

28/66672

ELEMENTS of TRUTH

VOLUME II

ADDRESSES DELIVERED AT
**SYNOD'S TRAINING
SCHOOL**

JUNE 22ND—JULY 2ND, 1915

AT
BELHAVEN COLLEGE

JACKSON, MISSISSIPPI

BX
8967
.M67
E38
1915

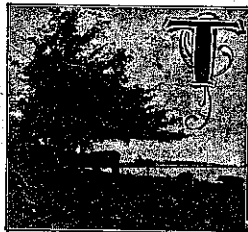
BY EMINENT WORKERS OF THE
PRESBYTERIAN CHURCH

3/2/99
c

TUCKER PRINTING HOUSE JACKSON MISS

REFORMED THEOLOGICAL SEMINARY LIBRARY
5422 CLINTON BOULEVARD
JACKSON, MISSISSIPPI 39209

Proem



THE KIND reception given the first Volume of *Elements of Truth*, containing the addresses delivered at Synod's Training School for Christian Workers at Belhaven College, June 16th-26th, 1914, prompts us to bring out this second Volume bearing the same title, which contains the addresses delivered at the School held under the same auspices and at the same place, June 22nd-July 2nd, 1915.


In putting in permanent form these addresses, characterized by the same high merit, superior worth, and deep spirituality, as were those of the former volume, we are actuated by the same motives which prompted the issuing of that volume, to-wit, to carry the instruction and inspiration to a wider circle than can attend the School; to offer to our people a pure, wholesome and helpful literature, in a time when there is coming from the press so much that is worthless, false, immoral, and injurious.

May the Master use these messages from His servants for the perfecting of the saints, the clothing with power and efficiency Christian workers, the ingathering of the elect, and the consummation of His kingdom in glory.

Sincerely yours,

COMMITTEE OF SYNOD.

J. B. HUTTON,
G. T. GILLESPIE,
B. C. BELL.

 O Their band of
Home Missions
and Sunday
Schoolworkers
whose praise
and reward are
meager on earth but shall be
great above, this book is
affectionately dedicated by
the Synod of Mississippi

Salutation

I wonder if he remembers—
Our sainted teacher in Heaven—
The class in the old gray school house
Known as the "Noisy Seven?"

I wonder if he remembers
How restless we used to be,
Or thinks we forgot the lesson
Of Christ and Gethsemane?

I wish I could tell the story
As he used to tell it then;
I'm sure that, with Heaven's blessing,
It would reach the hearts of men.

I often wish I could tell him.
Though we caused him so much pain
By our thoughtless, boyish frolic,
His lessons were not in vain.

I'd like to tell him how Willie,
The merriest of us all,
From the field of Balaclava,
Went home at the Master's call.

I'd like to tell him how Ronald,
So brimming with mirth and fun,
Now tells the heathen of India
The tale of the Crucified One.

I'd like to tell him how Robert,
And Jamie, and George, and Ray,
Are honored in the Church of God—
The foremost men of their day.

I'd like, yes, I'd like to tell him
What his lesson did for me;
And how I am trying to follow
The Christ of Gethsemane.

Perhaps he knows it already,
For Willie has told, maybe,
That we are all coming, coming,
Through Christ of Gethsemane.

How many besides I know not
Will gather at last in Heaven,
The fruit of that faithful sowing,
But the sheaves are already seven.

—Anonymous.

"He saith unto him, 'Feed my lambs.'—John 21:15.

Programme

Fourth Annual Training School for Christian Workers Synod of Mississippi

BELHAVEN COLLEGE, JACKSON, MISSISSIPPI,
JUNE 22 TO JULY 2, 1915

VESPER SERVICE—Every Evening.....DR. C. M. BOYD

ADDRESSES:

The Ideal State.....JUDGE W. M. COX
Evangelism.....DR. W. H. MILEY
.....SUNSHINE HAWKS
Educational Essentials.....DR. ALFRED HUME
A Trip up the Congo.....DR. J. O. REAVIS
Appreciations of Pioneer Presbyterians..DR. C. W. GRAFTON

ADDRESSES.....REV. J. M. WELLS, D. D.

Samuel Davies, the Home Missionary:
Archibald Alexander, the Christian Educator:
J. Leighton Wilson, the Foreign Missionary:
Daniel Baker, the Evangelist:
J. H. Thornwell, the Ecclesiastic:
B. M. Palmer, the Advocate of the Spirituality of the Church:
R. L. Dabney, the Theologian:
Stuart Robinson, the Expounder.

ADDRESS—Every Day.....DR. R. A. WEBB
Modern Mind and Social Service.

BIBLE STUDY HOUR—Every Day.....DR. WM. ANDERSON
The Four Gospels.

PROGRAMME—Continued

SYNODICAL HOUR—Every Day:

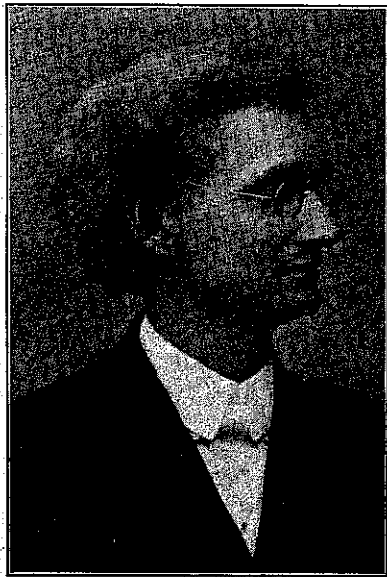
<i>Denominational Loyalty</i>	DR. C. T. THOMPSON
<i>Conference on Evangelism</i>	REV. B. C. BELL
<i>Synodical Home Missions</i>	REV. GEORGE D. BOOTH
<i>Ecclesiastical Efficiency</i>	DR. J. B. HUTTON
<i>Foreign Missions</i>	DR. J. O. REAVIS
<i>Education a Soul Function</i>	DR. J. R. DOBYNS
<i>The Every Member Canvass</i>	REV. R. L. WALKUP

WOMAN'S CONFERENCE—Every Day—

<i>How to Get the Women of the Church to Read the Bible Regularly,</i>	MRS. W. C. WINNSBOROUGH
<i>How to Get the Women of the Church to Have an Intelligent Conception of and Interest in Foreign Missions,</i>	MRS. S. D. DODDS
<i>How to Acquaint the Women with Presbyterial, Synodical, andAssembly Home Missions</i>	MRS. W. C. WINNSBOROUGH
<i>How to Get before the Women Synod's Policy of Education,</i>	MRS. J. A. SANDERSON
<i>The Advisability of Merging All the Women's Societies into One,</i>	MRS. E. B. WITHERSPOON
<i>The Model Missionary Society</i>	MRS. H. M. SYDENSTRICKER
<i>The Organization and Work Best Adapted to the Teen Age,</i>	MRS. T. W. RAYMOND
An Evening of Music, Vocal and Instrumental— Under Direction of.....	MRS. GEO. D. BOOTH
Platform Manager.....	DR. J. S. HILLHOUSE
Director of Singing.....	REV. W. H. HILL
Pianist.....	MISS MARY WHARTON
Director of Young People's Conference— T. J. WHARTON, JR., MISS ADELAIDE HAMAN.	
Director Primary Teacher's Conference.....	MRS. E. J. CURRIE

CONTENTS

	Page.
I. THE MODERN MIND AND CHRISTIAN SERVICE: Rev. R. A. Webb, D.D., LL.D. (Professor of Apologetics and Systematic Theology, Louisville Theological Seminary).	
Chapter 1—Social Discontent	9- 21
2—The Social Organism.....	23- 34
3—Utopianism	35- 44
4—Secularism	45- 52
5—Altruism: Humanitarianism: Socialism	53- 63
6—Christian Socialism	65- 76
7—Neighborhood and Brotherhood.....	77- 90
8—Social Service	91-101
9—Christian Charity	103-113
10—The Service of God.....	115-127
II. THE IDEAL STATE: Judge W. M. Cox.	
Chapter 1—	129-142
III. EDUCATIONAL ESSENTIALS: Dr. Alfred Hume.	
Chapter 1—	145-156
IV. PIONEER PRESBYTERIANS AND THEIR SUC- CESSORS IN MISSISSIPPI: Rev. C. W. Grafton, D.D.	
Chapter 1—	159-177
V. PRESBYTERIAN WORTHIES: Rev. John M. Wells, D.D.	
Chapter 1—Samuel Davies	183-197
2—Archibald Alexander	199-213
3—John Leighton Wilson.....	215-228
4—Daniel Baker	229-243



REV. R. A. WEBB, D.D.,
Louisville, Ky.
Modern Mind and Social Service.

CHAPTER 1
Social Discontent

CHAPTER I.

SOCIAL DISCONTENT.

A German writer summarises the centuries in this way: The fifteenth century had for its task the renaissance of art, the sixteenth the reformation of religion, the seventeenth the development of science, and the twentieth will have for its chief business the reconstruction of human Society.

"Sociology" is thus nominated as the consuming subject of study for our times. Whether it will engage the attention of the entire century, a being so short-sighted as man might shrink from prophesying, but it is undoubtedly occupying the foreground of the opening years of our century. The press is pouring out volumes on the subject. Pulpits and professors, philosophers and philanthropists, are discussing it. Social evils are being proclaimed, social maladies are being indicated, social wrongs are being pointed out, and a thousand different forces are at work to create unrest in the whole social world.

Criticisms of the existing social order are of the severest kind. Philosophy and science, religion and ethics, rhetoric and novels, are being worked to their utmost to show how mal-adjusted is the social world in which we live. No institution—family, state, church—is being spared. No relations are so sacred, and no customs so approved, as to find any sanctity in their historicalness, or any protection in their venerableness. None of the ideals of past ages—æsthetic, religious, political, social—though they have endured through hoary centuries of racial experience, are left unassailed by the iconoclastic spirit. The whole crusade is proceeding upon the supposition that every thing earthly is fundamentally wrong, and chaotically topsy-turvey.

The man who genuinely fears radicalism is alarmed at the situation. The forces which are criss-crossing and underplaying upon the very foundations of human society seem to him to be potential of something like the

French Revolution, or even that chaos of the prophets which presages the Millennium. He trembles at the upheaval which is impending. He feels that there is a social cataclysm ahead of us. He sees a storm of public discontent gathering from every point of the compass. He wonders if even the Christian Religion, the Church, the Bible, and Government itself can weather the shock.

On the other hand, there are those who look upon it as the rectification of a bad state of affairs. They rejoice in the crumbling order, and throw themselves into it with enthusiasm and sympathy and hope. They feel that the "new heavens and the new earth" are in birth-pangs. Out of the wreckage they expect to see the very Millennium of divine prophecy emerge.

Under the spell and delirium of it all, never were there so many people concerned with the amelioration of human ills, the alteration of social conditions, and the realization of social dreams. The hour is ripe and the opportunity is great for the precipitate and emotional reformer, the self-confident and dogmatic counsellor. The man who comes forward with a social panacea is everywhere given a hearing. Many are talking as if we could stampede all the evil out of the world by some swift, radical social upheaval. Social discontent is the dynamic of every "social movement." As the chronically sick are tempted by the patent advertisement, "Get well quick;" as the money-hungry are tempted by the commercial schemes which exhort us to "get rich quick;" so the benevolent are tempted by the call, "Do good quick, and bring on the Millennium in a day."

The causes of the present appalling dissatisfaction are many, but the most influential ones are three. The first is **economic**, the second is **political**, the third is **ecclesiastical**.

1. The most superficial observer knows that there is a wide-spread discontent with **economic** conditions. Those who have a meager portion of this world's goods are displeased at those who are well-to-do and prosperous. And those who have a liberal share of the world's wealth

and comforts are not pleased with those who would take it away from them. Few are willing to blame their extravagance and thriftlessness, and few are willing to confess their greed and oppression. The poor and the rich have always existed in society, and the one class has been envious and the other irritating. This may be taken as a chronic condition of society in the earth.

But in these latter days the socialistic campaigner has arisen in the land, who seeks to shift the blame of economic contrasts upon those public conditions under which men have to live. He has little to say about incompetence and idleness, extravagance and self-indulgence, thrift and frugality. He desires a common scale of living—what he calls the democritization of wealth. To get it, he would substitute private ownership with public ownership. He insists that the earth and the fulness thereof is the common property of all mankind, and that when one man has more than another, he declares that he got it either by legal or illegal robbery. And so he inflames by declaiming against “robber barons,” “the malefactors of wealth,” “the piratical rich,” “the thieving few,” “The privileged class,” and resorts to all the arts of rhetoric to lash the multitude into frenzy. He is willing for governmental ownership of all utilities and the products of all property and labor. He contrasts the home of refinement and luxury, and the hovel in the back alley. He paints “the idle rich” and their prodigal wastefulness, and the destitute mother without the means to fight sickness and the father straining under toil and inadequate wages. He is willing for any combination, for any campaign, which will effectively despoil the rich and aggrandize the poor. He gets to the conclusion that poverty is the result of vicious conditions—that it is solely the result of the artificial and oppressive environment which has been created by the immoral shrewdness of the few. In one way or another he convinces the poor that they are but victims, and exhorts them to rise up against their oppressors, and adopt measures to equalize and communalize all wealth.

It is these economic contrasts, explained and indoctrinated as they are by the socialistic philosophy of the hour, that are producing the agitations and social earthquakes of our century. It is a condition which calls for, not a violent upheaval of all society, but for a wise and righteous economy, or scheme of living.

Let us suppose all goods communalized. The wit of man has not been able to invent a scheme by which the equalization could be perpetuated. Stupidity, laziness, extravagance, and misfortune cannot successfully compete with shrewdness, diligence, economy, and fortunateness in the struggle for the things of this world.

If the government be supposed to be in charge to forcibly keep the balance between all members of society, a new sort of officialdom will have to be discovered to prevent greed and graft and partiality.

It may be conceded that modern business is not ideal. Nothing else in this world is as perfect as it ought to be. But so far from being, as it is often described, a pitiless system of piracy and plunder, it is essentially a vast structure of social service, where economic gain, as a rule, coincides with the laws of thrift and industry. Where one fortune has been secured by fraud and destruction, a hundred have resulted from integrity and fidelity. At bottom, the supremest business desideratum is sobriety, moderation, incorruptibility, faithfulness, industry, good judgment, hopefulness and patience. In other words, the root-cause of the economic contrasts which now so much distress the earth, is more the absence of economic virtues than the operation of a remorseless system.

The cause of economic distress is easy to see, however difficult it may be to correct. In one word, it is the city. England's troubles began with the disappearance of the small, yeoman farmer, and the conversion of the masses into an urban population. In our own Republic the Civil War was at bottom an armed conflict between town and country, between factory and farm. In the Northern colonies the “town” was held to be the unit of organi-

zation, while in the Southern colonies the "county" was held to be the proper unit of growth. One section was a manufacturing community and the other an agricultural community. This led to the "irrepressible conflict." When the primacy of the city was settled by the arbitration of war, population flowed to the urban centers. Every sort of inducement was offered to bring about the enlargement of the cities. There capital concentrated and organized itself. Labor left the fields. Science and thought devoted themselves to machinery and the arts. Agriculture, the source of all food-supply and the basis of all prosperity, languished. The cities became congested. Artificial means have been resorted to to supply fundamental needs and aggrandize the avaricious. Now the cities are overcrowded, and millions of acres of land cry for tillage. When a physician has a case of congestion, the first thing he tries to do is to break it up. If some genius can find some way to distribute the multitude over the fields, he can cure the economic distress in this young country.

But it is not the province of the preacher and the church to correct the disorders which may exist in commercial life. This is a subject for economic science to deal with, and for the publicist and the legislator to rectify. The task of the Christian ministry is to adjust man's relation to God, and he has gone afield when he undertakes the adjustment of man's relation to wealth. He is in danger of converting theology into economics, and the church into a arbiter of business contentions.

2. A second cause of social discontent, hardly less potent than the economic, is **political** in its nature.

At the bottom of this phase of the disturbance their lies two diverse and contending theories of the nature of the State. In political philosophy there are two conceptions of the State—the **police** and the **paternal**. According to the one view, government is a huge policeman, whose sole duty is to make its subjects behave themselves. The symbols of its authority, the club and the sword, are also the emblems of its function and

powers. It is an institute of justice, charged with the duty of enforcing righteousness, and clothed with the right of punishing the evil-doer. According to the other view, the State is more than a protective policeman: it is a benevolent parent, charged with the duty of exercising parental care over its citizens as a good and faithful father provides for the members of his household. It is the doctrine that it is the essential office of civil government to control the business, social and personal affairs of a people after the manner of a father in dealing with his children. It holds that the chief end of government is "the public good"—not in the sense of the protection of life, limb, property, and right, but in the sense of providing for the public as a father provides for his family.

Of these two theories, the police was the original and etymological conception of the nature and function of civil government. But for many decades paternalism has been growing by leaps and bounds. It gained its first and most signal triumph in our country when the Department of the Interior was established in 1849, with its wide and diversified range over the internal affairs of the people. Martin Van Buren was one of its stout opponents on the ground that it would carry the government beyond its safe and legitimate sphere, and lay the premises for the most radical paternalism; and also on the expedient ground that there were no logical limits to the scope of such a department; and that it would be bound to lead to the indefinite multiplication of offices, and the indefinite creation of taxes in order to support the programmes of the Department.

In 1860 a political party (Republican) went to victory with three propositions in its platform—"free territory," "protective tariff," "internal improvements." All three of them were paternalistic policies. The first plunged the country into civil war, and subjected it to reconstruction. The second gave that organization and development to the commercial and industrial life of the country, which is just now the cause of so much bitter

social complaint about "special privilege" and "predatory wealth." The third, the doctrine of internal improvements, committing the government to an indefinite scheme of "public works"—leading to appalling appropriations of public money, involving enormous debts for hamlets and cities and counties and states and United States, an ever-increasing tax-rate, the withdrawal of countless multitudes from productive occupations to public offices, setting the pace in the maddest extravagance, and forcing up the cost of living until there is a cry of distress all over the land. A paternal government cannot stop half-way. It must accept the full care of its citizens—their control, their housing, their feeding, their clothing, their education, their health, their employment, their prosperity, their happiness. To support the common family the State must logically control the common purse, take over all sources of income, and farm out all employments. The socialist is forcing the issue. He is demanding the logical execution of the programme. His complaint is that everybody is not "getting a square deal;" that there is more or less of favoritism in the parental administration. And we all feel that there is some reason for the complaint, if the government is in duty bound to run a "commissary department," and dispense to all citizens out of a domestic pantry.

The need of the hour is for some statesman to draw again the distinction between magisterial government and paternal government, and re-teach the world the difference between a rectoral administration of justice and law, and a fatherly dispensation of love and beneficence. The head of the one is a ruler; the head of the other is a father. The subject of the one is a citizen; the subject of the other is a child. The principle of the one is justice; the principle of the other is love. The blessings of the one are rewards; the blessings of the other are gifts. The inflictions of the one are punishments; the inflictions of the other are chastisements. The entitlements of the one are rights; the entitlements of the

other are privileges. The symbols of the one are the club and the sword; the symbols of the other are the rod and the keys. The government of the State is magisterial and rectoral, and the government of the family is parental and disciplinary. The socialist's discontent rises out of the fact that he holds to the paternalistic theory of government, and feels that he does not get a child's co-ordinate and co-equal privileges in the civic household.

It was primarily the theologian who began to muddy the waters. He began preaching the Fatherhood of God and the brotherhood of man, and generalized that God's administration over the world was paternal, and that all civil governments ought to be conducted on the same theory. Nature, says George A. Gordon, is "paternalistic," and we all know that civil government is of nature.

But this phase of social discontent belongs to the statesman and the politician, and not to the theologian and the preacher. It is for the science of jurisprudence to rectify any fundamental fallacies which may lie at the bottom of the civic organization and life. It would seem to be the dictate of wisdom for the minister of religion to put himself forward neither as an expert business man to straighten out economic affairs nor as a profound statesman to rectify political affairs. The onlooker is sure to feel that the preacher has all that he can do to clear up the religious confusions which have obsessed the public mind.

3. A third cause of social discontent is religious, and explicitly demands the attention of the preacher and the churchman.

It certainly would be an extravagant assertion to say that all the socially dissatisfied are out of sympathy with the Christian religion, but it is within the truth to say that there are large bodies of those who are unhappy over their worldly circumstances who are out of humor with the Christian church.

Many who call themselves wage-earners and workmen affect to believe that the church is untrue to

its own ideals, has allowed itself to become the organ of the rich, and given the lie to its own professions of brotherhood. Many who are unemployed, or whose earthly condition is meager and cramped and unfavourable, and who have held the idea that the church was their friend and patron, have come to look upon it as callous to the sufferings of the poor and the struggling and the unfortunate. Many who are chiefly concerned about their daily bread contemptuously declare that they cannot live on the fine phrases of a pulpit rhetorician. Many whose bodies are smitten with pain and whose minds are full of distress have concluded that the church and its religion are not at last the cure-all which they have supposed it was. For one reason or another, there is an alarming tendency for "the submerged class" to turn away from the church in bitter disappointment.

There is enough of this sort of thing going on in the land to make the church hold awful and anxious debate with itself about the situation. Many are the prescriptions suggested for the cure of this alienation.

(1) Some hold that if we could just convert individuals—make genuine Christians of men and women—all social distress would automatically disappear. This is called Christian Individualism. Such a course would certainly bring into existence the virtues of patience and fortitude, chastity and honesty, charity and generosity, and many other royal graces of character; and would consequently mitigate many of the evils which now vex and disturb social life. The objection to it is that piety is not a source of revenue: it builds no houses, it buys no clothes, it bakes no bread, it cures no disease, it pays no debts, it furnishes no luxuries, it confers no distinctions—and it is the want of these very things that has embroiled the spirit of so many persons. Men would profess conversion by scores, if religion could satisfy carnal desire. Preparing a man to live in heaven, to walk the golden streets the peer of the tallest archangel of the sky, by no means delivers him from the hard necessity of living in this world in the interim.

(2) Others think that the effective way to propitiate the alienated masses is for the church to become more sympathetic. Coaxing words, cordial handshakes, cheering visits, charitable gifts, expressions of solicitude and interest, less formality and more heartiness, less ice and more warmth—these are some of the items in the proposition to placate by sympathy. Undoubtedly much can be done towards improving the popularity of Christ and his cause by the display of a whole-souled heartiness and cordiality, and it is the duty of all disciples to sustain just such an attitude of sympathy and good-will as the normal spirit of the disciple of a tender-hearted and sympathetic Savior. But the labor unions reply, "It is not sympathy we want. We ask for no charity; neither the charity which comes out of your heart nor that which comes out of your pocket. We want our rights—our co-ordinate and co-equal rights in the social world. If the church wants our friendship, it can get it, not by a dole from the purse, nor by a few honied words, nor by a gush of its heart, but by conducting such a campaign as will fulfill its promises and give us our rights in the earth."

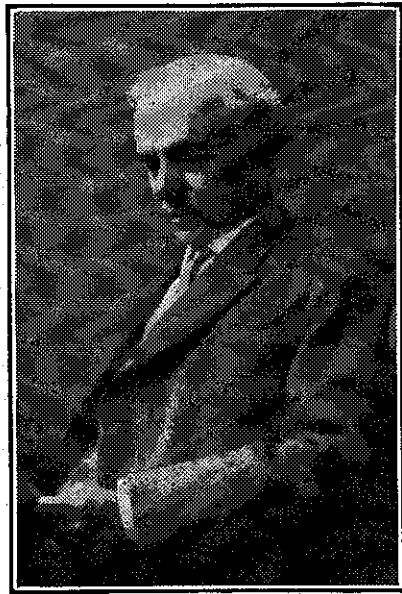
(3) Others think that the only effective way to reach and cure this estrangement of the masses, is not by the conversion of individuals, nor yet by a display of Christian sympathy, but by the conversion of "the social consciousness." To understand, even approximately, what this means, we must bear in mind that those who give this advice hold that human society is a literal "organism," having a generic, or racial, or communal life, of which individuals are but special manifestations. It is a part of this view that there really is no such thing as an individual, but that each individual is related to the whole race as a particular twig is related to the tree, or as the particular branch is related to the vine. As the sap is common to the trunk and the twig, to the vine and the branch, so the life of the race is common to every member of the race. This being the true nature of society, the desideratum is the regeneration of the common and generic life, which, when completely sanctified,

would result in a perfectly blessed society. Hence the true way to get at all social discontent and pacify every complainant, is by what is called "social redemption." The gospel, accordingly, ought to be brought to bear upon the social mind, the social heart, the social conscience, with a view to the conversion of the common life of mankind. But, to say the least of it, this is all too mystical, too abstruse, too vague, to encourage any common-sensed man to expect any good results from it.

(4) Others think that the only effective way to get at the situation and correct it, is not by converting individuals, nor by extending Christian sympathy, nor by converting the social consciousness, but by converting the church into an all-around institutional church. These contend that Christianity is a programme for this life, a scheme for idealizing conditions in this world. They hold that Christ has promised fraternity, equality, and blessedness to men in this earth, and that it is the duty of his church to get to work and realize the dream and fulfill this prophecy. It must honestly and seriously undertake to placate the socially discontented by meeting and satisfying their demands. It must put into practice a genuine paternalism, and perfect a universal human brotherhood. It must therefore address itself to the correction of all economic and political disarrangements. It must therefore institute all the agencies and bureaus and departments necessary to meet human needs. It must undertake social service, and make itself the very leader in the social movement. That is at least a part of its promise and a part of its mission—to restore social order to this world. If this view is correct, the socially discontented have a right to be angry that the church has not championed their cause, and relieved them of all those economic and political and social inequalities of which they complain. And, if the church undertaking the task fails, they will be justified in proclaiming the failure of Christianity.

(5) Finally, there is a fifth party which thinks all the foregoing prescriptions are wrong. They hold that the need of the hour is instruction; that the socially dis-

contented have got the wrong idea of the meaning and aim of Christianity, and are blaming it for what it was never designed to accomplish, and for what representatives of the church were never authorized to promise. Let us put the matter frankly. Is Christianity a social dynamic? Is the church a social institute? Christ came into this world to "save sinners"—to adjust man's relation to God—to prepare men and women for life in that heavenly world which is to succeed this world. If the masses of the socially discontented could be convinced again that the church is distinctively a religious institute, dealing only in virtues, dispensing nothing but the graces of character, and promising nothing but an easy conscience in this world and heaven hereafter, then they would see that their displeasure with the church was based upon a misunderstanding. They would see that it is not a warehouse to supply food and clothing to the needy; that it is not a hospital to dispense health to the sick; that it is not an employment-bureau to furnish employment to those without work; that it is not a theater to relieve the victims of ennui; that it is not a court-house to adjudicate the wronged; that it is not a legislature to reform constitutions and rectify political evils, that it is not an organization to equalize social standings and democratize the earth; that it is not in charge of the economic, political, and social life of the world, and has made no contract and entered into no engagement with mankind to utopianize this mundane order of things. It is ecclesiastical paternalism that has involved the church in the present social discontent, and caused it to be pilloried as faithless to its task and untrue to its ideals. Unless the friends of the church can extricate it from this false position, they may look for a fearful accounting when the sense of wrong and outrage has released itself without restraint and self-control. The imperative need of the hour is to re-teach the world at large that the church of Christ is distinctively and exclusively a spiritual institute.



SUNSHINE HAWKS.

CHAPTER 2

The Social Organism

CHAPTER II.
THE SOCIAL ORGANISM.

As little obvious as it may appear at the first, it is nevertheless true, that below every general condition there is a philosophy which brought it about, and that behind every wide-spread movement there is a theory which propels it.

Underlying the social discontent of our times, and causative of it, there is a certain philosophy of society, and propelling the social movement of today there is a certain theory of life.

What we need most of all is a sound definition of "society." Too many of us are in the fog. We are being rushed along, but we do not see clearly. We are more or less bewildered. We have no crystal conception of our own sociology or the sociology of socialism.

We have not stopped to discriminate sharply and distinctly between the old doctrine and the new doctrine of society, and do not realize that we have become entangled in the new propaganda because our premises have been all unconsciously changed. Without noticing it, we have changed footing, and now we are uncertain of the circumstances in which we find ourselves, and are alarmed at the direction in which we find ourselves going. What confronts us calls upon us to define those general principles and laws which are necessary to steady and direct society in its development.

But men will of course retort as did old Cato in the Roman Senate, "Senators, while we debate, Saguntum perishes." To interrupt social reformation while we discuss social theory, is to be reactionary, and to run away from the task imposed by the present world. We are impatiently reminded that, as the days of theorizing in religion have passed and dogmas have been sent to the graveyard, so the days of theorizing about society have been crowded out by the present and immediate need of swiftly and summarily correcting social evils of every kind.

The expositor of doctrine is not a run-away from duty, nor is a theorist a stay-at-home in the time of moral war. The theorist observes the game of life, and sees propositions and relations. He endeavors to "think things together." The army but accomplishes what some theorist plans. "Doers there are in plenty, but where are the seers? Sympathy, sacrifice, loyalty, compassion, all these are freely given; but where are the antecedent qualities of sanity, grasp, and insight? * * * May not social enthusiasm march with firmer step, if social philosophy has cleared the way?" (Peabody, p. 8).

What is "society," so glibly uttered by every tongue? What is the "social questions," so flatly pronounced by preacher and publicist? What is the "social sin" and the "social evil," so glaringly recognized? What is "social service," which threatens to seize the Christian mind as a new gospel? Do you not feel the need of definition and discussion?

"Sociology" is a word which was coined by Auguste Comte, the founder of the Positive Philosophy, and regarded by so many as radically unsound. Then it was popularized by Herbert Spencer, the greatest expositor of the Evolutionary Philosophy. Practically all the modern writers on the subject drink at the fountain of these two philosophers. We do right to be cautious before accepting a doctrine and a programme which emanate from these two sources. They contain the possibilities of a "tangling alliance" for the cause of Christ.

It is perplexing to define "society." It is an abstract term, and all abstractions, while easy of comprehension, are difficult of definition for the reason that we must deal in the concrete to be clear. For illustration: any man with good eyes can get a perfectly tangible idea of a white rose, but it would not be easy for him to describe to another the abstract idea of whiteness. In a similar manner we can readily grasp the idea that man is a sociable being, but it is more or less confusing to lay hold upon the abstract notion of "society."

It is for this reason that many of us find our minds embarrassed in the effort to comprehend much of the

literature which is being published today on the social question. It is an attempt to discourse about what philosophy calls a "concept," and science calls a "generalization," and logic calls a "universal." Abstract terms are coined for the sake of the economies of speech, but it is always more or less bewildering when they are dealt with as if they were particular and concrete. One may talk about a "person," and be level to the comprehension of a child, but when he discourses about "personality" it will be a wonder if he does not bewilder even himself. No man can fairly blame himself, therefore, if much that is being said about "society" confuses him.

Sociology is succinctly defined as the science of society. It undertakes to collect and organize the facts and phenomena of human society into a self-consistent and harmonious system.

But what is "society?" There are two theories as to its fundamental nature, and we cannot proceed intelligently until we have made our choice, and reached our definition.

Is "society" abstract or concrete—artificial or natural—federal or national—an organization or an organism?

Elisha Mulford, in his philosophical work on **The Nation**, tells us that these two antagonistic conceptions of society have been at death-grips with each other in all ages of the world's history. He says:

"It cannot be too often repeated that the (Civil) War was not primarily between freedom and slavery. It was the war of the nation and the confederacy * * * It is the conflict of history, the battle of Judæa with Babylon, which sweeps through all the centuries." (p. 340).

It is not only true that these two sociologies have divided philosophies and hurled organized societies called states into deadly conflict, but they are also at work in the commercial and industrial worlds, dividing people into hostile economic camps. At bottom all the social unrest, so much spoken of today, is but these two definitions of society contending with each other for public acceptance.

Nor is this all. Else we might let the matter alone, and leave it all to publicists to settle as outside of the pale of the Church's concern. But these two sociologies are contending with each other for the interpretation of Christianity, and for the mastery of the Christian Church.

If, therefore, it is possible for us to clearly define our own minds on the subject, and decide for ourselves between these two rival conceptions, it will help us to determine our alignment upon many of the urgent matters of the hour.

Is society an "organization" or an "organism?" These two words sound very much alike, but they have different meanings. An "organization" is the systematic union of individuals for a common end, and is the product of the will and self-determination of its own units. An "organism," on the other hand, is a structure whose parts have been assembled by life, and which functions by virtue of the immanent vitality that is within it. For example, a political convention is organized by the will of its members, but a tree is organized by the principle of vegetable life. The convention is an organization; the tree is an organism. They are analogous, but not identical.

Spencer defined society as a literal organism, and sought to interpret and describe it from that point of view. This conception was seized upon by the evolutionary philosophy, and it is battling to make it regulative of all social theory.

But what is an "organism?" It is, succinctly, the product of life. It is that colligation of atoms or particles or units which has been made by a vital force. An inorganic body is the product of physical or non-vital forces—such as a crystal or a stone. But an organic body is composed of different particles or organs or parts performing special functions that are mutually dependent and essential to life. It is a formation effected by a vital force—such as a plant or an animal. The human body is strictly and literally an organism, because it is the

product of life and growth, and not the product of dead, mechanical forces.

Such is the literal nature of an "organism." But we constantly borrow the idea from the biological vocabulary, and use it metaphorically to describe those formations which are analogous to true life-products—such as the Church, or state, or any one of the many organizations with which we are familiar.

Now, if the current phrase, a **social organism**, were used in this loose and analogical sense, there would be no serious objection to it. But the very purpose of Comte, and Spencer, and the whole school of modern sociologists, was to deny analogy and to affirm identity—to interpret society as a literal and true organism—to represent it as the product of social life as realistically as the body is the product of individual life. They mean that human society is a philosophical *res*—a unity and an entity, animated by a principle of communal life—the product of a genuine evolution and growth—a structure that is the resultant of an immanent vital energy.

Society is, therefore, it is held, a true generate of nature, and in no sense the result of voluntary association and federated agreement. It consequently has unity and continuity of being, and can no more be dissolved than the human body can be disrupted. Hence the New England theory of the **nation**, as expounded by Mulford, and his representation of secession as an attempt to break up a divine organism, formed by the national life as it concreted these states into an organic body, knit together by the mystical processes of growth.

To help us to grasp this prevalent, but more or less intangible, conception of the nature of society, we must call to mind that it is part and parcel of the general organic view of the whole world, which is ruling the modern mind to a very large extent. We used to think of the world as something created by the will of God, but we are now being taught to think of it as a world which has **grown** into its present form, after the way in which the oak of Bashan has grown out of the little cell in the

heart of a tiny acorn. We must apply the "germ theory" to the universe in its entirety, and think of it as a cosmic organism which is the product of cosmic life. We must think of ourselves as living in a growing world—one that is organizing and developing and differentiating itself by the power of its own proper cosmic vitality. Then we must think of society as itself one of the living products of the cosmic life—after the fashion of a sprout which we sometimes see sent up by a tree, which, by and by, acquires its own root, and trunk, and foliage, and fruit.

Again, it may help us to approximate the meaning of this theory which holds society to be a literal organism, if we call to mind the old mediæval controversy between realists and nominalists over abstract terms. That debate wrestled with the question, whether abstract terms—such as whiteness—were merely names for mental concepts, or were symbols of concrete and objective realities. Realists held to the contradiction that abstract terms were really concrete. The nominalists held that abstract terms were those which had all the reality abstracted from them. There are white objects, but there is no such concrete thing as whiteness. There are individual human beings, but there is no such concrete thing as humanity. There are members of society, but there is no such concrete reality as society. The new sociology is an effort to revive mediæval scholasticism, and apply the exploded doctrine of realism to modern society.

When, however, the close question is asked, If society be not a metaphorical but a literal organism, what sort of an organism is it? When this question is asked, and expositors are required to be specific and definitive, modern sociologists break up into several parties, holding different views.

Some of them tell us that it is a true **biological** organism. Physiologists tell us that the unit of the human body is the cell, and that the whole bodily organism is an aggregation of these cells, brought together by

the mystical operation of the vital force. So this school of socialists tell us that the units of the social organism are the individuals—the social cells—which are brought together by the social life to form the social body.

As Ramsay McDonald says:

"The communal life is as real to him (the socialist) as the life of an organism built up of many living cells * * * The being that lives, that persists, that develops, is Society; the life upon which the individual draws, that he himself may have life, liberty, and happiness, is the social life. The likeness between Society and an organism like the human body is complete in so far as Society is the total life from which the separate cells draw their individual life. Man is man only in society."

And Paul Carus says:

"Our life is only a phase in the evolution of a greater whole." (*Religion and Science*, p. 48).

And Archibald B. D. Alexander says:

"Properly speaking there is no such thing as an individual. As biologically man is only a member of a larger organism, so ethically he can only realize himself in a life of brotherhood and service." (*Christianity and Ethics*, p. 132).

The metaphysical sociologists, on the other hand, are not satisfied with this description of society as a biological organism. It is entirely too physical and material to suit their ideas. And so they tell us that society is a **psychological** organism. As such, it is conscious, and moral, and voluntary. Society is literally a social person. Hence they discourse about the social mind, the social consciousness, the social sensibility, the social conscience, the social will, the social life in the metaphysical sense of life. Society is thus the generic Man, the common Man, the social personality. The "new psychology" treats the human soul as an "organism."

Is there any such person? A sort of mystical compound of all the individual persons in human society—a kind of generic, communal, social person, distinct from individuals, and yet somehow constituted of them? Do

we not first become muddy, and then ridiculous, as soon as we go to talking about this social personality as some real concrete person?

Long years ago, in the middle of the seventeenth century, Thomas Hobbes of Malmesbury sketched this view of a huge social person, somehow compounded of all other persons, and named him "Leviathan," or the personalized Commonwealth. "Leviathan" was of more than gigantic stature, made up of individuals. His finger-nails were persons; his fingers were persons; his toe-nails were persons, his feet and legs were persons; his trunk was built up of persons; his eyes were persons; his nose and ears, his head and neck, were persons; and each hair on his head was a person. He was a composite person—the commonwealth person—the communal person—the generic person—the consummate person—the racial person—the social person. Great and multitudinous was Leviathan! He was the whole human race, born and unborn; everybody's progenitor, and yet everybody's child; the universal father, the universal mother, the universal son, the universal daughter; the man which was, which is, and which is to be; the racial person, in whom we all live, and move, and have our being; and the chief end of man is to glorify and enjoy Leviathan for ever!

And yet evolution, which is always new and original, progressive and advanced, in its products, has evolved this seventeenth century Leviathan out of his grave and set him on a pedestal, and proclaimed him the creation of the modern mind! And, lo and behold! Hobbes got him out of the Old Testament, where he is a cloud-snake that darkens the heavens, or a mythical monster of the vasty deep!

I turn now to the old and traditional theory that society is an **association** of men and women, held together by the likeness of their natures, the similarity of their interests, and the free choices of their wills. Human units are socialized by sympathy and choice, and not by the

operation of some organic law. There are two essential conditions of sympathy—commonness of nature, and commonness of experience. Our Lord could sympathize with us because he had our nature and experience, and for this reason chose to associate himself with us as our Savior and sanctifier. Human beings have common natures and common experiences, and so they associate themselves together or go asunder according to the free elections of their own wills. The units of society are not automatons who drift together by the mechanism of their own natures. They are free personalities—voluntary agents—who organize themselves by their own free action. They federate themselves into neighborhoods, communities, churches, states, and other groupings, according to the judgment of their own minds and the listings of their own hearts. Common blood and kinship, common interests and ideals, proximity and convenience, and sundry other reasons influence their wills and ground their decisions. But they are always the responsible members of society, because they are free agents.

Their coming together is not by some mystical gravitation of their natures, not by some propulsion of some communal vitality, but by the covenants and contracts of their own ethical formation. They bind themselves together, and create their own society. An American can become naturalized in Europe or Asia or Africa, and a denizen of the Old World may become a citizen of the New, not as flotsam and jetsam are carried by the tides, but by the free choice of their wills approved by the free decisions of others. Society can outlaw a man, expel and expatriate him, just because society is not an organism, but a federation. Think of a human body, which is a true organism, outlawing one of its members! Any society, whether civic, or ecclesiastical, or benevolent, or of some other kind, can dissolve itself. States do. Communities do. Corporations do. Charters create cities. Constitutions create states. Articles of agreement create associations. Congregations organize themselves according to the rules of their denomination.

God has authorized men to organize themselves into states, into churches, into communities, but there is no theocracy.

This was the philosophy of Jefferson and Calhoun, and the historic doctrine of all ages. We have tried the "divine right of kings," and the "divine right of nations," and now we are asked to try the new doctrine of the "divine right of society."

God has created man with a social nature—with those appetencies and impulses which make human beings desire and seek the companionship of their fellow-men. So has He given to sheep a gregarious nature, which causes them to flock together; and while each individual sheep is an animal organism, it would certainly require a stretch of the imagination to hold that the "flock" is an organism. So with pigeons and partridges; but is the "flock" of pigeons or the "covey" of partridges in any true sense organic? So men have a social nature which enables them to associate together; but is the community, either local, or state-wide, or nation-wide, or race-wide, a human organism? It is clearly an interpretation of society invented to bring it into harmony with the generalization that the whole universe is the product of evolution and growth. Society cannot be held to be an exception. It too must be an organic product, or the continuity of the theory would be broken.

If society be held to be a biological organism, then the laws of heredity demand first attention. Racial derivation, ancestral history, the physical conditions of progenitors, and all the mystic influences of generation, must be dealt with as the most potential factors in the making of human society. Hence eugenics, or the laws of the best breeding, must command the care and attention of the Church and the Christian Religion, as they work for the ideal race.

Next to heredity in the evolutionary program comes environment in its influence upon organisms. The whole complex of surroundings has to be considered by whoever assumes an interest in social development.

Hence the Christian Church, to be logical in its proceedings, must direct its energies to the housing and feeding, the wages and recreations, the æsthetic and prosaic common-places of living. It needs to espouse and apply a scheme of economics.

