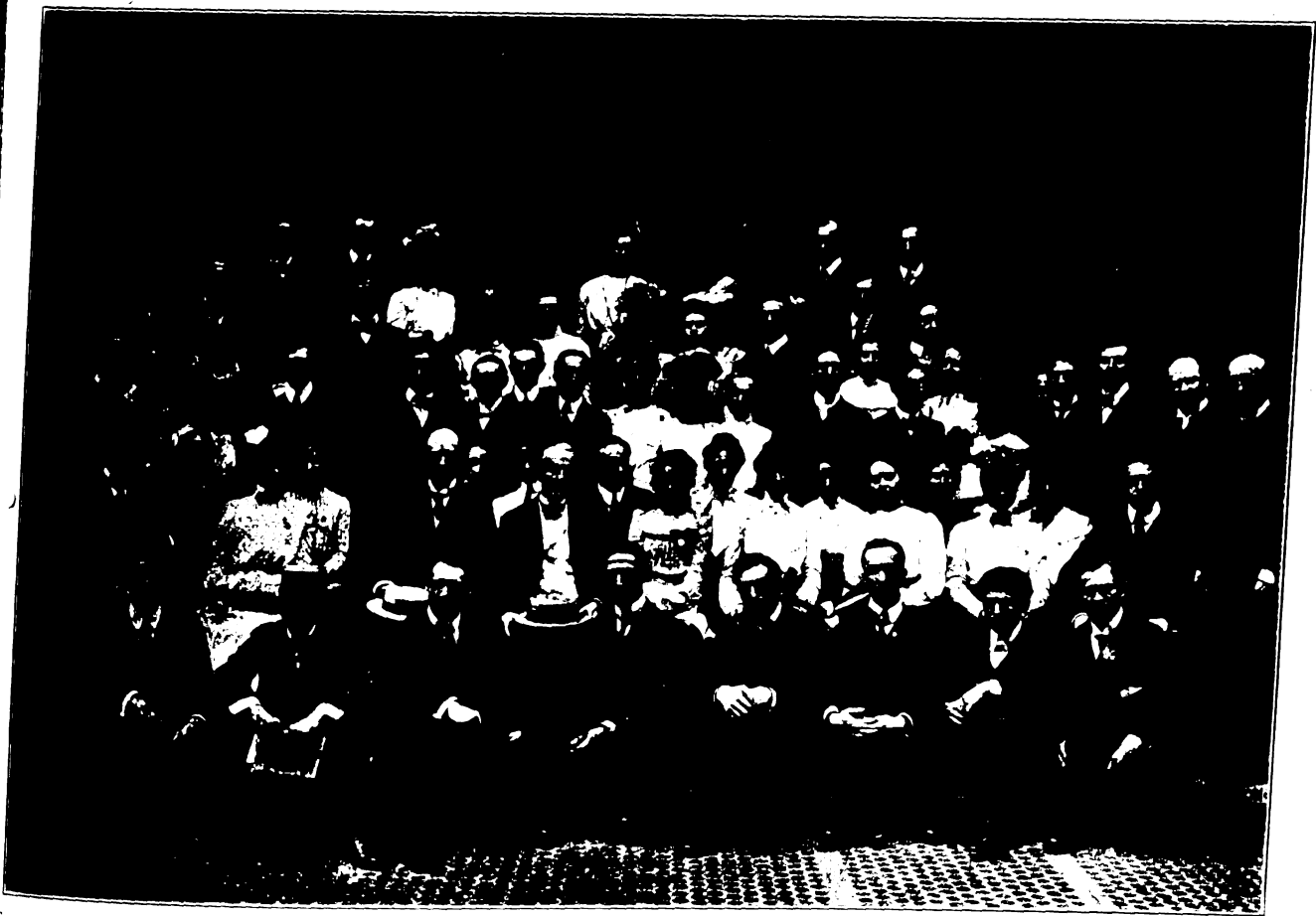


# Presbyterian Banner.



Sixty-two Missionaries Recently Sent Out by Our Foreign Board.

Pittsburgh, Pa., Thursday, July 24, 1902.

# Presbyterian Banner.

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## Chronicle and Comment.

