

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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THE Christian Nation appeared on the Covenanter's horizon in the year 1884, commending itself to the people both by fidelity and merit, under the guidance of Mr. John W. Pritchard, Editor, **1884** until it received the endorsement of Synod (American) and it never had a palmier day than now. Its integrity was severely tried in the conflict of 1891, yet was found to be morally immovable and editorially honorable.—Glasgow Convention, 1896.

THE Christian Nation is the officially endorsed paper of the Reformed Presbyterian (Covenanter) Church in America; is endorsed by leading ministers of the Covenanter Church in Great Britain and Ireland; and is the accepted family weekly paper of the Covenanter Church throughout the world.

WE recognize with much pleasure that the **CHRISTIAN NATION**, New York, has formally accepted and is faithfully upholding the true historic position of the Covenanter Church; and **1900** Synod realizing the urgent need at this time of a live weekly church paper, heartily commends the **CHRISTIAN NATION** to the patronage and support of the members of the Church.—R. P. Synod, Pittsburgh, Pa., June 10, 1891.

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NEW YORK, SEPTEMBER 26, 1900.

PUBLICATION OFFICE: TRIBUNE BUILDING, NEW YORK.
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The bubonic plague is claiming many victims in Glasgow, Scotland.

Lynching continues to be the order of the day in the Southern States. Four negroes, suspected of robbery in Louisiana, were taken from jail, on Sept. 20, and hanged.

The coming elections in England crowd out other matters of importance for the present. Changes are expected to be made. The war office may be offered to Mr. Chamberlain.

It is now declared that from 12,000 to 15,000 persons perished in the terrible storm in Galveston and vicinity. Relief has been sent to the sufferers, but some time will lapse before it will reach every one and before the city can be really made habitable.

A large banking and brokerage firm, in this city, Hatch & Foote, failed last week. Mr. Foote had been speculating with the firm's money and had evidently lost \$200,000. The worry over his failures caused him to become ill. Paralysis set in and he died a few days after the failure.

The Conference Committee of the Amalgamated Iron and Steel Workers signed the wage scale for the year at Cincinnati, Ohio, on Sabbath morning. The conference had lasted since last Wednesday, and on Saturday it was decided to sit until a decision was reached. Sixty thousand men were expected to start work on Monday.

The condition of affairs in the mining districts in Pennsylvania was never so serious as now. If the work is resumed soon it will likely be by the failure of the miners, who at best only make enough to keep their families alive; if the strike continues for a length of time, many will undoubtedly die from starvation. Of all classes of workmen, none live on so little as the coal miners. It is but little they ask for, but they generally get less; yet they are a grateful class of people, and contentment is to be found among them if hunger and cold can only be kept out of their poor homes.

The condition of affairs in China is not satisfactory. It is said that the Empress and Emperor refuse to return to Peking, declaring that the palace has been desecrated by the presence in it of foreigners. It is believed that Prince Tuan is again in power, as many of the Boxer leaders have been promoted, Loh being appointed to succeed Li Hung Chang at Canton. Prince Tuan has also been promoted to the Grand Council. It would seem as if they were in a manner defying the foreign forces, for they declare that it is impossible to distinguish between good and bad Boxers, and so they cannot punish the offenders. It is likely that more trouble is yet to come.

The world has never tired of applauding that declaration of the American patriot, "Give me liberty, or give me death." But it is different when not liberty but death, is given. In the case of America, it was not death but liberty. For the Transvaal it is not liberty but death.

* * *

A gentleman wearing a ministerial garb came into this office on business. In reply to an inquiry he hesitatingly owned that he had abandoned preaching for a business career. A man may give up whatever calling he will, and go into the ministry, and be honored for it. But a minister cannot abandon his sacred office to follow any other vocation without inviting criticism. This is a tribute which the world pays to the ministry.

* * *

Partizan papers have without exception condemned and ridiculed the proposal that Christian temperance women should pray for the defeat of the defender of the army canteen liquor law; but they cannot thus quiet the hot indignation of Christian men and women against a temporizing and bargaining chief executive. The only defensible position as to liquor that the commander-in-chief of an army can take is, that the troops shall not be allowed to have a drop of it as a beverage. But, alas! such a position is immeasurably removed from the censurable attitude of our President.

* * *

The counting of the dead goes on in Galveston, Texas, and other places ruined by the flood. The Mayor of Galveston reports that the total cannot fall below twelve thousand, and may exceed that number. Sudden destruction in any form, of even a single person, is shocking; to multiply the horror twelve to fifteen thousand times, carries it to a point which the mind is not adequate to realize, and which the heart cannot feel the sorrow of. God has a hidden purpose in permitting such a calamity that is not of finite knowledge.

* * *

The concluding acts of the prize fighting fraternity, under the law of this State now happily repealed, were disgraceful almost beyond belief. It is now an open secret that the last "bout," between Corbett and McCoy, was a successful conspiracy to rob all those who would pay the admission fee to witness the so-called exhibition of skill. The wives of the contestants have since applied for divorce on statutory grounds. The wife of Corbett avers that it was a condition of

her marriage to him that she would not be required to live with him if he should ever be defeated in the ring, and claims great credit for herself because she remained with him through and after three defeats. Yet these persons' portraits, their views, and the accounts of their public fights and private quarrels, fill pages of our city dailies. Men who figure as capitalists and in public charities, rented them their public halls for their brutal exhibitions. Faithful preaching would reach many of these sinners, for they are "pillars" in some of our wealthy churches.

