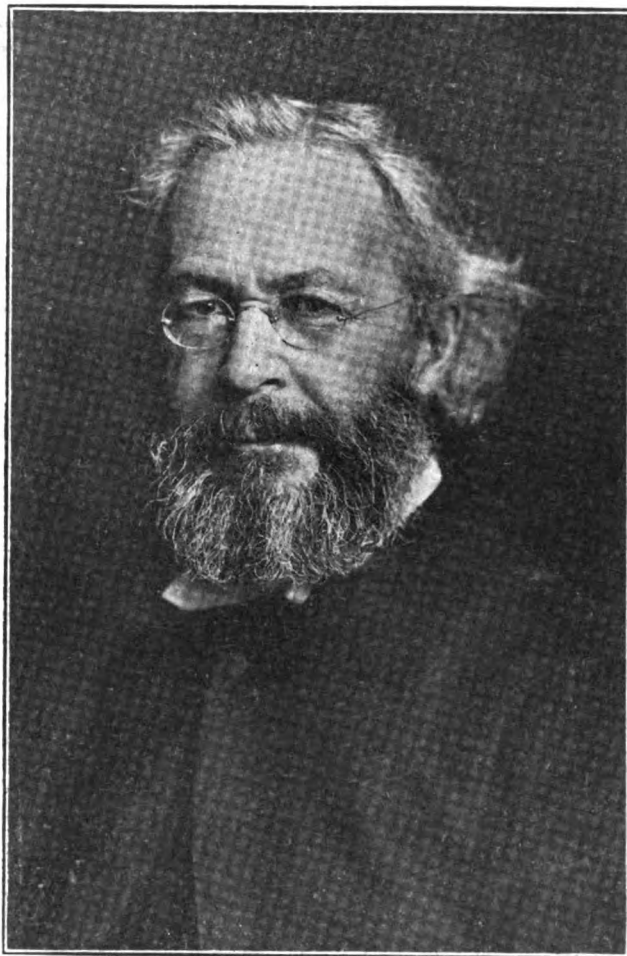


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THE NEW YORK OBSERVER

THURSDAY, FEBRUARY 3, 1910.



Rev. CHARLES H. PARKHURST, D. D.

Pastor of The Madison Square Church

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(See page 145.)

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I AM BUT ONE.

By the Rev. Alfred L. Hall-Quest.

I am but one among the many millions,
Who dally tread this pleasant earth.
But one and therefore oft will be forgotten
In the crowding throng of souls.
Still, I am a soul that presses close the way
And urges on his ever-breathing spirit
In the thrilling quest for better things
And the peaceful goal of simple love.
But one Yea, but in that one there strongly lives
A world of undying thoughts and deeds and hopes,
An eager host within battling toward the heights;
I live and within me live invisible forms
That call and urge and crowd me on.
I dare not halt and still be true to these,
That divinely pulse with eternal might.
Only one and easily forgotten?
Only one in the eager rush of souls?
But if each one to duty gave a smile,
If each to right and God gave homage true,
Then massing multitudes of men would find
Unchanging fair a heaven here below!

Memphis, Mo.

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Woman Suffrage

Discussed and Tried by a Judge.

"THE Wrong and Peril of Woman Suffrage" is the title of a new book by Rev. James M. Buckley, LL.D.* This author never does anything by halves, and in treating the question of Woman Suffrage he presents the leading arguments in favor of it; states the position of the matter in France, England and the United States, and then devotes the greater part of his book to refuting arguments in favor of, and presenting vital objections to, woman suffrage.

Several preliminary statements are made, first, that if woman ought to have the voting privilege, then she has been grievously oppressed in every period of time and in every part of the world; second, if woman suffrage is essential to society, it is of vast importance to all classes that it be conferred, for society needs all possible advantages, especially safeguards; and, third, that if the suffrage is once granted to woman it can never be withdrawn.

The history of woman suffrage in France is epitomized from the time of the French Revolution, and the conclusion expressed in the decision of the court of cassation in 1885 is that "Women not being expressly named in electoral legislation are *eo ipso* debarred from electoral franchise."

The English Chief Justice, in 1739, said: "The courts unanimously decided that women had no longer the right to vote if they had ever possessed it." In 1867 the Lord Chief Justice declared that "the use of the word 'man' in the sense of male persons showed that every man as distinguished from women, was to have the franchise"; the other judges concurred with his Lordship's opinion, but further affirmed, "that the exclusion of women from the suffrage was not on account of their intellectual inferiority, but from a desire to promote decorum; in this way it was rather a privilege and a homage paid to the sex, '*honestatis privilegium*,' as the great Selden remarked."