**Salisbury.** The resignation of Lord Salisbury as Prime Minister of England removes from public life one of the most prominent and picturesque figures in the field of world politics. He belongs to the great Cecil family that, from the time of Queen Elizabeth, has had a powerful influence in shaping the destinies of the British kingdom. Born in 1830, educated at Eton and Oxford, he has always been an aristocrat of aristocrats, seeking no public display nor popular favor, disdainful of the democratic tendencies of the age and yet the leader of a great party in almost the most democratic country in the world. He was a younger son and his tastes and expectations took him more in the direction of literature than of statesmanship. Deaths in the family made him the head of a great house, and the tradition of the family took him into public life. At 33 he was Secretary of State for India, but his tory principles led to his resignation when his party, under D'Israell, introduced the Reform bill, 1867. Under another administration of D'Israell he held the same office. Consistency was not his strong point, "forgetting," said Jowett, "one day what he did the day before, and imprudent to the last degree without being aware of his imprudence." In 1885 he became Prime Minister, and with short intervals has since held that high position. He came into office in opposition to Gladstone, who was considered too much wanting in aggressiveness, but he held the place until he heard himself as soundly abused for the same tendency, "denounced as a swallower of his own words and a renegade." In South Africa, in India, and China he was bitterly rated by the English for his want of spirit in dealing with the Boers and Russians. Twice he conducted to peaceful termination sharp controversies with the United States: the Bering Sea and the Venezuela questions. With Germany, France and Japan he has also been successful in preserving the peace of the world, while he is blamed no little for allowing Chamberlain to so conduct matters in South Africa as to let the countries drift into the most disastrous war of recent times.

**Balfour.** This gentleman, who succeeds to the premiership of Great Britain, is the nephew of his uncle, Salisbury. He is 54, was educated at Eton and Cambridge, has been a writer of some note, as is nothing uncommon with English politicians, and has been for 25 years under the virtual tutelage of Lord Salisbury. Of course he belongs to the great Cecil family, as do perhaps a majority of the prominent men in the government, and it can hardly be doubted that he owes his elevation as much to his nearness to his renowned relative as to his own undoubted abilities. In 1887 he was Chief Secretary of Ireland, and made his mark there by a successful administration in very trying times. This success made him the leader of the Conservative opposition in the House during Gladstone's administration. He published a metaphysical work, entitled, "A Defense of Philosophic Doubt," a book that can hardly have increased his reputation. After nearly 100 years of the gold standard Great Britain has a premier who is said to hold to bi-metallism. Perhaps this has something to do with the resignation of Sir Michael Hicks-Beach, Chancellor of the Exchequer, as he is a staunch adherent of the Adam Smith school of political economy. At the same time, Mr. Chamberlain is talked of for the place, so that it looks as if the old economists would have to fight their battles over once more in England. Mr. Chamberlain's preferential duties for the British colonies are totally opposed to Smith's views of an unrestricted commerce. Whether these ideas will obtain a real foothold in England remains to be seen. It should be said, however, that Chamberlain aims at unrestricted trade, or nearly that, between the colonies and the old country.

**The Strikers.** Chicago has been for some time in the throes of a strike made by the teamsters and freight handlers, causing immense loss and almost intolerable inconvenience, but it is now believed

to be broken. One feature of the strike that is getting to be rather common is that it was carried on in opposition to the agreements of the unions; in other words, there are unions (so-called) that cannot be controlled by their officers or by any agreements. The United Mine Workers of America have been holding an extraordinary convention in Indianapolis to discuss the question of a general strike in support of the anthracite miners. To go into such a movement would involve the breaking of contracts on the part of a large proportion of the bituminous coal miners. President Mitchell said in his speech: "I have in all my career in labor work, declared that contracts should be kept, as long as their lives last. Any advantages gained in breaking contracts result in disaster. Such a course would destroy confidence and array against our cause all classes. As far as my knowledge goes, I do not know of one solitary sympathetic strike that has been successful. On the contrary, the most conspicuous among sympathetic labor struggles have resulted in ignominious and crushing defeat, not only for the branch of industry originally involved, but also for the divisions participating through sympathy. In my judgment, the United Mine Workers should not repeat the mistakes which, like milestones, mark the path trod by the toiling masses in their never ceasing struggle for a better and higher civilization." He then recommends, instead of a strike, an assessment of \$1 a week on all members of the union and of 25 per cent on the salaries of all officers whose salaries reach as much as \$60 a month. Whether this recommendation will meet with favor remains to be seen; it was probably evident that the bituminous miners would not leave their work and contracts, and so compromise was wiser.

