

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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THE Christian Nation appeared on the Covenanter's horizon in the year 1884, commending itself to the people both by fidelity and merit, under the guidance of Mr. John W. Pritchard, Editor, **1884** until it received the endorsement of Synod (American) and it never had a palmier day than now. Its integrity was severely tried in the conflict of 1891, yet was found to be morally immovable and editorially honorable.—Glasgow Convention, 1896.

THE Christian Nation is the officially endorsed paper of the Reformed Presbyterian (Covenanter) Church in America; is endorsed by leading ministers of the Covenanter Church in Great Britain and Ireland; and is the accepted family weekly paper of the Covenanter Church throughout the world.

WE recognize with much pleasure that the **CHRISTIAN NATION**, New York, has formally accepted and is faithfully upholding the true historic position of the Covenanter Church; and **1899** Synod realizing the urgent need at this time of a live weekly church paper, heartily commends the **CHRISTIAN NATION** to the patronage and support of the members of the Church.—R. P. Synod, Pittsburgh, Pa., June 10, 1891.

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NEW YORK, OCTOBER 4, 1899.

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Facta Actaque.

The Anglo Venezuelan Boundary Commission gave its award at noon Oct. 3, in Paris; it was said on good authority that it would be a decided victory for Great Britain.

The conference of Filipino envoys with General Otis was fruitless; an American expedition started from Manilla to bombard Drani and raise the gunboat *Urdaneta*; insurgents attacked Imus, south of Manilla.

LONDON, Oct. 2.—The day has been passed in invention and contradiction of rumors of an outbreak of war with the final result that the situation is unchanged. The British Reserves are liable to be called out before the end of the week, and the Boers are already under arms, and are not likely to disband without fighting. Sir Redvers Buller's departure is not yet settled, in spite of numerous contradictory rumors. Mr. Wyndham, the Under Secretary of War, returned to London today after spending Sabbath with him at Aldershot and having a full exchange of views regarding the details of military preparations. The Cabinet will probably not meet before Friday, if then, and Parliament not before the middle of the month. The Ministers are not in haste to bring on war, but prefer to leave a bridge open for President Kruger's retreat as long as possible. President Kruger, by attacking the British possessions, will put an end to negotiations and argument, and leave the Ministers in command of the situation, so far as morals are concerned, since the polemics and technicalities of the controversy would then be brushed aside.

T. G. Carver, a delegate to the recent International Law Conference at Buffalo, takes the ground that the Convention of 1884 is meaningless without the preamble, the Convention of 1881, by which home rule is conferred upon the Transvaal, and that equality of rights is implied by the phrasing of that preamble since a grant of independence is not made to the Boers, but to the inhabitants, that is, Outlanders as well as Doppers.

According to dispatches received at midnight the burghers and the British regulars are at least thirty miles distant at the nearest point, and hostilities, which President Kruger apparently cannot now avert if he really desires to do so, are not likely to be brought on before the middle of the week.

Current Events Reviewed.

The Right to Die.

Judge Baldwin of New Haven, Conn., has aroused discussion by a paper delivered recently in which he said that physicians ought not to use their art to prolong the life of a sufferer who had but a short time to live at best, and who preferred early death to hopeless suffering. Dr. S. M. Nickerson, a physician of Meriden, Conn., goes further, and asserts that in some cases it is even desirable to hasten death. In commenting upon Judge Baldwin's paper Dr. Nickerson said:

"I think that when a person is suffering from an incurable disease, and after a careful diagnosis it is determined there is no chance of recovery, it is humane to honor his request if he wishes to die. I think it cruel to prolong life under such circumstances."

Dr. Nickerson expressed the belief that a person in the circumstances indicated has a right to say when his life shall cease. Asked as to whether doctors are always able to tell when all hope of recovery is past, he replied: "I should recommend that more than one physician diagnose a case before judgment is pronounced, as patients have been known to recover after being given up by their physicians."

Clearly it is not wise to intrust power of life and death to fallible human agencies, which physicians are. If those worthy men were possessed of omniscience, and were certain never to abuse their power, they might be permitted, if they so desired, to graft the trade of executioner on their honored profession. But as matters now stand it would be best for them to limit their practice to the extent of not taking up intentional homicide as a branch of it.—*The Christian Record*, Sept. 15, 1899.

The Right to Die.

