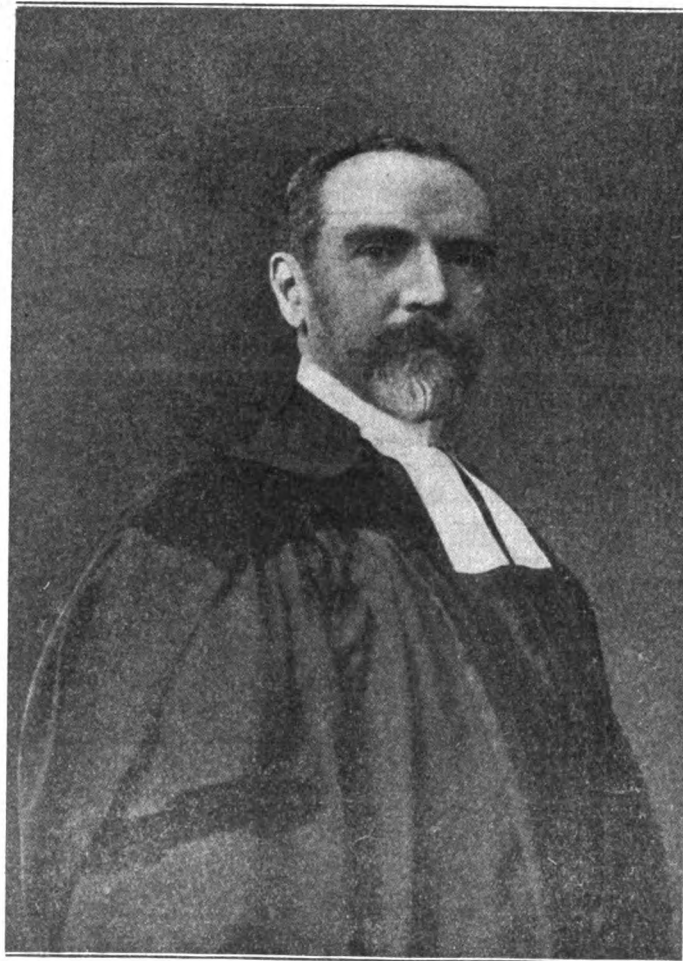


# THE NEW-YORK OBSERVER

THURSDAY, FEBRUARY 10, 1910.



THE REV. HOWARD DUFFIELD, D.D.  
Pastor of The Old First Presbyterian Church

(See Page 165.)

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Vol. LXXXVIII, No. 6

Established in 1823

Whole No. 4527

Published Weekly by The New York Observer Company at 156 Fifth Avenue, New York. President, Rev. JOHN BANCROFT DAVINS, D.D.; Secretary and Treasurer, JOHN A. ORFORD.

## Dr. Duffield and The "Old First"

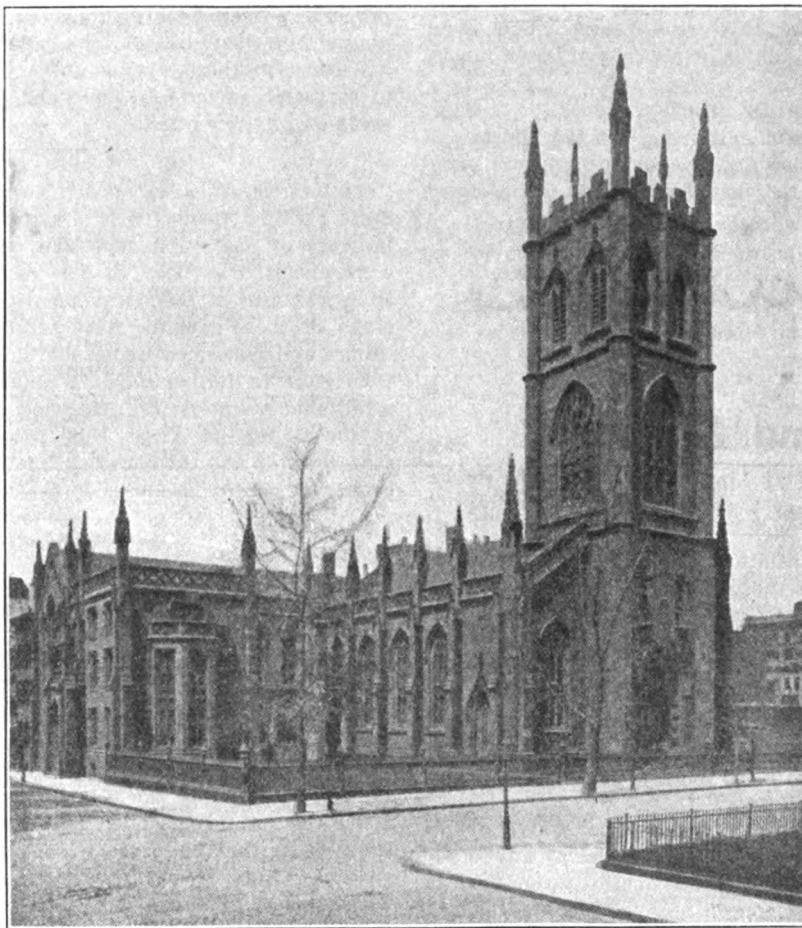
### LARGE AND TIMELY GIFT OF MRS. JAMES.