### Political and National.

It is given out that the Administration is seriously studying the trust question with a view to introducing a bill next winter that will meet the case. The Opposition gibe at the talk and ask why the present law has not been executed. All sorts of predictions are made as to what the forthcoming bill will be. The best informed papers say that it will be an enlarged and completed edition of the one introduced by Mr. Littlefield, of Maine, during the recent session; that it will be of broad scope and applicable to any form of combination that affects trade and commerce. This will necessarily touch the labor trusts as well as any others. Crimes of violence will still be left to the States to deal with. One important consideration that is under discussion is the requirement of a federal incorporation from companies that do a business in various States; but this would affect almost all companies that do anything like a large business. This would be a move towards centralization of power, and yet would probably command the support of the party which has usually posed as the chief guard of State rights.—A very serious charge has been made by Senator Burton, of Kansas, against the good faith of a large part of his party in the Senate. He says that, while giving out that they were supporters of the administration in the Cuban imbroglio, "they came and encouraged us to keep up the fight;" that is, they supported the beet sugar men in what has been called the "Boxer" movement. A leading Republican paper says: "The real strength of the 'Boxer' movement came from the treachery of the Republican Senators who conspired deliberately to deceive the Administration and the country as to their attitude." Other language so strong is used that it is hard to see how members of the Senate can allow it to pass without some contradiction or explanation.—Two contractors or conspirators have fled to Canada—Greene and Gaynor by name. There has been delay and failure on the part of the Dominion to surrender them. What is very suspicious and provoking in the case is that we have to submit the regularity of our proceedings in their extradition to a high official, whose law firm is retained by the men who have absconded. It is said, too, by our attorney prosecuting the case in Canada, that this firm's powerful political influence has been felt at every turn the case has taken. The State Department will, no doubt, see that Canada does justice in the matter.

# Divine Origin of Christianity as Shown by Its Poetry.

By Rev. S. J. Fisher, D. D.

## I.

Ever since Jesus Christ sent John's disciples back to their distressed and questioning master with the message of what they had seen and heard, the effects of Christianity have been regarded as proofs of its origin and authority. If there was a truth in Coleridge's belief in the divinity of the Bible since "it found him," and reached his heart as did no other book, it is proper for us to regard anything which avowedly Christian meets our highest wants and elevates our hearts and lives, as so far sent by God. If there is an influence at work in our literature which endows it into a special or peculiar force, if it reveals a grace and influence attributable only to the doctrines of Christianity; if these are clear and recognized by every cultured mind, is it not proper for us to emphasize these as additional proofs of the divine origin of Christianity? To-day astronomers, remembering the remarkable discovery of the planet Neptune, are searching the heavens for another star whose influence alone can account for certain effects upon the constellations. They regard its existence as most probable, for effect implies cause, and only such effects can be explained by this celestial cause. So if there are portions of our literature which excel in spiritual beauty and celestial suggestion, if there are utterances which quicken and thrill with an evident power of eternal truths, if no man can measure the emptiness not only of literature but of our hearts, if those portions came to be regarded only as legends or fancies, it is our privilege to claim that a religion which has wrought such results is indeed from God. As a modern author has said: "I have a right to contend that if the effects which follow the peculiar scheme of Christianity are such as had not been before produced by any religious or ethical system, then in proportion to the rareness and difficulty of these special effects, will rise the probability that that which has produced them has proceeded from God, as we undoubtedly ascribe to him the sunshine which blesses the earth, or the sunset, and orderly succession of the seasons."