TO THE EDITOR: The *Record's* editorial on "The Right to Die" is a sensible answer to Judge Baldwin's destructive theory. So long as physicians continue to experiment on patients having lowered vitality with dangerous poisons it is not necessary further to hasten the process. In the language of Charles Sumner, there is a higher law, and it seems strange that a judge should be disposed to disregard it. "Thou shalt not kill" applies to all mankind, professional and otherwise. Even confidence men and pious frauds in general have no right to violate that law and dig pits for the gullible to fall into.

If judges would investigate the diabolical methods of our modern antichrist and hang him according to

due process of law, it would be more humane than to deprive invalids of life and liberty.

The majority of physicians know that many "incurable" patients recover entirely, and frequently without being experimented with; and such will continue to be the case until physicians apply remedies in harmony with the laws of nature.

Because Capt. Dreyfus cannot get justice in France his friends would not be justified in giving him enough poison to end his miserable existence. Many incurables have as much to live for as Dreyfus.

If a merry heart doeth good like a medicine, then medicine is surely a humane remedy for an invalid. I do not mean remedies which destroy life or leave depression.

If judges desire to alleviate the sufferings of their fellowman it would be a good idea to get at the bottom of the matter and remove the cause as far as possible. How much suffering could be avoided if the American saloon were legislated out of existence?

Think of how many beds in our county institutions would be without invalids and suffering. Many of our asylums and pesthouses could then be used in instructing ex-saloon-keepers on the influence of alcohol.

A helpless invalid should not only have the benefit of the doubt, but every available chance to recover. Who can tell but much of the invalid's condition is the result of some one's blundering theory applied, and all that is necessary in some cases is to "loose him and let him go free."

Take away the saloon and other pitfalls.

JOHN C. CANDLESS,

The Chicago Record, Sept. 15, 1899.

THE TEMPERANCE QUESTION IN ENGLAND.

The present phase of the temperance struggle in England differs in some respects from that in this country. So far as organized agitation is concerned America seems in the lead. There is no newspaper in England to compare in matter and manner with "The New Voice and Lever" of Chicago which furnishes a weekly moral tonic to its readers, but strong temperance arguments are to be found in many of the political papers. It may fairly be said that the English press is more free from liquor domination than our own.

There is no English party to compare with our Prohibition Party, but the regular party organizations are not so much afraid to mention the subject. Kitchener's campaign in the Soudan is in striking

COVENANTER YOUNG PEOPLE'S UNION.

Presbyteries are "recommended to seek to unite all the Covenanter young people within their bounds in a COVENANTER YOUNG PEOPLE'S UNION."—Action of Synod, Walton, N. Y., June 7, 1898.

Editor, Rev. Prof. R. J. George, D.D.,
1411 Arch St., Allegheny, Pa.

"WHAT SOCIETIES SHOULD BELONG?"

The above quotation is the title of a leading editorial in the *Christian Endeavor World* of August 31st. The question refers to the conditions of membership in Christian Endeavor organizations. The *Christian Endeavor World* is the official organ of the C. E. corporation, and President Clarke is its Editor-in Chief. This editorial may therefore be regarded as containing an authoritative declaration as to the conditions of fellowship in the Christian Endeavor Society.

As some of our Presbyteries have organized their young people as Christian Endeavor unions, the question and its answer are of vital interest to them as determining what societies they may admit to their Presbyterian organizations. Of course the Christian Endeavor corporation would not assume authority over our Presbyteries, but it justly claims control over its distinctive corporate title, and the right to determine the conditions of fellowship in Christian Endeavor. This is no unwarranted assumption, and any society or Presbytery which appropriates its name is in honor bound to respect its rights and its authority thus far.

Here is what the editorial says: "What societies should belong to our local unions? Christian Endeavor societies of course. The answer seems easy and obvious. Nor is this a narrow or unbrotherly line to draw. On the contrary it gives the largest possible fellowship consistent with the integrity and permanence of our unions. Any denominational society that wishes to enjoy our fellowship can easily do so by adopting our fundamental principles of the pledge, the consecration meeting and the leading committees, which the most of them have already adopted, and by adding our name to their own; as Baptist Union of Christian Endeavor, Epworth League of Christian Endeavor, Luther League of Christian Endeavor, etc. With these principles and this name, which, the world around, also stands for these principles, a local society can be just as loyal and hearty a denominational society as any."

