

CHRISTIAN HERALD



AND SIGNS OF OUR TIMES

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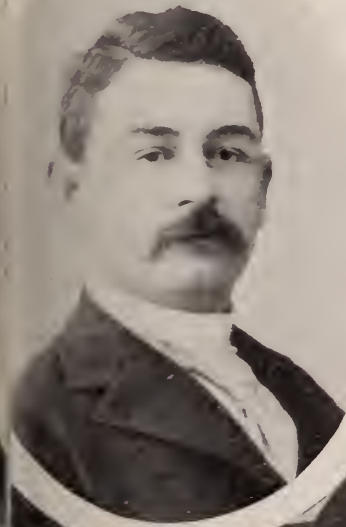
The Gospel in the Navy



The Corps of Naval Chaplains and their Faithful Labors on our American Warships—The Spiritual Side of Naval Life.

NO department of Christian effort is, perhaps, so little known and appreciated as that a chaplain fills on board a man-of-war. For our public armed vessels, and for our different naval stations the law provides that there shall be twenty-four chaplains. A chaplain of the navy must not be less than twenty-one nor more than thirty-five years of age at the time of his appointment. He must be a regularly ordained minister of good standing, and must come with documentary declarations from his educators and from authorities of his church, attesting his fitness for the office of chaplain. Like all other officers of the navy, he is appointed and commissioned by the President, by and with the advice and consent of the Senate. As in the case of all other staff officers, he holds relative rank with the line, in due time rising to that of captain: the highest relative rank he can hold. His pay is unaffected by his rank. His salary is variable like all naval salaries. On waiting orders, the first five years, it is \$1,600, after that \$1,900; on other duty, or shore pay it is \$2,000, the first five years.

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REV. ALTER G. ISAACS,
PLAIN U. S. NAVY.

CHAPLAIN McALLISTER HOLDING SERVICE ON THE CRUISER "BROOKLYN."

REV. W. O. HOLWAY, D.D.,
SENIOR CHAPLAIN OF THE NAVY.

THE METROPOLITAN PULPIT



SECTARIANISM.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Judges 12: 6:

Then said they unto him, Say now Shibboleth, and he said Sibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan.

Do you notice the difference of pronunciation between shibboleth and sibboleth? A very small and unimportant difference, you say. And yet, that difference was the difference between life and death for a great many people. The Lord's people, Gilead and Ephraim, got into a great fight, and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Ephraimites coming there be slain. But how could it be found out who were Ephraimites? They were detected by their pronunciation. Shibboleth was a word that stood for river. The Ephraimites had a brogue of their own, and when they tried to say "shibboleth" always left out the sound of the "h." When it was asked that they say shibboleth they said sibboleth, and were slain. "Then said they unto him, say now shibboleth: and he said sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan." A very small difference, you say, between Gilead and Ephraim, and yet how much intolerance about that small difference! The Lord's tribes in our time—by which I mean the different denominations of Christians—sometimes magnify a very small difference, and the only difference between scores of denominations to-day is the difference between shibboleth and sibboleth.

The Church of God is divided into a great number of denominations. Time would fail me to tell of the Calvinists, and the Arminians, and the Sabatarians, and the Baxterians, and the Dunkers, and the Shakers, and the Quakers, and the Methodists and the Baptists, and the Episcopalians, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists, and a score of other denominations of religionists, some of them founded by very good men, some of them founded by very egotistic men, some of them founded by very bad men. But as I demand for myself liberty of conscience, I must give that same liberty to every other man, remembering that he no more differs from me than I differ from him. I advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals, and in religion, let there be no gag-law, no moving of the previous question, no persecution, no intolerance.