But if the social organism be held to be essentially psychological, a spiritual structure with mind as its fundamental formative principle, then education is the greatest duty imposed by this aspect of the case. Under such a conception, ideals are held to be more potent than either heredity or environment. The greatest benefactor of the earth would then be the school-teacher.

If, however, society be interpreted as a political organism, then the great objective of the social worker would be the State, and the most valued man on the earth would be the politician. If the Church is to be the effective agent in the formation of such a society, then politics must be its chief concern and the main theater of its activities.

We thus see how much of the socialistic campaigning which is on today is really generated by this philosophical conception of human society as some sort of a true organism.

CHAPTER 3

Utopianism

CHAPTER III.
UTOPIANISM.

There are a great many varieties of sociologists. Some look out upon the world from one point of view, and some from another point of view. Some are atheists, and so think the world must make its own history and destiny with God always figured as a zero in the calculation. Others occupy materialistic premises, and always assume that the world has within itself all the resources necessary to transmute and transform it into the ideal world of human desire and dream. Some stand upon theistic and Christian ground, and expect the world to be transfigured and glorified by those influences which have been revealed as the gospel of Christ.

But whatever their premises, whether non-Christian or Christian, all socialists think this world ought to be a heavenly world—a world of supreme blessedness, without a trace of misery in it.

That it is not such a world, is due to the fact that the social organism is illogical, unnatural, and artificial. If it is ever to become such a world, it must be by a reconstruction of human society. All pessimistic criticisms, on the one hand, are based upon supposed social derangement, and all optimistic hopefulness, on the other hand, is grounded upon some dreamed-of social readjustment. Consequently the chief task and supreme duty of every human being is to address himself to social regeneration and sanctification—the naturalistic socialist in his way, and the Christian socialist in his way.

But the vision and the dream are always utopian—that this present earth can be made a relative or an absolute paradise of unmixed blessedness.

In these evolutionary days, when the individual is the subject of consideration, we are told that the chief end of man is self-realization. That is the word which expresses the heart of the matter—"self-realization." We must think of each individual as an incomplete person—one who has desires unsatisfied and potentialities unde-

veloped. He is immature and in the process of becoming his full and complete self. He needs to grow intensively and extensively—in depth and width and length. Hence much of his dissatisfaction and misery are due to the fact that he has not fully come to himself.

But why has he not attained unto the stature of his own selfhood? Because he has been trying to perfect himself as an individual. He has been selfish and self-centered. He has not recognized that he is but an individual organ of the social organism—that his real life is the communal life, and that he does not exist apart from society, and that he can perfect himself only as he perfects the social organism—he can become heavenly, only as he makes the world in which he lives heavenly. Hobbes gave to the social organism the proper name of "Leviathan," and I shall frequently refer to it under that name. And so man's chief end and most sacred policy is to glorify and develop "Leviathan," or "Humanity," as Frederic Harrison elected to style it.

In the past, the individual has aimed at self-realization, and fallen short, and is more or less disappointed and unhappy, and has made his world an evil and unfriendly world. The social gospel has come to teach him that he ought to aim at social perfectionism, and in this way find himself by losing himself. When "Leviathan" has thus been made perfect and blessed then he will be a full sharer in the common happiness, because he is a partaker of the common humanity. Hence the ideal is not self-realization, but **social realization**.

The forces of nature, we are told, are adequate to perfect the social organism, and the resources of the earth are sufficient to supply all the wants of the social "Leviathan;" but none can be happy until all are happy. This present world is intrinsically a heavenly world; it only needs the true and proper development.

While Hobbes was pleased to call the ideal social organism "Leviathan," and other sociologists characterize it as "Society" with one or another descriptive adjective, Christian socialists, accustomed to using bibli-

cal phraseology, call it "the Kingdom of God," which, in one mode or another, is to be set up in this world. But by whatever name called, the social ideal is this world transformed and transfigured and glorified, until it realizes the most gorgeous descriptions of the biblical Heaven.

What hinders this world from becoming Heaven? Why is it not an Eden and a Paradise, surpassing all description? Different types of socialists accentuate different causes—some stressing one thing and some emphasizing another thing.

Once it was the rule for socialism to attack the family as the most fundamental cause of all the ills which infest the world. They argued that the present offensive social order was but the natural flowering of the very idea of the family, and that in attempting to destroy the family they were aiming a blow at the very root of all social maladies. In recent times, however, it is not so violent against the family, because it is not so certain that marriage really is at the bottom of all social woes.

Still there are those who yet think that society's way of reproducing the human species is fundamentally vicious, and prolific of a thousand social ills. Bernard Shaw, the popular English playwright, dares to say, in these evolutionary and revolutionary days, that harlotry is virtue, and marriage vice. And Karl Pearson, an English lecturer on socialism, says, "You talk of the sanctity of marriage—we find therein love sold in the market, and we strive for a remedy in the freedom of sex." Again he says, "I believe the forces and tendencies of the present as evidenced in the history of the past are working strongly against our present relationship of sex, and are not unlikely in the near future to sweep it, and as roughly, out of existence as rational knowledge is sweeping away metaphysics, free thought Christian theology, and socialist doctrine orthodox economy." (*Ethic of Free Thought*, p. 446).

Those who are still battering away at the family, clamor for a new eugenics. They argue that marriage is unnatural. Nature, neither among plants nor animals,

ever mates two individuals of a species for life. The young of the species do not belong to a single pair, but to the common herd. Human beings are but evolved plants and animals, and nature has effected this greatest of all its triumphs by promiscuity, and not under the operation of any marriage-law. And if nature has without any marriage regulation, and by the freest promiscuity, bred animals into man, it could breed into superman, if nature were only allowed to have her way, and human society would copy the eugenics of field and forest. Divorce-courts prove marriage a dismal failure, and a progeny so defective as to be unable to perfect itself demonstrates the illogical and absurd fallacy which society has legalized for reproducing the race. Every stock-fancier can teach society why the world is so full of incompetents and depraved malefactors. It must create a new heredity by substituting marriage with the practice of affinity, and make the offspring the common children of society at large.

But it is not so popular now even in socialistic circles of the rankest type to inveigh against the family as a fundamentally false social institution, because sociologists of a saner and more scientific mind are teaching that the family is the true type and model of a sound social formation. They are telling us that the whole human race is but the family expanded, as the huge oak of the forest is but the acorn developed. Consequently society is but another name for a household of kindred, bound together by the most sacred ties of blood and interest. So much has been made in these latter days of the universal brotherhood of man—which is essentially a domestic idea—that the socialistic fanatic feels the weakness of his crusade against the family.

It was common at one time for socialism to blame the state for all the miseries of this life. We can all recall how Johann Most and the Russian Nihilists preached the gospel of anarchy as the only evangel which could convert this world into a heavenly world. The government was characterized as an organization brought into being

for the express purpose of using force to perpetuate social distinctions, maintain social advantages and disadvantages, and preserve the world as it is. Hence many socialists believed that the earth could never be utopianized until the state had been annihilated. Its very army and navy were the military organs of wrong and oppression.

But this frenzied madness which made anarchy the supremest blessing and the highest virtue has been greatly modified, and reduced in its vehemence. The aim now is not so much to overthrow thrones and legislatures as to capture them and use them and socialize them. There is so much political pandering; paternalism has made such enormous strides; the Department of the Interior and public improvements has been so widely expanded; so many public beneficences and charities have been undertaken; there is so much talk about the governmental ownership of public utilities; so much "grandmotherly legislation" and so many demagogical promises;—so many doctrines and policies and practices which have carried the state so far away from the original conception of it as a huge policeman charged with the duty of making men behave themselves, that many socialists cherish the hope that it will eventually become totally socialized. The sanguine followers of Marx and Engles are exclaiming, "It has not yet come, but come it will, and then the happiness of all will be as the happiness of each,—supreme, complete, and lifelong." Hence socialism is changing its attitude towards the state, and working within it to revolutionize it, instead of against it to destroy it.

There is a growing tendency in socialistic circles to criticise the **Church and the Christian Religion** as the *bete noir* of the world—as that which more than all else hinders the progress and the idealization of this earth. It is pointed out that the Christian ministry is prone to discredit this world in favour of some supposed world to come, and to teach men to set their hearts and direct their efforts towards some future and supersensible con-

dition of affairs. Under the influence of such preaching, fortified as it is by the sanctions of judgment and eternity, a spirit of apathy and even hostility towards this present world is said to be engendered. The Church, it is alleged, is fundamentally anti-social. It is charged, with great bitterness, that the Church caters to the rich for the sake of revenue, and to the aristocratic for the sake of distinction, and so makes it a chief concern to perpetuate the unjust, unkind, and evil order of things in the earth. We are told that it uses every atom of religious fear and superstition to prevent the much-needed social revolution.

Many representatives of Christianity feel the sting of the criticism, and are alarmed at the consequent drift away from the Church of the socially discontented. To meet it and overthrow it, Maurice and Kingsley invented what they called "Christian Socialism," and sought to identify the cause of Christ with the socialistic ideal. They labored to change the gospel of "other worldliness" into the gospel of "this worldliness." There is a growing tendency within the Christian circle itself to follow this leadership. As the state is catering to socialism by a steady development of paternalism, so many of the leaders of the Church are catering to it by interpreting "the kingdom of God" into a worldly kingdom, and espousing "social service" as the paramount duty of the disciples of the Lord Jesus. Political paternalism is finding its echo in ecclesiastical paternalism. So the Church is being socialized, and converted into an organ for changing this present world into a heavenly world.

All socialists are not agreed in their opposition to the family and the state and the church, but they are united in their opposition to the prevalent economics—to the theories and practices of the industrial and commercial world. They insist that all poverty and misery are the direct consequences of the private and personal ownership of property, legalized by the existing order of things. They can see no way to destroy the inequalities of wealth and happiness except by communalizing

the ownership of capital and production, and then having all earthly goods and employments distributed by the social commonwealth. Nature's supplies are sufficient, they contend, to meet every human need, if those blessings could only be equitably pro-rated, and the world thus be put upon the highway of becoming the heavenly world of their dreams and visions. Hence the one desideratum upon which all are agreed is a common ownership of the earth, and the equal distribution of all its products. Then the "earth would blossom as a rose," "the desert and the solitary place be glad," and Paradise would be regained. The world would be a veritable Eden. There would be no poverty and disease, no temptation to sin and crime, no underfed and overworked humans, no pride and envy, no pessimistic despair, no desire unsatisfied and no want unrelieved. Nature is sufficiently bountiful, and her larder is full of every object of human need, if nature could just be administered with fraternity and equality—if an absolute democracy could just be established in the world! Earth is intrinsically heaven, if men would just make it so. But alas! things are so shaped that a few get the blessings and the multitude get the curses.

The imperative need is for a Leviathan, a generic social person, who will assert his ownership of the earth and the fulness thereof, and dispense it with equal portions to all.

But this fairy dream dissolves like tinted clouds as soon as we remember that society as a whole can be no better than the individual units of which it is composed. Government, without governors, is a sheer abstraction, without the power to perform any function whatever. Leviathan is a pure myth. The social state, like the political state, is no mechanism automatically administering the blessings of nature with precision and justice. Given an absolute communal ownership of the earth and the fulness thereof, and the distribution of its opportunities and benefits would have to be in the hands of individual persons, marred by that short-sightedness and evil

heart that are common to all men. With the whole earth under governmental ownership and control, the opportunities and powers of "graft" and tyranny and favoritism would be simply appalling. If we complain now that a few men own and control much of the earth's resources, what woes might we not expect if "officials" had charge of the entire treasury of the earth! It would require more than an archangel with a cabinet of angels to administer such a scheme. The whole project is utopian, chimerical, visionary, and impracticable. No being less than the Lord Jesus is capable of setting up and administering a Millennium.

And so the old gospel doctrine seems obvious, that we can never have a heavenly world until we have heavenly citizens, and the Lord Jesus returns to this earth, and takes the throne of its power, and fulfills the prophecy of a "new heavens and a new earth wherein dwells righteousness." Not Leviathan, but Jesus of Nazareth, is the goal of the Christian Hope!

Over against the social gospel which is trying to convert this present world into a heavenly world, I dare to quote the instruction of the inspired apostle: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 Jno. ii, 15).

A recent advocate of the new socialism, criticising the utopias of Thomas More, Bacon, Harrington and others, says quite frankly, "Human weakness and frailty have been the underlying causes which have shattered many promising schemes. Idealists assume that by changing conditions you can revolutionize the characters of men, but this is not so; the improvement of human character is a difficult process, and improved opportunities do not bring it about suddenly and at once—if, indeed, they bring it about at all. There must be that which works on the man within, as well as that which improves

conditions without, if there is to be a real regeneration of society; and life develops from within. It is impossible to improve conditions, and provide opportunities by external activity; but the kindling of new ideals, and encouraging men to live up to them, is another matter."

The same writer says, "Some preachers look at the Christianizing of society as if it were a very simple thing, which could be carried through in a rough-and-ready fashion without any deep and far-reaching changes, if only men would set about it. It seems to be assumed that the existing machinery of society would go on, if doses of Christian sentiment were applied as a lubricating oil to reduce friction, and Christian altruism were turned on as the driving force. But existing society cannot be modified in this fashion." (Cunningham, *Christianity and Social Questions*, pp. 174, 206).

Alexander MacLaren, than whom few have served the nineteenth century more effectively and acceptably, says, "I have been so convinced that I was best serving all the varied social, economical, and political interests that are dear to me by preaching what I conceived to be the gospel of Jesus Christ, that I have limited myself to that work. I am sure, with a growing conviction day by day, that so we Christian ministers best serve our generation." (Pattison, *History of Preaching*, p. 344).

Is not this judgment of the great Manchester expositor and preacher a correct one? Cannot the Christian minister accomplish more for every aspect of social life by working at what is within, with a view to making individual men and women right minded and sound hearted, than he can by spending his time and strength in an effort to apply Christianity, on a small scale and with a deficient revenue, through the institutional Church? Can he not perform a more beneficial service by keeping before this unhappy and wicked world the solemn sanctions of the world to come, and the promise of an indescribably glorious utopia in that heaven of the Bible which awaits all the faithful in Christ Jesus, beyond this scene of struggle and trouble?

CHAPTER 4

Secularism

CHAPTER IV.
SECULARISM.

Socialism justifies its supreme concern about this world by a process of reasoning. Its arguments must be plausible to appeal to so many minds as they do. It is not easy to clear the premises, and disengage the captivating sophisms by which it fortifies itself at the bar of public opinion.

"The public welfare"—"the general good"—"the happiness of the greatest number"—"social service"—"social redemption"—"the social ideal"—are phrases that abound in the discussion, and are made central and regulative in treating the subject. We have so many physical and temporal wants, that we are predisposed to any attractive programme which promises their gratification. Now and then we hear some longing spirit phrase it tersely, "I want my heaven here and now, and I do not want to have to wait for it until some time in an indefinite hereafter."

George Eliot ridiculed the gospel of "other worldliness." Holyoake, an English lecturer and social campaigner, said, "We do not say that every man ought to give **exclusive** attention to this world, because that would be to commit the old sin of dogmatism, and exclude the possibility of another world, and of walking by different light from that by which alone we are able to walk. But as our **knowledge** is confined to this life, and testimony and conjecture and probability are all that can be set forth with respect to another life, we think we are justified in giving **precedence** to the duties of this state, and of attaching primary importance to the morality of man to man." (Flint's *Anti-Theism*, p. 232).

Many of its advocates rail and rant at Christianity for "dealing in futures," as do its official stock-brokers, and for deluding many with "drafts on eternity," whose fraudulency cannot be tested this side of the grave. A street-corner socialist vigorously worded the policy, when he said, "As for us, it is not heaven, but the land, we are after."

Karl Pearson, an English lecturer, philosophised about socialism in this strain: "Man, in judging of conduct, is concerned only with the present life; he has to make it as full and as joyous as he is able. Not from fear of hell, not from hope of heaven, from no love of a tortured man-god, but solely for the sake of the society of which I am a member, and the welfare of which is my welfare—for the sake of my fellow-men—I act morally, that is, socially. . . . Can a greater gulf be imagined than really exists between current Christianity and the socialistic code? Socialism arises from the recognition that the sole aim of mankind is happiness in this life." (*Freethought*, p. 318).

The old historic name which theology and philosophy had coined for this view before the modern term of socialism had been invented was **Secularism**—which, being translated, is just plain **worldliness**. And many a sermon has been preached by the Christian pulpit upon that text of our Lord in his Sermon on the Mount, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also." (Matt. vii, 19). Jesus was thus clearly against Holyoake, who contended that this world ought, at least, to have the "precedence" over the world to come.

There are plausible reasons given for the support of this contention.

1. "Precedence should be given to the duties of this life over those which pertain to another life" because "this life being the first in certainty, ought to have the first place in importance." Think much about this world, and little about the next; much about man and little about God; because this world is "a bird in the hand," and the next is "a bird in the bush," and man is now and here present with his physical needs, and God at best is a God afar off.

It is easy to see how such reasoning affects a mind that dwells only in the present tense—the spirit of the “wise fool” who exhorted himself to “eat, drink, and be merry, for tomorrow he dies.” But I do not know of a message which this world needs less, seeing that it is one on which not only avowed secularists, but millions of Christians, are acting upon with all their might. But in the grammar of many of us there is an immortal future. “Sorrow dogging sin, afflictions sorted, anguish of all sizes,” the swiftness of time, the evanescence of all earthly things, the certainty of death, and the shadows of a judgment impending, admonish us of the absurdity of investing eternity in the things of time and sense.

There is nothing particularly certain about this life, but sin and sorrow. Nor is the socialist’s reminder particularly comforting that, while the individual perishes, society lives on. How does that help a human being who may be on the anvil of pain, or in the vice of poverty, to be told that ultimately, when the social organism has fully realized itself, earthly society will be blessed? Proper or improper, he somehow wants a full share in that happiness. It is irrational to tell a creature who feels his immortality to take care of today, and let tomorrow look out for itself. The advice is sound, only on the supposition that human career and story ends with the grave.

2. Secularists have a second way of supporting their contention that men ought to seek first and foremost the betterment of their worldly condition. They not only argue that, this world being the first in certainty is consequently the first in importance and first in its claims, but they also reason that **natural science is the true providence of man.**

If men would have things go well with them, we are told, that they must give their supreme attention to the world in which they live;—they must discover and apply the laws of nature;—evil can be warded off and good can be obtained only by following the directions of a true science;—by attending to laws of heredity, of environ-

ment, and education;—by a sound sociology, linked up with a sound political economy and a sound industrial system. The human race, as a whole, must take care of itself, by understanding and obeying the laws of the world that now is, and leaving the world to come to be attended to when it does come, if so be it ever does come.

Christianity, with its doctrine of divine providence and prayer, gives no man either bread or employment—furnishes no human beings with either the necessaries or luxuries of life. On the other hand, its programme is thoroughly impractical and visionary. The human being has a physical nature and physical needs, and cannot live on psalms and sermons, on prayers and sacraments. The man who folds his hands and trusts in the divine providence of religion will starve to death. He who undertakes to live according to the Ten Commandments and the Sermon on the Mount will perish from the face of this earth.

Jesus of Nazareth believed in the doctrine of a divine providence, and acted upon this belief;—and what was the fruitage of his fanaticism and folly? He was poorer than the foxes and the birds; no house that he could call his own, and no place where he could lay his head; destitute of every luxury, he was dependent upon charity for food and shelter, and all the necessaries of life. After he quit his carpenter’s shop, and ceased to be a working-man, and took up the fanatical doctrine of divine providence, he lived in abject poverty and in the public contempt of society; and in three brief years ended his pitiful career on the cross! The chief value of his example to human society is the warning which his example gives to this world of the utter destitution and disaster, which must logically and inevitably follow that policy which trusts divine providence for meat and bread and the comforts of life. The story of Jesus is a perfect demonstration of the social unsoundness of the Christian doctrine of divine providence as a substitute for the doctrine of the providence of natural science in its widest meaning.

Not only so; but the Christian Church, an institu-

tion which professedly looks to divine providence for its support, is a social parasite, like a vampire sucking the blood of the community at large. It produces no wealth. It is not even a re-handler of the products of labor. It is a mere consumer,—like its Lord, feeding out of the public larder, and for ever whining and complaining about the size and the quality of its ration. If all the race were to adopt the example of Christ, and follow the teachings of his Church, and put their dependence in divine providence, it would, like the Redeemer, exterminate itself in about three years.

Hence a socialistic secularism insists upon a natural science instead of a divine providence, and depends upon organized human effort and enterprise instead of upon prayer and praise in that luxurious and costly house of charity, called the "church."

This world is now and here present. Man's imperative and immediate need is for daily bread; for shelter and clothing, and all the things necessary to make living comfortable and worth while. The social gospel is the gospel of work, in compliance with the laws of nature and in dependence upon the forces of nature. The gospel of faith and trust has demonstrated that it leads to poverty and hardship and death.

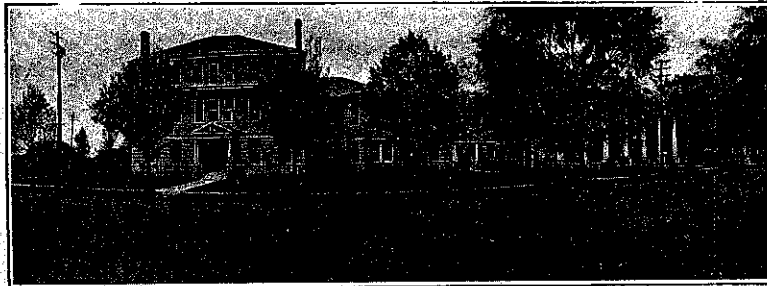
The human being is no lily of the fields, spontaneously sucking up sap and form and foliage, color and beauty and fragrance, from the mud in which it grows. He is no sparrow, now twittering among the branches of the trees, and now hopping about the earth for a few seeds of grass. He is no young lion roaring in the jungle, and frightening away his prey by the very noise he makes. If he lies under the juniper tree like Elijah of old, and waits for the ravens to bring him his food, the buzzards of the air will sooner or later feed upon his carcass. He must hear the instruction of Professor Ladd, and learn that "this world is to be run by the almighty spirit of man, and not by some absentee-God." Nature is man's Savior; science is man's providence.

Of course all this reasoning is based upon an utterly fallacious conception of the divine providence, and finds its point and power in the modern efforts being made to represent the gospel of the Lord Jesus as a proposition and program for this earthly life of ours. There are two "worlds" pointed out in the Christian Scriptures—one is the world that now is, and the other is the world to come. The world that now is is the world of providence, and the world to come is the world of grace. The one is to be obtained by work, and the other is to be obtained by faith. The one is to be obtained by natural science applied with intelligence and industry; the other is to be obtained as a gift of God, conditioned upon faith and trust in the Lord Jesus. Both worlds are offered to us by the Maker—the one as the reward of effort, and the other as the gift of grace. "If a man will not work, neither shall he eat"—that is the biblical law for this world. "If a man will not believe, neither shall he be saved"—that is the biblical law for the world to come. God's scheme of providence supports that labor which is expended to gain this world; God's scheme of grace supports that faith and repentance which are exercised to gain the world to come.

Our confusion comes from two directions. (1) There are those who want to make the scheme of providence—designed by God as the programme for this world—a means for gaining the world to come. Hence the world has had all sorts of variations of the doctrine of "salvation by works." And then (2) there are those who have gone to the opposite extreme, and sought to make the scheme of grace—God's programme for the world to come—a means for gaining this present world. Hence the modern effort to convert the gospel of the Lord Jesus into some sort of a "social programme," having as its object the betterment of the race's earthly life;—more wealth, better health, better houses, better streets, better education and culture, better government and social conditions.

Neither Christ nor the Church, neither the Bible nor Christianity, object to any man enlarging and enriching

his earthly life. God has never forbidden the individual either to aspire or to acquire the multiform and manifold blessings which His providence has poured into the lap of nature. He has never prohibited human society from so adjusting itself as to obtain the largest amount of the very best possible human happiness. He created man, and he created the world, and He has given to man the earth and the fulness thereof. In no way and in no form does he seek to deprive him of the full use and enjoyment of this world. The purpose of the gospel is not to dispute his title to this earth, nor to hinder and hamper him in the use and enjoyment of its blessings. But the very object of the gospel is to teach him that he cannot get this world by grace, and that he cannot get the world to come by works. It consequently warns him that he may get this world and lose his own soul—get this world and lose the world to come; and that he may get the world to come and lose this world that now is. As between the two worlds, it is better to lose this world and gain the world to come. But he who would be true to providence—conformed to nature in all his ways and operations,—and true to grace—conformed in all his ways to the gospel—would gain this world, and also that which is to come. We are consequently to seek the kingdom of the world by work, and the kingdom of heaven by grace.



MISSISSIPPI SYNODICAL COLLEGE
Holly Springs, Miss.

CHAPTER 5

Altruism: Humanitarianism: Socialism

CHAPTER V.

ALTRUISM: HUMANITARIANISM: SOCIALISM.

Social discontent started the social movement.

That movement had, first of all, to find a theory for itself—a sociology—upon which it could organize itself and conduct its agitation. For that purpose it committed itself to the doctrine that society is not a thought-abstraction but a concrete organism.

Having gotten a working conception, it immediately became necessary for the movement to define its aim and object—to sketch that ideal which would be its goal. It defined that ideal to be a state of perfect social equality, fraternity and blessedness in this present world.

But no sooner has it found a theory and an ideal, than it feels the need of an argument to justify itself. It found the premises of such an argument in the fact that the earth is sufficient to satisfy all human needs and is the common property of the race.

Now the movement needs to find a social motive adequate to sustain it and carry it on to triumph. Every flock of pigeons must have an atmosphere to float it, or it will fall to the ground. And the social programme must fail unless it can find something sufficiently propulsive in the human heart to carry it to success.

It is felt by all that such a motive, adequate to sustain the social movement and accomplish social redemption, must strike its roots down into the deepest places in human nature. No considerations of expediency, no sense of economic fairness, no ideas of political prudence, no sentiments of mere philanthropy, no moral emotions—not one nor all of these are strong enough to carry this social revolution to victory. Nothing weaker than religion itself can make the movement prevail. It is felt that such an agitation must be motivated by religion itself, which has more influence over the human being than all else besides. Hence socialism has labored either to transmute itself into a religion, or to capture the Christian religion, and identify itself with that supernatural and heavenly revelation.

Historically, it first undertook to make a religion of itself. As a religion, it first gave to itself the name of **Altruism**, and subsequently changed its name to **Humanitarianism**. It is an interesting story.

During the latter half of the nineteenth century this world witnessed a remarkable revolution in human thought. The revolution began with the application of the principles and methods of the evolutionary science to every subject under the sun. The first great impulse to this new mode of interpreting things was given by the publication of Darwin's **Origin of Species**. His mode of explaining origins has been extended until we have seen one after another of the physical sciences entirely reconstructed. But this revolution could not be restricted to the physical sciences. It laid its hand upon metaphysical subjects also, and sought to transform psychology, theology, sociology, religion, and all spiritual subjects as it had changed the physical sciences.

The sciences which deal particularly with man—history, economics, politics, sociology—were naturally the last subjects to be revolutionized. At this very time we are witnessing "society" in the birth-throes of the evolutionary reconstruction.

Many saw in the new movement, at first, nothing but the changing of old landmarks—the mere alteration of old terms and modes of speech—and felt only perplexed by the new definitions given to old words. They were fascinated with the novelty and freshness of it all, and set out to show the inspiring and uplifting power of the new conceptions. We now see that those who understood the drift of the revolution, were not changing old landmarks, but the very "lay of the land" itself. They were not merely re-phrasing rhetoric, but they were changing the race's "center of gravity." They were creating for it a new sociology and a new religion.

The science which could trace life from protoplasm up through the vegetable and animal kingdoms to man, felt competent to interpret society also in the same all-sufficient manner, and convert sociology into theology

and socialism into religion. Comte called the new religion **Altruism**, and Frederic Harrison named it **Humanitarianism**.

Auguste Comte was a French philosopher who began his career in 1826 and died in 1857. He was the founder of the philosophy of **Positivism**. His personal history was a sad one. He was unhappily married, and became insane soon after the beginning of his career. Even after his recovery he was supported by charity as he studied in abject poverty. He contracted an immoral relation, and after a few years lost his mind again, and died. His **Positivism** and Darwin's **Evolutionism** have done more to influence modern thought than all things else.

This poor, unhappy and sinful man, a pensioner upon the bounty of his friends, thought that the chief end of man was to serve mankind. He coined the word "altruism," (formed on the Latin *alter*, meaning *another*), to express the idea that all religion consists in living for the welfare and happiness of others. One can but wonder how far his own miserable dependence upon others caused him to generalize religion into altruism, and represent charity and philanthropy as the sum of all human duty.

Frederic Harrison was a scholarly English philosopher, essayist, literary critic, and professor of jurisprudence. In his **Creed of a Layman** (1907) he tells us how he was converted from the Anglican Church to altruism, which he called **Humanitarianism**. He says:

"Many of the most eminent thinkers of the nineteenth century who have based life on non-theological or Agnostic principles—such as Bentham, George Grote, the two Mills, the two Martineaus, Herbert Spencer, Thomas Huxley, J. Tyndall, George H. Lewes, George Eliot—were not bred in the Anglican communion, perhaps never understood and certainly never shared in the spiritual associations of a sacerdotal church. It happens to have been my lot to have been born and bred in such a church, to have been saturated as a student with orthodox theology, to have had till full manhood a

heartwhole attachment to the sacerdotal ritual, and a reasoned faith in the Christian creeds; and then by very gradual and regular transitions, to have settled down in middle age into Positive Religion * * * All my training, all my sympathies and tastes down to full age were with that form of worship and of faith which has its traditional root in Oxford. My teachers at school and at college were almost all English clergymen. Nearly all the men with whom I have worked as colleagues in the Positive Propaganda had an orthodox training in the Universities, and many were born and bred in clerical or official homes. Along with these, most of them now no more, I have passed through all the typical phases of religious thought, from effusive Ritualism to Broad Church, to Latitudinarianism, Unitarianism, Theism, and finally to the Faith in Humanity in which I rest." (**Creed of a Layman**, p 3).

In his narrative he tells us how his faith first began to be unsettled by the preaching of Robertson, Maurice, Newman, Arnold, Coleridge and Theodore Parker, all of whom, with splendid rhetoric and matchless eloquence, proclaimed "the moral influence theory of the atonement"—that Christ lived and died for Humanity. If that was the secret of his moral sublimity, the explanation of his tragic heroism, the meaning of his dramatic self-sacrificing love—if the devotion of Jesus was his worship of Humanity, why should it not be his also?

Having got his strong, full-grown, cultured mind tainted with the ethical gospel, Harrison tells us that he next devoted himself to the study of the philosophy of John Stuart Mill, Herbert Spencer, and George H. Lewes. As a result he found his Christian faith brought still nearer to zero. Then he tells us that he opened his mind to the science of Darwin, Huxley and Tyndall, and as a result found himself a bleak and desolate agnostic, but with a heart within him which hungered for a religion and a worship. The call of his religious spirit could not be silenced.

In sheer dreariness and despair, he crossed over to France to see what Comte could give him in the way of

a religion. The philosopher granted him interviews, and gave him expositions of his ideas. It led to his hearty adoption of Positivism as a philosophy and a religion. In 1870, he and Congreve and others opened a church in London, and called it the **Church of Humanity**. Harrison drew up its creed and ritual, and gave modern Humanitarianism an impulse which has been crowned with phenomenal success. It has become the religion of socialism, and forced a liberal recognition of itself in all denominations of Christendom. Its spread is a great tribute to the moralistic gospel of a coterie of preachers, who had put themselves outside of the pale of orthodoxy; to that group of agnostic philosophers, who challenged the foundations of all supernatural religion; and to that atheistic Frenchman, who first gave to the world the words "sociology" and "altruism."

"Altruism" was coined by Comte as a good name for a social religion—a religion motivated exclusively by a desire for the welfare of others. But it did not take the rugged sense of mankind long to see its crass absurdity. It is obvious that a man must take care of himself in order to be able to do anything towards taking care of his neighbor. If one individual must pauperize himself in order to aggrandise others, where has society gained anything? The scheme denied any person the right to have any self-consideration. He must be animated altogether by altruistic feelings. And what was the duty and norm of one was the standard of all. If under the benevolent impulse I work your farm for you, you must under the same spirit work your neighbor's farm for him, and he in his turn under the same unselfish motive must work somebody else's farm; and so on over the entire commonwealth and the whole world: would it not all come to the same thing, if I staid at home and worked my own farm, and made my living for myself? If one person, in the spirit of true altruistic philanthropy, sacrifices himself for another person, and that person sacrifices himself for a third, and the third for a fourth, and the fourth for a fifth, it is plain that, when the

circuit has been completed, the race would have altruistically destroyed itself! No absolute and self-consistent scheme of altruism was practical. Common sense saw that society would gain most if every member would effectively take care of himself—the old theory which has been ruling the ages.

So Frederic Harrison and his coterie unhesitatingly shifted from an impossible altruism to Humanitarianism. That one individual should devote himself to the comfort and happiness and prosperity of another individual in order to satisfy the religious instinct, was not the idea at all. Each person was to live and move and have his being for the welfare not of one, nor of all, but for Humanity. And what is "humanity" which he always wrote in capitals, to which he wrote hymns of praise, to which he addressed prayers and offered worship, and about which he preached eloquent sermons? He says:

"The Supreme Power on this petty earth can be nothing else but Humanity which, ever since fifty thousand—it may be one hundred and fifty thousand—years, has slowly but invariably conquered for itself the predominance of all living things on this earth, and the mastery of its material resources. * * * This Humanity is not all the human beings that are or have been. It is a living, growing Organism in itself, as Spencer and modern philosophy establish. It is the active stream of Human Civilization." **Creed of a Layman**, p. 69).

If we must have a God—and we must—let us call Humanity God, and bow down and adore and serve and worship Humanity! Ralph Waldo Emerson, the apostate Unitarian minister, chimed in with this sentiment, when he wrote, "I love man, but I hate men." He meant he had no admiration for the individuals of the race, but that he had a worshipful affection for abstract Man, which is Humanity. Would it be untrue to say that this attitude is logical—that the philosophy, which first concretes and then deifies the abstract, naturally tends to depreciate the individual, conscious person?

For any great movement to prevail, it is obvious that it must be sustained by a great devotion, a power

like the unseen pull of the moon upon sea-tides. Humanitarianism could not excite such a devotion, nor kindle such an enthusiasm, because mankind had too long looked upon "humanity" as a mere abstraction of speech, and an abstract term could not awaken a religious zeal and inspire a lofty devotion in its cause.

So Humanitarianism gradually declined as a talismanic word in favour of **Socialism** as a more dynamic nomenclature for that religion which was endeavoring to inspire the world with a supreme devotion to man.

The word "socialism" we are told was first used in 1840 by Louis Raybaud, a French writer. "Communism," "collectivism," "nationalism," "social democracy" have all been proposed for the scheme, but under objections they have given way to "socialism," which seems to have the best chance to become the permanent term.

"Communism" proved an unsatisfactory term, because the idea of the "community" was too limited and local to generate enthusiasm, and also because of the gross abuses which had stained that word in French history. "Collectivism" was unacceptable, because it too strongly indicated that society was an aggregation of individuals—the very concept which it was designed to avoid. "Nationalism" was a favourite with many, but the plurality of nations in earth promised to make many nationalisms in the world. "Socialism," however, was a new word, unencumbered by traditional and suggestive meanings. It was a technicality which its expositors could define for themselves, and around which the school could build up its doctrines and upon which it could centralize its efforts. So "socialism" has met with the greater acceptance, and is now most commonly used.

Socialism was, at the beginning, a theory of economics. It took cognizance of the various and pronounced inequalities on the earth—inequalities in social position, in opportunity, in property and wealth, in wages and labor, in the necessaries and luxuries of life. It struggled for a doctrine, and engaged in a crusade

which had for its object the obliteration of these distinctions, and the establishment of universal fraternity, equality, and liberty. At first it was intensely radical, and sought to set up an industrial system under its own auspices, founded upon the public ownership of property, and outlawing every species of personal, individual and private right in land or any of its products. In these later days it has reacted against this extreme programme, and is seeking by agitation and labor unions and strikes and boycotts to turn the existing industrial system to its modes of thinking and acting. The observer cannot fail to note how the new policy of reforming the industrial order of affairs from within is progressing and gaining over the old radical attempt to destroy the economic system of the earth.

Socialism, however, could not continue to be an exclusive industrial and commercial programme, concerned only with the distribution of the "goods" of the earth. It contained within itself that which carried it into politics, and set it upon the task of producing the "social state." At the first it looked upon civil government as an organized system for the protection and perpetuation of the inequalities of which it complained, so in its early political days socialism was anarchy, seeking, with dynamite and bomb, to destroy thrones and governments. Modern socialism, however, has greatly modified this attitude towards civil government. It has discovered in the paternalism that infests every government precisely the nucleus which it needs in existing states around which to accrete its ideas—premises from which to propagate its cause. If it can only expand and universalize, the paternalistic features which now exist in all states, it can attain its political ideal. The onlooker wonders how paternalistic governments can logically stop short of going on into full-fledged socialistic states. Socialists have but to extend the doctrine of governmental ownership, carry forward the policy of internal improvements, and continue the establishing of departmental bureaus, to bring about, in the course of time, the political condition which they seek.

But socialism has evolved beyond economics and politics, and become a moral theory. The economic inequalities of which it began to complain, and for the correction of which it sought legislation and governmental authority, are now being interpreted as moral wrongs, and their correction is being demanded in the name of ethics and righteousness. While in its earlier stages it contemned the dictates of conscience, it now distinctly appeals to conscience, and seeks to advance itself in the name of righteousness. It has now come to see that no movement has any hope of success which cannot fortify itself by moral sanctions. So its writers and speakers are loudly declaiming about the "rights of man."

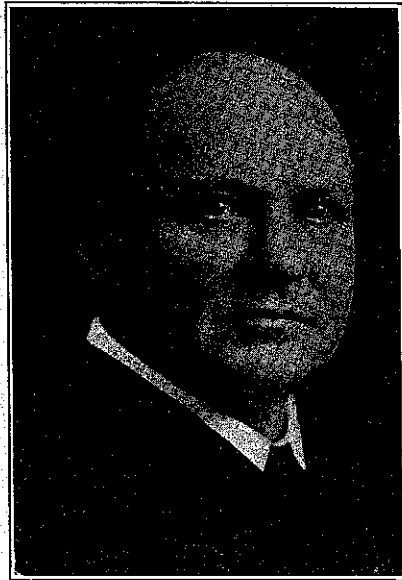
Having progressed out of economics into politics, and out of politics into ethics, socialism is now advancing itself into a religion. What is this directing of all life to Idealized Society as a chief end, and this sanctioning of its programme by appeals to the unseen and eternal, but a drift towards a religion with Society as the chief object of its adoration and service? it is a noteworthy fact that in those centers where it is strong, on the Sabbath day at the hour when Christian congregations assemble for worship, socialists are wont to hold their meetings in halls, and hear discussions like sermons on social questions, accompanied sometimes with ritual and prayer. In some cities "Socialistic Churches," so called, have been organized with pastors and forms of worship. It is getting to be quite common for socialistic writers to say, "Socialism is at once a science and a religion; in its appeal to the feelings and conscience it has the entire force of Christianity; in its appeal to the mind it has all the strength of science" (Liebknecht, in Peabody, p. 171). And Peabody, a professor in Harvard University, has written a book (*The Approach to the Social Question*) for the express purpose of proving that socialism is "another name for practical religion."

In the beginning the attitude of socialists towards religion was one of implacable hostility. There was

scarcely anything which it so bitterly hated as it did the idea of God, the church and the ministry. It was the custom to lampoon preachers and congregations as the apologists and defenders of all social wrongs and inequities, and satirize the clergy as those who fawned upon aristocrats, toadies to the rich, and baptized the privileged. But this attitude is changed and is still changing. Some are ambitious of raising socialism into an independent religion, and make it the competitor of all others, driving itself forward under a "black flag," asking no quarter and giving none. Others, however, are in favour of effecting an alliance with Christianity, and so using all its prestige and organization and agencies as a means for accomplishing its aim. These overturists are willing to spiritualize socialism, if the church will consent to socialize Christianity. The indications are that the proposition will be accepted, and that **Christian Socialism** will be the accepted name of the federation resulting from the friendly alliance.



CHAMBERLAIN-HUNT ACADEMY
Port Gibson, Miss.



REV. J. S. HILLHOUSE, D.D.,
Vicksburg, Miss.
Platform Manager.

CHAPTER 6
Christian Socialism

CHAPTER VI.
CHRISTIAN SOCIALISM.

Water is the result of the chemical union of oxygen and hydrogen; salt is the product of the reaction of an acid and an alkali; and **Christian Socialism** is a doctrinal formation from the action of Socialism upon Christianity. The history of this alliance is interesting and throws much light upon the present situation.

The phrase "Christian Socialism" was first used by Frederick Denison Maurice, a theologian of the Anglican Church, of Unitarian parentage and proclivities, who died in 1872.

Prior to the middle of the nineteenth century, there began in the Church of England what was called the "Broad-church" or "latitudinarian" movement. It was a reaction against the dead formalism of the times, and a counter-movement to the "Oxford," or "Tractarian," or "High-church" propaganda, which was led by Newman and Manning, and which resulted in these two ecclesiastics becoming cardinals of the Roman Catholic Church. This latitudinarian movement was contemporary with Comte's altruism, Harrison's humanitarianism, Darwin's evolutionism, and the philanthropic agitations of the Socialists which were then just beginning. This latitudinarian movement had really started in Germany with Schleiermacher as its father, and with Hofman and Ritschl as its brilliant expositors. In England it was espoused by a group of such theologians and rhetoricians as Samuel Taylor Coleridge, Matthew Arnold, Frederick Denison Maurice, Frederic W. Robertson, James Martineau, John Caird, and Benjamin Jowett—a cluster of brilliant names in the ecclesiastical firmament. In the United States the same cause was taken up and powerfully commended by Theodore Parker, Horace Bushnell, and Elisha Mulford. These men laid the theological foundations of the "new theology," and unloosed those influences which came nigh carrying the entire Congregational Church of New England into Unitarianism.