This is an authoritative statement of the conditions of membership in Christian Endeavor unions. It is as definite as the English language can make it. It cannot be misunderstood. "Any denominational society that wishes to enjoy our fellowship can easily do so by adopting our fundamental principles of the pledge, the consecration meeting and the leading committees, which the most of them have already adopted, and by adding our name to their own."

From this it is evident that to be entitled to admission to a Christian Endeavor union a local society must adopt two things: (1) It must adopt the fundamental principles of Christian Endeavor including the pledge and the consecration meeting; and (2) It must adopt the name Christian Endeavor. To adopt the principles without adopting the name, or the name without adopting the prin-

ciples, does not entitle to membership in a Christian Endeavor union.

These conditions would exclude from our Presbyterian Christian Endeavor unions all our Covenanter societies, because they have adopted neither the name or the principles of the C. E. corporation. They would also exclude all so-called C. E. societies which have not adopted the pledge and the consecration meeting, because while they have adopted the name, they have not adopted the principles "for which, the world around, the name stands."

The corporation evidently intends that there shall be no sailing under false colors. In this it is to be commended. This is of immense value in the training of young people. Truthfulness and integrity are sterling virtues.

"Nor is this a narrow or unbrotherly line to draw. It gives the largest possible fellowship consistent with the integrity and permanence of our unions." These arguments in defense of the position have our fullest endorsement. Certainly it cannot be regarded as either "narrow or unbrotherly" for the Christian Endeavor corporation to forbid the use of its name by local societies that do not accept its principles, or to deny the right of membership in its unions to societies that are not Christian Endeavor. The society provides for its own stability and permanence by excluding from its fellowship all who are not true Christian Endeavorers. This is common sense. Any Church or organization that expects to live must act on the same principle.

In taking this position in regard to the conditions of membership in Christian Endeavor unions, does the United Society mean to say that the Churches which have admitted Christian Endeavor into their congregations can never unite their young people unless all the local societies consent to become Christian Endeavor societies? To affirm this would be to bring against Christian Endeavor the grave charge of having hopelessly divided the young people of nearly all the Churches. I am not willing to believe this. On the other hand, John Willis Baer, Corresponding Secretary of the United Society, in a letter to a committee of the Presbyterian Church, whose societies are divided like our own, wrote as follows: "There is no reason why any denomination that chooses should not call its Christian Endeavor and other young people's societies together and form them into denominational unions." In the Presbyterian Church there is a large number of Westminster Leagues. They are not eligible to membership in Christian Endeavor unions. Many of them are radically opposed to Christian Endeavor and could not join a C. E. union even if they were permitted to do so. Mr. Baer suggests that the Presbyterian Church may call together its C. E. societies, its Westminster Leagues, and all its other societies and form them into "denominational unions." His suggestion reads like the deliverance of our Synod at Walton, which was, "That Presbyteries be recommended to seek to unite all the Covenanter young people within their bounds in a Covenanter Young People's Union which shall embrace all the various young people's societies in the congregations under their care."

When the leaders of the Christian Endeavor movement and the unanimous vote of Synod agree in recommending the same thing, there is a prospect for harmony of action.

It is neither "narrow or unbrotherly" for the C. E. corporation to refuse to admit to membership in its unions societies which are not C. E. societies; nor is it "narrow or unbrotherly" for societies which are not C. E. societies to decline to become members of a Presbyterian Christian Endeavor Union; but does it not have the appearance of being both "narrow and unbrotherly" for the various young people's societies within any denomination to refuse to unite together on the basis of their common Church profession under their denominational name?

"TAKE HEED UNTO THYSELF."

By Professor D. B. Willson.

Gentlemen of the Theological Class: I state my theme this evening in the words of the Apostle Paul, in his first letter to Timothy. They occur near the end of the passage, beginning: "Let no man despise thy youth." He then exhorts Timothy: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." The Apostle then gives Timothy instructions concerning the Church. But first of all he charges him: "Take heed unto thyself," and this is what I seek to press upon you. I intend to consider this heedfulness under the two views: I. Of your student life; II. Of your spiritual life.

I. Take heed unto yourself in your student life.

II. You have gifts and opportunities. What shall be the fruit of these? Shall they remain unimproved, to be returned to the Lord as was the buried talent? No; they are to be used with diligence. The best results must be produced. Abundant fruit must be rendered to Him whose we are.