* * *

The General Committee on the Revision of the Psalms in metre met on Tuesday evening, Sept. 18, 1900, in the First Presbyterian Church, Asbury Park, N. J., with eight delegates present representing five Churches. The next day four more delegates appeared and one Church more was represented. The delegates present were as follows: Dr. E. R. Craven, of the Presbyterian Church; Rev. W. J. Dey, Prof. J. Scrimger, D. D., and Mr. Robert Murray, of the Canada Presbyterian Church; Dr. E. A. Collier, of the Dutch Reformed Church; Dr. J. C. K. Milligan and Prof. D. A. McClenahan, D. D., of the United Presbyterian Church; Drs. David Steele and J. D. Steele, of the New School Reformed Presbyterian Church, and Dr. T. P. Stevenson and W. J. Coleman, of our own Church.

Two sessions of three hours each were held each day, and these were sometimes prolonged to finish the work in hand. The work was done with great care and with minute attention to fidelity, rhythm and rhyme. The committee sits from Sept. 18 to the 27th, and will probably arrange to meet again next spring.

* * *

The strike of the coal miners in the anthracite regions of Pennsylvania has developed along the same lines as other strikes. First, Pinkerton detectives were employed to preserve order, their presence angering the miners. Threats and a measure of violence followed. Then came the troops and a collision in which two miners were killed and a larger number injured. The country involved is now practically under military surveillance. With the oppressors there is power. Scenes like these now being enacted in the coal mining regions are a reproach to our Government, but they will continue to be witnessed at the usual intervals, marked by seasons of unbearable suffering, until Government interferes, not

The Church for the Times.

Address at the Opening of the R. P. Theological Seminary, Allegheny, Pa., Tuesday Evening, Sept. 18, 1900.

Rev. Prof. R. J. George, D. D.

Gentlemen of the Theological Class:

It is my pleasant duty to welcome you to the session of 1900-1901. The Seminary term which begins to-night crosses the line of the centuries. This fact suggested my theme, "The Church for the Times;" or, stated more fully, "How Shall Our Church Meet the Demands of the New Century?"

The churches all feel the impulse of the opening of a new period. It finds expression in such movements as the raising of Twentieth Century Funds, the Forward Movement in Missions, and many other ways. The very fact of passing into the new century calls for new effort.

Moreover, the times are eventful. The minds of men are unsettled. It is an age of doubt; of spiritual declension, of transition. Men are cutting loose from the past, and demanding something new. They speak of it as independence of authority, freedom of thought, charity for those who differ in opinion, personal liberty, and other attractive phrases. Yet they are not happy. They have given up the treasures of the past, and have nothing in their place. The tendency in the Church is to scepticism; in the State to anarchy. Parental authority in the home is disregarded; church discipline is despised; civil law is frequently defied. The churches cry peace, peace; but there is no peace; the nations "are like the troubled sea when it cannot rest, whose waters cast up mire and dirt."

This picture is, of course, not complete. There are other points of view. This will be sufficient to occupy our attention this evening. If these are characteristics of the age, what must be the characteristics of the Church that will meet the demands of such an age? Here, again, the discussion will be partial. I will name three—Conservatism, Radicalism and Spirituality. Conservatism in holding the attainments already made; Radicalism in making new and higher attainments; and Spirituality without which Conservatism is dead, and Radicalism is powerless.

I. The first demand of the Times is for Conservatism.

This demand our Church should meet. In ecclesiastical history the name *Covenanter* is the synonym for Conservatism. This position is conceded to her by sister churches. As a conservative church she exerts an influence out of all proportion to her numerical strength. If she yields to the spirit of this age and ceases to be conservative, her mission will be at an end. If, on the other hand, she, in the present crisis, prove true to her historic position as a conservative church, she will be recognized as in an eminent sense the Church for the Times, will serve her generation, honor herself and glorify her Divine Lord.

How, then, should the *Covenanter* Church manifest her conservatism in the present condition of things?

First, by maintaining the sole authority of the Word of God.

The first chapter of the Westminster Confession of Faith treats of "The Holy Scripture." Section IV. says: "The authority of the Holy Scripture for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and, therefore, it is to be received because it is the Word of God."

Section X. declares: "The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private

spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture."

This doctrine concerning authority and infallibility of the Bible is fundamental to Christian faith, and especially to the faith of Protestant Christianity. Professor Fairbairn, speaking of the Calvinistic Reformation, says: "The Roman infallibility was confronted by the infallibility of the Word of God; the authority of tradition, by the authority of reasoned Scripture."

