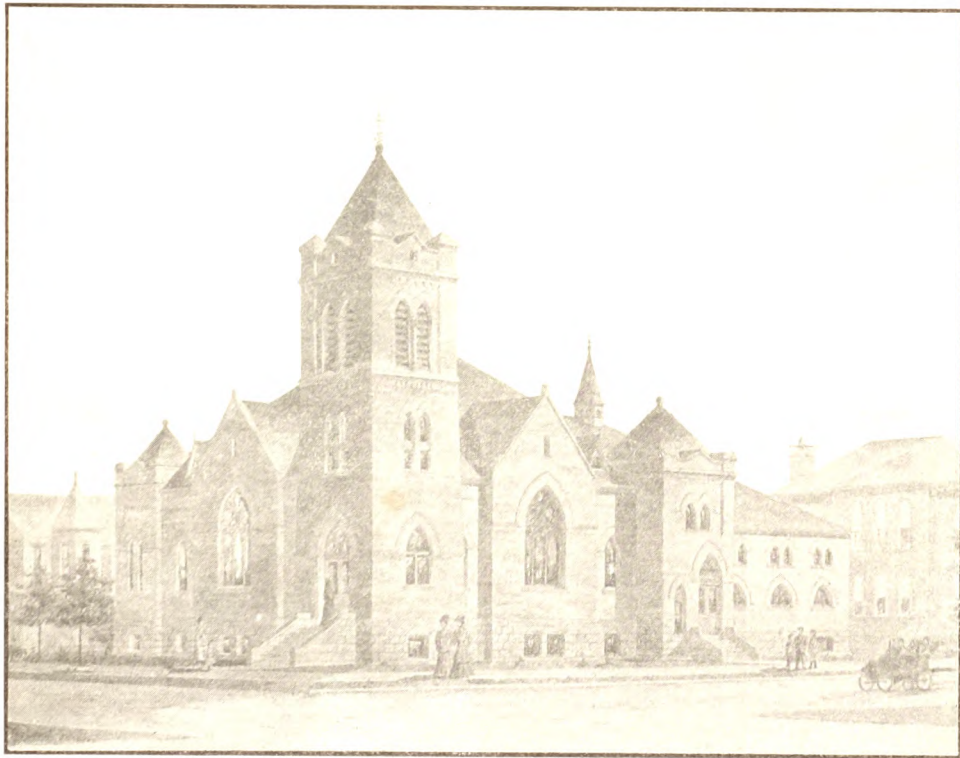


HERALD AND PRESBYTER

VOL. LXXVIII. No. 18.

MAY 1, 1907.



THE FIRST PRESBYTERIAN CHURCH OF FARGO, NORTH DAKOTA.

THIS church was organized in 1878, with eleven members, and was ministered to by Rev. Oscar H. Elmer, pastor of the church at Moorhead, Minnesota, until the coming of their first pastor, Rev. C. B. Stevens. During Mr. Stevens' time a comfortable church building was erected and the work was very prosperous. Rev. Edgar W. Day closed an eleven-year pastorate in July, 1905, and in the same month a call was extended to Rev. Charles Ryan Adams, of Kingston, Indiana. Mr. Adams, who graduated from McCormick Theological Seminary in 1901, began his labors in September, 1905, and from the beginning his pastorate has been a most fruitful one. On April 7th a new sanctuary was dedicated, costing \$33,000, not counting decorations, organ or furnishings. The building is 70 by 107, and will seat 1,000 people when the Sabbath-school room is opened up. There are nine separate class-rooms that open into the chapel with sliding partitions. The parlors, dining-room and kitchen are beautifully arranged in the basement. The building is the most beautiful and complete English Protestant church in the State. Rev. Willis G. Craig, D. D., of McCormick Theological Seminary, directed at the dedication in raising the \$9,000 which was necessary to meet all the obligations. The pastor, with a loyal and united people, is now planning for larger results in all departments of work.

HERALD AND PRESBYTER

Vol. LXXVIII.

CINCINNATI AND ST. LOUIS, MAY 1, 1907.

No. 18.

Herald and Presbyter

A PRESBYTERIAN WEEKLY PAPER.