There must be diligence. You may possibly recall a late article, "The Talent for Work" by Dr. William Mathews, wherein are quoted the prophetic words of Arthur Hallam, a fellow student of Gladstone: "Whatever may be our lot, I am confident that Gladstone is a bud that will bloom with a richer fragrance than almost any whose youthful promise I have witnessed." Dr. Mathews also says: "It is true that men have different degrees of aptitude for a particular pursuit; but it is equally true that all truly great men have become such by intense and persistent toil." He quotes the words of Sydney Smith: "Yes, he is a miracle of genius, because he is a miracle of labor; because, instead of trusting to the resources of his own single mind, he has ransacked a thousand minds; because he makes use of the accumulated wisdom of ages, and takes as his point of departure the very last line and boundary to which science has advanced; because it has ever been the object of his life to assist every intellectual gift of nature, however munificent and however splendid, with every resource that art could suggest and every attention that diligence could bestow." Before the article appeared, I had gathered up some testimony of the same character in preparation for this address. I now

*Opening lecture of the Reformed Presbyterian Seminary, session 1899-1900, Allegheny, Pa., September 19, 1899.

*In the Saturday Evening Post.

add it in part. The great Newton is twice mentioned in the article. He was frequently heard to declare that "if he had done the world any service, it was due to nothing but industry and patient thought; that he kept the subject under consideration constantly before him, and waited till the first dawning opened gradually by little and little into a full and clear light." Sir Thomas Fowell Buxton said: "The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose fixed and then death or victory." I might add that in diligent labor for Christ, he that loses his life saves it; he is a victor. Sir Astley Cooper said: "My success depended upon my own zeal and industry." Samuel D. Gross, whose monument stands in the National Capitol, and who quotes this, says: "Much has been said about the inspiration of genius. The greatest efforts that have ever been made at the forum, in the pulpit, or in the Senate, in ancient or modern times, were the result of hard study and patient labor."* Of himself he says: "The only genius I possess is the genius of industry."†

All the testimony goes to show that great patience is needed, and attention to details. All recognize this who do work that remains. Buffon defined genius as patience. Claude, the painter, studied mosses, flowers, the stones, everything that had to do with accuracy and faithfulness in his art. He said: "I spare no pains whatever, even in the minutest trifles."* So with Jerome. "After mentioning the pains which it cost him to unravel the entanglement of names in the Book of Chronicles, he recalls a famous word of encouragement addressed of old by Antigenidas, the flute player, to his pupil, Ismenias, whose skill had failed to catch the popular fancy: "Play to me and the Muses." So Jerome describes his own set purpose: "Like Ismenias, I play to myself and to mine, if the ears of the rest are deaf."* Therefore, the work of Jerome in translating the Bible endures.

In all this diligence and toil, regard must be had to our strength. We are limited. Hugo of St. Victor said: "Study everything; thou wilt afterward see that nothing is superfluous." True enough, but we are held in. Calvin with his trials was led to say of Jethroe's counsel to Moses: "Let God's servants learn to measure carefully their powers, lest they should wear out, by ambitiously embracing too many occupations. For this propensity to engage in too many things is a very common malady, and numbers are so carried away by it as not to be easily restrained. In order, therefore, that every one should confine himself within his own

bounds, let us learn that in the human race God has so arranged our condition that individuals are only endowed with a certain measure of gifts, on which the distribution of offices depends. For, as one ray of the sun does not illuminate the world, but all combine their operations as it were in one, so God—that he may restrain men by a sacred and indissoluble bond in mutual society and good will, unites one to another by variously dispensing his gifts, and not raising up any one out of measure by his entire perfection. Therefore, Augustine truly says, that God humbled His servants by this act; just as Paul reports, that buffetings were inflicted on him by the messenger of Satan, lest the grandeur of his revelations should exalt him too highly."*

There is little excuse now for ignorance of the conditions of our physical well being. Knowledge is increased, and diffused. What was once the knowledge of a special class is common to us all. What is it, then, to know ourselves, herein to take heed to ourselves! Then within the limit to labor with diligence, as did Dr. William Goodell, the missionary, who in his school days and "after life in the ministry wrought so faithfully!"