If Christian faith is to be maintained infallible authority must be found somewhere. Catholicism says it is in the Church speaking through Councils and Popes; Protestantism finds it in the Holy Spirit speaking through the Scriptures. If the present assault upon the Bible succeeds in undermining the faith of God's people in it as the Word of God, they will be driven either into infidelity or into Romanism. Faith must have a foundation. If there is no infallibility found either in the Church of God, or the Book of God, belief in Christian doctrine is impossible. In order to counteract the dangerous teaching of the higher critics the General Assembly of the Presbyterian Church reaffirmed its faith in the Bible in the following emphatic terms:

"It is a fundamental doctrine of the Word of God and the Confession of Faith that the Holy Spirit did so control the inspired writers in their composition of the Holy Scriptures as to make their statements absolutely truthful, that is, free from error when interpreted in the natural and intended sense. All seeming discrepancies and contradictions in the Bible are to be referred to the limitations upon human knowledge. To hold that the Holy Scriptures are in any respect historically inaccurate is to oppose the teaching of the Confession. Chapter I, Section IV., which declares that "the authority of the Holy Scripture for which it ought to be believed and obeyed dependeth wholly upon God the author thereof; and, therefore, it is to be received because it is the Word of God."

Speaking of the dying testimony of Paul, Bishop Brooks says: "The first thing that strikes us is that when Paul said he 'had kept the faith' he evidently believed that there was a faith to keep. At the present day many scholars of the New Testament, finding very different forms of statement in the epistle of St. Paul, from those which fill the four gospels, and seeming even to find in the Epistles some doctrines which do not appear to them to be taught even by implication in the words of Christ, have been led to believe that Paul made his theology for himself; that with a strong and very original mind he shaped for himself the system of truth, which then he taught to his disciples and which thus passed into the belief of the Christian Church.

We hear much of Pauline theology. It is a favorite idea. These doctrines are not Christ's, but Paul's, stamped with his peculiar character and enforced only by his personal authority. I cannot but think that this text of ours, the dying utterance of the great apostle, proves very clearly that he had no such idea about his belief and teaching. To him the truth which he believed was not a doctrine which he had discovered, but the faith which he had kept. The faith was a body of truth given to him which he had to hold and to use and to apply, but which he had not made and was not to improve. He knew nothing of a Pauline theology. It was the word of Christ which he preached. * * * What he meant to do, what he believed he had done when he died, was not to think out a system which should rest upon such proof as he could bring, but merely to hold and transmit a revelation which God had given him."

These men who talk of a Pauline theology always speak of it as if it were something different from Christ's teaching, and they cry out, "Back

to Christ!" "Yes," Paul answers, "back to Christ!" "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by revelation of Jesus Christ. But though we or an angel from heaven preach any other gospel unto you than that we have preached unto you let him be accursed." This was Paul's doctrine of the sole authority of Scripture.

The need of the hour is not so much for men of great scholarship to defend the Bible, but for men of profound conviction to proclaim it, saying like the Psalmist, "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." (Ps. 119:160.)

A second thing concerning which the Church should be boldly conservative is her doctrinal standards.

"Build your creeds as the birds build their nests, for one summer, prepared to move out at the end of the season." So one expresses his contempt for the formularies of Christian faith, and the sentiment was received with wide approval. It is not to be expected that an age which is characterized by the decline of reverence for the Bible will retain a high regard for the symbols of the church's faith. So far has the public mind drifted in this direction that men who have been admitted to the ministry in evangelical churches on a public profession of their belief in the standards of such churches, and under the most solemn ordination vows that they would preach and defend these doctrines, now without apparent loss of self-respect or of public esteem can assail in bitter language the doctrines therein professed. Nor is it an uncommon thing for those who are doing all in their power to overthrow the doctrines and break down the usages of the church to which they belong to keep shouting for peace. As the prophet Micah says: "They bite with their teeth and cry peace!"

What is the duty of the Church in such circumstances? Shall the blood-bought heritage of truth embodied in the creeds of Christendom be surrendered, or shall the Church re-enter the field of polemics and earnestly contend for the faith which was once delivered to the saints?

Perhaps no better answer can be given than is contained in the letter of Professor Benjamin B. Warfield, of Princeton, when declining to serve on the committee of the General Assembly of the Presbyterian Church to consider the subject of a revision of the Confession of Faith: "I cannot think," he says, "that the violent assault upon certain of our confessional statements—statements which are clearly scriptural and as clearly lie at the centre of our doctrinal system, in which the agitation originated; was a fitting occasion for a movement of this kind, or for any action of the church except the rebuke of the assailants by the courts to which they were directly amenable. I cannot think that the precipitate action of a few Presbyteries following these assaults with a request for some review of our confessional position other than unwise. I cannot believe that the Assembly acted with regard to the peace of the church and the integrity of the testimony to the truth which is becoming in our highest court when it paid such heed to these few discordant, and, as I must believe, ill-considered overtures that it ignored the eloquent silence of five-sixths of the Presbyteries of the Church, and precipitated an agitation as to its doctrinal standards upon the whole church. My conviction is clear that in the circumstances it was rather the duty of the Assembly in fulfillment of its high function as guardian of the truth professed by this church to reaffirm the doctrines that had been assailed, to quiet the disturbance that had been raised, and by renewed hearty commendation of our Standards to the churches under its care to strengthen in them a

firm and intelligent attachment to these Standards and their forms of sound words."

