, D.D.</i>	17
The Presbyterial Committee on Foreign Missions. <i>By Francis A. Wilber, D.D.</i>	19
"Our Parish Abroad." <i>By David McConaughy</i>	20
The Educational Department—What it Is and What it Does. <i>By Dr. T. H. P. Sailer.</i>	21
The Year in Foreign Missions. <i>By Robert E. Speer.</i>	23
Some Notes.....	27
Book Reviews.....	30
The Foreign Missions Library. <i>By Susie A. Pinder.</i>	32
Foreign Mission Leaflets.....	32
The College Board — <i>Rev. James Stuart Dickson, Secretary.</i>	34
The Board of Publication and Sabbath-School Work — <i>Rev. Alexander Henry.</i>	37
The Board of Church Erection — <i>Erskine N. White, D.D., Secretary.</i>	40
The Board of Ministerial Relief — <i>B. L. Agnew, D.D., Corresponding Secretary.</i>	42
The Board of Education — <i>Edward B. Hodge, D.D., Secretary.</i>	44
The Board for Freedmen — <i>Edward P. Cowan, D.D., Secretary.</i>	46
The Permanent Committee on Temperance — <i>John F. Hill, D.D., Chairman.</i>	49
The Permanent Committee on Young People's Societies — <i>Rev. Hugh B. MacCauley, D.D., Secretary.</i>	50

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.

The Assembly Herald

VOL. XII

JANUARY, 1906

No. 1

America's Position and Prestige*

By Charles L. Thompson, D.D.

There has been a change of front. We have a new position. Let us try to define it. It is not so very long since our only front was on the Atlantic coast, and it was pretty much all "front" then and one indeed which we were quite willing to conceal in primitive woods. We were a refuge and our immigrants were refugees and we wanted no European connection—the Atlantic could not be too broad for us. But as the seeds of civil and religious liberty flung on that coast were living seeds, they sprouted and grew. The result has been expansion—rather, expansions.

We need not quarrel with the word nor locate it in our recent history, for our history from the first has been one of repeated and ever-widening expansions,—every one of them under the push and power of moral or religious ideas.

EXPANSIONS.

Thus our first existence was religiously determined. Our expansion into the old Northwest was declared to be in the interest of liberty, education, morality, and religion. Our expansion across the Mississippi was the assertion of our Protestant Christianity as against the claims of French Catholicism. Our expansion into the far Northwest and our settlements there were under home missionary leadership. And our recent reach into the seas of the Atlantic and Pacific was under the power of the altruistic motive to help people who needed our help.

In all of our expansions we have been teachers of the nations. It has not been greed of gain. It has been the irresistible impulse and perseverance of Christian ideals.

Our Revolutionary War was at the behest of a nation's right to liberty. Its results were at once felt in Europe; first in France, culminating in her revolution, and afterward in other European countries where America's example and influence told always for popular rights and popular education.

Our Civil War was in the interest of freedom on our own shores. Though getting small sympathy from Europe at the time, it is now acknowledged there to have been a stimulus to liberty and progress throughout the world.

Our last war, resulting in increased territory, originated in no desire for it but purely in the purpose to succor the oppressed. The moral influence of it has gone to the Philippines and the West Indies, and is felt to-day in the republics of South America.

So our expansion has meant enlarged world frontage for the display of moral ideals which are to the uplifting of the nations.

This new position brings prestige. During the last ten years this republic has become the cynosure of all eyes. Prestige is defined as the moral influence of character or success. We have the prestige that comes from success. Our counsels are potent now among the counsels of the nations of the earth; our commerce is getting a hold on countries it had not touched before; and our political influence is reckoned with wherever there is political debate.

PRESTIGE OF CHARACTER.

But our prestige at last is based on national character. See the directions in which that national character appears:

* The general Home Mission topic for January is "Standard of Christianity in America."

AMERICA'S STRENGTH.

First.—The country and the small town are a rebuke to a false aristocracy and will help to eradicate it.

Second.—The revival of righteousness now going on shows that great convictions are not wanting. The demand for reform in public life so recently witnessed in various sections of our country shows that righteousness can find expression and that honesty can be triumphant.

Third.—The effort to bring about uniformity in our divorce laws is strengthening the foundations of the home.

Fourth.—The persistency with which we hold to the Sabbath and the demand for

the "rest day" by those who have no religious convictions in the matter is encouraging.

These may be but surface indications. At heart we are a people who love righteousness as was exemplified in Cuba and the Philippines; we are helping to give direction to the great world movements as shown in the Peace Conference at Portsmouth; we are still a Christian nation as shown by our laws and customs.

S. S. Palmer

*Pastor Broad Street Presbyterian Church,
Columbus, Ohio.*

The American Church—Its Strength and Weakness

By Henry Wynans Jessup, New York, N. Y.

