

THE HERALD AND PRESBYTER

A PRESBYTERIAN FAMILY PAPER.

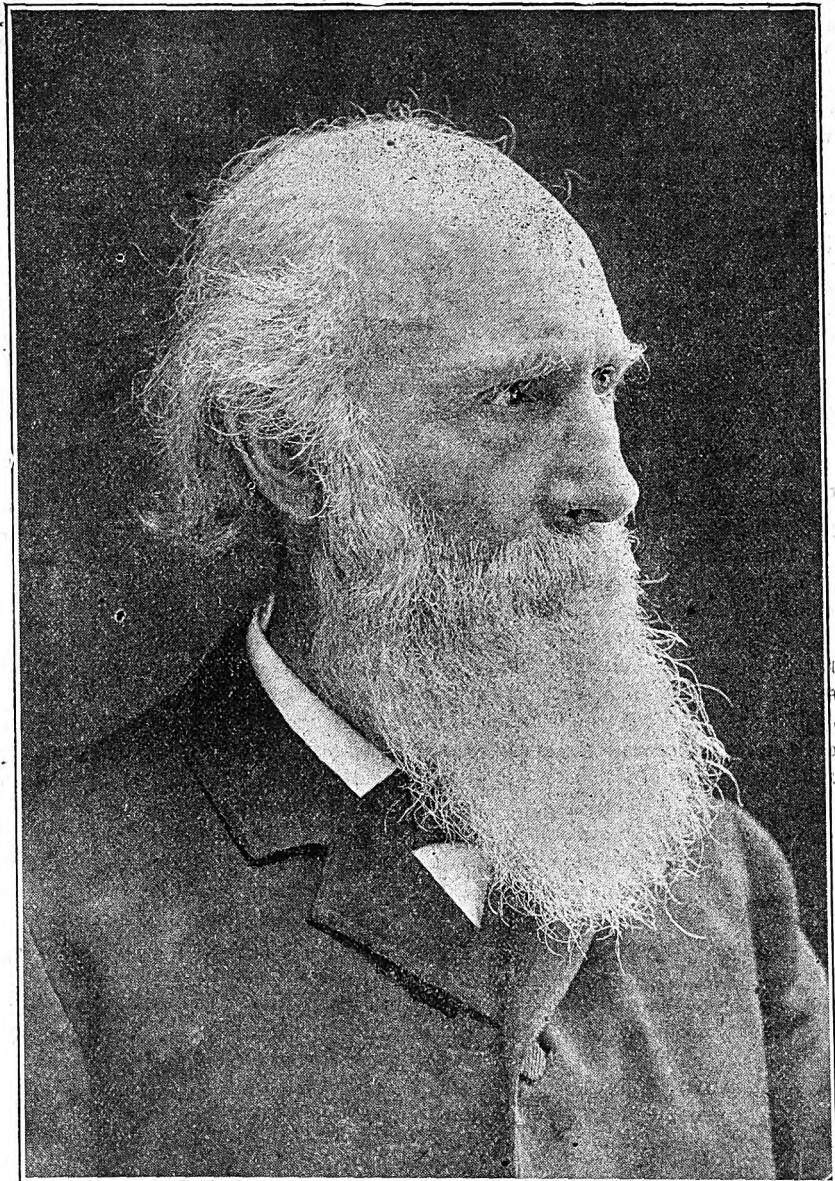
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REV. ROBERT H. HOLLYDAY, D.D.

