

HERALD AND PRESBYTER

VOL. LXXVIII.

CINCINNATI AND ST. LOUIS, FEBRUARY 13, 1907.

No. 7.

Herald and Presbyter

A PRESBYTERIAN WEEKLY PAPER.

MONFORT & CO., PUBLISHERS.

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HERALD AND PRESBYTER,
422 ELM STREET, CINCINNATI, O.

Entered at the postoffice at Cincinnati, O., as second-class matter.

ONE WITH AND IN CHRIST.

When Christ undertook to accomplish our salvation he took upon him our human nature in order that he might be completely identified with us and might perfectly come under our conditions and bear our disabilities. So, in order to avail ourselves of what he did for us, we must completely identify ourselves with him. We must accept him in faith as our Savior, and our faith must be an actual believing in, and even a believing into, him, so that we absorb his very life and let his life interpenetrate our very being. In a legal sense we must accept what he has done as being done not only for us, but by us. He is to be not only our representative, but, as it were, our own very self, standing for us and accepting our just deserts.

Through repentance and faith the believer becomes one with Christ, and participates with him in all the benefits of his redemption. So close and real is this union that he is said to have done what Christ did for him. So closely does his faith identify him with Christ that, believing in him and made one with him, he is said actually to have died in and with Christ, so that now he is dead to sin.

Christ' death was for our redemption. In his death is our salvation. Because he died we have hope and assurance of eternal life and salvation. He bore our sins in his own body on the tree, carried them down with him into the grave, and left them buried there forever. Because he died we have died and are dead to sin. Sin has no more power to condemn and destroy us. We are beyond its power. In Christ we have died to sin, so that we are freed from its guilt and power.

As sinners we are guilty. Guilt means liability to punishment. The punishment due to sin, and so to sinners, in death. If we receive the punishment due to us, we must die. Death means not simply the physical change which awaits us all, but the loss to the soul of its life and holiness and happiness. It means corruption of the soul. It means banishment of the soul from the home of God. The soul that sins dies, and must die. If as sinners we meet the results of sin, we must face eternal loss and overthrow. If we are not saved from the execution of this sentence we must perish in corruption and darkness forever.

The glory of the divine grace as brought to us in the Gospel is that Christ takes our place before the law, and if we accept him in faith as our own Savior, we may say and know that what he did the law regards us judicially as doing. So if he died for us, we died. If he bore our penalty, we have borne it. If he was so identified with us as to take our place, it is as if what he did we ourselves did judicially, and there can be no further claim made on us. We are free.

Here is the triumphant security of the believer. He is safe because he is in Christ and Christ has died in his place. "Who can lay anything to the charge of God's elect? It is Christ who died." Let but the faith lay hold on Jesus and claim him as Savior, and all the universe may be defied to wrest the soul from its everlasting security in him.

A HIGH MISSION.

The chief end of the Church is to glorify God as Christ glorified him. Its mission is that upon which Christ came to earth. He came upon an errand of salvation. He prayed, and bade others pray. He taught as no other teacher ever taught, and communion with him is fullness of joy to his people; but these were not the whole of his mission. He came to seek and save the lost. His mission was to help humanity, to heal the sick, free the captive, lift up the fallen, teach the ignorant and preach the gospel. This mission he has bequeathed to his Church. Its charge is not the poor only, not the sick, nor the captive, nor the ignorant only, but all men. Christ said, "Preach the gospel to every creature." The apostle said, "that we may present every man perfect in Christ Jesus."

The perfecting of humanity is philanthropy in its fullest sense. The true physician is a philanthropist. We knew one whose delight was to seek and help people, especially children, who were deformed. We knew a child whom he found a helpless cripple, and whom he afterward "presented perfect" in physical form to its parents. We know teachers who delight to take children mentally deformed and degraded and, by patient training, present them mentally perfect to their parents and the community.

It is the Church's work to care not for the body and mind only, but for the soul. It establishes hospitals and schools. It relieves distress. It champions the oppressed. It finds men deformed in body, warped in mind, and spiritually dead, and by the power of God's Spirit they become new creatures in Christ Jesus. It must not neglect the physical and mental, but, above all, it must not neglect the moral and spiritual. It must not forget the masses and society and government; but, above all, its mission is to the individual. Its work is not to present before God a perfect society or an ideal government, but to "present every man perfect in Christ Jesus." As souls are converted and sanctified, society and the State will feel the impulse of their divine life. The kingdom of God is righteousness and peace and faith and obedience in the hearts of God's people. Where these exist all other good will follow.