The American Church to-day consists of a large body of professed believers in the Lord Jesus Christ, "worshipping" at stated times, and in various ways, in appointed edifices which represent an enormous investment of capital; in many of which by the payment of rent individuals have acquired rights and privileges, irrespective of any religious profession; the capacity of which is painfully inadequate to accommodate the "unchurched," and into which there is no concerted or effectual effort to persuade them to enter.

It consists also of two factors: The positive factor is the occupant of the pulpit, who presents (let us assume) the call to repentance to the occupants of the pews; in many cases he is burdened outside the pulpit with a multitude of exacting duties, of themselves enough to tax every energy; and yet in the midst of these he is expected to maintain a high level of what is called "pulpit efficiency."

The negative factor is called the "church and congregation" whom he must *hold*, or the pew rents will fall off and his salary or general usefulness be impaired. With blessed exceptions this negative factor doesn't preach the gospel.

What a glorious proof of God's continuing providence and saving purpose is it that

nevertheless this agency — the Church — is still alive, and manifests missionary zeal, and is now awake to the situation that a lost world *must* have a Saviour, and that the gospel must be proclaimed!

OUR STRENGTH.

It is clear that the main element of strength in the Christian world to-day is the emphasis on individualism.

Individualism objective: A particular soul must be saved by the message of the gospel touching *his* heart, through *his* individual faculties of hearing or sight.

Individualism subjective: A particular Christian must present that message to the particular soul.

Every Christian employer can preach the gospel all the time. Every Christian citizen similarly can let his lips and life confess the holy gospel he professes. In his relation to the community, by casting his ballot; by willingness to give self-denying service; by personally observing the highest Christian ethics in business, his life is a continuing sermon,—a presentation of the Spirit-filled life.

As a direct result of this emphasis, comes the sense of personal inadequacy to properly represent Christ before men, which has developed a marvelously widespread desire to study and know the Bible. The organized

church does not need to defend the Bible, but to circulate it and teach it. The Bible, once given access to a human intelligence, commands assent to its essential truths and can be trusted under the immediate workings of the Holy Spirit to convert sinners.

The Christian once realizing that *he* must pass on the gospel message, and once familiarized with that message by study of God's word becomes a giver, a missionary, a good citizen, a "neighbor" under Christ's definition.

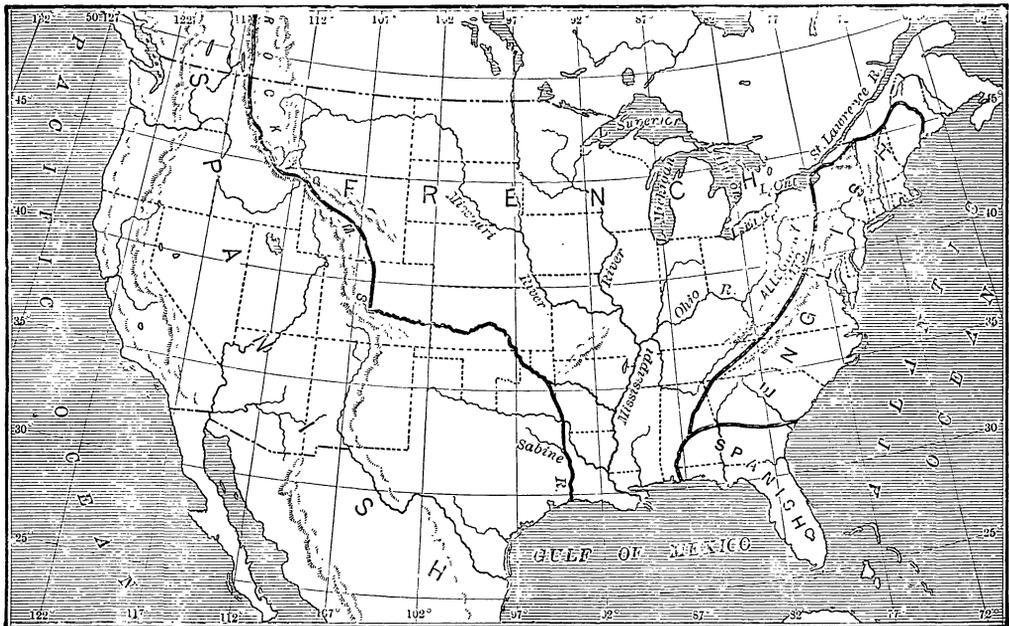
But he also realizes, almost immediately, the barriers to world-evangelization erected by

any denomination, and is under God's Spirit to be deemed the element of strength in our Churches to-day.

OUR WEAKNESS.