THE last Sabbath in January was a day of rejoicing at the "Old First Church," the oldest Presbyterian Church in this city, of which the Rev. Howard Duffield, D.D., has been the efficient and eloquent pastor for nineteen years. Realizing from the beginning of his pastorate that the trend of the sort of people who had founded and sustained the church for nearly two centuries was away from the neighborhood, and that the problem of its support would ere long become acute, while at the same time a large population would remain in downtown New York, he resolved to maintain the Old First in its present location, if it was possible, by securing an endowment which would enable the Church to carry on its work independently of the support which could be drawn from the neighborhood. In spite of widespread public sympathy and substantial contributions of money, until last Sabbath he seemed leading a forlorn hope. The first substantial encouragement which he received came some years ago from that prince among men, Mr. D. Willis James, but for whose heartwarm sympathy and unstinted generosity failure would have long since paralyzed the Church. His wife has now placed the top stone upon the work which he grandly began.

Mrs. James, by her open-handed liberality, has put the whole community in her debt, for she has preserved to the city one of its choicest architectural treasures. She has laid the entire Presbyterian Communion under lasting obligation by securing against change its one really monumental property and its venerable Mother Church. She has rendered the religious life of the town an incalculable service by holding a strategic point for radiating helpfulness throughout a dense neighborhood which is fast increasing in its numbers and its needs.

Dr. Duffield electrified his people on Sunday by announcing at the close of the morning service that Mrs. D. Willis James, by a noble gift of \$180,000, had raised the Endowment Fund of the Church to the inspiring figure of \$300,000. No recent happening in ecclesiastical circles will excite such general interest throughout the city. By her splendid generosity Mrs.

James has secured the permanence of one of the grandest landmarks of old New York. She has done an incalculable service to Presbyterianism and the Church by holding a strategic point for radiating helpfulness throughout a dense neighborhood which is fast increasing in its numbers and its needs.



THE OLD FIRST PRESBYTERIAN CHURCH.

The Old First Church will celebrate its Bi-Centennial in 1916. Two hundred years ago it was organized with half a dozen members in a little house on Pearl-st. During its infancy it held its services in the City Hall. Its earliest church building was on the north side of Wall-st., between Nassau-st. and Broadway. During the Revolutionary War it was used as a riding school by the British troops. At the close of the Revolution the Old First was the first religious corporation organized under the first Legislature of the State, and its seal bears the inscription, "The First Church in the State of New York." In the promotion of beneficent enterprises the Old First has a very unique and worldwide record. Beyond the sea it gave initial impulse to such widely separated undertakings as the China Missions, the Ragged School of Dr. Chalmers of Edinburgh

and the Waldensian work in Italy. On this side of the water is was a prime factor in the organizing, and for long years the dominating influence in the controlling of Princeton University and Princeton Theological Seminary, and the Presbyterian Boards, both of Foreign and Home Missions. Time would fail to call the roll of its gifts to the civic life. The Scotch Presbyterian Church, the Brick Church, The Rutgers Church, the Fifth Avenue Church and the Spring Street Church are all offshoots of this parent stock. The Presbyterian Hospital was organized in its lecture room, and the city block which its building now occupies was the gift of one of its trustees. Thanks to the munificence of Mrs. James, the Old First can now face the time to come in a fashion that shall honor its glorious past.

