

METHODIST REVIEW.

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ART. I.—THE GOSPEL ACCORDING TO MARK.*

FOR a hundred years the gospel according to Mark has been under the most crucial criticism. Since Griesbach took the position that it was a compilation from Matthew and Luke the synoptical problem has filled a large place in historical criticism, and the gospel by Mark has been an important factor in the problem. The result of this long and critical investigation is that the gospel by Mark comes forth as the gold from the furnace, remarkable for the rich color of its genuineness, the untarnished brightness of its authenticity, and the high value of its historical character and spiritual purpose.

What do we know about this book? What test-proof facts has historical criticism brought to light on which Mark's gospel rests securely for its genuineness and authenticity?

I. MARK'S PERSONALITY.

Who was Mark? He was as historical a character as Tacitus, Josephus, or Herodotus.

SCRIPTURAL REFERENCES.

1. Luke is the first historian to mention this evangelist. (1.) When Peter had been led out of prison by the angel of the Lord "he came to the house of Mary the mother of John, whose

* Thomas Carlyle, learning that a servant-girl had thrown the manuscript of the first volume of his *History of the French Revolution* into the fire, heroically rewrote it. Dr. Bristol's original article was lost in transit to New York; he quietly reproduced it, and it is here given, worthy of a place in our series on New Testament books.—EDITOR.

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ART. III.—IMMIGRATION: A SYMPOSIUM.

THE VALUE OF IMMIGRATION.

THE above topic is assigned the writer by the wise and prophetic Editor of the *Methodist Review*. The hour, however, is unsympathetic for the discussion of this phase of the question. The recent Italian *fiasco* in our most Parisian city, and the consequent outburst of popular clamor against "foreigners," is still sensitively in mind. "America for Americans" is a sentiment easily materialized into a bitter outcry against the immigrant. Such a view of the subject, however, as the Editor suggests is a healthy antidote. Some preliminary suggestions are needed:

1. *This is a land of immigrants.* All are immigrants or the children of immigrants. The principal distinction lies in the measure of time which the occupancy of this land covers. The *Mayflower* brought only immigrants to these shores. It is amusing, therefore, to see the individual upon whose naturalization papers the ink is scarcely dry shouting himself hoarse against the "incursion of foreigners." What right has the last American acquired in this land that is lost to another not a whit less worthy?

2. *Restriction is imperative.* Rigid restrictions should be placed upon immigration. This statement does not in any sense indicate that an unscrutinized and unworthy tide of immigration should be welcomed. The criminal, diseased, and pauper classes, so far as poverty has produced degeneracy, should be prohibited. If the present immigration laws are faithfully enforced the objectionable classes will be refused a landing.

3. *Race prejudice is unchristian.* Contempt of the foreigner was a birth-mark of paganism. Even the Jew ever cherished an intense hatred of all other peoples. Under a Christian economy such prejudice should be overcome. In the kingdom of our divine Lord there is neither Greek nor Jew, American nor foreigner. America is evidently chosen as the place for the last achievement of the Christian ideal—to conquer race antagonism.

4. *No ground for fear.* The writer is an optimist on the subject of immigration. He believes that the purposes of the fathers of this republic, and, far more important, the purposes

of God with this country, are being fulfilled in the continued coming of immigrants to our shores. The prophecies of alarmists have been heard since childhood. The "know-nothing" wave of excitement struck our youthful home, affrighting us with the predictions of the woe which the Irish were to bring upon this country. We have lived to see how false and wicked were the declarations then made. The civil war demonstrated the fact that the Irishman was as devoted to this land as the loyal and patriotic American. Sheridan was the most brilliant and successful example, perhaps, but he was no braver or more faithful than the average Irish soldier. Mr. Beecher said, in substance, in an address which was heard years ago: America is like the elephant. This huge animal may be seen striding through the forest, pulling up trees and breaking off limbs, which he consumes for food. But the food taken in so capaciously is transformed into *elephant*. So, said the speaker, with a look of confidence on his face which is still vividly remembered, this land takes in voraciously all the peoples of the Old World, but its assimilative and transforming power is such that it makes them into good Americans.

