

THE
EVANGELIST
AND
RELIGIOUS REVIEW

April 17, 1902

A weekly magazine standing in relation to Christ as one who is sent to do His work in the world. It seeks to help its readers to uplift and develop in them the spiritual nature. It reports doings of churches and manifestations of God's power in all spheres of activity. The world is so strongly bent upon money getting and pleasure seeking that an intensely religious magazine is needed to arrest secular thought for a season and turn it upon spiritual things. He is better equipped to struggle with the problems of daily living, who keeps the spiritual life strongly developed all the time. "What doth it profit a man to gain the whole world and lose his own soul." A discussion of problems connected with the religious life is the province of the Evangelist.

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Vol. 73

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No. 16

The Kingdom

Roman Catholic Growth in Germany

The figures in Pieper's *Kirchliche Statistik* showing the per cent. of increase of the Protestant and Catholic confessions from December 1871 to 1895 reveal a condition of things both unwelcome and alarming from the Protestant point of view. Prussia contains nearly two thirds of the entire population of the Empire, and in many of its separate provinces and large cities has been long considered the seat of Protestant strength but the increase of the Catholics during the period of twenty-four years has been six per cent. greater than that of the Evangelicals. For the same space of time the Kingdom of Saxony, which so warmly espoused the movement of Luther, shows nearly a fourfold increase for the Catholics, and Hesse, the brave defender of the Reformation, manifests an advance of about one and a half times in the same direction.

Small Protestant Increase

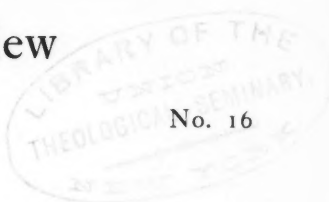
In Bavaria, in Württemberg, and in Baden, it is relatively less both in numbers and in significance. The large evangelical excess in Elsass-Lorraine (comparatively a small state) is due to the removal of the non-Protestant elements of the population after it had been made a part of the German Empire: to the presence of one of the army corps drawn mostly from northern Germany: and to immigration from various parts of the Empire.

Emigration a Cause

Pieper finds the chief cause of the Catholic increase in Prussia in emigration. The larger percentage of those who emigrate from Prussia are Protestants, while in the eastern portion of the Kingdom there is a large and constant in-pouring from Catholic Poland. To know the cause of these facts, however, will not change them. Catholicism has been gaining on Protestantism in both Prussia and Saxony for a generation with no sign of abating at a rate that well may awaken alarm in Protestant circles. Unless there is a diminution in Catholic increase in strength and numbers at strategic points the great Chancellor's successors in office will probably be compelled to go much farther toward Canossa than he went.

The Working Classes Lost to the Church

The fact that a large number of those whose names appear on official reports as Protestants are not Christian in profession at all: that the majority of the working classes, especially those of the cities and of all manufacturing centres, whose names appear on the records as Protestants, are in fact not such at all: that they are never to be seen in the churches and do not profess belief in Christian doctrines; that they have written themselves down as Protestants simply out of a desire to appear as opposed to Catholicism: these facts make the situation doubly serious.



takes hold of God and pledges Him to our help. These sustaining forces back up and make effective the ministries of the trained and skillful physician. Faith and love and prayer never can be substitutes for physician or medicine. It is part of the Divine ordination that fitting means be employed to compass definite results. Failure to employ these means is violence to the established order of nature. It being ordained that means be employed it is obligatory to resort to the best appointed and the most approved that can be had. From time to time systems and theories are advocated which discard medicines and discredit physicians. But each of these has its own approved method of curing the sick

and its own appointed healers, even that system which deals with sickness as a pure figment of the imagination has its so-called healers. To adopt the methods of any of these systems is simply to go back from the scientific to the crude. All the uncivilized and undeveloped races have had their healers who, by various prayers, incantations, enchantments, and what not, seek to heal the sick. There is little, if any, advance over all this in the modern methods that set aside specific remedies. I prefer the scientific and the exact and thank God for men trained in the schools and who have consecrated their lives to the exalted mission of ministering to human ailments.

Dr. Thomas DeWitt Talmage

Rev. Theodore L. Cuyler

The death of Dr. Talmage removes the most unique figure in the Presbyterian pulpit for the last forty years. His fame had gone out into many lands; his sermons had more readers than those of any other preacher with the exception of Spurgeon, and latterly of Dr. MacLaren of Manchester. His deep guttural voice had been heard by more auditors than the voice of any other man in our country.

