

Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther.

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

THE BETTER LAND.

BY FELICIA HEMANS.

I hear thee speak of the better land,
Thou callest its children a happy band;
Mother! oh, where is that radiant shore?
Shall we not seek it and weep no more?
Is it where the flower of the orange blows,
And the fire-flies glance through the myrtle boughs?"
"Not there, not there, my child!"

"Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or 'midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?"
"Not there, not there, my child!"

"Is it far away, in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land?"
"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams can not picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
For beyond the clouds and beyond the tomb,
It is there, it is there, my child!"

AFTER THE CONFLICT.*

I lay me down to sleep,
With little care
Whether my waking find
Me here or there.

My good right hand forgets
Its cunning now;
To march the weary march
I know not how.

I am not eager, bold,
Nor strong—all that is past;
I am ready not to do
At last, at last.

My half-day's work is done
And this is all my part
I give a patient God
My patient heart;

And grasp His banner still,
Though all the blue be dim;
These stripes as well as stars
Lead after Him.

* This poem, a favorite with Louisa M. Alcott, was found, we learn, under the head of a dead soldier in Port Royal Hospital. The author is unknown.

Since it is Thy will to shine
For the dark world through lives of men,
Take for Thy use this heart of mine;
But fill it from Thy fount again,
Thy fount of life, that I may be
Thy lamp, to shine with helpful ray,
That some who enter in may see
Gleams of Thy love along the way.

—I. O. Rankin.

Contributions.

THE FRUITS OF THE HOLY SPIRIT.

BY REV. THEODORE L. CUYLER, D. D.

A bountiful crop of weeds will always grow spontaneously on any neglected piece of ground. In like manner sin is spontaneous in the carnal heart. The Apostle Paul calls the roll of a very ugly brood of what he styles "the works of the flesh" in the fifth chapter of his letter to the Galatians. But wheat and corn must be sown, and orchards must be planted. Wherefore in vivid contrast to the spontaneous products of unregenerate hearts, he specifies certain most beautiful and precious "fruits of the Holy Spirit."

While many talk confidently about man's self-reforming power, yet God's word and human experience make it certain that when men have tried to reach the highest, noblest, purest spiritual life without the aid of God's Spirit, they have lamentably failed. Bible religion is a growth, a development; and it requires a root. The root is of divine origin. The root of the best characters and the best lives is a new spiritual principle implanted by the Holy Ghost. That is the meaning of regeneration. This root is as invisible to the eye as the root of an apple tree; but the tree is visible with its beautiful blossoms in May, and its bountiful fruitage in October. The inward life of the tree overhangs the boughs with innumerable apples which the sun crimson with its warm blush, and then the "good tree" presents to its owner its "good fruit" as its consummated season's work.

There is a striking analogy between an orchard and the true Christian church—which is not the monopoly of any single denomination. It is made up of "the faithful in Christ Jesus." Christians are simply converted sinners. They have turned to God under the drawing influence of the wondrous divine love; and the Holy Spirit is the author of their regeneration.

The attempt to take the supernatural out of our religion would be as fatal as the attempt to remove from the skies the light and the life-giving warmth of the sun. God's Word meets every minister as he enters his pulpit, and every teacher or parent who desires the conversion of a child with the emphatic declaration—"With the Holy Spirit *everything*, without the Spirit *nothing*." Every true Christian is "born of the Spirit." He is created anew in Christ Jesus. To the carnal heart sinning is as natural as breathing; the incontestable evidence that the heart is renewed and under a new Master is that it bears the fruits of the Spirit.

Let us go around this goodly tree of Christian character and shake down a few of these apples of gold. The first one specified by the Apostle is *Love*. It well deserves the preëminence. The very essence of Bible piety is to love the Lord our God with all the heart and soul, and our neighbors as ourselves. Our religion ought to be saturated with love; it ought to breathe out in our every-day talk as freely as in our prayers; it ought to ennoble a Christian's business transactions;

it ought to write his ballot and sweeten his citizenship; it ought to own his purse and be felt in the grasp of his hand. He that thus loveth is born of God.

The next grace is *Joy*; and this is as different a thing from mere jollity as the steady sunlight is from the brief flash of the lightning. I have never seen this grace gleam out more brightly than when carried at the prow through a midnight tempest of adversities. A genuine child of Jesus Christ can sing in the dark and "rejoice in tribulation." Can a skeptic or a worldling do that?

Peace is the third in the catalogue of the Holy Spirit's fruits. This is the sweet serenity of a pardoned and accepted soul that has found the "rest" which Christ promiseth. When wicked and wayward selfishness has grounded arms in the citadel of the heart, and surrendered its will as well as its affections, Jesus says to us, "My peace I give unto you." Worries about the transient things and the temporal things ought to be no more disturbing than the rufflings of a light breeze on the surface of the great, deep sea.