"It is greatly to be feared that the effect of its contrary action, by which on so small an occasion it has invited every Presbytery to subject the fundamental law of the Church to searching inquisition, will be to foment carping criticism and discontent, if it be not taken in some quarters as a license to unrebuked assaults upon the very bond by which our churches are held together, and on the substance of the truth delivered into our keeping by the great Head of the Church."

When the "Independent," always ready to espouse the cause of liberalism, declared that "no one, even the most rigidly conservative, fails to see some serious defects in the form of statement of the Confession," Professor Warfield repelled the insinuation in very emphatic terms, as follows: "Now, this is a great mistake. There are not only many, but I think the great majority of Presbyterians who fail utterly to see serious defects in the Confession. I am myself of this class, and I for myself and the multitudes who think with me would like to have it recognized that the chief reason why we do not wish the Confession of Faith revised is not because we believe the times inopportune (though we do believe the times to be very inopportune and not because we believe the present attempt to better the document dangerous to the peace of the Church and its good Confession (though we believe it to be dangerous both to the one and to the other), but because we believe the confessional statements against which the present movement is primarily directed to be the truth of God, and to be expressed in the Confession in an admirable and thoroughly acceptable manner, and because we do not wish this admirable statement of truth to be marred. It is a positive faith in these declarations as a part of the precious truth of the gospel, not the opportunism of policy that animates me, at least in the matter, and I am persuaded the same is true of the majority of those who draw back from the present demand for a revision of the Confession. * * * And above all, I am disinclined to see a great historical document like the Westminster Confession, which stands out among other confessional statements just because of the purity and clearness, and prudence and geniality and completeness and beauty with which it brings to expression the great evangelical system of truth which men call Calvinism, but which God has published as His gospel, marred, and mauled and battered and diluted because, forsooth, it is misapprehended."

The proposal that the doctrines, although true should be re-stated so as to avoid criticism he rejects in scathing terms: "As if it were possible so to state truth that those to whom it is distasteful could not possibly caricature and misrepresent it, as if it were right to make the wishes of men instead of the revelation of God the norm of our statement of truth; as if it were desirable so to state truth that those who do not believe it may be deceived into accepting it."

I have quoted at length this manly and masterly statement by Professor Warfield, of his attitude toward the revision movement because it is the most complete exhibition of that true conservatism which the present condition of the Church demands, that I have anywhere seen. By a clear incisive analysis it exposes the shallowness and sheer hypocrisy of these assaults upon the Calvinistic Standards by men who still claim to hold the system in its integrity, and yet would eliminate from the Confession of Faith the best statement of these doctrines ever formulated. Professor Warfield shows how these assaults should be met by a re-affirmation of the church's profession, and how the peace of the Church should be secured not by a cowardly and treasonable surrender of the great truths which have

been entrusted to the Church by her glorious Head, but by the exercise of that authority which He has vested in the courts of the church, for the silencing or the removal of those who, having secured their positions as teachers by professing their belief in these doctrines, now denounce them as unscriptural and untrue.

I will close the discussion of this point in the words of Dr. Warfield: "I desire above all things to see the Church pass quietly from every disturbing agitation concerning its fundamental beliefs which form the basis of its unity. It is an inexpressible grief to me to see it spending its energies in a vain attempt to lower its testimony to suit the ever-changing sentiment of the world about it. I would fain see it, rather, secure in the peaceful possession of its well-assured doctrinal system and animated by an enthusiastic loyalty to it and to the Standards in which it is expressed with such singular charity and power go forth in strength to win the world to the evangelical truth it has drawn from the Scriptures and professed through so many years of struggle and suffering, of progress and triumph."

A third subject on which the Church should maintain with all fidelity a conservative position is the purity of worship.

We cannot shut our eyes to the fact that as we approach the opening of the Twentieth Century there is in the leading Protestant churches a rapid swinging back toward the idolatrous worship of the Roman Catholic Church. Recently there appeared in a prominent religious periodical an editorial entitled "The Catholic Revival." A few passages from this article will indicate what I mean. It says: "Advanced Ritual is the vanguard of what is familiarly known on both sides of the Atlantic as the Anglican Tractarian, or Catholic Revival. Advanced Ritual in the services of the Church stands for the doctrine of the real objective presence, eucharistic adoration, prayers for the dead, the power of absolution, purgatory, and the sacrificial character of the Christian priesthood."

"The Catholic Revival has familiarized both English and American churchmen with the above named doctrines. It has also made church people familiar with a number of points of Catholic ritual and Catholic practice, such as eucharistic vestments, incense, confession to a priest, the recognition of the honor due to the Holy Mother of God, the intercession of angels and saints."

After quoting from Catholic authorities to show that "the revival of all these Catholic doctrines and their wide dissemination among all classes of the population cannot, certainly, be without great results," the editor adds: "Let the reader ponder these quotations well. They show very plainly that the main object sought in the Catholic Revival in England and in the United States is unmistakably to bring the Church in both countries back to the doctrines, ritual and practices of the Church before the Great Reformation; to get back of the Reformation Settlement. In a word the object sought in the Catholic Revival is to bring the Church in England and in the United States back to submission to the authority of the Pope of Rome, the so-called Vicar of Christ."

