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Interesting as the dedicatory ceremonies at St. Louis last week were, and spectacular and beautiful in its impressiveness as the Exposition will be next year, the finest thing about it is the historic fact that it commemorates. On the surface the ceremonies at St. Louis emphasized the commemoration of the centennial of the signing of the treaty which transferred the State of Louisiana and the Great West beyond the Mississippi to the United States. This was our first great achievement in expansion—the making of a great nation which, without the territory thus acquired, would have been destined to but a dwarfed and hampered career. Certainly there was not a human being in all that audience of sixty thousand persons to whom the President spoke who could entertain any shadow of doubt that Jefferson's Louisiana purchase, next to the stern proceedings which kept this Union one and inseparable, was the greatest event in our history. The dedicatory services, participated in by the President of the United States, by the only living ex-President, by large delegations from various States, with their respective Governors and other officials, were impressive and most auspicious. Especially were the addresses of the President and ex-President admirable in emphasizing the real significance of the occasion. In both addresses there was to be noted an absence of great swelling periods and of anything approaching buncombe. Taking them in the inverse order of their delivery, Mr. Cleveland most pertinently reminded us that, starting with the acquisition of the great undefined Louisiana Territory, the great transaction was a peaceful one. "Every feature of our celebration," said the ex-President, "should remind us that we memorialize a peaceful acquisition of territory." Nor was that all. The actual deed of transfer was peacefully effected, and it was no less peace preserving in its purport and in its results. Through it war was avoided, at that time and in all future time. For, as Mr. Cleveland recalled, the purchase was an alternative—we may say the sole alternative—to war. No one saw that more clearly or expressed it more vigorously than Jefferson, who declared himself ready to stake the very existence of the Republic in the struggle.

Both the address of the President and of former President Cleveland were every way worthy the occasion, and rose to the full height of the occasion. Concerning President Roosevelt's oration it is safe to say that it was the finest effort he has put forth since he began to deliver his public utterances. It was, as we have said, free from bombast, and there was an absence of the tricks of the mere elocutionist. It was, too, free from

pedantry, was informatory, as an address delivered on great historic themes should be. It was free from any apparent reaching forth to the generalization of the commonplace, while the true historic and philosophic spirit breathes forth in every line of the admirable address. The language is clear and forceful; it is remarkable for its simplicity. Especially felicitous is that part of the address where the President contrasts the American type of expansion on this continent by the absorption of homogeneous units with the policy of the Greeks and Romans in annexing provinces themselves to become segregated self-governing bodies measurably independent each of the other, and often warring against his neighbor; to our view this is the finest part of Mr. Roosevelt's oration. So perfect is the whole address that it bids fair to become a classic, and find its way, as we trust it will, in our "speakers" and other books of instruction, exemplifying as in crystalline thought it so admirably does the true philosophy and genius of the American system.

After a delay of a year, the British Government assents to a merging of British interests in the great Atlantic ship combine projected by Mr. J. P. Morgan. As Britain subsidizes her ships, she has a claim upon them which under no circumstances would she relinquish. They must always remain British ships, subject upon occasion—as in case of war—to British control; and the ships must be officered by British officers, and a large percentage of the crews must be British seamen. These concessions having been finally agreed to, these British companies are to remain to all intents and purposes British companies, while the British Government on its side undertakes that they shall continue to be treated as heretofore on a footing of equality with other British companies in respect of any services, whether postal or military or naval, which His Majesty's Government may require from the British mercantile marine. A natural result of the agreement will be to advance passenger and freight rates, and, as in the case of the coal combination, increase the profits of the capitalists who invest their money. The agreement is to be for twenty years, subject to renewal on five years' notice.

Last week's dispatches seem to confirm the view of the question of Russia in Manchuria presented in these pages last week. While Washington dispatches indicate that a protest has been sent to Russia from our State Department against the closed door in Manchuria, according to dispatches from St. Petersburg no exclusion is contemplated; assurances are given that perfect freedom of commercial intercourse will be maintained; least of all will American commerce be hampered in the slightest degree. Another matter pertinent to the situation is the absolute denial in St. Petersburg dispatches of the so-called "severe demands" attributed to Russia. What Russia does insist upon, according to dispatches in *The Herald*, is that China shall undertake not to cede terri-

looked as if they thought that some unexpected mishap to the pastor's mental machinery had suddenly stopped the announcement. Later, however, it seemed to gradually get into their minds what this announcement was made for, and when the pastor came into the pulpit on the next Sabbath morning the people were pretty generally in their places, and the few who were late seemed to remember the announcement of the preceding Sabbath, and to feel that the rest of the congregation remembered it also. The effect was good, and the result very satisfactory.