Several attempts, in 1870, and in present times, to obtain favorable legislation in England have been unsuccessful. Dr. Buckley gives the history of the woman suffrage movement in the United States from 1848 to now with elaboration and distinctness. Colorado is the only State where women

suffrage exists in full. The action was taken in 1892. Agitations in a number of other western States have developed conditions favorable to suffrage.

Dr. Buckley devotes an entire chapter to "the nature of womanhood in relation to society," in which he controverts the teachings of John Stuart Mill, in his "Subjection of Woman"—for example, that "no slave is a slave in so full a sense as a wife is," and that if no artificial bent were given to woman's nature except that given to both sexes alike, "there would be no material difference, or perhaps no difference at all, in the character and capacities which would unfold themselves"; and "that no one knows or can know the nature of the two sexes as long as they have only been seen in their present relations to one another.

"Against such 'great whims of a great mind' and the variations played upon them, I maintain that there is a feminine as well as a masculine soul; a spiritual sex as well as a corporeal," says Dr. Buckley. He quotes Frederic Harrison in his contrasts of men and women, shows that the relation of the sexes is the most fundamental problem of society, that the family is the foundation of the social organization and depends upon intellectual and moral differences between husband and wife, that this insures the permanence of the marriage tie, and that to govern in the State would unfit woman for her position in the family. The vote is the expression of government; voting is governing; to vote intelligently is to think and act in the imperative mood, and to be qualified as voters girls must be trained to think, feel and act in the spirit of men. These considerations are presented with great force and elaboration.

After a chapter upon the reversals of opinions of John Bright and Abraham Lincoln, the author addresses himself to the refutation of the narrow arguments for women suffrage. He recalls his controversy with Senator Hoar in the Century Magazine, and proves that voting is not an inalienable right; that capacity for voting does not necessarily qualify therefor; that the property rights of women would not be safer if women had suffrage; that there is no certainty that women would make better laws or reform politics; that the results of the trial of woman suffrage and the conduct of its advocates in Great Britain and elsewhere give no encouragement to hope that the voting of women would improve society.

Among vital objections to woman suffrage, he pleads, that it cannot achieve what its advocates expect and gives examples; that it would increase and embitter religious differences; that it would diminish the real power of woman in speech; that chivalry would pass away when women became politicians; that it would place a terrible strain upon family relations, increase the bitterness of political life, deteriorate the character of most women who became politicians, and introduce dangerous elements of corruption. Each of these points is briefly but cogently urged.

In conclusion Dr. Buckley says: "The true woman needs no governing authority conferred upon her by law. In the present situation the highest evidence of respect that man can exhibit towards woman, and the noblest service he can perform for her, is to vote No to the proposition that would take from her the diadem of pearls, the talisman of faith, hope and love, by which all other requests are won from men, and substitute for it the iron crown of authority." The book is timely and suitably dedicated to men and women who "look before they leap."

Augustus.

*"The Wrong and Peril of Woman Suffrage," by James M. Buckley, LL.D., Editor of The Christian Advocate, New York. Price, 75 cents, net. The Fleming H. Revell Company.

Present-Day Life as Live Preachers See It

THE REV. CHARLES HENRY PARKHURST, D.D., LL.D.