Let it be understood our claim is not made for all poetry, which in some sense owes its origin or grace to Christian influences. Modern poetry owes much to the refinement of imagination and regard for beautiful things which Christianity has brought. But I shall frankly admit there are splendid poems and thrilling songs which owe little to the Bible as a religious work. I shall not claim Milton's masterpiece, nor Dante's wondrous vision. To a great extent their results would be much the same if the Bible became obsolete, or like a Norse legend. Nor shall I claim for Christianity the special credit of many a poem, which yet we instinctively feel never could have been written except for the stimulus and hallowing influence of Christian truths, as I do not believe Hood's "Song of the Shirt" ever could have been sung except by a heart nurtured under Christian teaching. I do not believe, except under a Christian civilization, a Kip-

ling could have written the poem of "The Flowers":

"Weed ye trample under foot,  
Floods his heart abrim,  
Bird ye never heeded,  
Oh! she calls his dead to him!"

We are concerned now with those portions of our poetry which are directly influenced by the great truths of the Bible, and because they are so influenced, are the impressive and educative and comforting agencies in the life of uncounted multitudes. Goethe has said: "Poetry is the affluence of a soul absorbed in its own inspirations." No poet can thus yield more than his soul contains. Only what the soul grasps and knows can it utter. If its song is powerful beyond the mere grace or rhythm, it must be because it holds truths which by their results prove their higher source.

Let us look at this comparatively. In form and polish, in dramatic power, we may not have surpassed the tragedies or comedies of Grecian literature. Like the art of that land, they are technically unrivalled. The shorter poems and idylls are like finished cameos. But outside of their value as models, or enjoyment as works of imagination, what do they bring us to-day? Antigone is never real. Prometheus is a dream. Hylas is but a voice from the transparent pool. We may recognize in these masterpieces some universal intuitions of conscience, for there are avenging furies, and the defiance of tyranny and the hearts unbeaten by despair. But otherwise they are no more than fancies. Has Greek or Roman poetry left us one poem that abides in spiritual stimulus and joy?

Turn to the sacred hymns of India, and when you have valued at their highest the moral sentiment, and most lasting precepts, you find all nullified by a worship of Nature, a defecation of storm or sunshine. It is less valuable than the splendid Paganism of Athens. For many centuries China claims to have enjoyed a special civilization, but her resultant hymns, her inspired poetry are petty and unimpressive. I recognize that it may be objected that the Oriental mind may work so differently that its poetic instincts may be limited, and its poetry also. Well, let us look at Mohammedanism, born centuries after Christianity, possessing for awhile universities surpassing those of Christendom, and yet without a hymn—without a poem of commanding power. It cannot be said that the Oriental mind has no poetical impulse. It is the claim of some of its admirers that it possesses a special grace and music of movement. The Rubaiyat is certainly marked by a brilliancy of imagination by a loveliness of metaphors which delight the most thoughtful. But its cynicism is deep, its view of life and human freedom, of God and the future are dreary and depressing. It chills the soul. It is truly an example of how Christian hopes are essential to any poetry which is to reach the heart and quicken the life.

I believe we are justified in saying that without Christianity there should have been no "Deserted Village, with its gra-

vious description of the pastor. Certainly Wordsworth's "Excursion" never could have offered the vision of "The man of cheerful yesterdays and confident to-morrows," for though he was "a peasant of the lowest class," he had "a face not worldly-minded," because he

\*\*\* hears, too, every Sabbath day  
The Christian promise with attentive ears,  
Nor disbelieves the tidings which he hears."

Does not much of our best and strongest modern poetry gain its force and permanence and moral impressiveness directly from Christian belief or because it is saturated with its influence? Where in this world, beyond the kindling influence of Christianity, could have been written Kipling's "Recessional," with its solemn appeal to the Lord God of Hosts; or his "McAndrew's Hymn," beginning, "Lord, Thou hast made this world below the shadow of a dream," with its wonderful description of the heart tempted to leave its religious faith for lust and passion and defiance of his "mither's God"—the "temptation past the show of speech unnameable and new"? Christianity may not be apparent in Bryant's "Thanatopsis," but its spirit broods over the tender and beautiful lessons of the "Ode to the Waterfowl," and in the hymn, "O deem not they are blest alone." There may be little of the direct influence of our faith in the "Chambered Nautilus," by Holmes, but we know where he learned to sing,

"O Love Divine that stooped to share  
Our sharpest pang, our bitterest tear."

Imagine for a moment what the poetry of Whittier would have been without the Christian faith; what Lowell's "Holy Grail." Even his Biglow papers would remain if Christ and his truth should pass away!

## ANCHORED.

By Rev. Theodore L. Cuyler, D. D.

