

The Independent.

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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

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For Table of Contents see Page 10.

GOOD FRIDAY.

BY JOHN B. TABB.

BEHOLD, in every crimson glow
Of earth and sky and sea,
The Hand that fashioned them doth show
Love crucified for me.

ST. CHARLES COLLEGE, ELLICOTT CITY, MD.

HE DIES!—HE LIVES!

BY CHARLES HANSON TOWNE.

HE dies—the Savior dies!
Behold Him on the cross at Calvary
As night comes on
Suffering in painful agony—
The Father's Son!
The jeering mob beneath His feet have cried,
"The King! The King! The King is crucified!"
Behold! the Savior dies!
He lives—the Savior lives!
Behold ye how the stone is rolled away,
And He hath gone
Up to the glorious light of perfect day—
Up to the dawn!
And countless ages since that time have said,
"He lives! He lives! He lives who once was dead!"
Behold! the Savior lives!

BENSONHURST, N. Y.

EASTER MORNING.

BY MARIAN DOUGLAS.

O THE anguish of Mary!
The depth of despair!
When she came to the tomb
And the Lord was not there;
As she desolate stood
With her balm and her myrrh,
And his winding sheet only
Was waiting for her!
O the blackness of death!
O life's utter despair!
Had she come to the tomb
And the Lord had been there,
Lying wrapt in the sheet
With the balm and the myrrh,
And no risen Redeemer
Had waited for her!

BRISTOL, N. H.

GIFTS AT EASTER-TIDE.

BY SUSIE M. BEST.

A ROSE, a lily, a violet,
A pink, a pansy, a passion flower,
A sob, a sigh, and a kiss, tear-wet,
The longing love of a lonely hour,
These are the gifts for a little grave
At Easter-tide!
Eglantine and a mignonet,
A hyacinth and a heliotrope,
A faith that clings through the heart's regret
To the blessedness of the Easter hope;
These are gifts for a little grave
At Easter-tide!

CINCINNATI, O.

EASTER NUMBER.

RESURRECTION OF CHRIST.

The Lessons of Holy Week.

DR. PARKHURST ON THE SPHERE OF THE PULPIT.

Articles by

EDWARD EVERETT HALE, D.D., "Easter,"
CHARLES H. PARKHURST, D.D., "Talents in the Pulpit,"
RANDOLPH H. MCKIM, D.D., "The Resurrection of the Body,"
WILLARD H. ROBINSON, D.D., "Did He Really Rise?"
WILBUR F. STEELE, S.T.D., "A Passover Supper in Jerusalem,"
The REV. W. SCOTT WATSON, "A Syrian Easter Scene,"
WILLIAM T. STEAD, "Opening the Churches,"
B. FAY MILLS, D.D., "The After-Meeting,"
JAMES PAYN, "English Notes,"
R. M. PATTERSON, D.D., "The Plan of Federation,"
AUSTIN BIERBOWER, "Future of Nations."

EASTER POEMS, BY

JOHN B. TABB, "Good Friday,"
CHARLES HANSON TOWNE, "He Dies!—He Lives!"
MARION DOUGLAS, "Easter Morning,"
SUSIE M. BEST, "Gifts at Eastertide,"
J. E. G. ROBERTS, "The Conqueror,"
FLORENCE K. COOPER, "Its Name."

EASTER STORIES, BY

ALICE RANLETT, "The Angel of the Cathedral Tower,"
MACY COUGHLIN, "Miss Mandy's Easter Bonnet,"
S. R. INGRAM, "The Boy and the Sultan."

EASTER.

BY EDWARD EVERETT HALE, D.D.

EIGHTEEN HUNDRED AND SIXTY years ago Jesus Christ and his twelve Apostles were alone together in an upper chamber at Jerusalem. It was at the annual thanksgiving feast of their people; but for them the feast had all the seriousness of parting. He told them, and they began to see, that they met for the last time.

The day after that festival he was killed—or the Roman centurion who was told to crucify him said so; and such people do not make mistakes. He was crucified and laid in a tomb. The Apostles who had been round him, and their handful of companions, spent the next day in abject terror. And then night came, Sunday morning dawned, and that abject terror of theirs was at an end forever. The women of their company had been to the tomb, and his body was not there; Mary Magdalene had lingered there, and had seen him; and that night, as they met in wonder, he came himself and spoke to them.