As to confinement to books, strength varies. He says of himself: "One thing is certain; and I think of it even now with satisfaction, that for the sake of a collegiate honor, I never studied fifteen minutes the more, no, nor ten, nor even five, during my whole course; and that my eyes and health were as good at the end as at the beginning. My health was indeed always feeble, and three hours a day were just about my average time of study. But then when I did study it was in good earnest, concentrating my whole mind directly on the subject. It was much the same during all my term at the Theological Seminary, and during much of my missionary life. I have been able to devote but a few hours a day to close study. But though feeble from childhood, I have hardly ever been sick a day."* To the most more strength has been given. What fruit shall come from diligent, patient study in the careful use of the powers of body and mind as given of God. "Take heed unto thyself." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

II. Take heed unto yourself in your spiritual life.

The Song of Solomon, in describing the relation of Christ and His Church refers to Christ as speaking of her as "a garden inclosed,"† and to the church as giving Him this invitation: "Let my beloved come into his garden, and eat his pleasant fruits."‡ What is true of the church is true also of her members in this

respect. The individual believer is "a garden inclosed." How suggestive this figure is of the fragrance of the Christian character, and of the fruits of a Christian life, separated unto God. Dr. George Burrowes, a professor in Lafayette College, a scholarly and devout man, wrote a commentary on the song. He afterward removed to California, where he died in 1895 at a ripe age. Of "the garden inclosed" he says: "The seclusion of the soul from the evil passions and evil spirits overrunning it in a state of nature and the hedging of it around with the habits formed by Christian discipline so that the virtues of piety may be undisturbed in their growth, is what the Scripture really means by sanctification. To sanctify is to set apart from a common to a sacred use."* This garden of the Lord to be cultivated. Prayer devout reading of the Word, meditation, are to be in constant use.

What expectation may we cherish? Can we invite our Lord? Dr. Burrowes says of this: "Well would it be for us, could we feel that the garden spot of Jesus in the whole universe, is the heart of the saint; and the graces of the soul are to him a source of more exquisite pleasure than to us are the most precious fruits of the choicest garden. How valuable would we then feel those graces to be, and with what care would we cherish and cultivate them for this blessed friend, not for self-gratulation or self-interest, not for the applause of the world but for the approbation and love of our Lord.†

The garden is in danger from within and without. The evil has in it seeds of growths that interfere with the graces that He desires to see. "Take heed unto thyself."

We are to watch against any wrong aim in seeking the ministry. The aim must be that we may serve. "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labor."* "Let a man so account of us, as of the minister of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful."† Is it not true of all positions that we must seek to serve? Dr. J. A. Smith, editor of The Standard of Chicago, wrote about a quarter of a century ago, "Patmos; or The Kingdom and the Patience." In it he asks: "What is more noble than service? Indeed, this is the real distinction, rightly viewed, of rank, office, reputation, power, when at last gained. The title and the high place are but trifles apart from

*Autobiography, II:67.

†Autobiography, I:169.

*Spurgeon's Lectures to My Students, Second Series, p. 115.

*Lightfoot on the Authorized Version, p. 28.

*Calvin's Commentary on Exodus, 18:13.

*Life of Dr. William Goodell, pp. 35, 36.

*Second Timothy, 2:15.

†Song of Solomon, 4:12.

‡Song of Solomon, 4:16.

*Burrowes on the Song of Solomon, p. 382.

†Burrowes on the Song, p. 397.

*1 Corinthians, 3:5-8.

†1 Corinthians, 4:1, 2.

this, and are felt to be such so soon as the novelty of recent possession has worn off. It is the true honor and the true advantage of elevated position that it opens doors of opportunity, and provides both means and methods of service. Nothing save a sense of this, and a spirit in sympathy with it can prevent elevated position from becoming utterly irksome, its tinsel honors an annoyance, its taxing cares an insufferable burden, its duties hateful, its conspicuousness felt simply as a more vexatious exposure to criticism and calumny. He, who finds in such spheres corresponding service, and with a love for that service holds and fills his place, has hit upon the only way to gain in place, position and power, any real good, even for himself.*

This thought of service will free us from inordinate seeking of place; we shall more truly wait on God. Shall we say with a Kempis: "No man is secure in appearing abroad, but he who would lie at home. No man securely speaks, but he who loves to hold his peace. No man securely governs, but he who would willingly live in subjection. No man securely commands but he who has learned well to obey."†

True it is that the spirit of service begets a certain patient waiting till the Lord opens the way, and makes plain the path, as when to Saul at Tarsus Barnabas came, seeking him out for the work at Antioch.