This latitudinarian movement made slow headway at first, and gave little cause for anxiety, but it gradually linked itself with the evolutionary philosophy on the one hand and with the socialistic propaganda on the other, and fed itself with the theological, philosophical, political, and social discontent; and upon such a ration grew rapidly and spread widely. Today it is like a banyan tree, with many a root in many a place. It is obvious now that it must be "tried out" to its last conclusion, and empirically prove or disprove itself. It is the "moral" theory of the gospel as distinguished from the historic "sacrificial" view.

This group of preachers and theologians and writers, together with their multitudinous disciples and like-minded expositors of Christianity, eloquently found fault with the historical and orthodox doctrine of the nature and necessity of the atoning work of Christ—the doctrine that he "offered himself a sacrifice to satisfy the divine justice"—the doctrine that the mission of Christ into the world was to propitiate God and expiate human guilt—the doctrine that the primary office of the saving work of Christ was to reconcile God to a sinful world. These interpreters of Christianity advocated, in a most popular manner, what is known in the history of doctrine as the "moral influence theory" of redemption—the doctrine that the mission of Christ contemplated "subjective" changes in the minds of men—the reconciliation of man to God rather than the reconciliation of God to man.

They were thoroughly out of humor with dogmas and ceremonies, and ridiculed and castigated a religion which limited itself to the task of establishing peace between God and man. They interpreted Christianity in ethical terms, explained the gospel altogether in moral phrases, and contended for a Christianity which would give itself to the regulation of the relations of man to man. They characterized a Christianity which devoted itself to the making of peace betwixt God and man as **theoretical**, and set up in opposition to it a pro-

gramme for the sanctification of human life as lived on the earth as **practical** Christianity. Hence Christ was an Example to be followed, a Model to be copied. He came as a Teacher, to instruct men how to live in this world. He set himself before the world, as a Lesson to be learned. In his didactic zeal to teach a stupid and hostile world, he martyred himself. Calvary was but a tragic chapter in a Teacher's life—a dramatic illustration of Christ's self-sacrificing love and devotion to his human pupils, designed to impress them with his sincerity, and melt them into the imitation of his example and into obedience to his precepts.

The old view had been that Christ had laid down his life out of love for his Father and in zeal for the glory of God. The new view is that Christ laid down his life out of love for man and in zeal for the glory of the human race. The old view was that Jesus came to placate God, the new view is that Jesus came to placate man. The old view was that the "chief end of man is to glorify God and enjoy him for ever;" the new view is that the chief end of God is to glorify man and enjoy him for ever. The old view was that Christ is a Savior; the new view is that Christ is an Example. In the old view the genesis of the gospel was the love of Christ for his Father; in the new view its genesis is in the love of Christ for man. In the old view the sinner is saved by the atonement of Christ; in the new view he is saved by the example of Christ. In the one view salvation is by the vicarious sacrifice of Christ as a penal substitute; in the other view it is by the sacrifice of Christ as an interpreter of life, revealing to men the love of God and showing them by precept and example how to obtain the favor and good-will of the Deity.

This is the soil out of which Christian Socialism has grown. I hold that it is the logical fruit of the humanitarian gospel. If the very essence of Christianity is benevolence and philanthropy; if Christ was not a Prophet and Priest and King in the old meaning of those words; if he was but a type and exemplar of charity,

philanthropy and kindness, then Christianity is "social service," and the supreme duty of its disciples is to minister to the miseries and needs of men. It is perfectly clear that the disciple ought to be as his Master, and the servant as his Lord. According to the theory, the Master is a philanthropist sacrificing himself for man, and the Lord is not the ruler but the servant of all. Then the consummate precept of the gospel is, "Go thou, and do likewise."

Under the circumstances which prevail at the present time, the Christian is compelled to raise two questions, and to define his mind upon them: (1) Was Christ an Example, and (2) was he a Philanthropist? I shall consider the first of these questions in this lecture, and the second one in another which is to follow.

The idea that Christ is the norm and standard of life has become widespread. The Unitarian acclaims it as the definition of Christianity for which he has always contended. He has said all along that Christ was but an example of human goodness and moral virtue, set as a copy and illustration for all men to follow. The same view has gradually permeated the evangelical denominations, until it is quite common to hear the Christian trying to resolve all questions of faith and duty by asking himself, "What would Christ have me believe, and what would Christ have me do?" Now and then a bold spirit proposes to clear the whole atmosphere of economics, politics, industry, sociology, by venturing to delineate what Christ would do if he were to come to the earth. Would he be a socialist or an individualist, a democrat or a republican, a capitalist or a laborer, a rich man or a poor man, a churchman or a worldling? The effort is to make the Lord Jesus the norm and standard for settling the entire complex social question.

The doctrine of the "imitatio Christi" has been so widely preached in these latter days, and so unctiously inculcated by expositors of Christianity, that I fear I will be thought disloyal, if I so much as suggest that there is real difficulty in the way of holding it as the cen-

tral theory of our religion. It is the very core of the "moral influence theory" of Christianity, and if it is untenable, that whole interpretation of our religion must be held to have failed in its most central tenet.

The Scriptures represent our Lord as a divine-human being, a miraculous person, or, in scientific language, as an abnormal person. Abnormal in his birth; abnormal as a child of twelve; abnormal in his baptism; abnormal in his temptation in the wilderness; abnormal in his preaching, for he spake as never a man spake; abnormal in his deeds, the many miracles which he performed; abnormal in his death and resurrection and ascension; abnormal in the sinlessness of his character. How is it practicable for any mere normal human being to copy this abnormal, strange, unique, miraculous, supernatural person?

Preachers of the "imitatio Christi" have all along felt this difficulty. The Unitarian makes short shrift of it by denying the true and proper divinity of Christ, and reducing him to the level of a mere man in order that he may be imitable by other men.

The "new theology" undertakes to handle this difficulty by asserting that every man is really divine, and so is metaphysically capable of copying a divine-human person. R. J. Campbell says, "Christ is divine, but so am I." The thesis of the entire school is that all men are the natural children of God, and so all men are partakers of the divine nature on the supposition that "like begets like."

There are some Christian interpreters, who represent Christ as imitable, not by all men, but by his disciples only, and explain the possibility of it by construing "regeneration" as a kind of impregnation of the converted man with the theanthropic life of Christ. Conversion, or regeneration, is thus held to be a metaphysical change of human nature, so that the Christian can imitate a divine-human Savior, because he is himself converted into a divine-human creature of the same sort. But Christian theology has never been able to accept the

doctrine that regeneration is a "transmutation of species." Man is just as human after conversion as he was before he experienced that great change.

If, however, the metaphysical difficulty of a human person imitating a superhuman person can be overcome, there is still the practical question, How far must the Christian attempt to imitate Christ? Tolstoi, the Russian novelist, philosopher, religionist and sociologist, insisted that Christ must be followed literally in all things. Must we, however, imitate his domestic life, and eschew all marriage as he did? There are not wanting those who take the ground that marriage is essentially an unchristian institution—if for no others, at least for ministers. Must we imitate his vocational life, and all become carpenters, or at least be manual workers of some sort? There are many socialists who portray Christ as a "working-man," glory in speaking of "Jesus the carpenter," and hold him up in that character as model which every disciple must follow, or be disloyal to the example of his Lord and Master.

Must we imitate him in his treatment of disease and sickness, and seek to cure the maladies of men's bodies after the manner which he pursued? There are not wanting those who set him up as the divine physician, and demand that his disciples follow his method, or confess that they are not following Christ, whatever else they may be doing. Are we faithless to copy, if we do not practice the follies of "christian science," and assume that we are the lords of nature as he was? Must the Christian claim that he is a duplicate of the sinlessness of Christ, as some perfectionists do, or admit that he is not a Christian at all?

If Christ is the normative standard of all ethical life—if he came into this world to set us a copy to be followed—then are we not bound to follow "copy," even as the printer does who is faithful to the manuscript which has been put into his hands? Can we justify a general and indefinite imitation? Must we preach in one sermon that he is inimitable, and in another that

he is imitable? Dare we say that he is an example, but an impossible example? Can we satisfy conscience by saying that, while he is the standard, something less than absolute conformity to that standard is all that is really required of the disciple? What is required of us—perfect Christlikeness, or only Christlikeness in indefinite outline? If we are to walk “in his steps,” will anything less than track for track satisfy the conditions of discipleship?

Paulsen argues that Christianity is the imitation of Christ; but the imitation of Christ is impossible, and it would wreck all society if all men set out to follow him, by not marrying, by giving up his carpenter shop and putting himself upon public charity as he did, by assuming his attitude towards property, by trying to deal with nature and the world as Christ did. Hence this writer reaches the conclusion, with the doctrine of the “imitatio Christi” as his premise, that Christianity is an absurd and impracticable religion.

Most of the sympathetic interpreters of Christianity who hold that the “imitatio Christi” is the rule of life, appreciate the fact that to attempt to follow his example literally would be not only impossible, but destructive of humanity itself. So they devote themselves to explaining how he is to be followed afar off. A recent writer (Archibald B. D. Alexander, *Christianity and Ethics*, p. 151,) phrases it in this way: “Imitation is not a literal mechanical copying. To make the character of another your model does not mean that you are to become his mimic or echo. * * * From another soul we receive incentives rather than rules. * * * The very nature of goodness forbids slavish reproduction. * * * What is meant, then, by saying that Christ is the ideal character or norm of life is that he represents to us human nature in its typical and ideal form.”

Is it not a striking fact that our new theologians, who set out to displace the old gospel of salvation by atonement, by blood, by death, by the cross, with Christ as an example, a moral pattern to be followed, now find

themselves trying to show us how he is not to be copied? Their premise contained more than they imagined—at least, more than they want. To get rid of the cross they set up Christ as a model, and they find the model impossible, and have no way to make it possible!

According to the Christian Scriptures Christ is a **Savior**. This is his chief character and crowning glory. Before he was born an angel was sent from heaven to say to Joseph, “Thou shalt call his name Jesus: for he shall save his people from their sins” (Luk. I, 21). He himself said that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jno. iii, 16-17). Paul phrased the meaning of the Advent when he wrote to the Galatians, “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Gal. iv, 4-5). To the young preacher, Timothy, he defined the meaning of Christ for all time and for all men, when he said, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners” (1 Tim., iii, 15). Are his disciples to undertake to imitate him in this character, and endeavor to save men as he saved them?

But I shall be reminded that there are a great many opinions about the nature of salvation. The Greeks and Romans hailed their deliverers as saviors. Inspiration itself applies the term to Othniel and Ehud. In Scripture phraseology the word **salvation** is applied to any deliverance of any kind. And that is precisely what the Church and the Christian ministry call upon disciples to be—the saviors of men.

“If Jesus had done nothing more than reform the abuses and correct the errors of society; if he had only promulgated a system of moral and religious truth, fixing accurately the nature of right and the extent of human

duty; if he had only added fresh and stronger sanctions to the eternal principles of rectitude and virtue; if he had done nothing more than teach, reform, and elevate our race,—he would have done enough for the world to elicit its gratitude and gain the honourable title of its **Savior**. Valuable, however, as the moral teachings of Jesus unquestionably are, his salvation includes something higher and more difficult." (Thornwell, **Collected Writings**, Vol. II, p. 372).

In saving sinful men, he was a Mediator between God and man. As our Redeemer he exercised the mediatorial offices of Prophet, Priest and King. Can his disciples imitate him in these official functions? Is it the duty of the Christian to attempt to be the saviors of men as Christ was? The very idea is contrary to the whole genius and spirit of the gospel. There is something about Calvary that is inimitable for any human being.

The "imitatio Christi," as a rule of Christian life, is thus beset by metaphysical, ethical, practical, and evangelic difficulties. And yet it defies the wit of man to deny that the Scriptures teach that the Christian is to "follow Christ" in some sense and in some way be Christ-like. But that we are to be his copyists in all things is as absurd as it is unbiblical.

The fundamental fallacy is in the proposition that Christ is an example—the norm and standard of Christian living. That standard is the Moral Law, summarily comprehended in the Ten Commandments as they are interpreted in the Sermon on the Mount and in other sayings of Christ. "What does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day, for thy good?" (Deut. x, 12, 13). "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mich.

vi, 8). Let us hear the conclusion of the whole matter: "Fear God and keep his commandments; for this is the whole duty of man." (Ecc. xii, 13). And Jesus came saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v, 17-18).

Here, then, is the rule of life—the Ten Commandments. Against the superficial interpretations of rabbis and Jewish ecclesiastics, Christ showed the spirituality, the depth, and scope of that law. In performing his mediatorial and saving office he did two things. First, he satisfied all the penal demands of that moral law as it had been broken by human beings; and, second, he obeyed its precepts to the last jot and tittle, so that he lived and died sinless and without transgressing in any particular. In obeying that moral law, he set his disciples an example in **obedience**. He showed them how the law must be obeyed, and gave his Holy Spirit as the dynamic of their obedience. He consequently illustrated obedience, and showed what the law required in conduct, in character, in spirit and behavior. We are, therefore, to follow Christ as he followed the law, and are not even to attempt to imitate those characters and deeds and sayings which are necessary to create the gospel and certify it to the world. The law defines duty; Christ shows us how to perform duty.

The Christian, consequently, must ask himself, not what would Christ do, or what did Christ do, but what does the law require. Having ascertained what the law requires, he is then to ask himself how did Christ perform that duty—in what spirit and to what extent did he do that required thing. The law defines the duty; Christ illustrates the way in which the duty is to be performed; and grace is the dynamic or power by which it is to be performed.

"Christian Socialism" was a scheme devised about the middle of the nineteenth century for reorganizing

the whole social structure with the "imitatio Christi" as its formative principle, or working hypothesis. It proposed to make the social life of Jesus the norm and standard of all society in the earth. But the inferential perplexities proved very serious. Some saw that he was "the carpenter of Nazareth," and so drew the conclusion that only the so-called "workingman" could be Christian. Some saw that he was poorer than "foxes" and "birds," and inferred that only the abjectly poor could be Christian, or like him. Some were impressed with the fact that he never contracted marriage, and drew from it that marriage was unchristian, and, by contrast, set up the idea of "affinities" and "free love" as the Christian conception of the true relation of the sexes. Some saw that he controlled nature by the exercise of the power of his mind upon the wind and the sea, upon paralysis, disease and death, and drew from his example the conclusion that he was a new sort of "Christian Scientist," and that only those who practiced "mental therapeutics," giving present and absent and magical treatments to sick folk, and worked their minds generally upon matter, could be Christ-like or Christian. Some saw that he was a prophet, in direct communication with the mind of God and from within spake to the world with dogmatism and assurance upon questions of faith and duty, and they felt that all disciples must possess the divine consciousness and be the subjects of inspiration in order to be Christian and Christ-like. Others saw that he was a priest, offering himself as a sacrifice upon the altar of God for the welfare of men, and so got the conclusion that each Christian must literally immolate himself in order to be like his Savior.

So many absurdities and fancies and vagaries and "isms" sprang up from the attempt to make Christ the world's social model, that we do not now hear much about "Christian Socialism." We prefer to talk about "practical Christianity" and "social service."

CHAPTER 7

Neighborhood and Brotherhood

CHAPTER VII.

NEIGHBORHOOD AND BROTHERHOOD.

It is common today to hear Jesus represented as the first socialist of the world, and his religion described as a practical, or as some say, an impractical, social programme. It is current to hear the Christian Church pilloried as an institution which has grossly perverted and travestied the ethics of Christ.

Professor Vedder gives us a long list of causes for "the social failure of the Church." He blames Paul first and foremost. "Paul," he says, "saved Christianity from perishing in the cradle. But it was almost an equal disaster that Paul did win." It was his misfortune that he did not know Jesus in the flesh; "he was born and reared in a family of the well-to-do class, and never felt the bitterness of poverty." Hence he "deflected Christianity from its original line of progress." Next to the desocializing of Christianity by Paul, came the early attempts to formulate doctrines and dogmas. Then there was the influence of paganism, which injected into Christianity its ideas and ideals, carrying the cause of Christ far afield. Then came those bitter persecutions which caused the disciples to think more of the world to come than of this world, which carried the Church still farther away from the initial idea of a social regeneration. Then came the dark ages which marked "the complete passing of the ideal of Jesus." Protestantism failed to resuscitate the socialism of Christianity because it had "to conquer freedom of thought, and so devoted itself to creed-making." (*Socialism and the Ethics of Jesus*, pp. 437-479).

So this professor in a Protestant Theological Seminary (Crozier) blames Paul and Providence that the Church has been unsocial from the days of Christ to the present time! This is a severe indictment. Many, however, within the Christian circle are prosecuting it both with argument and rhetoric.

I think, perhaps, the radical fallacy is a failure to observe the biblical distinction between "neighborhood"

and "brotherhood." The word "neighbor" occurs in the Christian Scriptures more than one hundred and thirty-five times, and the word "brother" appears more than five hundred times. These words appear in both Testaments in many connections, and almost in every book of the Bible. Besides the words themselves, there are many cognate phrases and kindred expressions. I think we can infer from this usage that the Bible does teach some doctrine of "neighborhood" and some doctrine of "brotherhood."

"Neighbor" is an Anglo-Saxon word, and primarily signifies one who resides near to another. The basal idea is that of proximity in space. "Brother," on the other hand, primarily signifies one who had the same parentage with another. The basal idea is that of a common generation, a common origin, a common blood. Etymologically, a "neighborhood" is a geographical community, and a "brotherhood" is a consanguinous community. A group of human beings having a common place is a "neighborhood," and a group having a common origin is a "brotherhood." Proximity is the ruling idea with the one, and kinship with the other.

Words, however, have both acquired and expanded meanings as well as their original and proper meanings, but they never entirely lose the aroma of their original significance however far usage may take them from their starting points. The flavor of their derivations always clings to them whatever their history. And so these words "neighborhood" and "brotherhood" can never get away entirely from their original meanings.

The law of good neighborhood was set up in the Mosaic legislation, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee, lying under his burden, and wouldest forbear to help him; thou shalt surely help with him." (Ex. xxiii, 4-5). "Also thou shalt not oppress the stranger" (Ex. xxiii, 9). "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely

help him to lift them up again." (Deut. xxii, 4). From such instances it is easy to generalize how the Old Testament required consideration and assistance for the enemy, the stranger, and the brother Israelite. The disciple of the Old Economy could not be faithful to its precepts and spirit, and withhold a helping hand from the needy whoever he might be, Jewish brother, or Philistine enemy, or the unknown stranger by chance within the gates. There was a vast deal of legislation which hedged the neighbor with protection and made him a subject of consideration and kindness.

Yet Israel, in the days of our Lord, had come to narrow the claimants upon bounty and charity and help to those of his own blood and household. Our Lord complained vehemently against these traditions and false interpretations, with which Jewish ecclesiastics had overlaid the law of God as given by Moses and the prophets. He particularly and emphatically corrected the law of good neighborhood, along with other serious misinterpretations of the rules which Jehovah had laid down. He recalled the fact that it had been plainly written in Leviticus, "Thou shalt love thy neighbor as thyself" (Lev. xix, 1). Consequently he was adding nothing new to the original law, when he said in the Sermon on the Mount, (Matt. v, 43), or when he said to his disciples when they were asking him who would be the greatest in the kingdom of heaven (Matt. xix, 19), or when he said to the scribe asking which is the greatest commandment of the law (Matt. xxii, 39), or when he said to the young lawyer who tempted him (Lk. x, 27), "Thou shalt love thy neighbor as thyself." On these four different occasions he made himself plain, and asserted that the law of the Old Testament, as well as the law of the New Testament, made the love of self the measure of love for the neighbor. It was a high doctrine of neighborliness, but it had been the doctrine from the very beginning of divine instruction.

The apostle Paul, the great expositor of Christianity to the European and heathen world, also signaled the

same principle, in perfect conformity with his divine Master, as one of the cardinal tenets of his gospel. He said to the Romans, as Moses and Christ had said before him, "Thou shalt love thy neighbor as thyself" (Rom. xiii, 9). He again said to the Galatians, "For all the law (of neighborliness) is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself" (Gal. v, 14). And the practical James said to the general Christian world, "If ye fulfill the royal law, according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well." (Jas. ii, 8). So Moses and the prophets, Christ and the apostles have written it all over the Scriptures as the "royal law" of God, "Thou shalt love thy neighbor as thyself."

Our Lord also phrased it as a Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. vii, 12). Men must show the same kindness to others, which, under similar circumstances, they could reasonably desire should be shown to them. But Christian neighborliness must go beyond the ethical neighborliness of the Golden Rule, "for if ye (Christians) salute your brethren only, what do ye more than others? Do not even the publicans so?" (Matt. v, 47). Christian courtesy and generosity, Christian good-will and neighborliness, must have a wider range and a deeper glow than mark worldly salutations and cordialities.

At the time of our Lord the scribes and Pharisees and ecclesiastics had restricted the idea of "neighbor" to members of their own race and kindred. The alien and the enemy and all non-Jewish people they had put beyond the pale of neighborhood and denied to them all neighborly treatment. Our Lord corrected this narrow view of neighborhood. In the Sermon on the Mount he said, "Ye have heard that it hath been said—ye have heard the law of good neighborhood interpreted in this way—Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies—the law of Old Testament good neighborhood requires you to be chari-

table to your enemies" (Matt. v, 43-44). When, on another occasion, a young lawyer said to him, "Who is my neighbor—define him," Christ answered with his matchless parable of the Good Samaritan, and showed that every human being who may be in need is to be ranked and dealt with as a neighbor (Lk. x, 30-37). The whole human world thus becomes one common neighborhood. The earth's surface is not wide enough for any man to be far enough removed to be beyond the pale of neighborly treatment. Whoever lives in this world is to be regarded as a neighbor to everybody else in the earth.

But the Scriptures have a doctrine of "brotherhood" as well as a doctrine of "neighborhood." They use the word "brother" and its cognates a great multitude of times. These uses may be reduced to three classes: (1) brothers by nature, (2) brothers by law, and (3) brothers by grace.

Natural brothers were those related to each other by descent from a common parent or ancestor. They were blood-connections. The sons of Jacob were called "Joseph's brethren" (Gen. 1, 15). The descendants of Esau were called "the brethren" of the children of Israel (Deut. ii, 4), because both Jacob and Esau were the sons of Isaac. The natural brother belonged to the immediate household, or had a blood-descent from a common parentage. For instance, the Scriptures never represent the Caananite as the brother of Israel, or the Roman as the brother of the Jew. A community of blood is essential to the idea of natural brothers.

Legal brothers, on the other hand, are those who had artificially been connected with each other by marriage, or who had been adopted into such nearness as would have been constituted by nature had they been born into that relation. Scripture co-ordinates the relationships of consanguinity and affinity. Law-kin are the same as blood-kin. The degrees are equal, and without distinction. The Levitical marriage-law prescribed that no marriage could be contracted with an in-law-relation of the same degree as the forbidden blood-relation (Lev.

xviii, 6-20). This explains how "Joseph, the husband of Mary of whom Jesus was born," was by Matthew called the son of "Jacob" and by Luke the son of "Heli" (Matt. i, 16; Lk. iii, 23). Jacob was the natural father of Joseph, and Heli was his father-in-law, but the narratives call him the "son" of each, because in the Bible relations of consanguinity and affinity are treated without distinction. That which is constituted by law and convention is as real as that which is constituted by nature. In the Scriptures a brotherhood by law is the same as a brotherhood by blood and nature.

But there is another "brotherhood" in Scripture which is neither natural nor legal, but **gracious**. This kind of fraternity is constituted by a common relationship to the Lord Jesus. It is not the blood which courses through their veins, nor yet the legal bonds which hold them together, but the operation of the Spirit of God within them, giving them a common nature and a fraternal relation to the Lord Jesus. This group are brethren because they have experienced the "second birth." In the Christian brotherhood, God is the **Father**, Christ is the **Elder Brother**, and all Christians are but the younger members in the **Family of God**, in the household of faith. This is not metaphor, a mere human analogy without any basis in reality. On the contrary it is a true and literal fact, showing a family which has been constituted by a work of grace.

Such a brotherhood is constituted in two ways: (1) subjectively by regeneration, which conveys the nature of a child of God, and (2) objectively by adoption, which gives the rights and standing of a child in the house and family of God. It is one thing to have the **spirit** of a child, and another thing to have the **status** of a child. We can readily think of earthly families in which a member has all the rights and privileges of a son in the house, but who is entirely devoid of every trace of a filial spirit and temper; and, on the other hand, we can think of a family in which the child has none of the formal rights of a son of the house, while he carries in his bosom a

genuine filial heart and disposition. He may inherit from a father as a matter of legal right, but be destitute of the most primary sense of filial love and respect. Or he may have the sweetest and most child-like disposition; and yet be the subject of a legal disinheritance. To become a member of the Christian household, a sinner needs both the heart of a child and the standing of a child. The one is provided for in the gospel by regeneration and sanctification, and the other is provided for by adoption. The one gives him a fraternal nature and the other gives him a fraternal status. And so does grace create a genuine "brotherhood."

Christ is often called "the only begotten" Son of God (Jno. i, 14, 18; iii, 16, 18; 1 Jno. iv, 9), and also "the first begotten" son of God (Rom. viii, 29; Col. i, 15; Heb. i, 6; xii, 23). Theologians call the one the **monogenetic** sonship, and the other the **primogenetic** sonship of Christ. As the only-begotten Son he had no brethren, but as the first-begotten Son he had many brethren. The one is his trinitarian and eternal sonship in the Godhead, and the other his mediatorial and redemptive sonship in the Church. The monogenetic Son had a divine nature only; the primogenetic Son had a divine-human nature. The monogenetic Son had no birth-day; the primogenetic Son was born in the fulness of time. The monogenetic Son had no brethren in the Trinity; the primogenetic Son has a multitude of brethren in the Church of God. He is not "the elder brother" in the parable, but he is the Elder Brother in the Christian brotherhood.

I think then we may conclude that the Scriptures do give us the idea of a Christian "neighborhood" on the one hand, and a Christian "brotherhood" on the other. The membership of the "neighborhood" includes all men indiscriminately, while the membership of the "brotherhood" is limited to those who are "in Christ Jesus." Our attitude towards the "brotherhood" is closer and more intense than our bearing towards the "neighbor." This is expressed by Peter when he says, "Honour all men. Love the brotherhood" (1 Pet. ii, 17). Honor

the "neighborhood," but love the "brotherhood." One draws deeper upon the heart, its sympathies and affections, than does the other.

"The New Theology," we are told by one of its formal expositors and earnest defenders, "is but the religious articulation of the social movement." He calls it "spiritual socialism." He tells us that "the great social movement which is now taking place in every country of the civilized world towards universal peace and brotherhood, and a better and fairer distribution of wealth, is really the same movement as that which in the more distinctively religious sphere is coming to be called the New Theology" (Campbell's **New Theology**, p. 14).

These twin "movements," the one religious and theological, the other social and economic, aim at the destruction of the biblical distinction between neighborhood and brotherhood. The universal neighborhood must be converted into a universal brotherhood. "The universal Fatherhood of God," "the universal brotherhood of man," and "the solidarity of the human race," are the fundamental and formative ideas of the entire propaganda. We are being told, as if it were a commonplace truism, that, while other prophets made God known as Creator and Preserver, Ruler and Redeemer, "it was reserved for Christ to make these all to become figurative expressions, and the Father to become his real and true name" (Tillett's **Personal Salvation**, p. 10). We are being assured, as a matter of course, beyond all question, that this was the original and unique and distinctive revelation of the Lord Jesus.

Jesus did habitually speak of God as "my Father." In his teachings he continually spoke of him to the disciples as "your Father." He taught his disciples to pray "our Father which art in heaven." There is not a single instance on record in all the New Testament where the antecedent pronouns, "my," "our," "thy," "your," "his," "their," prefixed to "Father," refer to other than Christ and Christians. There is not one reported saying of Jesus which directly or by implication repre-

sents him as teaching that God is the Father of all men indiscriminately and without distinction. To Christ and to those who are "in Christ" he is indeed a loving Father, in all the infinite fulness and tenderness of that blessed name. To all other men than those who have been related to him by grace, he is creator and preserver, benefactor and ruler and judge—the hater of iniquity and the punisher of evil-doers.

That God was the Father of all Israel is an idea abundantly set forth by the prophets and made familiar to every Jew, but Israel was a type, not of all mankind, but of the people of God—that portion of mankind which was in covenant-relation to their Maker. It is not even claimed that the Old Testament made any such revelation as that God was the Father of all the race. The very contention is that the common and universal Fatherhood of God was first made known by the Lord Jesus, and constitutes something peculiar and exclusive in the revelation of Christ. Israel was God's "son," God's typical son, and all Israelites were consequently "brethren," not because they were descendants from Abraham according to the flesh, but because they were bound together by a covenant of grace, which typed the brotherhood of all believers and Christians—all the spiritual posterity of Abraham as the "father of the faithful." On one occasion the Jews had a controversy with our Lord, in which they argued that God was their Father because they were the seed of Abraham. Jesus retorted, "If God were your Father, ye would love me. * * * Ye are of your father the devil." (Jno. viii, 37-44).

We see in the teaching of Jesus a message which made **neighborhood**, not national and racial, but universal and world-wide. But there is nothing in his teachings which thus expands **brotherhood**, and makes it coextensive with the limits of the human race. The idea of an all-comprehensive neighborhood is in the Great Supper, the Marriage of the King's Son, the Wicked Husbandman, the Samaritan Woman, the Samaritan Leper, the Servant of the Centurion, the Caananitish Woman, and

specifically in the Good Samaritan (Jno. iv; Lk. xvii, 18; Matt. vii, 26; Mark vii, 26).

It is undeniably true that the Bible teaches that all the human race descended from the common parentage of Adam and Eve, and that "God hath made of one blood all nations of men, for to dwell on all the face of the earth" (Acts xvii, 26). In this sense the whole world is a human family, all men are brothers afar off. But the Bible predicates little of ethics and precepts upon this purely humanitarian ground. Indeed, it would be difficult to find any passage in Scripture which calls upon us to be kind and generous, considerate and sympathetic with man just because he is man, having the same heredity and nature and blood with ourselves. The Bible teaches that fact, but God does not base the gospel and duty upon that truth. There is a treatment which Christ requires us to accord all men because they are "neighbors," and there is a treatment which he requires us to give another group of men because they are "brethren." Our Lord did not say, Thou shalt love **man** as thyself; nor did he say, Thou shalt love thy **brother** as thyself; but he did say, Thou shalt love thy **neighbor** as thyself. He thus constituted a neighborhood and a brotherhood, and made all that is human the membership of one and all that is Christian the membership of the other. One is universal and race-wide, and the other is limited to his disciples.

All the world is neighbor to the Church, and it must act the Good Samaritan to the ends of the earth. In the spirit of fraternity it must minister to all the household of faith, but in the spirit of Christian neighborliness it must take its gospel and beneficent institutions to the utmost parts of the habitable globe. It must be unneighborly, or it must be evangelistic and missionary. The law of good neighborhood requires it to give of its bread and drink and oil and loving kindness to the fallen in every land.

But the social movement and the new theology which seeks to "articulate" it are not pleased with the

Scriptures' assignment of all who are not the disciples of Christ to the class of neighbors. They are dissatisfied with any distinctions made among men for any reason. They are for reducing all the race to a dead level, and for giving all men the same standing with God and other men. Discriminations are hateful. If God is the Father of any, he must be the Father of all. If any are brothers, all must be brothers. Nothing short of the universal brotherhood of all mankind can placate them. It is not neighborly love and neighborly treatment they want, but brotherly love and brotherly treatment they demand, irrespective of the feelings they show and the treatment they give the Lord Jesus.

But it cannot be helped. It ought not to be otherwise. The attitude of men towards Christ and his gospel must and ought to make a difference between men. He is a divider of men. He is a divider of ages. He is a divider of destinies. He separates men into his "friends" and his "enemies." He treats his enemies in a generous and neighborly fashion, but he regards his friends with a special and exuberant brotherly affection. In this respect his disciples may follow his example. History shows that the people of Christ have often been requited with persecution for their neighborly treatment of his critics and opponents. Many who are the beneficiaries of Christian charity and that humanitarian kindness which has been generated by the gospel, are the bitter critics of the Church and traducers of the disciples of the Lord Jesus. Nevertheless our Master says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be (that you may show yourselves to be) the children of your Father which is in heaven" (Matt. v, 44-45).

The most primary duty we owe to the neighborhood is justice. The law is, "Render to all their dues" (Rom. xiii, 7-10). The neighborhood has no need which can take precedence over justice. It requires that respect which makes us "honor all men" (1 Pet. ii, 17). It

forbids participation in barbarisms which degrade, or in any practices which crush. It requires us to accord to every man his full social rights—reward to whom reward is due, and punishment to whom punishment is due. Each member of society must be allowed, as a matter of right, to live upon the highest ethical plane he may make for himself, and be ruled in all things by the loftiest Christian conscience. Nothing can take the place of social justice, which accords to every member of the neighborhood the right to life, liberty, property, and the pursuit of happiness.

Next to justice comes truthfulness, in importance as a neighborhood duty. False-witness bearing, gross lying, spiteful backbiting, injurious gossip, malicious tale-bearing, hurtful tittle-tattle, are horrid transgressions of the law of Christian neighborhood. The tongue of the deceiver and slanderer has done woeful damage to both the smaller and larger neighborhoods of the world. "Speaking the truth in love" (Eph. iv, 15) is the rule of Scripture. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv, 31-32). Perhaps few indulge in more bitter blackmail than do certain of the socially discontented, who have taken up the idea that the neighborhood is to blame for all their hardships and failures. Falsehood, in all its forms, particularly in the form of hypocrisy and equivocation, is an atrocious offence against the most elementary rules of Christian neighborhood.

We owe to the neighborhood, not only justice and truthfulness and all the sterner qualities of conscience and righteousness, but also sympathy and the gentler virtues of the heart. A fellow-feeling which carries us into the joys and sorrows of both the local and the wider community; a practical kindness and beneficence which lend a helping hand to every struggling member of the neighborhood; words of cheer that bolster a drooping

spirit; a forbearance that can be patient with those whose tempers are irritable, whose conduct is unlovely, and whose speech is unbecoming; a forgiveness which, in the very majesty and sublimity of one who stands upon the steps of God's throne, can wipe out the injury which has been even wantonly inflicted;—these are some of the things which would glorify Christian neighborhood, and make it delicious to live in such a community.

Finally, the law of Christian neighborhood requires each member to be an example of justice, truth, and goodness to every other member of the community. It is awful to lead another astray—to tempt him to immorality, to misery, to uncharitableness, to that which is dishonorable and vulgar; but doubly damned is he who first introduces the evil custom which casts its blight upon the neighborhood. Every member of a community is a fountain of influence. Cursed is he whose fountain is morally poisoned. The light of eternity will show your finger-marks and mine upon all those with whom we associate. Cicero is quoted as saying, "Be a pattern to others; for as a whole city is infected by the licentious passions and vices of great men, so it is likewise reformed by their moderation." Each member of the neighborhood must live as he would have the whole neighborhood live. "Man is an imitative creature, and whoever is foremost leads the herd."

"Honor all men. Love the brotherhood. Fear God. Honor the king."

CHAPTER 8

Social Service

CHAPTER VIII.
SOCIAL SERVICE.

Christianity has deposited in the world what Benjamin Kidd calls "a great fund of altruistic feeling." We once called it "Christian charity," "Christian benevolence," "Christian kindness," "Christian philanthropy." Today it is being called "social service."

There are three reasons for the new name. (1) It best aligns with the modern conception of society as a social organism. (2) It sounds more conciliatory to the ears of the socially discontented. (3) It relieves the recipient of the uncomfortable feeling that he is an object of charity, and enables him to look upon what is done for him as but the discharge of a social debt.

In our times Christian philanthropy is expressing itself through a great many organizations and agencies. From the beginning, however, this was not the case. The spirit of charity and kindness is as old as the Bible, but the formal organization of it is relatively modern.

The Mosaic legislation required Israel to be thoughtful and considerate of other men. It even required that people be merciful to their beasts and to all sentient creatures on a plane below themselves. It laid down laws for good neighborhood. It demanded kindness and mercy and benevolence for the poor and the needy, the sick and afflicted, whether Israelite or stranger. The Old Testament reproves and forbids all hardness and harshness, all selfishness and oppression. It commends charitable-ness and generosity and liberality in the treatment of widows and orphans and all unfortunates. But there is no evidence of any benevolent institutions in Israel, either in the days of Moses or of the kings or of the prophets. It was left to the faithful and dutiful of God's ancient people to execute the spirit of generosity and kindness according to the impulses of their own hearts and the dictates of their own minds.

In New Testament times our Lord made kindness and charity, philanthropy and neighborliness, conspicu-

ous in his teachings. He spake the immortal parable of "The Good Samaritan," and closed it with the precept, "Go and do thou likewise." (Lk. x, 37). He is described as one "who went about the world doing good, and healing all that were oppressed of the devil" (Acts x, 38). In his great parable of "The Last Judgment," he praised those who had shown kindness in his name and for his sake, and drove from his presence those who had failed to do any "good works." His precepts and example have done more to create the spirit of philanthropy in this world than all else besides.

But was Jesus a philanthropist? If the word be taken in its ethymological sense of a lover of men, he was undeniably the very prince of all philanthropists. But if the word be taken in its popular and current sense for one who promotes benevolent projects and founds humanitarian institutions, our Lord did not found any institutions for man's worldly welfare, unless the Church can be looked upon in such a light. Then the debate is on whether the Church is an eleemosynary institution or an institution to generate the spirit of sympathy and kindness and helpfulness. But Christ founded no hospitals for the sick, no asylums for the unfortunate, no homes for the poor, no schools for the ignorant, no play-grounds for children, no art galleries for the aesthetic, and no charitable organizations for the relief of human misery.

Neither did his apostolic interpreters depart from his example in this respect, and attempt to institutionalize the beneficent spirit of Christianity. They listed and applauded all humanitarian virtues, and enjoined upon all disciples to "do good to all men," but they never founded any philanthropical society or established any particular institution of charity.

In the fourth century of the Christian era, there were some hospitals for lepers and poorhouses for the destitute and some inns for strangers. These were the promissory beginnings of hospitable institutions; but even they seem to have declined with all else in the Dark Ages.

The Protestant Reformation had its hands full trying to recover the Christian faith from the ecclesiastical rubbish with which it had been overlaid. It had small opportunity, even if it had been so minded, to conduct a humanitarian propaganda. It must show men how to gain the world to come, and relegate the interests of this life.

In the eighteenth century the world began to think about itself, and humanitarianism began its struggle to capture the mind and heart and energies of the Church. We are now living at the intense moment when public attention is taken off the articles of our faith, and is being concentrated upon what is called "applied Christianity," "practical religion," and "social service."

We can behold with pride many splendid institutions which have come into being for the betterment of mankind—schools, hospitals, asylums, charities, and countless schemes and foundations for making life on the earth better and happier. We are entitled to credit them all to that Christian spirit which our religion has loosed in the earth. (1) Because such things do not exist in heathen lands or among peoples dominated by other religions. (2) Because our Bible, both in the Old and New Testaments, requires kindness and generosity. (3) Because every beneficent institution and every charitable campaign had some Christian as its direct founder or inspiring leader. "Man's inhumanity to man" has characterized all barbaric people, while humanitarianism in bright and radiant forms has marked the countries where Christ and his cause have had the prevalent influence. It is this "candle of the Lord" which has made the difference between savagery and civilization.

In a previous century, under the influence of an unchristian philosophy, France decreed God a nonentity, abolished worship, and proclaimed death an eternal sleep. It was then that the prisons were crowded with the noblest and best of the land, and then emptied by indiscriminate slaughter; the guillotine stood **en permanence** and the streets of Paris ran red with human blood;

courtesan was enthroned as the goddess of reason; and human skins were tanned in the tanneries and used as common leather. The woes of the Commune made the land of the Seine cry out for the beneficent religion of the Lord Jesus. Whenever Christendom has mourned, it has been because the principles of the Nazarene have been transgressed. While its chief end has been to prepare men for judgment and the world to come, its by-product has been a humanitarianism that has brightened this world with a thousand sweet charities and generous philanthropies, which have been like the ministry of heavenly angels to this sinful and suffering world.

It has given us the Christian physician who sits beside the sick and dying, and exercises his healing art with a hand as smooth as satin and as soft as velvet. It has given us the Christian lawyer, who defends his cause with the fear of God before his eyes, and with a sense of righteousness in his heart. It has given us the Christian man of the market-place who scorns to cheat, and who delights to be generous and liberal with the wealth of his hands. It has given us the Christian soldier, who can kneel on the field of blood, and bless the enemy he has been forced to fight. It has given us the Christian statesman, who can frame constitutions and enact laws with the humanities and moralities of the gospel lying upon his soul. It has given us the Christian woman, whose ministries of mercy cannot stop until the very flowers are made to bloom above our graves. It has caused our land to be filled with schools and hospitals and asylums, and all manner of kind and charitable institutions and enterprises. Christian philanthropies are scattered everywhere, embroidering human life as the flowers enamel the meadows. Man and misery are twins from birth: let us have more and larger exercises of that spirit of our religion which seeks to assuage the deluge of human woe and abate the multitude of wrongs in the story of the race.

But who is the proper executor and administrator of this "great altruistic fund" of Christian charity? On

this practical matter the Christian mind is somewhat chaotic. There is much conflict of jurisdiction and much confusion of method. There is a real need of a definition of policy, and a revision of programme of charitable relief and benevolent enterprise.

The agencies which are seeking to dispense Christian kindness and generosity, with more or less rivalry and conflict, are of three general kinds: (1) those that are voluntary, (2) those that are ecclesiastical, and (3) those that are civic.