When the clergyman simply stops in the Scripture lesson and waits for people to be seated, it often offends the late comer, mars the service, and makes every one feel uncomfortable, including the minister. And when they are allowed to come in during the singing, the music service is spoiled, and the late comer is not impressed, but by this interregnum—this act between the regular services—the thing required is done. The interlude is a simple arrangement between pastor, organist and ushers. It impresses late comers with the fact that they are doing themselves and others an injustice, and with the fact that they are entering the place of worship. The young belle who came late that first Sunday to attract attention to her new hat and gown, came on time the next Sabbath. Our pastor concludes: "The interlude cures; try it."

Another pastor says that it used to be the habit in his church to close and fasten the doors, leading from the loggia into the auditorium, when the service began. After the invocation the doors were opened, and the organist played while the late comers were being seated. The doors were then closed again, to be opened after the singing of the first hymn, and again after the Scripture reading, and so on. The congregation liked this, and it was continued because it prevented the continual disturbance of the worship by late-coming worshipers; but as an expedient to break up the "late-to-church habit" it had finally worn itself out and seemed no longer to have any effect at all.

In this dilemma the pastor had the number of late comers carefully counted by one of the members and reported to him, and on the next Sabbath he had it announced in the church calendar as follows: "*Morning service begins at half-past ten.* Last Sabbath morning there were 199 persons present at half-past ten o'clock; 45 persons came in four minutes late; 59 persons came in eleven minutes late; 52 persons came in sixteen minutes late; 29 persons came in twenty-two minutes late; 12 persons came in twenty-nine minutes late; 5 persons came in thirty-three minutes late; total, 401. *Less than half were present when the service began.*"

He says that this announcement was followed by similar ones for several successive Sabbaths. It was not necessary to continue it longer than five or six times. The pastor said nothing about it, either from the pulpit or in private, and not more than three or four persons ever spoke about it to him, but it had the desired effect, and the "late habit" became unpopular, and was ended, for a time at least. When it became habitual for his people to come in late after that, at long intervals, however, it was only necessary to repeat the calendar remedy and the effect was certain to be beneficial. If any of our pastors chooses to try any one of the above remedies—selecting, of course, that which seems to him to offer the best chance of success in his particular case, we have no doubt he will be able to succeed fairly well in breaking up the "late-to-church habit," even in the most aggravating cases, and to do it in a way that can scarcely give offense to the worst of them.

BROOKLYN, N. Y.



The Unity of Believers.

By Robert F. Sample. D.D., LL.D.

The visible Church consists of such as profess their faith in Christ, together with their children. The invisible Church embraces all the subjects of grace, on earth and in heaven.

The Church is an ordination of God. It found its cradle in Judaism and assumed its higher form at Pentecost. Its offices are many, and it adapts itself to varied conditions and needs. It is not grace, but a means of grace. It is not a substitute for Christ, but represents him in his absence. It is not what it should be, but in its normal state is always advancing toward perfection. Recognizing its place in the economy of redemption and persuaded that it is most itself when at its best, we give to it our ardent love, dedicate to it our devout service, and value it above all earthly kingdoms which serve a temporary purpose and then pass away.

It is fitly styled the Church of the living God, since its life is

derived from God and supported by him, his eternal energy ever flowing into the lives of the people as the unseen forces of the Nile send their fullness down an ever-widening channel.

The Church is the pillar and ground of the truth. The figure was probably suggested to the Apostle by the fact that some of the temples of earthly times, notably that of Jerusalem, and the Temple of Diana at Ephesus, like some great cathedrals of a later age, such as St. Isaac's by the Neva, and St. Mark's in Venice, were built on pillars or piles driven deeply into the earth, a sufficient foundation for the massive superstructures. So the Church of the living God, apostles its pillars, and Jesus Christ its chief cornerstone, is the divinely appointed support of the doctrines of grace on which the salvation of this world rests.

The necessity for the visible Church is apparent. All great enterprises are advanced by means of united effort. There may have been one controlling mind, but other minds were allied with it, and acted in subjection to it. Each was dependent on all the rest. The same principle applies to civil government which implies an organized form, distribution of authority, division of service and unity of design. This was true of the republics of Greece and Rome, and is equally true of our own. Even under monarchical rule there exists an interdependence from the throne, through all intermediate authority, to the humblest subject.

Every department in life furnishes like illustrations. Great ideas are spread abroad, institutions of learning are created, cities are built, business houses are conducted, wildernesses are subdued, nations subjugated and civilizations advanced by a multiplicity of agencies concentrated upon the end to be attained. The same is true of the Church, which, by a combination of mind and of service, resists error, corrects abuses, maintains the truth, wins souls and lifts the world to God.