A merchant of my acquaintance who once did a large business, and a minister of my acquaintance who once drew large congregations, have gone on the rocks. The merchant, finding himself embarrassed, resorted to some desperate and dishonest practices; and these have ended in the worst of all bankruptcies—a bankruptcy of character. The minister began to drift away from his old moorings, abandoned his faith in one vital doctrinal faith after another until his spiritual influence has been wrecked. When the cable that held them "parted," their drifting was inevitable, and their fate was certain.

Glorious old Paul (whom I am never tired of quoting) understood spiritual navigation as well as he understood nautical navigation on his memorable voyage towards Rome. Faith was the chain-cable that united him to the omnipotent Jesus. "I know whom I have believed," exclaims the veteran hero, "and I am persuaded that he is able to keep." Jesus Christ was unseen—just as the anchor gripping fast to the solid ground is unseen—but his holding power was felt on the conscience and on the will. As a vessel in the teeth of the storm feels the pull of the cable, so

the soul that is made fast to Christ feels the pull of his power.

Never was there a time when all ministers and all men needed more to be well anchored. The atmosphere in many quarters is thickly befogged with doubts; there is a dangerous disposition to question the supreme infallibility of God's Word; there is a lowered estimate of the deadliness and doom of sin; and the currents of materialism and worldliness run fearfully strong. Every one of us is liable to adverse gales that may burst upon us at an unexpected moment. Trials and temptations come without warning; Satan, no more than a burglar, sends notice of his assault. As a vessel is often stripped of her canvas before the sailors have time to man her yards, so may it be with us. We may be taken all aback by the hurricane, and stripped of all our "top hampers," but if the soul is made fast to the anchor sure and steadfast, we shall not suffer wreck. The unseen Christ—our Redeemer, Protector, Preserver—makes us outlive the tempest.

How beautifully some people behave in bad weather! When we see them beaten upon with adversity, or assailed with a Euroclydon of trials, and yet maintaining a brave, cheerful spirit, we may wonder why they are not "moved as other men are." But the All-seeing eye discovers the steadfast anchor lying many a fathom deep beneath the billows. "Come now, let us sing the forty-sixth Psalm!" did stout old Martin Luther say amid the roar of the devil's hurricanes.

More treacherous perils than tempests often beset our spiritual life. There are silent, stealthy under-currents of temptation which, in the smoothest sea, may get hold of our keels, and, before we know it, we may be on the rocks. Thousands of church members are suffering terrible rents in their characters from this cause. One drifts insensibly into neglect of prayer and his Bible, and of all proper Sabbath observance; this latter is a growing evil. Another drifts into sensual and sinful amusements. Another feels the clutch of temptation to the bottle, or to lecherous indulgences, but takes no alarm until he has struck the rock, and a hideous hole in his character sends him down in disgrace.

Nothing but a wonderful interposition of God's grace can ever raise a sunken Christian. You and I know of some sad cases of church members whom it is about as difficult to get afloat again as those riddled Spanish warships on the beach of Santiago. And, oh! how many other professed Christians are carried smoothly along by the under-currents of worldliness until we look for them where they ought to be, and they are not to be found! Is not this the secret of a large part of the backsliding in our churches?

My friend, has your soul an anchor? Be assured that neither strength of intellect nor respectable surroundings nor outward connection with a church can save you; they will prove to be but ropes of sand attached to anchors of straw; they never can hold you against strong tides of temptation. God never insures any one, not even in the visible Church, who neglects to guide his course by the Bible-compass, and to fasten his soul to Jesus Christ.

These are drifting days, and I do not

know of any one who is drifting towards heaven. The currents of this world set the other way. There is an anchor—just one—which is sure and entereth into eternity. Fasten your soul to Jesus Christ, your weakness to his strength, your conscience to his commandments, your whole self to his infinite and all-sufficient grace, and you are safe. When you have weathered out the last storm, and resisted the last current of temptation you will give the credit, not to your own skill of seamanship, but to his whose atoning blood purchased your redemption and whose mighty arm of love brought you into the heavenly port.

Brooklyn, N. Y.

A NEW CONSECRATION OF MONEY.

By Rev. Arthur B. Cooper.

