



Vol. XVII. {
No. 15. }

PITTSBURG, JANUARY 7, 1899.

{ PRICE, \$1.00 PER YEAR
IN ADVANCE. }

GO NOT AWAY.

Go not away, Lord! Leave us not
Amid the mystery of our lot.
Life's baffling problem half unwrought,
Nor haunting doubt, nor halting thought
Can work the far solution out;
Thy love alone can make it plain,
Why high resolve in us is slain,
Why dear to us the tempter's call,
And why we falter till we fall;
Thou, who rememberest we are dust,
Who gave our little day in trust,
Knowest the meaning of it all.
Go not away! We travel on,
And every hour that rest is won
We feel we need thy love anew,
To save us from the deed we'd do,
To strengthen for the deed undone,
To help the aching feet to run
With patience all the tiresome road;
To lighten some the weary load
That every life must bear alone,
Save thou dost make its weight Thine own.
The spirit's cry
Is all for Thee, O Love unseen,
To fill the need that hath not been
By any human passion filled,
By any human giving stilled;
For Thee, for only Thee, its cry:
O Love Supreme, to satisfy!
—Mary Clemmer Ames.

Editorials.

"Wist ye not that I must be about my Father's business?" Such is the answer which the twelve year old boy Jesus gave his anxious parents when they reproached Him for remaining in the temple at Jerusalem. Let us make these words our watch-word for the new year. The Lord has a certain work for each of us to do. Every Christian is here for a purpose. As far as in him lies he is to labor for the salvation of his fellow-man, and to give his own soul the proper nourishment. If he does this, he is also, in a certain sense, about his heavenly Father's business. What we need to guard against is the world with all its distractions, the devil with his snares, and the shirking tendency of our own flesh. We shall again find that it is no easy matter to work for the kingdom of God, and yet, which of us would desire to be overtaken during the year and to be found slothful and unmindful of his sacred trust? May we spend the year before us in such a manner, that at its close no vain regrets or remorse may rise to trouble us.

"There is nothing that will serve better to keep people with the church, than good preaching," says our Book of Concord in the Apology to the Augsburg Confession, Article 24. This statement of our confessions is one that well deserves to be pondered and constantly kept in mind by ministers of the Gospel. The public preaching of the Word is

the chief and foremost ministration of the holy office of the ministry, and hence the incumbents of this office must give their chief attention to this portion of their duty. Hence a conscientious preacher will always carefully prepare for his sermons, amidst incessant supplication for divine assistance. We once happened to speak to a friend, himself a pastor, about a certain young minister who made it his boast that he did not need to make any, or at any rate very little, preparation for his sermons. Our friend, on hearing this, remarked very forcibly: "'Spot' that man, who says that he does not prepare his sermons!" We think he was perfectly right. The man that can take it upon himself to get into the pulpit, where he is to serve as God's mouthpiece, without knowing what he is going to say, is unworthy of being a proclaimer of the Gospel. Why, public speakers of any other kind, in our political campaigns, in the halls of our legislatures, in our courts of justice, etc., will rarely venture to make an address without having made at least some preparations; and should ministers of the Gospel, who are to proclaim the message of Almighty God to sinful mankind!—should they deem it unnecessary to do as much as these? There are, of course, exceptional instances, where it is impossible to make adequate, if any, preparation, but outside of these no sermon ought to be preached without the most painstaking and careful preparation and study.

One thing to which pastors, in our estimation, should pay special attention in their preaching, if they would succeed in "keeping people with the church," is simple preaching. Simple sermons, containing simple ideas in simple language, delivered in simple, unaffected style, are the sermons that are needed by the great majority of the people. You cannot preach so simply that learned people cannot understand you, but it is no difficult matter to soar so high that the unlearned cannot follow you. The pulpit is not the place to show your learning and oratorical skill, but to preach the Gospel, and the simpler that is done, the better. The story is told that years ago some students of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble, but uneducated Christian colored slave, called Uncle Sam, who, on his return home, would try to tell his mistress what he could remember of the sermon, but

complained that the students were too deep and learned for him. One day, however, he came home in great good humor, saying that a poor "unlarnt" old man, just like himself, had preached that day, who he supposed was hardly fit to preach to the white people; but he was glad he came, for his sake, for he could remember everything he had said. On inquiry it was found that Uncle Sam's "unlarnt" old preacher was Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.

