

# THE ASSEMBLY HERALD

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**T**O interpret the Church to the workingmen, to interpret workingmen to the Church, and to interpret employer and employee to each other, through education, inspiration, mediation, evangelism, and twentieth-century methods of Christian work, is the general object of the Department of Church and Labor of the Presbyterian Church of the United States of America.

# THE ASSEMBLY HERALD

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

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## The Board of Home Missions

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### Church and Labor—Some Noteworthy Opinions

“WHEN the Presbyterian Church in this country, a few years ago, established its Department of Church and Labor in connection with the Home Missionary Society, and put at its head the Rev. Charles Stelzle, it established a precedent among American Protestant Churches, and did the most statesmanlike thing to be chronicled in the history of American Protestantism during the past decade. The results have justified the innovation, and they are attracting the attention of other denominations, which are equally aware of the growing identification of Protestantism with the middle-class population.”—*The Boston Herald*.

“The good accomplished by the Department of Church and Labor is difficult to estimate. The great and permanent good that can be accomplished is through the education of the citizens who are either antagonistic to or have absolutely no knowledge of the aims and objects of the trades union. The Department of Church and Labor is filling a field all by itself. It furnishes an avenue through which a better understanding can be reached on questions affecting the great masses of wage workers of the world.” FRANK MORRISON,  
*Secretary, American Federation of Labor.*

“The Presbyterian Church, in the organization of its Department of Church and Labor, has displayed more courage, more business foresight, more sympathy, more diplomacy and more actual Christian intelligence, than any of its contemporaries. It is now conducting an experiment fraught with wonderful possibilities. The labor problem is the most fundamental question that has ever confronted civilization. Upon its solution depends the solution of all questions: religious, social, economic and political. Heretofore the world has evaded it, spurned it, taken mean advantage of it at times, and juggled with it at others, and the Church, as a whole, has looked on with a stupid indifference, not daring to take its part in the great conflict. But one great Church has dared and it has awakened to its great opportunity and responsibility. It has heard the heart throbs of the laborers. May it be guided wisely and sympathetically. May it have great courage. May it be an instrument to teach capitalists and the laborers that they are men; that they should be brothers, and that they are equally the sons of God, whose chief delight is in seeing his children happy.”

ARTHUR E. HOLDER,  
*Organizer, American Federation of Labor.*

It is interesting to note that practically every labor union official and labor editor who has contributed to this number is also an active member of the Church.

## An Educated Ministry for the Negro

[The author of the following article is a young colored man; a graduate of Lincoln University who received his education through the assistance of the Board of Education. The very useful and successful educational work which he is at present conducting at Macon, Ga., is a strong argument in behalf of the Church's efforts along the line of racial development.—EDITOR.]

It is not generally known that the first candidate for the ministry aided by the Board of Education was a colored man, and from that time on a large number of such candidates have been under the care of the Board. It is, therefore, not amiss that something should be said in a brief way about the work these men are doing in the way of building up and extending our Redeemer's Kingdom after the order of the Presbyterian Church, under whose wings they have been gathered and trained and sent forth bearing the message of salvation to their own people.

The great majority of these Christian workers have been trained in Lincoln University in Pennsylvania and Biddle University in North Carolina; and while a few are pastoring in the North and the islands of the sea and still others are missionaries to the great land of their forefathers (Africa), the vast majority are in the South.

It has been the writer's privilege to travel through most of the former slave States of the South and to visit many of the fields in which these men are engaged in religious and educational work, and to see the effect of their labors among the negroes of this section, and I do not hesitate to say that if the assistance of such men was the only work done by the Board, its existence and maintenance would be fully justified.

The Presbyterian Church discovered our need and, through the Board of Education and other agencies, set about to supply it; and well has the work been done, for the highest type of Christian manhood and womanhood to be found among the race anywhere to-day is seen in the communion of the Church.

Quietly and unassumingly they have gone, and are going, into the towns and villages and country districts of the South, carrying light, joy and hope to their fellows, and wherever they go, men, women and children are helped and blessed. The moral tone of many communities has been changed as a result of their labors.

Never before was the need of men greater than it is to-day. For not only is the growing intelligence and increasing morality of the younger generation of negroes demanding educated, pious men for their pulpits, but the white South itself (a very hopeful sign) is turning to the trained negro minister for assistance and co-operation in movements for the moral improvement of our section. The South is beginning to discover that any undertaking for its moral betterment can not be lasting without the aid of the better class of black men. White men with the ballot may drive rum, as a legal business, beyond the limits of the State, but the ever busy "blind Tiger" cannot be caged without the co-operation of the moral forces of both races. All over the South the cry of "Law and Order" is heard, and it is an open secret that neither can be had without the working together of the better element of both races. When one form of lawlessness is done away with it will not be long till all forms of disorder and injustice shall be wiped out.

Not only are the whites expecting more of the negro ministry, but the growing number of young men and women and boys and girls who are yearly being graduated from our public and mission schools demand more brain power. The death knell of the "plantation preacher" has been sounded, not so much by the number of educated men who are entering the field (for that is alarmingly small compared with the growing demand), but the field is becoming crowded with those who simply cannot be reached by their feelings alone. The "clod knockers," as the plantation preachers are called, are only beginning to see the inevitable, and some of them are trying to improve their condition. The writer met one the other day, who had bought an armful of old books at an auction sale, and when asked what he had, he said: "The account of Moses crossing the Alps." No branch of the work among our people needs reinforcement more speedily than the ministry.

No Church has trained more or better men for that service than the Presbyterian Church, and it is hoped that she may see her way clear to add to the number sent out each year, until all the black children for whom Christ died shall have heard the story of His love in its simplicity and purity.—*Rev. J. W. Holley.*