

The Independent

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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

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THE END OF IT ALL.

BY JOAQUIN MILLER.

THE proud man, fat with the fat of the land,
Dozed back in his silken chair;
Choice wines of the world, black men to command,
Rare curios, rich and rare,
Tall knights in armor on either hand—
Yet trouble was in the air.

The proud man dreamed of his young days, when
He tolled light-hearted and sang all day.
He dreamed again of his gold, and of men
Grown old in his service and hungry and gray.
Then his two hands tightened a time; and then
They tightened, and tightened to stay!

Ah me! this drunkenness, worse than wine!
This grasping with greedy hold!
Why, the poorest man upon earth, I opine,
Is that man who has nothing but gold.
How better the love of man divine,
With God's love, manifold!

They came to the dead man back in his chair,
Dusk liveried servants that come with the light;
His eyes stood open with a frightened stare,
But his hands still tightened, as a vice is tight.
They opened his hands—nothing was there,
Nothing but bits of night.

THE HEIGHTS, OAKLAND, CAL.

SONG.

BY RICHARD HENRY STODDARD.

WHAT the thing which we call Song is—
For every song is a thing—
Is a secret I have not mastered,
Nor why the poets sing.

It comes unseen, as the wind does,
Or like the summer dew,
From something without or within us,
To me, perhaps, or you.

It will not come when summoned,
Or, coming, will not stay;
It is here with us one minute,
And the next is far away.

We capture it, or miss it,
And both alike in vain;
Since the pleasure it seems to promise
Is another name for pain!

NEW YORK CITY.

TO A CRITIC.

BY JULIA DITTO YOUNG.

AMBER-BERRIED ivy twine
Round that Jovian brow of thine;
Pipings soft and flutings low
Through thy rosy slumbers flow;
Gentle thymy airs attend
On thy care-free footsteps, friend!
May the mealy golden bees
Hymn thee Doric melodies;
May the whitest lambs of Greece
Shed for thee their curly fleece;
May fresh oaten cakes regale
Hunger, and rich curds ne'er fail;
Mayst thou nectar nightly sup
From a carven beechwood cup,
Where the graven stories pleach
Cunningly each into each;

Mayst thou leisure have to lie,
Noontides, clear, chill runnels by;
In thy hand antique divine
Palimpsest, O friend of mine,
Whodost link my noteless name
With the warm and fragrant fame
Of the sweetest, sunniest Greek
That did ever sing or speak!

BUFFALO, N. Y.

JAPAN, CHINA AND KOREA.

BY THE REV. DWIGHT W. LEARNED.

WAR has really begun between Japan and China, the first foreign war in which Japan has been engaged for a very long time, and the first serious conflict between these two leading powers of the far East—a war which perhaps may decide whether progress or conservatism shall prevail for the future in this part of the world.

It has been long the policy of China to keep herself surrounded with small, half dependent States as buffers between her and other powers. The most of these, as Tonquin and Burmah, she has lost; but she has kept a hold on Korea, which, tho' itself a small and poor country, occupies an exceedingly important position in the Orient, lying between Russia, China and Japan, and possessing some excellent harbors. China's policy toward that country seems to have been to assert a sort of limited-liability proprietorship, claiming or discussing sovereignty, as was most convenient. Thus she allowed Korea to make treaties with other countries as an independent power; but she is understood to have interfered continually in her domestic politics, and to have kept in power the family which has misgoverned her for a number of years.

Japan was the power by which Korea was introduced into the fellowship of nations, and it has large commercial interests there; so that it is not strange that the Japanese have been extremely restive at the Chinese interference there. This was increased by the occurrence of last spring, when a Korean refugee, who had been living in Japan for a number of years, was inveigled by another Korean to Shanghai and murdered there, and then his murderer and his corpse conveyed by a Chinese war vessel to Korea, the murderer to be rewarded and honored, the corpse to be publicly exposed to shame.

The outbreak of a formidable rebellion, occasioned by the intolerable misgovernment of the Korean administration, seemed at last to the Japanese to demand interference in order that the Korean independence of China should be fully established and the Korean Government reformed; and with this purpose they have sent over a strong body of troops and occupied the capital. China naturally declined to take part in any such program, and could hardly be expected to stand by and see Japan gain a protectorate over a State which had long been more or less dependent on herself, and which bordered her own territory and threatened the approach to her own capital. So there could be little hope that war would be averted, since the Japanese were resolute in refusing to allow any Western power to interfere as mediator.