ROBERT H. HOLLYDAY was born in Ross County, O., September 1, 1815. He became a member of the Presbyterian Church at South Salem, O. He graduated at Miami University in 1838. Studied theology under Rev. Samuel Crothers, D.D., of Greenfield, and Rev. Hugh S. Fullerton, of South Salem, O. Was licensed September 9, 1840, by the Presbytery of Chillicothe. Spent the fall and winter of 1840 and 1841 in Bellefontaine, assisting Rev. Joseph Stevenson, pastor of the First Presbyterian Church of that place, at the same time supplying the church of Spring Hills, and laboring in West Liberty, where a church was gathered of which he became the first pastor, being ordained and installed by the Presbytery of Sidney. This charge he resigned in 1842, and removed to Findlay, O., and became the pastor of the First Presbyterian Church of that place, a relation which continued till 1854. In 1858 he removed to the eastern part of Ohio, became the pastor of the old mother church of Rockhill, and commenced the work of gathering a church in Bellaire, which was organized in the fall of 1860. In 1861 he took charge of the Presbyterian Church of Upper Sandusky, O. In 1864 he returned to Findlay. At the organization of the University of Wooster, Dr. Hollyday was a member of the Board of Directors. By appointment of Presbytery, he wrote the centennial history of the Presbyterian Church in Western and Northwestern Ohio, and the local history of each church in Lima Presbytery, which was published. The degree of D.D. was conferred upon Mr. Hollyday by his *alma mater*—Miami University.

Herald and Presbyter

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airable condition. In it God may, and often does, reveal the riches of his grace. The poor are free from many of the temptations that assail the rich. Solomon says: "Better is the poor that walketh in his uprightness, than he that is perverse in his ways though he be rich" (Prov. xix. 1). David says: "Thou, O God, hast prepared thy goodness for the poor" (Psa. lxxviii. 10). Our Savior said that he came to preach the gospel to the poor. (Luke iv. 18) And lifting up his eyes on his disciples, he exclaimed: "Blessed be ye poor: for yours is the kingdom of God." James says, in his general Epistle: "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom?"

I find, in a popular commentary on Deuteronomy, the following paragraph, which confirms my own impression of the teaching of the Bible on this subject:

A marvelous expression occurs in Deut. xv. 11: "The poor shall never cease out of the land. Poverty is not an accident: there is a moral mystery connected with it. The sick-chamber makes the house: the infirm member of the family rules its most tender thinking. Poverty has a great function to work out in the social science. But while we admit this, we must not take the permanence of poverty as an argument for neglect; it is an argument for solicitude; it is an appeal to benevolence; it is an opportunity to soften the heart and to cultivate the highest graces of the soul.

It is perfectly true that the bulk of poor people may have brought their poverty on themselves; but who are we that we should make rough speeches about them? What have we brought upon ourselves? If we are more respectable than others, it is the respectability of thieves and liars and selfish plotters. We, who are apparently more industrious and virtuous, are not made of different clay, and are not animated by a different blood. It is perfectly true that a thousand people may have brought to-day's poverty upon themselves, and they will have to suffer for it. But beyond all these accidents or incidents, there is a solemn fact that poverty is a permanent quantity for moral reasons, which appeal to the higher instincts of the social commonwealth. We have that we may give; we are strong that we may support the weak; we are wise that we may teach the ignorant. "Let this mind be in you, that was also in Christ Jesus."

Yes, put an end to poverty, introduce absolute equality, and there would be no sphere for some of the most important of the Christian graces. It will be true to the end of time, as it was in the days of King Solomon: "The rich and the poor meet together; the Lord is the Maker of them all." And this is the truth that we need to recognize in our theories and our practice in regard to poverty. God made and loves the lowliest as truly as the loftiest—nay, like a true parent, he cares the most for those who are the neediest. If we are in sympathy with him, we will find a blessing in the reciprocal duties and services which grow out of the inequalities of human condition. The rich will be enriched spiritually by helping the poor. And the poor will not be humiliated by receiving aid that is given in the spirit of brotherhood—given by those who regard themselves as the almoners of the common Father in heaven.

Accepting, then, the fact that some men will get rich and others poor, living side by side and under similar conditions, as was the case with the Hebrews in their promised land, how shall we ameliorate as far as possible this state of things? God had a wonderful provision to prevent the excessive accumulation of property. He made every fiftieth year

A YEAR OF JUBILEE.

Then all the land that had been sold returned to the original owner or his heirs. This arrangement prevented that enormous

accumulation of wealth in a few hands which is a great and growing evil in our country today. It gave the children of the landless hope—for when the day of release came they could claim the heritage of their fathers. There could be no permanent higher and lower classes under such a system, for the family that was poor to day might enter upon one of the finest estates in the land to-morrow. A landed aristocracy was impossible in the Hebrew theocracy.

