

5 16 1912

# THE NEW-YORK OBSERVER

## The Church

The gentle, sympathetic, strong and ever thoughtful bride of the Christ—the Church—finds Her mission not alone in stately fanes and sequestered halls, but in the hovel and the hut, in the street, down by the water's edge, in the desert's depth, in the homes of the lowly and the mansions of the rich.

Happy, then, is that company of men and women who, gentler for His touch, more sympathetic with the sin-oppressed because of His weeping, stronger through His grace and more thoughtful of His thoughts, are nestling close to the Christ whose love message "Go" is now, as of old, addressed to His bride---the Church.

**FEBRUARY 15,**  
**1912**

# THE NEW YORK OBSERVER

Vol. XC, No. 7

THURSDAY, FEBRUARY 15, 1912.  
Established in 1823.

Whole No. 4632

## Shadows—God's and Ours

BY CHARLES W. WELCH

### II. Mother-Wings and the Warrior's Hand

WHEN one comes to the study of Mother-wings as a figure of God's beneficent shadow, what a wealth of inspiring texts awaits us—texts, the very repeating of which, bring joy to the tired spirit, and leave a glow of heaven in the soul: "How excellent is Thy loving kindness, O Lord; therefore, the children of men put their trust under the shadow of Thy wings." "Because Thou hast been my help, therefore, in the shadow of Thy wings will I rejoice." "In the shadow of Thy wings I will make my refuge, till these calamities be overpast." Such passages express what the figure pre-eminently suggests—sanctuary, something behind which a hunted, an imperilled soul may run and be safe.

When the children of Israel were nearing the Land of Promise, Moses enjoined them to watch the eagles circling over Horeb, to mark the care and solicitude of the mother-bird for her brood, and then to realize that what she was to her eaglets Jehovah was to them. Moses strove to point towards the profaned Sanctuary of Mother-Wings. And when Jesus came, He, too, employed the metaphor of sheltering wings; only, He did not liken Himself to the queen-bird of the air, but with superb humility to the ordinary mother-hen of the barn yard. And as He sorrowed over Jerusalem—the city that, perhaps, He loved best of all—He cried: "How often would I have gathered you as a hen gathereth her brood under her wing, but ye would not." Ah! we all know something of the beauty and significance of that familiar figure. We have all seen the silly, ignorant, wandering brood of chicks running hither and thither—right into danger and disaster of which they had not even known the existence. And we have also seen the anxious, chiding, solicitous mother-hen inducing, at best she can, her little ones to seek the safety of her sheltering wing. And, finally, we have all heard the "cluck-cluck" of motherly content, when at last, she has gotten them tucked quite safely 'neath the shadow of her wing. What beauty, I say, there is in the spiritual significance of this homely, every-day figure: "He shall cover thee with His feathers, and under His wings shalt thou rest; His truth shall be thy shield and buckler." The sanctuary of Mother-Wings!

Between us who serve Him, and the evil menacing our soul's peace, Jesus interposes the shield of His protecting wing. Enemies assail—they threaten and attack. But the spiritual life is safe, if hid with Christ in God. When we are pressed sore, we can, an' we choose, find sanctuary—inviolable, unassailable, secure. You will remember how, in Norman times, men claimed sanctuary in the name of "Holy Mother Church." There is a picture I have seen somewhere—by the late Edwin Abbey, I think—which shows a knight hard-pressed, with his avenging foes "hot-foot" at his heels, just gaining the portals of the abbey-foregate, and the abbot, with uplifted crucifix, waving back the knight's pursuers who thirsted for his life. Sanctuary!

And the meaning of it all in plain words is, that no Christian can ever get so far from aid that God cannot find ways to shelter, to succor, or to befriend him. To proclaim this truth and make it live in our own hearts by example after example, is that which makes the Bible of all books, the book for the friendless and unhappy. God is proclaimed there as a very present help in time of trouble. Hagar in the wilderness of Et-tih was alone; but God saw. Joseph in the pit was resourceless; but God preserved him. Daniel in the den was without defense; God became his deliverer. Peter in Herod's dungeon looked only for death; God sent his angel and saved him. Such instances abound. It is our extremity which creates an opportunity for the Almighty; and as you must extinguish your lamp if you would see the stars, so it is in the thick darkness of a

trouble which no earthly ray relieves, that heaven will open above man's head its wonderful window, and let down to his feet its ladder of safety and escape.