It is a significant fact, and one that cannot be explained away by all the sophistry of agnostics and infidels, that every sin carries its own punishment in its wake. "Sin is a reproach to any people," and nations as well as individuals have found, and are still finding to their mortification that it is impossible to live in the service of sin with impunity. The drunkard, besides dragging his poor family into misery, ruins his own health and finally dies of delirium tremens; the dissolute rake soon contracts the most loathsome and disgusting diseases; the thief and murderer, even if they manage to escape from the police, still are unable to enjoy their ill gotten gain, and lead a happy life, for though nobody suspects them of their crime, yet their conscience torments them and gives them no rest night or day. Have not many such criminals voluntarily given themselves up to the authorities for punishment, rather than bear any longer the tortures of an evil conscience? Yes, let atheists and mockers deride the belief in a just God that punishes sin, both here and hereafter: they cannot overthrow this fact that sin is punished inevitably already in this world, they cannot silence, either in their own or others' breasts, the voice of the conscience, that torments the sinner as long as he lives. Both history and daily experience, cry out with a loud voice: There is a God that punishes sin. O man, acknowledge it, repent of thy sins, and seek forgiveness for them!

Again the Roman Catholic prelates would bring about a commingling of Church and State. At any rate they have petitioned Congress to re-open the question of appropriations to the various Indian schools, conducted by both Protestants and Catholics. If any religious denomination sees fit to maintain such a school, it is free to do so. That is religious liberty. The State has nothing to do with the support of denomination-

the courage to tell her learned sons their errors and to warn the entire church against their errors. The parties are leaving the Presbyterians in good standing. A church which is too timid and politic to apply strict discipline to her members must reap as her reward the contempt of her own children, she will be cast off like an old garment. "The Independent," which grows hysterical whenever there are signs of a disturbance in the churches, and which counsels: "Don't try any more heretics!" will probably chronicle above events with complacency, claiming that this is the most genteel way in which such unpleasantness should be allowed to adjust themselves. The truth of the matter is: If you do not try the heretics, they will try you; just as when you refuse to chastise a wayward child, that child will become a scourge to you.

* * *

Rev. Dr. R. S. McArthur, a prominent Baptist clergyman of New York, has the courage to tell his congregation, in a lecture on "Pulpit and Stage" that he has "rarely met a habitual theater-goer who was in any way an aid to the church." Many a faithful Lutheran pastor has expressed himself to the young people in his congregation to the same effect, but his words have been taken at a discount, because it was thought he was laboring under bias peculiar to the Lutheran Church. As a rule, Lutheran pastors have seen the evil consequences of things in advance of others, and their unheeded testimony has had to blaze a way for others whose testimony was better received, because the charm of novelty and greater authority were attached to it.

* * *

"The Dayton (O.) Press" of November 23, 1898, prints editorially: "Rev. Lyman Abbott has given up preaching by order of his physician. Plymouth Church is again without a pastor. The great Beecher was very liberal. Mr. Abbott is still more so. On the principle that evolution never goes backward, the pastorate will have to send for Rev. Robert G. Ingersoll, to keep up the accelerated rate of progress." Notwithstanding, other papers, named religious, call his influence "wholesome and stimulating," "that of a pure, strong, religious man." A layman feels as wrong and shameful this downward course, whereas all the acumen of religious editors and D. D.'s cannot manage to see it.

* * *

Gen. T. J. Morgan made a statement lately that large numbers of Romanists were uniting with Baptist churches. The correctness of this declaration was disputed by a number of Catholic papers, and General Morgan has gathered some statistics which justify what he said. He wrote to a number of ministers in half a dozen states in the East and North. Replies have been received from thirty-one of these, and they all report converted Romanists in their Churches, except two. The number of converts in each Church runs from one to thirty-two, and their aggregate is three hundred and thirteen. Only English Churches were written to.—Ex.