Now, we can not have just such a system, for we do not all begin as land-owners. But, we can, by judicious legislation, prevent that heaping up of wealth in the hands of a few which is the cause of much of the unrest that prevails, and which menaces the very existence of our free institutions. Just how this can be done, justly and efficiently, I leave to those who are wiser than I. But it can and should be done, for great fortunes, in nine cases out of ten, are an injury to their possessors, to their children and to the community. The few are tempted to pride and oppression, the many to envy and discouragement. It is not easy to maintain the spirit of brotherhood between millionaires and paupers.

Another way in which government can help the poor is to secure every laborer, in addition to his wages, an interest in whatever he helps to make. The spirit of co-operation in our great factories and other industries would increase their efficiency, prevent strikes, and enable the industrious and thrifty to secure homes for themselves and their children. Let our intelligent philanthropists try to find ways and means to help the poor by giving all the opportunity to labor, and to reap a fair proportion of the fruit of their labors; then abject pauperism will cease and the residuum of poverty will be a stimulus, a discipline, a blessing.

EVOLUTION REVOLUTIONIZED.

BY PROF. HENRY C. MINTON, D.D., OF SAN FRANCISCO THEOLOGICAL SEMINARY.

I have just read the last words of Professor Drummond's book—"The Ascent of Man"—fresh from the press. The charming style for which the author is renowned is found in these lectures at its best, and even in vacation hours it holds the reader a willing slave until the "Finis" is regretfully reached. Indeed, though his theme is the hackneyed one of evolution, he insists that its record, rightly written, is a genuine love story, and with all the romance of a vacation novel he proceeds to tell that story.

Evolution, as we have known it, involves several factors, the most important of which is that known as the "Struggle for Life." This principle has been represented as relentless, exceptionless, universal. Nature is a vast slaughter-house—the strongest survive, the weakest perish. The dispensation is cruel, miserable, implacable.

This bold principle has always haunted the ethics of evolution. It turns all life over to the tender mercies of sheer might. Benevolence, tenderness, sympathy, are aliens to the commonwealth of evolution. Self is all and selfishness the secret of persisting life. Not the strongest, but the fittest, survive; but the strongest on its own battlefield is, *ipso facto*, the fittest.

This ugly proposition has been to self-justifying evolution one of its hardest nuts to crack. Most champions of the faith have given it up and defended their questionable position by simply claiming fidelity to fact. Professor Huxley, reckless of results, says that cosmic nature is no school of virtue, but the enemy of ethical nature, and in words often quoted against the *morale* of evolution, he adds: "Social progress means a checking of the cosmic process at every step and the substitution for it of another, which may be called the ethical process." Enough, if the evolutionist hold a theory no more cruel or deadly than

nature herself. But certainly, whatever else evolution is or is not, this kind of evolution is not a "love story." It is rather a narrative of bloody war.

Drummond meets this charge of cruelty by denying that it is true; rather, he admits the principle of "Struggle for Life," but insists that there is in evolution a broader, higher, more regnant principle of "Struggle for the Life of Others." Darwin presented but half the truth, and the smaller half at that; the half he omitted atones for the harder half he presented. The "Struggle for Life" is not selfish only; it is also altruistic. The turning-point in the natural history of the world was the transition from "selfism" to "otherism." After all that has been said, nature still becomes an orthodox teacher of ethics, and the secret of the perpetuation of life is not so much selfishness as unselfishness. Physiologically, reproduction rather than nutrition; ethically, altruism rather than egoism, is the key to evolution. The ethical evolution of the mother and of the father is the result of the physical evolution of the offspring, and the little child leading them, the family circle becomes at once the crown of the past and the pledge of the future. The ages of evolution, long misjudged as guilty, are now acquitted of the charge of heartless cruelty. The cosmical process is also the ethical process, and the highest motives and emotions known to the human heart are but the result, and then in turn the impulse, of the mighty process.