From that time forward they never believed in death. From that time forward they led the world to believe in life, and life more abundantly.

And so it is that day which the new world celebrates as its birthday. About Adam, or Prometheus, or the other stories of the beginning of physical life, it has no memories, scarcely any legends, certainly no birthdays. As to its real life, its infinite, eternal life, it knows it began on that Easter morning.

I have said, this real life, this infinite and eternal life, choosing those words, which are, however, rather weak, instead of the simple word "everlasting" life. The world has not, I believe, always drawn the distinction as to these words. Even in merely studying the history, we ought to see that those eleven Apostles were wakened on Easter morning to a sense of what he means by life, which included much more than the idea of continued existence. From that time they had some sense of what he meant by abundant life; they knew what he meant when he spoke of the life of God. It is worth remark that in each of the great battles which he had with different leaders of the Jerusalem Jews he tried to drive home this sense of what it is to live. Here they were, fussing over processions and trumpets and bells and ritual; and he speaks of everlasting life, of the light of life, of life more abundant. And when he denounces

them it is to say, "Ye will not come unto me that ye might have life." Such words mean more, much more, than the continuance of life beyond the grave. They mean life which has the power of the life of God. They mean that if these people will follow him, if they will enter into the dignity and majesty of his life, they will be as gods, creating, maintaining, determining, and so living in infinite life by infinite law. It is infinite life, life which is not to be bounded—not simply prolonged life, life which extends in one direction. What he promises is not long life simply; it is large life—life powerful because it shares the infinite power; life glad, because it enters into infinite joy; life radiating on a million lines, because it is knit up with the life of all other living beings. It means this, as well as life which looks forward to an unlimited future. And what those eleven Apostles got a hint of on Easter morning was this reality of the power of life. It would break the tomb; yes, but it would do more. It would denounce Tiberius, if Tiberius lived on any low plane. It would break up every superstition and ritual, unless the ritual had wrought itself in with the eternities of man's being. It would take every man outside himself, beyond his own headaches and heartaches, into the common life of the universe of the children of God. It would enable men really to partake of the divine nature, to use the strength of God when they were at work for God's purposes, to live and move and have their being in him.

From one age to another, according as the world is looking forward in its Christianity, or is only looking back, the real life of divine manhood reveals itself to the world or is shaded with black clouds. On the whole, what we may call the Church has not made a very rapid advance in extending the sense of the infinite power of human life. The world has relied in one century on the power of steam, in another on the power of armies, in another on the power of lies, often on the power of close organizations of men. When it has relied on such things it finds they all perish, and it has had many very bad setbacks. It is easy to calculate that if the one little church at Jerusalem had been represented only by two churches in the world at the end of the first century, and these two only by four at the end of the second century, and these four only by eight at the end of the third century; if the Church had had confidence enough in its own great secret thus simply to double the number of its congregations as every century went by—it is easy to calculate that there would be more congregations of men living in the divine life to-day than there really are congregations called Christian on any pretended roll of Christianity. This means that there have been years—in truth, there have been centuries—in which the world is wholly satisfied with machinery, wholly satisfied with groping in archives and examining the entrails of mummies, and in which it is as faithless and incredulous as to life and the miracles of life as Thomas himself was.

Just in one of those black nights there steps into the world some new John the Baptist, who makes some men repent of their sins, who makes some men who are looking down into the dust look up into the heavens. And this man having prepared the way, some son of God, who is alive with the life of God, steps in after him, and he cries out, as Luther cried out: "You are alive if you know that God is and that you are his children;" or he cries out, as Wesley cried out: "Here is God and now is God." He repeats the old lesson of the beginning, and the world comes up from its groping in the dust and stands awake upon its feet, and looks up to the heavens of God. It goes about the Father's business, as the Son of God well beloved did; and it begins to live. When this happens to the world, why, the miracle of Easter is renewed; and when this happens to the world it makes one of the great advances in its history.

What will come to pass when the world shall take seriously the lesson of Easter? Not satisfied with flowers, and the sound of music, and congratulations that Christ is risen, what will take place when the world wakes from its own sleep and rises itself? It throws off its graveclothes, it rolls away the stone from the mouth of its tomb. It rises from death. It begins really to live in the eternal life.