The Japanese have gone into the war with all their heart and soul, and the whole nation is profoundly aroused to maintain the independence of Korea and establish good government there, to humble the arrogant, conservative haughtiness of China, and perhaps to show Western nations how well they can fight and how strong they are. Volunteers in great numbers were eager for service until the Government announced that its regular troops were sufficient and no volunteers would be received, and a large fund is being raised by voluntary contributions to aid in the war. The Christians here are holding sunrise meetings to pray for the success of their country, and one of them writes that we foreigners can hardly appreciate the motives of the Japanese in engaging in this war, because we have in our countries had no experience of such a righteous war for several centuries. The Japanese journals call upon the Government to push its troops on to Peking without delay, and not to make peace till China is thoroughly humbled. They look for the political regeneration of China as well as of Korea to be the outcome of the war.

If China should go into the war with any such zeal and determination as Japan is showing, there would be a terrible conflict; but it remains to be seen at this writ-

ing what China will do. It is an interesting fact that the care of Chinese interests has, during the war, been intrusted to the American consulates.

KIOTO, JAPAN.

THE SECRET OF A STRONG LIFE.

BY THEODORE L. CUYLER, D.D.

I CROSSED the ocean lately on a powerful steamship, which weighed over twenty thousand tons, and pushed her way against wind and waves at the rate of over twenty knots an hour! I could not see the propelling force; that was hidden deep down in the glowing furnaces, heaped constantly with fresh coal. As long as the coal lasted the steamer could hold on her victorious way.

That illustrates the spiritual life of every strong, healthy, growing Christian. His strength is measured by his inward supply of divine grace. He has the power to overcome temptations and to make headway—often against great obstacles—in the path of duty. No Christian is self-propelling; this grace is furnished him and this power belongs to him simply because his "life is hid with Christ." It is none the less a real life because its source is invisible; the reality is evidenced by outward results visible to all men. As the swift-moving steamer attested the power of the coal hidden down in her bunkers, so the spiritual force and progress of a growing Christian prove that his life is hid with Christ Jesus. Yonder running brook is an evidence of a fountain head up among those rocks; the moving hands on the face of my watch are the evidence of a mainspring. Happy are you, my good reader, if your neighbors who see you every day can detect in your outward conduct that your inner life is fed by an unseen Christ.

The great Apostle describes this inner life of the true believer as "with Christ in God." Our Savior has ascended to his celestial throne. As an eloquent preacher of our day puts it, "Paul points his finger upward to where Christ is, sitting at the right hand of God, and says, We are down here in outward seeming, but our true life is up there if we are Christ's." The source of this spiritual life is divine; it begins with the new birth by the Holy Spirit. Up to the time that it was implanted we who call ourselves Christians were utterly dead in trespasses and sins. When the Holy Spirit regenerated us he made in us a new heart. By a mysterious but very real process our heart's life is so united to Christ, so dependent on Christ, and so supplied from Christ, that the Apostle describes it as "hid with Christ in God."

Is not the root of an apple tree concealed from the eye, and does it not go away silently down into the soil, feeling its way after earth-food and water, and drawing up nourishment for every limb and leaf? So a truly converted soul learns to go down into Christ for his spiritual nourishment. As our bodies are kept strong by our daily bread, so his soul feeds on Jesus as the "bread of life." He learns to find in Christ not only pardon and peace, but power to resist temptation. He learns the sweets of fellowship with his Master; and so close is his intimacy with Christ that in times of trouble or perplexity he has only to put the question, "Lord, what wilt thou have me to do?" A brave, resolute Christian life is not always smooth sailing; but the inward power becomes an overmatch for headwinds. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take away. A genuine and joyous Christian life is such an inner partnership with Jesus that the believer can say, "I live—yet not I, but Christ liveth in me; and the life which I now live in the flesh I live in faith which is in the Son of God, who loved me and gave himself for me." This faith is not a mere opinion, nor is it a mere emotion. It is our grip on Christ, and his grip on us. Saving faith means the junction of our souls to Jesus Christ. The mightiest of all spiritual forces is the Christ-faith, because it puts the omnipotent Lord Jesus into our soul as an abiding presence and an almighty power. It was no idle boast, therefore, when Paul exclaimed, "I can do all things through Christ, which strengtheneth me."

