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# THE ASSEMBLY HERALD.

AUGUST, 1901.

## Japanese and Chinese in the U. S.

### The Japanese Work in San Francisco.

*By E. A. Sturge, M.D.*

In 1884, when there were very few of the Mikado's subjects on our Pacific coast, an illiterate Japanese cook was working for a family on Mason street, in San Francisco. When not needed in the kitchen, he retired to the barn, where he passed his nights in company with a large collection of discarded books, which had been piled up there and neglected. These literary companions did little to relieve the loneliness of this stranger from the Orient, as their language was an unknown tongue to him. One evening he received a call from a fellow-countryman. After chatting for a time on various subjects, the eye of the visitor was attracted by the literary array, such as is rarely to be met with in such a place. Becoming more interested, he arose and selected the volume which appeared to hold out the greatest promise. He was not influenced in his choice by any knowledge of the value of the contents, but judged its worth by the expensive binding and gilt edges. Brushing off the thick coating of dust he spelled out the words "Holy Bible," but at that time the name was meaningless to him. Not knowing that they had mingled upon a mine of inexhaustible treasure, the two young foreigners began to make an investigation. Night after night they pored over the words of wisdom, sometimes spending an hour or more in trying to decipher a single verse. An Anglo-Japanese dictionary lay open before them on the table, and they seemed to study this quite as much as the volume they sought to interpret. One evening, while thus engaged, a Christian Japanese of the student

class, who had been led to the Saviour but a short time before, called upon the cook and was greatly surprised to find him and his friend eagerly trying to read the Word of God. He gladly assisted them with their translation, and opened up to them the Scriptures, especially the sweet story of Jesus and His love. These two young men soon became earnest Christians. The finder of the volume, after doing much good among his countrymen in San Francisco, returned to his own land, where he is now preaching the gospel. The other man is still a member of our Japanese church. I have dwelt at some length upon this incident because it was the germ from which sprang our work among the Japanese on this coast.

The cook and some companions became so interested in the study of the Bible that they formed a little association called The Gospel Society, the chief object being the study of the Scriptures of the Old and New Testaments. These young men met in an upper room on Golden Gate avenue, and were greatly encouraged by Elder Roberts, Rev. John Carington and others interested in their welfare. In May, 1885, at the request of the Bible students, the First Japanese Presbyterian Church was organized in that upper room. God's blessing has rested upon it. Hardly a communion season has passed without witnessing some additions to this little fold. In all, three hundred and eighteen—mostly young men of the student class—have united with it. Many of these have returned to Japan, where they are witnessing for the Master. The Japanese of San Francisco now have a large suitable building for their work, with a Y. M. C. A. of more than a hundred members, and a Branch Mission Home in another part of the city.

# Ministerial Education Interests.

By E. B. Hodge, D.D.



REV. J. ASPINWALL HODGE, D. D.

## Rev. J. Aspinwall Hodge, D.D.

The cause of Ministerial Education has sustained a very serious loss in the death of Rev. J. Aspinwall Hodge, D. D. Since 1893 he has held the chair of "Instruction in the English Version of the Bible" in Lincoln University, Pa. He came to it with a life-long acquaintance with the version derived from thorough instruction in childhood, greatly enlarged by the faithful study of years, and by the habit, maintained through a long period of pastoral labors, of expounding the Scriptures from the sacred desk. He had great love for young men, and took peculiar interest in the work of preparing promising colored men for the ministry. These circumstances, and the passion he had for the work of teaching, made

him welcome the work which opened before him at Lincoln University with undisguised delight. He believed in the negro. He knew his capacity for the acquisition of learning, and he saw with pride and pleasure the progress made by his pupils under the helpful influences of the university. He appreciated the zeal and self-denial displayed by this class of students, who in deep poverty labored perseveringly to fit themselves to minister to the needs of their fellows and to assist in their elevation to a higher intellectual and moral plane. He was a father and a friend among them, ever anxious about their health and their character, the sufficiency of their clothing, the quality of their food. They sought his counsel in their difficulties, and counted upon finding both sympathy and relief. They

loved to hear him preach, and he loved to have them for his hearers. The chair he filled was of such a character that his instructions took a wide range. A thorough study of the English Bible necessarily brought with it large acquisitions in Church History, Exegesis, Introduction, Theology, Church Government and Work of the Pastor and Evangelist. He had the satisfaction therefore of feeling that, without trespassing upon the departments of his fellow-professors, he was a constant helper to them all by fitting the students to grasp intelligently the subjects presented in detail in the other class-rooms.

He took the greatest interest in the spiritual welfare of his students, and it is certainly a happy circumstance that all of the thirty-seven students of the last class he saw graduated from the college department were professors of religion, and two-thirds of them were candidates for the ministry.

Most touching tributes of affection were given by Lincoln students at the time of the funeral services in the Second Presbyterian Church, Philadelphia; and one of the students, Mr. Magaya, a Kaffir of Zululand, sang "Calvary" and "The Holy City" with fine effect. He was accompanied on the organ by the Rev. Leonard Z. Johnson, a Lincoln University graduate, now pastor of a Presbyterian church in Princeton, N. J.

It seems to be proper to add to this education notice the fact that Dr. Hodge took the deepest interest in the establishment of a Christian college at Sao Paulo, Brazil, and labored assiduously for its advancement as President of its Board of Trustees. Other features of his character and of his manifold labors will be more appropriately set forth in other connections.

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### Unguarded Statements.

It is not pleasant, at a time when the number of young men who are disposed to offer their services for the holy ministry is steadily and largely declining from year to year, to find persevering efforts made to discourage those who perhaps are prayerfully considering the question of duty. It is distressing to learn that the impression has gone abroad that the churches are often unwilling to accept a man as pastor who is over fifty years

of age; but we are sure from long observation that age has not altogether ceased to be respected in the Church, and great numbers of ministers in our Church have found opportunities of incessant activity and usefulness even beyond the limit of threescore years and ten. We read articles in the newspapers and magazines which put forth the idea that the Church is unduly stimulating by vicious methods the education of men for the ministry, that the supply of young probationers is apparently inexhaustible, that no discrimination is exercised as to the persons accepted as candidates, and that scholarship aid is granted in the same reckless manner. In fact, instead of hundreds of graduates from our seminaries, there were this year less than 200, not including 17 colored men, and say 5 Germans. From this number must be deducted men of other denominations who come to our seminaries for instruction, and a certain proportion who prove unsuited for the sacred calling. In 1900 the number of deaths in our ministry was 141, and the net increase in the number of churches was 102.

It is hard to see how our system can afford ground for anything but praise, so far the Board of Education has control. Even if sessions and presbyteries were as unscrupulous and wicked as some writers represent them to be in their recommending of unworthy men for the ministry, the supervision and watchfulness of the Board could hardly fail to detect them. Why is it that some writers persistently urge that this supervision and watchfulness should be dispensed with, and men left to look out for themselves? At present there is a strict insistence upon a suitable and full course of training in suitable institutions. Constant reports from college and seminary faculties must be made three times a year as to character, scholarship, rhetorical ability, punctuality and economy. Aid is not indiscriminately given, but under the most careful regulations, and with the object of making possible what the Church requires as to education. The result is that the men whom our Church trains are, with scarcely any exceptions, college and seminary trained men. There is nothing to be compared with the results thus achieved in any other profession.

The demand that the Church should aband-