



*Yours faithfully,
Lewis Powell*

LIFE AND SERVICE

BY

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HOPKINSVILLE, KY.

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To My Son

REV. PAUL S. POWELL, A.M., B.D.

who never disobeyed me, who never deceived me, who never told me a lie, who from a baby has known the Holy Scriptures, who was converted at his mother's knees at the age of five, and whose life is consecrated to Christ, this book is affectionately dedicated

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FOREWORD.

No one who accepts the Bible as the Word of God and who observes the trend of religious thought and life can well remain silent at this critical time in the history of Christianity. The very citadel of religion is being attacked, and a battle more fierce than the gigantic struggle now going on in Picardy is being waged, while the outcome is far more vital to humanity and to the Church universal than the great European war.

The skeptical attitude of most college and university men; the growing sympathy of educated preachers for higher criticism and its methods of interpretation; the general drift from the plain, literal meaning of God's Word; the calling in question by many of the fundamental doctrines of the gospel; the blind acceptance of the untenable postulates of evolution; the output of German *kultur*; that criticism parading in the name of science—these provoked the writing and publishing of this book, LIFE AND SERVICE.

It is not *only* a protest against these offenses, but

it is a record of the writer's unwavering faith in the God-breathed, infallible Word of God, which contains all things necessary to salvation. It is also a purpose to set forth those principles by means of which life may articulate itself with service to humanity and to humanity's Redeemer.

The material for this book has been largely prepared at sundry times and for certain occasions. One of the chapters was prepared to be read before the Investigators' Club at Owensboro, Ky., four years ago, and was received by the Investigators with a good deal of interest and commendation. Two of the chapters were read before the Athænum Club of Hopkinsville, Ky., during the past year at intervals of four or five months, and both papers were enthusiastically received, some of my brother club members expressing the hope of seeing the papers in a more permanent form.

I have a number of distinguished friends who have urged me to write, but writing was never an easy thing for me to do. However, during the past winter I have done a good deal of writing, and some of the material I had on hand suited the purpose had in mind to be accomplished in publishing this book. All the material has been worked over, and the papers I am using in the making of this

volume logically fall into place and pertinently contribute to the message I wish to give to the public.

I am not offering this book to the public because my friends have asked me to give out some message in this form, nor because my brothers of my literary club have asked me to put the messages I have given them into a more permanent form, but because I am under a feeling of compulsion. I believe I am led of the Spirit in publishing this message of LIFE AND SEVRICE. I pray that every one who takes the time to read these pages may catch the vision and receive the message.

I am particularly anxious to be of help to the rank and file of young preachers and to public school teachers. On the minds of these two classes the impression has been made that there is an irreconcilable conflict between the Bible and science, which I think it is plainly shown in the first chapter, "Things True and False in Evolution," is not the case.

The first three chapters deal largely with scientific, philosophical, and doctrinal matters; but they discuss the vital relationship of faith and practice. The last six chapters are designedly practical, and upon the observance of the truths which they pre-

sent depends our usefulness in the kingdom and patience of Jesus Christ.

I pray the blessing of God upon this little book and upon every one who reads it.

LEWIS POWELL.

HOPKINSVILLE, KY., April 15, 1918.

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INTRODUCTION.

THERE are certain words which have a cumulative significance. As the realities for which they stand are brought into fuller view or receive emphasis from new conjunctions of thought and action, these words come to be more effective in awakening consciousness and stimulating effort. Life is to-day emphasizing and expounding itself in a way to put into new relations and give new significance to the whole category of words which describe its offices and possibilities. The phenomena of life become more real and the history which life is making becomes larger and more cosmic with each new turn in the tide of human affairs. Service, which describes the truest and most profitable employment of life, is thus naturally put in the way of a constant augmentation of demand and opportunity.

It is to expound these noteworthy accidents and conditions of life and to challenge to a diligent and truth-dedicating service that our author has put together the various essays and discourses contained in this volume. The viewpoint is that of the busy pastor and the sympathetic observer of current

life movements. The discussions here presented, taken as a whole, will impress the reader as a medley of ideas suggested by several of the major topics of present-day discussion. This aspect of his work is admitted by the author himself in his Foreword, but the work is none the worse for this fact; indeed, it gains in a quality of readiness and directness from the offhand and occasional method of treatment. There is a unity of purpose and discussion suggested by the title and realized in the ordering of the matter of the author's thought. We opine that exception will be taken to some of the views put forth, especially in the chapters which advert to scientific and technical matters; but the frank, practical, and manifestly sincere motive of the discussion must be admitted, and these are arguments without which even logic often loses its force. A book is the author's best, given in permanent form to his generation and left to that generation to pass upon and, if it sees fit, to pass on to a future time. The fact will not be missed by the reader of this book that the author feels himself to be offering to his contemporaries the best results of his own dealing with certain vital questions that affect the life and service of the everyday man and Christian. If the message be read and accepted in

this light, the author, by every token of his own challenge, will cheerfully abide the verdict which shall be passed upon it. The new war-born age is to present its own peculiar difficulties, its contradictions, its problems. Not a few of these problems and attendant difficulties will be such as pass over from the age lying just behind us. Evolution, criticism, social relationships, and questions of religion are continuous in the thought of the world. They change only in their aspects, not in their fundamentals. A new way of approach to them may be found, but when the student has come upon them he will find their facts to be of the flavor and substance of the oldest things. Our author has put some emphasis upon this feature of the general problem. He has also shown, in his efforts to solve the problem, what every man must do whose real purpose in life is ministry and service. We commend our brother and his book to the thoughtful reader and student.

H. M. DU BOSE.

NASHVILLE, TENN., April 29, 1918.

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CHAPTER I.

THINGS TRUE AND FALSE IN EVOLUTION.

THE word "evolution" means the act or process of unfolding, or the growth or development of a plan or of life from a thought or a germ. We may, therefore, with propriety speak of the evolution of history or of the development of a dramatic plot. We might also speak of the evolution of a bird from an egg, a plant from a seed, a blossom from a bud, fruit from a flower, a butterfly from a caterpillar, and a moth from a cocoon. The word has a large range of legitimate uses and applications, for there is undoubtedly a sphere within which evolution does operate. But the word has got itself into bad company and has fallen into disrepute. Confusion has come of the meaning put into the word by Darwin, Tyndall, Huxley, Spencer, Haeckel, and their followers, who claimed for the thing which it represents a power that does not belong to it.

If I were going to write a comprehensive treatise on evolution, I should divide it into suborganic, organic, and superorganic, and explain that suborganic evolution refers to the development of matter

without life and applies to the formation of the solar system from some cruder conditions of matter. Organic evolution would describe the process by which vegetable and animal life has been developed. Superorganic evolution would refer to the principle operative in metaphysical and non-material spheres. These are the ordinary divisions in the treatment of the subject. I am not going to attempt anything like an exhaustive statement of any one of these, but shall make some observations upon deductions drawn from the theory of organic evolution. The rise and spread of the doctrine of evolution as the cause of life is one of the most startling intellectual phenomena of the past hundred years.

The Doctrine Stated.

In brief, the theory of evolution is that everything, animate and inanimate, in the visible universe, including man in his tripartite nature, with all his bodily, mental, and spiritual faculties and functions, came to be what it is through a process of "spontaneous generation, fortuitous development, and natural selection." Fifty years ago this doctrine was almost universally accepted by the wise and learned. But the day of universal acceptance was short, for the simple reason that proof was

lacking, and the cumulating evidence has been on the other side.

While there is raised a chorus of authoritative voices in the realm of science in protest against the sweeping generalizations of evolution, still the assumptions are insistent; and our schoolbooks, magazines, Sunday school literature, and even the pulpits of our evangelical Churches betray a disturbing ignorance in our educators, editors, and preachers concerning the real status of the theory of evolution.

Some Typical Cases.

Some time ago a young minister said to me that he could think of creation only in terms of evolution. I was not surprised at his confession. His mind had probably never dwelt much upon the subject of creation; and although he held three degrees from a certain institution, it was apparent that he knew nothing about evolution as a science. But the holding of one or more degrees from a university is no evidence that one knows everything or even anything properly. I knew the atmosphere of that institution and how popular evolution was in all its schools. In that university a sentiment obtains that to deny monistic evolution is to proclaim one's self a "mossback," a "fossil," a "back number," "behind

the times," and "unscientific"; and it is always much easier to join the chorus of the wise and learned and cry, "Great is Diana of the Ephesians," than to stand against this thing and find out the truth through personal investigation.

Another minister in one of the most prominent pulpits of New York City a short time ago made the assertion very emphatically that "Evolution is the hope of mankind," which was a very strange announcement coming from a minister of the gospel, and it must have been startling to his congregation—that is, if there were any Christians present who had learned from a better authority that the gospel of God is the only hope of mankind. But that prominent New York preacher is eloquent and has the reputation of being a learned man; and men who have the reputation for scholarship and profound learning wield a commanding influence, and many follow them blindly.