One would suppose, from the outcry at this hour, that the country was flooded especially with Italians and Irish. From each of these nationalities we receive less than one eighth of the immigration that annually pours in upon us. Take all the Italians in these United States, and they are less than a half million. Henry Cabot Lodge, a specialist, has just borne testimony that "the Italians in the main are thrifty, hard-working, and well-behaved." The Irish do not constitute one fifteenth of our sixty millions of people.

We are now prepared to consider the question affirmatively:

1. *Immigration very greatly increases the material wealth and productive power of the nation.* We have never seen the declaration of Andrew Carnegie, published in his volume on *Triumphant Democracy*, questioned. He says:

The value to the country of the annual foreign influx [immigrants], however, is very great indeed. This is more apt to be under than over estimated. . . . In one year nearly seven hundred and eighty-nine thousand arrived. Sixty per cent. of this mass were adults between fifteen and forty years of age. These adults were surely worth \$1,500 each—for in former days an efficient slave sold for this sum—making a money value of \$710,000,000, to which

may safely be added \$1,000 each, or \$315,000,000 for the remaining forty per cent. of the host. Further, it is estimated that every immigrant brings in cash an average of \$125. The cash value of immigrants for the year 1882 exceeded \$1,125,000,000. Were the owners of every gold and silver mine in the world compelled to send to the treasury at Washington, at their own expense, every ounce of the precious metals produced, the national wealth would not be enhanced one half as much as it is from the golden stream which flows into the country every year through immigration.

Our limitless and unoccupied acreage awaits the coming of the immigrant. The deepest yearning of the poor but thrifty people of the Old World finds expression in the purpose to come to this new land and secure a home. The possession and ownership of land is an impossibility to the great majority of the laboring-people of Europe. Is any one led to imagine, because of the extravagant representations about the "influx of the foreigner," that our lands are nearly all taken? If so it is a most mistaken idea. It is impossible to apprehend the vastness of this country, and the extent to which our lands are unoccupied, until one has traveled over it. Dr. Strong, in his volume on *Our Country*, helps us to measurably apprehend the fact. He says:

Of the twenty-two States and Territories west of the Mississippi only three are as small as all New England. Montana would stretch from Boston on the east to Cleveland on the west, and extend far enough south to include Richmond, Va. Idaho, if laid down in the east, would touch Toronto, Canada, on the north, and Raleigh, N. C., on the south, while its southern boundary-line is long enough to stretch from Washington city to Columbus, O. Place the fifty million inhabitants of the United States in 1880 all in Texas, and the population would not be as dense as that of Germany. These fifty million might all be comfortably sustained in Texas. Texas could have produced all our food crops in 1879, could have raised the world's supply of cotton, twelve million bales, at one bale to the acre, on nineteen thousand square miles, and then have had remaining, for a cattle range, a territory larger than the State of New York. The immigrant needs the opportunities afforded him for husbandry in our land, and our unoccupied soil needs his awakening and developing hand.

But there is a value which is given in the mingling of blood in producing a new race that should be mentioned, though it cannot be computed in figures. It is the opinion of those who give special study to the condition of races physically that here in our land, through this admixture of blood, the ideally robust

man is to appear. Professor Edmund J. Wolf, in a very able paper, brings out admirably this thought :

It is the fusion of diverse races and elements that has given to this country its phenomenal and splendid development, and in this transfusion of blood lies the condition and guarantee of its future. The amalgamation of Celtic, Saxon, and Norman blood created the Anglo-Saxon race. The continued fusion of the Norman and Saxon with our stock is making a nation on the like of which God's sun has never shone. Not weakness, therefore, not infection, not deterioration, can result from commingling, for in energy, in intelligence, in self-respect and love of freedom, in virtue and love of religion, these people stand in the front rank of the species. Their union with us makes America the heir of the ages, the master of the future. Quoting one of our most distinguished Americans: "When in the near future the United States shall have 100,000,000 inhabitants their national peculiarities will be German thoroughness, solidity, and fidelity; Anglo-Saxon energy and positiveness; and Celtic imagination." That the increase in material wealth and productive power which such a race will achieve must be something magnificently valuable no unprejudiced thinker can question.