I might here bring in the incidents with their lessons, of the call of Chrysostom from Antioch to Constantinople; of Ambrose to the bishopric of Milan, and in Reformation times the arrest of Calvin by Farel for work at Geneva, when he constrained him to serve there.

This spirit of service tends to keep the heart free from a sense of disappointment. This often marks and mars the life when failure comes in attaining a post thought to be one's due. We see it so painfully evident in political life, even in great men. Daniel Webster was deeply cast down by his failure to obtain the Whig nomination for the Presidency in 1848. The man who serves the public most faithfully receives no adequate reward. * * * "The man who serves the public are ungrateful. The man who serves the public are ungrateful." He said to Mr. Harvey: "The public are ungrateful. The man who serves the public are ungrateful." And had he served the public faithfully? So also in 1852. The evening of the day that the convention closed in Baltimore, Mr. Choate went to see Mr. Webster. He said that the whole scene in the house reminded him of a death in a family. The emotion was too deep for utterance. Mr. Harvey was a devoted, sympathizing friend, and he tells us that Webster commended Franklin Pierce to him, and advised him to vote for him, and that he followed Webster's advice. The spirit of service was absent. More painful is the recent case of Mr. Blaine, with all his thorough knowledge of pub-

lic men. The final disappointment in 1892 overwhelmed him. "Alas, for Blaine!" was the headline of the daily paper† on June 18. He had resigned to President Harrison the Secretaryship of State on the 4th of June. His name was presented on the 10th to the Minneapolis Convention, but there was no rally. His health was feeble, he took ill, and died when but two weeks out of the Cabinet. Alas! how many under disappointment turn their faces to the wall. The spirit of service is a munition against this weakness.

Gen. O. O. Howard is a Christian general. He tells of his first meeting with Gen. Grant. It was in Tennessee on the 21st of October, 1863, when Grant came as the new Military Division Commander. He was on the train from Nashville, which Howard took at Stevenson for his own headquarters at Bridgeport, where he shared with him his tent that night. Howard says: "While with the General during his first visit to my Bridgeport tent, we were speaking of officers of rank who were dissatisfied with the size of their commands. He had no sympathy with such grumblers, and as little with the selfishly ambitious. He said in answer to a remark of mine to the effect that it was hard for an officer to pass from a higher command to a lower: 'I do not think so, Howard. A major-general is entitled to an army division, and no more. Why, I believe I should be flying in the face of Providence to seek a command higher than that intrusted to me.' Such was my first instructive lesson in the great leader. He begat in me a confidence which years and experience never lessened."*

Here might come in the affecting incident as to Howard himself at the great review in Washington at the close of the war:

General Howard had commanded the Fourth Corps of the Union Army in the advance from Chattanooga to Atlanta, and led the right wing in Sherman's March to the Sea. The troops had gathered at Washington for the grand review. Gen. Howard was sent for by Sherman, and was asked to yield his place in the column for a former commander, who was urged on Sherman for the post of honor on that day. When Howard pleaded his right to the place thus coveted, Sherman did not question it, but in his perplexity turned to him and said: "But, Howard, you are a Christian!" And he who knew well the Apostolic injunction, "in honor preferring one another," gave way. This evidence of his spirit of self-denial is not marred by what Gen. Sherman did afterward, when he ordered him to ride by his side at the head of all the troops of his command. It only illustrates what is eminently true in that which is spiritual, that he that humbles himself shall be exalted.