There is a dominating force in an organized body which does not reside in any mere aggregate of individual men. When mobocracy, years ago, was in the ascendant on Manhattan Island, many were terrorized by its violence, and still more alarmed by its threats. Strong men, trembling for the issue, spake with bated breath, waiting for the worst—arson, rapine, murder. By and by a regiment of veteran soldiers, commissioned by the national Government, was seen marching up the chief avenue of the city, in perfect alignment, bayonets set, determination on every face, each man resolved to do or die. At once the mob was alarmed, melted away, and all was quietness and peace. The memory of all that has so scotched mobocracy in New York that it has not dared to lift its hand for five and thirty years. So the Church, ordained of God and under his leadership, organized and equipped by him, is the great moral force by which truth is to be conserved, evil restrained, the world converted, and universal peace established.

Whilst our Lord addressed himself to individuals, and each of us must transact with God for himself, it is just as true that Christ conserved and extended the results of his ministry by establishing the Apostolate, and the apostles organized Christians into churches, ordained elders, and established ordinances for the perfecting of the saints. In great centers of population, in villages, and in the harbors where the ships of the sea met, there arose the visible Church, and whilst as a compacted body it advanced its lines, each individual believer maintained spiritual life by close, sympathetic contact with other lives. God establishes no hermitages for the subjects of his grace. "They that be planted in the house of the Lord shall flourish in the courts of our God."

It follows that the law of mutual helpfulness obtains in the Church of Christ. God's gifts are not equally distributed. Some would put all men and all conditions on the same level, a kind of Roman Campania, or a prairie of the West. But God acts according to his sovereign pleasure, as in nature he lifts Mt. Lebanon and Mt. Tabor, and spreads the Galilean Lake between, so diversity obtains in the kingdom of grace, and under this law a spiritual commerce is required. God constrains the gifted few to lend out their minds, the ardently emotional to stimulate the languid, and the man of wealth to help others bear their burdens. Had Calvin lived all his days in the seclusion of Angouleme, or John Wesley, mused and burned at Aldersgate, or Edwards worshiped in the retired oratory among the elm groves of Northampton, or James Lenox consumed his material possessions upon himself, each of these separated as Joseph from his brethren, they would have been spiritually dwarfed, and the shadow of to-day would lie far back on the dial of the Church's triumphal advance.

At the same time, in the aggregation of Christians the unity of

the Church is maintained. "We being many are one body in Christ and every one members of another." There exist many outward divisions, but like the multitudinous peaks of the Apennines which all rest on the same deep, universal granite base, so all believers must abide on the one foundation, which is Christ. They all have one Father and abide under his shadows; one Lord and bow to his authority; one faith, glorifying only in him who died and rose and went up on high; one baptism, the emblem and intent the same, and one hope, its object Christ's glorious heaven and the home-gathering of all the ransomed, their glad hosannas a choral rhythm which no discord shall mar, no lapse of ages end.

The Church embraces all nations and unites them in one harmonious brotherhood. It finds a place to-day in the empire of the Ottoman, in the kingdom of the Czar, in the republic of the West, in the isles of the sea, in every land reaching from the Equator to either Pole.

The unity of believers, irrespective of geographical lines and lineal descent, was impressed upon me by an incident far over the years. On a summer evening I climbed the steps by which Paul and the Areopagi of Athens ascended Mars' Hill, and standing on its rocky summit, I looked up at the now dismantled Temple of Minerva, down at the Theseum and away to the flowery Hymettus, near which the whispering Ilissus flowed. Presently, the night coming on, a dark-faced native quietly ascended the stairs. The evening star had just gone on its watch. It was a time when life hung by a slender tenure and by man man's blood had been shed. At once there came a serious apprehension of harm, but looking closely at the stranger, I thought the face was not forbidding. Then the thought occurred that he might be one of the converts I had met in the little chapel down by the Arch of Hadrian. I will see. But we speak different tongues. What shall I do? I simply extended my hand and said "Jesus." Instantly he returned my grasp, his face wreathed in smiles, and responded with what seemed to be a voice of marvelous sweetness, "Jesu!" My fears all fled; I was safe with him, by day, by night. Our hearts tenderly flowed together, for though in our nativity separated by almost the diameter of the earth, we were one in Christ, sons of the same Father and destined for the same home, afar, on high.

NEW YORK CITY.



Are Our Churches Unprogressive?

SOME THOUGHTS ON THE SUBJECT AS CONTAINED IN A BUSINESS MAN'S ANSWER TO THE QUERY: WHAT IS THE MATTER WITH THE CHURCHES OF TO-DAY?

It is my desire to preface my remarks with the statement that I do not pose as a rhetorician or a grammarian, as one can readily see by reading this article. But, on the other hand, it is my desire to express myself in language so plain that a child may understand it, and I further desire to say that the ideas hereinafter set forth are not my ideas alone, but have been endorsed by a number of the clergy of the different denominations in addition to Sunday-school superintendents. And whereas the clergy endorse the sentiments, I have failed thus far to find a man with the strength of character to set forth his convictions before his conference, assembly or convention, for the reason that these ideas mean a radical change in the Church of to-day, and of course it is beyond a layman to present the ideas before an ecclesiastical body.