Is it good policy for all of them to assume the custodianship of the Christian heart, and undertake the guidance of Christian liberality? Has each a legitimate and ethical right to administer the fund of Christian kindness? If there is to be no definition of function and field there may be much overlapping and confusion and wastage.

There are many enterprises and institutions founded by individuals, whose representatives, in the name of Christian love, appeal for support and make pathetic drafts upon the Christian sympathies and the Christian purse.

There are many voluntary organizations, societies and groups for the alleviation of human misery, which come before the Christian community with their appeals and arguments and objects.

Then the Church in its official capacity is endeavoring to do a vast deal of philanthropical work in the world. It has its schools and orphanages and hospitals and all manner of reformatory, reclamatory, remedial and beneficent enterprises, which lay their claims upon the Christian heart and conscience, and fortify their appeals with all the solemnities of the world to come. In this particular the Church is fast becoming more and more institutional, and laying heavier and heavier demands upon the liberality of the disciples of Christ.

Governments also—national, state, county, municipal—are more and more going into humanitarian and benevolent work. They have their schools and eleemosy-

nary institutions, libraries and public benefactions, and levy heavy taxes and make large appropriations from the public treasury for their maintenance. Under the influence of paternalism, there is no limit to the public care which the state may undertake by law and taxation.

When the Christian benefactor enumerates the number of calls which are made upon his generosity by individuals, by societies, by institutions, by disguised exploiters of philanthropy, by his church, by the tax-collector who has included in his assessment many items for charity and the general welfare, it is not surprising that he should feel bewildered and sometimes irritated.

Instead of clearing, the atmosphere is getting murkier. The classes of persons to be uplifted, the things in respect to which they are to be uplifted, and the schemes for uplifting them are multiplying. Humanitarian enterprises of an individual and voluntary character are increasing. The Church is widening its operations, establishing new departments, and introducing new agencies for the betterment of man's earthly life. The state is extending its paternal care, listing new objects of appropriations, taking different classes of citizens under its wing, and steadily increasing taxes to support its grandmotherly legislation. In the meantime the scale of beneficence is being gradually advanced from one of necessity to one of relative luxury. What was once thankfully received as a gratuity is beginning to be regarded as a right founded in justice and religion. And still social discontent is great, and poverty and distress, unemployment and fret, sin and crime, abound in the face of all the liberality and philanthropy which do not even approximately satisfy men's desire for an easy and comfortable life. One can but wonder if the whole world is destined to be put on a common fund to be fed out of a common pantry, and all be regulated to the last detail; and all for the sake of those who cannot, or will not, or who do not, take care of themselves!

Perhaps the first need of our times is a clear definition of the persons who are entitled to share in Chris-

tianity's "great altruistic fund." The effort to universalize and communalize its administration certainly tends to weaken self-reliance, and self-dependence, and self-respect, which moralists have ever regarded as cardinal virtues. Paul said, "if any would not work, neither should he eat," and "commanded and exhorted" the Thessalonians, "by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (2 Thes. iii, 10-12). He exhorted the Ephesians to work with their own hands that they might "have to give to him that needeth" (Eph. iv, 28). While he said to the Galatians, "Bear ye one another's burdens," he also said in the same connection, "Every man shall bear his own burden" (Gal. vi, 2-5). He said to them at Miletus, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts xx, 35). It was a "man who had fallen among thieves" that evoked Christ's commendation of the good Samaritan. It was a ministry to the "hungry," the "thirsty," the "stranger," the "naked," the "sick," the "prisoner," that was signalized and praised in his parable of the Judgment (Matt. xxvi, 35).

It would seem that we are entitled to generalize that it is the providentially needy that are the proper objects of Christian philanthropy and charity, and that we are not called upon to be indiscriminate in help and almsgiving. Christianity ought not to be propagated in such a manner as to discredit the sterling virtues, and take the oak out of the timber. It will not commend the Christian cause if its disciples are made flabby, like oysters that lie on their banks to be fed without effort: Nietzsche's savage criticism is that it makes meritorious the weak, servile, passive, beggarful traits of character. This charge, however, falls to the ground, if Christianity, while dispensing its charity to genuine objects of mercy, requires all virile and manly qualities in the strong and capable. We shall certainly be untrue to the spirit of Christ and his gospel, if we operate a beneficiary

system in such a manner as to make men namby-pamby and dependent.

A second need of our day is for a clear determination of the proper executive agency of Christian philanthropy. Who is the lawful almoner of that good-will which Christianity has created in the earth?

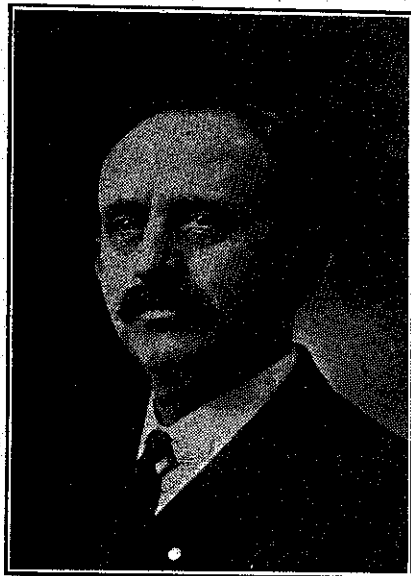
The commonwealth has already gone far in the exercise of paternalistic care over its citizens. It has established hospitals for the sick, almshouses for the poor, asylums for the insane, the blind, the deaf, the dumb, the feeble-minded, homes for orphans, sanatoriums for specific diseases, schools and universities, and other institutions for the public welfare. There are many who think that the state is logically bound to go very much farther in the dispensation of philanthropy, and in rendering social service to its citizens. Socialists, and those with a socialistic bias, argue that very many of the evils with which organized society has to contend are due to bad breeding and a vicious heredity, and are advocating the enactment of eugenic laws to safeguard the very beginnings of individual life. Others are persuaded that much depends upon the environment under which the young citizens grow up, and are campaigning for public playgrounds conducted under the eye of scientific experts. Others have discovered that much of the sickness and physical incompetence with which the state has to deal are due to bad housings and overcrowding, and are demanding that the government take effective control of the dwellings and surroundings of the people. Others stress the fact that much of the crime and misery of this world is due to poverty, and are insisting that organized society lay an appropriating hand upon all wealth, and distribute it with a patronizing hand. Many see that unemployment is prolific of miseries, and would solve the problem by the establishment of bureaus of employment that would be authorized to assign work to men. And so on; through the long and varied list of human needs. Thus would the philanthropic and fatherly function of the state be expanded until all human interests would be

taken upon its heart and directed by its benevolent hand. Each citizen would then be but the dependent child of a paternal officialdom in the state.

Many think the Church, in its organized character, is the proper organ of "social service." Has it not created the "great fund of altruistic feeling?" Who could be a more appropriate administrator of a fund than its creator? And did not the Church's Lord and Savior "go about the world doing good?" Did he not heal the sick, feed the hungry, and minister to the needy? And should not his Church follow his humanitarian example and envisage itself with the omnibus task of uplifting the race? Is not the performance of social service the very heart and mission of the Church on earth?

Perhaps here is the very distinction which we need, namely, it is the function of the Church to create "the great fund of altruistic feeling," but it is not the duty of the Church, in an official way, to administer that fund. That it has been the creator of such a "fund" is proved by the fact that it does not exist in non-Christian countries which have been uninfluenced by the Church of Christ. But for the Church to make itself both the custodian and administrator of that "fund" involves both dangers and difficulties. (1) It would make such a draft upon its time and energies and resources and ministry as would seriously impair its abilities to keep up that "fund." The Christian conviction and the Christian feeling, which are the very coin of this "fund," were originated by preaching and must be kept in existence by preaching. A spirit which has been created by preaching would subside with the cessation of preaching. Hence it would be a fatal policy for the Church to swamp the ministry of the word with a "service of tables." (2) This very altruistic spirit which has been created by preaching the gospel has been only partially developed at home and to no great extent in heathen parts of the world. It would therefore seem to be a very unwise course for the Church to discontinue adding to the "fund," foreknowing, as it does, that the "fund" will

soon be exhausted as soon as sound evangelical preaching declines. It would certainly look like good policy to leave the dispensation of the "fund" to all in whom it had inspired the feeling, while it devoted itself to widening and deepening the spirit of Christ in the earth. The Church in neither Testament established any benevolent institutions. Neither did Christ or his apostles. They left it to individuals to practice charities, while they inculcated the spirit and the duty of human kindness.



REV. WM. ANDERSON, D.D.,
Dallas, Texas.
Bible Study Hour.

CHAPTER 9

Christian Charity

CHAPTER IX.

CHRISTIAN CHARITY.

"To do good, and to communicate, forget not: for with such sacrifices God is well pleased" (Heb. xiii, 16). Acts of charity and deeds of helpfulness! Christianity puts them in the imperative mood. It exhorts its disciples not to "forget" them. It declares that they are the sacrifices which are "well pleasing to God." All over the Christian page is written the injunction, "Be not weary in well doing" (2 Thess. iii, 13). "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. vi, 9). "As we have opportunity therefore let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10),

The beneficence of Christianity has been its shining crown, and its crowning glory, as Church history has told its story in the earth. It has filled the world with its ministries of mercy and with its institutions of kindness. It has softened the heart of man, and modified his savage brutalities towards his fellow-creatures. It has labored to sweeten the human spirit, and cultivate tender-heartedness in the strong. For the abject and forlorn, the unhappy and the miserable, the discouraged and hopeless, the poor and the distressed, the sick and the afflicted, the maimed and the halt, the stranger and the prisoner, the old and the helpless,—for all the handicapped and broken-down specimens of the human race Christianity has sought to make a friend in its disciples.

It solemnly warns all its followers that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v, 12). "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. vi, 8). And in the vision of the end of all things, the apocalyptic seer said, "I saw a great white throne, and him that sat on it, from whose face the heaven and the earth fled away; and there was

found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. xx, 12-13).

Any one can grasp the distinction so conspicuously made in Scripture between a judgment on "account" of good works, and a judgment "according" to good works. Men are salvable not on "account" of the good which they have done, but "according" to the good which they have done. They are justified on "account" of the good which Christ did, but they are justified "according" to the good which they themselves have done. There are "degrees in glory," and they are graduated according to the good which we have done in this world.

It was our Lord himself who lifted the curtain, and let the light in on that solemn procedure, and showed us what sort of "works" would be registered to the everlasting credit of the Christian in that last, "great, and notable day of God Almighty and of the Lamb." It was he who promulgated the law on Mount Sinai, expounded it on the Mount of Beatitudes, fulfilled it on Mount Calvary, administers it on Mount Zion, and executes it on a Great White Throne on the Mount of Judgment. It is he who foreinforms us that it will be our acts of Christian charity which will be viewed to our credit on that last, great day of final awards. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me * * * Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. xxv, 34-40).

"Come, ye blessed!" Why? What entitles them to such a commendation? Does he say to them, "You were

just in your treatment of men; you were honest in your business; you were chaste in your social life; you were truthful in your communications; you were faithful to your promises; you were 'square' with the world; your hands were unstained of blood, and your lips unsoiled of profanity; you belonged to my church and were orthodox in your views?" All that was true: they possessed ethical virtues and Christian graces; but he signalized their acts of charity, their deeds of Christian kindness. He says to the righteous, "Ye fed the hungry; ye gave drink to the thirsty; ye showed hospitality to the stranger; ye clothed the naked; ye visited the sick; ye did not forget the prisoner; ye forgot not to do good and to communicate; come ye, therefore, and be blessed of my Father." It was as if he had said to them, "Your exemplification of charity proves that you possess all the virtues of morality and all the graces of piety. There is no further need of investigation; the evidence is complete and all-sufficient: the practice of Christian charity demonstrates that you are the true subjects of my grace and genuine disciples of my religion." Great was their Faith! Had it not overcome every difficulty and vanquished every foe? Great was their Hope! Had it not sustained them in their conflicts, cheered them in their discouragements, and made "their dying hour blush with the morning light of heaven?" But greater was their Charity! It had made them put their arms of strength around their fainting brethren and help them on to heaven. Faith and Hope are largely personal, but Charity is altruistic. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (I Cor. xiii, 4-8). It is these deeds of love that tell in the great day of the pre-existent faith and hope and the state in saving grace. It is on the fair brow of Christian Charity that Jesus places the amaranthine crown of honor, glittering with all the polished jewels

of the sky, amid the acclamations of angels, and the tearful praises of its human beneficiaries. He who wants to feel the thrill of that day, let him open his hand to human want, and bear the needy saints of Jesus in the warm bosom of his love.

Then shall the King say to those on his left hand, "Depart from me, ye cursed!" Why? What have they done, that they must get out of his presence, and go live with the devil and the lost? Have they committed every crime known to the decalogue, that they must be cast out of his sight?" Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. xxv, 41-46). And they went from the left hand "into everlasting punishment," because they had done no works of charity! It is proof, irrefutable evidence, that the Spirit of Christ had never possessed them, that they were out of sympathy with all that was heavenly and godly. If a man does no acts of Christian Charity, it shows that he is destitute of the ethical virtues and the Christian graces. The judgments of all courts are according to evidence: if there be no deeds of charity, there is no evidence of conversion.

But what are works of charity—those deeds which are to figure so conspicuously in God's last settlement with the world? Here there is need of caution and discrimination. "Things are not always what they seem." Charity may be counterfeited as well as the coin of the realm. In benevolence, as in other things, one may mistake the shadow for the substance, the appearance for the reality. Tinsel, paint, varnish may be used to make selfishness itself look like generosity. There is a form of godliness which does not possess the power of piety. Doubtless there are many acts emblazoned with the name of charity which, at best, have but a half-claim to that title. Many deeds loom resplendent in the eyes of men which are deficient in the estimation of God. What then is Christian Charity?

Everything has both its inside and its outside, its form and its substance; its heart and its body. There is

the charitable act as God sees it, and the charitable act as man sees it. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. xvi, 7). Man can see no deeper than the surface, and consequently can take in only the external form of the deed. God, on the other hand, stands at the very center of things, and is familiar with the most secret springs of human action. Consequently it is quite possible that some things might appear good and charitable to man, while it takes on a very different hue in the eyes of God, who sees the motive from which it proceeded.

Our Lord in the Sermon on the Mount gave us a foreglimpse at the procedure of the last day of human accounts. He had been saying that the nature of the fruit is determined by the nature of the tree on which it grows, and generalizing the broad proposition that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Then he drew the solemn conclusion that "every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Then he applied the figure to those presenting themselves before the last Judge of all the earth: "Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, 'I never knew you; depart from me, ye that work iniquity'" (Matt. vii, 23-24).

We well know that some fruit looks good, but is in reality very unsavory. The "apples of Sodom" are beautiful to the eye, but they turn to bitter ashes in the mouth. Some men will be able to present in the last day deeds that look good, acts that seem to be charitable, but they will utterly fail to stand the solvent of judgment, when God looks below the surface to the inner spirit from which they have proceeded. The green thistle bud looks like a fig, and the gall berry looks like a grape. A charitable deed has both its outward form and its inner spirit. The inquisition of deity extends to both—to the matter of the act and to the motive of the act also.

There are two conditions of Christian Charity which must be complied with in order to meet the challenges of the last Judgment: the act must have (1) the Christian form, and (2) the Christian motive.

There is no man on earth so hardened that he does not perform some acts that have the external form of generosity and mercy. Even "the Gentiles * * * do by nature the things contained in the law" (Rom. ii, 14). Human story is full of splendid acts of formal charity and humanitarian kindness. Ungodly men, without an atom of respect for Christianity, have devoted themselves and their wealth to the amelioration of human misery on large and generous scales. They have built hospitals and asylums, endowed universities and libraries, and founded all manner of benevolent and philanthropical institutions. No superficial observer can fail to notice such things, nor withhold from them his hearty praise.

But "generally, that which alone appears to the eye of the human observer, is the outward act itself. When we witness the performance of an act of charity, we see the material benefit which is conferred, the pecuniary alms, the food, the drink, the raiment, the visit to the sick and the imprisoned, the entertainment of the strangers; and we may be able to notice the joy of the beneficiary and the material relief which he experiences. And with this we should ordinarily be satisfied. It is not our province to hunt for the latent motive, which lies back of the external act and veiled from our perception. It may be a good one, it may be a bad one, but we are neither qualified nor authorized to discharge the function of judges. In most cases, we ought to infer from the material goodness of the deed the worthiness of the motive that prompted it. But there may be cases, in which the informing motive emerges from latency, and is so obtrusively thrust upon our observation, that it is impossible that it should elude our knowledge. In such cases we are compelled to take the seat of the judge, and pronounce upon the formal value of the acts. If, for example, we see alms extended to the poor, manifestly for the purpose of securing votes for office, or of eliciting

applause from spectators, while we approve the material results of the benefaction, we are obliged to regard the act as possessed of no formal value as a fruit of principle and a test of character. On the contrary, contemplating it from the point of view of its internal relations, we are under the necessity of disapproving it. We feel that the outward and material benefit conferred, although it be good and deserving of applause, furnishes no evidence that the principle of charity exists as an element of character, and a spring of action" (Girardeau's *Sermons*, p. 75).

The Scriptures tell us that "the plowing of the wicked is sin" (Prov. xxi, 4). But surely there is a sense in which it is commendable in a wicked man to plow, and labor to make a livelihood for himself and those dependent upon him. Wherein is the very farming of a wicked man an abomination to God? Can it be offensive in anything else than the spirit in which it is done? His working must be formally right and praiseworthy; the blemish must be in the heart with which he drives his plow and turns his sod. In it all he has no thought of God, no reverence and respect for his Maker, no gratitude and devotion to his providential benefactor. It is the spirit in his bosom which morally blights all the effort of his hands. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (Rom. x, 31).

The Old Testament narrative tells us how Saul reserved the best of the sheep and the cattle from the slaughter of the Amalekites, that he might make of them a thank-offering to God for the victory. But the Israelite king had been specifically instructed to destroy everything, and save nothing. Samuel, the prophet, laid down the general proposition that "to obey was better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv, 23). For this act of formal disobedience, the kingdom was taken away from Saul and given to David. The motive of the act (if we may accept his interpretation of it) was good, but the matter of it was expressly forbidden.

When Uzzah and Ahio were bringing up the ark from Kirjath-jearim, the oxen stumbled, and Uzzah put forth his hand to stay the ark from falling out of the cart, and the Lord smote him to death (1 Chron. xiii, 9). The man's intention was good, but he did what was expressly prohibited.

Paul stood by and held the garments of Stephen, while the mob, under his leadership, stoned this good man to death. He says he verily thought he was doing God service in persecuting the Christians, and trying to exterminate them from the earth (Acts xxvi, 9). He was profoundly conscientious. His moral attitude was perfectly correct. But the form of his action was outrageously wicked, and caused him afterwards to be filled with painful regrets.

The Scriptures thus compel us to generalize, that good intentions do not sanctify acts of disobedience; and neither do acts of formal goodness sanctify an evil heart. To command the approval of God, acts must be good both in their outward form and in their inward spirit. They must be good from the center to the circumference, and from the circumference to their center.

To apply this distinction to works of charity. Feeding the hungry, clothing the naked, giving drink to the thirsty, lodging the stranger, visiting the sick, ministering to the imprisoned, building schools, and hospitals, and asylums, and founding and conducting all sorts of benevolent and humanitarian enterprises to make life more comfortable—the material and outward quality of all such acts is seen and recognized by God, and approved by Him as externally and formally praiseworthy. But his eagle-eye pierces below all surfaces to the inner core of all conduct. He looks to the heart from which these charities have proceeded. He takes cognizance of the inner motive which gives moral value to the external form.

"How do the words of Jesus, the appointed judge of mankind, fall like thunder-bolts upon many of those pretending and ostentatious offices, which pass current in

this sophisticated world under the charming guise of charity! God forbid, that we should disparage any beneficent deed by which a single human want is supplied, a single human ache is cured, a single human tear is wiped away! Let it be that its only value is the material relief that it affords. The importance of that in a world of suffering like this cannot be exaggerated. The hungry, the thirsty, the stranger, the sick, the dying, are around us on every hand. The mournful procession has never gone by; its tread is ever in our ears. Were society to resolve itself into a vast eleemosynary institute in the effort to extinguish human woe, its united energies would not avail to make the poor man an unwonted spectacle, the sick-bed a curiosity, and the grave a wonder. Poverty, disease and death are the inheritance of the race, and whatever may be the motive as it appears to omniscience, philanthropy hails every legitimate attempt to diminish the mass of wretchedness which rolls like a sea over the world. Let the generous and the compassionate gratify the instinct of nature by extending material relief to the suffering and the needy. The more of this the better" (Girardeau's *Sermons*, p. 80).

But let the Christian minister faithfully teach this world that, however splendid acts of charity may appear in the eyes of men, none will count in the judgment of God except those which rise out of love for the Lord Jesus. A man must be Christian in order to perform those acts of beneficence and kindness which command the full-orbed applause of his Maker. None of those philanthropies which are done from pride, or vain glory, or even from the pure love of humanity, come from a motive which challenges the approbation of the Judge who will hold the last assize for heaven, earth and hell. It is not the altruistic spirit, the spirit which blesses man because he is human, but it is the Christian spirit, the spirit that extends a helping hand for the sake of the Lord Jesus, which clothes our kindnesses with a lofty and eternal value. The philosopher who has contemptuously banished the love of Jesus from the list of controll-

ing and worthy motives, will be dismayed on the last, great day to hear the Judge of all say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There are a great many unlovely, uninteresting, exasperating people in this world. How can I keep up my concern in them? How can I keep my heart and hand open to them? But when I see that the Lord Jesus identifies himself with them, then as long as I have any interest in Him, and any love for Him, they have claims upon my affections for His sake. It is an adequate and sustaining motive for Christian charity.



MISS ADELAIDE HAMAN
Vaiden, Miss.
Girls' Conference.

CHAPTER 10

The Service of God

CHAPTER X.

THE SERVICE OF GOD.

Today we are hearing so much about the service of man that we are in danger of losing sight of the service of God. Man's duty to man, the second table of the moral law, social service and social programmes, humanitarian kindness and philanthropical benevolences, the things that are seen and temporal, are threatening to make us take our minds off the things that are unseen and eternal.

Enthusiasm is the dynamo of life. Some are enthusiastic for knowledge, and their spirits are put upon their mettle and challenged to their best when they are in quest of fact and principle and explanation. Others are enthusiastic about beauty, for those sweet sounds which have civilized into time and tune, or for those forms which the artist of nature has chiseled into the flesh of living men and women, or for those colors which have been painted upon the cheek of the flower or spread upon the sky as the sun goes down, or for the rythm of language and imagery with which the poet has framed fine visions. With others it is wealth, the lure of gold, that intoxicates all the aspirations of the spirit. Others worship most devoutly and breathe deepest when kneeling at the altar of fame and applause. For others it is patriotism which calls loudest, and makes self-sacrifice glorious.

But our times are marked by an enthusiasm for philanthropy, a zeal to do good to our fellow-man. Some are forward to laud it as the very essence of Christianity. Paternalism is almost regnant in the state. Societies for beneficence and kindness are well-nigh countless. Institutions of charity and helpfulness stand on almost every hill-top. Socialists are campaigning for the pooling of all resources, the distribution of all wealth, and the communalizing of all interests. The promoter and exploiter are abroad in the land, seeking to capitalize the spirit of charity, and make it a source of personal aggrandisement. A pragmatic philosophy has proclaimed *veri-*

tas est utile as its maxim, and is teaching us to evaluate all things in the light of their service to man and mankind..

So much is being said about the achievements of nature in advancing some primordial granule of protoplasm into the almost infinite variety of flora and fauna, and capping the whole process with man as the crowning glory and chief end of it all, that we are in danger of making the human being the center of the universe and requiring all planets to revolve around him and even Almighty God kneel at his feet as his servant. We are about to change an old formula so as to make it read, "The chief end of God is to glorify man and to enjoy him forever." We are about to change the doxology of the four and twenty elders around the throne of God into, "Thou art worthy, O Man, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. iv, 11).

The human being is bound to be influenced by three things: (1) by his heredity—the stock from which he is derived; (2) by his environment—the complexus of forces which surround him, the customs and conventions and institutions among which he lives; and (3) by those popular enthusiasms which bear him like a tide when it is full. But in the midst of it all he is a free personal agent, with a power of self-decision and self-direction. He is not a passive creature of his past history, his present surroundings, and the current of popular ways. He has a responsible hand in his own making, a moral accountability for his own career. He is a moral agent charged with making his service to his God his foremost duty.

Such a precedence of duty to God is thoroughly consonant with the teachings of Scripture. It was our Lord who said, "Seek ye first the kingdom of God and his righteousness" (Matt. vi, 33). It was he who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Lk. x, 27). At bottom all true service to man

is based upon service to God. All philanthropy and charity, all altruism and kindness, all social service and humanitarianism, would crumble like a building whose foundation had been removed, if duty to God should be taken from under duty to mankind. The preacher would be left without ground upon which to stand, and the worker for social uplift and betterment would be left without any effective sanctions with which to fortify his appeals.

All morality runs up into religion, and all duties to man, in their last analysis, are duties to God. The genuine Christian cannot be defined by his creed, for strictest orthodoxy may co-exist by the side of utter ungodliness. Nor yet can he be defined by his behavior, for an eminent immorality may co-exist beside an eminent piety. For example, David was "a man after God's own heart" (Acts xiii, 22), and yet his immorality was nameless in polite society. Thornwell says eminent conscientiousness may co-exist by the side of eminent ungodliness. Paul prior to his conversion is a good illustration of this. MacLaren says, "We should be very slow to pronounce that a man cannot be a Christian because he has done so and so. Indeed, are there any sins which are clearly incompatible with a Christian character? All sins are **inconsistent** with it, but that is a very different matter. If the uniform direction of a man's life is sinward, selfish, devoted to the objects and pursuits of time and sense, that is **incompatible** with his being a Christian; but, thank God! no single act, however dark, is so, if it be contrary to the main tendency impressed upon the character and conduct. It is not for us to say that any single deed shows that a man cannot be Christ's" (Tillett's **Personal Salvation**, p. 421).

A Christian shows himself to be such by the heavenliness of his spirit, by the general trend of his life. "As a man thinketh in his heart, so is he" (Prov. xxi, 1). Hence the service of God cannot be laid out, as by a foot-rule, into certain specific acts. Still duty to God may be outlined under the three heads of Recognition, Worship, and Obedience.

The first commandment of the decalogue requires us to know and acknowledge God to be the only true God and our God. Atheism is powerless to show me why I owe any duties to my fellow-man. History shows that a world that knows not God is a world of heathenism, barbarism and savagery. The godless are proverbially hard-hearted and unethical, and their conduct has to be regulated by law and penalties. The very oath of an atheist is held to be of no force, because it is felt that there is no deity who sanctions it. From the point of view of atheism, polytheism, pantheism, agnosticism, materialism, life and death, time and eternity, personal and social duties look very different. Self preservation has long been held to be the first law of nature, and the first rule in the moral code of Sinai safeguards the life of God. No man can take it away in thought or practice, and leave himself any moral foundation for either personal or social ethics. Hence man's most primary and elementary duty to God is to confess his existence, and acknowledge him as creator, preserver, and benefactor.

It is obvious that the service of God implies worship, the outgoings of the spirit of the creature to its Maker. Man is essentially a religious being, and instinctively bows down his soul to some object of adoration. Some worship nature and its forces; some worship science and its wonders; some worship wealth and its power; some worship beauty and its forms; some fame and its distinctions; some pleasure and its attractions; some public opinion and kneel at the altar of custom; some worship humanity in the general, or themselves in particular; some go down before the crocodile or the idol of their own making; some even kneel at the altar of Satan, and pour out the best that is in them in the service of evil. Man is a worshipping being. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. vi, 16). We worship that to which we devote our souls.

God has fenced his worship with moral law, and severely forbidden the creature to approach him in any

modes not appointed in his word. The second commandment safeguards the etiquette of the Lord's house, lest any become disrespectful or impudent in approaching his presence. Men have their laws of politeness, which make intercourse with one another decent and respectable. Society would be a pitiful chaos were there no regard for good manners. Every earthly potentate has his court-customs. Every military organization its regulations. Men have what they call "good form." Manners mark culture and breeding. There are the instincts and behaviour of a gentleman, which all the world ranks highly. An ill-mannered man, who can abide? Civility and civilization are formed on the same root. Some identify morals and manners. Some think manners are superior to morals. There is a philosophy underlying all the ceremonies of life. He who contemns the forms of divine worship could, with more grace, despise the courtesies and urbanities of human intercourse, and take pride in their rudeness and coarseness. True politeness consists in showing deference and respect to your associate according to the laws of good manners. Men value it at a maximum, and resent impertinence even with violence. The world feels that it has a right to penalize rudeness. Worship is the exercise of creaturely politeness towards the Maker of heaven and earth. Its very spirit is one of respect and reverence—that "fear" which the Scripture tells us is the very "beginning of wisdom." Worship is the "manners" earth owes to heaven.

Perhaps there is no sin so common as disrespect for the deity. Some regard it as the very core of all iniquity, and the formal principle of all wickedness. That a puny creature of the dust, here today and gone tomorrow, should be unmannerly, and even impudent and insulting, towards that being to whom angels bow, and whose very name seraphs adore, is enough to convulse the heavens and shock the earth. And yet more astonishing still is the patience of God, when with one word he could arm all nature against us, and make the heavens terrible above us. How far gone in irreverence when one can

frivolously use his holy name, without fear or shame or self-contempt, to point a jest or garnish a tale or season his spleen! Perhaps there is something of the dare-devil in us all. But if we must be reckless, if we must be impertinent, let us sport with the whirlwind, or toy with the tornado, or play with the leopard's spots, or spit in the mouth of Vesuvius as he belches lava from his throat; but let us spare the name of God. Let there be one thing upon which we dare not lay a familiar hand. Let God's throne be sacred, his praises glorious, his institutions inviolable, his house a sanctuary, and his worship the sublimest of duties.

We are beginning to hear some within the Christian circle minify the worship of God in their zeal for social service. Even some sarcasms and witty *bon mots* are indulged at psalms and hymns, at preaching and praying. But the sublimest business of the Church is to make God-fearing men—men whose thought, speech, and behaviour will be controlled by a high and holy regard for the deity. Let no man feel that he has accomplished a trifling act, when he has induced a creature to reverence and worship God.

The service of God implies not only acknowledgment and worship, but **obedience** also. What does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul" (Deut. x, 12). "Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. xii, 13). "If ye love me, keep my commandments" (Jno. xiv, 15). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved by my Father" (Jno. xiv, 21). "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another" (1 Jno. iii, 23).

Obedience! The submission of our wills to the will of God as expressed in his word and providence. Obedience! The performance of all our tasks as unto God, and

not unto men. This is what God requires and desires, and of which he has received so little in the history of this world. Angels minister about his throne as flaming spirits, who delight to do his will. And Christ, "though he were a Son, yet learned he obedience by the things which he suffered" (Heb. v, 8). But man's story on the earth from the beginning has been one of disobedience and misbehaviour.

Was it Adam, the first man? He ate the forbidden fruit. Was it Noah, who brought the human family across that wild waste of waters on whose bosom floated the carcasses of a disobedient world? He got drunk. Was it Abraham, who was the very father of the faithful? He lied about his wife in Egypt. Was it Jacob, who wrestled with God and had the vision of the heavenly ladder? He swindled Laban. Was it Moses, whose rod worked wonders in the land of Pharaoh? He murdered the Egyptian. Was it Saul, the first king in Israel, who looked royal from head to toe? He committed suicide. Was it David, the man after God's own heart? His sin was nameless. Was it Elijah, the rugged old prophet who faced Ahab and the priests of Baal? He crumpled under the juniper tree and wished he could die. Was it Elisha, who superintended the schools of the prophets? He lost his temper, and made the bears eat up the tormenting children. Was it John the Baptist, than whom, Christ said, a greater had never been born of women? He grew doubtful and despondent. Was it Peter, bold, impulsive, courageous? He denied his friend and swore in ill-nature. Was John, the apostle of love? He lost his temper and wanted to burn up a village which did not do to suit him. Was it Paul, the great missionary? He took part in the mobbing of Stephen. In all the gallery of sacred Scripture; in all the halls of profane history; in all the art-rooms of fiction; there hangs the portrait of but one faultless Man. Christ is the only person of whom God has ever said, "I am well pleased." Among the multitudes of human beings since the creation of Adam, he stands forth as the

only subject of moral government whose service was perfect!

When, however, in the last book of the Bible the apocalyptic angel draws aside the curtain, and permits John to see the Golden City, the crystal river, and the throne of God, there is carved upon the face of the great white throne in letters of light this motto, "And his servants shall serve him" (Rev. xxii, 3). At last! At last! Obedience! It is as if God were congratulating himself on the attainment of his long, long desired object!

There are but four fundamental forms of service: (1) slavery, (2) peonage, (3) contract labor, (4) free labor. Which of these is the form of service under God? Let us take them up in their reverse order.

In the system of free labor the master and the servant, the employer and the employee, are equals. The relation is entered into voluntarily, and may be ended abruptly by either party. The employer may discharge his employee at will, and the employee has the same right to discontinue at his pleasure. Under such an arrangement, employers may combine and dismiss their employees in the mass, and employees may "strike" at any time they may judge to be opportune. The very attractiveness of this scheme consists in the liberty of hiring and dismissing servants at will, on the one hand, and the freedom which it accords servants to withdraw from employment at the listing of their own minds. Under it, the possibilities of disorder and disarrangement are very great.

The Christian is not thus a "free labourer." He cannot throw down his tools, and quit service whenever he is so minded. No Christian servant of God stands upon this footing. He has no right to withdraw from God's service, no prerogative to abandon his employment, no liberty to "strike" when conditions of labor in the Lord's cause do not suit him. The Christian yoke is not one which he can put off or on at discretion. No man is master of himself. "One is your Master, even Christ."

In a system of contract labor the master and the servant are related to each other as employer and employee. They are parties to an engagement, and are bound to each other by contract. The relation can be dissolved only by the expiration or the breach of the contract. The parties to the engagement are free and equal. Both parties are morally bound by the terms and stipulations of the engagement.

The Christian is not thus a contract laborer—a servant who works by the piece, or by the day, under an agreement which binds alike himself and his God. This scheme would imply that God has no original and inalienable right to the services of the human creature, but only such a title as he might acquire by bargain and trade. It implies that man has the right to sell his services on the market to his Maker, and that he could claim his reward as a stipulated and earned wage. It implies that he has the natural right to decline the service of God, for he is free to bind himself or not. He might be foolish not to make the proposed engagement, but he would be acting within his rights if he is thus sovereign over himself.

In peonage the inferior is the penal servant of the superior. "Peon" is a word of Spanish origin, and was primarily applied to that soldier who was required to render military duty in the liquidation of his debts. Hence a "peon" came to be any one who was pawned to another until he had discharged his financial obligations by service of a certain kind and to a certain extent. Under it the servant must "work out of debt." It was practiced by the British government in Colonial days, when bankrupts were "deported" and "indentured" to the colonists. It is practiced by criminal courts when offenders are fined for misbehaviour. It is the system of the penitentiary and work-house, where crimes are appraised at so many days or months or years at hard labor in the service of society in the general. By the sweat of his brow and the brawn of his arm, the peon must purchase his discharge.

The servant of God is not thus a peon—one whose services are pawned until he can cancel his obligations

to his Lord and Master. God operates no work-house system. His servants are not convicts, in felon's garb, doing a felon's tasks. Such would be the case, if we were under a scheme of salvation by works. Then the sinner would have to perform so much labor to be discharged from the divine custody. It is a teaching of our gospel that Christ has served our penal sentence and paid our penal debt, but those who reject him must discharge the life-sentence for themselves.

Slavery is the only other system of service known to human society. Under this form the master has a property right in the person, the time, the energies, and the fruits of the labor, of his servant. The slave has no mind of his own; originates no plans; devises no tasks; exercises no options; asks no questions. The will of his master is the law of his life, and obedience is the chief end of his existence. Beyond the execution of the tasks laid upon him, he has no responsibilities and no duties. He lives and moves and has his being for the sake of his master. His happiness depends upon the competency and character of his master on the one hand, and upon his ability to adjust his spirit to his position on the other hand. If his will and the will of his master should exactly coincide; if his spirit and the spirit of his master should exactly and cordially agree; if the plans and undertakings of his master and himself should harmonize, and enlist his interests and ambitions; if the master should be a good master, and the servant should be a good servant, both bound together by a community of interest and sympathy, so that the two become congenial co-partners and fellow-laborers in the same cause to the same end; then the position of a slave is the very happiest attitude in which the servant can stand to his master.

This is precisely the position of the servant of God. He is not a peon, atoning for his sins by the sweat of his brow. He is not a contract-hand, working by the job for a stipulated wage. He is not a free laborer, who has the liberty of throwing down his tools and quitting his

employment whenever he is so minded. He is a slave—a *doulos*, a bondman in the service of God. He has been "bought with a price," and the divine title is in his person as well as in his services. The Scriptures with frequency and emphasis set forth God as the Lord and Master of the Christian. As such, he has no will of his own, and can take no initiative. As such, he can take orders only from his Master, and carry them out with alacrity, good judgment, and genial spirit. As such, he can earn no wages, and demand no payment: all he gets is by the grace of his Master. As such, he cannot control his time, nor bargain about his tasks and duties. As such, he cannot justify his acts of disobedience by subsequent deeds of heroism and self-sacrifice. As such, he cannot extenuate his ill-humor and churlish manner by subsequent acts of obsequiousness and humble groveling. As such, he cannot define his duties, nor elect his employments. He is the property of God. His service should be intelligent and hearty. He should sing as he serves, and serve as he sings. "Let this mind be in you which was also in Christ Jesus."

Has the servant of God any inspirations for his tasks, and motives for fidelity and effort?

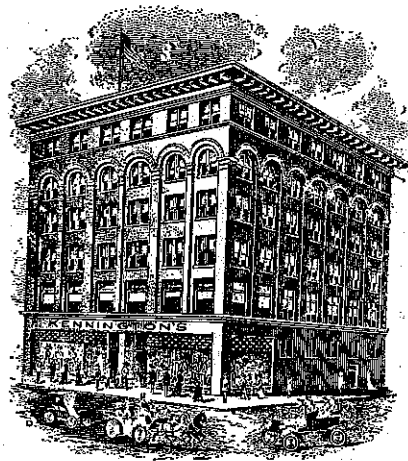
In human society there are just two motives for work: (1) necessity, and (2) ambition. These two reasons, taken singly or together, account for all human activity, effort and enterprise. Men labor either because necessity is laid upon them, or because they are ambitious to acquire, to own, to accumulate.

People living under the equator, where the sun is hot, and the climate is enervating, and the blood-currents are thin, are prevailingly impelled by hard and imperious necessity. It is characteristic of the Negro and the Mexican to be more or less idle. They are without aspiration and ambition. There are other races which cannot be content with the bare necessities of life. These are ruled by the pride of ownership and possession, driving them on like an untiring engine, to new effort and new enterprise, long after the primary wants of life have been

satisfied. These till the soil, and make it yield abundant harvests; open the hills, and market the bowels of the earth; harness the forces of nature, and compel them to haul precious things into their storehouses; and they can never be satisfied until they have turned earth and air, seas and sun, moon and stars, into their use. They are ambitious; and they are right, for God has never forbidden a creature either to aspire or to acquire. It is the divine privilege of all to spread eagle-wings, and soar to the empyrean; to reach out their arms and girdle the globe; to stretch out their hands and appropriate those twinkling orbs that burn in the blue depths of heaven. Deity has doomed no man to dwell with the bats or run with the jackals.

The servant of God ought to labor, not from necessity, but from ambition. He ought "to study to show himself a workman that needeth not to be ashamed" (2 Tim. ii, 15). Moses "had respect unto the recompense of the reward" (Heb. xi, 26). A greater than Moses, "for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God" (Heb. xii, 2).

There are two types of Christians: (1) those who work because they must, and (2) those who work because they aspire. The first would do less, if they dared; the second would do more if they could. To the one Christian service is an irksome drudgery; to the other it is Alpine air. The aim of the one is to do no harm; the aim of the other is to do great good. One is actuated by fear; the other is impelled by love. The motive of the one is sordid and selfish; the motive of the other is lofty and exuberant. The fruitage of the one is economical and skimp; that of the other is lavish and abundant. The one will be saved so as "by fire," to the other will be "administered an abundant entrance into the kingdom of God."



JACKSON'S BEST STORE.
KENNINGTON'S 

The Store that has made Jackson Famous
as the Shopping Center of Mississippi

The Union Department Store

West Jackson's most Reliable Store and
the largest Department Store in Mississippi
selling exclusively for cash.

Never a day without its Bargains
UNION DEPARTMENT STORE
Corner Capitol & Front Streets
Jackson Miss.

The Ideal State

ADDRESS BY
JUDGE W. M. COX

THE IDEAL STATE.

JUDGE W. M. COX.

Order is the one indispensable condition to the existence of civil society. It is the first concern of all government. To preserve and promote it is the prime business, the chief function, of the state.

Until a people have attained to settled customs, fixed laws, regular institutions, established authority—and that supported by power sufficient to overawe resistance and compel respect and submission—it can have no organized social life, and can neither develop nor maintain a civilization. These are conditioned upon permanence and stability of rights and institutions, and some measure of security for person and property.

If the native selfishness of the human heart be uncontrolled, if its inborn propensities are left unrestrained, if its elemental passions remain unsubdued, if greed and lust and pride and envy and ambition and revenge, are suffered to run riot, there will come an end of the social state and the destruction of civilization itself. Unbridled license means the dissolution of all social bonds, and the bringing in of anarchy and unmitigated savagery. So indispensable is order, as the condition of society and civilization, that upon necessity, men, to preserve it, will sacrifice everything else which they hold dear, as personal liberty, justice, and even national independence.