The writer is, of course, discussing the Rome-ward movement in the Episcopal churches. But the fact is that the Anglican Church is only leading the procession while the other Protestant churches are following in line. The Presbyterian churches are introducing the ritual of the Episcopal Church; the psalm-singing churches are introducing hymn-singing with the popish accompaniment of instrumental music in the place of the pure spiritual worship of the Apostolic and Reformation churches.

In view of these facts, what is the present duty of the Covenanter Church? Will she join in this Rome-ward march? Is this the time for her to

be seeking for the furthest outpost to which she can go in the direction of the use of uninspired songs? Does she believe that in the midst of such a movement she can safely lead her youth to unite with the young people of other churches in organizations for worship, with the understanding that the worship in the common organization will be this corrupt will-worship, which came from Rome and leads to Rome? Would it not be more worthy of the Church of Calvin and Knox whose imperial doctrine was the sole headship of Jesus Christ and who taught that what He has not commanded in His worship He has forbidden, to throw herself with all her strength against this Rome-ward movement and bear a true, unflinching, uncompromising and consistent testimony for a pure spiritual worship. Such a Church is the Church for the Times.

There is one thing more in regard to which the Church is called upon to maintain a conservative position, namely, the divine order of church discipline.

The decline in doctrine is attended by a decline in morals. The movement to accommodate the discipline of the Church to the worldly spirit of the age is general. One large body which has hitherto borne a heroic testimony against her members engaging in such sinful amusements as theatre-going, dancing, and card-playing, is considering how she may "recede from a more clear and particular testimony to a more general and evasive one." Another church which for many years has borne faithful testimony against the secret lodge is being pressed to lower its testimony in order to relieve sessions which have admitted members of secret orders to membership in the Church.

What we see in the closing days of the Nineteenth Century is the sway of "liberalism"; weakening the faith of men in the authority of the Scriptures, seeking to mutilate or to destroy the church creeds, corrupting the worship, and masculating the discipline of God's house. It is not a theory that confronts us but a condition. That our Church may prove herself to be the Church for the Times, let her be true to the Covenant of 1871, which says: "That after careful examination having embraced the system of faith order and worship revealed in the Holy Scriptures, and summarized as to doctrine in the Westminster Confession and Catechisms and Reformed Presbyterian Testimony; and as to order and worship justly set forth in substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true Christian faith and religion, and the system of order and worship appointed by Christ for His own house; and by the grace of God we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity."

II. The second demand of the Times is for Radicalism.

Radicalism must not be confounded with Liberalism. Radicalism is the correlate of Conservatism; while Liberalism is its antithesis. Radicalism has its root in Conservatism; Conservatism has its fruit in Radicalism; while Liberalism is destructive of both Conservatism and Radicalism. Conservatism holds fast the attainments of the past; Radicalism aims at new and higher attainments in the Future; while Liberalism surrenders the Past and compromises the Future. Liberalism is intolerant of both Conservatism and Radicalism.

"Therefore, my beloved brethren, be ye steadfast, unmovable;" that is Conservatism; "always abounding in the work of the Lord;" that is Radicalism. "Watch ye, stand fast in the faith;" that is Conservatism. "Quit you like men, be strong;" that is Radicalism; "I have kept the faith;" that is Conservatism. "I have fought a good

fight;" that is Radicalism. Radicalism is fundamental, it strikes at the root of things; uncompromising, it absolutely refuses to make a covenant with death or an agreement with hell; aggressive, it aims at conquest, and expects victory.

I have said that the Church of the Covenanters is historically and essentially a conservative church. Just as certainly is it a radical church. As a radical church it is the Church for the Times. The age demands Radicalism, not to gratify its preferences, but to meet its needs. It is an age of Liberalism; of indifference to the truth; of compromise with sin; of toleration of evil. Bishop Brooks in his lectures on preaching speaking on "The Ministry for Our Age," gives the following picture of our times:

"The scholar and the ignorant man alike are both content that their neighbors should think differently from them about religion. The very desire for the stake has died away. We look back to the sixteenth century and wonder at the enormities of bigotry. We are all thankful for the progress, but often as we read the books of the time, often as we talk with our friends, there is a misgiving which intrudes. How much of this toleration is indifference? How many of those people that are kindly to their neighbor's faiths are careless about their own? How much of the difference between us and the zealots of the seventeenth century has come from our weakened hold on truth? They believed with all their hearts and were intolerant; we have grown tolerant, but we do not believe as they believed. We must realize their intensity before we presume to sit in judgment on their intolerance. So often we are only trying to be mutually harmless. We are like steamers lying in the fog and whistling, that we may not run into others nor they into us. It is safe, but commerce makes no great progress thereby and it shows no great skill in navigation."