For all of us it is of essential consequence that we learn to walk through life by the faith of this royal truth—that our lives can be sheltered by the wings of God. By the faith of it, I say; for it is not a truth which we can expect to see by the light of common day. Take, for a moment, a glance at Jacob in the desert place. When the East grew red with dawn the opened sky and the shining staircase, which had made his dream glorious, vanished away. Clear day showed him nothing more, perhaps, than a chalky road and a stony hillside. But had the sense of security, the knowledge that God had marked him for the object of Divine care and watchfulness vanished with the vision? Was the sky over Jacob's head as brazen and as fast-closed when he pressed forward on the way; or God as far off; or the mountain path as unfrequented? Did no presence haunt his next day's journey save the whirr of the startled quail or the spring of the cobra? Surely, surely not. I am certain that other wings than those of the wild bird beat the air about him. Unseen forms hovered near. As often as he glanced towards the burning azure, there flashed from its depths a glory more splendid than the sunlight. And so with us all—those of us, I mean, who are walking in the faith of this superlatively beautiful truth. The wings of God are felt to be over us, even though we see them not. Sanctuary! through garish day or starless night, we are hidden, sheltered, securely folded 'neath the shield of Mother-Wings.

"All my trust on Thee is stayed,  
All my help from Thee I bring,  
Cover my defenseless head  
With the shadow of Thy wing."

\* \* \* \*

We come now to the Shadow of the Warrior's Hand. In the forty-ninth Chapter of Isaiah I came across a passage which reads: "In the shadow of His hand hath He hid me, and made me a polished shaft," and here is the figure: When an eastern sheik rides forth to battle, he directs the course of his charger with his knees. Bending low over the neck of his steed, he grasps in his right hand his long, deadly lance, levelled at the figure of his oncoming foe. His left hand is closed over the handle of a short, sharp dirk or dagger, which he carries hidden in the folds of his girdle. Should the lance-thrust fail of its mark, in an instant, the polished shaft of steel hidden in the shadow of the warrior's hand flashes forth, to be immediately buried in the neck of his foe. Sharp, polished, keen, ready to be used, the polished shaft stands for instant, vigilant service---for the man and woman ready to God's hand. Yet the most lamentable thing, perhaps, about the religious life of our own day is the prevalence of never-ready Christians. The Son of God goes forth to war, and He is in need, as He rides to battle with the forces that challenge His empire and dominion, of weapons ready to His hand. He will never use—He cannot—a man who is not ready—blunt, rusting in the scabbard. In the great world-need about us, the cry is for polished shafts.

Service for our fellows, self-sacrifice, even unto death, is glorious because Christ is its conspicuous example. He it is who has settled the question of what high excellence in life really consists—for all time; and it can never be reopened. Worldlings may admire self-assertion; the making the most of a position for personal and selfish ends; the clinging anxiously to the poor shreds of a reputation, or wealth, or power which it may confer on a possessor. Yet even they know that all this

# The Political Situation in Asia

BY ARTHUR JUDSON BROWN, D.D.