The present spirit of the Old First Church is progressive and aggressive. Its policies and its methods are thoroughly modern. The notes of its spiritual life are simplicity and

# Present-Day Life as Live Preachers See It

## RELIGIOUS GROWTH DEPENDENT UPON SYSTEMATIC CULTURE.

By the Rev. Charles H. Parkhurst, D.D.

Ye did run well: who did hinder you?—Galatians v: 7.

YOU began well: why didn't you go on?

We commence this morning at the point where we stopped a week ago: just there. Man is by nature religious, and he knows it. It is one of what we call the universal facts. The world is full of sacred buildings, sacred literature, sacred art. All of that testifies to the universality of the religious impulse. Men and nations have changed the forms of their religious thought, and the methods of their worship, but they have not changed that inward personal tendency toward the Great Mystery and the Great Divine out of which every cult and all sacred literature and art are sprung,—“that pathetic yearning for the Beyond, the unfathomable and the Divine”,—to repeat the quotation from the Paris journal made last Sabbath, and which the editorship of that paper claims is more universally present in the souls of men to-day, than it has ever been before.

The sufficient beginning of all that can be called religion, is, then, posited in us. We did not put it there, but it is there. It is fundamental, and like every foundation is presumably there to be built upon; like every kernel of grain, is there to be cultivated into a wheatstalk. That is certainly the way in which we interpret other implanted tendencies. The faculty to walk, to sing, to think, to reason, to love, to do,—each of these is understood to presuppose its own specific encouragement and cultivation that shall convert the possibility of locomotion, art, or reasoning into an accomplished reality. We maintain all varieties of school for that purpose. The schools do not create the tendency, they simply come and meet it and foster it.

As to this religious tendency, what are we doing with that? Are we, or are people in general, doing much of anything with it? Or does it lie away in a neglected corner of our mental or moral storehouse like some unused book, that we let stand on our library-shelf, not because we read it, but because there is with us a lurking suspicion that it is almost too good to destroy.

Whether we are doing much or little with it ourselves, there has been a great deal done with it during the last thirty or forty centuries. It has done more to determine the course of events than all other influences combined. It has given us our schools, our art, our ethics and our politics, and whenever the religious impulse had diminished, these several outcomes from it have correspondingly suffered in quantity and quality. All of which means that in dealing with this matter, we are not handling something that is visionary and that is the creature of an undigested sentiment, but something that is one of the efficiencies that make the world move, as gravity and chemical affinity work in the realm of nature and in the activities of the stars.

What then are some of the reasons why other implanted possibilities of our nature are assiduously cultivated and the religious possibilities neglected, and the

foundation of religious life, growth and experience allowed to lie in our souls without much done in the way of building up from that foundation?

One procuring cause is lack of time. We cannot put up that kind of structure that we call religious character and



REV. CHARLES H. PARKHURST, D.D.  
Pastor of the Madison Square Church.

power, without giving attention to it, any more than we can erect a building of stone or brick without attention, and giving attention means time: acquisition along any line of upbuilding means time. It takes time to learn to walk; time, and a good deal of it, to get an education, and a quantity more of the same commodity to take that education and to shape it into professional competency as of law or medicine. The more a thing is worth, the more days and years it takes to gain it. It takes a number of months for apple-blossoms to become apples. It takes the planet Neptune one hundred and sixty-five of our years to describe its circuit around the sun. It took even the Almighty a good many million years apparently to make this earth of ours fit for human occupancy.

Moses, through whom it is represented to us that God legislated for the Hebrew people, set apart one day in seven to holy uses. Even if the institution of the Sabbath antedated Moses, as perhaps it did, we are at any rate taught that through him God gave to the institution a divine sanction, so that to observe one day in seven constituted an element of Hebrew religion,—an element recognized by Christ, and seconded by Apostolic authority, so that its observance is a constituent feature of Scriptural Christianity.