Professor Sloane, speaking in 1876 on "The Theology for the Times," said:

"The theology of our time must be aggressive. We have dropped from our theological terminology the good old word polemic. If we do not bring back the word, we at least would not be the worse for a little more of the thing. We would have our theology a little more war-like than at present. Our seminaries should train men as soldiers to fight the battles of the Lord. This is not just the millennium. That 'piping time of peace' will come, but it is not yet. We have not done with controversy. We cannot yet beat the sword into a plough-share, nor the spear into a pruning hook. On the contrary, it seems as if the enemy were gathering for one last final onset upon the cause of Christ, and that the day of final decision were near." Then to show what he meant by an aggressive theology he used this significant figure:

"We have been in armories and arsenals where the implements and instruments of war were arranged in beautiful order; the cannon in rows; the cannon balls in beautiful mathematical piles, the guns in tasteful stacks and the polished swords in varied order; these things in this position make a very beautiful show, but when the enemy appears they must be taken from their places and used in the conflict. We would have well-ordered confessions and systems arranged and polished, but not for mere show, but for actual use in the great moral and religious conflicts of the day."

The words, "It seems as if the enemy were gathering for one last final onset upon the cause of Christ and that the day of final decision were near," were prophetic words. To-day the powers of darkness have massed their forces and confront the church of God. "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision."

Look at the embattled host arrayed against the Sabbath. The United States Government

leads the assault with its Sunday mail service and its great ally, the Sunday newspaper, follow close behind. Then come the surging lines of business, the railroads, the furnaces, the factories, commerce and trade of every kind. Next appear the devotees of pleasure, the Sunday excursion, the Sunday concert, the Sunday games, the Sunday bicycle outing, the low Sunday theater, then blackest of the hosts of hell, the saloon and the brothel. These assaulting forces have one purpose to sweep the day of God into oblivion. There is something awful in the fierceness and persistence of their attack. The progress already made is appalling. The church slumbers in astounding indifference while the enemy thunders at the very gate of the citadel. The sacred Sabbath of our fathers is already lost.

Behold another division of the enemies forces—the liquor power. With fiendish purpose it hounds humanity hunting for the precious life. It enters the home and tramples upon every endearing relationship and lays the family altar in ruins. It lies in wait at the door of the Sabbath school and lures the young to the penitentiary and the gallows. It invades the sanctuary and drags its victims from the sacramental table and from the sacred desk. It meets the evangelist in his effort to rescue the perishing and battles with him for possession of the blood-bought soul. The great missionary movement of this missionary age is hindered and its success imperilled by this gigantic iniquity, while the missionary and the church plead in vain with the so-called Christian rulers of so-called Christian nations to stay its ravages.

Secret orders, whose name is legion, "ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both Church and State," are another powerful ally to these armies of the aliens. Destructive of the true brotherhood of man, inimical to the growth of spiritual life in their members, at war with all divine institutions, the family, the Church, and the State, selfish, proud, intolerant, oppressive, tyrannical. Such are some of the powers of darkness whose forces are massed against the kingdom of God.

The Church of God is clothed with ample power to grapple with and defeat all these satanic hosts. The weapons of her warfare are not carnal, but they are mighty through God to the pulling down of strongholds. And yet the Church seems to offer but feeble resistance to these fierce and deadly foes. She is like the children of Ephraim, "who, being armed and carrying bows, turned back in the day of battle." Instead of hurling back these hosts of Satan the Church is dallying with them, compromising, taking them into her very bosom.

What is the need of the hour? I answer, Radicalism! Instead of taking up the pusillanimous wail, "the Sunday paper, and the saloon, and the brothel and the secret lodge" are "necessary evils" and "have come to stay," let the Church of the Lord Jesus Christ declare in the name of her King that the supporters of these enemies of God and man "must go;" then let her cut off from her communion every person implicated in the public desecration of the Sabbath; let her refuse the sacramental seals of her Covenant to those who bind themselves in covenants with wicked men in the secret lodge; let her expel from her membership every one in whose skirts is found the blood of souls slain by the murderous liquor traffic, from the President in the White House, standing behind the army canteen to the meanest signer of an application for a liquor license.

"Awake, awake, put on thy strength, O, Zion; put on thy beautiful garments, O, Jerusalem, the holy city; for henceforth there shall no more come into thee, the uncircumcised and the unclean. Shake thyself from the dust. Arise, and set down, O, Jerusalem; loose thyself from the bands of thy neck, O, captive daughter of Zion."

(Isa. 32:1-2.)

There is need for Covenanter radicalism in the settlement of the race and class problems. For one hundred years our church has stood as the champion of the equal rights of men. That her work is not yet done is evident from the fact that human rights are not yet secured. The uprising of the strong races to crush the weak; of the white to dominate the colored; of the wealthy classes to oppress and wrong the poor, give ample proof that we have not yet reached the time "when man that is but sprung of earth will oppress his fellow man no more."

The race problem grows more and more difficult every day. As far as it concerns the Indian it seems to approach a settlement by the extermination of the red man, "A Hundred Years of Dishonor" is the appropriate title of the volume in which the story is told.