The year has been characterized by extraordinary and profoundly significant political upheavals in several widely separated parts of the non-Christian world. There appears to be a general awakening of nations. The great ideas of brotherhood, of justice, of liberty, and of righteousness, which the Holy Scriptures teach and which exerted their first reconstructive influence in Great Britain, Germany and North America, have been promulgated throughout the world and have begun to manifest their inevitable transforming and uplifting power. Men in non-Christian lands, who are not prepared to give their personal allegiance to Christ as Saviour and Lord, are being swayed more or less consciously by the teachings and the spirit of Jesus. They have become impatient of conditions in which they formerly acquiesced either through indifference or a sense of helplessness. New ambitions have been stirred. New wants created. A new protest against misgovernment and oppression has been engendered. A new spirit is abroad, and with mighty power it is overturning and recasting ancient institutions and deeply rooted customs. All India is seething with this spirit, and the British government finds itself confronted by administrative difficulties of a more formidable character than any which have arisen since the Sepoy Rebellion. Changes have taken place in Turkey and Persia, which would have been deemed incredible a few years ago. Revolution in Mexico has ended the iron rule of President Diaz, who, in spite of the fact that he ruled under the forms of a republic, was a dictator of the most autocratic type. Although he had brought an order and a prosperity to Mexico that it had never before enjoyed, the new spirit of the age made it impossible for the people longer to submit to that kind of a government.

Japan, which was the first of the non-Christian nations to attempt a reorganization of its institutions in harmony with the spirit of the modern world, is facing both at home and in Korea the special problems which grow out of that effort. Our own country is confronting similar problems in the Philippine Islands. And now, most stupendous and most significant of all is the revolution which the year has seen in China. Christendom has been amazed by the magnitude and also by the swiftness and decisiveness of that revolution. The nation which has the largest population within a compact area of any nation in the world, whose people have hitherto so lacked national spirit that they were not able to act together, a people who have had such insufficient means for intercommunication that it was difficult for one part of the empire even to know the conditions in another part of the empire, a people who have been proverbially conservative and slow moving, have suddenly shown a unity of movement and a solidarity and determination of action which would have been deemed inconceivable a short time ago. It is clear that an enormous upheaval and reconstruction are taking place throughout great areas of the non-Christian world. There is nothing in history with which this upheaval and reconstruction can be compared, except, possibly, that which followed the Crusades in the Middle Ages; but even that transformation, great as it was, is dwarfed by the vaster transformation upon which we now look.

The tumult and bloodshed which have attended this upheaval in many places have been appalling; but we must be large-minded enough and have enough of the Christian altruistic spirit to discern the good that will surely follow. The Crusades were frightful evils and attended by horrors over which the world still shudders! but they broke up the stagnation of the Middle Ages. They liberated men's minds from iron-bound traditions. They gave new knowledge of other peoples. They awakened new aspirations, and they so changed the conditions which had hitherto repressed truth and liberty that they made possible a better era. May we not believe that the present upheaval in the non-Christian world may, in the providence of God, serve a similar purpose, and that even as a new Europe followed the chaos of the Crusades, so a new Asia will follow the chaos of the present revolutions.

We need hardly say that violence is no part of the program of Christianity, and that the normal operation of the altruistic forces which it liberates would be peaceful. But Christianity

stands for freedom and justice and righteousness; and where oppression and injustice and unrighteousness are entrenched trouble is inevitable. When that trouble develops, we are not to conclude that the Christian teaching was unwise or that Christianity is in any way responsible for violence. We are simply to recognize that righteousness is the enemy of unrighteousness, that liberty is the enemy of oppression, that light is the enemy of darkness. We could wish that the ruling classes everywhere would recognize and conform themselves to the reconstructive principles of life and lead their people into the new era. Where they have done this, as in Great Britain and Japan, the period of reconstruction has been peaceful and glorious. Where they have set themselves against the new forces, as they did in France and as they are now doing in Russia and China, a period of internecine strife is unavoidable, and the violence of the strife is in proportion to the rigidity of the reactionary opposition. Our Lord himself forewarned us of all this. "Ye shall hear of wars and rumors of war," he said; "see that ye be not troubled; for all these things must come to pass, but the end is not yet."