[Dr. Parkhurst was born in Framlingham, Mass., April 17, 1842. He is the son of Charles F. W. and Mary G. P. Parkhurst. He was graduated from Amherst College in 1866. He studied theology at Halle from 1869 to 1870, and in Leipzig from 1872 to 1873. In the interval between his residences in Germany he taught in Williston Seminary at Easthampton, Mass. While at Williston he married Miss Ellen Bodman, of Northampton, whose labors in behalf of the McAll Mission in France have been arduous and successful. Dr. Parkhurst began his ministerial life as a pastor of the Congregational Church in Lenox, Mass., which he served from 1874 to 1880, when he was called to the pastorate of the Madison Square Presbyterian Church of New York. In 1891, on the death of Howard Crosby, his neighbor and associate in helping to make New York a better city, he became president of the Society for the Prevention of Crime, and his assertion of the partnership of the police with criminals led to an investigation of the New York police force by the New York Legislature. Dr. Parkhurst is a Puritan by inheritance and conviction, and his pleas for righteousness in the City, the State and the Nation, have the ring of the prophets of old. His message is unmistakable in content, and in expression; no one ever goes away wondering what impression he intended to convey—the meaning is plain. At the same time he never preaches a political sermon except at the Thanksgiving service; not infrequently he alludes to a secular incident by way of illustration, and this allusion or comment seized upon by the writers for the secular papers would lead the readers to form a wrong inference regarding the intensely spiritual message of the Madison Square pulpit. Dr. Parkhurst is happy in his associates: His brother, Prof. H. E. Parkhurst, is the organist and leader of the large choir, and the Rev. G. R. Montgomery, Ph. D., is the assistant pastor, who takes part in every service and preaches in the absence of the pastor. On the boards of the church are many representative business men, who support their pastor in his efforts to make at least one part of New York a little more like the ideal which he has for all the city. Through the Adams Memorial Church, a former mission enterprise, the Madison Square Church keeps in allied touch with that part of the city lying east of Third-ave., and through the Madison Square Church House at Third-ave. and Thirtieth-st., it is in direct contact with that part of the city's population which is reached by a rescue mission, with a kindergarten and meeting for men and women and children. In this way Dr. Parkhurst is working out his cherished scheme—a man saved helping to save another man. Through the boards of the denomination, the City Mission and Tract Society, the Union Theological Seminary, the Presbyterian Hospital, the McAll Mission, and numerous other societies and agencies, the influence of the congregation extends far and wide.]

THE RELIGIOUS CONSCIOUSNESS INHERENT IN MAN'S NATURE.

That they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from everyone of us.—Acts. xvii: 27.

WE have it as our purpose to-day to ask the question, and so far as possible to answer it, why religion is not that warm and vivid reality with the mass of professing Christians that it is represented to be in the Scriptures, and that we know it to have been in the experience of those by whose life and word Christianity was first initiated into the world, Christ and the Apostles—to which might be added some of every succeeding generation.

If there were any means by which we could take the spiritual temperature of our times—the Church in general of our times—and then could move the instrument by which we had computed that temperature into the atmosphere in which have lived the souls that have been great and rich and magisterial in the world's Christian life, we should certainly be startled by the discrepancy, by the difference in the readings of the instrument in the two atmospheres.

Probably we must expect that there will be changes in the weather which prevails in the spiritual realm, as well as in that which prevails in the realm material. That there comes to us a warm day in the early spring is no certain sign that the day following may not bring to us a frost or even a blizzard. But even if that should be the case, we should still be sure that summer was coming and should go on making our preparations for the warm season. We are never dispirited by those alternations, because we are confident that the whole year is going to be divinely taken care of, and because we have learned by variety of experience to know that lines which God has drawn straight have sometimes a very kinky appearance when inspected from a human standpoint. So that the inquiry which we have set for ourselves this morning is not motivated by the suspicion that spring is not going to warm into summer, but by an earnest and serious desire to understand why the progress of the season is so slow.

And in employing the word religion in our meditations this morning we want to understand the term in its very highest sense, in the sense, that is to say, in which all these things were understood by the authors of the New Testament Scriptures; and especially that personal contact between the Spirit of God and the spirit of men that makes the human soul to be practically a recipient of the Divine Life with all the influx of newer light, larger power and fresh

purity and sweetness of heart, which such contact must certainly convey.

If religion as it is understood and experienced to-day is not allowed to mean all that it did mean to Christ, to his Apostles and to certain later believers; if, for instance, it was claimed by them that God was personally known to them and that they received direct personal influence from Him, and if so much as that is not generally attained to-day, nor expected to-day, it is not because anything has been discovered in the course of the intervening centuries that is prohibitive of an experience as rich and exalted as theirs. It is true that this is only a negative way of approaching this matter, but may be serviceable as a preliminary.

The impression seems to be a rather general one, that science or philosophy or higher criticism or what not, has hit upon something or other that has changed the entire situation and that what had previously been thought to be a broad celestial prospect has in some way been contracted within such close frontiers that we never really get beyond our own personality even if we are quite sure of that. Now what discovery is there that has been made which dashes such a black line of veto over the entire page written with the religious yearnings, aspirations and experiences continued for more than a hundred generations? The impression certainly exists that something has been discovered that has converted Apostolic religion into a back number, and the impression has been, and is, operating with the power of a consuming contagion, working as a sort of silent chemistry, to the dissolving of Christian faith. It is in literature, it is in the minds of men, particularly of young men, and the pulpit perfectly realizes its presence in all its own efforts to draw the thoughts and hearts of people to that type of religion which underlies, as foundation, the world's best civilization from the day of Abraham down.