This is evolution revolutionized. For the moralist, it extracts the sharpest fang of Darwinism and makes it possible for the theist, whose God is ever merciful and compassionate, to believe that evolution is that God's method. Huxley is mistaken; there is no antagonism between the egoistic and the altruistic element; they work side by side, together and continuously; the evolutionary process is tamed and civilized, and the purest and best man's moral nature knows is the goal toward which the ages' long march is ever tending.

Two or three queries, however, linger in the mind and gently clamor for an answer.

First. Is it quite clear that in the *rationale* of evolution, this twofold scheme of action is altogether self-consistent? If not, then is it possible? Adam Smith regarded the undisguised motor-principle in all political economy as selfishness and in philanthropy as sympathy. Many modern writers call this heresy, but the old Scotchman has scarcely been proven in error on that point. Business is for self, and benevolence runs up another column. The merchant makes his profit by looking out for No. 1—and he counts himself No. 1—but after his profits are made sure he dispenses his gifts to his fellowmen. Does nature mix business and benevolence? Is evolution to redeem her reputation for mercy at the expense of good book-keeping? Can selfism and otherism be co-equal sovereigns in her realm? If Darwin's individualism is supreme, can Drummond's altruism share that supremacy? If the latter is right in saying that the "vicious principle is shot through the whole vast web of nature," how is Huxley right in saying that "for his successful progress man is largely indebted to those qualities which he shares with the ape and the tiger"? Selfism may be for self, and otherism for the species, but in the catch-as-catch-can competition of Darwin, he did most for his species who got most for himself, and Drummond's altruism is matched in its beneficent results by the all-conquering greed of the surviving self. If selfishness is the mainspring, then altruism snaps the mainspring and evolution is still without an accounting.

Second. What becomes of supernatural Christianity? The lecturer limits his view to the evolution of the individual man, but it is hardly surprising to hear the author of "Natural Law in the Spiritual World" say that Christianity is the capping climax of nature's course. The natural lines of evolution culminate in Christianity, and forces, called Christian, are but the continuations of the scientific order. Henceforth nature is to be the world's ethical teacher, speaking with a thousand voices, and the religion of Jesus Christ is but one of them. The ethics of evolution is the highest possible creed of humanity. "Love is the greatest thing in the world," and "love is the net result of evolution." The

processes of evolution are as wide as the stretches of nature; the supernatural is to the natural only as the normal phenomena of loftier altitudes are to those that are seen nearer the sea levels. One can not but wonder where come in the incarnate Son of God, the new birth told to Nicodemus, the reclaiming forces of heaven's grace and the mighty marvels of the historic part which saints have always held to be the majestic movings of the supernatural among the children of men.

Third. What of the future? The advent of Professor Drummond's second factor portended a brighter era for the seething generations of struggling life. Professor Huxley coldly says: "The theory of evolution encourages no millennial expectations." Mr. Darwin is credited with having been rather pessimistic than otherwise. But this newest gospel of evolution offers us a brighter hope. Subsidizing religion, naturalizing the supernatural, it arrogates to itself and announces to the world the immortal hopes of inspired promise, "The further evolution is the higher kingdom come." We are thankful for every fresh gleam of light, but even though it should not happen that we trace it to another Star, at least we shall probably prefer to call that star by another and a better Name.

ECCLIASTICAL ANARCHY.

BY THOMAS M'DOUGALL.

The country has recently suffered from an experience of what has been called civil anarchy. Citizens who are members of this commonwealth, and as such obligated to maintain and obey the laws enacted by a majority of their fellow-citizens, have violated the obligations of their citizenship by teaching and practicing their own views and desires, inconsistent with and in violation of the will of the majority lawfully expressed.

Obedience to the law enacted by a majority of the citizens of any commonwealth is essential to the existence of that commonwealth. No truth has been more strongly enforced and advocated by the pulpit, press and judiciary in the past sixty days than this.

Is anarchy confined to civil government? Is there such a thing as ecclesiastical anarchy? Have we ecclesiastical anarchists?

A league has recently been formed whose aims are thus stated in paragraph 2 of a circular stating its object and declaring its principles: "The league aims to bring about, sooner or later, a reversal of the burdensome and unjust ecclesiastical action recently taken by the courts of the Presbyterian Church."