You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious discussion to purification and moral health. Between the fourth and the sixteenth centuries the church proposed to make people think aright by prohibiting discussion, and by strong censorship of the press, and rack, and gibbet, and hot lead down the throat, tried to make people orthodox; but it was discovered that you cannot change a man's belief by twisting off his head, nor make a man see differently by putting an awl through his eyes. There is something in a man's conscience which will hurl off the mountain that you threw upon it, and arising of the fire, out of the flame will make red wings on which the matter will mount to glory.

In that time of which I speak, between the fourth and sixteenth centuries, people went from the house of God into the most appalling impurity, and right along by consecrated altars there were fires of drunkenness and licentiousness, such as the world never heard of, and the very sewers of perdition broke loose and flooded the church. After awhile the printing press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, and where there was one man hostile to the Christian religion, there were twenty men ready to advocate it; so I have not any nervousness in regard to this battle going on between Truth and Error. The Truth will

conquer just as certainly as that God is stronger than the devil. Let Error run if you only let Truth run along with it. Urged on by sceptic's shout and transcendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and quicker than eagle's beak clutches out a hawk's heart, God's vengeance will tear it to pieces.

I propose to speak to you of sectarianism—its origin, its evils, and its cures. There are those who would make us think that this monster, with horns and hoofs, is religion. I shall chase it to its hiding-place, and drag it out of the caverns of darkness, and rip off its hide. But I want to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian.

In a world of such tremendous vicissitude and temptation, and with a soul that must after awhile stand before a throne of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens and the upheaval of the seas shall be among the least of the excitements, to give account for every thought, word, action, preference, and dislike—that man is mad who has no religious preference. But our early education, our physical temperament, our mental constitution, will very much decide our form of worship.

A style of psalmody that may please me may displease you. Some would like to have a minister in gown and bands and surplice, and others prefer to have a minister in plain citizen's apparel. Some are most impressed when a little child is presented at the altar and sprinkled of the waters of a holy benediction "in the name of the Father, and of the Son, and of the Holy Ghost," and others are more impressed when the penitent comes up out of the river, his garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man likes no noise in prayer, not a word, not a whisper. Another man, just as good, prefers by gesticulation and exclamation to express his devotional aspirations. One is just as good as the other. "Every man fully persuaded in his own mind."

In tracing out the religion of sectarianism, or bigotry, I find that a great deal of it comes from wrong education in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world, and denounce other sects and other denominations. It is very often the case that that kind of education acts just opposite to what was expected, and the children grow up, and, after awhile, go and see for themselves; and, looking in those churches, and finding that the people are good there, and they love God and keep his commandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the Gospel who spent their whole lives bombarding other denominations and who lived to see their children preach the Gospel in those very denominations. But it is often the case that bigotry starts in a household, and that the subject of it never recovers. There are tens of thousands of bigots ten years old.

I think sectarianism and bigotry also rise from too great prominence of any one denomination in a community. All the other denominations are wrong, and his denomination is right because his denomination is the most wealthy, or the most popular, or the most influential, and it is "our" church, and "our" religious organization, and "our" choir, and "our" minister, and the man tosses his head, and wants other denominations to know their places. It is a great deal better in any community when the great denominations of Christians are about equal in power, marching side by side for the world's conquest. Mere outside prosper-

ity, mere worldly power, is no evidence that the church is acceptable to God. Better a barn with Christ in the manger than a cathedral with magnificent harmonies rolling through the long-drawn aisle, and an angel from heaven in the pulpit, if there be no Christ in the chancel, and no Christ in the robes.

Bigotry is often the child of ignorance. You seldom find a man with large intellect who is a bigot. It is the man who thinks he knows a great deal, but does not. That man is almost always a bigot. The whole tendency of education and civilization is to bring a man out of that kind of state of mind and heart. There was in the far East a great obelisk, and one side of the obelisk was white, another side of the obelisk was green, another side of the obelisk was blue, and travelers went and looked at that obelisk, but they did not walk around it. One man looked at one side, another at another side, and they came home each one looking at only one side; and they happened to meet, the story says, and they got into a rank quarrel about the color of that obelisk. One man said it was white, another man said it was green, another man said it was blue, and when they were in the very heat of the controversy, a more intelligent traveler came, and said, "Gentlemen, I have seen that obelisk and you are all right, and you are all wrong. Why didn't you all walk around the obelisk?"