It is probable that the anti-religious or perhaps we should say, the negatively religious convictions of people have been considerably shaped by the advertised progress of physical science and by what such progress is presumed to have brought to light. All that it seems to me to be necessary to say at that point is that physical science has neither the genius nor the authority to deal with anything but physical facts. That is a

point that should be realized by you young men who have been dragged from your anchorage by having read a little Huxley, or by having heard what some one else has said about what some other person has concluded from having read portions of Herbert Spencer. These matters are too serious for the soul to be willing passively to surrender itself to any wave of sentiment that happens to be at any time drifting in the air.

Will you then let me repeat for your earnest consideration the statement made a moment ago, that physical science has neither the genius nor the authority to deal with anything but physical facts, so that so far from there being any disheartening significance in the fact that the scientists have not been able to discover a divine being, any divine being that from the nature of their equipment they would be able to discover would be a physical divine being, which is itself a contradiction in terms, and a being which however interesting it might be as a physical phenomenon could draw to itself neither our love nor our obedience and still less our worship. This negative way of looking upon matters has come to be a kind of fashion, and seems to be felt by those who adopt the fashion to be indicative of a somewhat exceptional vigor and chivalry of mind, but let me say with affectionate seriousness to any manly-minded man who is there that there is no business into which you can enter that requires so little genius and so small an outfit of mental capital as the business of doubting. Of course there are a great many important truths that we do not know, but the doubting habit vetoes the possibility of our ever finding them out.

The verdict rendered by some of the critics upon the infallibility of the Scriptures is presumably another occasion of the negative attitude which so many are now maintaining toward the whole great religious question. It may not have made them disbelievers, but has been certainly the cause of some people becoming unbelievers—unbelief being a kind of half-way station between disbelief and belief, a state of mind that is not sufficiently clear or perhaps sufficiently resolute either to accept or reject. And this incertitude of mind has certainly been fostered by the well-meaning, but blundering antagonism, with which some who were themselves believers have resisted an honest, scholarly investigation of the contents of the Bible.

Without debating the matter of Biblical infallibility only to say that most of us, I suppose, would regret exceedingly to have erased from the Scriptures certain supposed matters of history and of biography that have been very dear to the Church of all the later centuries, yet there is a question deeper than that, and one to which unfortunately the popular attention has not been held as constantly as it ought to have been,—a neglect for which the pulpit has been itself partly responsible.

We need to remind ourselves once in a while that the Bible is the product of religion, and not religion the product of the Bible. Religion came first, and is first of all a record of men's religious experience, a record of what religion has meant to them along the successive centuries of human history. The Bible is not itself the religious fact, it is the picture of the fact as that picture has delineated itself in men's experience. Now supposing you accept the findings of destructive Biblical criticism, and assent to the erasure of large sections of Scripture; yes, go even farther than that and rub out the entire Bible, you have not disturbed in the slightest the ultimate foundation upon which the entire matter rests—a foundation that is laid immovably fast in the human soul.

But granting that due to some spiritual chill the present Bible in its entirety were to be destroyed another Bible would grow, for the religious experience would come back again as it has so many times already done, and that religious experience would make for itself another book to tell itself out in. Supposing that for reasons which might occur, either through disaster wrought by nature or through the decay of our civilization, men should cease to be interested in architecture and should lose their taste for fine edifices, and should feel no father need of buildings constructed in their present proportions, letting them gradually yield to decay and little by little replacing them with log huts and shanties, even huddling together among the ruins of collapsed architecture, as among the debris that remains from the splendid structures of Babylon, even all of that does not mean the obliteration of the architectural impulse, and even the hovels would begin to take on airs after a while and the roofs climb higher and little touches of ornamentation commence in a stealthy way to relieve the barrenness of unplanned slabs and unadorned walls.

Or, as an illustration that might serve us more aptly, supposing there should be a decline in the artistic world, a weakening of the artistic sense of the appreciation of the beautiful; that might be, and as an actual fact it is so at present, as compared with the blooming period of Italian art.