Dr. Talmage was my near neighbor for over twenty-five years, and I had known him since he was a student in the New York University in 1854. He came of an excellent Dutch parentage, and was born near Bound Brook, N. J., on the seventh of January, 1832. His godly father brought up his sons—three of whom became ministers—on the Heidelberg Catechism, and this anchored them for life. Whatever eccentricities or extravagances of speech DeWitt Talmage may have occasionally indulged in, he was to the last, most thoroughly, outspokenly and immovably evangelical. He patterned after the orthodox theology of good old Dr. Thomas DeWitt of

New York, after whom he was named. His first conspicuous ministry was in the Dutch Reformed Church of Syracuse; thence he went to a church of the same denomination in Philadelphia; and was called to the charge of the former "Central Presbyterian Church" in Schermerhorn street, Brooklyn, in 1869. It was during his twenty-five years in this city that he won his world-wide celebrity.

With my genial neighbor Dr. Talmage I had always the most pleasant relations, and had a fair opportunity to observe his peculiar methods; I cannot be mistaken in indicating what were the secrets of his prodigious popularity in the pulpit and on the platform. In the first place, while he made no pretensions to scholarship, and was very innocent of Hebrew or Greek, he was an omnivorous reader, with a strong memory, and he enriched his sermons with endless illustrations drawn from history, science and current events. He was possessed of a most brilliant imagination, and a wide command of language—although sometimes language got command of him. He excelled in word-painting; and there were

passages in some of his sermons that for picturesque beauty were worthy of Ruskin. His boldness (which sometimes amounted to audacity) led him to assault all public questions, to undertake large building enterprises and to face all manner of audiences, and more than once, to "stand before kings." His conscience and his common sense kept him *right* in his doctrinal opinions, and on nearly all matters of social reform, and domestic life. The last Temperance address that I heard him deliver was masterly.

Although of a Dutch stock, he had a very mercurial and buoyant temperament which led him into frequent extravagances of speech. His "geese were all swans"; and he certainly dealt in superlatives. When his noble Tabernacle on Schermerhorn street was burned on a Sabbath morning, he went to the Plymouth church pulpit on the same evening and began his discourse by exclaiming, "Well—the Brooklyn Tabernacle has gone up, like Elijah, in a chariot of fire." His most frequent exercise was in long walks after his morning's work, and he would look into my study and say, "Come, Cuvler, let's go out to the Park and swallow up thirty bushels of sunshine." It was true that my dear old friend drew in an immense amount of sunshine; for I never saw him in a gloomy mood, and his fascinating smile in the pulpit was an important element of his popularity.

Dr. Talmage took charge of the Central church in Schermerhorn street when its congregation was small; his membership during the palmy days of the second Tabernacle was swelled to four thousand; but within a few months after his resignation in 1894, the organization dissolved, and he left Brooklyn after a quarter of a century of a flaming ministry with one less Presbyterian Church in the city than when he came here! The secret of this failure was twofold. In the first place he was no pastor. He derided pastoral labor, and called it "going around to take tea with

old women." The result was that while he collected enormous mass-meetings before his pulpit, he never built up a solid, well-compacted church. His second mistake was in permitting the wretched financial mismanagement which kept his church under insupportable debt, and when his third Tabernacle—a gorgeous pile of combustibles on Clinton avenue—was consumed, the large insurance was swallowed up in paying off workmen and mortgage-holders who had waited too long for their money.

That my eloquent neighbor was a sensational preacher no one knew better than himself. He never denied it; he defended it, and took sincere pride in it; for he always held that a minister of the gospel was bound to secure a hearing, and that dullness in the pulpit was the most unpardonable of sins. Before his pulpit, in this and other lands, he must have gathered between two and three millions of listeners, and into their ears he poured an immense amount of vital uplifting, soul-saving truth. He preached Christ and Him crucified faithfully. His printed discourses gladdened myriads of homes, and blessed myriads of hearts. His faults of rhetoric, and mistakes in church-management will soon be forgotten; but the souls he won to the Saviour will be his imperishable crown that "fadeth not away."

The tidings of his death, in the prime of his power, have come to me as a sad shock. He was exactly ten years my junior, and was possessed of a superb physical strength. The race is not to the swift, nor the battle to the strong, and the mysteries of longevity are past finding out. Although my own physique is slender and by no means strong, I have outlived during the last forty years my Brooklyn brethren Storrs, Beecher, Schenck, Durvea, Buddington, Spear, Vandyke, Robinson, Baker, Peck, Scudder and Behrends; and now Dr. Talmage's manly form is laid to rest in yonder Greenwood by the sea!
BROOKLYN, N. Y.