Still another clergyman in the East is reported to have said recently: "There is no escape for intelligent people to-day from the acceptance of the law of evolution. This law may be stated briefly to be that life on this planet, including man, has developed from the lower to the higher types. Thus a man has gradually developed from some lower form

of animal life. And man in his highest estate has through infinite years developed from man in his savage state." There you have it from a man professing to be called of God to preach the gospel. He is more emphatic and dogmatic than Darwin ever was, for there was always an element of doubt in Darwin's mind, and the most he could say was: "It may be reasonably supposed." But this minister of religion makes an excursus into the region of scientific speculation and imagination and dogmatizes on evolution, and the trouble is that many people believe what he says because he is a preacher and a teacher.

In his manual of "The Religion of Humanity" Dr. Broada says: "Socialism is the evolution of the human race from cannibalism and savagery to fraternalism and philanthropy, from the infamy of the swine to the splendor of God." And then he proceeds to define: "Not all the theories of modern science are of equal significance from the point of view of religious development; indeed, there is preëminently only one concept which could arouse the necessary enthusiasm and devotion and give a basis upon which to construct a new moral ideal, *the theory of evolution*. This fundamental doctrine, which entails the belief that progress is

the law of being of all that is in nature, including man himself, must be the new inspiration." Here is something truly wonderful. It affords a "basis for a new moral ideal," a "fundamental doctrine," and "furnishes the new inspiration."

But Dr. Broada goes farther and says: "More than this, evolution is demonstrating the unity of nature, also proves the brotherhood of the world, the solidarity of creation, and so gives us the foundation for a new moral idea and lifts us out of the utilitarianism which would make it appear that our best endeavors are only of benefit to what is sectional and transitory."

If this be true, then certainly evolution is a great thing, and its blessings are inestimable. And Dr. Broada goes on to say: "And so evolution gives us a new conception of the universe, a new conception of the aim of life, and provides a new theory of ethics, and is thus eminently fitted for becoming the basis for a new manifestation of the religious spirit."

How all these advantages and benefits are to be discovered and applied, the writer does not say. But it was said at the beginning of this chapter that there is a range for the legitimate uses and appli-

cation of the word "evolution." This we are concerned to show.

Some Things Tenable.

"First the blade, then the ear, after that the full corn in the ear."

So far as human life and observation go, the modal of development is from the smaller to the larger.

"Great oaks from little acorns grow;
Large streams from little fountains flow."

The study of almost any race of people will illustrate the law of development.

The English nation was born at the battle of Hastings in A.D. 1066, and since that date the English-speaking people have become the dominant race in the world. Along with their growth the English people have developed a unique and remarkable language; a magnificent literature; a system of education inculcating high ideals of morality, religion, and liberty; a democracy, or a government of the people, for the people, and by the people. In other words, we have a form of civilization which challenges the respect and admiration of the world.

And what is meant by civilization? It means the concurrent development of science, politics, and religion. Our civilization is an illustration of evolu-

tion in its growth, and hence the word is legitimately used in describing it. There are many other illustrations of this law at work in the history of mankind. Man has discovered, invented, and applied many forces that make for the development of industry, commerce, the arts, the trades, warfare, transportation, science and philosophy, communication of intelligence, medicine, dentistry, surgery, government, and else. He has also brought his genius to bear upon the vegetable and animal kingdoms and has wrought wonders in the development of varieties of plants and animals, securing these developments through domestication and cultivation.

But all this is very different from beginning with one order, class, genera, or species, and developing it into something else. That is the untenable thing in evolution. It is still the unproved hypothesis. It was to bridge this chasm that Mr. Darwin started out in his great work on "The Origin of Species by Natural Selection." If he could have established one case of a given variety of either plant or animal becoming a distinct species, his hypothesis would have stood; but he could not find the bridge. The best he or any other evolutionist has ever been able to do is to guess at the bridge. When it comes to the question of causal evolution or evolution in trans-

it from one class, family, or species to another, it is all speculation and imagination; for there is not a single case in which it can be shown that such a thing has ever taken place.

Reverting to the development of a social organism, such as a state, Herbert Spencer says in his "First Principles," "In the social organism integrative changes are clearly and abundantly exemplified," to which we all agree; and he points out the three kinds of changes which proceed with practical regularity and continuity in the development of human society and which will apply to the English or any other people: "First a change from a less coherent to a more coherent state; a change from a more homogeneous to a less homogeneous state; and a change from a less definite to a more definite state." But Mr. Spencer argues from the evolution of human society that the same law is also at work among the animals and that it produces changes in the same way as those which result in the developments that are taking place in the social organisms of men. But there is no evidence to that effect. There is no social evolution in the affairs of other living creatures than men. In contrast with the evolution of human society, take such animals as herd together—horses, cattle, sheep, and deer.

They have never exhibited any change. They herd together just as they have done from the beginning. Birds build their nests, ants live in colonies, bees hive, and beavers build their dams just as they have done from the beginning. There has been no change in their social organism or methods of work.

Charles Darwin.

Mr. Darwin is regarded as the discoverer of the principle of natural selection, or, as Herbert Spencer would put it, "the law of the survival of the fittest"; and of the numerous books published by him, his "The Origin of Species by Means of Natural Selection" is by far his greatest work. It created a profound impression when first published. It had more to do with promoting and making popular the technical doctrine of evolution than any book ever written. However, he was not cocksure, but concluded by observing that species "may reasonably be supposed to be nothing more than enlarged, accentuated varieties which descended from a common ancestry." He says: "I cannot doubt that the theory of descent, with modification, embraces all the members of the same great class or kingdom. I believe that animals are descended from, at most, only four or five progenitors, and plants from an

equal or lesser number." And then, conjecturing from analogy, he went a little farther and said: "Analogy would lead me one step farther—namely, to the belief that all animals and plants are descended from some one prototype." One other observation should be made, and that is, Mr. Darwin was not a materialist. He never sympathized with Herder and Haeckel in their theory of the spontaneous generation of life; but he believed that God at the beginning breathed upon matter, or, to quote him more correctly, "the laws of life were impressed upon matter by the Creator."

In these brief quotations is the essence of what Mr. Darwin taught and the foundation of his theory of evolution. He was not dogmatic, and he was never certain; but he sets forth this theory tentatively and as a matter of conjecture.

As already implied, Mr. Darwin was a theistic evolutionist, and the proof is at hand that he was also a Christian. The truth is, he lived to regret many of the opinions he expressed and deplored the use made of words he spoke and the conjectures he indulged in connection with his studies in natural history.

Zion's Herald some time ago published a story of the great scientist related by Lady Hope which

throws much light on his reverent attitude to the Bible and his personal faith in Christ, and also records his genuine regret for the mischief that had resulted from his speculations in science in the earlier part of his life.

Lady Hope, an Englishwoman and a consecrated Christian worker, some time ago told a Northfield audience the remarkable story of Darwin's religious life as it came under her personal observation. In one of the morning prayer meeting talks at Northfield she said:

It was one of those glorious autumn afternoons that we sometimes enjoy in England when I was asked to go and sit with the well-known Prof. Charles Darwin. He was almost bedridden for some months before he died. I used to feel when I saw him that his fine presence would make a grand picture for our Royal Academy, but never did I think so more strongly than on this particular occasion. He was sitting up in bed, wearing a soft embroidered dressing gown of rather a rich purple shade. Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields which glowed in the light of one of those marvelous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room. He waved his hand toward the windows as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"What are you reading now?" I asked as I seated myself by his bedside.

"Hebrews," he answered. "Still Hebrews, the royal book, I call it. Isn't it grand?"

Then, placing his finger on certain passages, he commented on them. I made some allusion to the strong opinions expressed by many persons on the history of creation, its grandeur, and then their treatment of the earlier chapters of the book of Genesis. He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said: "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything, and, to my astonishment, the ideas took like wildfire. People made a religion of them." Then he paused, and, after a few more sentences on the holiness of God and the grandeur of this book, looking at the Bible, which he was tenderly holding all the time, he suddenly said: "I have a summer house in the garden which will hold about thirty people. It is over there [pointing through the window]. I want you very much to speak there. I know you read the Bible in the villages. To-morrow afternoon I should like the servants on the place, some tenants, and a few of the neighbors to gather there. Will you speak to them?"

"What shall I speak about?" I asked.

"Christ Jesus," he replied in a clear, emphatic voice, adding in a lower tone, "and his salvation. Is not that the best theme? And then I want you," he said, "to sing some hymns with them. You lead on your small instrument, do you not?" The wonderful look of brightness and animation on his face as he said this I shall never forget, for he added: "If you take the meeting at three o'clock, this window will be open, and you will know that I am joining in the singing."

How I wish that I could have made a picture of that fine old man and his beautiful surroundings on that memorable day!