Let us imagine in particular that from some similar coarsening of our natures we had become deadened to all musical appeal and that in consequence musical composition had degenerated—as to a degree it certainly has, for it is the earlier masters and not the latest that are today the standard—and that we had retrograded from the use of such instruments as organs, harps and 'cellos back to the primitive shepherd's reed. Dispensing in that way with some of the finer forms through which the musical impulse had been wont to express itself, does not mean the eradication from the soul of the musical impulse, the extinction of that inner root out from which musical com-

position and musical instrumentation had grown and blossomed. And with some change in climate, with the inflow upon the soil of some new irrigating influence, the growth and the bloom would certainly come back again and the shepherd's reed be once more replaced by finer and more adequate methods of expression.

The bearing of the illustration is that the essential thing is the inner impulse, so that if by some artistic depreciation or artistic cataclysm all the musical instruments in the world and all the musical compositions that have ever been produced were gradually or abruptly to be swept away, that does not involve the sweeping away of that artistic leaning and tendency out from which all outward expression has proceeded. Mow down the grass to the level of the soil and next summer the ground will be green again. Destroy all the books in the world and crucify all the publishers and next year or in some other year the printing presses will be running once more, and some other Scribners, McMillans and Putnams will be flooding the mall with alluring book advertisements.

In all these higher matters that which is external is simply in response to a demand which comes from inside; which means of course in our present matter that in the first instance the Bible does not make religion but religion is what made the Bible; that, however much the critics may prune the Bible their blades does not and cannot gash that inner root of religious tendency in the soul up from which our Bible and all Bibles have sprouted, branched and fructified.

It is when viewed from this standpoint that we for the first time realize the full import of all the diversity of religious books and religious catechism with which the world, and our own part of the world is at present teeming. Some of these textbooks of religion may impress us as being exceedingly absurd either in whole or in part. But the interesting thing that it means is this, that giving only a qualified endorsement to the Bible, or even renouncing the Bible altogether, is in no respect the same thing as renouncing that interior impulse of the soul which gave birth not only to our Scriptures, but to all kinds and forms of sacred literature. I wish we might all agree on one Bible and on our Bible, but that condition of things would not quite as distinctly prove as does the present condition that there is a great deal to religion beside Bible, that the best and deepest part of religion is quite independent of Bible, and that while the critics are thought to be dismantling our Scriptures and the iconoclasts are thought to be knocking our Scriptures to pieces and tumbling them down into ruins, the inward impulse that creates Bible survives, and the great fact, the irrepressible craving of the soul religionwards preserves intact its vital universality.

In confirmation of the truth of all this and as a single example of the tenacity with which the religious impulse holds its own in the heart, quite independently of any external incentive in the way of Scripture or external exhortation, let me cite an instance which is both of exceptional interest and exceedingly suggestive. There is no part of Christendom which is thought of at present as affording fewer symptoms of religious vitality than France—beautiful but unhappy France. In reformation times very much of its best blood was shed and hosts of those whom Catholic fury did not succeed in destroying became fugitive to

other lands. To outward appearance religion has become in that stricken country but a form, with not very much of even that. We have been saying that having lost confidence in religion as it has been presented by the priests distrust of all religion, utter religious indifference, has followed on as a natural consequence.

Now that is a condition that we might have expected if it were the case that the inclining of the heart toward the great Divine Mystery is something that cannot exist apart from some form of Bible and some kind of ecclesiastical organization. On the contrary, if the impulse is more a part of the original heart in us than any Scripture or any organization can be, then we ought to have expected that the breaking down of the ecclesiastical hierarchy in France and the almost utter acquaintance with any sort of Bible on the part of the French people would not result in the extinction of the holy passion Godwards.

A recent issue of a Paris daily journal, "Le Matin," contains an editorial printed in the most conspicuous part of the paper, which bears directly upon our matter. The article is in part in the form of a dialogue, but is evidently designed to set forth the editorial point of view. The dialogue is set in motion by the statement that twenty years hence all sense of the Divine will have been rooted out from the hearts of men even where religious convictions are at the present time most deeply rooted. This gives the starting point for the editorial exposition which follows.

"Do you think so," (here I quote) said a voice behind us. "I am not of your opinion. Never—and I am not speaking solely of those countries that are fundamentally Christian,—never, I tell you, has the deep search into the beyond been more intense than it is to-day; never has the spiritual impulse, that pathetic passion that we call religion, been a more universal experience in the souls of men. Such of our contemporaries as are putting out the stars are relighting them in the secret of their own consciences. One can separate Church and State as much as one will, but that will not check in the least that irresistible drift of the soul which is drawing the present epoch toward the unfathomable and the divine."