The spirit of service gives a sense of freedom in the ministers' public exercises. All have more or less a sense of bondage, but not all

may fathom it. It is a blessing to be freed from it. Two articles in the *Presbytery*, written years apart, illustrate this, the early one headed, "Clogged By His Reputation," the other as late as July 5 of this year, and headed "The Power Before the Throne." The former says: "A minister of acknowledged pulpit ability once declined an invitation to preach in the place where he was visiting, on the ground that he had not time to prepare as good a sermon as he would like to, and that it was a matter of principle with him on no occasion to compromise his reputation." The writer* thus comments on the incident: "If we do not condemn it as a crime, must we not at least smile at it as a weakness—this going about as a prisoner, fettered with any such self-forged and self-riveted chain? * * * To the minister who gives to his people the very best that is given to him, will more and better be given to take its place. Trusting in this and in the boundless resources of divine truth, he refuses the temptation that not seldom whispers, 'This which you have gotten out for the mid-week evening lectures is too good for that; keep it for the larger Sabbath audience,' a temptation to 'withhold more than is meet,' and which tends inevitably, if yielded to, to mental as well as to spiritual 'poverty.' It is said in the once well-known biography of a talented young preacher who died soon after entering on his first pastorate, that his death was no doubt hastened by the disappointment, too keenly felt, of small audiences occasioned by a succession of stormy Sabbaths. In pleasant contrast to all such unworthy solicitude was the spirit of one of the greatest of preachers, as well as the greatest of teachers, President Mark Hopkins of Williams College, who once said to me: 'Not infrequently when Saturday night comes, I am too weary from my week of teaching to prepare as I would like for the next day's sermon. But I never trouble myself in the least about it. I lose no sleep on account of it. I always at such times retire at ten as usual, and in the morning I do the best I can and let it go.'"

The other article I have mentioned says: "We read a great deal of the power before the throne, and in the incident that follows we do not wish to undervalue in any wise the minister's preparation for the pulpit. At a certain convention, where a large congregation—among them many clergymen and their wives—the preacher for the morning failed to put in an appearance on account of sickness. A call was made for some one to take his place. Who would volunteer? No one seemed inclined to do so. Several of the distinguished ministers present were urged personally to respond, but all seemed unwilling. It became a somewhat serious matter what was to be done. Some one suggested that a young man, who had recently been appointed as a local evangelist in an obscure field, should be asked to address them. He reluctantly consented. As he rose to go forward, his young wife followed him, taking

*Patmos, pp. 138, 139.

†Following of Christ.

*Reminiscences of Daniel Webster, by Peter Harvey, p. 177.

†Pittsburg Chronicle-Telegraph.

*Gen. Howard's Reminiscences in the Christian Union.

*Rev. Dr. Addison Ballard.

a seat near the front of the church as he entered the pulpit. Scarcely any one knew who he was, or had ever heard of him. He began the service with some diffidence, but soon the embarrassment wore off, and he became calm and collected." The writer* then refers to the wife of the preacher: "Her eyes reflected the preacher's face, for they were always upon it. She believed in him. She would not miss one syllable that poured forth from those lips, and her silent prayer went heavenward unceasingly that God would bless his utterances to the spiritual uplift of the people. And God did bless them. No one who was there that morning ever forgot that service."

This spirit of service tends to subdue all wrong spirit toward brethren in public place. "As the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ."† The closing Sabbath School lesson of the last quarter was *The New Life in Christ*, Colossians 3:1-15. The eighth verse says: "But now ye also put off all these: anger, wrath, malice." Verses 12-15 are: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." What gracious fruits are these to spring and grow in a cultivated heart! There is the thought in the passage of the common service of Christ. The great Sir William Hamilton had taken a leading part in the controversy that led to the Disruption. He had written freely in that painful time. Among the defenders of the Free Church movement was William Cunningham, Principal Cunningham, an able opponent of the great metaphysician. The controversy continued after the Disruption. He wrote an article on Luther for the *British and Foreign Evangelical Review*, April, 1856, and for October he prepared an article, "The Reformers and the Doctrine of Assurance." Sir William Hamilton, whose discussions he had examined, died in the interval—May 6. Dr. Cunningham gives this note at the first of the latter article, as to this event: "The knowledge, if we had possessed it, that he was to die so soon would assuredly have modified somewhat the tone in which the discussion was conducted; would have shut out something of its lightness and severity, and imparted to it more of solemnity and tenderness; and the knowledge which we did possess, that he, as well as ourselves, was liable to be called out of this world and summoned into God's presence, ought to have produced this result." As between these men, there is the common service of the Lord Christ. But even as to foes,

*Rev. W. A. Beeche.

†1 Corinthians, 12:12.

as to those who seek to do one ill, they who from the heart serve the Lord, and yield to Him the fruits of grace are a "garden inclosed." They are not without defense. Calvin says: "If we are afraid of the snares and deceits of men, and if we find those who desire to do us mischief to be clear-headed, sharp-witted persons, let us remember that it is the continual office of God to strike with stupidity and madness those who are wise to commit iniquity."* This must be our confidence as to our spiritual foes.