Look out for the man who sees only one side of a religious truth. Look out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably—the man who only sees one side. There is no man more to be pitied than he who has in his head just one idea—no more, no less. More light, less sectarianism. There is nothing that will so soon kill bigotry as sunshine—God's sunshine.

So I have set before you what I consider to be the causes of bigotry. I have set before you the origin of this great evil. What are some of the baleful effects? First of all, it cripples investigation. You are wrong, and I am right, and that ends it. No taste for exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the limit, the man shuts himself out and dies, a blind mole under a corn-shock. It absolutely stops all investigation.

While each denomination of Christians is to present all the truths of the Bible, it seems to me that God has given to each denomination an especial mission to give particular emphasis to some one doctrine; and so the Calvinistic churches must present the sovereignty of God, and the Arminian churches must present man's free agency, and the Episcopal churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational church must present the responsibility of the individual member, and the Methodist church must show what holy enthusiasm, hearty congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it is especially incumbent upon each denomination to put particular emphasis on some one doctrine.

Another great damage done by the sectarianism and bigotry of the church is that it disgusts people with the Christian religion. Now, my friends, the Church of God was never intended for a war barracks. People are afraid of a riot. You go down the street and you see an excitement and missiles flying through the air, and you hear the shock of fire-arms. Do you, the peaceful and industrious citizen, go through that street. Oh, no! you will say, "I'll go around the block." Now, men come and look upon this narrow path to heaven, and sometimes see the ecclesiastical brickbats flying every whither, and they say, "Well, I guess I'll take the broad road; there is so much sharp-shooting on the narrow road, I guess I'll try the broad road!"

Francis I. so hated the Lutherans that he said that if he thought there was one drop of Lutheran blood in his veins he would puncture them and let that drop out. Just as long as there is so much hostility between denomination and denomination, or between one professed Christian and another, or between one church and

another, so long men will be divided with the Christian religion, and that is religion, I want none of it."

Again, bigotry and sectarianism do great damage in the fact that they take the triumph of the Gospel. Oh, how wasted ammunition! How many splendid intellects have given their life to controversial disputes when, had given their life to something else, they might have been vastly more useful. Suppose, while I speak, there were my mortal enemy coming up the bay, the forts around the harbor began to open to each other—you would cry of national suicide! Why don't those forts blaze away in one direction, against the common enemy? At times sometimes see in the Church of the Jesus Christ a strange thing going on—church against church, minister against minister, denomination against denomination, firing away into their own fort which ought to be on the side, instead of concentrating the force and giving one mighty and crushing volley against the navies of error riding up through the bay!

I am told that in Astor Library in New York, kept as curiosities there a hundred and seven books and pamphlets against Methodism. Did intolerance stop that church? No; it is either second amid the denominations of the world, her missionary stations, her men not so important in religious trusts, but in also in secular trusts, Church money and the more intolerance as it is the faster it marched.

What did intolerance accomplish against the Baptist Church? If the scorn and tirade could have destroyed a church it would not have to day a left. The Baptists were hounded out of Boston in olden times. Those who sympathized with them were imprisoned when a petition was offered asking for their behalf, all the names signed it were indicted. Has intolerance stopped the Baptist church? The statistics in regard to it show that four thousand churches and four hundred communicants. Intolerance never destroyed anything.

In England a law was made against Jew. England thrust back the Jew, thrust down the Jew, and declared that no Jew should hold official position. What came of it? Were they destroyed? Was their religion overthrown? No. Who became Prime Minister of England? Who was next to the throne? Who was higher than the throne? He was counsellor and adviser to the king, a Jew. What were we celebrating in all our churches as well as synagogues only a few years ago? The centennial birthday of Montefiore, the great Jewish philanthropist. Intolerance never yet put down anything.