* * *

The official statistics of the Protestant Episcopal Church, which have just been published, state that Massachusetts has the third largest Episcopal population of any diocese in the Union, New York and Pennsylvania only surpassing it. But in scarcely a State in the South was there a gain, save Texas. In the matter of Sunday schools there was almost no gain throughout the entire country. The total communicant list is 685,343, a gain of 1,236 during the year. The total contributions for all purposes were \$13,825,914, or \$20.02 per communicant.—Ex.

* * *

Dr. Budde, of the University of Strasburg, Germany, has completed his tour of America. He has canvassed the finds of Higher Criticism in New York, Chicago and Philadelphia, at which places he has told his hearers in a course of lectures how the people of Israel gradually came to believe in a divinity called Yahweh, and which purports to be the great God whom Scripture calls Jehovah. Now the old question is being raised. What account do the Higher Critics take of the Gospel? And the editor of "The Presbyterian" pertinently applies to Dr. Budde's work the passage which in Germany

has been cited against the Higher Critics, viz.: "They have taken away my Lord, and I know not where they have laid him."

* * *

"One of the lower courts of Michigan issued a mandamus against the use in the schools of the book of Bible Readings prepared by concurrence of eminent men of all types of faith, for that purpose. The supreme court of the state has reversed the order of the court below. In the decision it is amply shown both from reason and from law that the use of such a book is no violation of the constitution of the state, or of the United States. It is strange that such a legal question should ever have been raised, and more strange that any court should have affirmed it. We have before us a little book entitled, "The Nation's book in the Nation's Schools," by Elizabeth B. Cook, which gives a valuable history of the use of the Bible in American schools, and reports from superintendents of schools in most of the states at the present time. The Bible was used in all the schools of all the thirteen original states, and it is gratifying to learn from this compilation how very general the practice remains in the various states now. The objections are really not worth refuting. To ostracize the book which all scholars say is beyond compare the best classic of the English tongue, is a proposition too preposterous to talk about."

We have no objection to these sentiments of "The Interior," as long as it is distinctly understood that the Bible is read in the public schools only for its literary worth. But as soon as that is lost sight of and Bible-reading is employed as a means to teach religion, then we must beg leave to record our protest. And since it is the object of so many mistaken Christians to-day to turn the irreligious state school into a religious institution, we cannot but view with suspicion any attempt, whenever and however made, to introduce the reading of the Bible into our public schools.

* * *

"I am proud to be an evolutionist." So Dr. George Dana Boardman is reported to have said in the recent Baptist Congress at Buffalo. All those who spoke on the subject appeared to agree with him and to accept the story of the fall in Genesis as a divine parable. They held that a Christian philosophy of evolution illuminates the doctrine of the fall of man and his redemption. This position has of course displeased very many ministers and laymen among the Northern Baptists; no Southern Baptists, so far as we know, accept any such teaching.—Ex.

* * *

Various denominational Boards, Ministers' Associations and Presbyteries are making determined efforts to prevent the seating of Brigham H. Roberts in the House of Representatives at Washington. He is a Mormon, and is said to have three wives. If Utah has in any way broken her compact, let the government deal with her, or her citizens. As Christians we have nothing to do with such a matter.

* * *

Benjamin C. Sheldon reports to the "New York Tribune" the religious character of the inhabitants of the Philippine Islands. He finds that there are 525,000 native pagans, 200,000 native Mohammedans, while the remainder of the natives are Roman Catholics. The non-native population, consisting of Spanish, Spanish-Mestizos, and Chinese, are either Roman Catholics or Buddhists. The secular clergy of Rome in these islands in 1896 numbered 967,204; besides these there were 213,065 Jesuits and 699,851 Dominicans.

* * *

ABROAD.