Paul knew whom he believed. In the days of my boyhood it used to be said of a person who was converted that he had "experienced religion." A good phrase that; for a religion that is not a genuine heart experience is

not worth the having. The poor weaklings in our churches have had but little or nothing of this experience. They joined the Church more than they joined Christ. If they had ever experienced the incoming of Jesus into their hearts; and had experienced a new birth by the Holy Spirit, they would not so easily topple over into worldlings and money-worshippers and moral cowards—too often into disgraceful defalcations of character. A steamer without coal is a helpless waif on the ocean billows. Empty bags cannot stand upright. It is the terrible experiment of joining a church without any heart-union with the Savior, of trying to live without honest prayer and daily Bible-feeding, of fighting Satan with spears of soft pine instead of the sword of the Spirit—in short, the experiment of trying to pass for a Christian without Jesus Christ—this it is that accounts for so many pitiable weaklings on our church rolls. To stand up against all the social currents that set away from God and holiness, to resist the craze for wealth at all hazards, to conquer fleshly appetites, to hold an unruly temper in check, to keep down selfishness, to direct all our plans, all our talents, all our purposes and influence toward the good of others and the honor of our Master, requires more power than any unaided man possesses. It requires Jesus Christ in the soul. Christ's mastery of us alone can give us self-mastery, yes, and mastery over the powers of darkness and of Hell. This is the secret of a strong and a joyous life.

Such a life is self-evidencing. Altho the interior union of a believer to his Redeemer is invisible, yet the results of it are potent to the world. They are seen and read of all men. Just as we know the supply of coal and the power of the unseen engine by the steamer's speed, so we can estimate the fullness and strength of a man's piety by his daily life. Our outward lives can never rise above the inward; he who has not Christ in his conscience will not have Christ in his conduct. The church-member who does not draw from Christ in his closet will have but little of Christ to expend in the community. The hidden life of an apple tree comes out in bright leaves and full baskets of golden pippins. In a thousand ways does the hidden life with our Master come out before the world. It is manifest in the man of business who measures his goods with a Bible yardstick; in the statesman who would rather lose his election than lose God's smile; in the citizen who votes with the eye of his Master on the ballot; in the pastor who cares more for souls than for salary. The mother displays it when she seeks first the kingdom of Heaven for her children, and the daughter exhibits it when she would rather watch by a sick mother's bed than enjoy an evening's gay festivities. No life is so humble or so obscure but it can shine when Christ shines through it. My friend, if Christ is hidden within you, let him not be hidden by you from a closely observing world. You are to be his witness. The mightiest sermon—that no skeptic can answer—is the daily sermon of a clean, sweet, vigorous, happy and fruitful life. If you are waiting constantly on God he will renew your strength; you will mount with wings like the eagle's.

BROOKLYN, N. Y.

A BATTLE AND A VICTORY.

BY THE LATE REV. EDWARD A. LAWRENCE.

SOME have forced their way into the mission field through the most formidable obstacles. Others have been led along where every step was taken against their own preference, until at last they found themselves set down in the mission field. As an encouragement to others, I give below the experience related to me by a successful and devoted missionary:

"Even before I gave my heart to Christ I feared to think of a college education, because it was some way impressed upon my mind even then that if I went to college I should have to become a minister, and against that I had the greatest aversion, tho why I cannot now explain. I shall never forget how my father once asked me if I would like to go to college, and how promptly I answered that I did not wish to. I did not dare to tell the real reason, but it was that I did not wish to become a minister. I have a sort of feeling now that God had called me from my birth, as he did Jeremiah, to the work of the ministry, and that even then, Jonah-like, I set my face in the opposite direction from my Nineveh. But in that very aversion to the idea of going to college I was entering into my storm. I think I was never fully at rest after that till I bowed myself at the cross. This happened in the great revival of 1857-'58. After this it was very soon settled in my mind that, if possible, I was to go to college.

"After going to college I still cherished, at times, a feeble hope that I might escape from the ministry, and I held myself open for a long time to be convinced that it was not my duty to become a minister. Yet I really felt in my heart that in accepting the idea of getting a liberal education the first line of my defenses had fallen and I was foreordained to the ministry.