But now, my friends, having shown you the origin of bigotry or sectarianism, having shown you the damage it does, I want briefly to show you how we were at war against this terrible evil, and that we ought to begin our war by recognizing our own weakness and our imperfectness. We make so many mistakes in the affairs of life, is it not possible that we may make mistakes in regard to religious affairs? Shall we take a man by the throat or by the collar because he has seen religious truths just as we do in the light of eternity it will be found that there was something wrong in our creeds, and something right in our creeds, but since we may make mistakes in regard to things of the world, let us be so egotistic and so imperious as to have an idea that we cannot make any mistake in regard to religious affairs. And then I think we will do a great deal to overthrow the sectarianism in our hearts, and the sectarianism in the world, by chiefly enlarging in those things in which we agree, rather than in those in which we differ.

Now, here is a great Gospel. A man comes up on this side of the platform and says: "I don't believe in sprinkling." Shall I shove him off? Is a man coming up on this side of the platform, and he says: "I don't believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the Lord Jesus as your savior? Do you trust him for time and eternity?" He says: "Yes." Do you trust Christ for time and for eternity?

The Gospel in the Navy.

(Continued from first page.)

after that \$2,300. on sea duty, it is \$2,500 the first five years, with a ration, after that \$2,800, with a ration. The ration is commuted, and amounts to \$109 annually. The pay of chaplains is never increased after these first five years. It then stands for life, a little more than the pay of a lieutenant, and a little less than the pay of a lieutenant commander.

It may be said, parenthetically, that the old grog ration is, so to say, soaked up into the above \$109. When it was abolished, in the sixties, five cents a day was allowed everybody in its place. This brought the regular navy ration up from twenty-five to thirty cents a day. How the chaplains reconciled themselves to this commutation of spirits is not recorded; but what the old chaplains got in spirits, the present ones get in nickels.

The chaplains' dress is not properly a uniform. It is the dress common to clergymen of the Protestant Episcopal Church, and not infrequently worn by other ministers. In military service, however, there should be insignia indicative of a chaplain's relation to it. Formerly the chaplains of the navy wore the regular uniform, their corps device being a silver cross worked upon shoulder-straps and epaulets. The cocked hat, sword and epaulets seemed to over-apparel and garish the chaplains. The uniform board evidently thought so, for it made a clean sweep of

very fortunate in the senior member of the corps, a Harvard man, of the time when Lowell was doing his best classroom work there, a man who represents to the chaplains a high professional and scholarly type, one who from long connection with the service, has the deepest love for it and the largest plans and ideals for the chaplaincy. Standing next him on the list is one, who, if the phrase may be allowed, has for many years set the pace for the workers of the corps, who follows sailors into the fore-castle with divine service if for any reason he cannot get them to come aft, a man very much alive in his whole nature and bent on doing things. The younger men of the corps are showing a devotion and adaptability that are creating a new atmosphere for it; imparting a tone and quality to it that promise well for the moral and religious health of the navy.

Religious service on board our warships is provided for by the Articles of War. The commanding officer of a ship to which a chaplain is attached is to cause divine service to be performed on Sunday whenever the weather and other circumstances allow it to be done, and it is earnestly recommended to all officers, seamen and others in the naval service diligently to attend at every performance of the worship of Almighty God. In addition to this, there are usually prayers every evening at hammocks. The chaplain can also deliver lectures and hold services on week nights if he wishes to do

characteristic of them. They are better educated and better trained than the men of other navies, because they are Americans. For all around efficiency, our ship's crews cannot be matched the world over. In friendly contests between navies they are nearly always expected to win. A foreign naval officer of high rank, a prince withal, said to an American naval officer: "With your men and our ships I would fear nothing." In the natures of such men there is no little readiness of moral and religious response. It is an honor to serve such ones, as moral and religious teachers and guides.