The problem as it concerns the Chinaman is settled for the present by exclusion. And in this our course has also been one of shame. Having entered into a treaty with the Chinese Empire by which its citizens were to have free access to our country, and ours to China, the exigencies of American politics demanded legislation excluding the Chinese, contrary to the provisions of the treaty. An attempt was made to secure another treaty, but before it could be ratified the exclusion act was passed and sustained by the Supreme Court. The Chinese Minister sent to our Secretary of State the following withering message: "In my country we have acted upon the conviction that where two nations deliberately and solemnly enter upon treaty stipulations they thereby form a sacred compact, from which they could not be honorably discharged except through friendly negotiations and a new agreement. I was, therefore, not prepared to learn through the medium of that great tribunal (the Supreme Court), that there was a way recognized in the law and practice of this country whereby your Government could itself form treaty obligations without consultation with or consent of the other party to what we had been accustomed to regard as a sacred instrument."

It remains to be seen whether the United States shall not yet be put to shame before the nations of the world for her part in arousing in the hearts of Chinamen that hatred of foreigners which has resulted in the murder of the missionaries. "For the Lord is a God of knowledge and by His actions are weighed."

But the negro problem can be settled neither by extermination nor by exclusion. The present movement is to settle it by subordination. Many of the white people both, North and South, are willing that the colored people shall remain as an integral part of the Nation, but they shall be treated as an inferior race, be denied all part in the government, make no claim to social equality, shall not aspire to the higher branches of education, but shall be content with the humbler walks of life, and serve the white race, as "hewers of wood and drawers of water."

In a recent address on "The Race Problem," J. S. Johnston, Bishop of West Texas, after speaking of the amount of money expended for the colored people in the South, by the Congregationalists, Presbyterians, Methodists and Baptists, said: "The Episcopal Church does not give so much because it is heavily handicapped by a theory which makes it difficult for it to accommodate itself to a condition. The theory of the Church is that there ought to be but one church of Christ in any given place; and that all who dwell there regardless of race, color or previous condition of servitude, should be members of that Church, and that no social condition should be allowed to affect a man's standing in the church of God; all as children of a common Father ought to be on the same footing at His altar." "This," said the Bishop, "is a beautiful theory, but it is very difficult to work out where two races, a su-

perior and an inferior, confront each other. The carrying it out would secure for the negro all his religious rights as a man in the Church. He would be allowed to worship in the same church with others. He would be recognized as having the same rights as others in church councils, and so would be stimulated to do his best to show himself worthy of the trust reposed in him. But it cannot be denied that many of the white people have not reached this high standard, and, therefore, they are not anxious to see the negro admitted to the church on equal terms with the whites; hence they will not give largely to bring about this result." "But," he added, "the church holds the right view, and it is to be hoped that it will maintain it till it has educated its members up to it."

It was a pleasure to listen to these words spoken by a Southern Bishop of the Episcopal Church, and a still greater pleasure to know at the same time that the Church of the Covenanters, to which I had the honor to belong, not only held the same beautiful theory, but that by a hundred years of training her people had been educated up to it so that instead of being handicapped by the theory they found in it their inspiration to labor for the elevation of the colored race.

The recent race riots in our cities North and South; the killing of men, women and children, not on account of their crimes, but on account of their color, and their wholesale disfranchisement in some of the Southern States prove conclusively that the battle is not yet over and demand that our church shall be true to her history in maintaining the most radical position in defense of their rights—social, political and ecclesiastical; as also in defense of the oppressed classes of all nations. For it is still true that

"Man's inhumanity to man
Makes countless thousands mourn."

Finally, the Church of the Covenanters is called upon to maintain a radical position as to the duty of Christians to separate themselves from immoral and Christless constitutions of government.

Dr. T. P. Stevenson, addressing the Covenanter Convention in Glasgow in 1896, on "The Unfinished Aspects of the Covenanting Struggle," said: "Our own Whittier speaks of the ballot which falls from the freeman's hand—

"As snowflakes fall upon the sod,
But executes the freeman's will,
As lightnings do the will of God."

"But there is a power behind and above the snowflake, and the thunderbolt. It is the currents and forces that play in the upper air and determine the course of storms and the measure of their violence. And the power of public opinion, which creates parties and multiplies ballots, is greater than the ballot. Our political dissent on the high grounds on which we have maintained it, has done more a thousand fold to arrest attention and thought, to mould public opinion and to move the nation on toward the Kingdom of Christ, than all the votes we could have cast at all the elections for the last one hundred years could possibly have done. Until that testimony shall have its desired effect this will remain an unfinished part of the covenanting struggle."

If these views of the value of our position of political dissent as a positive, formative and constructive force in relation to the Kingdom of Christ are true, and they are true, then what fatal folly it would be for our church, in this supreme crisis of the contest for His royal claims, to transfer her forces from this high vantage ground and form her firing line on the lower plane occupied by those reformers who, while maintaining the Kingship of Christ over the nations, refuse to separate from governments that are in rebellion against Him.