Spontaneous Generation.

So far as I know, the doctrine of the spontaneous generation of life originated in Germany, as did much of our materialism and infidelity. Herder, a German philosopher of the eighteenth century, advocated the doctrine of a continuous development in the unity of nature from inorganic to organic, from the stone to the plant, from the plant to the animal, and from the animal to man; and he contended that the entire universe, including the bodies and souls of men, is the product of evolution. During the past two hundred years there were many advocates of this theory of life and the universe, but it was about fifty years ago that a number of distinguished scientists lined up with enthusiasm on the side of spontaneous generation. At that time Professor Tyndall emphatically announced that there was in dead matter "the promise and potency of life," but later he took this back. About the same time Dr. H. C. Bastian wrote in his book, "Beginnings of Life": "Both observation and experiment unmistakably testify to the fact that living matter is constantly being formed *de novo* in obedience to the same laws and tendencies which determine all the more simple chemical combinations, which is another way of saying that life is sponta-

neously generated, or that organic life comes from inorganic matter." This theory became popular, and for a while spontaneous generation was triumphant. Great scientists like Haeckel, Bastian, Tyn-dall, Huxley, and Herbert Spencer consented to it, and they with one consent began to advocate Herd-er's theory of life, and insisted that all life has come from inorganic matter. But it may be said of scientists, as of other people, that "all of them may be fooled sometime, but all of them cannot be fooled all the time!"

There was a school of scientists that opposed spontaneous generation all the time and held to the theory that all life must come from life; and if life appeared after matter had been sterilized, there was some defect in the experiment. Many experiments were made. With some of these gentlemen the result was always the same, and each experiment resulted in a stronger confirmation of the theory. Dr. Bastian, however, discovered that it was not only necessary to sterilize the infusion that is ex-perimented with, but also that the water and the air in the vessel must also be sterilized. After taking these precautions no life appeared.

Mr. Dallinger detected another fact that Dr. Bas-tian and others had overlooked in their experiments

—namely, that among the lower forms of life there is a most surprising vitality. He found that many germs could survive a temperature of three hundred degrees Fahrenheit, and some seemed to be almost fireproof.

All the great scientists, including Professor Tyndall and Mr. Huxley, took the most painstaking care in making experiments; and they also took care to sterilize their hay infusion, the vessels, the water, the atmosphere, and as a result the matter experimented with yielded no life. After repeated experiments without the appearance of life, no less persons than Professor Tyndall and Mr. Huxley repudiated the doctrine of the spontaneous generation of life, and they proclaimed to the world that not a shred of trustworthy testimony obtained in support of the doctrine of spontaneous generation. And so for fifty years the doctrine of "life comes from life" has been victorious all along the line, and to-day no reputable scientist will speak in terms of spontaneous generation. It is an exploded theory and a collapsed doctrine.

Continuous Progress.

The contention of evolutionists is that everything in the history of nature, including man, goes for-

ward by development and that the power that makes for the growth of the plant, the animal, and man is resident within. But as a matter of experiment and observation, those forces that contribute most to development are the agencies without.

Take any of the species of plant or flower you please, and you will find that their finest development has come of domestication and cultivation. Those beautiful varieties of roses, the *Maréchal Niel*, the *Woodland Margaret*, the *La France*, and the *American Beauty*, owe their beauty and fragrance to cultivation or agencies that have been brought to bear upon them from without. We are assured that they were very common blossoms until the horticulturist took them in hand. The same is true of all plants and flowers. The same law of development obtains in the cultivation of all fruits, fowls, and animals. It is outside interference and agencies that contribute most to their development; and just as soon as outside attention and cultivation are withdrawn, deterioration begins. Domestication and cultivation have wrought wonders both in the vegetable and animal kingdoms, and always deterioration is just as marked when cultivation is neglected or withdrawn.

And what is true of plants and animals is equally

true of man. Man declines physically, intellectually, and morally by neglect. The progress of man upward is, to say the least of it, negligible apart from civilization; and civilization is the concurrent development of science, politics, and religion. In pagan and unevangelized lands the peoples are degraded, ignorant, superstitious, and bestial, and evolution finds no encouragement in all these sterile places and habitations of cruelty.

Mr. Darwin found the inhabitants of the island of Terra del Fuego in the most degraded condition of any people whom he met on his first trip around the world in the interest of geology and natural history. The natives were wild savages and cannibals and bore little or no resemblance to civilized man. But twenty years later he visited that island again, and a complete change had taken place. In making inquiry he found that a missionary had been laboring among them for a number of years, and the life and labors of that missionary had wrought the marvelous changes. He was converted to the cause of foreign missions and for the balance of his life supported the cause of missions with an annual contribution.

The law of retrogression is more marked in man than the law of development. The downward pull

is stronger than the upward. Throughout the entire history of man there has had to be supernatural interventions to keep him going. Look at the great crises in his history and see how God has interrupted this downward journey and picked him up and started him anew on his way.

Man started at his best in Adam. He was the crown of God's creation and was given dominion over all the rest. But evolutionists contradict this account of man's origin; and hence we find the schoolbooks, Sunday school literature, the most attractive magazines of the day, and the recent theological literature contradicting God's account of man's creation and history. The primitive man of the schoolbooks is a very different creature from the primitive man of the Bible, from whom your "primitive man," "cave dwellers," and "tree men" have descended by the law of deterioration. The issue is on between the Bible and evolution; between God's authoritative account of the beginning of things and evolution's system of guessing, speculation, and imagination.

The same Book that tells us of the origin of man also tells us of the fall of man and the redemption of man. But evolution knows nothing about man's fall, nor does it concern itself about his redemption.

The fall and redemption of man are not on its program. It calls attention to man's achievements and to the wonders of our civilization as evidence of man's marvelous progress, etc. But civilization, with all that it means, is a product of the gospel, and there is no real progress of the race apart from the gospel. So I repeat that man's real progress and development come of forces introduced into his life from without; and man no more goes forward by development through the forces that are within than do the plants and animals, for with each the pull is downward, and the result is deterioration rather than development.

Transmutation of Species.

According to Huxley, life originated in a low form of matter called protoplasm, which passed into higher forms by a constant succession of transmutation of species until at length mankind was reached. On this hypothesis it would not be improper to raise the question whether all life sprang from one cell or two, one for plants and one for animals. And if there were two, may there not have been many?

The earliest vegetable form known is that of the algæ, or seaweed. The theory is that all vegetable

and animal life came from that seaweed, and that teaching includes man in his body, soul, and spirit. It is also admitted that all through the ages the species of algæ has been preserved and has remained essentially the same and unchanged and that it abounds to-day in the same form, and yet in its functioning it does not produce plants and animals now. Prof. Albert L. Gridley, in his book, "Genesis the Foundation for Science and Religion," asks: "If some algæ parents begat algæ offspring, so to speak, and have continued to do so throughout the ages, is it probable that other algæ parents begat offspring of some other species still, and so the thousands of species of fossil and living plants have been produced?"

The thing that perplexed Mr. Darwin more than anything else was his inability to prove the transmutation of species. He observed many interesting things in the operation of the law of natural selection, and he found some striking analogies and many varieties of species; but he never could prove the theory that a variety ever became a species or that a species crossed over into something else. Dr. Etheridge, Superintendent of the Department of Natural History in the British Museum, has declared: "In all this great museum there is not a

particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. They adopt a theory and then strain their facts to support it."

De Cyon, the Russian scientist, says: "Evolution is pure assumption." Professor Tyndall said: "There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution. I agree with Virchow that the proofs of it are still wanting, that the failures have been lamentable, that the doctrine is utterly discredited."

It will be seen from these quotations from eminent scientists that they are not agreed about the thing they were trying to establish as a science. Champions of evolution have not a very exalted opinion of one another, as is evident from Darwin's letter to Sir Joseph Hooker in 1866, referring to Herbert Spencer: "I feel rather mean when I read him. I could bear and rather enjoy feeling that he was twice as ingenious and clever as myself; but when I feel that he is about a dozen times my superior even in the master art of wriggling, I am

aggrieved. If he had trained himself to observe more, even at the expense, by a law of balance-ment, of some loss of thinking power, he would have been a wonderful man."

The Missing Link.

There are a number of bridgeless chasms that evolutionists have been unable to cross and which have given the real scientist real concern and induced him to reject the theory of evolution.

The fact is, there is a gulf between the plant and the animal, between species of plants and also species of the animal, and between the animal and man. The widest gulf yawns between man and the animal kingdom, and evolutionists have sought in vain for the missing link between man and the ape.

The theory is that in the far distant past both man and the monkey had a common ancestor. Much has been made of the anthropoid ape, but it is remarkable that the anthropoid ape in the course of time has not reproduced another man or another species of man. But no; nature finished her work in the genus when man was evolved from that certain kind of ape!