MONFORT & CO., PUBLISHERS.

TABLE OF CONTENTS.

EDITORIAL:	Page
"Do Thyself No Harm....."	3
What We Owe to Christianity.....	3
Greatness	4
Pastoral Memories	4
A Mistaken Conclusion	4
Triumphs for the Sabbath	5
Notes	5
OUR CONTRIBUTORS:	
Trusting. (Poetry.) Walter Adriance	
Brewster	6
First Things First. S. E. Wishard, D.D....	6
"A Little While." Theodore L. Cuyler, D.D.	6
Defections by Removals. Prof. John McNaugher, D.D., LL.D	7
Story of a Converted Mormon. Hans P. Freece	8
The Fourth Year in Training. Rev. J. P. Hutchison	8
Michigan Letter. William Bryant, D.D. . .	9
Chicago Letter. Clarence G. Reynolds, D.D. 9	
Our Strength. (Poetry.) William Thomas McElroy, Jr.	10
Pittsburg Letter. S. J. Fisher, D.D.....	10
Toledo Letter. Rev. George H. Lowrey....	10
OUR EXCHANGES	2
MISSION WORK	11
PRESBYTERIAL MEETINGS	12
RELIGIOUS NEWS	20
MARRIAGES AND DEATHS	23
GENERAL ASSEMBLY COMMISSIONERS ..	23
SABBATH-SCHOOL LESSON for May 12	24
SELECT READINGS	25
YOUNG PEOPLE. Topic for May 12	26
PRAYER MEETING. Subject for May 8	27
HOME CIRCLE	28
GENERAL NEWS	35
HOME AND FARM	38
WIT AND WISDOM	40

TERMS OF SUBSCRIPTION.

\$2.50 a year if paid in advance; \$2.75 after six months; \$3.00 after twelve months.

Remittances will be at our risk when sent by express, postoffice money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

When changing your postoffice address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect, but do not ask it unless you have paid all arrears, if there are any. Do not ask your Postmaster to attend to it for you, but do it yourself.

All communications should be addressed to
HERALD AND PRESBYTER,
422 ELM STREET, CINCINNATI, O.

Entered at the postoffice at Cincinnati, O., as second-class matter.

"DO THYSELF NO HARM."

The gospel seeks to be the preventive of all possible evil of every sort in the world. It endeavors to deter men and women from injuring themselves and, when they have brought evil upon themselves, it offers to repair their injuries so far as this is a divine possibility. Some things, however, it can not repair. So God comes with wise counsel and tender pleading to deter men from bringing upon themselves irreparable damage. There are limits to the restorative power of even the grace of God.

A man in a drunken fit may destroy his clothing and burn his dwelling and, repenting and being forgiven, may secure another home and other covering for his body. But he may cut off his hand and burn out his eyes and, in this case, no matter how poignant his repentance, and no matter how complete the forgiveness, God leaves the empty eye-sockets and the stump. So, knowing the danger of irremediable inflictions, we are urged not to injure or destroy ourselves. As Paul pleaded with the Philippian jailer about to kill himself, so God urges upon us all: "Do thyself no harm."

All sin is self-injury. So far as it goes, every sin is an act of soul-suicide or body-suicide, or both. God urged our first parents not to sin. He told them that it meant self-destruction. "In the day that thou eatest thereof thou shalt surely die." All the moral, spiritual and physical ills in the world have been brought about by sin, or the violation of God's laws. The way to a better condition for our earth and our race is in a return to the observance of these laws, and God, through the gospel, is seeking to lead the world to such a return.

Religion teaches and urges self-preservation. Sin, in all its forms, as immorality and infidelity, is for self-destruction. Human life is too sacred a thing to be willfully destroyed. God has made his laws very strict against every sort of murder, whether of infant or adult, whether of self or of others. The gospel is given for our restoration. Christ died to save us, and the Holy Spirit seeks our health and salvation for body, soul and spirit.

Sin holds human life very cheap. It is destructive. Every form of vice and crime, of dissipation and passionate self-indulgence, tends to the breaking down of health and the shortening of human life. Suicide is not only by means of poison and bullet. There are innumerable ways in which people may destroy themselves, and sin is leading them on and on to death.