What then?

A thousand million people, sons of God and his daughters, will begin on that Easter morning, whenever it shall come, to engage themselves in God's affairs first and their own afterward, and then only as their affairs relate

to his; as in the rush of a great battle a brave soldier for a few moments forgets his own danger, even his own life, in the determination that the colors shall go forward and a certain ridge be won. On that Easter morning the souls of all men and women, all youths and maidens, all boys and girls, shall start up and control their bodies and their minds. To-day, on the contrary, the body of a man and his mental machinery generally control his soul and keep it under. When of a sudden he acts from faith, or hope, or love, the three attributes of his soul, he sets it down himself as something exceptional. He is a little surprised that it all turns out so well. What the world needs is that its prophets and its poets shall persuade it at last that the real master is the soul, and that the body and mind are the tools. Nay, the great experiment, when any man dares try it, makes him his own prophet, his own poet, if it show him that with perfect faith, with abiding hope and absolute love, he mounts superior to the flesh and makes it do its duty. He gives orders to the mind, and sways its rememberings and its arguings. Life controls the tools, and the treadle and the fly-wheel no longer keep the life down to their pace of dead and mechanical movement.

This life is eternal and abundant. This is the secret of life with which Easter has to do, the life of faith and hope and love.

BOSTON, MASS.

TALENTS IN THE PULPIT.

BY CHARLES H. PARKHURST, D.D.

THERE is an idea abroad in the Church that, for purposes of religious result, feeble instrumentalities are as efficient as more puissant ones—fully as efficient; that while in other matters there is a direct ratio between human ability and accruing effects, in the range of Christian effort the ratio between the two is an inverse one, and that the more hopeless the instrument God uses for the promotion of Christian interests the more God thinks of it, and the more abundantly he will bless it. In olden times certainly there was no divine preference for human debility when it was a matter of ministering at the altar, and it is not clear that God's choice in the matter has been subsequently modified. It was a distinct Levitical requirement that no man with a blemish should come nigh the altar to offer the offerings of the Lord. That evinces God's purpose that no man should have charge of sanctuary service who was physically deficient; and the inference is easy, not to say necessary, that he would regard with reluctance the intrusion into sanctuary offices of a man otherwise deficient. Still the notion has somehow become diffused that pretty much anything will answer when it is a question of making a minister. Not long ago I was called upon by a lady of considerable Christian eminence who, in the course of conversation regarding her household, told me that she had three sons—John, James and William. In regard to John she said that he was a boy of marked intellectual ability, and that she had devoted him to the law. James, she said, early developed great talents of a monetary kind—shrewdness, cleverness and the like—and she put him into business. The third son, William, she remarked, in an apologetic kind of way, she had consecrated to the Lord, intending me to understand that he had been set apart for the Christian ministry. A little later in the course of the conversation, after her characterization of her three sons had passed out of her mind, she remarked, casually, that William had always been a pipping sort of child, and she never had much expectation of being able to raise him.

The Levitical reference that we have just made lets us understand that when it is an affair of ministering in God's name he is satisfied with nothing short of the best, and that therefore fine accomplishments, superior powers and eminent genius, so far from intrinsically warranting a man's adoption of secular profession or pursuit, makes out rather a part of the summons wherewith God calls him to priestly service at the altar, or, in the more appropriate phrase of Christian cultus, ordains him to the work of the Christian ministry. Wholeness is in a sense holiness. Completeness is first cousin to consecration; and when it is a matter of choosing men to be his ministers, God's appeal is, first of all, to them that are pure in heart not only, but to them that are stanch in body and gifted in mind; in other words, human thoroughbreds.

There is no ministerial arrogance in this. It is a frank statement of fact, and fact, too, in the light of which we need to think and to act in all matters relative to the enriching and strengthening of the Christian ministry. If you want to make a man president of a bank, you will insist that he be honest; but that will go very little way in your esteem toward making out his competency for the position. Goodness goes about as short a way toward composing fitness for the ministry as honesty does toward composing fitness for a bank presidency. The greatest man that ever lived was a minister. The pulpit will reach in its effects just according to the power—consecrated power, of course—of the man that occupies the pulpit. God uses his men for all they are worth; he cannot use them for any more; he will not use them for any less. The only profession or pursuit of which it can be said that its field is the world is the Christian ministry; and if one enters it he can fill just as large a part of that

world as he has consecrated physical girth, sanctified insight and foresight and intellectual grit to fill it and overmaster it with. It is a thing to aspire after, to long for, to tiptoe up to.