Scientists recognize the gulf between man and all the members of the subordinate tribes of creation.



Mr. Huxley frankly admits: "A great gulf intervenes between the lowest man and the highest ape in intellectual powers. There is an immeasurable and practically infinite divergence of the human from the Simian stirps. There is an enormous gulf between them. No one is more strongly convinced than I am of the vastness of the gulf between civilized man and the brutes, or is more certain that, whether *from* them or not, he is assuredly not *of* them. He alone possesses the marvelous endowment of intelligible and rational speech whereby in the secular period of his existence he has slowly accumulated and organized the experiences which are almost wholly lost with the cessation of every individual life in other animals, so that now he stands raised upon it as on a mountain top far above the level of his humble fellows and transfigured from his grosser nature by reflecting here and there a ray from the infinite source of truth." And Mr. Huxley was never able to supply the link between man and the brute.

Years ago in his imagination Haeckel supplied the missing link between man and the ape, calling the thing "pithecanthropus," but he did not locate it nor tell the world where to find it. But that distinguished honor came to Professor Dubois a few

years later while he was on the island of Java. In some volcanic deposits he found a small incomplete skull and near by a diseased thigh bone and not far away two molar teeth, and when he made a report of his find these were hailed as remains of the missing link, and it was forthwith dubbed *Pithecanthropus Erectus*. But Prof. E. D. Cope, another evolutionist and a very competent anatomist, declares that the femur is that of a man. The erect form of this find carries with it all the physiological and anatomical characteristics of a perfect man, according to Professor Cope; and so the missing link so long talked about has never been found, and present-day evolutionists have really quit looking for it. They are all agreed that a great gulf intervenes between matter and nothing, life and nonlife, man and brute; and, as we have observed and implied, science is unable to bridge any part of this gulf.

In New York City in December, 1916, the American Association for the Advancement of Science met, and the question of man's relationship to the ape was considered with special reference to the missing link. From the reports of that Association meeting it is clear that a notable change of view was expressed, and the question was raised whether the ape was related to man by ascent or descent!

One of the most recently authoritative publications by a well-known German anthropologist urges that "apes are to be regarded as degenerate branches of the prehuman stock." This is interpreted to mean that man is not descended from the ape, but the ape from the man!

Evolution Not a Science.

Professor Cope says: "As a view of nature from an especial standpoint, evolution takes its place as a distinct science." But this is not true according to the well-established and universally accepted definition of science. The Century Dictionary defines "science" to be "Knowledge gained by systematic observation, experiment, and reasoning; knowledge coördinated, arranged, and systematized; also the prosecution of truth as thus known in the abstract and as a historical development." This comprehensive definition will cover properly all the well-known and universally accepted sciences—mathematics, astronomy, biology, botany, chemistry, geology, natural philosophy, physiology, anatomy, psychology, etc.—but you cannot comprehend evolution under this definition. The history, data, and conclusions of evolution do not warrant the recognition of it as a science. At the very most it is only a the-

ory; and colleges and universities should certainly teach our sons and daughters the difference between things scientific and things hypothetical, speculative, and imaginative. Evolution, therefore, is not a science, but only a hypothesis. And men of learning, and especially ministers of the gospel, should keep this fact clearly in mind; and if so, they would not so often stultify themselves and appear so shockingly absurd to intelligent people by courting favor with evolutionists.

It would also be a great relief if the teachers of the public schools over the country would take time to acquaint themselves with the real status and facts concerning this fad. As a result their teaching would be more authoritative and acceptable, for then our children would not gain the false impression that there is a deadly conflict on between the Word of God and science. There is absolutely no conflict between the Bible and those things which are entitled to be called sciences. If our writers of books, editors of papers, teachers, and ministers of the gospel would only study this matter to a finish—and to do so would not require a very comprehensive course of reading—they would soon prefer to be described as “unscientific,” “fossils,” “behind the times,” “not up-to-date,” rather than to follow the

lead of a horde of would-be scientists and, together with them, fall down and worship this modern god.

The Bible Not in Danger.

Some one has truly said that the writer of Genesis did not record the account of creation in scientific language, yet it is still true that he did not record anything inconsistent with the findings of science. The truth is, Genesis anticipated some of the latest discoveries of science and the record of events; for Genesis gives the order of animal life as *fish, reptiles, birds, mammals, and man*, and this is the order according to science. Also both Genesis and science are agreed that animal life was preceded by vegetable life. It can also be stated that no scientific error has ever been found in Genesis, and its language is sufficiently flexible to allow agreement with modern discoveries and with the tenable deductions of geology.

Mr. Alfred Russell Wallace maintains that there must have been three interpositions of a divine and supernatural power to account for things as they are, *creation of matter, creation of animals, and creation of man*; and these distinct interventions are specifically recorded in Genesis i. 1, 21, 27 in the use of the Hebrew word *bara* (to create), and other

words are used in the story of preparing the earth and our solar system for the entrance of man or for the rehabilitation of our world for our race.

The old Book is in no danger. It has fought to a finish all the battles of the centuries, and we may rest assured that it will come out all right in its present conflict with evolution and every other phase of German *kultur*.

The pick and the shovel have helped the old Book and within the last sixty years have uncovered buried civilizations with the records written in their clay cylinders of the very events recounted in the Bible. In this way Sir William Rawlinson in 1854 confirmed the record in Daniel concerning the character and reign of King Belshazzar, whose identity was disputed, and consequently the authenticity and genuineness of the book of Daniel were called into question by the higher critics. But as some one has said: "The work of archæology is God's handwriting upon the wall of the banquet hall of evolution's sacrilegious carnival." By archæology has the evidence been confirmed which gives to the book of Daniel a secure place in the sacred canon.

Can an Evolutionist Be a Christian?

As a matter of fact, evolutionists are divided into at least two schools, theistic and materialistic, and

perhaps the majority of them are professedly theistic and agree with Darwin that the Creator at the beginning breathed upon the matter or impressed the laws of life upon it from the beginning. Some eminent scientists, sympathetic with the theory of evolution, are not only theists, but Christians, and believe that holding to the hypothesis of evolution is not incompatible with the Christian faith. McCosh and Drummond were of this belief. And so there are many professed evolutionists to-day who claim to be Christians, just as there are many higher critics who would resent it as an insult if their Christian faith were called into question. But if a real intelligent evolutionist has faith, it must be an attenuated type of faith. His ethical life may be exceptionally attractive; but we have raised the question as to his relations to Christ—that is, saving faith in Christ, the Christ of the Bible. It is a different proposition from an assent to the life and character and teachings of the historic Christ and admiration for the unique unselfishness and beautiful consistency of the Man of Galilee. We may accord to Christ the chief place among all the sages and teachers of history and admire him and his teachings, and in a sense follow him, without being

a Christian; for how can we really believe in Christ and be followers of him without believing his word?

Evolution is naturalism and includes all things. Not one single thing connected with life and man, including Christ, escapes its claims, not one thing. Evolution, then, does not and cannot admit of *inspiration, miracles, and the supernatural*. Evolution is *materialism*. Whatever may be the claims of its devotees, it is *materialism pure and simple*; and it cannot in the nature of things *assimilate to Christianity*, nor can an evolutionist, from this viewpoint, be consistently a Christian.

Evolution ignores the Word of God, takes no cognizance of the fall of man, knows nothing of the redemption that is in Jesus, and finds no need nor place for the Holy Spirit. How, then, can an evolutionist be a Christian?

Professor Harnack.

Professor Harnack, the German oracle and head of the Theological Department in the Berlin University, is a consistent evolutionist, and he faithfully represents evolution in one of his lectures. He says: "I owe it to you and the subject itself to state to you briefly and with precision the attitude which histor-

ical science occupies to-day to these accounts of miracles in the evangelists. We entertain the steadfast conviction that what happens in time and space is subject to the general laws of motion; that, therefore, in this sense—that is, the breaking through the natural relation of things—no miracle can take place. The natural connection of things cannot be broken. There occur no miracles.” There you have it, good and straight from Professor Von Harnack, of Germany, the leading philosopher and scientific theologian of the world and the most scientific evolutionist of this generation. He is the model scholar, scientist, philosopher, and theologian not only for Germany, but was for a long time the most frequently quoted author in America. I have heard at least one Methodist preacher within the last ten years quote Harnack more frequently and with more relish, seemingly, than any other writer; for if he could clinch an argument, either in a speech or in a sermon, with a quotation from Harnack, he seemed to be satisfied that his case was perfectly safe; and I have thought he quoted Harnack with greater reverence than he did either Christ or Paul. Of course this same Professor Harnack denies the resurrection of Jesus, but says that Jesus forced his way through death and that

God has awakened him and exalted him to life and glory! Grandiloquent sounds!

Harnack denies that any witnesses ever saw Christ after his resurrection; denies that his body was raised. He repudiates the argument of the apostle in 1 Corinthians xv., based on the fact that Christ "appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once; . . . then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time." Of course he could not admit such evidence without being inconsistent with evolution, for evolution cannot accept the supernatural!