For some reason or other we failed to report the proceedings of our brethren of the Free Church of Saxony at the time of their late convention at Dresden, July 20th to 26th. Just now the printed protocol has come to hand, which reports twelve pastors and as many lay delegates, representing fifteen congregations, present at the twenty-second annual convention of the Free Church. Also the two teachers of the largest congregation at Nieder-Planitz were present. The congregation of Hamburg, with mission at Flensburg, was received into fellowship. The congregation of Wiesbaden had made the delegate of another congregation their

own; Synod disapproved of this. Fraternal delegates were in attendance from the Free Church of Hermannsburg, and the Danish Free Church, also a guest from the State Church of Bavaria. The Missouri Synod was represented by Prof. F. Pieper, of St. Louis, Rev. Schulze, of London, England, Rev. v. Schenk, of St. Paul, Minn., and others. In his opening address, President Willkomm showed that by strictly following Scripture the Lutheran Church does not make Scripture its paper pope. Greetings were then delivered to Synod from Prof. Fuerbringer, of St. Louis; Consul Lange, of Bremen, Germany; and from the Eastern, the Illinois, the Minnesota and Dakota, and the Wisconsin Districts of the Missouri Synod, also from the pastoral conference of Western Kansas and from the conference of New York City. Prof. Pieper addressed synod, expressing his joy at seeing the brethren of the Free Church face to face, and cheering them for continued efforts in their arduous work. Theses on the Lord's Supper were presented by Rev. Solbrig. It was resolved to petition the next Delegate Convention of the Missouri Synod to place its publications in commission with the Free Church's Committee of Publication, the amount of goods commissioned never to exceed \$2,000, and the Free Church assuming all risks. An organization is to be effected at Berlin, whence a petition had been sent to that effect, the petitioners, though few, pledging themselves liberally to aid in the support of a pastor. Prof. Pieper declared his willingness to lay the matter before the next Delegate Convention of the Missouri Synod, and request financial aid for the new congregation in the capital of Germany. The Treasurer's report exhibited the following status: Synodical Treasury: Receipts, 14,859.09 M; Expenditures, 12,893.92 M; Foreign Mission receipts and expenditures balance at 40.03 M; Colored Mission in United States: receipts 829.52 M, disbursed 429.35 M; East India Mission: receipts 833.61 M, disbursed 832.90; Jewish Mission: receipts 161.10 M, disbursed 160.15 M; New Zealand Mission of Hermannsburg Free Church: receipts 243.20 M, disbursed same amount; for Danish Free Church: receipts 62.70 M, disbursed 61.70 M; miscellaneous: receipts 97.40 M, disbursed same amount. Two legacies of 1000 M each for the synodical treasury were announced. An apportionment was made in behalf of the congregations at Glauchan, Braunschweig and Hannover. The erection of a home for the aged was placed into the hands of the congregations in Saxony for further deliberation. The parochial reports for 1897 bespeak careful preparation. They show 14 parishes embracing 161 communities and served by 14 ministers, who labor at 30 preaching stations besides. Sou's 3,149; communicants, 2,667; male voting members over 21 years of age 693; pupils in school 452; baptisms 129; confirmations 50; general confession 7,416; private confession 884; marriages 23; deaths 68.

* * *

Our readers will remember the incident we reported not long ago, that in Westphalia, Germany, a certain high-standing prelate had published a book in which he denied some of the fundamental doctrines of Christianity, and that some congregations had asked for his removal from office, threatening to separate from the state church if their petition should be rejected. We also reported at the time that both the inferior and the highest ecclesiastical tribunal had ruled that the offending superintendent be left in office, contenting themselves with administering a rather faint-hearted rebuke. Now the news comes that in one congregation at least the threatened separation has really taken place, about 100 families having severed their connection with their congregation, which belongs to the state-church, and formed a congregation of their own. Now in Germany this means a great deal more than we over here in our country, where religion and politics are kept entirely separate, would probably imagine. It means in the first place a giving up of all the financial support which the state-churches receive from the government, while the contribution for these churches by taxation goes on. Then it also means the bearing of a great deal of odium that is the inevitable consequence of such an act, which in many instances almost assumes the character of religious persecution. So one cannot but admire the courage of