Of the officers of our navy not much need be said. Their equipment for their profession is thorough. The four years drill at Annapolis, and the subsequent two years afloat as cadets, give them a completeness of preparation unknown to any other navy. Besides, they are great travelers; and travel is another kind of university. Very many of them are excellent linguists. During the last winter Hobson spent considerable time in perfecting his knowledge of Spanish. No doubt Cervera duly noted and was charmed to acknowledge this accomplishment in his brilliant young prisoner. In every sense of the word the officers of the navy are selected men. The new navy adds an intellectual element to their life that the old navy could not supply. The change is apparent in more studious habits and a more serious cast of character. The naval officer of to-day has no time for nonsense and folly. A change has taken place. In the old navy the idea prevailed to no little extent that to be a good officer one needed to be "a little tough." Nobody thinks so now. The men who are distinguishing themselves in this war are remarkable for their moral punctiliousness. The moral tone of our officers is very high. We hear very little of drinking and gambling among them. The chief reason is the standards of personal character in the navy were never so elevated as to-day. A wise chaplain knows how to turn this to account.

The Naval Academy affords the corps of chaplains the best opportunity of the naval service. Indeed there can be no more important places among the educational institutions of the country for religious work than the Military and Naval Academies. The cadets at the Naval Academy enter at the most formative and impressionable period of their lives. The work of the chaplain who happens to be on duty at the Academy is at the same time the privilege and the burden of his life. He has a great advantage in this: As many as two-thirds of every entering class at Annapolis have been

baptized; and fully one-half are members of different Christian Churches. A new era has come to the corps of chaplains. They have such ships as the navy never had before: they have officers and men who are in closer sympathy with them than has ever before been known; they have a Navy Department that treats them with utmost respect and consideration; they sail under a flag that is providing larger opportunity for them to make themselves felt throughout the whole world. What is needed in them? They need to keep step intellectually with the officers of the navy; their idea of their mission should expand with our expanding civilization; their one purpose as ministers should be to serve the Churches and the Government with the largest intelligence and the finest Christian spirit and character possible to them.

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The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.



CHAPLAIN JONES CONDUCTING DIVINE SERVICE ON THE BATTLESHIP "TEXAS."

them. The board forgot that bishops once wore rapiers, and that an apostle smote off an ear. But why the chaplain's sword should have been taken away and a revolver furnished him in its stead is a mystery of the Bureau of Ordnance. Think of the new element of danger introduced into our ships of war by this short-sighted act! In place of the sword, the chaplain keeps a revolver in his stateroom.

The leading denominations of the country are represented in the corps of chaplains. Appointments to the corps are so frequent, that the numerical order in which they stand in the matter of church precedence is quite often shifted. At present there happen to be eight or nine Methodists, five Episcopalians, two or three Presbyterians, one Disciple of Christ, two Baptists, and three Roman Catholics. These men are doing the religious work of the navy, as it falls to them, afloat and ashore. Many of them have smelled powder in the battles of the present war. One of them has been conspicuous before the country as the chaplain of the ill-fated *Maine*. Two were in the battle at Manila. A half dozen or more are with Sampson and Schley. All are ready to do their part; to take their share of the hardships and perils of actual warfare.

The chaplains are awake to the responsibilities of their position. They are

so. He has the advantage of being able to go the rounds of his parish any number of times a day. A frequent turn about it does good. It is in the interest of friendship; and of a circumspect and well meditated vocabulary. Certain flowers of rhetoric on board ship never even bud if the chaplain happens to be around. If the chaplain does not go among the men he misses much of his best opportunity. He realizes it when Sunday comes. Attendance at church is non-compulsory, and a chaplain who is indifferent to the men gets his reward. A ship does not change human nature.