Dr. Lyman Abbott.

Dr. Abbott is both inconsistent with evolution and Christianity. He is astride the fence, or is on both sides of the question. It would not be so bad if "the old man eloquent" acted out his inconsistencies alone; but no man on the platform or on the tripod during the past generation has spoken to a larger class of intelligent and cultured people, and it is putting it mildly to say that he has impaired the faith of many and overthrown the faith of not a few. He has many followers, in the pulpit and out of it, who get their sermons from *The Outlook*

instead of from God's Word and who, like the editor of that bright and ably edited periodical, are consistent neither with the teachings of evolution nor the doctrines of Christ, although they profess both. In his book, "Evolution of Christianity," Dr. Abbott says:

The new theology . . . has no difficulty in believing that the control of the physical is by the spiritual and the universe by its God and is sometimes manifested by unexpected or unusual acts of power and wisdom for spiritual ends. That these are miracles, whether any particular event reported as such a witness of divine power actually took place, is purely and simply a question of evidence. The new theology has no hesitation, therefore, in accepting some miracles and rejecting others—in accepting, for example, the resurrection of Jesus Christ as a fact sufficiently authenticated.

The doctrine of evolution does not allow Dr. Abbott that freedom, nor does Bible Christianity warrant him in taking the liberty he claims in accepting some of the miracles of the Bible and rejecting others. But he claims this right in the name of the "new theology," by which I presume he means that progressive type that denies the inspiration of the *Holy Scriptures, the virgin birth of Jesus, his real Deity, his vicarious atonement, his literal resurrection, and his coming again to judge the world.*

But if Dr. Abbott means what he says and admits the literal resurrection of Jesus Christ from the dead, then he has broken with both evolution and also with his new theology and has returned to "the faith which was once for all delivered to the saints." For he says: "The new theology is not the doctrine that men need no forgiveness and no God to forgive them." But I should like to know how the theory of evolution shows that man is a sinner and that he needs forgiveness and that there is a Saviour for sinners and a God waiting to be gracious.

Again Dr. Abbott says: "The Christian evolutionist does not believe that Jesus Christ is the product of evolution." But how can evolution account for the appearance of Christ on the planet in harmony with its theory if he is not the product of this wonderful thing we are studying? The great claim of evolution is that it accounts for the origin of every living thing that appears on the earth by purely natural processes and that these cannot include miracles.

He then goes on to say that he proposes to discuss "the Christian life in the terms of an evolutionary philosophy"; and he does discuss it in the words, but not in the principles, of the doctrine of evolution. The impression he makes by all these

rash and high-sounding statements is that he is piddling with both evolution and Christianity. He is not faithful to either, and he is unfair to both. How can you fit the Christian religion into the system of cosmic evolution as taught by Herder, Haeckel, Bastian, and Herbert Spencer? You just cannot do it; and if Dr. Abbott cannot see the contradictions and absurdities involved in his efforts to reconcile evolution with Christianity by the process of rejections and acceptances, all unwarranted by both, then his followers should do some thinking for themselves.

The Effect on Our American Faith.

The effect on our faith is not far to find. The acceptance of this unproved hypothesis has well-nigh destroyed our American colleges and universities for good. They are no longer an asset for the moral uplift of our nation. In fact, they have become a peril to our sons and daughters seeking higher education. The majority of them suffer in the loss of faith and Christian experience while attending the great universities of the country particularly. Many lose out entirely and return home religious bankrupts—the Bible gone, Christ gone, faith gone—and all that remains is evolution!

Our colleges and universities used to be religious,

saturated through and through with the gospel of the grace of God and permeated with a spirit and atmosphere of prayer. In those days the presidents, professors, chancellors, and teachers, while strong in learning, were also men and women of solid piety; and young men and women could find sympathy and help from those teachers in solving the great questions of personal godliness. But it is not so any longer. Sixty per cent of the teachers in these great universities do not bother themselves with so insignificant a matter as religion! The professors have given it up. The pupil soon finds out the attitude of the teacher toward religion, and the bright teacher too often decides the faith and future of the pupil so far as religion is concerned. There is going on a good work in colleges and universities of the country among the young men and young women in the interest of their moral and religious life; but that work is directed by young people themselves through the Young Men's Christian Association and the Young Women's Christian Association, and as a rule the faculties take little or no interest in these religious matters.

In this present gigantic world struggle the United States and her allies are going to throttle Germany. Sooner or later that struggle will end with victory

on the side of democracy over autocracy. It cannot be otherwise, for Germany is sure to reap what she has sown. But the influence of Germany will be felt in this country long after our flags have been unfurled in Potsdam. Germany has sown a big crop of secularism in our schools in this country, and it will take a long time to weed it out. But with the effects of German *kultur*, evolution, higher criticism, a materialistic philosophy, all of the same cloth, on Germany itself, we should take warning; for if we allow that brood a free hand and do as Germany has done, encourage and foster those hurtful things, we cannot escape the consequences, for it is true of a nation, as well as of an individual, that "Whatsoever a man soweth, that shall he also reap."

CHAPTER II.

THE ORIGIN OF MAN.

“God created man in his own image.”

THE two eyes of history are geography and chronology, but in the vast fields of creation our knowledge is so limited that neither eye enables us to see very far. The authentic history of all the ancient nations is brief and unsatisfactory at best.

Beyond the period of 776 B.C. the history of the Greeks merges into mythology or into those legendary stories where truth and fable mingle in confusion.

It is claimed that Hindu history goes back to 2000 B.C. and that of China to 2600 B.C.

From inscriptions on their monuments, the antiquarian makes the reigns of certain Egyptian kings to have been about 5,000 B.C., but this is uncertain.

Alfred Russell Wallace thinks that man has inhabited this planet for ten thousand centuries! Prof. John Fiske fixes the period of human existence at two hundred and forty thousand years. Prof. Joseph Le Conte, formerly of the University of California, supposes man to have been on the earth for a period of one hundred thousand years.

Baron Brunsen, a distinguished German scholar and theologian, maintained in his work on Egypt that, upon evidence outside of geology, the human race had its beginning twenty thousand years B.C.

So it will be seen that in the history of man's creation chronology does not help us much, and we are more than convinced that the conclusions of our scientists are mere guesswork.

Man was the crowning work of creation. The earth had been previously prepared for him, for the "earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."

There are computed to be one hundred and ninety-seven million square miles on the surface of this planet, and there are two hundred and sixty billion cubic miles in its contents. God created it as a part of his vast domain.

Light travels at a velocity of one hundred and eighty-seven thousand miles per second. Sir John Herschel calculated that if a single bean were dropped every mile between the earth and a voyage to the nearest fixed star, it would require a fleet of ten thousand ships, each drawing six hundred tons weight, three and one-half years, traveling with the speed of light to reach that star, and at the end of the voyage every ship would be empty of beans.

And from that star to one on the outermost border of creation it would require an almost infinite fleet; and after a voyage of one hundred million years, traveling at the velocity of light, the voyage would be scarcely commenced.

But in the universe there are things infinitely small as well as infinitely large. Modern physiology informs us that the lifeblood coursing through our veins consists of distinct organisms so tiny that one hundred and twenty billion of them can be packed into a single cubic inch, and this is but typical of the rest of the body. A single cubic inch of the liver of animals contains one hundred and fifty-six billion cells, while each cell includes sixty-four billion living units; but the ultimate atoms would be three hundred trillion. The whole liver contains ninety cubic inches, and so we should have in a single liver one hundred and fifty-six billion multiplied by ninety, and that result multiplied by sixty-four billions, and that result multiplied by three hundred trillion. And yet, according to modern science, the atom is no longer ultimate; for while the atomic theory of the universe, so long received as a working hypothesis, has given way to the electronic theory, the electron is now ultimate. If you would reduce the atom to electrons, you

would have to magnify an atom to the size of the town hall and an electron to the size of a pin point in order to get relations and proportions. And every electron, as well as every sun and system in the unfathomable universe, is the result of God's handiwork. But creation has never been surveyed, and so geography has thrown little light on the history of creation.

But our theme is not with creation in general, but with man in particular. Alexander Pope said: "The proper study for mankind is man." And Sir William Hamilton has said: "On earth there is nothing great but man, and in man there is nothing great but mind." The origin of man has engaged the attention of sages and philosophers from a remote antiquity, and from before the dawn of authentic history have come legendary accounts of man's origin. It is true that these stories are myths, but they are instructive, nevertheless. A myth is to the most uncivilized man what a hypothesis is to the man of science, and both are explanations of natural phenomena. Prof. John Fiske asserts that "A thing is said to be explained when it is classified with other things with which we are already acquainted. That is the only kind of explanation of which the highest science is capable."

The Greek Myth.