In the words of Professor Sloane, "I congratulate you, young gentlemen, that you have devoted yourselves to the ministry in a church which although small among the tribes of Israel, says to the sanctuary, 'Be clean,' and to the throne, 'Kiss the Son,' which maintains a testimony for the whole of divine truth, stands up for the purity of divine worship, and refuses to bow the knee to any organization however great and popular, that does not bow to the authority of the Lord Jesus Christ."

III. The third thing that is necessary to meet the demands of the new century is Spirituality.

It is possible for a church to be formally both conservative and radical, and yet to be wanting in Spirituality. Such conservatism is a body without a soul, and such radicalism is but a sounding brass of a clanging symbol.

No argument is needed to prove the melancholy fact everywhere apparent that the church is closing the century with her spiritual life at a low ebb. The general decline in the number of accessions to the church; the ready conformity of church members to the sinful practices of the world; the lack of laborers for the mission fields and the lack of funds for their support, and perhaps more than anything else the utter indifference in the presence of a perishing heathen world and in the presence of evils calculated to arouse a spiritual church to the heights of moral indignation, give painful evidence of the low state of religion. The sin of the modern church is that of Meroz, which Bishop Brooks thus describes: "This cowardly and idle town had not come to the help of the Lord. Deborah knew that the cause of Jehovah had been in terrible danger. It seemed as if it had only barely been saved. She was filled with horror when she thought of what would have been the consequences if it had been lost; and here sat this village whose weight perhaps might have furnished just what was needed to turn the doubtful scale; here it sat through all the critical and dreadful day looking on and doing nothing. It was all her passionate sense of the preciousness of God's government and the danger in which it had stood that burst from her lips in the words, 'Curse ye, Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.'"

The church needs reviving. No one doubts that. It is true we are living in times when much is said about the baptism, and the re-baptism, and the infilling of the Holy Spirit. Great gatherings of Christians assemble, perhaps the largest the world has ever seen; they observe "quiet hours," and hold consecration meetings, and speak of the great spiritual uplift, but somehow the church is not revived.

In seeking for an explanation of the present condition of the church I have turned to the vision of the prophet Ezekiel. The scene is three-fold. First the prophet sees dry bones scattered in the open valley. They were very many, and lo! they were very dry. That is the first scene. At the command of the Lord he prophesies and as he does so, "there was a noise and a shaking, and the bones came together, bone to his bone; the sinews and the flesh came up upon them and the skin covered them above; but there was no breath in them." They are just as dead as before, but less unsightly and better prepared to receive life. That is the second scene.

"Then said he unto me prophesy unto the wind, Prophesy, son of man, and say to the wind, Come from the four winds, O, breath, and breathe upon these slain that they may live." So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet an exceeding great army. That is the third scene.

Is it not possible that the condition of the

Church as she nears the opening of the Twentieth Century is not the first stage, nor yet the third, but the second? We have heard the noise, and seen the shaking, and the coming of bone to his bone, and the sinews and the flesh and the covering of skin, but sad to tell, there is no breath in them. The Church has all kinds of organizations and equipments and services, but there is wanting life and power. Shall we not be moved to pray, "Come from the four winds, O, breath, and breathe upon these slain that they may live."

Candidates for the ministry: Do I welcome you here to-night with a discouraging message? Nay, rather, I congratulate you that you enter the ministry at the opening of a century which promises to surpass all the centuries which have gone before both in the intensity of its conflicts and in the glory of its achievements. I congratulate you also as candidates for the ministry in a church which, by its principles and by its history, is eminently qualified to be the Church for the Times. To you, this is the trumpet call of duty. What the age demands of our Church it will demand of you as her ministers—Conservatism, Radicalism and Spirituality. To meet this demand you must be men of faith; men of courage; men of holiness.

Minister's Food.

Its Value Discovered During Absence of Family.

Rev. J. B. Ley, pastor of the First M. E. Church, South Tampa, Fla., had an interesting experience when his family were compelled to leave on account of the yellow fever. He says: "Last September, when we were visited by a yellow fever scare, my family left for an indefinite stay in the interior.

"I had, for about two years, been under considerable physical and mental strain, and my nervous system seemed to utterly give way. I had some excellent physicians, but their remedial agencies failed to reach the case—at best affording only temporary relief.

"At the time the family left, my attention was called to Grape-Nuts food. Several things had led me to believe that my troubles were largely due to improper nutrition. The absence of the family gave me a good opportunity to try the new food, for it is perfectly cooked and therefore required no work on my part.

"So I began to make two meals a day, supper and breakfast, on Grape-Nuts and cream or milk, and had nothing else. I confined myself to the proper allowance, not over-eating. The improvement was marked, almost from the first—my digestion was better, sleep became regular and restful, and I began to gain flesh. I could soon do work with less fatigue and more satisfaction.

"My nervous system has been wonderfully improved, and to-day I weigh more than I have ever weighed, and find my strength equal to all the responsibility. This is not all; on the return of the family Grape-Nuts became a regular article of food at the morning hour. The children ate it and improved.

"My wife, who was nursing an infant, discovered that after she began using Grape-Nuts regularly, for the first time in many years, Nature's food supply for the baby was adequate, without resorting to artificial substitutes. Grape-Nuts food not only carried us through the sickly season, but has been a blessing to our entire family."