The clergyman used to be about the only college-bred man in town. Now almost everybody goes to college; if not to Yale, Columbia or Harvard, he at least reads his daily paper, and that is a kind of university in black and white. And as intelligence grows and thoughtfulness increases the pulpit will have to keep up with it or forfeit some of its hold upon the regard and respect of the population. You may say that if a man preaches a simple, unadulterated truth people ought to go and hear him if he is a good man, no matter what he is otherwise. There is no particular advantage in that method of handling the matter; it is not a question of ought, but a question of fact. There is no reason to suppose that Paul was any better man than Bartholomew; but Paul has put his stamp on eighteen centuries of Christianity and Bartholomew has not; that is all there is about it. We should regret to have any of our student readers suppose we were underrating in all this importance of purity of heart and humble devotedness to Jesus Christ and his cause. We are not. But if my reader ever preaches he will have to take account of the intelligences of the people he preaches to; and if he cannot preach at as high a level as that at which his auditors think, or at as high a level as that at which his auditors read, he will suffer from it, and the cause of Christ will suffer along with him. The object of all this is not so much to drive mediocre men away from the ministry as it is to draw consecrated talent into the ministry by showing that, other things being equal, success will be just according to the *measure* of talent.

The claims and splendid opportunities of the pulpit will be still more clearly felt when it is appreciated what the real province and scope of the pulpit is; and this can be best done, perhaps, by putting the province of the preacher in comparison and contrast with that of the lawyer. The proper function of the lawyer is to interpret the will of the people as embodied in its constitution and laws and statutes. The proper province of the preacher is to interpret the law of God as embodied in Scripture, history and the human conscience. And as there is no phase of life, individual or social, with which the lawyer is not properly drawn into professional contact, so there is no phase of life, individual or social, with which the preacher is not properly drawn into professional contact. Wherever there is a question of legal or illegal there is room for the lawyer; wherever there is a question of right or wrong there is room for the preacher. To understand the mind of God is, then, a preacher's first requisite; and his business as a preacher is to take that mind so known and interpret it and apply it to all men's moral relations to God and each other. It is instantly perceived, therefore, that there is no limit to the thing. It is the grandest opportunity that offers. The field is the world. There is scarcely a question of general interest that has not in it moral elements. And wherever there is a moral element there is something for the preacher to acquaint himself with, and something for him to preach. The pulpit has a level horizon of three hundred and sixty degrees in it. All the great problems that are being discussed in these animated days grow out of a moral root, or, at least, are complicated with moral elements—labor problem, wage problem, spoils problem, rum, Negro, monopoly, tariff, silver, municipal problems. All of these have in them ingredients that can be calculated only from a basis of simple righteousness; and those problems will not be settled in a way to stay settled till the moral feature in each case has been brought out distinctly into the light, and the divine mind, so far as we know it, employed and applied in determining it.

This does not mean that the pulpit is to go into politics—one of the most disastrous things all around that a pulpit ever can do. It means that all these matters about which people are thinking, writing and talking so much are of such kind that when the matter of expedience and of legality has been settled there remains something in regard to which the only question to be asked is, Is it right? And we that undertake to preach ought to be so masters of all these questions that we can take the moral thread out of the snarl, and be able to speak with an authority and an effect begotten of a thorough going comprehension of the matter we are talking about.

One who desires to do something toward making the world better, but who has counted out the ministry as not being quite up to the level of his ambition or genius, will discover that being a minister means a great deal besides giving out hymns, repeating moral commonplaces that everybody knows, and exhuming antiquated biblical heroes that everybody is willing should stay buried. The mission of the pulpit is to save men; but it is to save society, and to save society by fostering on every hand a regard for those principles which can insure society dignity and security. The eyes of the pulpit, then, must be everywhere, for its diocese is everywhere. Its office is to convert divine idea into human criterion; to sound the divine note with such clarion clearness that all other players shall feel an instinctive impulse to tune their strings to it; to make the eternal so felt in its actuality, and so to exhibit the eternal in its concrete rela-

tions to men as individuals, and to men in their relations to each other, that their moral sense shall be quickened, their moral relation re-enforced, and their entire being in its inward motive and outward action be strained into close accord with the law of obedience and of loving-kindness to men. All of this is going to require sanctified genius. A small man is not going to be equal to it. God's power is limited by the scope of his instrument, and what God can accomplish by means of a Christian pulpit is measured by the sanctified talent of the minister that occupies it.