Long-Suffering and *Gentleness* are mentioned as twin graces. The literal meaning of the first word is the power of holding still under provocation. It is the rare and beautiful grace of forbearance. Christ Jesus was its loftiest embodiment when he breathed out on the cross that divinest prayer of magnanimity and patience, "Father, forgive them; for they know not what they do."

Goodness is philanthropy—the unselfish love of our fellow-men, whatever their caste, color or condition. It is Christianity on foot,—with a Bible in one hand and a loaf of bread in the other—food for hungry souls and bodies too. It is not the religion that suns itself on the warm side of a well-endowed church, but the practical Christ-likeness that seeks out the lost, going down in the diving-bell of practical mission-work to bring up pearls for Christ's crown out of the slimy depths of ignorance and vice.

But this article is too brief to dwell on all the fruits of the Spirit in a consecrated life. There is *Faith* that joins the soul to Jesus and overcomes the world; and there is *Meekness* that chooses a humble place, esteeming others before itself. By no means last comes *Temperance*, which means self-control for our own sake, and self-denial for the sake of those who might be tempted to their own destruction. Righteous law may prohibit the open haunts of temptation as slaughter-houses for body and soul; but Bible-temperance goes deeper yet, when it forbids the use of that ensnaring beverage which bites like a serpent and stings like a viper. When professed Christianity puts the bottle out of its own house it is better able to break the bottles of the dramshop.

What a glorious catalogue of fruits we have been beholding on the well-laden tree of a godly life! What an evidence of the power of Calvary's atoning blood and the gospel of redeeming love! What a proof of the vital and indispensable need of the *Holy Spirit* in subduing the power of Satan and of sin in the heart, and of producing the genuine and enduring graces that beautify and bless humanity! And what a tremendous argument for fervent and importunate prayer for the outpourings of the Holy Spirit!

—The pain is not taken away, but the power of Christ is given and the suffering is endured with patience. It is the secret of the deep, quiet joy we see oftentimes in the home of sorrow. The grief is crushing; but God's blessed comfort comes in gentle whispers and the mourner rejoices. The grief is not taken away. The dead is not restored. But the divine love comes into the heart, making it strong to accept the sorrow and say, "Thy will be done."—I. R. Miller, D. D.

WHY SUCH GLARING MISREPRESENTATIONS?

BY REV. M. L. CULLER.

A correspondent of Tarrytown, N. Y., for the "New York Sun," in a contribution of recent date to that paper, tries to make himself and his readers believe, that "for a hundred and fifty years Christianity has been slowly dying."

The fact that this correspondent has his home at Tarrytown is significant. This town is in or near "Sleepy Hollow," which Washington Irving has made famous by his remarkable character, "Rip Van Winkle," who took a twenty years' sleep and was of course oblivious of the march of progress during his long slumber.

This correspondent may have been slumbering, and has not yet learned that the once plausible theories of Darwin, Tyndall, Huxley, *et omne genus*, have been shown to be untenable—that these theories have greatly modified to harmonize with true Christian science. Herbert Spencer's synthetic philosophy was also hailed by savants as the solution of all the difficult problems of philosophy, but even this has the weakness and defects of all systems of philosophy which ignore the hand and power of God in all things.

Possibly this correspondent, while rubbing his eyes after his long sleep, has been reading the Higher Criticisms, as they are called, of the Holy Scriptures, and has not yet learned how flatly these critics contradict each other in their various theories, what baseless assumptions they often make—how unscientific they prove themselves to be. They have ever been destructive and not constructive, every true philosopher and every scholar knows that the mission of all true science is to build up that which is true, as well as to expose and destroy that which is false. The writer referred to makes the further unfounded statement, that "In the eighteenth century the very simple discovery was made that man is not an innately depraved being, that he has never fallen, but, on the contrary, has always been rising; and the collapse of the idea of the fall of man naturally carried with it the rest of the Pauline theology." We ask, who made this wonderful discovery? Who has been dissecting with microscopic accuracy the feelings and inclinations of the human soul? When did the human race ever reveal in its life and conduct that man is not by nature desperately wicked? Who has demonstrated that he is not "prone to evil as the sparks are to fly upward?" All history proves that man is a fallen, depraved being. His crimes are written in blackness and blood on every page.

This correspondent makes another misrepresentation. He says: "The saving of souls became a political and educational function, not religious, and the gradual perception of this fact is one of the main reasons for the emptying of the churches." Every intelligent man and woman knows that this statement is false. The growth of Christianity and the Church during the past century has been marvelous. There are more Christians and church members to-day in proportion to population than ever before. Missionaries of the cross are carrying the gospel of salvation into every part of the known world. And if Christianity were slowly expiring, why does the secular press, which used to ignore the Church and Christianity, now often devote whole columns to the affairs of the Church?

The Tarrytown correspondent further says: "The Roman Catholic Church, alone of all churches, still holds largely to the old ideas." He ought to know that all the leading denominations of Protestants teach and believe that salvation from sin and its awful consequences is conditioned upon repentance toward God and faith in the Lord Jesus Christ, that "Neither is