With what elements of weakness must it deal? What things obstruct its free working? What great evils must it overcome?

First and foremost is the inertia of other individual Christians, each at ease in Zion, willing, with Job, to be saved by the skin of his teeth. This type will tell you the minister *is paid to preach the gospel* and that as for him, since God has so ordered his life that he has a family to support, he



THE PARTITIONING OF NORTH AMERICA AT THE BEGINNING OF THE XVIII CENTURY.

From *A Century of Expansion*, by Willis Fletcher Johnson. Used by courtesy of The Macmillan Company.

the old lines of denominational division and the over-churching of some communities and the consequent neglect of others. And so he sees the necessity and advantage of a spirit of comity. Making due allowance for the effectiveness of appeal made by some difference in methods of service, he welcomes and forwards a federation of all branches of the true Vine in order to fruit-bearing. This must result in a more intelligent effort to evangelize the world.

This individualistic, Bible-grounded, giving and missionary spirit is not confined to

must first attend to business. If he is pressed too hard for gifts or service he "hires" another preacher who has tact enough not to worry him. He administers a cup of cold water to every forward movement and contributes no wear and tear to the furniture in the prayer-meeting room or Bible class. The contagion of the spirit with a passion for souls, or the preaching of the man who preaches "as if he could not help it" must, some day and soon, penetrate these pachydermatous souls, who will then realize that they too must "redeem

the time" they have lost or wasted.

A scale higher is the man who has "glimmerings," but who thinks that giving is a complete substitute for service.

As to the evils the awakened church and its soul-winning members must meet and overcome, we can mention but a few. Gehazi, the grafter, served the prophet of the Lord for what there was in it. The scandals involving use or diversion of moneys have recently revealed all over the country a standard of ethics of appalling laxity professed by men formerly held in high esteem, and not a few members of the Christian Churches. Christ's gospel is the only true ethics. Its spirit carried into any domain of life is the solvent of the labor question, the divorce question, the liquor question, not to mention matters of national and international policy.

Intrenched behind the forms of law, the grafter, the rebater, the favored recipient of purchased or inherited political or business favor have caused our young men to forget God's law of labor, "In the sweat of thy face shalt thou eat bread."

But the Christian individualist is abroad in the land. He is taking public office. His voice is heard in legislatures, in Congress, from the White House. He appreciates the awful problem presented by a million immigrants or by a Mormon hierarchy, or by the unchurched thousands within walking distance of his own place of worship.

Again the disuse of family prayers in Christian homes is a danger. It results in vacant seats at midweek prayer meetings and this dessicates spirituality until worship is a mere social observance, which is not allowed to check the current of worldly thought and planning.

A *re*-vival must, from its very etymology, involve a new life in Christians who have lost the blessedness they knew when first they loved the Lord.

When *re*-awakened to the full sense of their relation to Christ they *must* bear fruit; they *must* do personal work; *giving* will be a matter of course, but supplementary to doing.

If every member of the Christian Churches were to become, or *re*-become a Christian today, the preachers would cease to be the chief propagators of the gospel message. Every Christian would be a soul-winner.

God's people would be "volunteers in the day of His power." "Know thou the Lord" would be an instinctive, natural and unresented topic of conversation.

But the Christian of to-day is traveling under the personally conducted management of Mr. Worldly Wiseman. He allows social usage to fetter his fellowship. He thinks personal work inconsistent with good breeding where he has had no introduction to the one to be reached; or if he knows him he fears to speak to him of his soul's welfare lest he hear the rejoinder, "Physician, heal thyself."

The American Church needs a revival of appreciation of fundamentals in Christian living,—sin—Christ's atonement. These create soul hunger that can be appeased only by the daily Bible and prayer in the closet, and at the family altar. The Christian who realizes his spiritual imperfection is the more likely to be vigilant, and a source of help to the Church.

It is a mistake to test the life of a church or a denomination by the figures in the column of benevolence. Watch the column of additions on confession of faith. It is the church's barometer.

"While it is possible to show that our fathers never dreamed that they were establishing anything else than a Christian nation, and in more than one state constituted the minister an officer of the commonwealth and supported the church by a system of public taxation, it is now universally conceded that such methods are liable to abuse and ill fitted for the use of a great republic to which the oppressed of the world may flee. But it should be remembered that when there ceases to be a state religion, there does not thereby cease to be a religion of the state. A man may change his cloak without changing his principles, his aims or his creed. Connecticut is as distinctly a Christian commonwealth to-day as when her people swore 'to maintain and preserve the liberty and purity of the gospel of our Lord Jesus Christ'; and she is so because behind her usages, customs and statutes lie the principles of the Christian religion as the dominant and animating power."—From the *Interior*, Chicago, November 23, 1905.