It is true that there are in the New Testament no detailed by-laws regulating the method of that observance. That Testament is not a volume of statutes, but of principles, but a principle is as binding as a statute and in certain respects more so, and there is in principle no observance of the Sabbath when the day is

not utilized with a view to fostering our religious tendencies, and accentuating our relations toward God.

All of that is exceedingly simple. It leaves something to individual determination, but does not leave everything there. It recognizes at any rate the element of time as essential to the maintenance of religious life and growth, and time so distinctly designated and set apart, that no one shall be left imagining that this inward tendency we are speaking about, can be left to work its own way without the deliberate devotement to it of an amount of continuous attention. This carries with it no requirement as to the method in which such attention shall be applied. It says nothing about attending church or absenting one's self from church; nothing about the study of God's Word or the ignoring of God's Word; nothing about spending such an allotment of time pleasuring in the country, gossiping, visiting, reading secular literature or any other mode of occupying the hours. It simply prescribes the making a holy day of it, a day devoted to a sacred purpose, which means a day that is to do its work in cultivating the religious sense and building us up toward God on the basis of what we have found to be an in-born foundation of religious tendency.

That, exactly that, is what the Sabbath did mean among Christian homes everywhere and not so very long ago. It may be that in many instances there was, in its observance, an element of Jewish severity and rigidity that ill comported with the sweet reasonableness of true Christian principle. But whether severe or lenient, it recognized with unmistakable distinctness, the assignment and employment of an amount of time, as a prerequisite to religious life and enlargement.

Is it replied that there is a degree of formality involved in all that, that is not quite consonant with the mellow pliancy of Christian principle, and that there is a certain stiffness that is contained in the idea of dating from a particular hour, the season that shall be sacred to religious uses, and then with an equally sharp blade, cutting off the season when the appointed amount of time has elapsed? But it is not apparent that there is more formality implied in devoting a determinate number of hours in cultivating energies of the soul, than there is in requiring the children to devote a determinate number of hours in cultivating the intellectual energies of the mind: and no more formality involved in letting such cultivation of the religious commence at a particular hour and terminate at a particular hour, than there is in requiring the children to enter the school-room at nine o'clock in the morning and to vacate the room at two or three o'clock in the afternoon.

If children's minds absorbed knowledge with the readiness with which the sand sucks in the rain, if they had the same irrepressible appetite for geography and arithmetic that they have for play and for their meals, then perhaps the somewhat stringent system of hours and of periodicity might be dispensed with, and

\*For a sketch of Dr. Parkhurst, see The Observer of February 3.

the little things be allowed to go to school at such times as they preferred or even not to go to school at all. But so long as it is the child's natural disposition to resist knowledge,—such knowledge at any rate as he most needs to have,—a given number of hours and a definite scheme of hours is a necessity.

And it is quite on a par with that to say that if it were as congenial to us to foster the religious impulse as it is to ignore it, and if it fell into as pleasant accord with our natural impulse to lift our souls up toward the Divine, and to walk in the warm light of God's presence as it does to immerse ourselves in the daily business of life, or to regale ourselves with its social, intellectual or artistic amenities, then we could afford to disregard absolutely all distinctions of time and place and have a little Sabbath whenever we happened especially to feel like having none, and to find down in our own hearts all the sanctuary, tabernacle or meeting-house requisite for our religious well-being and progress. The more unsystematized we are ourselves, the greater the need of our dealing with ourselves systematically. Law is only for the lawless. Prescriptions are only for the sick, and sabbatical regulations a necessity only for the unsabbatical.

The reference, then, that has just been made to the Sabbath, has not been primarily with a view to agitating the Sabbath question, but only in pursuance of what is scripturally taught, that life and growth upon religious lines depend upon our giving regulated attention to religious concerns, and that haphazard methods are as fatal to progress in this matter, as they would be in the business of securing an education or acquiring a fortune.

Failure, however, to devote time to these things on the part, not only of people generally but of Christians themselves, is not due to any failure to recognize the necessity of the time element, but to such crowding of the twenty-four hours and the seven days with other engagements, and such monopolizing of the heart with other interests, as leaves neither space outside nor room inside, to be filled with supplies that shall meet the soul's hungry necessities.

