

# Presbyterian Banner.



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

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

# Presbyterian Banner.

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PITTSBURGH, THURSDAY, JULY 24, 1902.

No. 6

## 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'Israeli, introduced the Reform bill, 1867. Under another administration of D'Israeli 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 deification 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

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MR. JOHN WILLIS BAER,  
Recently Elected Assistant Secretary of the Board of Home Missions.

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PITTSBURGH, THURSDAY, JULY 31, 1902.

No. 7

## Chronicle and Comment.

The far flung battle line does not include all the fighting that a war brings forth. Crimination and recrimination have been frequent in the British and German papers during the progress of the South African war. Whatever officials might say the press in both countries kept up a pretty hot fire. Germany accused Britain of all sorts of cruelty and barbarism in carrying on the war, and Britain answered that nothing had been done that was worse than what had been in the war of Germany on France. This brought out a tremendous explosion of wrath and indignation on the part of German papers. The end is not yet. In the July number of the Contemporary Review, an English writer shows "How the Pot Called the Kettle Black." It is a powerful indictment against the German methods of conducting war and may be read as giving light on what war is even when done by the most enlightened nations. Says the writer: "War, as it drags on, has a terribly deteriorating influence on those engaged in it." He was evidently a correspondent during the conflict and charges that Germany goes on the plan of making war pay for war and even yield a profit. Their record in China is mentioned. Giving a great deal of credit to officers and men in general, he still insists that the page is not wholly white. A correspondent quoted says: "The Prussians seem adopting the practice of burning the towns they have occupied and find themselves obliged to evacuate." "When houses are found empty the destruction is often quite reckless." "The Prussians have carried system even into their plundering." The bombardment of Paris, not the forts, is mentioned. Citizens, women and children were killed. The act was utterly stupid and had no military effect whatever. The Germans regarded the "franc-tireurs" as assassins; the French esteemed them heroes. "The Germans will burn towns wherever they find franc-tireurs," wrote a correspondent of the Times. At one place 30 were captured, forced to dig their own graves and then shot. Bismarck's language on the occasion recalls the verbal orders of Gen. Smith. Once he exclaims, "Prisoners! why do they continue taking prisoners? They should have shot down the whole 1,200 one after another." Again, "We should send out a flying column from time to time, wherever they show themselves recalcitrant, and shoot and hang and burn." "There is criminal negligence in not taking them out and shooting them."

The power of the trusts has called up the attention of the Russian emperor. He has formally invited the European nations to a conference and the English Prime Minister says his government is considering the matter. Like some other economists, he likes not "the artificial depression" of prices. Sugar grown under the stimulation of bounties is one of the figures that he strikes at. It has excited curiosity to know why the United States have not been included in the invitation. One explanation is that the note of invitation was addressed only to those nationalities that were included in the Brussels sugar conference, but this is rather the statement of a fact than an explanation. Another is that this country is regarded as having adopted the trust system as a mode of cheap production of staples and intending to continue it by its high tariff system. Probably the most plausible reason is that Russia wishes to stem the tide of American invasion in the fields of European commerce and production, or wishes to appear to be doing something in the way of warding off the cheap goods offered by American enterprise. A commission of the British Iron Trade Association has been reporting to Britons why Americans have been recently so successful in their commercial invasion, especially in the business that most nearly concerns that association. It speaks of "the extraordinary richness of the principal fields of coal, iron ore, and kindred minerals," and "how the natural inventiveness of the American has enabled him to apply to the operations of production and distribution a wealth of original ideas and methods that are as yet but little

known in Europe. It is also made manifest how on land, on lake, on river, and on canal the American people have applied their minds to the solution of the problems and conditions of cheap transport, until they have at last attained a level of rates and charges such as we have had hardly any experience of on this side of the Atlantic." It might do the Czar and other economists some service to consider this candid and enlightening statements as to the success of American enterprise.