Infidelity does not hesitate, in addition, to advise and persuade men to take their own lives, in case of difficulty. It counsels them to an act which is, at once, rebellion against God and desertion of duty. Un-

believing men have been doing all they can do, in recent years, to break down the power of religion. In proportion as they have made men despairful, and have led them to lose their sense of responsibility to God, they have increased crime. Theft, murder, suicide and other forms of desperate wickedness have risen to high tide. Over ten thousand suicides were reported in the United States in the year 1906. Something must be done to put a stop to it.

The Salvation Army has inaugurated an Anti-Suicide Bureau in the larger cities. They urge those who are contemplating self-destruction to come and see them. Each church, each minister and each Christian should be a member of such a life-saving effort. Break down the power of infidelity. Destroy the forces of immorality. Preach and teach the truth of God, and bring the world back to a sense of responsibility to him as the one who should rule each human life.

The gospel is life-saving. It leads to repentance and faith and obedience. It antagonizes sin and unbelief and despair. It magnifies God and it restores man to peace and to goodness. It is the practical need of the whole world and of every human heart.

WHAT WE OWE TO CHRISTIANITY.

A young man, urged to attend a recent evangelistic service in this city, replied that he did "not take any stock in churches." They had "never done anything" for him, and he did "not owe them anything."

We know this young man and his history. He is the son of Christian parents. He was well raised. He grew up in the church and Sabbath-school. He was educated in a church college. His first business position was secured for him by an elder and Sabbath-school Superintendent. The same is true of his present position. He is a product of the Church. His honesty, good business habits, fine social qualities are the fruits of Christianity. His education in an endowed Christian college was largely paid for by those who endowed the college. He owes the Church, as the representative of Christianity, for everything that he has. He honors the memory of his father and mother, and of his old pastor, and particularly of his old Sabbath-school Superintendent, who, as he says: "Made a man of him," but despises the religion and the church which made them what they were. He has become infatuated with certain infidel theories, and is blind to his obligations.

James Russell Lowell put the truth touching all such assertions as independence of the church very forcibly. Replying to some who took the position of this young man, he said: "When traducers and skeptics have found a place on this

trumpet call to duty. In a little while my post in the pulpit will be empty; what manner of minister ought I to be in fidelity to dying souls? Sabbath-school teacher, in a little while you shall meet the children of your class for the last time! Are you winning them to Christ? The time is short. Whatever your hands find to do for the Master, do it! Do it, Aquila and Priscilla, in the Sunday-school! Do it, Lydia, in the home! Do it, Dorcas, with thy needle; and Mary, in the room of sickness and sorrow! Do it, Tertius, with thy pen; and Apollos, with thy tongue! Do it, praying Hannah, with thy children, and make for them the "little coat" of Christian character which they shall wear when you have gone home to a mother's heavenly reward!

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by a Methodist exhorter brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes. We ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies?

Our whole eternity will hinge on the "little while" of probation here. As a convert exclaimed in a prayer-meeting: "It was only a moment's work when I was in earnest." May God help us all to be faithful for a little while; and then comes the unfading crown.

A little while for patient vigil keeping,
To face the stern, to wrestle with the strong;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.
A little while to keep the oil from failing,
A little while faith's flickering lamp to trim,
And then, the Bridegroom's coming footsteps hailing,
We'll haste to meet him with the bridal hymn.
Brooklyn, N. Y.

DEFECTION BY REMOVALS.

BY PROF. JOHN M'NAUGHER, D.D., LL.D.

Defection in church membership occasioned by removals to new places is a matter of moment, as appears on an investigation of the annual records of the churches. The excess of dismissals over additions by certificate is a frequent exhibit; in some denominational year books a constant exhibit. These overpluses, often distressingly large, include dismissals to other denominations, it is true, but when all allowances are made for this the figures still represent a decided net loss to the Church of Christ. They tell

of many professed Christians who, in changing their residences, have failed to resume ecclesiastical connection, and, lacking pastoral oversight and religious fellowship, have lapsed into unfaithfulness and worldliness. The "reserve" and the "absent member" columns in the statistical tables make the same disclosure, for these are not confined to local backsliders and delinquents, but embrace those who have removed to a distance and are unaccounted for.