According to the Greeks, a race of giants called Titans first inhabited the earth. Prometheus, one of these giants, is said to have made the first man by taking some clay and kneading it in water.

The Ancient Persians.

The Persians taught that there existed a Supreme Being who created two other beings, Ormuzd and Ahriman, to whom he imparted much of his own nature. Ormuzd remained faithful to his Creator, and he was considered the source of all good to the world. He created man and furnished him with the materials for his comfort and happiness. Ahriman, on the other hand, revolted and became the father of evil. According to this ancient philosophy, the conflict between light and darkness commenced with the creation of Ormuzd and Ahriman.

The Hindus.

Many of the Hindus believe in Brahma as the great creator of the universe and that men are the descendants from the sons of Brahma who were heads of their respective castes. These sons were born of Brahma in the following peculiar manner: The son who became the ancestor of the priestly

caste issued from Brahma's mouth. The father of warriors came from his right arm. The sire of the farmers and traders came from Brahma's thighs. The father of the mechanics and laborers was born of his feet.

Another Hindu myth has it that Brahma made a man and a woman and placed them upon the Island of Ceylon and commanded them to remain upon this island. But the man, who was called Adami, saw a beautiful land at a distance across the waters. He told this to the woman and desired her to go with him to the new country. The woman advised him to let well enough alone and that they stay where they were. But the man insisted and finally carried her over on his back, finding a very narrow isthmus connecting the new land with the island. But the moment they reached the new country the isthmus sank behind them, and they were thus cut off from their home. And what was their disappointment when they found the country to be only barren rocks and sand! Brahma cursed them for their disobedience; but Adami said: "It was my fault. Curse me and not her." But Brahma said: "I will save her, but not you." Then the woman replied: "I love him. I cannot live without him. If you will not spare him, do not spare me." But

Brahma replied: "I will spare you both and watch over you."

The Northmen.

According to the ancient inhabitants of Germany, Sweden, and Denmark, in the beginning there was a great empty space on the north upon which lay a region of mist, ice, and snow, and on the south a region of sunlight and warmth. The breath of the South swept across to the ice and snow, causing it to melt and fall into the empty space between. Out of this empty space sprang a giant who fed on the milk of a cow. The cow lived by licking the ice. Finally she licked until there appeared three beings who killed the giant; and out of his flesh they made the earth, and out of his bones they built up the mountains, and out of his blood they formed the seas, and from his hair they made the trees, and from his teeth they made the rocks and crags, and from his skull they made the heaven, and from his brains they formed the clouds. Then they created man out of an ash tree and woman out of an alder, and from this pair has come the human family.

The Chinese.

The Chinese have a myth that in the beginning all was darkness and confusion, but out of a vast

egg came a being called Poon-Koo-Wong. The lower half of the shell of the egg became the earth and the upper half the heaven. With his right hand Poon-Koo-Wong created the sun and with his left hand the moon and the stars. Then he created the five elements—earth, water, fire, metal, and wood. Afterwards he caused a cloud of vapor to rise from a piece of gold and a similar cloud from a piece of wood. He breathed on each cloud; and the one from the gold became a male principle, and the one from the wood became a female principle. The result of the union of the two clouds was a son and a daughter, and these two beings were the parents of the human race.

The Indians.

Almost every Indian tribe of the Western Continent has its own peculiar myth concerning the origin of man. Many of the South American Indians and most of the Western tribes represent their ancestors as having come from caves, lakes, or springs; hence they have a peculiar veneration for these places. The nations of the neighborhood of Lake Titicaca claim to have descended from ancestors who came from this lake.

The Warras, a tribe of Guiana, say that their

ancestors originally lived in a country above the sky and that one day a young hunter in searching for his arrow found a hole which led down to the world below. Prompted by curiosity, he made a ladder of rattan and descended to our earth. Here he found many strange animals whose flesh he relished very much. After a time he thought he would like to return to the sky and tell his people of his discovery. With great difficulty he succeeded in climbing back. His friends were anxious to visit the new country and began to descend through the aperture. They all got down safely except the last man, who, being very fat, stuck fast in the hole and remained there, shutting off all communication thereafter between the two worlds.

The Kumis, a tribe of Asia, believed that a certain god, after having made the world, set to work to make one man and one woman of clay; but as he worked only in the daytime, a great snake came at night while he slept and devoured the two beings. Finally he created a dog, which drove the snake off, and the creation of man was completed.

The negroes of Guinea believe that a man was created by a huge black spider. The Kaffirs believe that everything made itself and that the trees and all the herbage grew by their own will. The Peru-

vians have a tradition that after the flood six people came out of a cave and reseeded the desolate earth. Certain native tribes of Texas claim to have originally come from Hot Springs, Ark. The Appalachian tribes say they originally came from an artificial mound on the Big Black River.

The Damara tribe of Western Africa believe they had their origin, along with the animals, in a certain tree that grows in their country. They say that when they came from the tree all was dark; and a man lighted a fire, which scared away most of the animals, and those that ran away became the wild animals. The few that remained became the tame, or domestic, animals.

The Blackfeet Indians say that there were two lakes—the lake of the men and the lake of the women—and that the men came from the one and the women from the other. On first meeting the men struck up a bargain with the women, in which the latter were outwitted and reduced to a state of perpetual drudgery. The bargain was that the men agreed to be protectors of the women if they would do all the household work.

The Ute Indians believe that the earth was at first covered with mist which the Great Spirit scattered with his bow and arrow. Finding the earth

uninhabited, he made a man out of clay and set him to bake. It was his first attempt; and the fire not being hot enough, the man came out white. Then he tried the second time; and he got the fire too hot, and the man came out black. The next time he succeeded in getting the fire properly tempered, and the man came out red, the most perfect type of humanity!

The Tonkaways of Texas trace their origin to a mole; the Delawares claim to have descended from a snake; the Choctaws came from a crawfish.

The Abipones of South America believe they descended from the Pleiades, or Seven Stars, which they call the Great Father. This constellation disappears from the sky in South America during a part of the year, and then these people think their Great Father is sick and fear he is going to die. When the constellation reappears, they celebrate his recovery with festivities and music and dancing.

The Calumucks believe that the first inhabitants of the earth were divine and lived eighty thousand years and that they had wings and luminous faces and could live without food. But there was a fruit called *shime*, which was sweet and tempting, and men began to taste it; but, alas! it deprived them of all their perfections. Their wings fell off, and the

brilliancy of their faces disappeared. They felt the need of food, and their lives extended only to ten thousand years.

The Seminole Indians believe that when the Supreme Being made the earth he made three men who were of a fair complexion. He led them to a small lake and ordered them to jump in and wash themselves. One sprang in immediately and came out whiter than ever. This was the white man. The second hesitated; and in the meantime the water became somewhat turbid from the agitation of the first, and when he came out of his bath he was copper-colored. This was the Indian. The third staying out of the water too long, it was very dark with mud, and he came out black. This was the negro. The Supreme Being now placed before them three boxes; and because the black man had been unfortunate he gave him the first choice, and he chose the heaviest box. The Indian chose the next heaviest, and the white man was obliged to take the lightest. When the boxes were opened, the first was found to contain hoes, axes, plows, and other implements of labor; the second contained bows and arrows and other hunting and fishing apparatus, etc.; the third contained pens, ink, and

paper—and thus were the several occupations of these races determined.

The people of Madagascar have a tradition, or curious myth, to the effect that the first man was made of the dust of the ground and placed in a garden, where he was surrounded by luscious fruits and clear streams, but had no desire to eat or drink and was free from desire of any kind. The Creator had forbidden him to eat or drink. The great enemy tempted him to eat the delicious fruits of the garden, but failed. Then the enemy changed himself into another form and, pretending to be a messenger from the Creator, commanded him to eat and drink. The man obeyed the command; and very soon there appeared on his leg a pimple, which gradually enlarged until at the end of six months it burst, and a beautiful girl issued from the tumor. The man was very much surprised and was at a loss to know what to do; but a messenger from heaven, appearing unto him, told him to let her remain in the garden until she was grown and then to take her for his wife, and this woman became the mother of all human beings.

The Quiches, of Central America, say that there was a time when the earth did not exist, but only heaven, and below which all was empty space. A

vast expanse of water appeared, and the earth rose out of the water. Then the gods created animals; but were disappointed with them, because they could not tell their names nor worship the "heart of heaven." Then it was resolved to create man, and four attempts were made before they were successful. First they made man out of clay; but he had no mind, and the water again dissolved him. Next they were made of wood and increased in numbers; but they had no intellect and could not worship, and so they withered away. In the third effort man was made of a certain tree and woman of a pith of a reed. These could neither think, speak, nor worship, and they were destroyed by a flood, except a few that escaped by climbing tall trees and exist to-day as monkeys. The fourth attempt was successful; and four men were created who could think, reason, speak, and had powerful intellects. They worshiped the Creator; but the gods were frightened at their knowing so much, and they breathed clouds into their eyes, so that they would remain men and not become gods. Then while they slept the gods made them four wives, and from these came all the people of the earth.