Political. It is given out that not only the members of the Cabinet, but the President himself, will be heard from the stump and platform during the next few weeks. Some of the members of the Cabinet will be excused because they are not in the habit of public speaking, but all others are to be pressed into the service. The Attorney General is to tell what he has been doing to curb the unruly trusts. The President is to be heard, says report, in twenty different States. This course may be somewhat of an innovation. The members of the government in England usually take part in the political campaigns.—Senator McLaurin, of South Carolina, has been appointed to a judgeship in the Court of Claims, but has declined on the ground that it would be said the President was rewarding him for his leaning towards the dominant party. The Court of Claims is an important one, as it is said to be the only one in which the Government allows itself to be sued.—The Democratic State Convention in Missouri has reaffirmed the principles of the Kansas City platform, with a special emphasis on the "16 to 1" article in that deliverance. This rather discourages those who were hoping the party would drop that issue. At a "Harmony Meeting" held in Boston, July 24, Mr. Bryan spoke, attributing Republican success largely to "an unexpected increase in the supply of new gold and an unexpected influx of European gold, due to large crops here and to famine abroad, increased prices, relief from the stress of hard times, and the benefits that always flow from a growing volume of money." The advantages which have followed, he argued, vindicate the principles of bi-metallism. Senator Carmack denounced the other party for fastening the gold standard on the country. It is doubtful whether these speeches promoted much harmony in the northeast. Edward M. Shepard, of New York, said neither Republicans nor Democrats, who always voted their ticket, were in the majority in the nation; the independent voters make the majorities. He would make a short platform, with tariff reform and no subsidies of any kind in the very forefront. Nothing but a Democratic platform will bring patriotic good sense to the Republic.

As we have a little affair of our own with France and the Vatican it may do well for us to look at the contest as it goes on in France. The sweeping character of the "Associations Act" may be inferred from the fact that a single order from the administration calls for the closing of 2,500 Roman Catholic schools, the discharge of 6,000 masters, and leaves 150,000 children to be otherwise provided for than as they have been. This seems to be in accordance with a literal execution of the law. Beyond this, it is said, there has been a withdrawal from certain priests of the stipend which had been assured to them by the Concordat. Premier Combes is known to be both anti-religious and anti-clerical. It is thought that Waldeck-Rousseau, left to himself, would have gone at a gentler pace, perhaps merely holding the act in terrorem over the known malcontents of the Church. The consequence of Premier Combes' program seems likely to be an irrepressible conflict between Church and State. The schools which are ordered to be closed are said to be among the best in France and are much patronized by the wealthier classes; in fact, are generally preferred to the government schools. Already there have been demonstrations in Paris against the execution of the law. The Nationals and the Clericals are making common cause in fomenting the excitement, and no little sympathy is worked up in favor of the teaching nuns and friars. In the closing of one school in Paris a large

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## II.

We may accept to a considerable degree the assertion of Prof. Phelps, "that the theology of poets, of dramatists, of historians, is for the most part material as distinguished from Christian theology," yet I cannot believe with him that "the theology of Shakespeare, though expressed as he could not have expressed it but for the atmosphere of Christian culture, in which his mind was formed, yet is inspired by the material world and the intuitions of conscience more distinctly than by the Christian revelation." Everything goes to show that the great poet was thoroughly familiar with our Christian articles of faith. When occasion offered he invariably seeks to present moral actions in a Christian form. Witness the speech of the king in Hamlet, when referring to his office and power of prayer, he says,

"But, O what form of prayer can serve my turn? Forgive me my foul murder! That cannot be since I am still possessed Of those effects for which I did the murder. My crown—mine own ambition and my queen, May one be pardoned and retain the offense?"

It is not the world of Nature or the intuitions of conscience which create the theology of Henry the Fifth's speech before the battle of Agincourt. It were possible to fill this paper with the impressive and beautiful expressions of Shakespeare which owe their value directly to the Bible. It is not with him as with Goethe, that the most morally thrilling parts of his writings faintly suggest our holy religion, though in the advancing tragedy of Faust, the sentiments are reinforced by a Christian belief, and at the end it is not natural but Christian theology which gives the angelic rescue and the glimpse of heaven.

Let us glance at a group of modern poets. The poetry of Mrs. Browning should be eviscerated if we took from it the many allusions to Christianity, and still more the spirit it infused. It has been asserted that the creed of Robert Browning is not definitely known. Were this a fact, which I doubt, it would be even more significant of the force and influence of the Christian faith, that it held the uncertain mind, and compelled it as a trumpet, if not as an advocate, to utter most eloquently and harmoniously the truths of Revelation. Browning's poetry has been often recognized as morally and spiritually inspiring. It is not a slight evidence of the vigor of the Bible that it made this intensely masculine nature find in its teachings his highest inspiration, and added to his power of expression and his picturesqueness of description the moral elevation, the glow and radiance of its eternal utterance. Only under Christianity could he have written,

"I spoke as I saw,  
I report as a man may of God's work—  
all's Love yet all's Law.  
Now I lay down the judgeship He lent me.  
Each faculty tasked,

To perceive Him has gained an abyss  
where a dewdrop was asked."