Select Readings.

THE POWER OF PENITENCE.

BY ETHELBERG D. WARFIELD, LL.D.

He was a lowly mortal, stained by sin,
On whom men looked with scorn, scarce pity-
ing,
Until one dared to stoop and enter in
The charnel cave of his base thoughts, and
wring

A slow repentance by the power of love,
The Master leant him from his throne above.

A slow repentance, then a great delight
Broke in upon that ignominious soul,
Till all affrighted at the wondrous sight
Of the transforming love which seem'd to roll
In mighty billows round and over him,
He sank into the shadows old and grim.

Fearful he sank. How could he share the
clean,
The holy life of God—who was so vile?
Till in his ear the voice of Faith, serene,
Bade him be comforted, again to smile;
For in repenting he who seem'd a clod
Had moved with joy the mighty heart of
God. —Ex.

It is yours to serve, God's to preserve.

Men always sit down before they back-
slide.

Good morals and bad religion never go
together.

Increased culture brings increased re-
sponsibility.

Man must quit sinning before God will
forgive him.

Every soul that has come to himself has
come to his God.

He who wishes to secure the good of
others has already secured his own.—Con-
fucius.

Do not put your trust in your tried vir-
tue, nor in your religion. Put your trust
in God.

Sorrow is only one of the lower notes
in the oratorio of our blessedness.—A. J.
Gordon.

Once it was death for a layman to enter
the holy of holies; now it is death for him
to stay out.

It is not the temptation yielded to, but
the temptation rejected, that makes moral
fiber.—Henry Churchill King.

If to-morrow should mark your entrance
into glory, then live to-day as you will wish
you had when you see him.—Chapman.

Courage is heart-age. Heart strength is
in proportion to purity. "My strength is
as the strength of ten because my heart
is pure."

He is dull of vision who can see nothing
in the river but his own reflection and
nothing on the landscape but his own
shadow.

Those are in a sore strait who have to
lead children to God where parents are
pulling in an opposite direction.—Edward
Garrett.

Turn your sorrows outward into cur-
rents of sympathy and deeds of kindness,
and they will become a stream of blessing.
—Cuyler.

When we get to see things in their true
light those things which we now call trials
and hardships will be counted as precious
privileges.

Except we build upon the foundation of
"As ye sow, so shall ye reap," we labor in
vain to establish a higher, or even to main-
tain the present civilization.

The world to-day is full of the weak and
of those who suffer. Let them lift to-day
their eyes afresh to Calvary in the sure
belief that now, as then, weakness and

pain wait a certain transformation into
strength and victory.—J. Brierley.

If we must suffer instead of serve, let us
suffer heroically as we would serve. It
may be that suffering is the highest service
we can give the world.—Byron Palmer.

The United States of America has as
royal a mission as God ever committed to
the Jews. If Christianity can not win here,
it can not win anywhere.—S. Henson.

A worker, a jerker, or a shirker,
Oh, brother, which choose you to be?
You'll never contrive to be all in one,
But you must be one of the three.
J. C. Bay.

Remember that what you possess in the
world will be found at the day of your
death to belong to somebody else; but what
you are, will be yours forever.—Henry Van
Dyke.

The right education of American child-
hood is to determine the destiny of this
great republic. For, "what you sow in the
school you reap in the nation."—Bishop
Galloway.

A man's worst enemy is his selfishness.
It narrows and poisons his existence, and
transforms him into a slave of himself.
Love is the free vast horizon where the soul
can spread its wings.—Charles Wagner.

For the soul that gives is the soul that
lives;
And bearing another's load
Doth lighten our own, and shorten the
way,
And brighten the homeward road.
—Anon.

Right is might. Virtue is victory, and
it prepares the victor for new victories.
He who wears the armor of righteousness,
fights with a beaten foe. His Captain has
conquered every enemy, even the last, and
he bids us share his victory.