The Revision amends the text in 1st Corinthians: "Ye are not our own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." The words in your spirit which are God's are omitted. The text reads: "Glorify God therefore to your body." But the teaching is there in that epistle as to the whole man—body and soul. Paul elsewhere* says that Jesus Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The Apostle Peter writes: "Ye are a holy nation, a peculiar," that is a purchased "people." † And Paul again: "They which live should not henceforth live unto themselves, but unto Him which died for them and rose again."‡ This new life is a productive life. It must be watched and tended. "Take heed unto thyself."

The American Line steamship Paris struck on the rocks of the English coast on the 20th of May last. Her captain was a sailor long tried. He had been in sea service since 1851—forty-eight years—and had crossed the Atlantic nearly five hundred times. He had gained a most honorable post, the vessel he commanded being among the best that traversed the sea. He had navigated her under her changed name, the cruiser Yale, during the war with Spain. Yet on the 20th of May, this tried sailor erred in his reckoning of the vessel's run that night and was carried seven miles north of his course and struck the rock. In his report he says: "The accident was not due to any want of thought or anxiety about my vessel or her safety, but arose purely from the mistake I made in making my calculations above described." The Inspector's comment on the allowance necessary for the tide: "We are of the opinion, he had not taken that matter into consideration, whereas when he approached the English coast he must have encountered the flood tide on his port bow, setting him in toward land." They conclude: "Giving all due consideration to these matters, we are of the opinion that Captain Watkins has not acted with the necessary care and attention requisite in the navigation of his vessel which a master should have used, and we therefore suspend his license as a master of ocean steamers for a period of two years." No lives were lost, but what awful peril in that mistake! Hence

*Commentary on Psalm 5th.

*1st Corinthians, 6:19, 20.

†Titus, 2:14.

‡1st Peter, 2:9.

an editorial* thus commented on the report: "CAPT WATKINS' PUNISHMENT."

"Capt. Watkins of the wrecked City of Paris did a manly thing in admitting his blunder and assuming the blame of the wreck of one of the finest ships that ever floated and the imperiling of a precious cargo of lives. Nevertheless, it must be admitted that the mere suspension of his master's license for two years is in itself a small penalty for the carelessness revealed both in his own report and in the report of the United States local inspectors. The official penalty, however, is undoubtedly the lightest Capt. Watkins will be compelled to bear. A long professional career, with its record of 500 successful voyages, an eloquent testimony of efficiency, is placed under a cloud from which it may never emerge. The one blunder that might have had such an awful termination must cast a doubt over the future and make its perpetrator less desirable, if not undesirable, as a navigator. Men without a record of disaster will naturally be preferred before him, and when the two years of his suspension are ended he may find there is no room for him. Therein is the penalty made commensurate with the crime, for carelessness of the sort confessed to is nothing short of crime."

A seaman's record of nearly half a century marred by one false reckoning!

When I read these reports and the comment, they called to mind the passage in Ezekiel* as to the duty of a watchman, where we read: "When I shall say to the righteous, that he shall surely live if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

Is mis-spent time a little matter with us? Is sin a light matter in our eyes? Do we undervalue holiness? Are we, from lack of care and attention, amiss in our reckoning?

Let us be diligent. Let us be careful of our spiritual life. Let us labor that our service may be accepted of the Lord, and may we ourselves be "kept by the power of God through faith unto salvation ready to be revealed in the last time."

*Pittsburg Commercial Gazette, July 11, 1899.

*Chapter 33.

Missionary Review of the World, for October, is full of rich materials for the students of Missions. Among the excellent articles are: "Four Pioneer Missionaries to Arabia"; "Arabia: the Cradle of Islam," (Illustrated); "Medical Missions," by Samuel Fish Green, M. D. II.; "The Protestant Churches of Constantinople"; "The Market Price of Missionaries." Editorials, as, "The Success of Failure"; "A Testimony to Robert College," etc. No one can read this *Review* without being stimulated, and his interest in Missions enlarged.

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Missionary Rev. C. A. Dodds sails for the foreign field about October 15. Miss Sterrett has probably arrived at Mersine, and Mr. McBurney is probably near Japan.