Is it possible that without Christianity we should have had the best of Tennyson? There is no question as to his substantial belief. His own son tells us that before the last communion of which he partook, he quoted his own words put into Cranmer's mouth,

"It is a communion—not a mass,  
No sacrifice—but a life-giving feast."  
It was his Christian faith which enabled him to sing:  
"The face of death is toward the Sun of Life,  
His shadows darken earth."

What an immense difference in faith and influence upon us all, who are ever questioning the life to come, is there between Tennyson under the gospel, and Omar Khayyam in fatalism, singing,

"One moment in Annihilation's waste,  
One moment of the well of Life to taste—  
The stars are setting and the caravan  
Starts for the dawn of nothing! O make haste.

How long, how long in infinite Pursuit  
Of this and that endeavor and dispute;  
Better be merry with the fruitful grape  
Than sadder after none—or bitter, Fruit."

When Tennyson wrote the "In Memoriam," he used materials which only Christianity could furnish. Dissipate to-morrow our confidence in the main truths of the gospel and this and many another poem of the Laureate is less valuable than the Odes of Horace. But when we hear him singing in increasing confidence, rising above grief and helping unnumbered thousands to also rise—

"Strong Son of God, immortal Love,  
Whom we that have not seen Thy face—  
By faith, and faith alone, embrace,  
Believing where we cannot prove.

"Forgive my grief for one removed,  
Thy creature whom I found so fair;  
I trust he lives in Thee, and there  
I find him worthier to be loved"—  
then do we know his lyre is attuned to the Bible.

Let it be remembered, I am not claiming for Christianity the poetical power, the exquisite diction, the splendor of metaphor. Greece or Persia might have equaled these. But the power which makes of Tennyson more than the singer of ballad, more than the "idle singer of an empty day," is the Christian belief, which controls this higher work. King Arthur's lofty and solemn view of man's responsibility to society given in his sad speech to the fallen queen in "Guinivere" is suggested by the Bible's influence.

Is there any poem more quickening and more touching in its lovely simplicity than the "Cotter's Saturday Night" of Burns, and yet it is as idle as one of Virgil's priestly incantations, or Homer's searching the entrails—if it be not eternally true—and worthy of imitation.

I must leave almost unnoticed the great body of devotional poetry. Doubtless these would be regarded as slight in evidence,

because they merely repeat the utterances of the Bible. I am more than content they should be so regarded; for the more distinctly do they appropriate the Christian doctrines, the more is their power and use the assertion of the vigor and claim of our holy religion. Regard them as the mere accompaniment of the Christian religion and still is it to be asked, Where has any religion, however numerous in devotees, ever produced such a hymnology, ever created such songs of elevated praise and inspiring worship, ever given rise to verses which through childhood, manhood, age and death exert such an influence, and are remembered in the most solemn moments with a rapture and a fear? Only a religion which has an immovable belief could through the centuries sing the same hymns and add to them with an ever deepening reverence. The deep notes of "Dies Irae" never grow less. Not even the doubter can fail to feel the lift of "Rock of Ages," "My Faith Looks Up to Thee," "My Jesus as Thou Wilt," "Lead, Kindly Light," and the hymns which Gladstone, as he lay dying, loved to repeat, "Praise to the Hollest in the height." Is it less significant that in these recent days the hymn, "Nearer My God to Thee," has been sung by millions who, even in their worldliness and sin, recognize the heart's great need of nearness to God?

Let it not be thought strange that Christianity uses poetry as its agent and endows our songs with a celestial power. Inspiration has bidden believers to "sing and make melody in their hearts," and rise above life's cares and burdens by "psalms and hymns and spiritual songs." It is, let me affirm once more, a fact of no slight importance that the noblest and most inspiring poetry has been fostered by Christianity, that the songs which sway the human heart in its moments of seriousness and earnest thought are distinctively Christian, that neither unbelief nor vice has ever produced a hymn or poem to which man has turned in his hour of grief and agony. Nor is the end yet. Modern poetry in its highest forms, so far as it is touched with Christian truths, is instinct with life. The richest hymns are not dear because venerable. So faith is still singing, and we may repeat the Laureate's hope:

"Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and soul according well,  
Make make our music as before—

But vaster."

## CHAUTAUQUA LETTER.

By Clara E. A. Espey.

On July 2 the exercises of the twenty-ninth annual assembly were formally opened. A little more than two weeks have passed and the prospect is very encouraging. The attendance, greatly augmented by the New York State teachers, who come for the summer school work, has been fully equal to that of previous years.

A new plan has been followed in preparing the program this year. Each week is designated by the name of a subject,