Now it will not, I think, be improper to say that it is my personal friend, Mr. John Bigelow, that has brought this matter to my notice, whose venerable years and sweet strength of mind and heart entitle his opinion upon great matters to the largest respect and confidence. And from the letter in which was enclosed the newspaper clipping from which I have just quoted, he says:

"The clipping which I send you from Le Matin is the most impressive confirmation of the faith that was in me that has so far attracted my notice. What gives that clipping exceptional importance is a circumstance of which you and most Americans may be presumed to be ignorant. The proprietors of Le Matin are two brothers, both friends of mine of long standing, and neither attaching more importance to the Bible than to the reflections of Marcus Aurelius or of Antonius Pius. The prominence of the first editorial column in such a widely influential print as Le Matin, given to such a defense of spiritual righteousness in France is therefore of no trifling significance."

What we have accomplished then this morning is to get down to what I would call bed-rock, the universal consciousness.

The prime question is not whether we reject this part of the Bible or that part or even the whole Bible. The fundamental fact has to do with what our own individual nature recognizes and demands. I have shown you what it demands, I have illustrated what it demands and we all find in our own souls an assenting response. That is the point to which, first of all, the mind needs to hold honestly, tenaciously, with no evasive disposition to let it slide off on to things that are open to question. We must in all matters in which we want to make progress live and commune first of all with what we know, not with what we do not know. Loyalty to truth, loyalty to the world, loyalty to the Great God begins in loyalty to so much as is testified to by our own hearts and consciences. Religious uncertainty begins with ignoring that of which we are already certain. The foundation that we have laid bare will furnish us something to build upon on a subsequent Sabbath.

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MADISON SQUARE CHURCH WORK.

THE Year-Book of the Madison Square Church in this city is interesting reading to those who like to become acquainted with the varied activities of a great metropolitan church. Besides the regular Sabbath and week-day services of the church itself, with its pastor, the Rev. Charles H. Parkhurst, D.D., and the assistant minister, the Rev. George R. Montgomery, Ph.D., aided by nine trustees, twelve elders and ten deacons, and a choir of thirty men and women, led and accompanied by Professor H. E. Parkhurst, organist, and Miss G. T. Robinson, harpist, there is a Bible school; the Church House where Gospel work, including meetings and visitations, classes and clinics are organized and conducted. A library and boys' club are also associated with this house.

The Adams Memorial Church in East Thirtieth-st., of which the Rev. Jesse F. Forbes, D.D., is the pastor, is an integral part of the work under the care of the parent church and its labors among the changing population and nationalities of the East Side are varied and interesting.

The Ladies' Association of the church is represented in fourteen missionary and employment societies, girls clubs and schools, and their contributions have amounted during the year to \$13,622. The membership is large and active and includes many of the best men and women in the Presbyterian Church. Eight members died during the year, two of whom, John Crosby Brown, and John S. Kennedy, were known throughout the Christian world. Dr. Parkhurst has preached with his usual vigor and brilliancy to large congregations and his leadership in all departments of church work has been successful. The downtown church is no unsolved problem in Madison Square.

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"BIBLE RECORD" BIRTHDAY NUMBER.

The Bible Record, published monthly by the Bible Teachers' Training School, the Rev. W. W. White, D.D., president, in its December number is a birthday souvenir of the School and contains much interesting matter bearing on the founding, aim and fruit of a work begun ten years ago. The student family this year numbers one hundred and fifty-six. Efforts are making to raise funds, sorely needed, to place this estimable institution on a sound financial basis and to ensure its enlarged efficiency.

Thoughts for the Mid-Week Hour of Prayer

IS THE YOUNG MAN SAFE?

By E. C. Ray, D.D.

WHEN King David asked this question, the body of the young man Absalom, pierced through with spears, had been taken down from the tree where he had been caught by the head and swept from his horse, and cast into a shallow ravine and covered with stones to protect it from wild beasts. Through all the centuries since then passers-by have cast stones upon the heap until it rises a stark monument of the infamy of Absalom.