"But here came a worse struggle. What if I should have to be a missionary! That was an unbearable thought, and the very suggestion made me tremble. I feared more than ever to be a minister, lest that step should open the way to my being a missionary. But I

now felt it to be next to impossible to escape being a minister, so I began bargaining with God, and said, 'I will give up all my opposition to the ministry, only do not send me as a missionary. I will be a home missionary even, only send me not to the foreign field.'

"In my sophomore year a secretary of a missionary society visited our college and addressed us one evening. I shall never forget the conflict I had with myself during that address. 'You call yourself a Christian,' I said to myself, 'and yet you are not willing to go where Christ bids. Can you continue to call yourself by his name if you are not willing to obey him? Then and there I gave up the conflict with God, and said, 'I will go wherever he sends me.' It must be confessed, however, that I still hoped he would not send me 'far off among the Gentiles.' I went to the seminary still with the same hope; here, however, I had a different spirit. I held myself ready to go; I was interested, or rather interested myself, in missions; I read about them; I was present at all the missionary meetings; I even took the lead in a band of students who promised to give the first consideration to the foreign field. And so I was gradually convinced that it was my duty to offer myself for mission service.

"I presented, however, as gloomy a picture of my fitness for the foreign field as I conscientiously could, thinking that perhaps I should be refused. But I was accepted. There was one mission field which stood last on my list, from which I had a special shrinking, and to which I was least willing to go. That was the field to which I was appointed. But God had not yet finished teaching me that I was not to follow my own will. I made a special request that I be given evangelistic work for which I had a taste, and expressed the hope that I might not be assigned to the theological school. Before I had been in the mission a year and a half, however, I was appointed to the theological school, and with short intermissions have been there ever since.

"This long experience of the crossing of my own will by God's blessed Providence has oftentimes given me great comfort, as I feel as sure that God is leading me as tho my course had been all marked out upon a chart. And in this work I have been greatly blessed."

THE NEW GERMANY, SOCIAL AND RELIGIOUS.

BY PROF. D. W. SIMON, D.D.

THE contrast between the Germany of to-day and the Germany of a generation ago is exceedingly striking. It is also not a little instructive—that is, to some. Among the some I reckon such as believe in a logic of history and in history substantially repeating itself, because men are always and everywhere members of one body.

The external contrast, especially in the cities, is very remarkable. Thirty years ago sewage or "canalization" systems were unknown; now they are becoming a matter of course. Take two places like Berlin and Halle. In both, especially in the former, the Rinnen, or gutters, were a positive danger as well as disgrace, and at nights an unspeakable nuisance. It bore remarkable testimony to the sobriety of the Berliners that late home-goers seem very rarely to have broken their legs or been found drowned in them. Pavements, too, were of a very primitive order; say, for example, in the middle something like Broadway. Now there is not a city in Europe that is better sewered or asphalted or paved than Berlin; and Halle, to take it as representing places of under one hundred thousand inhabitants, is scarcely recognizable. I remember when in certain streets at certain times of the year it was really advisable to wear top boots and step cautiously if one wished to avoid sprains; when, too, particularly toward night, the number of smells more than exceeded that of Cologne in Coleridge's days. On the whole, notwithstanding its quaint old market place with the Marienkirche, Marienbibliothek and Rotherthurm, it was a mean-looking place—greatly as students got attached to it; now it is becoming really good-looking. As to Berlin—well, I remember a German friend of mine saying that it was a conspicuous confirmation of a theory of his that cities took their character from the dominant buildings, and that as the dominant buildings in Berlin were barracks, the whole place had a barrack look; which was really true. Now it is a remarkably handsome city. It has lost its barrack appearance. Indeed, it seems to be taking on rather a museumy complexion. And if many houses should be built, as some are already, of the style of the public buildings in terra cotta, it will not easily be equaled. In many other respects, too, it is a model place; for example, as to means of conveyance to and fro. Trams and omnibuses, models of neatness, convey one in every direction at the low charge of two to two and a half cents, and cars, first and second class, are everywhere to be had at very moderate rates.