The Kickapoos (American Indians) say there was a time when there were no women, and the men

were not like those of this present day, for they had long bushy tails of which they were very proud. They plaited their long silky hair and decorated them with beads and shells and ribbons. But they neglected the worship of the Creator, and he resolved to punish them by depriving them of their favorite appendages. This deprivation caused such sorrow among them that the Creator as a compensation took the tails and converted them into women, upon whom the men now bestowed their admiration and decorated them as they had their tails. Woman, they say, still retains indications of her origin; for she is still beloved by men, is beautiful, has long, flowing hair, is lively and frisky, and ever follows after men, as did their tails of old; but instead of brushing off the worrying insects, as did the tails, she is provided with a sharp sting, which is called a tongue, to worry man.

The Talmud says Adam was made of the dust of the earth collected from every part of the world; and he was so tall that his head reached the heaven, while his face was brighter than the sun. He was feared by the angels and was worshiped by all the creatures of earth. The Lord, to display his power to the angels, caused a deep sleep to fall upon Adam and then removed a portion of every member of

his body, so that while he was reduced in size he retained his proportions. The portions removed were distributed to every part of the earth. Tilath, the mother of demons, was his first wife, but she flew away and left him. Then Eve was created from one of Adam's ribs, and she was brought to him in a beautiful dress and accompanied by a choir of angels playing on heavenly instruments. Delicious food was served on tables of precious stones for the wedding feast, and the sun, moon, and stars danced together at the wedding. The angels were jealous of Adam's glory, and one of them, Samel, succeeded in seducing him and causing him to fall.

The nations of Patagonia believe that men were created by certain gods who inhabit vast caverns under the earth and that these gods created the Indians under the earth in these caves and gave them bows and arrows and turned them out to shift for themselves as best they could. They believe that the Spaniards were created by other gods who gave them guns and swords.

The Ainos are a tribe living in Japan, but distinct from the Japanese. They are noted for the abundance of hair on their bodies. The Japanese have a legend that in ancient times the mothers of this

tribe suckled their young bears, which in time be-veloped into men, and these men still retain the quality of the bear on the hairy surface of their bodies.

Pre-Adamites.

The doctrine of other races of man besides Adam grew out of the statements in the book of Genesis concerning Cain's marriage, building a city, etc. It is argued that Cain must have married a woman of another race, for there were no daughters of Adam from whom to select a wife and no sons of Adam whom he could find to help him build a city. And so it has been argued that there must have been a pre-Adamite race, or people in the world before Adam or who lived contemporaneously with Adam and his posterity.

Dr. Alexander Winchell believed this doctrine and wrote a very learned book on the theory entitled "Pre-Adamites." Without attempting an explanation of the question as to "where Cain got his wife" or where Cain found men to help him build a city, a general answer to Dr. Alexander Winchell's pre-Adamite hypothesis may be found in the following reflections:

1. Man has ability to adapt himself to any part of the world and to all conditions of climate and has

power to master his circumstances and live in any zone, which is proof of the unity of the human species.

2. There is also evidence that the races once spoke the same language, for there has been found an identity of root words in use among the scattered nations of the earth, which argues unity of language. Max Müller is authority for the claim that these root words indicate that the various languages were originally one.

3. We have already observed by implication that there are traditions among all the nations of men and tribes of people of the creation of man, the Garden of Eden, man's temptation and fall, the division of time into weeks, and the destruction of man by a deluge.

4. Then there is a community of customs, such as sacrifices to supernatural beings and the practice of circumcision, especially among the Egyptians, Ethiopians, Phœnicians, certain tribes of Indians in South America, and the Hebrews.

5. All men have the same number and kind of bodily organs. Man's natural position among all nations and tribes is an erect position. All the nerves, muscles, bones, veins, and arteries are the same among all men, regardless of race, color, complexion,

shade of hair, manner of life, degree of intelligence, character, or culture.

6. The similarity of mental and moral faculties are marked. Intellect, sensibility, will, and conscience are common to all races, tribes, and families of men, though varying in degrees.

7. All these things argue that all men are of the same species of being, and therefore all humanity constitutes one great brotherhood of man.

In an old Volume containing sixty-six separate books, written by forty different authors within a period of about sixteen hundred years (and we are told they wrote as they were moved by the Holy Ghost), is furnished the only authentic account of man's origin:

And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing

seed, which is upon all the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

How beautiful this is in comparison with the traditions, myths, and legendary stories of heathenism in accounting for the origin of man! And yet in all the legends of the nations of antiquity, as well as in the traditions of heathen nations to-day, there are traces of the account that God gives in his Book, which proves that all of these tribes, peoples, and nations at one time possessed a knowledge of God:

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools,

And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen.

This same Book also settles the question of the

unity of the human species, for it also authoritatively declares:

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being.

The origin of man as we find it recorded in this old Book, so simply and beautifully told, differs very materially too from the so-called scientific accounts which have been foisted and advocated by evolutionists for the past two hundred years and which we have discussed in another chapter.

The ridiculous accounts of the origin of man given by pagan nations amuse us, and we do not take them seriously, but the account of evolutionists is more absurd and wicked. For the heathen seriously repeat the story that has come down to them from generation to generation, and they know no better; but the evolutionist willfully turns away from the only satisfactory and authoritative account that is possible and insists that we receive his theory in the name of science.

I beg to be excused, for I am unwilling to stultify

my intelligence and insult the Creator and Redeemer of man by accepting an unproved hypothesis when in the old Book he has given the world I find that God the Lord has spoken authoritatively concerning the origin of man, and I am going to believe God rather than man.

CHAPTER III.

MIND OVER MATTER; OR, SUGGESTIVE THERAPEUTICS.

"As he thinketh in his heart, so is he."

IN the preparation of this chapter I wish to acknowledge my indebtedness to Drs. Schofield, Parry, Dubois, Hudson, and Worcester, whose psychological studies I have read with interest, pleasure, and profit. I disclaim originality in the treatment of any principle of suggestive therapeutics, but merely submit a few reflections on the books I have read and the result of my studies in this fascinating field of psychological healing.

A suggestion is an impression consciously or unconsciously received through any one of our five senses or by means of one mind acting upon another. Telepathy is now universally accepted by students of psychology as a science. The Bible evidently teaches the doctrine of mind acting upon mind and of spirit communing with spirit.

Our education is the result of suggestion, and the effect of any suggestion is the result of the suggestion preceding it. There is a variety of words now in use descriptive of this power, which is recognized

by an increasing number of the medical fraternity as a mighty force in the promotion and conservation of health—mesmerism, hypnotism, magnetism, and somnambulism. This last word does not denote walking in sleep according to its literal meaning, but is used by the teachers of suggestive therapeutics to denote a high degree of suggestibility and is a symptom rather than a state or an act.

Autosuggestion is a suggestion which arises entirely within one's own mind from some thought or from some bodily sensation, either real or imaginary. Voluntary autosuggestion is a suggestion with which one voluntarily tries to impress himself. Therapeutic suggestion is a suggestion conveyed to a patient through some one of the senses and so directs that it will assist in overcoming disease, real or imaginary.

We are all receiving suggestions every moment of the hours not spent in sleep, and possibly also during sleep; and there are times, as we all know, when the suggestions received make a much deeper impression on our minds than at other times. The depth of the impression made by a given suggestion depends not only upon the nature of the suggestion and the manner in which it is given, but also upon the mental condition of the recipient at the time he

received the suggestion. The present knowledge of psychology enables the physician to intelligently prepare a patient's mind so that any suggestion given him will produce a decided effect.

Suggestion has in all ages and in all lands, by one name or another, been used at some time or other in its exaggerated forms; and whenever or wherever this has happened wonderful and mysterious phenomena have occurred, and in almost every instance the real force which has produced these phenomena has, through ignorance or perversity, been attributed to other agencies. It is only recent research in the realm of psychology that has given to us some of the laws of suggestion and has enabled us to account for these varied phenomena in the majority of instances.

As there are no two of us exactly alike, either physically or in our mental constitution, so there are no two of us who have received exactly the same impression through our senses; therefore no educational experiences are identical. This being the case, it will be readily understood that a given suggestion will call up as many different associations of thought as there are different minds to receive it. The effect of a suggestion is dependent on and limited by the previous education of the recipient

of that suggestion. To illustrate this fact, it has been suggested that you may ask half a dozen persons what sensation or thought the little word "love" suggests; and you will find, as a rule, almost as many different experiences as there are minds to whom the word is spoken. In one it will stir up a feeling of joy; in another, a sensation of sadness; in another, an experience of mirthfulness; and in yet another, perhaps no feeling at all, but start a chain of thought recalling a love story read or related by a friend or an acquaintance in the years gone by. And such is the case with almost any word that you may mention. In this way thousands of different experiences could be obtained from the associations around us by similar words.