I have said that order is the first concern of government. But it is not its sole nor highest concern. It is but a means to an end, rather than an end in itself. Society does not exist that order may be maintained; but order must be maintained that society may exist, and that those conditions may be had which are necessary to the orderly progress and development of human life. That is the best government, and that the most perfect social state, which in addition to securing peace, justice, tranquility, most effectively employs all the resources of the social body for the welfare and happiness of each and every one of its members, and which best supplies the conditions under which humanity may most surely attain its highest development and achieve its ultimate destiny.

To the existence of such a state, and the successful prosecution of such an end, I postulate these three things as necessary: equality as between all the members of the social body; equality of right, of privilege and opportunity; and equality of reciprocal obligation and duty, all as measured by and proportioned to capacity and fitness; the freedom of all the members of the social body, so that each may be unrestrained in thought, word and act, subject to the one only limitation that in nothing shall he transgress the right of, or bring harm upon, another; the jealous regard, the anxious solicitude, of the entire social body for all its weaker and more dependent members; for the women as the mothers of the race, for children as the hope of the race, for the aged, the infirm, the indigent, for all the defective classes, and even for the depraved, the vicious and the criminal.

To successfully prosecute the great ends of human society in accordance with these great regulative principles would be the perfection of government. The State which so attained them, would be, indeed, the ideal state. It requires, however, but a slight acquaintance with history to convince us that such a state has not yet existed. The world hitherto has known but little of freedom and fraternity, and practically nothing of equality. Society has for the most part, been founded on special privilege. The many have been exploited for the benefit of the few. The overwhelming majority of the human race have lived under some form of servitude, as slavery, serfdom, villenage, peonage. Among all but a few highly favored peoples, woman has been in a state of subjection to man, who has prized her chiefly for her physical charm. Neglect of the unfortunate, the defective, the helpless, has been well-nigh universal; and they have been the victims of the cold indifference, or the cruel mistreatment of society. Indeed, it is only within recent times that government dedicated to freedom and equality has been attempted. America is the first great nation that ever undertook to maintain social order and promote human welfare through government of the people, by the people, for the people. Whether this great experiment shall succeed or fail is as yet problematical. So philosophic a statesman as the late Senator Money has declared that republican free government is the most difficult of all govern-

ments to maintain: that, indeed, it is a non-natural form of government: that there are certain elemental principles in human nature at war with it, and that tend, with all the persistent downward drag of gravity, to pull down and destroy it; and there can be but little doubt that in so saying he spake the truth. But on the success of the experiment depend in large measure the welfare and happiness, the hopes and the progress, of the human race.

The success of such an experiment must depend upon the intelligence and enlightenment of the people that attempt it, and the extent to which they develop certain great moral and spiritual qualities. Unless they possess not only high average intelligence, but also general enlightenment, the experiment is foredoomed to failure. The dull, the mentally inert, the simple minded, the ignorant, are the natural subjects of despotism. They have always been, and always will be, hewers of wood and drawers of water for the intelligent and enlightened. They are incapable of operating free institutions; and under any government, however free its form, they will remain essentially slaves.

And the same must forever be true of any people lacking in independence of spirit, in love of freedom, in manly pride, in martial valor. "Liberty in its final analysis is but the blood of the brave." "Who would be free themselves must strike the blow." A people that in its heart does not prefer death to despotism must become enslaved.

But neither a high degree of enlightened intelligence, nor the most ardent spirit of pride and valor, nor both combined, will be sufficient to insure popular freedom and equality of right and privilege. There have been not a few people of high intelligence; and martial valor, and dauntless courage have not been rare in the world. But freedom has been rare, and equality all but unknown.

The ancient Greeks were the most intellectual and enlightened people of antiquity, indeed, doubtless of all historic time. Their masters in philosophy still rule the two great schools of thought. Their orators, poets and artists in some instances seem to have attained to absolute perfection. Their masterpieces are yet the models and the despair of the modern world. A great historian has said that the average Athenian of the age of Pericles was, in

point of intellect and culture, as much the superior of the modern European and American as the latter are of the Negro. And it need hardly be stated that the race which produced Leonidas, Miltiades, Themistocles, and Alexander, which held the pass at Thermopylae, which triumphed at Salamis and Marathon, at Issus and Arbela, were not lacking in martial prowess. And yet Greece never at any time enjoyed true popular freedom, and proved utterly unable, through lack of capacity for racial cohesion and solidarity, to preserve her national independence and integrity.

The Romans possessed, as none other have ever done, all the qualities which make a people great in war. Their spirit was as stern, grim and inexorable as fate. Their disciplined valor and genius for war made of them a race of conquerors, and for centuries subjected practically the whole of the inhabited earth to the dominion of their imperial city. And they were a people of a high order of intelligence. The national genius was resplendent in legislation, jurisprudence, institutions and administration. Yet despite all this the Romans lacked the qualities which are necessary to popular freedom. Even in the most glorious days of the commonwealth Rome was a narrow oligarchy. Under the Empire the vast mass of the population of the Italian peninsula were slaves. While Rome maintained order as few other nations have ever done; she did it at the expense of freedom, equality, and justice.

The Saracens, driven from the seclusion of the vast deserts of the East, under the impulse of fanatic zeal for the spread by the sword of the religion of the prophet, seemed for long destined to over-run all Europe, to subjugate the followers of the Cross, and to destroy from the face of the earth the religion of the Nazarene. Their faith made them reckless of all personal danger. They courted death in battle as the surest passport to the joys of paradise. Their creed, and zeal for its propagation, stimulated to a high pitch all their mental faculties. They cultivated the arts and science. They excelled in mathematics, chemistry, medicine, and philosophical speculation. They preserved and transmitted to the modern world, the priceless learning of the ancients. But notwithstanding their spirit and their genius, there was never at any time a Saracenic free state. The followers of

the prophet have never known popular freedom, but always and everywhere have acknowledged the sway of a despot.

The French are the Greeks of the Modern world. Intellectually acute, brilliant and versatile, they have been the leaders of modern culture. In eloquence, letters, philosophy, science, diplomacy, the arts of war, they yield precedence to no people of modern times; while in the fine arts they all but challenge the supremacy of the Greeks themselves. Since Caesar wrote his Commentaries they have been noted for a fiery and impetuous valor, a personal pride and a love of glory that have rendered them formidable antagonists on every field upon which they have been encountered, and victors on many. Under the great Napoleon they fought the allied armies of all Europe, and well nigh achieved universal conquest. But the genius and spirit of the French have not saved them from the greatest national vicissitudes, from the most terrible internal convulsions, from repeated outbursts of social disorder, injustice and anarchy; nor have they been saved from those dread portents of national decadence and ruin, a lowering birthrate and a diminishing population. France was long the first power of Europe; but was compelled to yield the primacy to Great Britain. She is now at death-grips with Germany, and is displaying a spirit worthy of the France of Napoleon. But there can be little doubt that, but for the help of Great Britain and Russia, she would be crushed and destroyed by the overwhelming might of her ancient enemy beyond the Rhine.

All history, indeed, attests that intelligence, however great, and courage, however high, are not sufficient to preserve national independence and civil freedom, much less to secure equality and social justice. History seems to teach that there are but a few steps from freedom to despotism, and to warrant these gloomy lines of Byron:

"There is the moral of all human tales,
'Tis but the same rehearsal of the past.
First freedom and then glory; when that fails,
Wealth, vice, corruption, despotism at last;
And History, with all her volumes vast,
Hath but one page."

If order, freedom and social justice are ever to be achieved, if the ideal state is ever to be attained, and the

highest good of humanity thereby realized, there must be developed in man to a much greater degree than has yet been done certain great spiritual qualities.

He must love truth. He must so love truth that he will demand to know it; and, knowing it, will dare to speak it and live it. Men love to cheat and delude, not only others, but even themselves, with lies. They are given to deceits, frauds, perjuries, disloyalties, treacheries; and herein is one of the greatest handicaps to social order and efficiency. Falsehood and error always demoralize, and tend to social disintegration. Faith in man's truth and integrity is the cement which binds the social system together. There is safety, efficiency and freedom only in the truth. Great Britain holds in subjection the millions of India because no East Indian may repose in the truth and fidelity of his fellows; and yet all may depend with absolute confidence upon the simple word of a British soldier or gentleman. Great Britain's domination of India is through moral, rather than through physical power.

All free peoples must needs love the truth, and hate all lies and liars. They need ever to be on their guard against the whole pestilent brood of demagogues, professional agitators, pseudo-reformers and political charlatans, that, like obscene vermin, infest all free states and batten upon all self-governing peoples.

The Greatest of teachers has declared, "If ye keep my words, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." No truer speech was ever uttered, even by the Master himself. There can be no real freedom except in and through the truth. No civilization founded on lies can stand; and no people whose hearts and lives are false can be other than slaves.

And man, to obtain true freedom and the highest social development, must love justice. He must so love justice that he will do no wrong to his fellows. He must so love it that he will not only refuse to tolerate injustice and oppression for himself, but also that he will flame with righteous wrath at the wrongs of others. He must stand as the champion of the weak and helpless, and the avenger of the outraged and oppressed.

And he must love humanity. He must so love his fellows that he will not only have no desire to defraud, to wrong, to oppress, to enslave them; but that it will be his delight to serve and bless them. He must so love man that love will cast out of his heart all selfishness, covetousness, pride, envy, hatred, and revenge. He must so love them that he will be neighbor to all men, that he will see in every man a brother, and a sister in every woman.

If these great spiritual qualities controlled the hearts and regulated the lives of all men, can there be any doubt that humanity as a whole would enjoy freedom, equality and social justice; and that human life would attain the highest possible perfection and happiness?

The degree to which the people of any state attain these qualities and practice the virtues to which they give birth must determine the extent of their freedom and progress. As the number grows of men and women who love truth and do righteousness, order is more easily secured; the difficulties of government are diminished, the burdens which it imposes grow lighter, restraints upon conduct become less numerous and irksome, human welfare is more easily promoted, and prosperity and happiness more widely diffused. Selfishness, untruth, injustice, envy, hatred, and revenge are the real foes of human freedom, and the mightiest clogs on human progress.

Humanity breeds in its own heart the forces that enslave it. The freedom and progress of a people must forever keep step with and be measured by, their moral and spiritual advancement.

If the conclusion be valid, have we not reached a *reductio ad absurdum*? Has not the argument been pushed into a logical *cul de sac*.

Love of truth, of justice, of humanity, is not native to the human heart. Moral and spiritual integrity is no part of its natural inheritance. There is nothing in human life or its environment, from which by natural processes it may be developed. The human heart in its essential nature is deceitful above all things and desperately wicked. It is fundamentally selfish, and is, therefore, false, hard, unjust, and cruel. Human nature is essentially depraved; and natural evolution, if there be such a thing, has not

improved it in the slightest degree, nor elevated it by a hair's breadth in six thousand years.

If freedom, justice, and progress, are ever to be realized, the great spiritual qualities upon which they are conditioned must be engrafted upon human nature from without; and must be developed by assiduous cultivation. Whether man shall ever achieve them must depend upon what he thinks of himself, and of his life, its origin, nature, and destiny. If he believes himself but the result of the impact of blind force upon insensate matter, the sport and the victim of fate or chance, the creature of a day, coming no-whence, bound no-whither, he must forever lack motive powerful enough to spur him on to the strenuous and persistent endeavor by which alone moral excellence may be attained. "Let us eat, drink, and be merry; for tomorrow we die," will then be the law of his life, and the human soul will riot and rot in selfishness, sensualism, vice and sin.

If man is ever to be spiritually sound and whole, and thereby capable of freedom and progress, he must have faith in himself and his destiny. He must believe that life is worth while; that it is a thing of infinite value and dignity; that it is the gift of supreme intelligence, and capable of indefinite progress. His faith must leap the grave; and he must expect in a life beyond, the fruition of his hopes and the achievement of his destiny. He must lift his eyes above Earth's low horizon, and fix them on the stars. He must come into conscious relation with the infinite, the eternal, the divine. If humanity is ever to be happy and free, it must be regenerated; it must be made over by a power outside of and above itself.

Here we have, if I may be pardoned for using the language of the street, a job for religion; and that not a false religion. Truth, integrity and righteousness can never grow out of error and lies. It is said that no people can be better than their priests. However that may be, it is very certain that no people can be better than their gods.

If their gods be of human contriving, they themselves can be no better than their creators; and must surely lead their worshippers astray and downward. The history of all false religions has been one long unbroken record of moral corruption, social injustice, oppression, despotism, and slavery.

The religion which is to regenerate and free humanity must be that which places upon the throne of the universe a spirit infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; a spirit of whom, through whom, and to whom are all things; in whom we live and move and have our being; a spirit so holy that he can not look upon sin with the least degree of allowance; and yet who loves man, sinful though he be, with a love stronger than a father feels for the child he has begotten; more compassionate than a mother's for the babe that sleeps upon her bosom; who so loved man that he came in the person of his Son and endured the shame and agony of the cross to save him from sin, and to lift him into spiritual and eternal life. This religion is responsible for whatever of freedom and equality humanity enjoys. It and it alone is capable of lifting man from the depths of sin and slavery to the shining heights of freedom, and of leading humanity in its progress to perfection.

The love of Jesus, and it alone—his love for man, and man's love for him—can rouse the human soul from the lethargy of sin and despair, can arm it with weapons adequate to the conquest of his own sinful nature, can fill it with the love of truth and virtue, and fit it for freedom and progress. The religion of Jesus is the one thing which can adequately qualify for citizenship in a free state; and can make the free state a reality, and not the iridescent vision of the idealist and the dreamer.

If the conclusions reached be correct, we have here a lesson for the patriot and statesman. The maintenance of our institutions and our freedom and progress for all the future depend upon the perpetuation and promotion of the moral and spiritual forces which have contributed so largely to make us what we are. If we lose our faith in the eternal verities; if we cast out of our minds that Book which is the world's great storehouse of wisdom and integrity; if we cast out of our hearts the man Jesus, and will not have Him to rule over us; we will enter upon ills that are remediless and invite disasters which will prove overwhelming and irretrievable. We will drift like derelicts upon a shoreless sea, and pass to certain destruction and oblivion. For the teachings of Jesus are the last word in religion, and there is none other name whereby we may be saved.

There has been much to fill us with alarm for the future. A wave of gross materialism has swept over the minds of men, chilling their hearts and well nigh extinguishing their faith. Agnostic science has been sapping and blasting at the foundations of belief. Some in their pride have boasted that they would drive God out of the universe. But there are now many signs that the limit of unbelief has been reached, and that a mighty reaction has set in. Science has grown dissatisfied with blank negations. It now knows that life can not come by chance, and that it can only come from life. The recognition of the oneness of the universe, and of a supreme intelligence pervading and directing it, is now all but universal. There is a growing **reapprochement** between religion and science which warrants us to hope for a greater assurance of faith than the mind of man has yet known. It is coming to be believed by the most eminent men of science not only that man has within him a spirit, but also that his spirit is immortal. Two of the most eminent names in science within this generation are Alfred Russell Wallace and Ernst Haeckel, the former being the **confre** and collaborator with Darwin of the evolution philosophy, the latter the great high priest of monism. They have published within recent years two books containing the ripened conclusions of their long lives of research and thought, which must mark an epoch in scientific thought. The title of Dr. Wallace's book is in itself profoundly significant, "The World of Life; a Manifestation of Creative Power, Directing Mind, and Ultimate Purpose." In this book he reaches the conclusion that not only God, but demigods exist. He says, "Some such conception seems to me in harmony with the universal teachings of nature—everywhere an almost infinite variety, not as a detailed design (as when it was supposed that God made every valley and mountain, every insect and every serpent) but as a foreseen result of the constitution of the universe. The vast whole is, therefore, a manifestation of his power, perhaps of his very self, but by the agency of his ministering angels through many descending grades of intelligence and power." And all this, he thinks, had in view man as an immortal being.

"It is when we look upon man as being here for the very purpose of developing diversity and individuality, to be

further advanced in a future life, that we see more clearly the whole object of our earth life as a preparation for it. In this world we have the maximum of diversity produced, with a potential capacity for individual educability only limited by the time at the disposal of each. In the spirit world death will not cut short the period of educational advancement. The best conditions and opportunities will be afforded for continued progress to a higher status, while all the diversities produced will lead to an infinite variety, charm, and use that could probably have been brought about in no other way."

He offers these hypotheses under the formal reserve that they may not be convincing to every one; but he thinks that at least what he has written will appeal to some of his readers. "As the best approximation we are now able to formulate as to the deeper, the more fundamental cause of matter and force, of life and consciousness, and of man himself, already a little lower than the angels and like them destined to a permanent progressive existence in a world of spirit."

The book by Haeckel is the last edition of his "Scientific Confession of Faith." In this he declares that "Materialism is an ambiguous party word; spiritualism could quite easily be substituted for it." This is in harmony with his announcement that he "would fain establish a bond between religion and science, and thus contribute to the adjustment of the antithesis so needlessly maintained between these, the two highest spheres in which the mind can exercise itself." He declares that "by monism he means the conviction that 'There lives one spirit in all things, and that the whole, cognizable world is constituted and has been developed in accordance with one common fundamental law.'" Citing Empodocles, Lucretius, Spinoza, Bruno, Lamarck, and Strauss, he says, agreeing with them that "The fundamental thought common to them all is ever that of the oneness of the Cosmos, of the indissoluble connection between energy and matter, between mind and embodiment, or, as we may also say, between God and the world."

He declares it error to say that monism denies immortality. "Immortality, in a scientific sense, is conservation of substance, therefore the same as conservation of energy, as defined by physics, or conservation of matter as defined

by chemistry;" and then comes this passage, "It is just as inconceivable that any of the atoms of our brain or the energies of our spirits should vanish out of the world as that any other particle of energy or matter could do so."

Speaking of God he says, "Ever more clearly are we compelled by reflection to recognize that God is not to be placed over against the material world as an external being, but must be placed as a divine power or moving spirit within the Cosmos itself." Again, he declares "God is everywhere. As Bruno has it, 'There is one spirit in all things, and no body is so small that it does not contain a part of the divine substance whereby it is animated.'"

I have quoted not altogether to approve, but to show the certain drift of the highest scientific thought away from bald materialism, and back to spirit and to God.

One of the most eminent of living men of science is Sir Oliver Lodge, late President of the British Association. He has given his views as touching God and man in these remarkable words, "Man did not bring himself into existence, nor can he unaided maintain existence, or achieve anything whatsoever. There is certainly a power in the universe vastly beyond our comprehension; and we trust and believe that it is a good and loving power, able and willing to help us and all creatures, and to guide us wisely, without detriment to our incipient freedom. This loving kindness surrounds us at every moment; in it we live and move and have real being; it is the main spring of love, and joy and beauty, and we call it the grace of God. It sustains and enriches all worlds, and may take a multiplicity of forms; but its essence and higher meaning were specially revealed to the dwellers on this planet in the form of a divinely human perfect life, the life of Jesus Christ, through whose spirit and living influence the race of man may hope to rise to heights at present inaccessible."

These utterances of the great masters in science approach in a measure some of the loftiest conceptions of the prophets and apostles; and encourage us to hope that for the future science is to be the handmaid, and not the enemy, of religion.

We may well take heart of hope. There is nothing in present day conditions, not even in the titanic struggle now shaking Europe and involving the entire world in its dire effects, that need make us despair of humanity, nor fill us

with dread for its future. Throughout the Scriptures there runs like a golden thread the vision of a redeemed humanity dwelling in peace, security, and happiness; the promise of a Redeemer who should save his people from their sins, and establish a world-wide, all-embracing and everlasting kingdom in truth, righteousness, love and brotherhood; under whose happy reign all nature should rejoice, the wilderness blossom as a rose, the desert become a garden of the Lord; and through whose transforming power man should become spiritually sound and whole and qualified for freedom and happiness.

And throughout history there runs a record of the gradual fulfillment of the promise and realization of the vision. The promised Redeemer and King has come. The Kingdom has been set up. Like the stone cut out of the mountain it has grown until it is filling the earth. Jesus has become the mightiest and most benign power in human life. The world realizes more and more that it can not get along without him; and, more and more, humanity, in its doubts and perplexities, its poverty and blindness, its wretchedness and despair, is turning to him for succor and governance. The Kingdom is coming today as never before; and the time approaches when all people, nations, and languages shall acknowledge its sway.

It is the stream which the ancient seer beheld issuing from under the altar on the east side of the sanctuary, and which flowed eastward toward the desert country, first a rill, then a brook, and then a river, growing ever in breadth, depth, and volume, filled with life, and filling the desert with verdure, beauty and plenty, destined to reach the sea of death and sweeten and heal its multitudinous waters.

If we would save America, if we desire to serve and bless humanity, we may best and most surely do so by serving the King, and doing what in us lies to advance his Kingdom and enlarge its sway. Doubt and fear should be cast out of our hearts; and we should stand as servants, girded and waiting for their lord's coming.

Jesus stands before his people today in more splendid majesty and assuring graciousness than he has ever done; and says, "Let not your heart be troubled, neither let it be afraid." "Behold I am come." And our heart responds, "Even so, come Lord Jesus."

SOUTHWESTERN PRESBYTERIAN UNIVERSITY

The University is in a pleasant, healthy, hospitable, Christian community, easily accessible by rail.

Gives first-class education at a moderate cost.

Is under Christian management.

Has manly, earnest, moral students.

Encourages all wholesome student activities.

Two-year courses as, pre-medical, pre-engineering, pre-law.

Degrees offered by the University are:

Bachelor of Science in four years.

Bachelor of Arts in four years.

Master of Arts in five years.

Bachelor of Arts and Bachelor of Divinity in five years.

Puts the emphasis on the college work, but encourages a reasonable amount of athletics and other activities.

For further information address,

J. R. DOBYNS, President
Clarksville, Tennessee.

Educational Essentials

ADDRESS BY
DR. ALFRED HUME

EDUCATIONAL ESSENTIALS.

DR. ALFRED HUME.



ALFRED HUME, LL.D.,
University, Miss.
Lecture—Educational Essentials.

Men are not created equal in talent or capacity; nor are they creatures of environment alone. Each man has an individuality all his own, definite endowments, special aptitudes. Unless these are present, in rudimentary form, at least, no amount of education or training can impart them. They are original gifts, rather than later acquirements, though, of course, they are to be strengthened by use and developed by exercise.

Every man possesses personality. Every place, of historic or traditional interest, glows with local color. Every home has its sacred associations, its peculiar charms. Every school breathes a characteristic atmosphere. A man, without individuality, is a non-entity. A place, without memories, is but a matter of latitude and longitude. A home, without affection, is an impossibility. A school, without the impress of some great personality, is fatally and fundamentally defective; without a history and traditions, it cannot be more than a school in the making; and without something of the spirit of home, something of family feeling, it is not the ideal school and is sadly lacking in a very essential element.

What is it that gives tone, color, character, individuality, to a school? Not majestic buildings, not magnificent equipment, but men and women. These put the stamp of their own personalities upon boys and girls and give them that kind of culture which comes from contact, elevating and ennobling. Let us not forget, amid the confusion and complexity of our stirring times, that true teaching, with the culture that accompanies it, has more to do with manhood than with subject-matter, methods, or school-management. A teacher's strength is influence—that intangible thing which defies analysis and baffles every attempt at dissection. It cannot be measured by material standard, its value cannot be estimated in dollars and cents, its effects cannot be tabulated or expressed in percentages. It is a spiritual force as powerful and all-pervasive in the realm of mind as is gravitation in the realm of matter.

This brings me to the consideration of the greatest need of any school, state, or church. Unless its destinies are to be guided by first-class men, it were better to place dynamite under its walls and be done with the whole business at once. Cheap teachers are the most costly investment that people, otherwise sensible, ever make. If it is bad policy to put intricate and expensive machinery in the hands of the ignorant and unskilled, vastly more so is it the height of folly to intrust the training of our children to whomsoever offers himself as a pedagogue. Brick and mortar, stone and concrete have their place, and an important one it is, but they bear the same relation to the school that does the body to the soul. Let the teacher be a citizen of the best type, of unquestioned integrity as well as with adequate educational equipment and professional skill. Ethical principles must be incarnate in the living teacher. Manhood and womanhood must be impressed through the influence of manly men and womanly women who possess individuality. This truth should be emphasized for it stresses something contrary to the tiresome uniformity of machine-made things, that which marks one as an individual, distinct from all other persons. I speak not of the color of hair, or of eyes, or of any physical feature. I am not concerned with the cut of the coat or the shape of the shoe. Fashion too often makes foolish fops, and convention robs of independence. Oh, for a proclamation of emancipation from the slavery of shameless aping and the servility of senseless imitation! The question for an American youth today is not, "Were my remote ancestors monkeys?" But, "Shall I become one myself?" Monkey or man, which shall he be? The teacher's individuality will prove a highly important factor in determining.

Devotion to individual convictions is not narrow-mindedness. He who aspires to leadership as an instructor of young men and women cannot afford to affiliate with or fight for any faction or friend denying him the sacred right to wear a kingly crown in that realm of conscience, the invasion of which is nothing less than insult. One may be honest without being odd; independent without being eccentric. The individuality of which I speak is not idiosyncrasy. In spirit, it is neither exclusive nor critical; its possessor merely

demand the right to be what he is and cordially accords the same privilege to others. Its face is fixed like a flint toward freedom. It will forego gorgeous plumage rather than be a parrot. Its voice is more like the scream of an eagle than the music of a mocking bird. Wherever found, the charge of narrowness and intolerance is powerless to drive it from an impregnable fortress of right. It gives to manhood its majesty.

Forever, then, away with that blind, blundering, masquerading in some quarters under the name of economy, which would deny our boys and girls the influence of the very strongest personalities! Genuine education must be had, whatever the cost. Getting knowledge, while neglecting character-building, is a perversion and brings degeneracy. If teaching without proper mental equipment is a crime, then, in the absence of moral qualification, it is monstrous. A conscienceless crook is all the more crooked for being accomplished. Graft in an institution of learning is as abhorrent as harlotry in a home. Give to the schools more manly men and womanly women, and count not the cost of giving, but rather the loss of withholding. Invest more heavily in that influence which points not primarily to the present but which is pregnant with prophecy for the future. Be it on the side of right, and truth, and justice, it sounds a proclamation of better days ahead. It promises a type of womanhood whose highest and holiest ambition is realized in the home, whose dearest prerogative is motherhood. It assures a young manhood with physical and mental stamina, with stern ruggedness of character and inflexibility of resolve, with reverence (God save the mark!) for law, love, and religion.

Given a commodious building, well furnished and equipped; given a faculty of workers who need not to be ashamed; given boys and girls, the raw material with which to work—what should reasonably be expected of such an institution? What should be taught where tastes and talents are so diverse? Keeping in mind varied needs and widely differing aspirations, remembering that human beings are endowed with something of individuality, and that they should be encouraged to follow their bents, and make the most of their God-given talents, provide, by all means, a

considerable variety of studies, both mental and manual. Let not stones be offered when the cry for bread is heard—some minds will starve on that which nourishes and enriches others. Let there be breadth without shallowness; variety without superficiality. Be not misled by educational reformers, so-called, who advocate extreme measures and propose numberless innovations among which are pedagogical freaks, dangerous fads, and silly crazes. Not every radical departure is in the right direction. To reject new errors is as necessary as to discard old ones. To discover wherein new theories are unsound is as desirable as the appropriation of fresh truth.

These reflections bring to mind the ancient conflict of the cultural and the practical, the old controversy between the classical and the scientific, the liberal and the technical. There are those who seem oblivious of the wonderful advances in knowledge and its applications made in recent years, who forget that the high-school boy of today knows more of sanitation and hygiene, more of the world and the universe in which he lives, more of the laws which operate in his own body, than did the university graduate of a century ago. Under the bondage of traditional views of education, some feel that truth is shorn of its beauty and its educative value gone whenever it is found to have practical bearings. Now, what is needed in the modern school, with its broad curriculum and many interests, is an atmosphere which makes such narrowness impossible, where each learns to sympathize with the aspirations of others and to respect honest effort in whatever way directed. Here is the antidote for, yes, the preventive of, that littleness of soul and self-satisfied conceit which selfish seclusion often engenders.

The old education produced men of keen intellect and with rare qualities of leadership. The school of today, with its wider horizon, should cleave to all that was good in the old. It should never come under the baneful sway of utilitarianism, but it must equally avoid the fatal mistake of supposing that knowledge loses its cultural value and its expansive power so soon as it becomes useful to mankind.

We need a larger definition of culture. When we get it, the warfare between culture and utility will end. Whatever enlarges and expands the soul is cultural. Greater

mental and moral uplift is to be had from doing the commonplace thoroughly and well than from the study of any textbook in a haphazard, slovenly, slipshod manner. More character comes from the conscientious performance of daily duties than from reciting lessons in a listless, half-hearted way.

Let us shake loose the shackles that have bound us to false conceptions of educations. What should be thought of a Mississippi boy who revels in the description of Caesar's classic bridge and is blind to the surpassing beauty of some strong and graceful structure spanning a mighty river—a veritable poem in steel and stone? Oh! The pity of it, to fill one's mind with stories of mythology, if to the exclusion of interesting and important facts about real men of our own time and country! It may be well to read of Jupiter hurling his thunderbolts, but it is better to learn of Morse and Edison and the others who have all but tamed the lightning, who have harnessed Niagara's foaming steed, and who are sending the mysterious current, pulsing and throbbing in electric thrills to do man's bidding in a thousand ways.

Oh! the marvels of modern engineering! The power of man and the wealth of the world have been multiplied a thousand-fold and largely through the agency of the engineer. He has girdled the globe with his messages, crossed continents with his railroads, brought oceans together and made a highway of the seas. He has established harbors of refuge from the terrific force of wind and wave, lifting on high lighthouses that laugh at the lashings of the deep and the fury of the storm. He has spanned rivers, taming and harnessing them and controlling their floods. He has tunneled many miles of rock and sent the iron horse snorting through the bowels of the earth. Neither chasm nor canyon has been able to stay his hand. He has driven his shafts through treacherous sands, searching for nature's secret treasures. He has all but pierced the heavens with his sky-scrapers, and the railways under cities and streams proclaim him master there as well. He has moved mountains; and has brought earth, and air, and sea into subjection. He has been instrumental in bringing man into his rightful place in creation, that place of dignity which the Psalmist saw when he said: "Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet."

Again, in the interests of a sound, sane, and safe educational program, let us refuse absolutely to be manacled by the chains which utilitarian extremists are forging. The insistent demand that the school prepare for life rather than for college carries with it a thinly veiled insinuation, or an open charge that the college does not prepare for life. If so, is not the college a cumberer of the ground, for, in the name of common sense, what else than life is there to prepare for? The only legitimate aim and end of school and college alike is to prepare for life—to equip for useful and intelligent citizenship, to broaden sympathies, to widen horizons, to deepen the foundations of character, to strengthen manhood and womanhood. The sharp distinction between preparation for college and preparation for life is without warrant in reason or foundation in fact. Whatever truly prepares for the one prepares for the other, else there is something radically wrong either with the college or with one's conception of life. If there is anything in the school course or the college curriculum that does not tend to improve the conditions of human life or make men stronger and happier, either directly, or indirectly, by all means let it go.

To be sure, there is a difference between making a person fit to live and fitting him to make a living. Neither school nor college should neglect the one in attempting the other. A noted educator once said, "An education may not enable you to make a dollar, but it will teach you how to enjoy it when it is made."

What is meant by a school being "in touch with life?" Too many befuddle their brains with hazy notions. If one's best definition of life concerns itself primarily with a mammoth hog, or a tremendous cabbage, or a monster pumpkin, let him say so, frankly, candidly. Let us be honest with ourselves, and with others. These things which have to do with the welfare of the body are exceedingly important, but, after all is said, they are simply means to an end. If one's ideas of life rise no higher than the plane of the material then, logically, nothing matters very much and neither school nor college is of any consequence. May our schools bend every energy toward preparation for life—well-rounded, full, free, abundant life—and the right kind of college will be filled to overflowing.

But no matter how excellent the courses of study, and no matter how competent the teachers, the truest success cannot be attained unless moral and spiritual training go hand in hand with the physical and intellectual. No more valuable lesson can be taught students anywhere than reverence for law and respect for properly constituted authority. Failure in this means making material for swelling the mob instead of preparing for patriotic citizenship. Prompt obedience to all regulations, whether they meet with his approval or not, should be exacted of everyone who enjoys school advantages. Then, and not until then, will the day dawn when the citizens of our country will loyally uphold their laws simply because they are laws and altogether regardless of the circumstances or the administration under which they were enacted.

Another thing to be learned in the schools by the future citizens of the State along with respect for law, and, indeed, resting upon it as its foundation, is patriotism. Patriotism begins at home. It does not exhaust itself in hurrahs on a holiday. I have very little confidence in that species of patriotism which flaunts itself before the public but is lacking in the privacy of the family. I have no patience with protestations of pride in the country at large unless also there is evidence of state pride and local attachment. I have nothing but pity and contempt for the blow and bluster about the Stars and Stripes on the part of a man whose father wore the gray, if by that he means to belittle or to ignore and insult the Stars and Bars and put his hateful heel on sacred dust. That is not patriotism; it is a spurious article, a counterfeit coin, a sham, a pretense; and it deceives nobody half so much as the person who perpetrates the fraud.

Allow me to repeat it, patriotism begins at home. This is not narrowness, it is simple truth. While one's sympathies and interests should be wider than city limits and broader than state boundaries, yet it is a fundamental fact that love of country is usually born at the fireside and nurtured in the school. Patriotism, if at all worthy of the name, is a vigorous tree whose roots strike deep in Mother Earth. It springs from seed sown in the home and while its branches reach afar, it would first shelter him who planted it and cast its most grateful shade over the spot that gave it being.

Again, in addition to reverence for law and love of country, there is something higher still and without which these can hardly live—recognition of God. Surely in this place will never be taught the false and dangerous doctrine that education is a panacea for all ills. Education is increasing, and so is crime. Ignorance is, indeed, a great evil, but it remains true that mere education alone never made any man better.

I confess to a feeling of impatience, if not positive disgust, at the seemingly endless discussion in educational circles as to that course of study leading to the greatest culture. Without consciousness of the Deity, without faith in the unseen, are not all kinds of intellectual culture relatively worthless? The teacher who forgets the immortal in man is not less foolish than is the artist who paints his creations on tissue paper, or the sculptor who chisels his ideal in melting ice. Nay, the case is much worse than that, for training the hand and the head to the neglect of the heart is frequently like beautifying a bomb-shell whose mission is destined to be one of death and destruction.

Material prosperity is perilous unless accompanied by moral force and spiritual power. For some years certain of our Southern cities and states and universities have had for their slogan a greater city, a greater state, or a greater university. Booming and boosting, and, sometimes, boasting, have been the order of the day. Tireless energy and incessant effort have been directed toward larger growth, commercial progress, agricultural improvement, and industrial development. And all this is well. It is good as far as it goes and as long as it lasts. But a Young Men's Christian Association in one of the cities referred to showed a keener vision, a deeper insight into the things most worth while, adopting for its motto not a greater city, but a better city.

What, after all, is the true measure of greatness? Is it mere bigness, or is it goodness? Is it simply a clear head and a skilled hand, or is it a great heart? Is it brain and brawn, or is it brotherhood? Is it corn and cotton, or is it character? What is it that exalts a people anyway? I have no hesitation whatever in answering in the words of Holy Writ, "Righteousness exalteth a nation." Yes, upright

living, common honesty, plain, everyday truth-telling, rugged integrity, a strong character—these are the final test, the last word, when it comes to a question of real greatness. It is not merely, nor is it mainly, a matter of skyscrapers, of corn-clubs, of canning factories, or of county fairs, if you please, but rather of manhood and womanhood. Educational leaders should be alive to these truths and should govern themselves accordingly. School boards and even faculties may regard education as a cold and heartless proposition, adopting the view that "business is business," and that a corporation has no soul; but I protest against such a theory. Legally and technically, it may be true, but morally, it is false. Corporations and educational institutions have character, and conscience, and soul, just to the extent that the men who control them are conscientious, no more and no less.

At the last annual meeting of the National Association of State Universities, the President of that Association, in his presidential address, said that present conditions in Europe force us back to a fresh consideration of fundamentals. For what sort of a civilization are we fashioning the youth of our country today? What is the dominant element in our educational systems? What should it be? Ought we to aim at military leadership, at industrial supremacy, at political advantage, or at diplomatic achievement? How shall our schools, how shall the people of Mississippi, answer these searching questions? What are our most pressing needs?

Certainly we need more corn and cotton, larger crops of every kind, and a better grade of cattle. Surely we need lawyers, doctors, engineers, and an enlightened citizenship. But what does this state and every other commonwealth of this great American Union need most? Standing, as we do, in view of the misery, the suffering, the anguish and the sorrow, the destruction of the nations of Earth at this hour, I say that the Spirit of Christ, the spirit of unselfish service and of brotherly love, is the one great fundamental need of all humanity in this time of crisis in the world's history when "man's inhumanity to man makes many millions mourn." Was not Pope right when he said that "An honest man's the noblest work of God?" And, if so, is not an honest man

the best product of any school, college, or university? Let us ever bear in mind that immortal line of Robert Burns, "A man's a man for a' that." Who, pray, wants a dishonest doctor for his family physician? Who wants a dishonest engineer to build his roads and bridges? And who, save a dishonest client, wants a dishonest lawyer?

Shall we not build our schools, our state, our civilization on a foundation of honesty and truth?

Columbia Theological Seminary

FACULTY

THORNTON WHALING, D.D., LL.D.,
President of the Seminary, Professor of Didactic
and Polemic Theology

WILLIAM M. MCPHEETERS, D.D., LL.D.,
Professor of Old Testament Literature and Exegesis.

HENRY ALEXANDER WHITE, Ph.D., D.D., LL.D.,
Professor of New Testament Literature and Exegesis.

RICHARD C. REED, D.D., LL.D.,
Professor of Ecclesiastical History and Church Polity.

JAMES O. REAVIS, D.D.,
Professor of English Bible and Homiletics.

PATTERSON WARDLAW, A.B., LL.D.,
Instructor in the Pedagogy of the Sunday School.

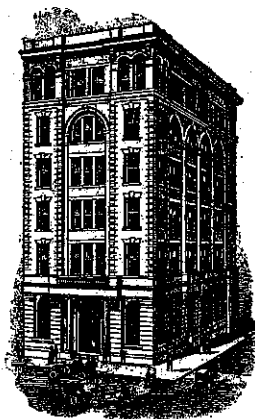
SAM H. HAY, Jr., A.M.,
Instructor in Christian Ethics and Apologetics.

J. CAMPBELL WHITE,
Smythe Lecturer for 1915-16.

Competent instructors in Elocution and Sacred Music.

Ample scholarships for prepared students—a scholarly, progressive, sound, up to date curriculum. Beautiful plant and classical campus in heart of modern city. Unsurpassed Library. For further information or catalogue, write to,

THORNTON WHALING
PRESIDENT.



All Deposits in This
Bank are
GUARANTEED

Under the New Mississippi
Banking Law

4 PER
CENT

INTEREST ON SAVINGS

The Merchants Bank & Trust Company
JACKSON, MISS.

BETTER FURNITURE

and House Furnishings for less money than elsewhere. We can furnish your home, your room or an odd piece. Everything for the home.

**TAYLOR
FURNITURE & CARPET
COMPANY**

Jackson, Mississippi.

**Pioneer Presbyterians and
Their Successors
in Mississippi**

ADDRESS BY
C. W. GRAFTON, D. D.

PIONEER PRESBYTERIANS AND THEIR SUCCESSORS IN MISSISSIPPI.

By C. W. GRAFTON, D. D.

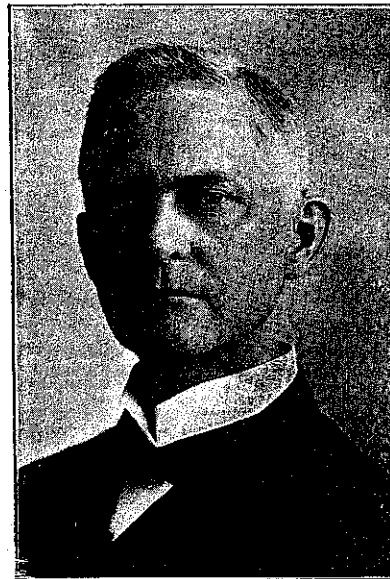
Let us go back in imagination to the year 1816 March 6th, and take our place with our great grandfathers in Pine Ridge church, Adams County and listen to the first roll call of the presbytery of Mississippi.

Ministers.

Rev. Joseph Bullen, Moderator;
Rev. William Montgomery,
Rev. Jacob Rickhow,
Rev. James Smiley.

Ruling Elders.

John Grafton, Pine Ridge Church;
Matthew Bolls, Bayou Pierre,
Daniel Cameron, Ebenezer.



REV. C. W. GRAFTON, D.D.,
Union Church, Miss.
Lecture—Pioneer Presbyterians.

Four ministers and three ruling elders sat together as the nucleus of the presbytery of Mississippi. All that has been great or good in the shape of persons, all that is noble in the shape of deeds, all that is chivalrous in the line of christian love and duty in the Presbyterian Church of the Southwest sprang from that little body of men whose names we have just called. The men of this generation know nothing comparatively of the grand men who have preceded us in our work. Our school children are taught the names of Mississippi's great statesmen, jurists, orators and soldiers and this is right. It is in a high degree laudable to cultivate a worthy state pride and it is stimulating to the sons of Mississippi to look at the virtues of noble ancestors in the commonwealth. It is the design of this essay to bring to mind as well as possible the labors of our fathers in the Church whose self-sacrifice and devotion made the present stage of our career a possibility. The Presbyterian Church in Mississippi is like a tree planted by the waters. Rooted and grounded in Jesus Christ it has developed continually and borne harvests of blessed fruit for one hundred years.