The most solemn responsibility rests upon the Christian churches and upon their missionaries at such a time as this. They need to a remarkable degree a combination of wisdom, of patience, of fortitude, of courage, and of firmness. Having been led by an imperative sense of duty to preach the new faith to the world, having declared those truths which always and everywhere awaken the minds of men, they must continue their work. They cannot set in motion such vast reconstructive forces and then abandon their efforts when the old walls begin to crumble and the air is filled with flying debris and clouds of dust. The overshadowing question to-day is whether the people of God will be equal to the emergency, whether they will be frightened by the crash and tumult, or whether they will have the faith and determination undismayed to push their cause. If we think of the answer to this question from the viewpoint of the divine purpose and power, we shall, of course, unhesitatingly answer in the affirmative. But we are to consider that question from the viewpoint of the human as well as the divine. God has chosen to work through his people, and will his people in Europe and America respond to his call? Will they see that the purifying and regenerative influences are so strengthened that they will be adequate to the colossal needs of the new era?

The opposing forces are numerous and strong. In non-Christian lands we have to contend against men who "set themselves against the Lord and against his anointed." We have to face all the inherited and formidably entrenched evils of superstition and unrighteousness. It is far easier to change the political institutions of a people than it is to change their characters in such a way that institutions which are theoretically better will be practically operative. It is already evident that there is to be a new Asia, but it is not yet evident whether the new Asia is to be better or worse than the old.

It is lamentable that the effort of Christianity to deal effectively with this situation is seriously embarrassed by anti-Christian elements at home. The extent to which the worst elements of Europe and America are reinforcing the powers of evil in Asia and Africa is one of our gravest problems. The dissolute white man is in every non-Christian land, manifesting a lust and greed and brutality which Asiatics, accustomed to the identification of religion and citizenship, attribute to Christianity. Every white man is a "Christian" to them. Nor is this injurious contact confined to individuals. It is unhappily true that the relations of the governments of the West to the governments of Asia have not always been characterized by the Christian spirit. The irritation developed by the misconduct of individuals and corporations has been intensified by the military and political aggressions of nations in such a way as to create widespread distrust and resentment among the peoples of the non-Christian world. The present war between Italy and Turkey has greatly strengthened this feeling. Whatever may have been the provocation for that war, the fact remains that Asia regards it as a wanton attack dictated by sheer lust of territory. A Shanghai paper published October 7, under the caption, "Western Civilization," a cartoon representing a European murdering a Turk.

The vernacular press of Asia quite generally regards Italy's attack upon Tripoli as another evidence that the white man's ambitions in Asia and Africa are typified by the machine-gun rather than by the New Testament. "The National Review" of China cynically remarks: "A civilized Power has flown at the throat of a Power seeking salvation, much as an irascible deacon might fly at a penitent on his way up the aisle and demand all sorts of reparation for injury done in the unregenerate past, and the nations that are just setting out on the long and bitter journey of national conversion will surely note the fact. When these things are considered, when we call to mind the great pressure that has been brought to bear to get Turkey, Morocco, Persia and China out of the ancient ways, and when we note the fate that has awaited each of them at the hands of sympathetic Europe, how Persia has been bullied almost to death and Russian intriguers have supported her ex-Shah's attempt at a counter-revolution, how Morocco has been the cockpit of Europe for the past few months, how Turkey is now being driven at the point of the sword to commit national harakiri, and how China is alternately clubbed on the head and stroked on the back by her dear friends in the north or across the water, with the Powers of Europe observing a cynical neutrality, as they are doing at the moment in Europe, we are not in the least surprised that these ancient nations, just reawakening, are somewhat slow to grasp the iron hand of friendship that is held out to them."

The Christianization of the contact of the West and the East is one of the most solemn and imperative of the necessities of this time of times.

We do not profess to know what the future may have in store, either in China or in the other countries where revolutionary movements are in progress. It is entirely possible and perhaps probable that there may be a long period of disturbance in one or more of these lands. The movement toward better conditions may be attended by mistakes and manifestations of human passion. It may even appear for a time that the new era is more trying than the old. But let us not be deceived by the disturbances incident to a period of transition during which good and evil are struggling together for the mastery, and during which also mixed motives appear among those who are being used, perhaps unconsciously to themselves, for the inauguration of a better day. Whatever may be the blunders and crimes of the changing order, however uncertain progress may be here and there, whatever backward steps may be taken for a time, it is clear that conditions can never revert to their former state. The old order has been broken up once for all. That dam has burst. While the devastating flood is still surging, let us have faith to believe that the day will come when it will subside and when a new and more fruitful earth will appear.