The men of the service are worthy of the best the chaplains can do for them; and the best the country can do. The slurs cast upon them abroad are of a kind with those cast upon the country itself. However, they amount to nothing. They are not armor piercing, carry no war-heads, fight no battles. The men of our service are not undisciplined, not largely alien. The truth is that the men of no other navy are so intelligently and enthusiastically patriotic as those of our own. And in no other navy is the treatment of men so white. Our men are, therefore, self-respecting and carry true independence of character into all they have to do. They are subordinate, but never abject. Physical and mental drowsiness is never

...Come on, brother: one in time
...in eternity? brother now, brother
...Blessed be God for a Gospel
...so large that all who receive
...may stand on it!
...I ask we may overthrow the severe
...sectarianism and bigotry in our hearts,
...and the church also, by realizing that
...denominations of Christians have
...noble institutions and noble men,
...nothing that so stirs my soul as
...thought. One denomination yielded
...Hall and an Adoniram Judson:
...yielded a Latimer and a Melville:
...yielded John Wesley and the
...Sumnerfield, while our own
...denomination yielded John Knox and the
...others—men of whom the world was
...worthy. Now, I say, if we are honest
...minded men, when we come up
...presence of such churches and such
...nations, although they may be dif-
...ferent our own, we ought to admire
...and we ought to love and honor
...Churches which can produce such
...such large-hearted charity, and
...significant martyrdom, ought to win
...attention—at any rate, our respect. So
...then, ye six hundred thousand Epis-
...cals in this country, and ye fourteen
...and thousand Presbyterians, and
...million Baptists, and ye five million
...thists—come on: shoulder to should-
...will march for the world's conquest:
...nations are to be saved, and God
...wants that you and I help. Forward,
...sole line! In the Young Men's
...Association, in the
...ociety, in the Tract So-
...ety, the Foreign Missionary
...cie, shoulder to shoulder
...ominations.

Perhaps I might forcefully il-
...lustrate this truth by calling
...attention to an incident
...which took place twenty-five
...years ago. One Monday morn-
...ing, about two o'clock, while
...the hundred passengers
...were undressed in her berths
...and of home, the steamer
...crashed into Mars'
...Five hundred souls in
...minutes landed in eternity!
...at a scene! Agonized
...and women running up
...down the gang-ways, and
...begging for the rigging, and
...the wailing of the helpless
...saint, and the clapping of the
...of the merciless sea over
...sinking and the dead,
...two continents into ter-
...ror, but see this brave quar-
...ter pushing out with the
...boat until he gets to the
...and see these fishermen
...lugging up the shipwrecked,
...wrapping them in the
...a wrapping them in the
...snug and warm: and
...the minister of the Gos-
...with three other men, get-
...to a life-boat, and push-
...for the wreck, pulling
...across the surf, and pulling

...way until they saved one more man, and
...returning back with him to the shore,
...these men ever forget that night?
...and in they ever forget their companion-
...ship in peril, companionship in struggle,
...companionship in awful catastrophe and
...tragedy? Never! Never! In whatever
...part of the earth they meet, they will be
...glad when they mention the story of
...the night when the *Atlantic* struck Mars'
...Well, my friends, our world has
...known a worse shipwreck. Sin drove
...the old ship has lurched
...in the tempests of six thousand
...years: Out with the life-line! I do not
...know what denomination carries it. Out
...with the life-boat! I do not care what
...nation rows it. Side by side, in re-
...memory of common hardships, and
...common trials, and common prayers, and
...common tears, let us be brothers forever.
...Let us be brothers forever.

...the army of the living God,
...To his command we bow:
...The host of the host has crossed the flood,
...And part are crossing now.

...I expect to see the day when all
...denominations of Christians shall join
...around the cross of Christ and re-
...cognize the creed: "I believe in God the
...Father Almighty, Maker of heaven and
...earth, and in Jesus Christ, and in the
...Communion of Saints, and in life ever-
...lasting. Amen."

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