Rev. Joseph Bullen was sent by the New York Missionary Society as a missionary to the Chickasaw Indians in the year 1799. At the close of this mission to the Indians, he came to Jefferson County in 1804 and in that year organized the first Presbyterian Church in the South-west. This church was named Bethel and was at Union Town a small place west of Fayette on the fork of the historic Cole's Creek. The ruling elders of this church during its existence were John Bolls, Alexander Callender, Joseph Parmelee, John Alsworth, Thomas Grafton and Daniel King.

The pioneers succeeding Mr. Bullen were Rev. William Montgomery, James Hall and James Bowman from the synod of the Carolinas. The next two were the Rev. James Smylie of North Carolina and Jacob Rickhow. The first ten churches were organized in the following order;

Bethel in 1804 by Rev. Joseph Bullen.

Pine Ridge, Feb. 25, 1807 by Rev. James Smylie.

Bayou Pierre in 1807 by Rev. James Smylie and Joseph Bullen.

Bethany in Amite County in 1807 by Rev. James Smylie.

Amite in 1807 by Rev. James Smylie.

Florida in Louisiana about 1807 by Rev. James Smylie.

Ebenezer in 1811 by Rev. Jacob Rickhow.

Union Church March 2nd, 1817 by Rev. Joseph Bullen.

Natches 1817 by Rev. Daniel Smith.

First Church, New Orleans in 1823 by Rev. Theodore Clapp.

The first seven of these churches were organized prior to the organization of presbytery, the other three afterwards.

In 1815 Rev. James Smylie travelled all the way from the Natches country over Jackson's war trace through canebrakes and the wilderness to attend a meeting of the presbytery of West Tennessee to whose territory these churches belonged. He induced that body to overture the synod of Kentucky to take steps for the organization of the presbytery of Mississippi. In 1815 the order was passed by that synod and the presbytery of Mississippi held its first meeting at Pine Ridge Church March 6, 1816 with Rev.

Joseph Bullen as moderator. The roll of its members was given above.

From the first visit of Joseph Bullen to the organization of the presbytery we have seventeen years, and we now see the mother presbytery of Mississippi launched upon her career with this little handful of ministers and elders the root of our great family tree. Its territory in extent was immense. Its northern line was the dividing line between the Choctaws and the Chickasaws; on the east the Perdido River for some distance up from its mouth and thence a line running north-east till it intersected the Choctaw and Chickasaw line; on the south the Gulf of Mexico; and the western boundary was indefinite. It thus embraced nearly all of the states of Alabama and Mississippi, the whole of Louisiana, Arkansas and Texas. In 1817 the synod of Kentucky was divided, the southern part embracing the presbyteries of Union, Shiloh, West Tenn., and Mississippi, these constituting the synod of Tennessee. According to the narrative prepared by the General Assembly of 1822 the territory of the presbytery of Mississippi embraced at that time a population of 200,000 souls with only eight Presbyterian ministers and four licentiates. New Orleans had at that time 46,000 inhabitants and had enjoyed the glorious ministry of Sylvester Larned. The Presbytery of Mississippi now began to be represented in the General Assembly. Her first commissioner to that body was the Rev. Hyland Hulburd. The next one was the Rev. Benjamin Chase, the first licentiate of the Presbytery in 1825. Churches began to be rapidly organized throughout all the bounds of our section and the time came when the first presbytery was set off from the main body. This was the Presbytery of Tombigbee in 1828. At that time there was some confusion of boundary lines. The Synod of the Carolinas having sent out the first missionaries to the Tombigbee country naturally claimed it and in 1828 the Synod of South Carolina and Georgia passed the order for the organization of the presbytery. In 1831 the Presbytery of Clinton was set off in the central part of our state. Then followed the Presbyteries of Arkansas and Amite in 1834. The name of Amite being changed in 1836 into Louisiana. In the year 1825 the Synod of Tennessee was divided into two synods of Tennessee and West Tennessee

and to this latter the Presbytery of Mississippi was attached. In the year 1829 the Presbytery of Mississippi having protested against the action of the synod of South Carolina and Georgia in the Tombigbee matter the Synod of Mississippi and South Alabama was formed with the three presbyteries of Mississippi, Tombigbee and Alabama. Six years later in 1835 the Synod of Mississippi was solemnly organized under the act of the General Assembly and its first meeting was held October of that same year in the city of Natches, its first moderator being Rev. William C. Blair of the presbytery of Amite. It was at that time composed of four presbyteries; to wit, Mississippi, Clinton, Amite and Arkansas. As immigrants poured into the state the synod showed wonderful flexibility and its acts showed that its members were fully abreast with the needs of the times. It is interesting to watch the development.

The Indian Presbytery was set off October 25, 1840. In 1841 the Presbytery of Holly Springs was set off and its name changed to Chickasaw in 1842, and in 1856 having come under the jurisdiction of the Synod of Memphis was divided so as to form the presbyteries of North Mississippi and Chickasaw. In 1842 the Presbytery of Tombigbee was received. In 1844 the Presbytery of New Orleans was organized, dissolved in 1845 and reorganized in 1854. In 1845 the Presbytery of Brazos was received and in 1850 the Synod set off from it the two Presbyteries of Eastern and Western Texas. In 1853 the Presbytery of Red River was set off and in 1854 the two Presbyteries of Yazoo and East Mississippi. In 1855 the name of Yazoo was changed to Central Mississippi and in 1866 East Mississippi was dissolved and its territory divided among other presbyteries. In 1864 the New School Presbyteries of Clinton, Lexington, South and Newton were received, then dissolved, and the members and churches transferred to the old school presbyteries. The Presbytery of Ethel was set off in 1890 and in 1899 the Presbytery of Meridian. In 1901 the General Assembly set off the synod of Mississippi the Presbyteries of New Orleans, Louisiana and Red River and formed them into the Synod of Louisiana.

In the same year the Synods of Memphis and Nashville were dissolved and the Tennessee presbyteries were organized

into the Synod of Tennessee; and the two presbyteries of North Mississippi and Chickasaw were assigned to the Synod of Mississippi. The boundary lines of the Synod of Mississippi now coincide with state lines.

The Presbyterian people in Mississippi have been under the care of four General Assemblies.

I. The General Assembly of the Presbyterian Church in the United States of America.

II. In part (three presbyteries) under the new School General Assembly of the United States.

III. The General Assembly of the Confederate States of America.

IV. The General Assembly of the Presbyterian Church in the United States.

We have been likewise successively under the care and supervision of six synods; namely, the Synod of the Carolinas, the Synod of Kentucky, the Synod of Tennessee, the Synod of West Tennessee, the Synod of Mississippi and South Alabama and finally the Synod of Mississippi.

Still further the Synod of Mississippi has had under its jurisdiction from its organization in 1835 up to the present, twenty three presbyteries; namely, the Presbyteries of Mississippi, New Orleans, Amite and Louisiana, Brazos, East Texas and West Texas, Red River, Arkansas and Indian, Clinton, Yazoo, Holly Springs and Chickasaw, North Mississippi, Central Mississippi, East Mississippi and Tombigbee, Ethel, Meridan, Clinton New School, Lexington South and Newton. In several of these cases indeed we have the same presbytery appearing under two names, but they all appear on the rolls of the synod and were, with the exception of those north of the Chickasaw line all carved out of the territory once belonging to the Presbytery of Mississippi. In addition we note the Cumberland Presbyterian Synod with its five presbyteries: viz, Bell, Mississippi, New Hope, Oxford and Yazoo, at date of 1900.

Out of that little band of pioneers that sat at Pine Ridge Church a hundred years ago with their faces turned toward the future, there has been a wonderful development and the Presbyterian Church finds upon its rolls a great many noble

men. It is a fact conceded by those who know, that the early immigrants to the Mississippi Territory were men of superior attainments. Some of the best blood of New England and the Middle States and the Carolinas came into the Mississippi Territory to seek their fortunes and build their homes. There were able jurists, high-toned politicians and men who as farmers and merchants reached a high grade in those callings, while Sargent S. Prentiss and Sylvester Larned stood forth as orators of unrivaled power. The lands were new, every thing was new and every thing was calculated to bring forth the best that was in a man. The ministers of the gospel too were of the highest class. There were men on the rolls of the Synod of Mississippi who were the peers of any in all the land. There was Father Montgomery, in rank and learning the Nestor of the Presbyterian Church, James Smylie a second Nestor, Benjamin Chase, Benjamin H. Williams, Thomas A. Ogden, Cyrus Kingsbury, Loring S. Williams, Cyrus Byington, Jeremiah Chamberlain, James Purviance, Robert L. Stanton, William L. Breckenridge, Zebulon Butler and quite a number of others who graced the Faculty of Oakland College. In a later day Joseph B. Stratton, B. M. Palmer, J. A. Lyon, John N. Waddell, Sam Montgomery, John Hunter, J. H. Alexander, Richmond McInnis and others whose names are like ointment poured forth.

A great many of these are resting in unmarked graves unknown to the world like the grave of Calvin at Geneva. Others, one at least, was put away on the banks of the Mississippi and went down into its swollen waters with the crumbling banks and like the ashes of Wickliffe have gone out to the distant sea. But the work of these men abides forever.

Singling out a few of these for special notice take a glance at William Montgomery and James Smylie, Father Montgomery and Uncle Jimmie. These titles were the tribute of affection. They were a pair of royal co-laborers both of them being learned men and more than any others in the state of Mississippi did they contribute to the advancement of the Presbyterian church. They were well known throughout our bounds. Each had a home of his own and they were able to give themselves freely to the

work in hand. Rev. John A. Smylie was a nephew of James Smylie. Of the Smylie family, including sisters' children, there have been six ministers, eight ruling elders, and seven deacons. Rev. Sam Montgomery, son of Wm. Montgomery, was a man of wonderful eloquence. He had a deep penetrating mind and could master the subtlest questions in metaphysics and theology. His power as a preacher was remarkable, but the two old men lived for a long time in the steady discharge of every duty. They were pioneers in education, in farming, in good morals, in religion and every thing else that pertained to the general welfare. We note among the early contributors to Oakland College that Father Montgomery gave \$1000. These two faithful soldiers came to their graves like the shocks of corn heavy with rich fruit.

The Rev. James Hall was one of the first three that came to Mississippi territory. In a book by the Rev. W. P. Breed entitled "Presbyterians and the Revolution" the following quotation is taken from Gillett's History of the Presbyterian Church in the United States. "James Hall of North Carolina, subsequently the pioneer missionary in the valley of the Mississippi was selected as leader and accepted the command of a military company formed mainly from his own congregation whom his fervid and pathetic appeals had inspired to arms against Cornwallis. Such was his reputation that he was offered the commission of brigadier-general."

This James Hall was almost without a doubt the same man that accompanied Father Montgomery and James Bowman, and ate cornbread and coon meat on their way to the Natches Country. Those men that had drilled and marched in the continental army knew how to fight for their country and did not hesitate a moment to answer the call of need but when the war was over they laid aside their regimentals and Dr. James Hall, a true soldier of the cross and minister of the gospel gave a part of his life's energies to service among our early pioneers.

SYLVESTER LARNED.

There is one man, however, that we must note specially because of his really remarkable career. This man was Sylvester Larned. He died upon the very threshold of his work. He spent only three years in the ministry. He died

when he was very young but during those three years he mightily impressed the whole city of New Orleans. Of course every one should be reminded that New Orleans at that time belonged to the Presbytery of Mississippi. He was the stated clerk of the Presbytery of Mississippi during his short career. He was born in New England, and from his earliest years displayed most wonderful talent. He was evidently born great. He studied at some of the finest schools in New England. His experience as a Christian was toned up and regulated by a hearty belief in Calvinistic theology. Many ardent admirers wanted him to be a lawyer, others expected him to exercise his ambition in the wide field of politics, but a whisper from the Man of Nazareth arrested him and with a heart full of enthusiasm, thrilling with joy and love, he gave himself to the ministry. He received his theological training at old Princeton, and the finest pulpits of the whole northeast were at his disposal; but as he turned away from the law for the ministry so he turned away from attractive fields of labor in the rich states of the North and East, and cast his lot in the unknown region of the Southwest as a domestic missionary.

At that time New Orleans and the Southwest had just come out from under Spanish domination. Our great Southern city was filled with a mongrel population. Roman Catholicism was in full sway and every one understands its spirit towards Protestantism. It seemed like a forlorn hope to plant a Presbyterian Church in that great city, and then, too, the city was constantly scourged with epidemics of yellow fever. The fear of that dread disease has, indeed, only partially subsided in recent years. But the fear of it at that time spread far and wide and the fear was well grounded. Every one who has passed through an epidemic of fever will know what it means. Farther still, Sylvester Larned had a family that was devoted to him. 'Twas a hard thing to part with them and go so far away, for transportation in those days was exceedingly difficult. Weeks and even months were spent in the passage to New Orleans. 'Tis much easier today to go to China than to go in those days from Philadelphia to New Orleans, and far more dangerous. Of course the spirit of the apostle will carry a man anywhere even to shame and sorrow, and even death itself;

but when we find a man who is willing to undergo these things it shows a great triumph of grace, and in this respect Sylvester Larned was a marvel of grace.

In the year 1817, Rev. Elias Cornelius, a missionary of the Connecticut Missionary Society, preceded him to New Orleans and paved the way for him. Mr. Larned followed in three or four weeks. He came down the river in the distinguished company of Jeremiah Chamberlain, who was a college mate and friend. Bouyed up by the natural exhilaration of a great soul, chastened and tempered by the love of God within him, he landed in New Orleans, in January 1818.

From the preaching of his first sermon, he took his place at once at the summit. For thrilling eloquence, for sound doctrine, for gentleness and tact, and other qualities, he stands unrivalled among his brethren, a prince in the pulpit, and yet with all this the sweetness of his temper and his humility were most marked. When early biographers began to speak of him, they found ordinary language too tame to express their views. In the second year of his ministry at New Orleans, some business outside the city detained him in the country and he could not get back. During his absence yellow fever broke out and raged with awful severity. His absence was wholly providential, and he could not control the circumstances that kept him away but his sensitive heart was greatly grieved at this separation from his flock. He would have preferred a great deal rather to have been with them and died, than to have been away and lived. He prayed that he might be restored to his flock and never leave them again. In the year 1820 the fever broke out again. Some of his friends wanted him to leave, but no inducement could move him. His staying at his post was with him a principle of honor. One after another of his little flock died of the disease, and all unseen to himself the angel of death came nearer to him. On Sunday, August 27th, he preached from the text, "For me to live is Christ and to die is gain." He and all his congregation were carried away on the deep floodtide of devotion and feeling. On the following day the fatal chill seized him and delirium set in. For four days he hovered on the border land till on Thursday, August 31, his unfettered soul passed away. On this day he was just twenty-

four years old. A wail of sorrow went up far and wide at the news of his death. A wonderful ministry was compacted into three short years. A plain monument of white marble was erected to his memory in Lafayette Square, and his name will be forever associated with the first Presbyterian Church of New Orleans and the pioneers of the Southwest.

In addition to the above roll of ministers there is a large body of ruling elders whose names should awaken a thrill of the deepest reverence. These ministers and elders preached and exemplified the gospel in their lives. As preachers, pastors, missionaries, and educators, they endured hardships which pioneers could appreciate. They bore themselves with a gentleness and a dignity that could not fail to attract the world, yet they could rebuke boldly and they stood always the foes of vice and patrons of virtue.

Let us see some of their testimony and work:

First: The Presbyterian Church in Mississippi has from its very beginning put the greatest emphasis on the home. Among those early pioneers the constitution of the home was one of the choice themes of the pulpit. The doctrine of the Abrahamic covenant was very dear to our fathers. They believed in the Gospel promise "to you and to your children." They believed that covenant children were specially blessed above all others. The great promise indeed with baptism as its sign and seal, is the very charter of the church militant, and wherever it has been held and taught, there its blessed influence has been felt. The home circle with the catechism and the family altar and the Sabbath day faithfully observed was emphasized throughout all our bounds. In the last two or three decades of years, there is constant complaint that the family altar is neglected, the Sabbath day is disregarded, and family religion is dying out. There is much ground for these sad notes and the next revival of religion among us should, perhaps, be in the resurrection of the home altars. Our fathers set for this generation a blessed example. At its first meeting in 1816, the Presbytery of Mississippi in a terse pastoral letter urges all families to worship in the closet, the household and the sanctuary; to educate their children in the Scriptures and the catechism; to attend to the preaching of the Gospel, and

to observe the Sabbath day; to attend to the reading of God's Word, reading it for themselves, their children, and servants with diligence, preparation and prayer; to meet together on the Sabbath day, and where preaching is not practicable, to have Scriptures and sermons read. The Presbytery expected all parents, especially ruling elders, to set up the altars of religion in their homes. At a meeting in 1831, an overture concerning the duties of ruling elders was answered as follows:

"Resolved, That if any elder shall, except in case of extreme bodily infirmity, habitually neglect family worship or refuse to aid according to his ability in conducting other religious exercises, it is the duty of the session to which he belongs faithfully and affectionately to admonish him and if such neglect be persevered in to suspend him from the office of ruling elder."

The public deliverances of those pioneer days on dancing, gambling, and other such worldly amusements are straight to the point and ring like a trumpet. The Synod of Mississippi in an earnest pastoral letter to the churches, says as follows:

"We consider the theatre a great evil to the community and to the nation at large; the most fruitful source of corruption to the morals of the people. There is scarcely a patron of the theatre who does not know and believe in his heart that it is inconsistent for professors of religion to be seen there. When a man can deliberately bring reproach upon religion for the sake of a temporary gratification, we cannot suppose that the cause of the Redeemer lies very near his heart. We believe that the ball (dancing) is adverse to vital piety and promotive of thoughtlessness and irreligion; an amusement that cherishes vanity, pride, and envy. It fills the youthful bosom with emotions inconsistent with true Christian feelings. It destroys devotional frames of mind, chills the ardor of pious zeal and rolls back upon the heart the warm current of holy love to God and man. It unfits the mind for the duties of religion, and fosters the giddy and frivolous propensities of our nature."

"Card playing and games of chance—All games of chance are so many inconsiderate and irreverent appeals to divine providence. If we may not take the name of God in vain

neither may we trifle with and make sport of His Providence. All gaming, even if it be for mere amusement, tends more or less to the practice of gambling. Some games being more abused and prostituted to purposes of gain than others, have become more odious to the feelings of the moral and the upright. Of this class we may mention 'card-playing' as an instance and this very fact should deter men from the practice and lead them to despise and abandon an amusement around which are thrown so many painful and disgusting associations. Christian feeling has long since proscribed this amusement and this Christian feeling is neither to be despised or wounded by those who call themselves Christians. There is but one sentiment on this subject among the truly pious and it has become the moral sense of the Christian Church. To offend this is to offend the Church. Then forbear! The sighs of many aching bosoms, the lamentations of many care-worn and heartbroken fathers, the flowing tears of many widows and orphans, the cause of our country, and God, all cry forbear!—"

So much for the church courts on the subject of home. Beginning with the pioneer days and coming down through all the years the Synod and the Presbyteries have constantly brought the home before the minds of the people, urging, exhorting, and warning all our people to see to it that the home, the foundation of all social life, should be made pure and kept pure. Here, now, is a particular church which was typical of many in the State of Mississippi. Pine Ridge Church is the most venerable church in the Synod and is too old to be flattered. With the exception of two Baptist Churches, New Providence and Ebenezer, and possibly one M. E. Church at Washington, Adams County, Pine Ridge is the oldest living Protestant Church in the Southwest, and stands today enriched with the memory of over a hundred years. I quote from "A Brief History of that Church," by Rev. Benjamin H. Williams, its faithful pastor of former days. He says:

"January 1st, 1812, the Rev. William Montgomery commenced his labors as stated supply, and continued them for six years. During this time the Lord's Supper was regularly administered every spring and autumn. These communion seasons seem to have been occasions of great interest

and profit. The services usually commenced on Friday preceding which was observed as a day of humiliation, fasting, and prayer. There were also public preparatory services on Saturday and the Monday following was observed as a day of thanksgiving. The following is a record of preparation exercises in the Session Book, viz.:

"March 21st: Our reverend pastor held a general examination of this church of the different sexes and ages of his congregation and in order to gratify the people at large, he complied with their request to continue their preceding mode of examination and issued inquiries in writing to the male sex that were of mature age. All the young and the females were to recite the shorter catechism. At the date above the congregation collected together for the intended purpose and after solemnly imploring God for his blessing to crown the proceedings, our reverend pastor began the business of the day. When he received the answers in written form proven by scripture: every one's answer publicly read and very lengthy and stands filed in the church. Then he entered on the shorter catechism throughout and closed the business of the day with prayer."

Here, now, was the genuine apostolical method. Here was teaching and preaching,—the preacher with the catechism on Saturday, and his sermon on Sunday. It was a combination of the catechetical method and the preaching service, a method which in the hands of Luther and Calvin, and John Knox, bolstered the Reformation and saved it. The significant thing is that Pine Ridge stands today strong and vigorous. It has had many battles to fight. It has given its young men and women to other churches, its fine old building was blown down in 1908 by a roaring storm and it was rebuilt at great labor to the people, but look in the Minutes of the Assembly, and you will see that its record is still good. Such teaching as that above described strengthens the pulpit, indoctrinates the home, gives moral strength and vigor to sons and daughters, and it is fair to say that the brick church at Pine Ridge stands a monument to the memory of precious homes.

You have seen the deliverances of the Church Courts, and also a typical congregation going back to those pioneer days. Here is now an individual whose life spanned almost

over the whole century of the church life of which I am writing, and who is a conspicuous illustration of the blessed power of the home life. Here is a minute from the First Volume of Sessional Records of Union Church:

"Union Church, June 3, 1826—The Session met on the call of the Moderator, and was constituted with prayer. Present: Rev. William Montgomery, Moderator; Elders John Buie, Angus Patterson, Charles McDougald, Murdoch McDuffie, John Watson, Neil Buie, and Matthew Smylie. . . . Rev. James Smylie being present, was invited and took his seat with us. The following persons made application to be received as members in the communion of this Church, viz.: James Bisland, Katherine and Mary McDougald who were duly examined and received.—NEIL BUIE, Clerk.
"Adjourned by prayer."

This Mary McDougald came out of a Christian home and her profession of faith at this early age (just fifteen years old) was just the thing to be expected. Three years later she married and went with her husband to Carroll County carrying her church letter and her religion with her. Being herself the precious product of a Christian home she with her loyal husband established another Christian home; Bible, catechism, worship, Sabbath day, God, in all his ordinances were recognized. She stood unswerving in her loyalty to the doctrines she had imbibed in her childhood days, and when she died in 1903, 92 years of age, she left behind her 121 children, and grand children, and great-grandchildren, nearly every one who has reached the years of accountability being the subject of renewing grace. She lived to see also seven Presbyterian Churches around her, all of which were traceable through the old Shongalo Church to her influence. This mother in Israel bore the name of MARY McDOUGALD McEACHERN, the grandmother of our present governor.

Our pioneer fathers set the pace for a whole hundred years in the matter of education. The first thing James Smylie did when he came to the territory, was to organize a classical academy at Washington. In this school Father Montgomery taught for a good long period. Then came the founding of Oakland College with all of its pathetic and romantic history. The men of the present day can scarcely

realize the devotion of these pioneer Presbyterians to that grand school. No one who visits the site today would fail to grasp the natural beauty of the place. Nestled there among the oak trees this school of the prophets served as a sacred fountain of Christian learning. You should have heard such men as Dr. Markham, Dr. Stratton, Dr. Price, and others speak of old Oakland. To it Jeremiah Chamberlain gave all his energy and later on his blood. Father Montgomery gave of his money and his constant presence. David Hunt gave to it from first to last \$175,000, and all watered it with their prayers and best wishes and by and by under the orderings of Providence they laid it down, 'mid the tears and lamentations of the whole church. Dating from those pioneer days the Synod has numbered some faithful educators and some fine schools, but we pass on and note:

That our pioneer fathers were noted for their strict adherence to Calvinistic doctrine. From the very beginning up to date our theology has been Westminster Presbyterianism. Those fine seminaries at Princeton, Columbia, Danville, Hampden Sidney, have moulded our men. The Alexanders, Hodges, Greens, Millers, Thornwells, Breckinridges and other great teachers, gave to our men the undiluted truth from the purest fountain. Our pioneer fathers accepted these great truths without question, and it is gratifying to state that in the long line of their successors there has scarcely been any divergence from the faith. A noted minister of New Orleans was one who did depart from the old paths but the Presbytery of Mississippi met and after patient dealing with him and a long trial running through two sessions and lasting over three weeks, he was found guilty by unanimous vote, suspended from the ministry, and afterwards deposed. This man was the Rev. Theodore Clapp, successor to Sylvester Larned. Those pioneer fathers accepted the Bible as God's inspired word; they interpreted it in its historical sense, and their followers for a hundred years have walked right along in their tracks. Rationalism, Pelagianism, with its kindred errors and the daring conclusions of the "Higher Criticism" have never found encouragement among us, but have been carefully excluded.

Farther still, the greatest attention has all along been given to the great idea of worshipping God with our sub-

stance and in this respect the pioneers again set the example. Long before any one of us was born, the old pioneer church at Natchez is on record as giving to foreign missions nearly \$7,000.00 in five years and to domestic missions over \$7,000. Over a thousand dollars a year to each one of these causes is liberal giving in the Cause of the Kingdom. So the churches of today should hear the call of the fathers ringing out to them in clarion tones urging them to come up to the help of the Lord with their gifts.

Again, while our pioneer fathers with all their hearts believed in salvation by grace they always contended for the purest morality as the fruit of grace. Their deliverances on the subject of temperance and their firm stand for personal morality on the part of her ministers and all her members are among the most noted of all their testimony and labor for all these years.

The black man amongst us from the earliest years was the subject of the deepest solicitude. These men a hundred years ago did a great deal to soften the lot and ameliorate the hardships of the slave. They did their best to provide him with religious instruction. Be it said to the credit of the Presbyterian Church, that to an extent beyond what any man dreams of today, the black man was looked upon as a solemn trust. Our fathers endeavored to obey the command, "Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven."

The fidelity of the pioneers of the Presbyterian Church and of their successors; their fidelity, I say, in all these departments of work and witness bearing could be illustrated in a great many ways. Numerous examples could be brought forward to prove their devotion, but with tender and tearful memories of all their wonderful career we must now come to a pause.

Let us be reminded that the Presbyterian Church today in the venerable Synod of Mississippi is rich in the inheritance of memories more precious than gold and silver. King Solomon was rich sure enough in gold and silver and precious stones; rich in houses of cedar wood, rich in the possession of men-servants and women-servants, but above all these things he was rich in the memory of King David his royal father. Sure enough David made mistakes, and at least

one dark shadow stained his name, but his penitence for that great sin, and then his tender love to God, and his splendid devotion to his people, to the cause of God, his tender communion with the Lord of Hosts, and other noble characteristics of the great chieftain were the richest legacy that Solomon could receive from his father! And this royal inheritance lifted King Solomon to a pinnacle of responsibility which ought to have forever kept him sober, and alive to the cause of righteousness. We, the men of this generation with all their precious inheritance, must feel our responsibility and never fall back one step in our labors for God's Kingdom. We must never abate our testimony by one jot or tittle from the straight line of truth. To the wide open fields God calls us. In faith and hope let us follow.



REV. C. M. BOYD, D.D.,
Tuscaloosa, Ala.
Vesper Service.



T. J. WHARTON, Jr.
Jackson, Miss.
Young People's Conference

Belhaven College

JACKSON, MISS.

THE ONLY CHURCH COLLEGE OF
COLLEGE GRADE IN THE SOUTHWEST

Dr. R. V. Lancaster, President

SHARE
JACKSON'S
OPPORTUNITIES

RELIABLE DRUGS and Courteous Treatment

It has been the method of our business to treat every customer that enters our door, with courteous treatment. Our prescription department cannot be equalled for its reliability as every prescription is carefully checked, and with our complete stock of pure drugs which we always keep fresh, and our excellent service, all these requirements have established our prescription department as being reliable. Send us your prescriptions.

HUNTER & MCGEE

Phone 109.

Quick Delivery to any part of City.

Samuel Davies
The Home Missionary

ADDRESS BY
JOHN M. WELLS, D. D.



REV. JOHN M. WELLS, D.D.,
Wilmington, N. C.

JOHN M. WELLS, D.D.

185

SAMUEL DAVIES

The Home Missionary.

JOHN M. WELLS, D. D.

In the year 1740 Tidewater, Virginia, was under the absolute control of the Episcopal Church.

Governor Berkeley had, nearly a hundred years before, in 1649, driven the Puritan Presbyterians nearly a thousand in number, out of Virginia into Maryland.

The two little churches that Francis Makemie had left at his death, in 1708, in Accomac County, on the eastern shore, had practically disappeared. The church on the Elizabeth River had passed into eclipse. The church, if one ever existed, of the Huguenot Settlers at Manakin Town on the James, had gone with its minister, de Richebourg, when he moved to South Carolina. Vigorous laws against dissent had forced a nominal uniformity in the Colony. And nominal uniformity had brought with it a very low type of piety.

Of the ministers, their own Bishop of London, under whose care they were, could write: "Some can get no employment at home, and enter into the service more out of necessity than choice. Some others are willing to go abroad to retrieve either lost fortunes or lost character."

Religion was at a very low ebb. Vice reigned triumphant in the Colony. As Davies wrote to the Bishop of London: "I find the generality grossly ignorant of the nature of living Christianity. I find a general unconcernedness about their eternal states. The Sabbath is prostituted by many to trifling amusements or guilty pleasures. By far the greatest number of families call not upon God. The great men discard serious religion as the badge of the vulgar and abandon themselves to lawless pleasures." A sad picture this, but one of which we have no reason to doubt the correctness. Religion was dead. The hungry sheep looked up and were not fed.

In the County of Hanover, near Richmond, some of the leading men became convinced that the Gospel was not being preached to them. Probably rumors of the message that Mr. Whitfield had brought to Williamsburg in 1740 on his

way through Virginia, made them dissatisfied. Without previous agreement four absented themselves from the parish church on the same day. They were arrested and fined for their absence. But they decided to attend the church no more, to pay the fines imposed by law, and to meet every Sabbath, alternately at each house, to spend the time with their families in prayer and reading the Scriptures, and Luther's Commentary on Galatians, an old copy of which they had.

Later, they secured a volume of Whitfield's Sermons, which they read at their meetings with great profit. The attendance at these "readings" became so large that a house was built on the land of Samuel Morris, as a meeting place. The interest increased and other houses known as "reading houses," were built in other neighborhoods. The fines assessed against them for non-attendance upon the parish churches did not stop the movement. So that the leaders were cited to appear before the Governor and Council at Williamsburg. They had turned away from the established church because they found no saving Gospel preached there. But what to call themselves they did not know. Because they read out of Luther's Commentaries, they were minded to call themselves Lutherans. On their way to answer the citation, one of their number was delayed by a violent storm at a humble house by the way. Finding an old dust-covered volume on a shelf there, he read it to pass the time. Much to his astonishment he found it to contain the sentiments that he and his colleagues had vaguely reached, expressed in clear strong language. Offering to buy the book, it was given to him and with it he hastened on to Williamsburg. There he gathered his friends together and they carefully examined the old book. They unanimously agreed that it expressed their doctrinal views. And when they appeared before the Council to give their reasons for absenting themselves from the parish church, and to declare what denomination they were of, they presented this volume as their creed. Governor Gooch was originally from Scotland, and he saw and told them that the old book was the Confession of Faith of the Presbyterian Church of Scotland, and thus they found out from him, what they had not known before, that they were Presbyterians.

Thus they not only had the right of toleration, but the legal right to be recognized as one of the established churches of Great Britain. So, after a caution not to create any disturbance, they were permitted to return home.

During the few years that preceded this time, a wave of Scotch-Irish settlers had entered the Valley of Virginia from the North, settled here and there in the Valley, passed over the Blue Ridge into South Side Virginia, and sparsely settled that section. They sent back a call to have a minister from New Castle Presbytery visit them in their new settlements. Accordingly the Rev. William Robinson, a brilliant preacher and consecrated worker, was sent in the winter of 1743-1744. He preached in the scattered settlements of the Valley, passed over into South Side, Virginia, and on into the Scotch-Irish settlements of North Carolina. As he was retracing his steps and had reached Rockfish Gap on his way from South Side Virginia, into the Valley, he was met by a messenger from Hanover County. These newly discovered Presbyterians had heard of the Presbyterian Evangelist, and desired to hear from him more perfectly the way of life. He went and preached for them four days. His preaching was richly blessed to the salvation and upbuilding of many. They were taught more perfectly true Presbyterian worship and order.

When he started to leave they tendered him a liberal offering which for prudential reasons he declined. When they could not prevail upon him to accept, they asked the gentleman with whom he was to spend the night, to place it in his saddle bags in the morning. This he did, but Mr. Robinson discovered from its weight what they had done. Seeing their earnestness, he still declined to take it for himself, but agreed to carry it back to Pennsylvania to aid in the education of a young theological student there. This he did, and turned the money over to young Samuel Davies to enable him to complete his education.

In this way we are introduced to Samuel Davies.

This illustrious leader in our church's history was born in New Castle County, Delaware, on November 3rd, 1723. He was of Welsh descent on both sides of his family. His father was of no great ability, living the simple life of a farmer, honest and pious. Of his mother, Davies himself said

in a letter to Dr. Gibbons, of London, "That he was blessed with a mother whom he might account, without filial vanity or partiality, one of the most eminent saints he ever knew upon earth." Like Samuel, the Prophet, he was asked of the Lord, and dedicated to the Lord. And because he was thus given in answer to prayer, his mother named him Samuel. His mother was his only teacher until he was ten years of age. During these years he began to exhibit those rare mental gifts that gave him later such eminence.

Then for two years he studied at an English school some distance from home, where he made rapid progress in learning. He was next taught by the Rev. Abel Morgan, a Welsh Baptist minister of ability and high character. In 1739, Rev. Samuel Blair, a man of deep piety and a very high order of gifts, was called to Fagg's Manor in Chester County, Pennsylvania. He there opened a classical school that had a wide influence and great success. To this school young Davies, then fifteen years of age, was sent.

As it was during this year that he professed his faith in Christ and united with the church, his conversion was probably due to the great revival in the Fagg's Manor Church that came in the spring of 1740, and that is described in the chapter in Alexander's Log College that gives a sketch of Rev. Samuel Blair. With his conversions seems to have come his call to study for the ministry. Dr. Foote gives us a picture of the young student: "Stimulated to close application by his narrow means, and earnest desire for improvement, his slender frame became enfeebled, and *** his health very delicate."

It was during this period that the Rev. William Robinson came back from his trip to Virginia and brought the struggling student the gift from the churches in Hanover County. Dr. John Holt Rice says of this gift: "As far as we can learn this is the first money that was ever contributed in Virginia for the education of poor and pious youth for the ministry of the Gospel."

It was a gift that brought rich blessings to the givers. Davies completed his course and was licensed by New Castle Presbytery on July 30, 1746. He visited a number of fields and his preaching was wonderfully blessed for one so young. Invitations to settle permanently came from many quarters.

But he felt that the people who had helped him with his education had the first claim upon his services. So after his marriage in the fall of 1746, he was ordained Evangelist on February 19, 1747 "for the purpose of visiting the congregations in Virginia, especially those in Hanover County."

Just at this time it was faring ill with the Hanover congregations. The opposition of the government became more serious, until finally a proclamation was posted on the door of the meeting houses, calling on the magistrates to prevent all itinerant preaching.

Davies passed down the eastern shore of Maryland and Virginia, and before visiting his new field, went straight to Williamsburg. He went before the Council and asked for a license to officiate in and about Hanover, at four meeting houses.

"The Governor, Mr. William Gooch, favoured the application. The tall, slim, well formed youth, pale and wasted by disease, dignified and courteous in manner, won the Governor's favour." The Council hesitated. But Gooch remembered how back in 1738, to build a wall of sturdy Scotch-Irishmen along the western mountains, to be a protection for his colony, he had promised freedom of religion, and toleration to the Presbyterians. So he secured from the General Court the license asked. And Davies passed on to his work. He was received with great joy. Not only were they overjoyed at having a minister, but the license that he brought secured for them a large measure of that freedom from persecution which they needed.

His stay at this time was short. He preached vigorously and widely. But his health was wretched; and either on that account or because of the sickness of his wife, he returned to Pennsylvania in August. He carried with him a call from those congregations to the Presbytery for his services as pastor. The next month his wife died suddenly. He himself was dangerously ill. "I spent near a year under melancholy and consumptive languishments, expecting death," he says in writing of this time. With the coming of spring, came some measure of recovery. Among other calls the one from Hanover, signed by one hundred and fifty heads of families, was urged upon him by a messenger sent for that purpose. This he decided to accept. He says of it,

"I put my life in my hand and determined to accept their call, hoping I might live to prepare the way for some more useful successor, and willing to expire under the fatigues of duty rather than in voluntary negligence." Thus, feeling under sentence of death, but determined to use those remaining months in seeking the salvation of the lost, he came to his great work. Thus he could speak indeed as a dying man to dying men, pleading with great tenderness and power.

He carried back with him his friend, John Rodgers, to aid him in his broad work. But the Council absolutely refused to license Rodgers. Some of the Episcopal clergy were bitter in their opposition. One especially went so far in seeking to have Rodgers punished for preaching that finally the Governor turned upon him with this scathing rebuke: "I am surprised at you! You profess to be a minister of Jesus Christ, and you come and complain of a man and wish me to punish him for preaching the Gospel! For shame, sir! Go home and mind your own duty. For such a piece of conduct, you deserve to have your gown stripped over your shoulders!" Rodgers returned to Pennsylvania. Davies went on to Hanover and began that monumental piece of home mission work that did so much toward laying the foundation of the Presbyterian Church in the South.

His home was in Hanover County, some twelve miles from the city of Richmond. Three of his licensed preaching points were in Hanover County, and the other in Henrico. That fall, after a notable encounter with Peyton Randolph, the Attorney General, he secured the licensing of three more preaching places; one in each of the counties of Louisa, Goochland, and Caroline. Later, the County Court of New Kent County licensed a preaching point in that County, but the General Court revoked this act. This same fall he was married again, his second wife being Jane Holt, of Hanover County.

God's blessing from the first rested upon his work. People came from long distances to each of his preaching places to hear the Gospel preached in its purity and power.

During the second year of his ministry there, quite a notable work of grace took place. This was so notable as to be mentioned with joy by Johnathan Edwards in far off New England.

As he preached from place to place many of the more spiritually minded in the established church, hearing him out of curiosity, were so delighted at his Gospel message, that in spite of fines and persecution they became regular hearers. Great crowds, even in that sparsely settled country thronged to hear him. The church buildings could not begin to hold the congregations, and much of his preaching was done in the groves that surrounded the churches.

His work was not confined to those sections where he had licensed preaching points. As South Side Virginia was filling up with Scotch-Irish settlers, he made each year a long preaching tour through that section. As far south as the present counties of Mecklenburg and Halifax he rode on these evangelistic campaigns. Twelve of the present counties of that section of Virginia were reached and very many names that have been useful and illustrious in our church are of those families that were won for Christ and our church upon these preaching trips.

Into the churches that grew out of his labors he introduced as pastors Rev. John Todd, Rev. Robert Henry, Rev. John Wright, and possibly others.

In 1753, much against his will, Synod appointed him, together with Rev. Gilbert Tennent, to go to Great Britain to secure funds for Nassau Hall College, now Princeton University. What finally led him to accept the commission was his desire to secure from the British Government a larger measure of religious freedom for the Presbyterians of Virginia.

This visit lasted from November, 1753, to 1755. The record of it is preserved in a journal kept by Mr. Davies, in two small volumes. One of them is in the library of Union Seminary, in Virginia, and the other in that of Princeton.

He was a wretched sailor and the voyage was very trying.

In England and Scotland he was invited into the leading non-conformist and Presbyterian pulpits, and was heard with pleasure by very large congregations.

A tradition that does not seem to be very well proven, makes King George the Second one of his hearers, and tells of his rebuking the King for what he thought was irreverence, but what was really only an expression of satisfaction on the part of the King.

His voyage was successful. Not only did they secure a large sum for the College, far more than they had expected, but he came in touch with friends who were of great help in advising the right course to secure a larger measure of religious freedom.

Davies returned to find Virginia in grave danger. The war between France and Great Britain had extended to America. France had enlisted the Indians as allies, and they were falling with fury upon the whole mountain frontier. The terror of these savage enemies spread far east of the Blue Ridge.

The legislature had called for a day of fasting and prayer and Davies signalized his return by a great patriotic sermon that steadied and strengthened his people.

Braddock's defeat a few months later terrified the whole colony. Many were in favor of abandoning all the frontiers and retiring to the more thickly settled sections. Davies roused the spirit of that whole section by a sermon on Isaiah 22:12-13-14 that produced a powerful effect. And when the first volunteer company was raised, it was from Hanover County and largely from his congregations. Davies preached the farewell sermon to the company. This patriotism of his people did more to relieve them from persecution than all the influence from London. They suddenly became too useful to be persecuted.

In this same year in December, the Presbytery of Hanover, the parent from whom the whole Southern Presbyterian church has grown, was organized. There were six ministers in the new Presbytery, and four of these were the fruit of Davies' Home Mission work.

In 1758, after eleven years of this great mission work, the Synod of New York, to which Hanover Presbytery belonged, laid its hand upon him for a very different kind of work. In 1757, President Aaron Burr, of Nassau Hall, died. His father-in-law, the great Jonathan Edwards, was elected to succeed him. He served for only nine weeks, dying in March 1758.

In August Davies was elected to the Presidency. He submitted the matter to Hanover Presbytery, and that body unanimously voted against his leaving Virginia. When the trustees elected him for the fourth time, he left the matter

to the Synod. That body, after hearing the representations of the board and "A supplication from Mr. Davies' congregation," after solemn prayer to God for direction, decided to send him to the Presidency, and dissolved the pastoral relation. He thus became the fourth President of that great institution.