That the problem of finding a remedy for these discreditable and disastrous deficits in church membership is an urgent one will be seen when the tremendous proportions of our shifting population are remembered. The main remedy lies in the assumption by the Church of greater pastoral responsibility than is common in the premises. There should be a more effective and conscientious supervision of removing members until they have formed a regular connection elsewhere. Whatever their own personal duty—something which should not be minimized in any degree—it should be accompanied by wise, systematic procedure on the part of pastors and other church officers.

1. Care should be taken to exhort those who are changing their location that they be faithful in attendance on gospel ordinances, and especially that they be prompt in joining another congregation of Christ's people. A definite pledge to this effect can be secured by a pastor almost always, and the concern which he shows in asking it will produce a wholesome impression.

As bearing on the latter stipulation of promptitude in uniting with another church, it may be remarked that the continuance of membership in the original church by those who are residing at a distance is a mischief-working, capital mistake, and should invariably be discouraged. It is never without detriment to the absentee members and their children, to the churches where such meager, meaningless membership is retained, and to the churches with which outsiders like these may affiliate as worshipers. Removal from the bounds of a congregation should be followed by early detachment from that congregation, in order to a proper membership elsewhere.

In addition to the pastoral admonition of departing members, already mentioned, correspondence should be maintained with them until it is known that they have been received into another church and are under its watch and care. In cases where the persons have removed without advising the church authorities, they should be searched out if possible, correspondence instituted, and they affectionately reminded of their obligations to Christ and the Church. At the same time information regarding such should be sent to some minister in the place to which they have gone, and he invited to call at once and extend a cordial welcome on behalf of his church.

2. In line with the foregoing, it should be seen to that members leaving a congregation are furnished at an early date with certificates of standing and dismissal. Where there is neglect in applying for these, church officers should take the initiative by suggesting and urging the application.

Whatever be the necessary exceptions, it should be the rule that such certificates name the particular church to which the person is commended. In country districts and small towns this can be determined without difficulty and even in advance of departure, at least as regards a church of the same faith, while in most cities also a selection can be soon made, since relative adjacency to the residence will generally control. By making certificates specific in their church addresses two objects are gained. In the first place, the carrier of a certificate is shut up to a presentation of it to the church chosen, and is protected against any inclination to postpone a decision and to itinerate indefinitely and often aimlessly among accessible churches, whether of the same denomination or others, weighing their respective merits. In the second place, the way is open for acquainting privately the minister of the church to which the person is certified with the fact that such certification has been granted, and asking him to get into touch with the newcomer without delay and have some of his members call. This policy of personal attention can not be recommended too strongly. To have a clergyman and some of his flock call at the psychological moment on those who are newly-arrived strangers in a community will make a greater and more favorable impression than at any future time, when other acquaintances have been formed, or when perhaps they have become soured by going to several churches and having no one take any note of them.

Furthermore, all certificates should have a detachable return blank which the officers of the church receiving the certificate can fill out and forward to the officers of the church issuing the certificate, indicating that the transfer of membership is a completed transaction.

3. Each congregation should have a "Stranger's Committee," like that found in the United Free Church of Scotland, or a similar committee, charged to be on the lookout for visiting church members, to extend to them a fraternal greeting, and to assure them of a cordial welcome to the place of worship and to all the privileges of the congregation.

4. As supplemental to all the foregoing, might not a bureau be established at some central point by the evangelical churches, and given as its sole business the supervision of church members in process of removal to new places? An additional blank could supply such a bureau with all necessary information regarding each family or person, stating the denomination, the destination, the street address, where possible, and also any proposed church connection. With the aid of denominational year books and complete maps showing the location of the churches of a denomination throughout the country, the bureau would be in a position to deal with any case, provided only that the address was known. Its duty would be to communicate at once with the minister to whose church the family or individual was certified, or within the bounds of whose congregation the new residence lies, asking him to call and have some of his members call. When no church of the same denomination was within reach, and the certificate carried

was general in address, the bureau, by the aid of its various denominational maps, could select a church most nearly akin in doctrine and order, and inform the pastor of the facts. Then by systematic inquiries reports could be had from the pastor of the interested church as to whether the family or individual had been in attendance on public worship, or whether the children were in the Sabbath-school, and what progress had been made toward closing the transfer of membership, and so on until a report reaches the office that reception into the membership of the church has been effected, when the responsibility of the bureau would end. Such a bureau could be easily organized and maintained at an insignificant cost by the various denominations, and it would be of immense service in directing and stimulating pastors in the important duty spoken of, and thus in guarding against that loss of membership which has neutralized so greatly the net increases of the Church from year to year.