The trouble with the churches of to-day is that they are not conducted upon the progressive methods of the twentieth century, but in many instances more on the methods of the eighteenth century. If a business man of to-day should attempt to conduct his business with the same methods that were in vogue only twenty-five years ago, he would make a dismal failure. Now to get at the pith of the matter: there are too many men in the pulpit to-day who are so-called preachers, whereas many of them have missed their calling and should be called ministers. A man to be a preacher of the Gospel to-day should be a scholar and a thorough rhetorician, as he must necessarily preach and talk to a class of people who are becoming more educated and enlightened as the years go by, and are a thinking people; and unless he has these qualifications in addition to having his whole heart and soul in the work, it is a pretty broad question in my mind whether or not he is doing any actual good.

A minister should be one whose duty it is to assist the preacher in looking after the welfare both spiritual and temporal—and let me emphasize temporal—of all people within his jurisdiction, such as looking after the sick, looking after and assisting the poor, the

unemployed, and any one in any sort of trouble and who needs advice and consolation, irrespective of denomination. To properly conduct this work, I am convinced that it means a baptism of the Holy Ghost, and my interpretation of the baptism of the Holy Ghost is enthusiasm. I fail to have discovered a business man who has made a success of life who lacked enthusiasm in his work. There are too many of us who are willing to be passive Christians in place of aggressive Christians, and think that if we attend all the services of the Church and occasionally speak in meeting or offer a prayer, that we have fulfilled our duty. I fail to see it in this light, as I do not believe that Christ is satisfied with passive Christians, or that we are doing our duty unless we use our best effort and full faculties and abilities in every and any walk of life. We are taught to believe in the Fatherhood of Christ and the Brotherhood of man, and that Christ died to save us all. Such being an established fact, does it not stand to reason that we should all work together for the upbuilding of his cause and in one direct way? And that can only be accomplished by breaking down the bar of sectarianism and reorganizing the Church on the principle of community of interest. One for all and all for one. To properly reorganize a Church, it should be reorganized somewhat upon the principles of the politics of the country. That is to say, as an illustration, that there should be a national head, from that to a State head, from that to a county head, and so on down to districts, and in those districts the Church should be conversant and be in touch with every man, woman and child in its district and irrespective of denomination, and know whether they attend church or Sunday school, and if not for what cause; and proper committees and sub-committees should be appointed to investigate and rectify those causes, if any, until they are all brought within the scope of the Church. I fully understand that this would be a gigantic undertaking, but I think no more so than the formation and consummation of the famous United States Steel Trust.

The advantages of this plan are many. In addition to the Church being in touch with every human soul, it would further minimize expense, concentrate interest, and open up avenues whereby man would be benefited through channels that at the present time do not come under the jurisdiction of the Church. A Church, and when I use the word Church, I mean the Church itself, or some building that is under the jurisdiction of the Church and used for Christian work, should never be closed day or night. There should be an employment bureau connected with the Church, which would also be national in its importance and strength, and be so organized that the help question could be controlled in the different localities by the supply and demand, and when a man or a woman was out of employment, it should be of as much importance to the Church to assist that person in procuring employment as to look after his or her spiritual welfare; and if the supply in the locality was greater than the demand, by an interchange of reports those seeking employment could readily obtain the same in localities where the demand exceeded the supply. Thereby you would be taking the first step for the betterment of mankind. In addition thereto, there should be a reading room and recreation bureau or amusement hall conducted by every Church, where those seeking to improve their minds or to pass a social evening or hour might readily find it without being compelled to patronize the saloons. Perhaps some of my readers will say that it is not necessary to patronize the saloons. Right here let me bring a case in point before you. It has been my misfortune to discover a town of some 10,000 population which is visited annually by certainly at least 10,000 transients, and in that whole town there is not a single place where a man or woman may spend a social hour under the refining and cultured influence of the Church. It is absolutely necessary for those transients to either stay in their rooms or to be under the demoralizing influences of hotel surroundings.

You ask me how I would overcome this, and I reply that I would overcome it with a method that would be far more effective and antagonistic to the saloon interest than all the preaching that may be done for centuries to come. Statistics will prove that the liquor traffic is growing much faster than Church membership. Therefore, by doing away with the sectarianism, having fewer churches but those better attended, money could be diverted to erecting amusement halls, and the money that would be saved in the preachers' salaries could be used for procuring talent that would travel throughout the country and give entertainments at these entertainment halls erected by the churches, at a nominal expense. It is a well established fact that the past generation