He had dreaded the work, feeling himself unfitted for it. But he measured magnificently up to the work. Dr. Foote says: "The historians of Nassau Hall all agree in awarding high praise to Mr. Davies for the wisdom of his plans, the energy of his efforts, and the success that attended his labors to advance the interests of the college. His whole heart and soul were in the work. He arose early and studied late, and to the last appeared as in Virginia to do the things and preach the sermons befitting the occasion which called them forth."

He preached a New Year sermon from the text: "This year thou shalt die." And five weeks later, on February 4th, 1761, he passed to his reward.

It would be difficult to speak too highly of this great and epoch making man.

Dr. Gibbons, of London, in a sermon preached there on the occasion of Davies' death, said of him: "A greater loss, all things considered, could not, perhaps, befall the church of God in the death of a single person. The God of Nature had endowed Mr. Davies with extraordinary talents. Perhaps in sublimity and strength of genius there were very few, if any, who surpassed him."

He has been repeatedly called "The Prince of American preachers." Tall, erect, graceful, his pulpit presence was most pleasing.

His voice was clear, strong, and very melodious.

As a preacher, President Finley said of him: "His understanding was clear; his memory retentive; his invention quick; his imagination lively and florid; his thoughts sublime; and his language elegant, strong, and expressive."

A distinguished man of his day said of him: "He looked like the ambassador of some great king." When he had his memorable debate with Attorney-General Peyton Randolph before the Council, a smile went around that body. Some one said: "Mr. Attorney-General has met his match today."

The lawyers complimented him, and it was a current saying, "What a lawyer was spoiled when Davies became a preacher." But the best picture of the preacher comes from one of his own letters written to Dr. Gibbons. In it he says: "Perhaps once in three or four months I preach in some measure as I could wish; that is, I preach as in the sight of God, and as if I were to step from the pulpit to the Supreme Tribunal. I feel my subject. I melt into tears, or I shudder with horror when I denounce the terror of the Lord. I glow, I soar in sacred ecstasies, when the love of Jesus is my theme, and, as Mr. Baxter was wont to express it, in lines more striking to me than all the fine poetry in the world,

"I preach as if I ne'er should preach again; and as a dying man to dying men."

One is impressed with the greatness of his texts. Among all his published sermons you do not find a single obscure or trivial text. Every one is great.

And the Gospel he preached was a great and glorious Gospel. We can well understand how people used to the "languid harangues on morality" that were usual in Virginia in that day, thronged eagerly to hear a great Gospel preached with great spiritual power. There are many brilliant passages in his sermons. That in which he tells of the Roman ambassador drawing a circle around the King and demanding an answer before he left that circle; and makes the application, drawing such a circle around his hearers, is tremendous. And his vividly tender picture of the Saviour who will not break the bruised reed or quench the smoking flax is a great one. He was great as a pastor. Homes that had been practically irreligious, through the influence of his pastoral visiting, became truly religious. The family altar was reared there. Bible and catechetical instruction were taken up and continued there. And the Sabbath was kept holy.

Far off on the frontier, on one of his missionary trips, very uncertain of his welcome, he went into the home of Little Joe Morton. There he led the parents to Christ; and from that home have descended scores of Presbyterian ministers and elders. The legacy of family religion was handed down from the homes blessed with his presence. It was a treasure he gave them to transmit to their descendants. As a Presbyter he left his impress upon our Church.

He was appointed by Synod to organize and preach the opening sermon of our first Presbytery. From that little beginning have grown the sixteen synods and eighty-four presbyteries of our church today. He was faithful in his attendance upon the meetings of synod, though it meant a trip on horseback clear to Pennsylvania or New Jersey.

What now are some of the distinctive principles, that this man in founding our church here in the South, stamped ineradically upon it.

1st. He taught us the true relation between the Church and State. Persecution clears one's vision. He pleaded for "the sole supremacy of Christ in the Church; the authority of the Word of God; the equality of the ministers of religion; and individual rights of conscience." Patrick Henry sat under his preaching as a lad in the formative period of life. What Davies held, Henry put into practice by securing the separation of Church and State, and the establishment of complete religious equality.

2nd. He emphasized the need of securing fit men for the ministry. He led Henry Pattillo to the ministry, and Pattillo had a very large part in the making of Presbyterianism in North Carolina.

He led James Waddel into the ministry, and Waddel placed the stamp of his views on James Madison, President of the United States, and most potent factor in the framing of the Constitution. And from the pulpit of Tinkling Spring Church he wielded a mighty influence.

He led William Richardson into the ministry, and Richardson became the minister of the Waxhaws; influenced the lives of the Pickens and Calhouns, and wrought mightily in the building of Presbyterianism in South Carolina.

He led Daniel Rice into the ministry, and Rice became known as the "Patriarch of the Kentucky Presbyterian Church."

Great as was the work that Davies did, perhaps greater was the work he did through his spiritual sons in the ministry.

3rd. He emphasized the use of Christian literature. In a letter written to a member of the Society in London for Promoting Religious Knowledge, and preserved by Gillies, we find that Society had given him while in London, a large quantity of good books to be distributed. In telling

of the distribution of them, he says: "I hope I shall be able to send you an agreeable account of the happy effect of the distribution." He later distributed a large number of "Psalms and Hymns" and Bibles among the negroes. He also distributed many of the books "among the poorer sort of white people" with instructions to read them and pass on to others.

Dr. John Holt Rice says: "The writer has scarcely ever visited a family, the heads of which belonged to Mr. Davies' congregation, in which he did not find books such as Watson's Body of Divinity, Boston's Fourfold State, Luther on the Galatians, Flavel's Works, Baxter's Call to the Unconverted, and Saint's Everlasting Rest, Alleine's Alarm, and others of similar character.

4th. He stressed the duty of colored evangelization, or work among the negroes. Among the most successful parts of his work was that for negroes. In a letter to London, quoted above, he says that about three hundred gave a stated attendance upon his preaching. About one hundred had at that time, 1755, been baptized. He speaks of the inspiration that came from seeing "so many black countenances eagerly attentive to every word they hear, and frequently bathed in tears." Dr. Hill, writing many years later, says: "The writer of this has known many of his black members, and they have always been esteemed by their masters as servants of a superior order, which secured to them not only the friendship and confidence of their owners, but treatment more like Christian brethren than slaves."

When the Indian invasion was threatened his influence was potent in quieting the negroes.

Deeply graven on his heart were the "poor, neglected negroes; who were originally African savages;" and for them he felt the deepest compassion and faithfully labored.

5th. He struck and maintained throughout his whole ministry, the evangelistic note. As well rounded as was his preaching the desire to seek and save the lost was ever uppermost.

If my view is correct that he was converted in the great revival under Mr. Blair, at Faggs' Manor, we have the key in part to his great longing for the salvation of souls. We find

him sorrowing, early in his ministry, that the Lord had not blessed his message to the salvation of souls. But Dr. Finley says of him "that a great number, both of whites and blacks, were hopefully converted to the living God." Instead of great number of conversions at any one time, there seems to have been almost a continuous work of grace during the years of his ministry.

6th. But he stands out before us as the pre-eminent Home Missionary. He took a little group of "reading houses" and developed them into strong and vigorous churches. From those churches (using the figure of the strawberry plant) he sent off scions in every direction that took root and became organized churches. Not content with this, he made each year, a long home mission tour, gathering groups of believers, that grew into churches. And as rapidly as he could secure helpers, he formed groups of these churches, near and far, and made them centers of further expansion.

If the Home Mission work that Davies began had been continuously carried on from that day to this, in his spirit and according to his plans, we would today have three million Presbyterians instead of three hundred and forty thousand.

The memory of the past is the inspiration of the future.

Our opportunity has not yet passed. In the spirit of this hero of the early years of our Church, let us take up this Home Mission task and press it till the last mountain cove or lowland swamp has been reached and won for Jesus Christ and our Church.

Archibald Alexander
The Christian Educator

ADDRESS BY
JOHN M. WELLS, D. D.

ARCHIBALD ALEXANDER
The Christian Educator.

JOHN M. WELLS, D. D.

When Elizabeth handed over Ireland to the hands of James I, her successor, in 1603, it was seething with discontent. In 1605, the nobles of Ulster broke out in fierce rebellion. This rebellion was quenched in blood. The nobles were slain or exiled, and the province well nigh depopulated.

The lands forfeited by these nobles were given to Scotch and English nobles. But as Stewart, an historian of that period says, "But land without inhabitants is a burden without relief. The Irish were gone, the ground was desolate, rent must be paid to the king, tenants none to pay them." Therefore, immigrants must be secured. The English being "more tenderly bred at home," were "unwilling to flock thither." And so they turned to Scotland and brought over large numbers of the Scotch. The settlement of these Scotch in the north of Ireland is the origin of the Scotch-Irish.

At first, these settlers were godless. Atheism increased and sin abounded. But Godly ministers from Scotland and among the Puritans of England went over and wrought faithfully. They accomplished much, and in 1626 there began a great revival that transformed the entire province.

Charles I began his oppressions in 1631. By 1636 the people were so wrought up that they undertook the beginning of an emigration to America. The "Eagle Wing," the first vessel, was driven back by adverse storms. The project was abandoned. The Scotch Presbyterians in large measure returned to Scotland under the oppression of the Episcopal Church. The Irish from the South invaded Ulster, and massacred more than forty thousand people. A Scotch army was sent over by the King to crush the rebellion. Many Scotch returned to Ireland in the wake of the army. The revolution against Charles came on. He was defeated and beheaded. In 1644, Ulster became Presbyterian. With the return of Charles II, oppressions began again, and continued until William of Orange came to the throne in 1688. The Irish-Catholics again invaded

Ulster. The heroic defense of Londonderry stands out as one of the great achievements of the Scotch-Irish. Deliverance came from William of Orange at last. During his reign, the skies were fair, but his successors on the throne began to take away, one by one, the liberties of these Presbyterian Scotch-Irish. They oppressed them in church affairs; they oppressed them in educational affairs, and finally oppressed them in civil affairs. And so oppressive were they that, beginning in 1714, these Scotch-Irish began a wholesale emigration to America. Clear down to the time of the American Revolution it continued. And, by the time of the Revolution, one-fourth of the entire population of the Colonies was of Scotch-Irish blood.

The largest part of this stream flowed in through the port of Philadelphia, where they were sure of a welcome and freedom.

They first settled in large numbers in the Cumberland Valley of Western Pennsylvania. Then they passed south, across the Potomac, into the Valley of Virginia. Through the Rockfish Gap, they passed into Piedmont and on into Southside, Virginia. Thence they passed into Piedmont North Carolina, and in Piedmont South Carolina, met a similar stream that had flowed in through the Port of Charleston. From these sections they passed into the "blue grass" sections of Kentucky and Tennessee, and on to a leading part in the winning of the great West and Southwest.

As a race, they had come to this country seeking freedom in person, freedom in property and freedom in knowledge and religion. These things they either found or forced from unwilling hands not long after their coming.

Before they entered into Virginia in large numbers, they had secured the promise of religious toleration in that Colony. John Caldwell, the grandfather of John C. Calhoun, requested the Synod of Philadelphia in 1738, to secure such toleration. A letter was written and a committee sent to Governor Gooch, asking this. And he returned a letter to the Synod promising such toleration.

In 1738, Archibald Alexander, one of three brothers that had come from near Londonderry, Ireland, moved from on the Schuylkill River in Pennsylvania, where he had first settled, down into the Valley of Virginia, taking with him

his son William, then nine years of age. He settled in what is now Rockbridge County, about seven miles from where the town of Lexington now stands, on South River. He joined in the formation of Timber Ridge Church, and was one of its first ruling elders.

His brother Robert moved with him and established the Augusta Academy that afterwards became the Liberty Hall Academy.

The elder Archibald Alexander was a notable man in his community. Of him, the object of this sketch wrote: "The appearance of my grandfather I remember very well. He was rather below the common height, but was thick-set, broad-breasted, and strongly built. His face was broad and his eyes large, black, and prominent. The expression of his countenance was calm and benignant, and his manner of speaking was very kind and affectionate."

And Dr. Foote says of him, "No one expects a descendant of 'Old Ersbell' to be greedy or avaricious, or pinching, or unkind, or indolent, or ignorant, or very rich. But the public did expect them to know their catechism, to be familiar with their Bible, to keep the Sabbath, to fear God, keep a good conscience, with industry and economy to be independent and, at last, to die Christianly."

William, the son of "Old Ersbell," was the same type of man, though not so strong a character. He settled near his father; was, like him, an Elder in Timber Ridge Church. He married Ann Reid, a pious but retiring woman of the same Scotch-Irish settlement. Archibald Alexander was the third child. He was born on April 17th, 1772. When three years old, his father moved to a point near the site of Lexington. Here he was reared.

Doubtless his environment had much to do with the molding of his character. That part of the great Valley of Virginia is remarkably beautiful. Like a wall, the Blue Ridge stands on the eastern horizon. Fifteen miles to the west is North Mountain, here taking the striking shapes of Jump and Hogback Mountains. Rising sheer out of the Valley to the southwest is House Mountain, a double mountain that received its name from its shape. Massive and striking in appearance, someone has well suggested that it has left its impress upon the character of the people of Rockbridge County.

Amidst such surroundings young Archibald grew up. He early learned to swim. He became an expert horseman. From his boyhood he helped in driving the cattle to the range on Irish Creek.

He studied first under an Irish convict named Reardon. Then when seven years old, he attended school on Timber Ridge. Later Reardon, who had been a soldier in the Revolution, returned from having been disabled from his wounds and was again his teacher. So bright was the promise of the lad of ten, that his father determined that he should be the one of his children to receive a liberal education.

In 1774, Hanover Presbytery had assumed control of the church school that had been conducted under the supervision of Rev. John Brown. In 1776, the school was moved from Mount Pleasant near Fairfield, to Timber Ridge.

In 1779, it was moved again to a place about a mile from the town of Lexington. The new site was on the property of William Alexander, who made a donation of as much land as was needed. He was one of the trustees.

It was about this time that young Archibald entered the Liberty Hall Academy, then taught in the home of Rev. William Graham. Here for six years, he pursued his studies.

While he took a full classical course, he afterwards felt that his work was most superficially done. Just before his examinations, preparatory to taking a regular degree, his father returned from near Fredericksburg, with the news that he had secured a tutor's place for him. At once he stopped his studies and went to Spottsylvania County, where he taught in the family of General John Posey. His pupils were almost his own age (seventeen), and he was forced to hard and effective study.

Here he read the works of John Flavel, and came under the influence of a godly woman named Mrs. Tyler. He regarded this year, 1788-1789, as being the time when he really became a Christian. He returned home and resumed his studies there. A remarkable religious awakening had just taken place in South Side, Virginia. Mr. Graham desired to visit the scene of this revival, and took young Alexander with him. The impression was strong, and he returned to Lexington and there gave himself to Christ.

The covenant that he drew up and signed is very vividly described by Dr. H. A. White, in his splendid sketch of Alexander. This was the beginning of a great revival there in Rockbridge. Among those who united with the Church was young Alexander.

Following a serious spell of sickness, he decided to enter the ministry of the Gospel.

He went to Mr. Graham to begin his studies, and was much discouraged when told, "If you ever mean to be a theologian, you must come at it, not by reading, but by thinking."

Half a dozen young men were studying theology under Mr. Graham. They read Edwards, Owen, Boston, and similar writers; and on Saturday, met their teacher for recitation and debate.

On October 20th, 1790, he was received under the care of Lexington Presbytery, at North Mountain or Hebron Church. He was given permission to "exhort in social meetings for religious worship."

In his sketch of that period of his life, he gives a vivid picture of his first effort "at the house of Old John McKee, at Kerr's Creek." In 1791, he attended the General Assembly in Philadelphia "as a ruling Elder."

At the spring meeting of Presbytery, held at New Monmouth Church, he was examined on the languages and sciences. He also presented his "Exegesis," "Critical Exercise," and "Homily."

At the fall meeting of Presbytery, at the "Old Stone Church," in Augusta County, though he strongly objected to being licensed because of his youth, his examination was completed with the examination in theology. He also preached his trial sermon on the text assigned, Jer. 1:7: "But the Lord said unto me, 'Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.'"

This had been assigned him because of his objecting to completing his parts of trial on account of his youth. Of it he said, "The Presbytery had given me a text for a popular sermon which I disliked exceedingly." This sermon has been preserved and is said to be a "clear and sensible discussion of that great topic, a call to the Ministry."

Dr. White says of the effect produced by the sermon: "Everyone present was surprised at the clearness of his reasoning and the ease and rapidity of his speaking. Graham wept for joy when he saw the power manifested in the sermon of his pupil."

An adjourned meeting of Presbytery was held at Winchester, where Synod was in session, and he was there licensed to preach. He wished to return home for further study, but he was urged, because of the sickness of Dr. Hill, of Charlestown, to "try his gifts" by assisting for a time in Jefferson County.

One of his first sermons was preached in Charlestown. There a puff of wind carried away the "skeleton of the sermon" that he had before him on the pulpit. "I then determined to take no more paper into the pulpit," a resolution that he kept for twenty years, except in the case of his trial sermon for ordination. He preached this whole winter in that part of the Valley, receiving absolutely nothing for his services. He drew large congregations everywhere. His youth, as well as his eloquence, attracted the people. His son says of him at this time, "He seemed but a little boy." With a clear, flute-like voice, with a wonderful imagination, to which he gave full swing, and with a fluency and command of language that was remarkable, his preaching was very highly esteemed.

Old Dr. Conrad Speece, speaking of him in his later life, said: "You think him animated now, but if you had heard him in his youth, you would compare him to nothing so readily as to a young horse of high blood, let out into a spacious pasture, exercising every muscle, and careering in every direction with extravagant delight."

His sole library this winter was a small pocket Bible. He was thus thrown back entirely on his own thinking. His sermons were largely thought out as he went from place to place on horseback. And some of his sermons thus prepared were those he used most frequently in his later ministry. The few days he could spend now and then with Rev. Moses Hoge at Shepherdstown, revealing in his few but choice books, and delighting in his rich conversation, were like oases in a desert.

In March, 1792, he turned his face toward home. On the way he preached a notable sermon on the value of the soul, to a great congregation in Staunton. When he reached Lexington, a large congregation gathered in the court house to hear him.

In 1789, the General Assembly had requested each Synod to select two men "well qualified to be employed in missions on our frontiers." The Synod of Virginia that fall in the carrying out of that suggestion, appointed a "Commission of Synod" to have charge of this Mission Work. This Commission consisted of four Ministers and four ruling Elders. Thus we see that Synodical Home Missions is no new thing. This Commission, in April, 1792, elected Rev. Archibald Alexander and Rev. Benjamin Grigsby "to the office of Missionary" for this Home Mission Work. They were directed to travel together as far as Petersburg, there to divide, Mr. Grigsby going to the East and North, while Alexander passed Westward through the counties near the North Carolina line. His account of this trip brings before us many names that have been notable in Presbyterian history. Cabell, Read, Venable, Morton, Hunt, and many others are mentioned.

When he reached Charlotte Court House, he formed the acquaintance of Moses Waddel, then a tutor in Hampden Sidney College, and the first of an illustrious line of educators in the South. He went as far west as Henry County, and then returned to the Valley. In this preaching tour, he visited sixteen counties in Virginia, and at least three in North Carolina. After making his report to the Commission, he was sent back to labor in South Side, Virginia. In 1793, he and the Rev. Drury Lacy, acting President of Hampden Sidney College, jointly undertook to supply six churches near Hampden Sidney. This plan not proving satisfactory he accepted a call to two of them, Briery and Cub Creek, in October, 1794.

He resided near Charlotte Court House. The next few years he spent in faithful preaching and hard study. They were years of rich acquisition. In them, he laid a broad foundation for his future eminence. He also served jointly with Rev. Drury Lacy in the management of Hampden Sidney College.

Early in 1796, he was called to the Presidency of this College. That institution was in a very weak and languishing condition. Here he had as his colleagues two men of great natural ability, John Holt Rice, the founder of Union Theological Seminary, and Conrad Speece.

Shortly after this, he passed through a struggle in regard to the authority of infant baptism. His doubts led to a very profound and exhaustive study of the subject, and out of the clouds he came to the light, thoroughly convinced of the rightfulness of the position of our Church.

Under his tireless labors, the College improved rapidly. But his preaching and labors for the College were too much, and in the spring of 1801, broken in health, he resigned his office and went on a tour through New England, seeking the restoration of his health.

On his journey, he stopped at the home of Dr. James Waddel, the celebrated "Blind Preacher of Wirt's British Spy." This visit was momentous, for here he fell in love with his future wife, Dr. Waddel's daughter.

He attended the General Assembly of 1801 in Philadelphia on his way north. He was here made a delegate to the General Association of the Congregational Church in Connecticut. He preached in many of the leading pulpits in New England, and his preaching was everywhere received with great pleasure and interest. This trip he always remembered with much pleasure. On the way south, he preached in the First Presbyterian Church of Baltimore, and was called to that Church, but declined the call.

The winter of 1801-2 he spent in preaching to his old churches. In the spring of 1802, he was called again to the Presidency of Hampden Sidney College. This call he accepted. In April he was married to Miss Janetta Waddel. In May, he moved to Hampden Sidney and took up his duties as College President. For four years he labored here. The College grew under his guiding hand.

In the latter part of 1806 he was called to the Third Presbyterian Church of Philadelphia. This call he accepted, taking charge early in 1807. Here he labored with ever increasing success. Large congregations listened to his preaching. As a pastor he was popular and beloved, and

he was by hard study and wide reading becoming known as a theologian of orthodoxy and power.

In 1807, he was elected Moderator of the General Assembly. In 1808, in preaching the opening sermon from 1 Cor. 14:12, he spoke strongly of the need of a theological seminary for the church.

In 1810, he was elected President of the University of Georgia, but declined the call.

In the same year he had the degree of Doctor of Divinity conferred upon him by the College of New Jersey.

Following his sermon in 1808, the Church took up the plan of a theological seminary. From this came the establishment of Princeton Seminary.

The plan of the Seminary was settled at the Assembly of 1811. After prayer and without nominations they voted for a professor. Dr. Alexander was chosen. He accepted the call and in 1812, moved to Princeton and took up the work. This work he continued until his death, in 1851.

His inaugural address was based on John 5:39, and was "a learned argument in behalf of biblical study."

Of his fitness for this life work there can be no question. Theology had been the study of his life. He had read freely the great masters of Latin theology of the sixteenth and seventeenth centuries.

He had been a diligent student of metaphysics. He had read largely the Christian Fathers, both Greek and Latin. He was familiar with English theology. The speculations of New England were well known to him. And with it all the Westminster theology had more and more become fixed as his system. Besides this department, he had read widely and well in Church History. He was well read in the classics. And both in New Testament Greek and Hebrew he was proficient.

So when he began his duties in 1812, he was fitted to do what he was compelled to do—teach all the departments of a theological course.

The next year Dr. Samuel Miller joined him in the work. And from time to time other professors were added to the faculty. But the curriculum fixed by him has been followed in the main down to the present day.

He saw the number of students grow from nine in 1812 to one hundred and forty-two in 1837.

He saw majestic and adequate buildings built for the use of the Seminary. He saw a stream of students go forth to bless this land and many foreign lands. Though he lived for these years in the North, as his son says in his biography: "As regards his judgments, feelings, and policy, he was uniformly reckoned in every good sense, a Southern rather than a Northern man."

In 1820, he was again elected President of Hampden Sidney College, but declined. In 1831, he was offered the chair of theology in Union Seminary, in Virginia, which he declined, though not without "a serious struggle of feeling."

Three times during his stay at Princeton, he returned to visit his friends in Virginia. Dr. White has vividly portrayed these visits in his sketch of Dr. Alexander.

The first was in 1816, when the Synod of Virginia was in session at Fredericksburg. Here he preached the sermon at the celebration of the Lord's Supper; and his sermon on "Christ our Passover," made a profound impression. The second was in the summer of 1825. Of it Dr. John Holt Rice wrote: "If you could but have witnessed the universal burst of joy when it was understood that you were coming." And later: "Your visit last summer constitutes an epoch. Things are commonly spoken of as happening just before or just after, or while Dr. Alexander was here."

The last was in June, 1843. Then he delivered an address at Lexington to the alumni of Washington College on commencement day. His address was a fine tribute to his old teacher, Rev. William Graham.

Of his literary labors, during these years, it is not necessary to write at length. Though he began late in life, he wrote much and well. His book on the Evidences, that on the Log College, and best of all on "Outlines of Moral Science," are his most notable works.

In the dissensions that vexed the Church between 1830 and 1838, he took little part. His pen wrought in defence of the doctrines of Old School Theology. But partly because of a temper naturally pacific; partly because of the position that he occupied, and partly because of the moderation of the views he had as to the proper remedies, he took but little part in the struggles of the time.

Thus he wrought on faithfully and well, until he was seventy-nine years of age. His body declined in strength toward the end, but there seemed no abatement of his mental vigor. In September, 1851, his last sickness came. In an interview with Dr. Charles Hodge, he told him that the end was near; that his work was done, and that it was best he should not recover. And thus he went down gently into the Valley. And when on October 22nd, he ceased to breathe, the Synod of New Jersey, then in session at Princeton, bore him to his last resting place; and the whole church did him honor. For a prince and a great man had fallen in Israel.

Let us see how this great leader has touched the educational work of our Church:

1st. He sprang from a race that believed thoroughly in education.

Though John Knox's vast plans to take the large estates confiscated from the Roman Church and from them establish a system of education so complete that every child in Scotland might have an adequate education, failed in part, the Scotch believed in education. Those who settled in Ulster, held the same view. One of their grounds for emigrating to America was that their Presbyterian ministers were not allowed to teach.

As they settled in Virginia and North Carolina, they built churches, and hard by the church a school house. Academies for giving higher education were established, in the main taught by their ministers. And later there sprang up the colleges, called in derision log colleges, from which many of our leading colleges and universities developed.

2nd. He was educated at Liberty Hall Academy, in Rockbridge County, Virginia.

We have seen how Robert Alexander established the academy that became Augusta Academy in 1749. According to Dr. H. A. White, he was a graduate of Dublin University and a brother of "Old Ersbell" Alexander, the grandfather of Archibald Alexander. Somewhere between 1753 and 1760 this school was turned over to the Rev. John Brown, the pastor of Timber Ridge and New Providence Churches, and conducted near Old Providence Church. This school was later moved to a place near Fairfield called Mount Pleasant, where it was conducted for "the special purpose of training

some of the young men of his congregation as ministers of the Gospel." Here Mr. Brown was aided by Ebenezer Smith, a brother of Samuel Stanhope Smith, the first President of Hampden Sidney College.

In 1771, Hanover Presbytery put on record "the great expediency of erecting a seminary of learning somewhere within the bounds of this Presbytery."

In October, 1774, the Presbytery resumed the "consideration of a school for the liberal education of youth, judged to be of great and immediate importance. We do, therefore, agree to establish and patronize a public school which shall be confined to the County of Augusta. At present it shall be managed by Mr. William Graham, a gentleman properly recommended to this Presbytery, and under the inspection of the Rev. Mr. John Brown." A committee of five ministers was appointed to take subscriptions for the school in the congregations of the Valley.

In April, 1775, Presbytery, speaking of Augusta Academy said: "The Presbytery as guardians and directors, take this opportunity to declare their resolution to do their best endeavor to establish it on the most catholic plan that circumstances will permit."

Presbytery attended in a body upon a session of the Academy in the spring of 1775.

In May, 1776, Presbytery decided to move the Academy to Timber Ridge Church. A board of trustees of twenty-four members was elected by the Presbytery, and the Presbytery reserved "The right of visitation forever, as often as they shall judge it necessary, and of choosing the rector and his assistant."

The name was changed to Liberty Hall. Buildings were erected and the Academy owned eighty acres of land, two houses and a library of 300 volumes.

In 1779, the Academy was moved to a point near Lexington. Here Archibald Alexander attended it. In 1782, the trustees were formed by the legislature into a corporation. It was only thus that the Presbytery could hold and manage its property. The transfer from Presbytery to this board was a merely nominal one.

From 1789, Graham taught a theological class.

In 1791, the Synod of Virginia planned for a seminary. In 1792, it requested the Board of Liberty Hall Academy to

fill vacancies out of the Presbyteries of Hanover and Lexington, that the Academy might be one of the seminaries of the Synod.

In 1793, the Board agreed to Synod's conditions. Synod enjoined upon the Presbyteries to raise money for the Academy under this agreement. This was done, and the stone building then erected was used as a theological school as well as an Academy.

In 1796, General Washington gave to the Academy certain shares of canal stock that had been offered to him by the legislature of Virginia. The trustees then changed the name to Washington Academy. It was later changed to Washington College, and later, after General Lee's Presidency, to Washington and Lee University.

It was the first Presbyterian school in the South.

Of this school Alexander's great-uncle was the founder; his father was one of its trustees; he himself was one of its earliest and most illustrious alumni.

3rd. He was one of the early Presidents of Hampden Sidney College. In 1774, Samuel Stanhope Smith came from Pennsylvania to South Side Virginia, as a licentiate. Hanover Presbytery decided at its fall meeting in that year to establish an academy in that section. In four months it raised \$6,500.00 for that purpose. In February, 1775, Presbytery decided to build the academy in Prince Edward County. Samuel Stanhope Smith was chosen rector. A board of trustees was appointed to manage its financial affairs.

An address was sent out stating that though the school was Presbyterian, it would be broad and non-partisan. In 1776, the log building was erected. One hundred and ten students came and lived in huts that first year to enjoy the advantages of the new school.

In 1779, Samuel Stanhope Smith went to Princeton and his brother, John Blair Smith, became rector of the academy. In 1782, Hanover Presbytery filled vacancies on its board, and in 1783, the legislature incorporated the institution as Hampden Sidney College. Its regular building was completed and crowded with students.

In 1789, John Blair Smith resigned the presidency to become later the President of Union College. From 1789 to 1793, Drury Lacy, Vice-President, acted as President.

In 1793 Archibald Alexander joined him as colleague. And in 1796 on the resignation and removal of Drury Lacy, Archibald Alexander was made President. Under him the College improved greatly. Hampden Sidney was the second Presbyterian institution of learning planted in the South. Alexander was the fourth President, and through it left a profound impression upon our Church.

4th. He was the founder and first professor of theology of Princeton Seminary. This great institution, during the years of the undivided church, furnished many ministers for the South. From it, stamped with the impress of this man of God, went many of the men who became leaders in Kentucky and Missouri, and even further South.

The Princeton type of theology is a monument to his genius and orthodoxy.

5th. And finally, it is remarkable how many of the men who were leaders in Christian education in the South were touched and influenced by his life. He was a colleague of Dr. John Holt Rice at Hampden Sidney College, and he founded Union Seminary, that has been such a blessing to our Church.

When Alexander first went into South Side Virginia, he met Moses Waddel, then a tutor at Hampden Sidney College. How closely these two lives touched, we do not know.

Then Waddel founded the Willington Academy in the Calhoun Settlement, in Abbeville District, S. C. Here he had as many as 180 students at one time, and taught many of the leading scholars and statesmen of the South. He was later President of the University of Georgia. His son, Dr. John N. Waddel, founded Montrose Academy in East Mississippi; was later President of the Synodical College at LaGrange, Tennessee. After this he became Chancellor of the University of Mississippi. And in 1879, he became the first Chancellor of the Southwestern Presbyterian University.

Alexander taught Stuart Robinson at Princeton, and Robinson taught at Danville Seminary, and later was largely instrumental in founding Central University.

And thus the influence of this great Christian teacher is woven into the very warp and woof of our Church. He believed in Christian education. He recognized the necessity of Christian education, and he gave his life to Christian education.

John Leighton Wilson
The Foreign Missionary

ADDRESS BY
JOHN M. WELLS, D. D.

JOHN LEIGHTON WILSON, D.D.

The Foreign Missionary.

JOHN M. WELLS, D. D.

In the year 1734 a colony of Presbyterians came to South Carolina. The most of them were Scotch-Irish, though one family at least seems to have been of Welsh stock.

They went up Black River and settled in Williamsburg District. The names of many of those families are household names in the Presbyterian Church.

Witherspoon, Frierson, Gordon, James, Wilson,—the blood of all these flowed in the veins of John Leighton Wilson. Sturdy folk they were, who feared God and naught else. Two of Marion's finest partisan leaders bore the names of James and Gordon, and many of his bravest soldiers were from this stock. Godly folk they were, worshipping God, reading His Word, keeping His day, and bringing up their children in the nurture and admonition of the Lord. Hospitable people they were, the latch-string always on the outside. William Wilson, his father, married Jane James. Her grandfather was Major John James, Marion's peerless leader of scouts. Her father was Capt. John James, one of Marion's bravest captains.

As Dr. Dubose says: "He was a Wilson in humility of soul, simplicity of life, loveliness of character, and consecration to the Church; but it was the James blood coursing through his veins that made him a Joshua to the Southern Church in her days of poverty and desolation."

To these two were born on March 25th, 1809, a son. They named him John Leighton. His home was on a farm in the lowlands of the coastal plain of the Atlantic. The country is dead level, interspersed with swamps through which flow sluggish creeks and rivers, brown in color from the juniper and cypress trees. The higher ground was covered with great forests of long leaf pine, one of the most beautiful of trees. The land when drained is fertile and the people, with their slaves, lived in comfort, though not in wealth. In a frame house, shaded by the beautiful live oaks of that region he grew up. Family worship was the daily rule in that house. Here he learned the catechism;

learned to obey those in authority; and learned to speak the truth and do his duty. When the Sabbath came he went with the family to Old Mount Zion Church, where he had been dedicated to God by his parents in baptism as an infant.

Here he heard the Gospel preached in purity and power. And here at an early age he gave his heart to Christ, and took for himself the vows previously taken for him by his parents.

On the farm he learned how to work; in the forests he learned how to walk far and shoot straight. In the streams he learned how to swim and fish. Like every other Southern boy, he learned how to ride. And with it all he grew strong and symmetrical; broad of shoulder and deep of chest; tall, so that in mature manhood he measured six feet, two inches in height.

Nor was his mind neglected. First as a child he goes to the old log school house in the pines. Then to a school at Springville, and finally in academic preparation, to Scion College at Wilkesboro. And so thorough was his preparation that when he went to college, he was able to enter the Junior class.

What college shall he attend?

South Carolina College was then cursed with Cooper's infidelity. So young John, eighteen years of age, is sent far North, to Schenectady, New York, to attend Union College under the presidency of the great and good Dr. E. Nott. Here he studied well and stood high. J. B. Adger was his warm friend. We find him taking long walking tours during his vacation. He has charge of a Sabbath school that occupies much of his attention on the Sabbath. He consults Dr. Nott as to his life work. Is already thinking of the ministry. And is advised by Dr. Nott to attend Union Seminary in Virginia, which is already, under Dr. John Holt Rice, its founder, doing fine work in the year of our Lord 1829.

And so he graduates and returns home, with no well defined plans of his own for the future; but with a God who has some well defined ones of which we shall see later on.

Over at Salem Church his uncle, Rev. Robert Wilson James is preaching. Preaching not only to his white congregation, but to the slaves "who flocked in great numbers from the large plantations on the river to hear his preaching."

With this uncle he lived and under him he studied for the next year. In the autumn of 1830, he goes to Mount Pleasant, opposite Charleston, to teach. The path of duty is still not clear. Spiritual doubts are clouding his soul. God sends "a Presbyterian clergyman by the name of Osborne," whose preaching is "plain, pungent, and zealous." God sends Drs. Leland, McDowell, and Palmer, and Mr. Gildersleeve for a short meeting. And young Wilson writes home, "These four ministers are very precious to me indeed." The depths of his soul are stirred. He has a new and clearer vision of the face of his Master. And as Paul asked, "What will thou have me to do," so he asks and the answer comes.

In January, 1831, he enters the Theological Seminary at Columbia, S. C. His life has been given to the Gospel ministry.

Of his life at Columbia Seminary little needs to be said.

The Seminary was just beginning, and he belonged to its first graduating class. There were six members in that class. Drs. Goulding and Howe, both of blessed memory, were his professors. He continued his work as a Sabbath School Superintendent. Of his work as a student there we know little.

While at the Seminary the subject of foreign missionary work was brought to his attention by J. B. Adger, then a student at Princeton. There seems to have been deep interest in the cause, there at the Seminary, for one-half of his class offered for the foreign field. He gives, in a letter to his sister, written at that time, some of the reasons that led him to take the step.

The honor of being sent as an ambassador from the King of kings to the nations of the earth. The fact that God had made all of his own family the subjects of grace. "Because there is more to be done in those places where the Christian religion is unknown."

These seem to have been the leading reasons that moved him to go.

His choice of Africa as a field may be traced back to that year spent with his uncle, seeing him preach to those crowds of slaves who had come from Africa.

When Dr. Wisner, one of the Secretaries of the American Board, wrote him in reply to his letter volunteering to go as

a missionary, and requesting to open up a new station in Africa, he said: "Glad to have the evidence that you have made up your mind that, Providence permitting, you will be a missionary, and that you will go to Africa, on a mission to which country, by young men from the Southern States, my heart has been for some time set."

Dr. Adger, writing sixty years after, of his reasons for choosing Africa, thinks that the facts that it was so much neglected, and that so many of her dark-skinned children were held in bondage here, with the desire "to exert some reflex influence upon the Christian people of his native State," influenced him in making his choice.

He volunteered to the American Board that then represented all the Protestant Churches of America.

He was ordained at Mount Zion Church by Harmony Presbytery, on September 8th, 1833. His uncle preached the ordination sermon and his revered Professor Howe delivered the charge. A mighty assembly gathered to the ordination.

In the afternoon he preached to "an immense number of negroes in the grove surrounding the Church."

Of his trip to the west coast of Africa, to select a location little need be said. Liberia was then being colonized by freed slaves sent back to Africa. Wilson was offered the governorship of the colony, but told those making the offer that he was looking forward to too great a work to turn aside to a mere civil office. The Maryland Colonization Society was preparing to plant a new colony at Cape Palmas, and the plan was to start a mission at the same place. The voyage was a long and rough one. When they reached Liberia he visited a number of places, including Monrovia, and pronounced Cape Palmas by far the most suitable place for the location of a mission. The Maryland Society purchased a tract twenty miles square. The natives urged the coming of the mission.

Wilson prepared a full report for the Board, discussing "the social status of Western Africa, the vice of its inhabitation, the prevalence of polygamy, the dialects of the land, and the relation between the interior and maritime tribes." The return voyage was much quicker and more pleasant. He reached Boston in April, 1834. The Board accepted his

recommendation and decided to establish the mission at Cape Palmas.

In May he was united in marriage to Miss Jane Elizabeth Bayard, of Savannah. She was a descendant of General McIntosh, of Revolutionary fame, and a cousin of Dr. Charles Hodge, of Princeton. He had heard much of her while at the Seminary, through mutual friends. He had gone to Savannah mainly to see her; and had first seen and overheard her on Sunday morning in Sunday School teaching a class of negroes. Their acquaintance speedily grew into love, and after a few months they were engaged. She is said to have been tall, graceful, gentle, very attractive, and of rare prudence. In October, 1834, they went to Cape Palmas, to begin the mission there. The voyage occupied thirty days. The other members of the station were to come later.

Those seven years at Cape Palmas seem in many respects to have been a failure, humanly speaking. There on the coast they were racked with African fever, and several times their life despaired of. They saw at least eight of their fellow workers die.

They witnessed almost constant strife between the negro colonists and the native Africans.

He made long and dangerous journeys into the interior that seemed to accomplish nothing.

On the positive side he organized a church of forty members. He educated more than a hundred young negroes. He reduced the Grebo language to writing and published a grammar and dictionary of the language.

He translated the Gospels of Matthew and John and six or eight small volumes into Grebo. And he secured a great influence over the natives.

He saw the utter failure of the whole colonizing scheme to Liberia.

The thirty slaves his wife inherited were set free and sent to Liberia. These speedily lapsed into barbarism and were lost sight of. They sank back into the gulf from which they had come.

He believed in the emancipation of the negroes, but recognized that "immediate and universal emancipation" would prove a curse, as "all negroes are not ready for freedom,

and would be worse off in that than in their present condition." His own two slaves were entailed, and he found it would be difficult to be rid of them. He proposed to the Board in Boston to take them and educate them, but this they refused to do. He refused to have them sent away "without both their own and their mother's consent." And though he made out "certificates of freedom" for them they refused to leave and always remained there. John, the man, was their right hand man during the war, hiding their horses, and carrying a load of provisions from the farm to Columbia, after it was burned, for the needy there.

The fact that he emancipated these negroes caused the people of the South to regard him as "a rampant abolitionist" while the abolitionists of the North denounced him as "a vile slave-holder." The fact that he had even this nominal connection with slave-holding was made the occasion of repeated and vicious attacks, not only upon him, but upon the Board. Finally he offered to resign, but the Board loyally stood by him, though it cost them much in the way of diminished income.

So unsatisfactory was the location in Liberia, that in 1842 the mission was ordered transferred to the Gaboon.

When the station was moved, Mrs. Wilson returned to the United States for rest and the restoration of her health, much depleted by her stay in that torrid and sickly region.

He reached the Gaboon on June 22, 1842. The people gave a hearty assent to the planting of the mission. King Glass, the ruler, became a firm friend. A site was secured, high and commodious buildings were erected, and the work of the mission begun.

His work on the Gaboon that lasted for ten years was a remarkable one. He mastered the Mpongwe language, being able to preach in it after nine months' study, and reduced it to writing. He prepared and published both a grammar and dictionary of the language.

He further studied and learned the Batanga language, and published a vocabulary and phrase book of that language.

He translated considerable portions of the Scriptures; published a volume of simple sermons, a small hymn book and various elementary books. He preached over a large extent of country, having some twenty places where he preached more or less regularly.

He faced the great curse of intemperance. Of this he said: "The great day of account may reveal that the number of the victims of intemperance in Africa greatly exceeds those of the slave trade." He was able to limit the extent of this curse in the regions where he labored to a considerable extent.

He wrought mightily in suppressing the slave trade.