*New York.*

### SAY IT!

BY REV. A. H. C. MORSE.

Put this down for a universal truth, that feeling expressed is feeling deepened; and feeling that never finds expression is feeling that ultimately fades away.

Here is a man whom you do not like. You cannot say just why; but somehow he "gets upon your nerves." He does not know it; he would be greatly grieved if he even suspected it; but the fact remains that he distresses you very much. Now, just puts that feeling into words; talk about that man to some one else; express your prejudice. And behold! your feeling has deepened until you do not want ever to see that man again! The feeling was confirmed by the words. On the other hand, that prejudice would have faded away if you had not fastened it upon your heart by framing it into those stinging criticisms.

Or put it in this form: Here is a man with some good points, and also some unfortunate ways. The former you like, and these you freely commend; and the latter you leave unnoticed. And lo! the good will soon fill all your thought! The spirit that sees good in other people is a noble spirit. It is a standard by which to measure the nobility of him who speaks. Moreover the other man has a right to be judged by his best.

Here then is a principle that is very powerful in the Christian life, namely, that conviction is deepened by confession. I heard a young man speaking with other young men; and he attributed both his experience and his usefulness to the fact that he embraced every opportunity to let it be known that he was a Chris-

tian man. And the outward expression of his faith had deepened the spirit of his life.

This will explain why so many people fail in the Christian life; they have ceased to give outward and verbal expression to the things their hearts profess. They have ceased to exalt their high professions, and then they have ceased to live upon high levels. Why does the silent Christian fail? Because he tries to live the Christian life under impossible conditions. So far as I know, the Christian life cannot be lived in secret. The silent Christian, therefore, fails because he is silent; and then he is silent because he fails.

The Bible makes very much of public testimony. It was Jesus who said, "Whosoever shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." And this is neither a bribe nor a threat; but a simple statement of cause and effect. Confession is a kind of public pledge; it has the potency of renewed consecration; it prepares the soul for noble things; it opens the spirit of man to the Spirit Eternal. Therefore it is also written: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." That is to say, faith and conviction set the soul right; but confession is necessary to fasten that faith, and to make conviction firm. Two things, therefore, are necessary to a strong Christian life: the faith that believes, and the testimony that deepens that faith. Does one believe? *Then let him say it!*

### WHISPERED WORDS OF LOVE

By Philip I. Roberts.

In the morn, when waking fearful  
Lest my faith should lose its hold;  
Hesitating, trembling, tearful,  
Lest my love, perchance, grow cold.  
Seeking patience, strength, endurance  
For the path I've yet to prove  
Then it is, Christ's best assurance,  
Whispers words of Love.

Words of Jesus—sweet—inspiring,  
Constant care and mercy prove  
With new zeal my spirit firing  
Whispered words of Love.

Should my heart grow faint and weary  
In the noon-tide's throbbing hour;  
Should the day grow dark and dreary,  
Threatened by the tempter's power  
Then, I hear those accents tender,  
Doubts die down, the clouds remove  
And the voice of my Defender  
Whispers words of Love.

Words of Jesus—restful—soothing,  
Like the white wings of a dove  
O'er my fearful spirit brooding,  
Whispered words of Love.

When the far-spent day is closing,  
Hours and moments swiftly flown,  
Saviour, in Thy Power reposing,  
Supplicate we now Thy Throne.  
As the stars of heaven are breaking  
Through the firmament above,  
Let us hear Thy sweet Voice speaking  
Whispered words of Love.

Words of Jesus—helpful—healing  
Speak them, Saviour, from above,  
Here, while at Thy cross we're kneeling,  
Whisper words of Love.

Are we not always in youth so long as we face heaven? We may always live in the morning of our days.—*Henry D. Thoreau.*

Being to advise, or reprehend anyone, consider whether it ought to be in public or in private, presently or at some other time, and in what terms to do it; and in reproving show no signs of choler, but do it with sweetness and mildness.—*George Washington.*