THE LEAGUE'S RIGHT TO EXIST.

Has such a league the right to exist in the Presbyterian Church? Are its teachings and purposes consistent with the ordination vow resting upon each minister, elder and deacon? The action of the courts of our Church, whose reversal is sought because it is declared to be burdensome and unjust, was taken by the supreme court of the Church in judicial cases involving the fundamental doctrines of the Presbyterian Church. May a league exist in the Presbyterian Church of officers bound by its ordination vow, to secure the reversal of the fundamental doctrines of its faith? May such officers band themselves together to agitate, teach and work to secure, even by what they may call constitutional means, the reversal of fundamental doctrines of the faith of the Church? Would it be within the liberty which belongs to official members of the Church, and consistent with the terms of their ordination vow, to organize a league to secure the reversal of the faith of the Church in the historic fact of the resurrection of Christ, or in the incarnation of Christ, or in the doctrines of the Trinity, the atonement or of the personality of God? If not, why not?

If no right exists on the part of an official member of the Presbyterian Church to secure a reversal of fundamental doctrines, then no right exists for the organization of such a league as has been organized to secure the reversal of the faith of the Church in the word of God, as adjudged by the General Assemblies at Washington and at Saratoga in the cases of Drs. Briggs and Smith. These decisions constitutionally declared the faith of the Church in the word of God, and that the doctrines therein declared were fundamental and vital to the existence of the faith of the Church. Any attempt to secure the reversal of these

final decisions is of the same character as an attempt to secure the reversal of the faith of the Church in the resurrection of Jesus Christ, or in his incarnation, or in the doctrine of the Trinity, or the atonement, or the personality of God.

REVISION, NOT REVERSAL.

It is undoubtedly true that the right exists, under the Constitution, to revise the faith of the Church. *But revision of the faith consistent with fundamental doctrine, is wholly a different thing from reversal of fundamental doctrine, and the substitution of the opposite.* In matters of procedure, discipline, jurisdiction of courts, administration, and in all other matters, save those of fundamental doctrines, parties may seek, not only a revision, but a reversal of the provisions of Church law, and the decisions of our supreme court. But no right exists to secure the reversal of fundamental doctrines, or to agitate, teach or organize, and labor to that end. Ministers of our Church have no right to teach that fundamental doctrines are untrue, and ought to be reversed, because their ordination vow obligates them to loyally uphold and teach the essential articles of faith as those fundamental doctrines have been declared by the supreme court of the Church in judicial cases, which is the constitutional court, and method for declaring what are fundamental doctrines.

ANARCHISTS AND THEIR CONDUCT.

To teach the opposite of such doctrines, and agitate for their reversal, is in violation of the decisions of the supreme court, contrary to the faith of the Church, and is not only the spirit of anarchy, but its very language and conduct. This species of ecclesiastical anarchy, libeling liberty, toleration, scholarship, progress and charity, has bitterly attacked the personal character and motives of those who differed with it, thus evidencing its source, spirit and character. It has probably never occurred to it that if it succeeded in reversing the action of the majority by becoming itself a majority, it would exhaust the English language in denunciation of a minority which would imitate its example, and pursue its methods in order to overthrow its action.

MINISTERS JUDGES.

The constitution of the Presbyterian Church makes every minister a member of its judiciary of general jurisdiction—the presbytery. A member of the presbytery is eligible to the synod or General Assembly by election. What would be thought of a league formed of members of the Supreme Court of the United States, or of any of the Federal tribunals, to secure the reversal of fundamental articles of the Constitution of the United States—judges banded together to teach, agitate and work for the establishment of a monarchy, while members of a republic? That would be called treason. They would be judicial anarchists.

LIBERTY OBEDIENCE TO LAW.