If it be allowable to illustrate spiritual conditions by physical ones, it will be to the purpose to say that you business men are some of you so pressed upon at the noon hour by affairs that you are passionately devoted to, that you grudgingly allow yourselves even a hasty moment in which to satisfy the urgent and legitimate requirements of the stomach. And you know that dyspepsia is the natural offspring of a stand-up lunch. Now that is the kind of spiritual banquet that is being administered to a good many hungry souls,—a stand-up lunch, eat and run, digest en route,—and in consequence we get just what we do get.

This condition of things does not proceed from men's irreligion, because they are not irreligious. Nor is it due to their supposing that religious life can maintain itself without being taken care of, and having due sustenance in a considerate way ministered to it, for the average man is not devoid of a good deal of sound philosophy upon such matters. He thinks well when he thinks. But there is an adverse pressure, a usurping pressure, exercised by the materialism of our own nature and the impassioned materialism of our own times. This is not a criticism upon the pursuits in which we are engaged but only upon indulgently allowing those pursuits to cover not only their own legitimate ground, but to spread over

on to territory that belongs to something else.

And that is what we are many of us doing. It is a common thing for me to be told by those from whom we should naturally expect a good deal in the way of religious growth and spiritual enrichment, that they are so weary by the end of the week that Sabbath forenoon has to be devoted to sleep, or that on that day they like to avail themselves of such kinds of recreation as not the city but only the country can afford them.

Now that is perfectly intelligible, and anyone who works hard—and most of us do, and we are not valuable if we do not,—easily appreciates the situation and sympathizes with those that are oppressed by it. It is not our business to say that people are not justified in sleeping till twelve o'clock every Sunday morning. The purpose of our present meditation is not to urge the duty of attending church, or to claim that church attendance is essential to religious life, or Christian growth. That is a question that must be relegated to each man's own honest Christian conviction. But the question that is a great deal larger than what any individual, however sincere, may think about it, is this, that time for the nurture of the soul has got to be found somewhere. Perhaps it would not be essentially unscriptural to set apart as holy day any one of the seven that we might choose.

It is not impossible that at least the spirit, if not the form of Gospel teaching would be fulfilled if instead of fixing upon any one day for the purpose of soul-culture, we were to set apart a suitable and sufficient allowance of time each day. The supreme question relates itself just to that matter of time. If, my friends, you sleep all of Sunday morning, and automobile Sunday afternoons and read illustrated papers between times, you certainly could be worse employed. But if the circumstances of your case are such that you excuse yourself for not employing time on Sunday for the cultivating of your religious possibilities, for the getting out of contact with what is visibly related to you, and coming into touch with the things that eye hath not seen,—I say, if you do not avail of time on Sunday for that purpose, do you think just now of any time that you do utilize to such ends?

The only purpose of the question is to hold your thought for a moment very close to a matter that any earnest man, when he thinks, realizes to be exceedingly vital. Lest it should be thought that arguing for special times and seasons of religious thought and communion is a way of taking religion out from the contacts of common life and making it to be a thing by itself, thus splitting life into two unrelated halves,—the religious half and the secular half,—it should furthermore be said, that no policy has been urged here that differs either in form or principle from the one that intelligent people pursue at other levels of equipment and service.

The experience of successful men is made up of two parts, getting ready and then doing, and the more complete the success shows itself at the end to be, the more constantly will it appear that those two component factors have been maintained. A person, in whatever line of service, professional or otherwise, reaches the highest point of success that he ever attains, when he ceases to apply himself to the studious contemplation of the principles and facts out of which success has to be made or upon which it is founded.

And the greater the work to which he is committed,—the finer the service in which his energies are to be employed,—the more urgent the need of just that kind of equipment and preparation. To take a single example: A physician survives his usefulness, or if not that, passes the point of becoming increasingly useful, when he discontinues the habit of studiously familiarizing himself with the discovered principles and observed laws in the light of which his work as a medical or surgical practitioner has to be conducted. And the same principle obtains in greater or less degree according as the work to be done or the service to be rendered is of a higher or lower quality.