An immense improvement has also taken place in the arrangement, the general style, the decoration, the sanitary features, the furnishing, and so forth, of houses. Simplicity, quite to the verge of bareness, not to say ugliness, was the order of the day a generation ago; now one notes everywhere the inroads of taste, and such luxuries as carpets and even Fayence stoves, not to mention artistic wall papers. As a rule, indeed, the people cannot be said to have "attained"; but they have

certainly left a good deal behind. Whether life has become easier and happier and richer or not, that is another question. Not as to *ideale Güter*. No; on the contrary, in my judgment, poorer. In most external matters—house-rent, food, clothing, servants' wages, taxes—the struggle for existence is far severer than when I first knew Germany. The people are more addicted, also, than they were, to amusements; they have become more stylish in the article of dress, and more exacting in the matter of food; but whether there is as much general comfort, real prosperity and contentment as forty years ago is another question. My impression is that instead of being a country—as I often heard men boast—where there were few extremes, particularly the land of little proprietors and "little masters" (*kleine Meister*), the true home of the middle class, it is rapidly becoming like England, against which the reproach was hurled of being divided between the large possessors and employers and mere workmen and tenants, between the very rich and the very poor. The change has affected all classes; it has not spared even the representatives, the *Träger*, of the ideal element, which so specially and so nobly characterized German society and life.

In the sphere of the Church equally marked differences are observable. I might fairly use the paradox, *There never was intenser life in the Church, and yet it was never weaker*. I refer, of course, to the Church in the positive sense which it is natural for a Congregationalist to attach to the term. Real Christians were never more in earnest, yet the gulf between them and the mass of the people—not merely the so-called "masses," but the great middle class and most of the higher class—was never wider or plainer, both as to members and spirit.

Most of the progress that has been made in "Inner Mission" work has been made during the last thirty to forty years. Sunday-schools have become a power in the land; schools, too, worked by spiritual people for definitely spiritual ends; city missions have been established. Associations for young men and young women after the type of the Y. M. C. A., if they have not exactly come into existence, have at all events undergone remarkable development, both as regards numbers and influence, besides acquiring homes worthy of their aims. I was amazed, during my recent visit to Berlin, to note the advance that has been made during even ten years.

I need not mention the various deacons, deaconesses and other charitable Christian institutions that, like a network—with wide meshes, indeed—cover the land from north to south, from east to west, with their thousands of self-denying, earnest workers, at home and abroad.

A great deal has been done, also, of late in the way of church building, tho that means less than it may be taken to mean, little as is its actual amount.

But to me the chief significance of the facts just mentioned lies in this—that they represent the interest, work and self-sacrifice of a comparatively small section of the people; a section, too, that includes very few persons of wealth. Let Berlin serve as an illustration. The circle of earnest Christian workers and givers was, a generation ago, and still is, a very limited one. Most of them are known to each other, and most of them are people of moderate, yea, even very moderate means. Most of your and our givers and workers could go to school to them and learn. I say this deliberately and from knowledge.

The nobility, gentry, high office holders, eminent scientists and professional men, merchants, manufacturers, shopkeepers, the well-to-do tradesmen and the artisans of all branches—these, with rare exceptions, not only do little or nothing to help or favor the schemes referred to, but as a rule dislike and hinder them; and as to the public press, that treats earnest Christian believers, their ways and works, almost invariably with bitter scorn.

But there is another point to be noticed. The Christian faith, the Christian consciousness, the conception of what a Christian man and a Christian Church ought to be, have grown decidedly, and are still growing. Ideas that would have been scouted as savoring of enthusiasm or Methodism or Americanism or Anglicanism and what not twenty-five years ago, are now becoming common phases of Christian speech, public as well as private. Conversion, especially in the case of ministers, the fitness of lay agency in the properly spiritual sphere, the incongruity of the existing dependence of the Church on the civil authorities, and its right to manage its own affairs and control its own teachers, the need and usefulness of Bible classes, prayer-meetings and week evening services, the importance of drawing the ties closer between believers—"ecclesiole in Ecclesia," to use a well-understood formula—these and kindred things are coming to be recognized.

This suggests a matter which well deserves both your attention in America and ours in Britain. It is the question of the relation of theological faculties to the Church. As you know, in Germany theological professors are mostly, if not universally, as independent of the Church authorities as are those of the other faculties. Some of the most eminent of them at the present moment have neither been ordained nor held any Church office. Practically, too—in many cases, actually—they are absolutely free to think and teach what they like. Yet candidates for the ministry are obliged to attend their lectures; and in some, if not in most, cases the professors have a de-