The largest liberty exists in the Presbyterian Church in matters not fundamental, and the revision of the creed consistent with fundamental doctrine is a proper subject of agitation; but that agitation must not be accompanied with a denial of the truth of fundamental doctrines, nor teaching and work to secure their reversal. The supreme court of the Church, the final authority in all such cases, has determined constitutionally that certain views touching the word of God are heresy, strike at the vitals of the faith, and destroy fundamental doctrines, and that such teachings violate the ordination vow. If the Presbyterian Church is to exist, its essential articles of faith must be maintained and its laws obeyed, and no league has a right to exist in it formed of men who have assumed its ordination vow, to seek the reversal of the fundamental articles of its faith. We submit, therefore, that while the largest liberty is to be permitted in non-essentials, the recent attacks on the supreme court of the Church, and its action on fundamental doctrines within constitutional lines, are not born of the spirit of obedience to lawful authority, but rather of the spirit of anarchy, and are destructive of the faith and authority of the Church.

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SUSCEPTIBILITY TO TRUTH.

BY REV. H. T. SCHOLL.

Truth is in order to goodness, and tends to promote holiness; but its effect upon us each is not equal. Some hear heedfully and helpfully, and other some do not. Subject diverse bodies to the same influence, and the effect produced is diverse.

There is a well known experiment in physics for testing the conductivity of different substances. A rectangular box is filled with hot water. From one side of this box project rods of silver, copper, gold, tin and steel. At the outer ends of these rods glass balls are attached by wax. The heat from the water is conducted by the rods, the wax at the end of each is eventually melted, and the glass balls fall off. The balls drop off in the following order: Silver, copper, gold, tin, steel; and this is the order of their conductivity. This fact of diverse conductivity you test repeatedly at home. When you have stirred up your tea you remove the spoon; for silver conducts heat readily, and soon becomes too hot for comfortable handling. If you try to drink hot tea from a silver cup, you will probably burn your lips; but the same tea can be sipped agreeably from a china cup, because china is a poor conductor of heat. You heat your iron on the stove, but utilize a wooden or woolen holder, when you put it in use. Both wood and woolen are poor conductors when compared with iron. Go out on a cool morning and sit upon stone steps, and you will soon be chilled; sit upon wood, and you will be less uncomfortable; place a rug beneath you, and no chilling sensation is experienced. Stone rapidly conducts the heat from your body, but the woolen rug is a poor conductor; and the sitter's sensation is, accordingly, different. Glass is a poor conductor of electricity, and you notice that telegraph wires are wound around insulators of thick glass. Stand upon a glass footed bench, your hand to an electrical machine in motion, and you are quickly charged with electricity. Let a companion touch you with his finger or knuckle, and an electric shock is promptly experienced.

There are good and bad conductors of heat and electricity; and there are good and bad conductors of truth. This fact is indicated by the different standing of pupils in our common schools. One maintains an average well up towards a hundred, and another rarely has a good lesson. Between the two range the other scholars; and the standing of each is largely determined by his susceptibility to truth. We, accordingly, call one student stupid, another dull, a third is fair, some few are bright, and other some are noticeably smart. The smart ones are good conductors of truth—have a special liking for it, and are studious in its acquisition.

In like manner, we find good, fair and indifferent conductors of truth in our congregations. The effect produced by the pastor's discourse and the Scripture lesson is, accordingly, diverse. Some are unmistakably profited thereby, some are entertained, and other some are well pleased when it is all over. One hot day last month there was delivered in a certain church a discourse on the birth of Jesus. Therein attention was called to the wonderful control God has over secondary causes, and the lowly place of Christ's nativity, and also to the scope of the angels' message: "Good tidings of great joy to all the people"; of our need of Christ's gracious salvation; and an earnest plea was made to unsaved auditors to certify themselves of the joy of this salvation by emulating the example of Bethlehem's shepherds, and pressing their way promptly to Jesus. This discourse was much enjoyed by some in the congregation. One young woman, who has since connected herself with the church, was moved thereby to penitent tears. Other some in the congregation were more affected by the heat than by the sermon.

Why, then, this diversity of receptivity, or susceptibility to Scripture truth? Evidently because some are voluntarily guided into the truth by the Spirit and other some studiously quench his wholesome influence. John the aged, an exile on Patmos, "was in the Spirit on the Lord's day," when he heard a voice as trumpet loud, and received the marvelous revelation that closes the New Testament Scriptures. Those of us