Now no one considers that in the case of the physician just cited, there is any splitting of his life into two unrelated halves. There were two halves of course, every whole thing has two halves, but there was no splitting of them apart. The two were there but they were vitally coherent. They combined to compose the indestructible solidity of one all-round professional life. A person in my own profession as well as in all other departments of activity, stops doing more largely at fifty when he stops getting ready at fifty. There is nothing abnormal in a musician's setting apart some portion of each day during which he withdraws from the actual practice of his art and use of his art in order to become more thoroughly possessed of his art and master of it. So far from there being anything abnormal in that, it is the reverse of that that would be abnormal and that would put a veto to any increase in his artistic power and serviceableness. There are two halves to his life, but it is those two halves that make his life a whole life.

Someone protesting against discriminating between supply and use of supply in the matter of religion uses this as illustration, that there is no beauty in the paint used by the artist so long as it lies upon his palette a mere bunch of pigment, and only then becomes a thing of charm when it has been diffused over the face of the canvas; and that in the same manner true religion is a matter only of godliness steadily diffused through the activities of every day.

His illustration was an unfortunate one for his purpose. It is true painter's pigment may not be handsome when seen lying on the palette, but it has got to lie on the palette before it is diffused over the canvas, and when he has used up what is on the palette he will have to put some more there or else stop painting.

In the same way religion is primarily power, interior sweetness, inward light, spiritual capacity for effects, personal supplies to be used, but to be had before they can be used, and to win them is the chief and the fundamental problem of your life and mine. Activity will discipline those supplies, but they must first be there in order to be disciplined, as gymnastic exercise will develop muscle if the stuff is already in the body it can be made over into muscle. But the grand prerequisite is always the stuff, and that has always to be brought in from outside.

In religion, too, it has to be brought in from outside. It is the outcome of slow acquisition. We know by learning to know. Stars that are not visible when we first look where they are, grow upon our vision as we hold our gaze steadily and long toward the spot where we believe them to be. And that takes time, it takes stillness, and quiet isolation, and it means that for a while we have to forget the ground that is beneath our feet, and the

glimmer of the earthly lights by which we are immediately surrounded; and it means that in protracted gentleness of enquiry we allow the celestial world to be for the time being our only world. And that means time; it means staying out of the world long enough to be able to come back to the world and so to be safe and divinely useful when we are back. We cannot spend all our days on mounts of observations, but unless we pass at least some of our hours in the high places of the spiritual world, we shall never be able to understand the common world where most of our life is cast, and never be able to bring down into that world any of those divine influences of light, warmth and strength which are not native to it, but which are so essential to the fineness of its life and to its growth in gentleness, purity and power.

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**EASTER IS EARLY.**

**How About the Program for your Sunday-School?**

The illustration shown below is the cover design of the Easter program, now ready for use in Presbyterian Sunday-schools. Beneath the cover will be found a choice collection of hymns, new and old.



that will appeal to schools everywhere. Accompanying the program is a supplement containing exercises and recitations for the different departments of the school. Both are furnished free of charge in quantities desired to schools who give an Easter offering to Foreign Missions through our Presbyterian Board. An attractive aid to secure this offering will be found in the lighthouse Mite Boxes, printed in four colors, also furnished free by the Board. These should be ordered a month or six weeks in advance of Easter, to allow sufficient time for the scholars to secure a goodly offering. A sample Easter packet has been sent to every pastor. If you have not seen one it will be forwarded on request for a two-cent stamp. To avoid delay in receipt of your Easter supplies send your order promptly to the Sunday-school Department, Presbyterian Board of Foreign Missions, 156 Fifth-ave., New York.

**Thoughts for the Mid-Week Hour of Prayer**

**A GREAT LEADER AND NATIONAL DUTY.\***

By the Rev. E. C. Ray, D.D.

THE greatest work that Joshua did as a national leader was exactly the same as the greatest work that Washington did as a national leader. It was in both cases, being by nature and training great leaders, to be good men, leading their respective nations in the love of God. Good kings, emperors and presidents in highly civilized nations lead the people rather in a sense of inducing them, when they are in doubt, to choose the higher rather than the lower path. The first and great national duty, involving all others in it when it is rightly understood, is to obey the advice of Joshua, to take good heed unto ourselves that we love the Lord our God.