2. *Immigration develops the qualities which make for a free republican government.* Mr. Carnegie says :

The emigrant is the capable, energetic, ambitious, discontented man—the sectary, the refugee, the persecuted, the exile from despotism—who, longing to breathe the air of equality, resolves to tear himself away from the old home, with its associations, to found in hospitable America a new home under equal and just laws which insure to him, and, what perhaps counts with him and his wife for more, insure also to their children, the full measure of citizenship, making them freemen in a free state, possessed of every right and privilege.

Adoption into the social and political family of this country awakens into new life every innate and noble aspiration. The vassal of the Old World here becomes the resolute, self-poised, and indomitable freeman. Who can estimate such values? Who can put a price upon the privilege to exercise the rights of freedom? By what scale shall manhood, thus made, be weighed? "What is it all worth?" Let the Pilgrims make answer. Consult Patrick Henry, Washington, and the Revolutionary sires! What is it worth? Let the reader reply. Ask the Celt, the Italian, the German, the Swede, the Russian, the Scandinavian, the Negro, in the days from 1861 to 1865. It is necessary for many to put themselves in the place of the home-

less, helpless, hopeless toiler across the seas in order to comprehend the full value of that of which we write. The writer, in a tour abroad, especially studied the condition of the toilers. In Glasgow we chatted with an intelligent man who had charge of a gang of laborers at work on the streets. His compensation was eighty cents a day, and the men under him received sixty cents. With a wife and six children that man and his family were compelled to live in one room. Forty-five thousand families lived in a similar manner in the city of Glasgow. That man's fondest aspiration was to secure money enough to take his family to the United States. Hope kindled a radiant smile on his face as we talked of the possibilities of liberty, a home, and a competence in this land. Who shall refuse to such men the privilege? At Munich women were seen cleaning the streets; in other parts of Germany they worked in the vineyards, with faces so coarse and unwomanly as to be repulsive, made so by hard and relentless toil. At Rome, just opposite our hotel, women from earliest morn until dusk carried mortar on their heads for the brick-layers in the erection of a large block. On the steamer in which we returned there were one hundred young women from Iceland, coming to this land to learn to become house-servants; they had been laboring in the fields as farm hands for fifteen dollars per year. Who shall deny to this honest, oppressed, hopeless class in their own lands the privilege of immigration to this country? What is the value of such a privilege? What was it worth to Ericsson? to Agassiz? What is it worth to Carl Schurz? to Philip Schaff? to William M. Taylor? to Andrew Carnegie? And what are such men worth to this nation? We have no measurement for such soul-values.

3. *Immigration has a marvelous value in the moral uplift and evangelization of all peoples.* This subject, like all others of state-craft, must be put upon a Christian basis. Natural inclinations and preferences must yield to the Christian ideal in meeting this issue. The American nation, like the individual Christian, must not live for itself, but for others. Is it for the best good of the immigrant that he comes to this land? Is this, for him, the best training-school in all that develops the noblest manhood? Can this nation do the most to evangelize and Christianize the immigrant? The writer believes that this

is the supreme mission of the United States. Professor Austin Phelps says:

Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history.

American Christianity must rise to the height of such sublime service. It should begin with the extinction of this miserable pagan and wicked prejudice against foreigners simply as foreigners. Not Jews, but Christians; "not to be ministered unto, but to minister"—these are the standards.

Grand work is being done, and in the right spirit; but it should be augmented a hundred-fold. Think gratefully, and as an example, of our own Dr. William Nast and the result of his work among the Germans in America and also in the Fatherland. Professor Wolf says:

Fifty years ago Christ Episcopal Church, St. Louis, took compassion on a colony of pious Saxons, and for three years allowed them at a nominal rent the use of the basement. From that little Saxon congregation, where life was conditioned by this friendly consideration of a sister-church, there has developed in a half century a body of Christians now aggregating over one thousand ministers, fifteen hundred churches, and three hundred thousand communicants, and their influence in saving our German population cannot be overestimated. . . . A few years ago the Hon. R. S. Cable donated \$25,000 to a Swedish college at Rock Island, an institution that now maintains fifteen professors, enrolls two hundred and fifty students, and sends forth annually waves of influence that must have most salutary effect on our Swedish fellow-citizens.

God is sending these peoples to us that we may welcome them with the Gospel of Christ. Thus from this center the world is to be evangelized. Here the work can be done with the greatest facility and economy. But who can compute such spiritual values? To do the work is our part; the computation is for the Master.

Charles Parkhurst,