He studied this problem, in all its relations. Its history, its methods, its horrors, its location, all became an open book. And when a strong effort was made to withdraw the English squadron because of its ineffectiveness, he prepared a paper of clearness and power, that he sent through a wealthy merchant of Bristol to Lord Palmerston, the Premier of England. He had an edition of ten thousand copies printed and distributed.

This paper showed what had been done, what could be done, and what should be done. Lord Palmerston informed Mr. Wilson that after the publication of his article all opposition in England to the retention of the African squadron ceased. As a naturalist he won his widest renown.

He became a member of the Royal Oriental Society of Great Britain, and on subjects connected with the fauna and flora of Africa became an established authority. His main contribution to natural history was his discovery of the gorilla, the largest known anthropoid ape. The first skeleton of this animal secured for scientific study was one presented by Dr. Wilson to the Natural History Society of Boston.

It was a young friend and student of Dr. Wilson's, Paul du Chaillu, who followed up the discovery, and was the first white man known to have killed the ferocious and much feared animal. Dr. Wilson gave to literature a book that Livingston pronounced "the best book ever written on that part of Africa." It is called "Western Africa." It gives the history of the country so far as can be known; its geography, including climate, natural divisions, and scenery, products, flora, and fauna; its ethnography, naming the tribes and peoples and describing their customs, dress, and social conditions.

It also contains a full description of the religion of the people.

Though seemingly endowed with a constitution of iron, that constitution finally threatened to give way. In 1852 he returned to America with a serious liver trouble. The doctors, both in Boston and New York, decided that he must not think of returning to Africa. After a summer spent in the mountains of Western Pennsylvania, he returned to South Carolina, and spent the winter with friends and relatives in Sumter County.

Harmony Presbytery sent him to the General Assembly of 1853, in Philadelphia. "When the report on Foreign Missions was read before the Assembly he made the principal address." The Presbyterian Board of Foreign Missions at this Assembly asked for a third Secretary. Here was a man familiar with the work in the field, hailing from the South that had no representative on the staff of the Board, who had shown great executive skill in his field, and had just delivered a masterly address before the Assembly. He was elected Secretary, obtained a release from the American Board, and formally took up his duties in September, 1853. He accepted the place and the work because he thought that Providence called him there; but his heart was in Africa and there he would rather have been.

He was the Recording Secretary of the Board, and also editor of the "Home and Foreign Record."

With the other Secretaries he divided the task of visiting the Synods and addressing them. His home during these years was visited by a great host of returned missionaries and ministers. Many of these in writing make mention of the kindly hospitality and sweet spirit of peace and love that home displayed. His work as Secretary was well done. Dr. Charles Hodge said of him then "Dr. Leighton Wilson was the wisest man in the Presbyterian Church." And Dr. John D. Wells said: "He was a wise, strong, consecrated man, filling a large place as Secretary of the Board."

In 1854, LaFayette College conferred upon him the degree of Doctor of Divinity.

But the storm was growing here in our land. Early in 1861, he said to Dr. J. J. Bullock, "I pray God to avert the storm and save us from the hands of civil war; but if it comes, my mind is made up. I will go and suffer with my people."

He attended the General Assembly of 1861. There he saw the "Spring Resolutions" passed. He knew what the Southern Churches would do when this political paper in all its infamy reached them. So he resigned as a Secretary of the Board, bade its members farewell, settled his accounts in full, and returned to his old home in South Carolina "to suffer with his people." He rented a little farm near his old home, and made the little farm-house his home during the four years of the war.

Forty-seven Presbyteries withdrew from the Northern Church under the lash of the Spring Resolutions. They met in Augusta, Georgia, through their regularly chosen commissioners

Dr. Wilson had, since his resignation, first under "the temporary plan for conducting this work which had been devised by certain brethren in Columbia, S. C.," and then under the *imprimatur* of the Atlanta Convention, been carrying on the work of Foreign Missions among the Indians of Indian Territory. He had visited the work, taken counsel with the missionaries and addressed the Choctaw Council.

Now the Assembly faced the great duty of Foreign Missions bravely. "Surrounded by a cordon of armies, in a country itself on the point of being one of the world's theatres of most terrific war, the Church quietly looks forth on the world as its field, and quietly, fearlessly, and earnestly prepares for its present and its future labors."

It swept away under the fearless guidance of Thonewell, the unscriptural machinery of boards and replaced it with a simple committee directly responsible to the General Assembly, and acting only as its executive agent.

It accepted the call of the work among the Indians as the only work it could then do.

It lifted the vision of the Church to the future, when it hoped to go forth to India, Siam, China, Japan, and especially to Africa and South America with their peculiar claims. And closed the series of resolutions with that great passage that I will quote in part: "Finally, the General Assembly desires distinctly and deliberately to inscribe on our Church's banner, as she now first unfurls it to the world, in immediate connection with the headship of our Lord, His last command: 'Go ye into all the world and preach the Gospel to every creature;' regarding this as the great end of her organization,

and obedience to it as the indispensable condition of her Lord's promised presence."

Dr. John Leighton Wilson was elected Secretary of Foreign Missions, and the Committee was located at Columbia, South Carolina.

The newly elected Secretary was grandly equipped to rightly mold and properly launch the work of the new Church.

His eight years' experience with the Northern Board, had shown him how to plan and improve the inner working of the committee. His experience on the field had shown him the things to be sought, and the things to be avoided in the establishment of new missions and new stations abroad. He was heartily in sympathy with the desire to plan all the machinery of the new Church "according to the pattern shown in the mount." With it all, he was, as Dr. T. C. Johnson finely says, "A man of massive virtues, profound sagacity, practical methods, great executive ability, fruitful piety, and marked consecration to the cause of missions."

He cared for the Indian Missions through the dreary years of the war. In 1863, the work of Domestic Missions was likewise placed upon his shoulders. And a little later the task of evangelizing the army was laid upon him. He did it all wisely, sanely, heroically, till the Confederacy fell.

When the Civil War ended in 1865, there was little left save faith and hope.

The cities were, many of them, in ashes. The farms were desolate and deserted. The currency of a nation was waste paper. Military despotism strove in every way to place the heel of the black upon the neck of the former master.

Following the wreck and ruin of war, came the greater curse of the "Carpet bag" era. As Dr. DuBose finely says: "The fathers had fallen asleep, the generation of young men who had escaped the sword had missed a collegiate career, the theological seminaries were closed, the colleges had lost their endowments, few were left to lead in public prayer, and the songs of Zion were sung by mourning women."

Above this desolation towers a great figure. Both Home and Foreign Missions were under the care of Dr. Wilson. "In the Southern Synods no one has ever equalled him in the power for good he exerted, and we believe it is impossible in the future for any man to obtain the position

of commanding influence that he exercised during the ten years following our civil struggle."

He gathered the discouraged churches into groups. He secured for them ministers of the Word. He raised and disbursed the funds necessary to support them. Sustentation, Church Erection, and Evangelism, alike felt his fostering care.

The region west of the Mississippi especially appealed to him and was helped by him. With love and tact and untiring toil he builded the waste places of Zion.

When he turned over the Home Mission work in 1872 to his colleague, Dr. Richard McIlwaine, it was in a splendid condition of efficiency and organization.

But his great work was for the cause of Foreign Missions. Story after story the church guided by this wise master builder, erected the great structure of our Foreign Mission work.

First came the Indian work that was already going on within our bounds.

Next came the work in China, begun by Rev. E. B. Inslee, and to which went one-half of the first graduating class of Union Seminary after the war. Messrs. Houston, Helm, Stuart, and Converse, went out largely at the call of Dr. Wilson.

Miss Christina Ronzone went back to her native land, Italy, under the influence of Dr. Wilson, to labor with the Waldensian Church there and to found our third Mission.

Rev. H. B. Pratt and family went out in 1869 to the United States of Columbia, where the fourth Mission was kept up until 1878.

Two noble men from the class of 1869 of Columbia Seminary, Messrs. Morton and Lane, went out to found the Mission to Brazil, largely influenced by the words of Dr. Wilson to the Columbia students. This was our fifth Mission.

In 1873, Rev. A. T. Graybill and wife organized the Mission to Mexico, forming there our sixth Mission.

In 1873, the Greek Mission was taken under our charge with Rev. M. D. Kalopothakes and several colleagues as our missionaries. This made our seventh Mission. And in 1885, the year that Dr. Wilson laid aside the task, the Mission to Japan was founded as our eighth Mission.

As far back as 1865, our Assembly had directed: "The Executive Committee of Foreign Missions is especially authorized to direct their attention to Africa as a field of missionary labor peculiarly appropriate to this Church, and with this view, to secure, as soon as practicable, missionaries from among the African race on this continent, who may bear the Gospel of the grace of God to the homes of their ancestors."

And in 1881, the Assembly authorized the Executive Committee to establish a Mission in Africa whenever in their discretion the way is made clear.

But the longing of the great heart who had given so much to Africa, to see a station there, was not to be fulfilled here. It was not until 1890, three years after Dr. Wilson's death, that Lapsley and Sheppard founded our ninth Mission on the Congo.

Dr. Wilson visited the Missions in Indian Territory and Brazil with great profit to them and the Cause.

Every phase of his work as Secretary was well done. He visited the Seminaries, and, by his addresses and conversation, secured many recruits.

His judgment of men was in the main excellent.

His reports to the General Assembly were strong, clear, and satisfactory. The addresses that he delivered to our Church courts were strong, noble, convincing.

His dealings with the missionaries in the field were very satisfactory. They loved him and enjoyed his letters. His judgment was excellent and he made few mistakes.

He secured, in spite of the poverty of the land, generous gifts to Missions. Over and over again in time of need, he went to the larger churches with a special appeal and rarely failed to secure large offerings.

And thus, in the day of small things, he laid broad and deep foundations on which our present magnificent Foreign Mission work stands sure.

He toiled on at the work, that had been moved to Baltimore in 1876, until his strength began to fail.

In 1883, the Assembly granted him increased clerical aid.

In 1884, he declined re-election, on the ground of failing health, but the Assembly again laid the burden upon him. But in 1885, he insisted upon being relieved, closing his letter

with these words: "I cannot bring this communication to a close, brief as it is intended to be, without expressing to this venerable body, and through it, to the Church at large, the profound gratitude he feels for the kindness and confidence that have been extended to him during all those years that he has had the principal charge of this great cause. The remembrance of this will be the chief solace and comfort of his remaining days."

The Assembly thanked him in warm words for his great work. They relieved him from the burdens and responsibilities of the office, but they kept him as Secretary Emeritus at a salary.

And so, one morning in the fall, he came into the Mission rooms at Baltimore, told his colleagues that he must lay down his work, bade them a cheerful and affectionate farewell, and with firm tread passed out of the room to take the train for his old home in Sumter County, South Carolina.

Dr. Wilson stamped upon the Church two convictions: First; That every true church of Christ is by virtue of its very organization, a missionary society, each member of which is under solemn covenant to help in the carrying out of the great commission.

Second: That it is the duty of all to carry out the command of Christ, either by going in person or through one's gifts and prayers.

Under the live oaks of his old home town, surrounded by loving friends, Dr. Wilson lived until July 13th, 1886, when he fell on sleep. A vast assembly bore him to his last resting place. His life-long friend, Dr. James Woodrow, preached the funeral discourse.

And the General Assembly of the next year left this record:

"Like a shock of corn fully ripe, he was gathered unto his Lord's garner, leaving behind him a name whose fragrance is like an ointment poured forth. As long as the history of the Church shall be preserved, the memory will be cherished of his massive virtues; he moved before us with his heart of oak, a great leader of the sacramental host of God's elect. With joy that he was spared so long to the Church on earth, with joy that he has been gained to the Church in glory, this Assembly pauses for a moment to drop a tear for their own loss, upon his grave."

Daniel Baker

The Evangelist

ADDRESS BY
JOHN M. WELLS, D. D.

DANIEL BAKER

The Evangelist.

JOHN M. WELLS, D. D.

One of the strains that has gone into the making of our Southern Presbyterian Church, is the English Puritan.

Many of the New Englanders were Puritan-Presbyterians. These afterwards became Congregationalists, though they modified the congregationalism of New England very much.

A colony of Puritans from Devon, Dorset, and Somerset in England, came to Massachusetts, in May, 1630, and founded a town which they called Dorchester. In 1695, a colony from this place, having with them Joseph Lord, their minister, sailed south in two small vessels, and arriving at Charleston, sailed up the Ashley River and founded the town of Dorchester, near the site of the present town of Summerville.

In 1752 because of the unhealthiness of the site, and the lack of sufficient land, three of the colonists were sent to Liberty County, Georgia, where they secured a grant of about thirty-two thousand acres. One of these colonists was named William Baker. The rest of the colony followed in 1754.

They founded the Midway Church there, a church that has probably sent out more ministers than any church in the United States. Thomas Goulding, Charles Colcock Jones, and many others came into our ministry from this church. William Baker and William Baker, Jr., were both deacons in this church.

On August 17th, 1791, there was born to William Baker, Jr., a son, whom he named Daniel. The mother died when he was an infant. The father died when he was eight years old. Of the little orphan lad we know little. An aunt tenderly cared for him. He has left the record of his days of sorrow over his father's death, and a touching dream of his mother's coming back to him. Another gives the picture of the little fellow trudging behind his two older brothers and two older sisters, carrying the heavy lunch pan in which they had carried their lunch to school two miles away.

A lad of fourteen, we have the vivid picture of him riding to Savannah, thirty-five miles away, seated on a bale of cotton on a cart.

Here he labored as a clerk in a store for three years. Then he entered the employment of a firm of cotton factors. His work in both places was satisfactory. But the country lad was learning city ways rapidly. He came to neglect prayer, to forsake the church, to break the Sabbath, to indulge in varied forms of worldliness, not at once, but slowly and by degrees. The providences of God were upon him, though. He narrowly escaped shooting himself on a hunting trip. He was almost drowned while bathing in the Savannah River on the Sabbath. A serious sickness brought him to death's door. Finally from the pulpit he heard Dr. Kollock announce the sudden death of a very wicked companion with whom he had been playing cards only a night or two before. Memory waked. He perhaps recalled the dream of his angel mother; or another dream of waking in hell. He resumed prayer, took up again his Bible, sought peace. And that he might find it, he desired to enter the ministry. But how could he enter? He was nineteen years old; had scant education, and no money. How could he overcome these difficulties? A visit from his brother brought the news that a pastor of Midway Church having gone North, and passing through Hampden Sidney, had written back that Dr. Moses Hoge, the President of that College, had asked of any worthy young man who sought to enter the ministry and could not for the lack of means, and had offered to aid such. Baker's determination was quickly made. He secured release from his employers; obtained about one hundred dollars from his father's estate, and promptly went to Hampden Sidney, traveling there by way of Baltimore on a sailing vessel.

He entered Hampden Sidney College July 1st, 1811. Dr. Hoge received him into his own home. He was despondent soon because of overwork. The fear that he had committed the unpardonable sin was driven away, by the truth shown to him that the very fact that he was concerned, was proof positive that he had not committed that sin. And the thought that he would never make a preacher, was dispelled by the thought that if he could never please a white

congregation, there were a host of negroes in the land who needed the Gospel.

He united with the church, a step that he had previously neglected; and took up bravely and well, his work for Christ. He rapidly became a leader in Christian work in the College. A praying society was organized to work and pray for the ignorant negroes. And some of the most godless of the students were led to Christ by him.

The war with England at this time much interfered with the work of the College at Hampden Sidney, so he determined after two years' work at Hampden Sidney to go on to Princeton to complete his course.

He entered the Junior class there in 1813.

Religion was at a very low ebb when he entered the College. Out of one hundred and forty-five students, there were only six Christians.

Four of them agreed, at Baker's suggestion, to meet daily for family prayer. The next session they began a weekly prayer meeting for a revival in the College. A day for prayer and fasting having been called for by President Madison; at Baker's suggestion, the four decided to spend the day visiting from room to room, talking with the students on personal religion. This was the beginning of one of the mightiest revivals that Princeton has ever known. Eighty were deeply convinced and more than fifty were soundly converted. Prominent ministers, noted missionaries, distinguished bishops, and college presidents, were the fruit of the blessed work of grace.

In 1815, he graduated with honor. Instead of entering the Seminary at Princeton, as he had hoped, he went to Winchester, Virginia, to teach in the Female Academy there, and to study theology under the Rev. William Hill.

His theological course was almost a joke. Dr. Hill, as soon as he had his young student safely in the harness "exhorting," went off on a visit, and stayed four months, leaving him, in charge of his two congregations in Winchester, and Smithfield fifteen miles distant. He had given him Butler's Analogy as his only text-book, to which Baker himself added a thorough study of the Shorter Catechism and Bible.

Religion there was at a very low ebb. So the young student began active pastoral visiting, and organized both

a prayer meeting and Sunday School with very gratifying results. On March 28th, 1816, he was married, by Dr. Moses Hoge, to Miss Elizabeth McRoberts, of Prince Edward County. His marriage was a very happy and richly blessed one.

At the fall meeting of Winchester Presbytery, in 1816, held in Leesburg, he was licensed, though the Presbytery, because of the negligence of his teacher, hesitated in the matter.

Just after his licensure he went on to Alexandria, and preached for Dr. Muir there. His preaching produced a deep impression, and at once there began one of those true revivals of religion that followed his preaching all through his life.

He was called as assistant pastor to Dr. Muir, but declined.

The church soon after split because of dissensions, and he was called to the Second Church, but prudently declined.

About this time, in 1817, he was called to the pastorate of Harrisonburg and New Erection Churches, in Rockingham County, Virginia. He was ordained by Lexington Presbytery on March 5th, 1818. He taught here as well as preached. Gessner Harrison was one of his pupils here. His work as teacher and preacher was richly blessed.

But in 1820, "having taken a missionary tour in the western part of Virginia, the tour proved to be so interesting and successful, that . . . I began to have a hankering after a missionary life." It was the work to which God had manifestly called him, and he could not long be contented in a settled pastorate.

So, though he had endeared himself much to his people, he resigned his pastorate in 1820. Returning from the General Assembly in Philadelphia, he preached for several weeks for the new and struggling Second Church in Washington City. He received calls at about the same time to the weak and young Second Church, Washington, and the strong and wealthy Independent Presbyterian Church, Savannah. He accepted the former, and on the pittance of a salary of \$600.00, he began his work in the Nation's Capital, in 1821. To eke out his meagre salary, he wrote as a clerk for six hours each day in the Land Office, much to the detriment of his work as minister.

Many distinguished men attended upon his ministry in the little mission church. John Quincy Adams and Andrew Jackson, both afterwards Presidents, were pew holders and attendants. His work grew and prospered, but the strain was too great, and when at last the position in the Land Office was discontinued, and shortly after the call to the Independent Church in Savannah was renewed, he accepted the call. His seven years in Washington seem to have been the least fruitful of his whole life. His work in Savannah began in 1828. The church was the largest in the city, containing "a great portion of the wealth and intelligence of the city."

The building cost \$120,000.00. The people were kind considerate, and devout. But there seemed not much success from the highest spiritual standpoint. Then there came a turning point in his ministerial experience.

On August 10th, 1830, "not satisfied either with myself or the state of things in the church, I took Payson's Memoirs in my hand, and going out early that morning, I spent nearly the whole day in a distant graveyard, engaged in reading and fasting, and prayer. I knew not that a single individual had been awakened under my preaching for six months past." That day marked an epoch in his life. The channels that had been clogged by self and sin restraining the work of the Spirit in the life were opened by grace.

In a week there began a mighty work of grace in the proud and fashionable church of which he was pastor. Calls came to him from every direction to hold meetings. Precious revivals followed his preaching at Gillisonville, Grahamsville, and Beaufort, South Carolina.

He had made up his mind to resign his regular pastorate and enter upon evangelistic work, but how to live upon the salary of \$600.00, which was offered him as Evangelist by the Synod of South Carolina and Georgia, was a problem. Just then the citizens of Beaufort sent him an offering of nearly a thousand dollars. He took it as God's answer to his problem, and promptly resigned the pastorate in Savannah, in 1831. The next two years were spent in evangelistic work in Georgia, Florida, South Carolina, and North Carolina.

Meetings were held in Midway, Darien, St. Mary's, Augusta, Athens, Macon, and other points in Georgia. He preached at St. Augustine, Tallahassee, Monticello, Quincy, and Mariana, in Florida. He was at Montgomery, and possibly other points, in Alabama. The main places where such meetings were held in South Carolina, were Walterboro, Columbia, Camden, Cheraw, Winnsboro, Laurens, Newberry, Pendleton, and country churches in Abbeville and Union Districts. During these years he would locate his family in some convenient place, go on a preaching tour of two or three months, and then return for a short rest. On one of these tours he held twelve meetings in twelve weeks, and the average number of conversions in these meetings were forty-five. He averaged during the entire two years two sermons a day, and the total number of conversions was more than twenty-five hundred. In many of these meetings men were largely in the majority, and these were often the leading men in the community.

Early in 1834, he started to Ohio. For some reason, that is not given in his sketch of his life, he had desired for some time to locate there. As they traveled over land an accident happened to one of their vehicles, near Charlotte Court House, Virginia. While having the vehicle repaired, he accepted an invitation to preach on Sunday. Out of that service grew a meeting that was richly blessed. Invitations to conduct meetings crowded in upon him, so that instead of going on to Ohio, he located his family in Prince Edward County, and remained in Virginia for a year, holding meetings at various points. Briery, Rough Creek, Oxford, North Carolina; Clarksville, and many other places, had very precious revivals. At the end of the year he went on to Ohio, and located his family first at Lancaster, and then at Springfield. He did not remain long in Ohio. "Finding myself," he said, "in the midst of rabid abolitionists, who poured almost unmeasured abuse upon my Southern friends, I felt myself, as it were, in a nest of hornets. Although I was myself no slave-holder, yet I was no abolitionist. I verily believed that the relation of master and slave was recognized in the Bible, and that ecclesiastical bodies have no right to legislate upon the subject." So he was rejoiced to receive an invitation to carry on mission work in Kentucky.

Here he held meetings at Danville, Lexington, Shelbyville, and Frankfort. Following the last named meeting he was called to the pastorate of that church. This call he accepted and became the pastor in 1835.

Here he remained for nearly three years. In his own church, to the convicts in the penitentiary, to mission points in the country, he preached incessantly. During this time Presbytery secured three months of his time for protracted meetings within the bounds of Presbytery. So successful were these meetings that when the reports came in to Presbytery in the spring one half of the additions to Presbytery were from his labors during those months. In these meetings he was aided by the Rev. Mr. Taylor.

Failure of the Frankfort Church to pay his salary led him to leave that church, and accept a call to Tuscaloosa, Ala., to which place he removed on March 6th, 1837.

He remained at Tuscaloosa for a little over two years, and the Church grew, eighty-one being added to the Church during that time. But still his greatest work was the evangelistic. He held meetings at Marion, Gainesville, the Old Valley Creek Church, near Selma, at New Orleans, Louisiana; Columbus, Mississippi; Wilkesbarre, and other places, with rich blessing.

In July, 1839, his attention having been directed to the great needs of the Republic of Texas, he resigned his pastorate, and started for Texas as a missionary, his support being pledged by Tuscaloosa Presbytery.

His family remained in Tuscaloosa. As usual in his journeyings, he went in a very leisurely way, or at least by stages. He held meetings at Florence, Tuscumbia, Memphis, and Courtland. "In each place there was a pleasing work of grace," the conversions averaging about twenty-five at each meeting.

He went from Memphis to New Orleans by boat. Here again he turned aside to hold a meeting at Mobile. He reached Galveston, Texas, on February 26th, 1840. He visited many places, looking up the Christians and preaching wherever opportunity offered. Meetings were held at Independence and Crisman's Settlement. After many hardships; he returned to New Orleans in June of the same year.

During the next eight years of Dr. Baker's life, we have rather meagre accounts of his work, and no very clear record of his movements. He seems to have spent about a year in evangelistic labors in Alabama and Tennessee. Then some time in 1841, he became pastor at Holly Springs, Miss. The church was small and weak, so that he reserved part of his time for those evangelistic tours in which he was so much blessed.

In 1842, he made such a tour in Middle Tennessee. Meetings were held in Nashville, Pulaski, and other towns in Tennessee, and Florence, and Tuscumbia, in Alabama.

In 1843, his evangelistic tour was in East Tennessee. Knoxville, Baker's Creek, Leesburg, Kingston, Columbia, were blessed by his presence. On this tour he held a meeting at or near Washington College, and was at that time offered the presidency of the college.

In 1844 his tour was of special interest to us, as it was in Mississippi.

He started on February 13th from Holly Springs and preached at Lexington the next night, to a large congregation. He held a meeting at Vicksburg, preaching fifteen times and making various addresses.

Of this meeting he says in his journal: "Congregations large; some cases of awakening; nothing very special." He preached at Raymond several times, the last service to "a large and very attentive audience." He reached Jackson on March 1st. Here he preached for ten days, but he was almost rained out. He very tersely says: "Streets muddy." Of Sunday night he says, "Preached in the old State House; very full house; hard rock." On Monday night he preached in the Methodist Church, to a "goodly number" and mentions the presence of "Governor Brown and lady." On Sunday he attended a sun-rise prayer meeting, preached five times, besides, and administered the sacrament. But whether because of the rain or the hardness of men's hearts, he seems to have done no mighty work here. He returned to Raymond the next week, but the rain followed him. His next work was at Brandon, where he had a splendid meeting, "thirty-five awakened, of whom, some twelve, were hopefully converted."

His next meeting was at Canton, where the rain returned and the meeting was closed. Thence, he went to Camden, where there were several conversions. Franklin was his next meeting, with only four conversions. The last meeting was at Yazoo City, where he had good congregations, but "little or no liberty in consequence of echo." Here on Sunday "Brother McInnis was installed pastor; Brother Smiley preached the installation sermon; Brother Gray gave charges."

Taken all in all, this tour seems to have been more barren of results than any he mentions.

I have considered it at some length because of the local interest.

In 1845, his preaching tour seems to have been in Missouri, though the absence of dates makes it difficult to be sure.

Here he held meetings in St. Louis and St. Charles. He received calls to both places, and desired to accept the latter, but the opposition of his people was so great that he gave up the idea of going.

In 1846 very probably occurred a tour of which he speaks with much delight. Rev. Angus Johnson, a co-presbyter and a very zealous brother, wished Dr. Baker to visit certain very destitute places in Mississippi with him, and "do all the preaching he might require," offering to pay him one hundred dollars for the month's work. Dr. Baker accepted and went with him "through cane brakes and regions of country where scarcely the form of any preacher had ever been seen before." Of the trip he says, "Brother Johnson was a pretty hard master, but I did not fly my contract. I preached many sermons, and I hope many precious souls were converted."

In 1847, his evangelistic trip was through the "western District of Tennessee." This tour lasted five weeks. On it he preached fifty-nine "long sermons, besides numerous exhortations." There were sixty conversions and "twice sixty brought under awakening influences."

His preaching in Holly Springs was not doing much good, as he felt. Recent letters had brought before him what a great and promising field Texas was for missionary effort.

Therefore, in June, 1848, he resigned his pastoral charge, and leaving his family in Holly Springs, started for Texas.

He reached there on the 25th, landing at Port Lavaca. At once, he plunged into the work so near his heart. He held a meeting at Indian Point, formed a flourishing Sunday School, and organized a church there. Until December, he spent the intervening months in hard missionary and evangelistic labors. In the section bounded by Port Lavaca, San Antonio, Austin, and Galveston, he labored with tireless energy. In peril of Indians; in peril of wolves and panthers; in perils of rivers, in labors many, he toiled on. Churches were organized, Sunday Schools and temperance societies were started. Wherever in town or country he could gather a congregation, small or great, there he preached.

He returned to Holly Springs to his family. The Church at Galveston called him and he accepted the call, going there in the winter of 1849, and being joined by his family in April.

His labors at Galveston were blessed, but the larger work pressed upon him. So when at the fall meeting of Presbytery it was decided to establish a Presbyterian College in Texas, and he was placed on the committee to move in the matter, and the Board of Missions called him to be the General Missionary in Texas, he resigned his charge and at once took up the two-fold work. He gave the rest of his life to the founding of Austin College.

In his evangelistic work he went to Huntsville, to hold a meeting. The meeting was a successful one and he was very much delighted with the place. He told the citizens of the movement for a college and they held a town meeting and subscribed eight thousand dollars "for the erection and support of a College by the Presbyterian Church, at or within a mile of Huntsville, Texas." The charter was drawn and adopted by Presbytery and granted by the Legislature; and the movement was really on. The charter was signed by Governor Wood on November 22nd, 1849. The first meeting of the Trustees was held in Huntsville, April 5th, 1850. Present, "Daniel Baker," and nine others. On April 6th, he was appointed Permanent General Agent, and at once began his work.

Six tours, occupying in whole or in part as many years, did he make, collecting money for the new college.

The first was mainly in the cities of the North and East. After leaving Houston and Galveston, he went to New Orleans, thence up the river to Natchez and Memphis; on to Cincinnati, Philadelphia, New York, Brooklyn, Baltimore, Washington, Wilmington, Savannah, Augusta, and Mobile. He was gone nine months, preached hundreds of sermons, secured over four thousand dollars in money, and land that turned out to be worth over twenty-five thousand dollars.

During this time he had a meeting in Wilmington, N. C., in November, 1850, that lasted eight days and that was richly blessed.

In April, 1851, he started upon his second tour. This time he was gone only four months. He visited Vicksburg, Jackson, Yazoo City, Memphis, St. Louis, Clarksville, Nashville, Louisville, Frankfort, and Baltimore. On this tour, he attended the General Assembly of 1851, at St. Louis. He collected four thousand dollars on this trip.

In February, 1852, he started upon his third tour for the college. Passing again through Mississippi, stopping at Canton and Columbus, he attended Tuscaloosa Presbytery at Gainesville, and on east to Charleston. Here he attended the General Assembly of 1852 at Charleston.

Liberal gifts were made at Charleston and Columbia. Then he found the way that best suited him to secure the money. Begging, as he termed it, was becoming very distasteful. So he would go to a church, hold a week's meeting; secure a great spiritual blessing for the church in revival and conversions, and then let the church officers take an offering for his college.

The finest evangelistic work he ever did was under this plan. Thus he went to Bishopville, Zion, Sumterville, Williamsburg, Indiantown, Mars Bluff, Darlington, Marion, Midway, and one other church. In the ten, there were three hundred and fifty conversions in about three months' time. And the gifts to the college were over six thousand dollars.

In February, 1853, he started upon his fourth tour for the college. He knows where to go now, and how to work.

He goes to his old home church, Midway, in Georgia, Beaufort, Winnsboro and Horeb, in South Carolina; Salisbury, Charlotte, Davidson College, Rocky River, Philadelphia, Poplar Tent, Providence, Concord, and Steele Creek, Statesville, and Morganton. It was probably the greatest revival season North Carolina has ever known.

Eleven meetings were held in the State, and there were over six hundred conversions; three-fourths of them males and a majority of them men; and \$6,000.00 in free will offerings from those churches for his college.

In April, 1854, he starts upon his fifth tour. He goes as President-elect of the College. Rome, Dalton and Cartersville, in Georgia, were blessed by his message. Anderson, Good Hope, Greenville, Upper Long Cane, Newberry, Fairview, Willington, and several other places in South Carolina, received outpourings of the Spirit.

Eight months' of work; more than seven hundred conversions secured; and of these, three hundred young men. And thousands of dollars given gladly by joyful hearts to the cause he represents.

A longer stay at home this time, building up the affairs of the College. And then in February, 1856, he starts upon his last evangelistic tour for funds.

Some unnamed points in Louisiana are reached. Tuskegee, and other points in Alabama, hear him. Then on to the General Assembly in New York. Meetings are held with blessed results at Hampden Sidney College and the University of North Carolina. But the white-haired evangelist is not as strong as of yore. His voice rings clear; his step is firm, but there are certain dizzy spells that he does not understand. Back home he goes, toiling for the college, making long evangelistic tours in East Texas, and other points of the State, still seeking for souls—still trying to secure more money to plant a college to train men that will seek for souls.

And now he goes to Austin, to see what Texas—legislative Texas, will do for his plan. And while he works and strives there, the last sickness comes.

In the arms of his son, he lifts his eyes to Heaven: "Lord Jesus, into thy hands I commend my spirit," falls from his lips. And the faithful servant is at home with his Lord.

What manner of man was this who so wrought?

One who knew him well, said of his appearance: "In person he was about the middle height, of moderately full habit, with a fair complexion, very clear, intelligent blue eyes, and black hair."

Guileless, artless simplicity was the chief feature of his character. Tireless energy marked his whole life. His faith never faltered. His love for his Lord was a master passion; and his love for his fellow man, especially his converts, was deep and true.

Pre-eminently he lives before us as **the Evangelist** of our Church:

1. No other man has ever preached so widely. Every State in the South has heard the Gospel from his lips. In some instances, every section of the State had been blessed by his presence. More than twenty thousand persons were hopefully converted under his preaching.

2. No one has excelled him in the fitness of his preaching to lead souls to Jesus Christ.

His texts were admirably chosen. His sermons were prepared with great care and labour. The thoughts were so logical and so well fixed in his mind, that he preached with ease and freedom.

The series that he would use in a meeting were fitted to touch every feeling of the human heart. He preached with unction and with power.

3. The methods that he employed were sane and scriptural. He never entered a field except upon the pastor's invitation. While there, he carefully sought the pastor's wishes, advice, and co-operation.

He preached while there a pure gospel of grace; holding up the Saviour who, if the sinner would only repent and come to Him, would forgive all his sins and save him. He first sought to rouse the Christians to a realization of their duty, and to see their coldness and neglect. He impressed upon the officers and members, the absolute necessity of prevailing prayer.

He addressed at various times, various classes; gathering now the mothers, now the children, now the young men, now the young women, and usually having a service entirely for the unconverted.

He secured the sympathy and co-operation of all the denominations in a community.

He sought to find out the hindrances in any church or community that prevented the coming of the Spirit and thwarted a revival of religion.

Early in his ministry he used the plan of special seats in front for those interested; but throughout the most of his wonderful work, he had an inquiry meeting, following the sermon, at which he could make clear and plain the way of life, and personally lead men to Jesus Christ.

He deprecated emotionalism and mere excitement, and sought to keep his meetings free from all those evidences of animal excitement that have so often brought reproach on revival services. His methods seem in every way to have been above reproach.

4. He believed in personal evangelism. Whether his life touched the most eminent jurist, or the humblest slave, he spoke "the good word for Jesus," and sought to lead in private, that soul to Christ.

5. He believed in and used prayer as a powerful factor in evangelistic work. His was a life of prayer. He sought to lead the Christians to pray in every meeting. He led the inquirer to the mercy seat. And he tried to impress upon the young convert the necessity of prayer to victory.

6. And he was blessed in the wonderful revivals, in which God's people were richly blessed, and very many souls were saved. Time fails to recount even the most wonderful of these.

The meeting in Beaufort, in the Episcopal Church,--out of which came two Episcopal Bishops.

The meeting at Davidson College, out of which came several Presbyterian Bishops.

The meeting that melted the ice of the great Independent Church.

The meeting at Providence Church, with over a hundred converts in a week, "chiefly men."

From one end of our Church to the other, this flaming evangelist passed, holding up the blood stained cross.

Only Eternity will measure that work.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever."



REV. W. H. MILEY, D.D.,
Louisville, Ky.
Evangelism.



J. R. DOBYNS, LL.D.,
Clarksville, Tenn.
Lecture—Education a Soul Function.

TUCKER PRINTING HOUSE

JACKSON, MISS.

Largest establishment in the State and the
only establishment doing Engraving.

*Strictly High Grade
Work Only*

We have the plant, the people and the
"know how" to produce high class results.

A specialty of high grade College Printing.

Blank Books made to order.

Loose Leaf Ledgers made to order.

Engraved Cards and Wedding Goods.

Embossed Stationery from steel dies.

Phone 288

Austin Presbyterian Theological Seminary

Austin, Texas

UNDER the control of the Synods of
Texas, Arkansas and Oklahoma.
Established for the benefit of the
Home Mission work of the Southwest.
The Faculty is able and experienced. The
courses are practical, designed to furnish the
Church with an efficient ministry. Opportuni-
ties for study in the University of Texas are
provided. The buildings are new, fully
equipped and modern in all respects.

✻

THE NEXT SESSION OPENS
September 22, 1915

✻

For catalog and full information, apply to

**ROBERT E. VINSON, President
AUSTIN, TEXAS.**

Mississippi's Leading Paper.
Established 1837.

Daily Clarion-Ledger

THE ONLY PAPER IN
JACKSON

Taking a Full Associated
Press Report



LARGEST
Circulation
in State

"WE WELCOME YOU"

Welcome to Our City! Welcome to Our Store
Meet Your Friends Here

See our pretty Summer Merchandise; Lowest Prices
Newest Styles in

Ready-to-Wear

Millinery

Dress Goods and Silks

NOVELTIES
CORSETS

SHOES
HOSIERY

Men's and Boys' Clothing and Furnishings

DOWNING-LOCKE COMPANY

"Outfitters for the Whole Family"

Capitol at Farish

Jackson, Miss.

Moore & Culley Company

"SHARE
JACKSON'S
OPPORTUNITIES"

Druggists of long experience. Every drug
man a registered pharmacist. We carry a
large stock and prices just right. Orders
delivered anywhere. Come to see us or
write. Also, we can "smoke" you, refresh
you or feed you.

Capitol Street one block from Old Capitol

Phone 1399

**"SHARE
JACKSON'S
OPPORTUNITIES"**

Stop at

Ford's Drug Store

(Opp. Union Depot)

For Soda Water, Ice Cream, Cigars,
Cigarettes, Huyler's, Liggett's and Guth's
Candy. Also full and complete line Toilet
Articles, Drugs and Druggists Sundries.

SWEP TAYLOR SEED CO.

ONE BLOCK FROM DEPOT on Capitol St.

We will be glad to have you call and see us
any time you are in your Capital City. Make
our Store a meeting place for your friends.
We have Western Union time, Electric Fans,
Comfortable Chairs, Polite Service and
everything to make your stay with us
pleasant.

**OPEN 7 A. M. TO 11 P. M. EVERY DAY
EXCEPT SUNDAY—WE REST.**

FIRST NATIONAL BANK

JACKSON, MISS.

Capital and Surplus
\$250,000.⁰⁰

Offers to banks, individuals, firms and corporations a per-
fectly equipped service, acquired by thirty years of successful
and uninterrupted business development.

YOUR BUSINESS SOLICITED

Mississippi Synodical College

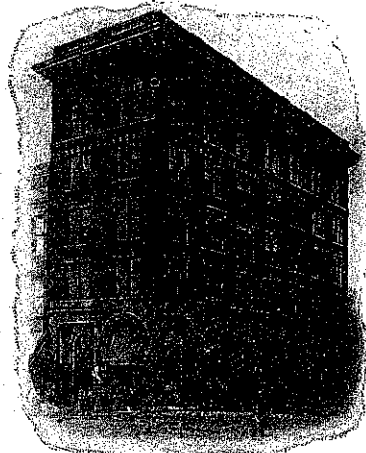
HOLLY SPRINGS, MISS.

**A REAL HOME FOR GIRLS UNDER
EXPERT CARE.**

Mrs. T. W. Raymond, Lady Principal
DR. T. W. RAYMOND, President

THE CAPITAL NATIONAL BANK

OF JACKSON, MISS.



DEPOSITORY OF
THE UNITED STATES
GOVERNMENT

Capital \$200,000.00
Surplus 140,000.00
Undivided Profits 24,319.23

Z. D. DAVIS, President
THAD B. LAMPTON,
Active V.-Pres't.
R. W. MILLSAPS,
Vice-President
AMOS R. JOHNSTON,
Cashier
EDWARD W. FREEMAN,
Ass't Cashier

YOUR PATRONAGE SOLICITED

Chamberlain-Hunt Academy

PORT GIBSON, MISSISSIPPI



*The Safest and Sanest School
for a Boy in the SOUTH*



W. G. MARTIN, President

Why Not Move to JACKSON?

Its educational advantages are superb.

Its social atmosphere has tone and is
of the best.

Its general advantages are unsur-
passed.

It is the educational, social and ethical
center of Mississippi.

For more detailed particulars, write the

Jackson Board of Trade

J. B. LUSK
Secretary

F. E. GUNTER
President

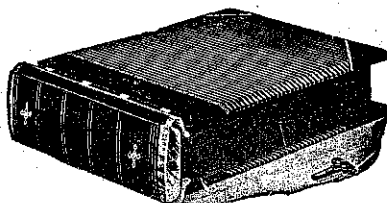
GAYDEN DRUG COMPANY

Corner State and Pearl Sts.

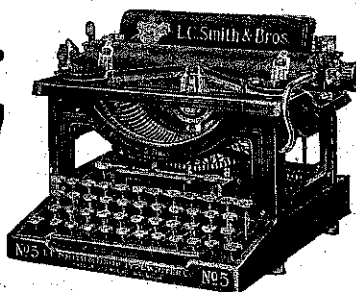
Jackson, Miss.

Write or phone us your wants, we make prompt deliveries to any part of city or state.

While in the city try a glass of our famous Coca Cola.



Loose-Leaf Ledgers and Blank Books, School Books and Supplies; Office Stationery and Specialties; Filing Cabinets, Systems and Supplies for all Purposes.



Exclusive Agency
L. C. Smith & Bros. Typewriter
"Ball Bearing, Long Wearing,"
Supplies-Ribbons for all
Machines.

Chambers Office Supply Co.

Dealers in

"EVERYTHING FOR THE OFFICE"

Edwards Hotel Building

Jackson, Mississippi

IF YOU WANT TO GET THERE QUICK

Jump a Jackson Jitney

Daily automobile service to Coopers Wells

EARLY OR LATE, PHONE 98

French Camp Schools (Consolidated)

FRENCH CAMP, MISS.



The Lowest Priced High Grade School for Boys and Girls in the South. Rate \$100 Per Session, Board and Tuition.

REV. F. L. McCUE, President