Love is the test and the only test of character. It is never in the Scriptures a mere sentiment, emotion or feeling, but it is the movement of one's whole nature, the setting of the tides of intellect, emotion and will, toward the thing or person loved. Character is not what one professes to be, but what one really is. Love is the only test of character because love is the actual movement of a person along the lines of his character; so that what he loves tells what he is. Love to God, or good, is evidence of the highest character; hence we must take heed to have that love and to have the character that produces it.

Further, love shapes character. It is dynamic. It prophesies and produces what we are to be. Since love is the movement of our nature toward what we love, we approach the object of our love, assimilate it, become like it, just in accordance with the faith and constancy and power of our love. To love God is to approach Him, and therefore to become like Him. To love Him with all the heart is to approach Him very closely, and rapidly grow like Him. Salvation is not forgiveness, though forgiveness is part of it. It is not regeneration, though regeneration is a part of it. It is not getting into heaven, though heaven is part of it. But salvation is essentially heavenly, holy, happy character, produced by loving God.

Love makes it easy to choose good. A dog chooses a bone rather than bread because he loves the bone. A dog can be whipped into taking bread when he prefers a bone—sometimes; and men can be frightened into choosing what they do not prefer—sometimes; but loving God and good makes choice of goodness easy. It is our Father's design that the holy life should be the happiest life; those thoroughly mistake Him who think otherwise. Now if we know God well, we love Him thoroughly, and then we find our happiness in doing the things that please Him.

There is need to take good heed. Going down hill is easy, getting up is hard. You can slide down, but you must climb up. Loving God requires deliberate, intelligent and constant taking heed thereto. When our Lord was asked, "Are there few that be saved?" He replied with burning earnestness: "Never mind that question, but strive, agonize, to enter the narrow gate and walk the narrow way." Nothing good in the world comes without taking heed to it.

The doing of it is so engaging. To love

\* Topic for the week beginning Feb. 20: Josh. xxiii: 8-11.

God it needs only that we get acquainted with Him. All His unfoldings, as we know them, are love toward us. To see Him in Jesus Christ constantly, to know His love, and thereupon to love Him with all our heart and soul and mind and strength, is not only the first individual and national duty, but it is the most engaging and rewarding of all.

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**Christian Endeavor**

**INTEMPERANCE AND OTHER SINS\***

By William Barnes Lower, D.D.

WE are debtors to our bodies to feed, clothe and nourish them. We are not to be debtors to our bodies in lasciviousness, drunkenness, wantonness and intemperance. We are in the flesh and the flesh has claims which rest upon Divine appointment. We may be debtors to the flesh, but not to live after it. We are debtors in respect to food, medicine, raiment, shelter, temperance, cleanliness.

We are debtors to those who are under our care, who belong to us after the flesh. He that provideth not for his own in things temporal as well as spiritual is worse than an infidel. We live after the flesh when we make the flesh the main object of care, when carnal indulgences interfere with Christian duty. A life of holiness or the mortification of sin is the opposite of living after the flesh.

Man is made up of two natures in one person, a higher and a lower nature. A soul made for heaven, a body made for the grave. We get orders continually from the lower and higher natures, and must decide which to follow. We must disobey orders. We must make war continually on the lower nature. Mortification of the flesh is to make an open declaration of hostility. Ambition sprouts up in young manhood but decays in age. Lust reigns in young men, but its empire decays in an old, withered body. Restraints from sin are not mortifications of it. Restraints are from an outward principle, mortification from an inward principle.

He who gives way to the brute in him yields himself to the spirit of evil and not to the spirit of good. Sins of God are led by the spirit of God. Some men are more swine-like in their habits than man-like. If we live after the flesh we shall die and die as the brute dies. We have a body much in common with the animals, but above that we have a soul, a character, a manhood and womanhood, an immortal part that will not die. There is a second death, to which the death of the body is but trivial, and that may begin in this life and, if not stopped, go on forever.

But the other side and brighter side of this whole matter is that if we are true to our better selves, if we listen to the voice of God in the soul, we shall live. As many as are led by the voice of God in the soul are the sons of God. What

\* Topic for meeting in the week beginning February 20: Scripture selection—Rom. viii: 1-14. Daily readings—Esther 1: 10-12; I Kings xx: 10-21; I Cor. vi: 9-20; Eph. v: 3-12; Jas. iii: 2-12.