The opening years of the new century is eminently a time for retrospect and prospect. Ideas, methods and movements that have been shaping themselves in the shell of the old century are now to find their fullness of time. It is the law of progress and growth. Old things outgrown or corrupted by deceitful motives must yield to things newer and truer. The new century finds the world already grappling with the problem, "What is the best and truest use of wealth?"

The past century was one of planting and watering. The question has been and is still, "How can we most surely and quickly accumulate wealth?" God has given the increase, and we are even now reaping and to reap. We are to-day the most prosperous nation on the globe. Our estimated net wealth is eighty billions, our net earnings, fifteen billions. The wealth of the American Church is twenty-eight billions and that of our branch of Presbyterianism, three billions. It would be fair to estimate our net earnings at one-half of a billion. A tithe of this would be fifty millions. Such tremendous figures compel the questions, "Whence this wealth?" and "To what purpose?" Balaam answers the first in the words, "What hath God wrought?" We find the answer to the other in Old and New Testaments, "Bring ye all the tithes," and "Render — to God the things that are God's." Last year our Church gave sixteen and one-third millions to all purposes. What of the thirty-three and two-thirds millions?

It is the fashion to look upon our nation as the modern Israel. Be it so. At this crucial time the wealth of the world is at our doors. The door of the world is open to us. The usefulness of our nation and our Church to God and the world hinges upon our estimate and use of the treasure committed to our storehouses by God. This lesson the Church of to-day must learn. Without it we will be out of joint with this new century, the Kingdom of God and eternity.

Let us think then of a new consecration of money. We should think rather of a new emphasis than of new principles—not so much new truths as a clearer apprehension of and fidelity to old ones, for the principles of giving, like all other principles of Christian service, are fully revealed in the Word. We can reach the best use of money only by an unfettered and systematic study of the Word. We can only experience the truest satisfaction in the use of money as we put our purses and

our means of filling our purses under the sway of the gospel principles of wealth and giving. What are some of these principles?

1. We are stewards of all we possess, and must give account and be rewarded according to our diligence and fidelity.

2. Christ was ever giving. It is inevitable that he who has the Christ life will give of all he gets.

3. We are to give as the Lord hath prospered us.

4. We are to give as a quickened and educated conscience prompts us, and to refuse enlightenment is sin against God.

5. He who gives for temporal advantage invests in time: He who gives to God invests in eternity.

Three motives for giving must be recognized by us all:

1. It should involve a spirit of gratitude to God.

2. We are to give as a means of grace. Our greatest battle is with selfishness. It is this element in us that keeps us farthest from God. We can cripple it only by attacking it in its weakest place. Moody pictures the victory of grace thus: "Give till it hurts; then give till it doesn't hurt."

3. It is our Father's will that his truth be upheld and every soul in the world hear the gospel preached as clearly and as quickly as possible. He has committed this task to us.

God has opened the doors to the uttermost part of the earth. One billion souls are crying, "Come over into heathendom and help us." At each tick of the clock one soul passes into eternity—lost, and another is born into sin. They are our brothers. The young people of the land have cried, "The evangelization of the world in our generation." Chosen young people are saying: "Here am I, send me." The Boards are pleading: "How shall they go except they be sent?" The only possible answer of our societies and the Church is through a new estimate of wealth and a new consecration of money. The confidence of our youthful workers cannot be permanently held under existing circumstances. With a new consecration of money will come a life consecration to the work.

The unevangelized world is not the poorest, but the best investment. Such an investment is divine in its impulses, prolific in its yield, eternal in its scope. The millions that God has deposited in the public and private treasuries of the Church must not be embezzled, but placed upon his altar for the work for which he so many ages ago founded the Church.

A new consecration of money does not mean how little of my income shall I give, but how little shall I reserve that I may invest the remainder with God. It is a consecration not for the few, but for the Church as a whole. God speed the day that shall see this new consecration. Then, midst the mighty unfoldings of this new century, O Church, "thou shalt make thy way prosperous, and then thou shalt have good success."

When once the soul, by contemplation, is raised to any right appreciation of the divine perfection, and the foretastes of celestial bliss, the glitter of the world will no more dazzle his eyes than the faint luster of a glowworm will trouble the eagle after it has been beholding the sun.—Senegal.