God, who created the Light, will provide
for the children who walk in its beams,
and God, who made the twilight and the
darkness, is Father also of the children
of twilight and of darkness.—Dorothea
Price Hughes.

The truer life draws nigher
Every day.
And its morning star climbs higher
Every day.
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter,
Every day.

Our Christian life becomes radiant with
fresh significance when we conceive it as
an agency of God for the accomplishment
of some noble, divinely selected end, and
an end, too, distinctly original and personal
in the case of each of us.—Robert E.
Speer.

The gospel is a failure in so many lives
because so many use it for purposes that
are foreign to it—as a patch, when it is
a new life; as a cosmetic, when it is a new
heart; as a vehicle, when it is a new way;
as a state of feeling, when it is a gait.—
John G. Woolley.

The world waited long for its Lord,
But at last he came, keeping the tryst;
We know him, the strong to redeem,
Our soul is escaped to the Christ.
What wonderful things he has done
For his people, the weak and the sad!
The Son of the Father saves men,
Whereof we are glad, we are glad.
Marianne Farningham.

Faith is, in every age, under all circum-
stances, that by which man lays hold on
the realities which ever underlie the
changeable appearance of things, and give
substance to hope, that by which he enters
into actual communion with the powers
of the unseen world and brings their man-
ifestation to a sovereign test. . . . Faith is

the ladder joining earth and heaven on
which the angels of God find footing as
they fulfill their ministries of love.

Pray, though the gift you ask for
May never comfort your fears—
May never repay your pleading—
Yet pray, and with hopeful tears.
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.
—Adelaide A. Procter.

The overcoming of the lower life is the
entrance into happiness of the higher life.
There are a great many ways all leading to
the same end. One very simple and very
practical method is, if one feels depressed,
irritated, annoyed, or sad, to go and do
something for somebody.—Lillian Whittig.

I wouldn't go back, if I were you,
To the town of Used-to-be;
For you'll be too late to enter the gate,
And no one could find the key.
I'd go straight forward, if I were you,
To the city of Wide-awake,
Where the great crowd pours through the
open doors,
Its place in the world to make.

We are saved by hope. Never man
hoped too much, or repented that he had
hoped. The plague is that we don't hope
in God half enough. Hope never hurt any
one—never yet interfered with duty; nay,
it always strengthens to the performance
of duty, gives courage, and clears the judg-
ment. St. Paul says we are saved by hope.
Hope is the most rational thing in the
universe.—George MacDonald.

THE WOUNDS OF LOVE.

The wounds of love may heal, perchance,
But each will leave a scar;
They build a wall about the heart
Of jagged bar on bar,
That makes it ultimately safe
And impregnable in strife;
Behind that wall it calmly beats
Through all the hurts of life.
Clara Cox Epperson.

WHEN TO SING THE DOXOLOGY.

A young minister conducting his first
funeral service, not knowing exactly how
to bring the exercises to a close, gave out
the long-metre doxology. It was sung by
the choir, the mourners taking no part.
They sat still, filled with indignation, decem-
ing the death of their father and brother,
as they afterward declared, no object for
thanking the Lord. A funeral, they said,
was no occasion for thanksgiving. Were
they right or not? The loss of a loved one
is, of course, an occasion for grief, but if
the departed one were a follower of Christ,
if his death were a termination of a life
of suffering and toil, and a translation to
eternal glory, may not thanksgiving be ming-
led with our tears? May it be inappro-
priate to "Praise God from whom all bless-
ings flow?" Lying on a bed of weariness
in the hospital with a broken leg and eye-
sight impaired, so as not to be able to re-
lieve the tedium and loneliness by reading,
I said to myself, "When my limb and
sight are restored, and I get out of this, I
will sing the doxology." But a second
thought came to me, and I said to myself,
"Why not sing it now?" It is true that I
am chained for a time to the bed of help-
lessness, but I have but to press a button,
and other feet come flying to my bid-
ding. I can not see to read, but other eyes
are ready to take the place of mine, and
acquaint me with news of the world. I
can not go after what I want, but I have
only to express the wish and all things
needful are brought to my bed. What com-
fort do I lack? Is not God my Friend, and
has he not said that all things work to-
gether for good to them that love him?