Should the suggestions now sketched be approved, it is recommended that the officers of the Section be instructed to frame a suitable memorial embodying them in condensed form, and to send it to the supreme judicatories of the Churches represented here, and as well to those of all other American and Canadian Churches holding the evangelical faith.

(This paper was presented as a committee report to the Western Section of the Alliance of the Presbyterian and Reformed Churches during its sessions in Pittsburg on Feb. 19 and 20. It was given a cordial approval, and was ordered to be published.)

STORY OF A CONVERTED MORMON.

RETOLD BY HANS P. FEECE.

I hardly know how I happened to become a Mormon. My earliest recollections go back to the farm in Denmark, where I was reared by a man who was practically a stranger to me, and existence was miserable. He used to say that I was crazy. That did not bother me much until I was far into my teens, and when he still insisted that I was crazy. It was then that I first met the Mormon elders and listened to them. But it hurt me most when I was called crazy for listening to and sympathizing with a people in whom there was no guile, but were preaching repentance to the world. I had always been an innocent boy, neither drinking, nor gambling, nor swearing, and yet I was ridiculed for listening to what I thought was the word of God, coming from his servants, the Mormon priesthood. But I have changed my mind. But the Mormon doctrine was, that in time we should all be gods, and, of course, accepting the faith, ere long we should be able to perform miracles. Did not Jesus say: "Ye shall do greater things than these because I go to my Father?" So it was that many of us believed with all our hearts that the Mormon priests were capable of performing miracles, and in time we should do likewise.

I remember a blacksmith, of whom it was said that he had received celestial power and that he was performing miracles, but when I came to Utah and looked him up, this glory had all worn away and he was working hard for his daily bread, and every trace of religion was gone. The preparations for our departure to America were hurriedly made, and on board the ship we were under the command of certain priests of the Melchizedek order. We believed that they would perform many miracles. One day a storm came up, and the waves were threatening to sink the ship. I was sure that they would still the sea, but they huddled together, frightened like the rest of us. But

surely they would raise the dead! No; the people died, and were thrown into the sea by the dozens. But it was rumored that they had healed many sick and had cast out devils in the steerage. By and by some of the weaker passengers were taken ill and became filthy, and were removed to other parts of the ship. I could not understand. We had been taught from the beginning that we should all eat and dress alike, and should be equally blessed and kept by God. But in our eagerness to come to Zion, the city blest of God, we forgot these minor matters.

The priests read to us daily from the Mormon books, and spoke to us in the name of God. Said one priest: "You have no need of the Bible. I am your Bible. From me come the living words of God." But one day this man of God found it necessary to knock down one of the brethren because he insisted that the priest had falsely taken from him some of his emigration funds. The priests would take our money and buy our tickets and provide for our food, and I heard many complaints to the effect that they were defrauding the believing followers. And such is life; but to be knocked down for asking justice meant for this brother that he lost his faith, and as soon as we landed in New York he went his way. For a Mormon priest to strike a brother was permissible because he did it with authority from God. We were taught in Utah for many years that it was our duty to knock down any man who spoke against the Lord's anointed.

As I look back over those early years they seem to me a dream. I am near the brink of the grave, and I do not care which way the wind blows, but at that time we had come to the long-looked-for Zion, the city of God which should be taken up into the skies to meet the coming of the Savior, and we were told that coming should be in a few years. As we lay resting in the tithing yard we were much encouraged, and rejoiced to see Brigham Young coming to shake hands with us. As many as were able to stand were put into the line. Behind Brigham came Heber Kimball, the First Counselor, dressed in a summer suit, and coatless. He is the man whose religious writings make up the vilest and most revolting stuff that I have ever seen in print. He was smiling and saying pleasantries to the eager emigrants. Brigham was then prophet, seer and revelator for the entire world. And as I was lying near the fence on a blanket, too weak even to stand, I thought that if he would only say, "Arise!" or if I could touch the hem of his garment, I would immediately take up my bed and walk.