The story of David is a romance and a tragedy, packed full with adventure, treachery, defeats and victories, exultant joys and dreadful griefs. Our passage tells how, when he knew the truth about Absalom, he went up to the chamber in the watch tower, and eight times in succession uttered that lamentable cry which has to this day so poignant an effect upon our hearts: "O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!" David and his children were of extraordinary beauty. Absalom and his sister Tamar excelled all the rest in beauty and attractiveness. Amnon, heir to the throne of David, wasted away with desperate passion for his beautiful half-sister Tamar, accomplished her ruin. Her brother Absalom slew him instantly. The king, although he loved Absalom best, as did everyone else, felt obliged to send him into an exile from which he withdrew him step by step toward the capital; but Absalom, proud, adventurous, fearless, with stormy passions, raised a revolt against his father, drove him from his palace into the wilderness, pursued him there with an army, and there met his tragic end.

This story illustrates the unquestionable truth—though multitudes ignorantly question it—that the safety of a young man depends almost wholly upon the home influences and training of his earlier years. Something in the way of rescue can be accomplished by infinite time, love, patience and effort, for young men whose feet have turned into downward paths that hasten toward destruction. But, just as charitable workers have learned in recent years that the ounce of prevention is worth a ton of cure, so must parents learn the same lesson. David was "a man after God's own heart"; but this means that in rude and crude age, just at the beginnings of civilization, when moral standards were low and uncertain, David from his youth had a high and noble heart, ideals unspeakably finer than those of his generation, a clear and working faith in the unseen God, most uncommon at his time. With here and there a lapse due to ignorance and passion, his entire course through life was marked with a rare splendor of nobility, generosity, courage, integrity and faith.

Apparently he thought as parents do, that their children cannot go wrong. Parents who pay a skilled architect to plan their home, and skilled contractors to erect it, try to build their children's characters without taking counsel of the wise and experienced, as to how it should be done. The new science of psychology throws floods of light upon the way in which children should be influenced; how

few parents try to walk in that light! For the safety of our young men we must learn how to train and influence them as children until they walk away from the guidance of our hands into the guidance of the hands of God.

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Christian Endeavor

BIBLE TEXTS THAT HELP ME.*

By William Barnes Lower, D.D.

"O, HOW love I Thy laws, it is my meditation all the day."—David. The word of God made our daily food and our daily meditation will develop strong and sturdy character. The one who loves God's law will follow it. Emerson says, "The Bible itself is like an old Cremona; it has been played upon by the devotion of thousands of years until every word is public and tunable." Sir Isaac Newton says, "We account the scriptures of God to be the most sublime philosophy." Said Ruskin, "Trust the Bible, not as a fetish or talisman which you are to be saved by daily repetition of, but as a captain's orders to be heard and obeyed at your peril." Gladstone said, "Amid the crowds of the street the still small voice of the Holy Bible will be heard and the soul, aided by some blessed word, may find wings like a dove, may fly away and be at rest." The more we increase in Divine knowledge the less we will fall into sinful courses of action.

Ecclesiastes 11:9. When Cromwell took command of the army of the English Parliament he ordered all his soldiers to carry a Bible. A dissolute youth who had joined the army was shot at in a skirmish and unhurt. On drawing his Bible from his pocket he found a bullet hole in it, and tracing its depth found it had penetrated to the ninth verse of the eleventh chapter of Ecclesiastes. The Holy Spirit carried the words home to his heart, and he believed on the Lord Jesus Christ.

Ps. 51:7. A tract which was found among the remains of Sir John Franklin's ill-fated party contained a text of Scripture underscored Ecclesiastes 12:1, and the highest grave northward on the face of the earth, the grave of another discoverer, bears the cry of David in his penitence—"Wash me and I shall be whiter than snow." Ps. 51:7.

Isaiah 25:3. To encourage him to appeal to the Almighty for help at all times, William E. Gladstone kept this text hanging in his bed room over the mantel-piece:

"Thou wilt keep him in perfect peace, Whose mind is stayed in Thee."

Isaiah 41:13. Fanny Crosby, the blind hymn writer, who has probably written more hymns that are in use to-day than any other modern writer, announced to the world, through her friend, Ira D. Sankey, that her favorite text is "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." She has written two hymns giv-

*Topic for meeting in the week beginning February 13: Scripture selection—Ps. cxix:97-104. Daily readings—Phil. iv:13; Ps. xxiii:1; James v:13-18; II Cor. iv:16-18; Gal. ii:20; II Cor. v:1-5.

*Topic for the week beginning Feb. 13: II Samuel xviii:29-33.