NEW YORK CITY.

THE RESURRECTION OF THE BODY.

BY RANDOLPH H. M. KIM, D.D.

THE resurrection of the body is part of our faith. It is one of the articles of that creed which is required of every man who would be baptized: "I believe in the resurrection of the body." In what sense do we accept this article of our belief? As soon as we try to think clearly concerning this matter the old question rises up to confront us, "How are the dead raised up? and with what body do they come?"

Now, first of all, let it be answered that, tho the difficulty of conceiving the *mode* of the resurrection should be insurmountable, tho we should be quite unable to offer even the faintest attempt at a solution of the problem "With what body do they come?" the fact of the resurrection is not thereby shaken, nor the reasonableness of our faith therein in the slightest degree impaired. Once convinced (as we are upon the sacred grounds) that Jesus Christ was the Son of God, we hold it supremely reasonable to believe all the facts and all the truths he has revealed. But one of these is the resurrection of the body. Christ has said it; there is an end of the question for us.

But he has given us more than his word. He himself rose from the dead. His dead body was raised from the sepulcher. The evidence of this stupendous fact is overwhelming. It is no exaggeration to say, with a recent careful and able writer: "To any one who considers the matter dispassionately, the resurrection of Christ will appear to rest on evidence as irrefragable as the assassination of Julius Cæsar." If any man say that the resurrection of the body is impossible or inconceivable, we answer, *It has taken place.* Jesus Christ rose from the dead. His resurrection is one of the facts that science and reason must reckon with. *A priori* objections count for nothing when confronted by the actual occurrence of the event whose impossibility they are supposed to demonstrate.

We have referred to the objection of the Corinthian skeptic: "How are the dead raised up?" He was a Christian, be it observed; but, staggered by the doctrine of the resurrection of the body, he had put a gloss upon the apostolic teaching, and took it to affirm merely the resurrection of the spirit. This view, however, the Apostle Paul emphatically repudiates, and affirms a resurrection of the body distinct from the resurrection of the spirit. To the incredulous question, "With what body do they come?" he answers: "Foolish man, you say the resurrection of the body is inconceivable, and yet you know that every seed that is sown in the earth must die before it can spring up as a stalk of grain. You know, also, that tho there is a true identity between the seed and the stalk, or the bulb and the flower, yet there is a vast difference. Thou sowest not that body that shall be, but bare grain, it may be of wheat or of some other grain, but God giveth it a body as it hath pleased him."

Let us not mistake him. The Apostle does not offer this as a *proof* of the resurrection, but as an *analogy*. He alleges facts and processes equally inexplicable, equally inconceivable, yet accepted by all without question. The analogy to which he appealed holds to-day with undiminished force. No science can answer, "How is the seed raised up? How does an unsightly bulb produce a beautiful hyacinth?" It may be said that in advance of experience it would have been as difficult to believe that the Easter lily should spring from its root as that the dead body of man should be raised from the dead in incorruption and glory.

We can imagine that there might be a world where the trees and the flowers would never decay, never die, and where the processes of germination and growth and ripening, familiar to us, would be unknown. Now, if a denizen of this earth should be transported to such a world, and should carry with him a handful of seeds, and should tell the inhabitants of that other world that in our earth these little seeds, when sown in the ground, die, and that out of that dissolution come waving fields of grain, lofty forests and the most delicate and beautiful of flowers, can we not imagine the incredulity with which the statement might be received? Would not the skeptics then demand, with the same supercilious scorn, "How are the dead seeds raised up? and with what body do they come?"

Let us take an illustration from the phenomena of embryology. "Each one of us as individuals," says a distinguished scientist, "was formed gradually by a process of evolution from a microscopic spherule of protoplasm, undistinguishable from the lowest forms of protozoal life." It is, we believe, a common