To my great surprise God's chosen people in Zion appeared much as other human beings. They did not have all things in common as did the saints in the olden days. They were not all dressed alike. Some were well to do, while others were very poor. Farmers had come into the settlement, and they were poorly clad, while the small children had very few clothes on them. My attention was attracted to one young man who wore buckskin pants and around his hips was buckled a revolver, and cartridges were in his belt. I was told that it was customary to carry firearms, and that Brigham's sons made a practice of it. I could not understand why this was necessary in the city where all was love and brotherly kindness. But to my great surprise our handcarts were taken from us to pay a debt which we owed to Brigham when the supply trains had come to meet us. We had purchased those carts in Council Bluffs, and the provisions which had come to us through the rescue party had been donated by the people; still Brigham took our carts to pay for it. I did not understand, but it did not occur to me for one moment that Brigham could possibly do wrong or make a mistake. We were left to shift for ourselves. My wife and I had each a blanket, one tin cup, each a suit of clothes,

a few other rags, and a frying-pan. Such were our sole possessions, and I was still weak and helpless from my long siege of mountain fever. I again saw my wife, the tender girl bride that she was, crying, and as I think of that day now, although it is many years ago, the tears force themselves out. She had been helping first this one and then the other pull the handcart across the plains. She had buried her mother, and I was helpless, with no covering for our heads. And so it was that the pure, deep love which we had for each other when we left our native land had been worn away on the dreary deserts. The real joy that had once been ours had gone, never to come back, and she realized it then more than ever before.

THE FOURTH YEAR IN TRAINING.

BY REV. J. P. HUTCHISON.

There are three strategic periods in the life of each person for making character and usefulness. The most important of these, in many respects, is the fourth year, when the faculties have grown to the point of inquiring after truth, and the child is ready to learn; the second period is the twelfth year, when the age of accountability is entered upon and there is power to choose the good or the evil; the third period is about the age of twenty-one, when resources are gathered together and the individual plans for himself and starts out in life upon his own responsibility.

Child training is the work at the first period, the fourth year. If parents know how to perform well their part that year, they will be prepared for training the child in the way he should go. The more we think, the better we act. We must think much, or fail to act well in this important duty. We notice here why that year is the best year, and what should then be done in training.

The fourth year is the best because the child then is ready to learn. Before he has learned the evil the good has ready lodgment in the young mind and heart. Teach the child of the fourth year of the Creator, and he will ask to know more of him. Neglect that teaching until he is fourteen, and then attempt to teach the same truths, and he will make but little inquiry about them. Tell him about the everlasting life, about heaven, about God being everywhere, of the Savior knowing all things and coming to judge us at the end, and he will inquire more and more for these things. It is the best opportunity in his life to implant in his mind the foundation principles of the Christian religion.

The fourth year is best because the first impressions are most lasting. If the wicked world first poisons the mind with profane and vicious thoughts, before the religious truths are learned, the latter are not received without prejudice. If the child has seen the Sabbath desecrated through the fourth year, and has not been instructed of the sacredness of the day, he can not so well, after that, learn how it is wrong to desecrate the Sabbath. The hardening process of the heart begins even in this tender age, as the clay hardens in the hands of the potter, and refuses to be shaped, or the pliable wax cools and can not be stamped.

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." The best time to receive the truths of the kingdom as a little child is in childhood, in the fourth year, when the truths are inquired for. The mind then is opening up to receive the truths and duties of this life, and assimilates them so that they become a part of the heart and character, as the opening blossom receives the pollen by which the fruit is formed for later growth. Preserve the blossom and the fruit will be sound. Fill the fourth year with good religious truths, and there will be no room for wickedness.

The fourth year is most important because it prepares for the fifth year's impressions, and the fifth year then prepares for the sixth and the seventh and later years. But if the fourth year, which is the first year of learning moral truths, or