It is among people who are highly suggestible that you will find the record of so many marvelous cures and by all manner of treatment. Such people are susceptible to impressions, and they are liable to hysterical ailments, and frequently the diseases of which such people are relieved are imaginary; but whether physical or mental, the malady must be treated. The more suggestible people are, the more likely the complaints are to be, in part or altogether, imaginary, induced by autosuggestion. And when such is the case, the more likely they are to relapse

into their old condition or to become the victims of new and more aggravated diseases.

Strictly speaking, there is a difference between an induced suggestion and an autosuggestion. An induced suggestion is an impression which arises entirely in one's own mind, while an autosuggestion arises from a bodily sensation or by recalling some incident or experience.

Mesmer's doctrine of suggestion was that a fluid passed out of him into his patients and produced what was for many years called mesmerism; and it has been found from a thorough investigation that Dr. Mesmer's patients were a weak-minded, imaginative, and hysterical type of people. Braid took up Mesmer's work and became interested in mesmerism, but changed the name to hypnotism. He denied the doctrine of a fluid passing from the operator to the patient, but insisted on induced sleep. In more recent years wonderful things have been done and marvelous cures have been wrought through the power of hypnotism. But still more recently it has been demonstrated that hypnotic subjects are not asleep at all, but that they are brought under the power of suggestion and that thousands of cures have been effected through the mental process of suggestive therapeutics.

The day of "good, strong medicine" seems to be waning, and the time is approaching when physicians will address themselves more and more to the study of the science of psychology and recognize the mind of man as the most potent factor in the healing of diseases. And the laity who have given this subject some thought are not a little surprised that the learned medical fraternity have so long neglected this inviting field and have permitted medical frauds, quacks, charlatans, and patent-medicine men to enter in and heal, obviously through the power of suggestion, patients by the thousands whom the scientific physician had given up as incurable, and it does not mend matters to say that they are not cured. They have been cured; and we of the laity come in contact with these patients both before and after these cures have been wrought, and they are witnesses, and so are we, that these people can truthfully say: "Whereas I was sick, now I am well." And we know, too, that these cures have been wrought through the power of suggestion, though in thousands of cases the patients do not know it, but attribute it to something else or to some one else. In many instances the healers themselves do not know it, but in some they do; but it is not to their selfish advantage to let their patients

know. They want their poor victims to believe that they possess a mysterious power, or they may roll their eyes and look pious and hypocritically say it is Christian Science, or divine healing.

Some of these arch frauds who have taken advantage of this knowledge and power of mind in healing in these latter times are Schlatter, Schrader, Alexander Dowie, Mrs. Mary Baker G. Eddy, and others, *ad nauseum*; but the greatest of them all is Mary Baker G. Eddy! These religious frauds and all of their class have worked their cures through the power of suggestion and claimed for it miraculous healing, and in the same way and by the same power of suggestion multitudes of people have been healed who have gone on pilgrimages to shrines and come in contact with sacred relics.

Do not understand me to reject the Bible doctrine of healing by faith. During our Lord's earthly ministry he performed various and sundry miracles of healing and gave to the disciples power to heal diseases, and he also bestowed the gift of healing upon the apostolic Church, and he is the "same yesterday, to-day, and forever." The gift of healing still belongs to the apostolic Church; and when it is to his glory and our good, by a faith prepared and

adequate, he will now, as in other days, not only forgive our iniquities, but heal our diseases.

But we are discussing suggestive therapeutics, and there is a sane and scientific basis for this teaching. There is an increasing army of psychologists of the present day who hold to the theory of the dual mind; that man possesses two minds, a voluntary and an involuntary, a conscious and a subconscious mind. In sleep we are controlled by the involuntary mind, conscious of its actions only through dreams. This involuntary mind controls every bodily function and is the seat of the affections or the emotions and is the guardian of the memory. It is believed that our entire educational experience is stored up there, and it is amenable to control by the voluntary mind. To go a little farther into the philosophy of this question, it is said that every impression or suggestion that a man raises through his senses is stored up in the minute cells of the brain. These cells are all in relation with one another, so that each impression is associated with those that have preceded it through the same avenue of sense. These brain cells are nourished by the blood or are active according to the amount of blood supplied to them. In a healthy man these impressions remain inactive till some

suggestion arouses them into activity by the association which it calls up. The more he dwells on an impression, the more active the brain cells involved become and the greater the amount of blood supplied to them, owing to a law of nature which demands that where there is an increased activity in the body there shall be increased circulation. The more any group of cells is kept active, the more likely are the impressions stored up in these cells to be in our conscious mind.

These cells may be aroused to activity in at least three ways—namely: (1) By an impression from without; (2) by the voluntary or involuntary thought of the individual himself; (3) by an abnormal congestion of the brain or after the administration of certain drugs. It is the continual stimulation of one group of cells which produces habits of thought, and this accounts for the peculiarity of monomaniacs. Many of these cells are motor ones which, when aroused, send out impulses to the various muscles and organs of the body. Sometimes the impulses are feeble, owing to the circulation in the brain; and sometimes they are incorrect, owing to imperfect education or to the physical condition, which for a time has interfered with the transmission of the normal impulses. The motor

cells may remain dormant for a long time if a function, for mechanical reasons or through ignorance of hygiene, has been allowed to lie idle and artificial means have been employed to take its place.

We have an illustration of these suggestions and observations in that very common complaint, which is almost universal in our day, known as constipation. We find also illustrations of the same thing in those common experiences when some musical air or poetical stanza or verse will run through the head for days or until something else displaces it or the mind becomes absorbed by other things. Then these cells get a chance to rest. But one can get rid of a musical air or a stanza by humming a different air or by repeating a different stanza or verse. And so in like manner one can get rid of undesirable lines of thought by concentrating attention and repeating lines or sentences of a different and more healthful line of thought.

Going back to the cell proposition on the principles laid down above, we have the explanation of that rare person in some communities known as the genius. He has certain intellectual faculties developed in a phenomenal degree, and as a rule he is unable to converse upon subjects which are not in his special line. He appears to have no idea outside

his particular line of work and, indeed, seems incapable of interesting himself in anything else. The reason for this is that only certain groups of brain cells are ever thoroughly stimulated. Nothing interests him unless it affects these groups; and his mind being continually on his hobby, these cells are kept active at the expense of other portions of the brain which in time, from disease, may refuse to respond to the ordinary stimuli. A genius is said to be removed but one step from an idiot, and the explanation just given will in a large measure account for it. (I beg the pardon of the genius who may chance to read this chapter.)

It is impossible to blot anything out of a man's mind; but if it contains undesirable thoughts, we can overcome their effects by placing new thoughts there. The new thoughts will replace the old ones, provided the suggestions are repeated over and over again. It is a well-known observation that patients have been rendered worse by those in the sick room wearing a long face and by having all of the bad symptoms rehearsed in their hearing. Many children have been made stupid by being constantly told that they were stupid and had no sense and could never learn. Many a boy has been made incorrigible by being constantly scolded and being repeatedly

told that he was mean and bad and that he was hopelessly lost.

The story is told of Dr. Adam Clarke, the great scholar and theologian and universally recognized as the father of modern commentators, that when a small boy he was very dull, and the principal of the school he attended in London called him his dunce. On one occasion a kindly gentleman interested in children and the cause of education visited the school and was shown through it. The bright children were put on exhibition, and then the attention of the visitor was called to Adam Clarke, standing in the schoolroom with a dunce cap on his head. The principal said to the visitor: "And this is our dunce." The visitor walked up to Adam and laid his hand upon his head and said: "Never mind, my boy. You are not a dunce, but a promising lad. You have the making of a man in you, and you will yet come out all right." It is said that Dr. Clarke dated the beginning of his illustrious career as a scholar from that incident and often declared that the touch of the visitor's hand and his encouraging words made a new boy of him and that the incident made him a scholar.

Of course to obtain the best results from therapeutic suggestion, either in teaching or applying it,

a thorough knowledge of psychology, anatomy, physiology, chemistry, pathology, and diagnosis is desirable. But the most meager knowledge of these things will be of incalculable advantage to any one who will utilize the power of suggestion in healing his own disease and conserving the health of his body. This doctrine teaches that the force that heals a man is largely within himself and, when understood, may be controlled by himself. Just as the activity of the propelling force within a man who walks a mile is stimulated or depressed by the nature of his thoughts, so also will suggestion, when properly directed, arouse the healing force within many, and on the nature of the suggestions given will depend the extent to which it is aroused.

Physiology and psychology should have a prominent and commanding place in our school curricula; and if our education included a thorough knowledge of these sciences, there would be no demand or excuse for such absurdities as Christian Science, quack doctors, and charlatans in general. In the judgment of these writers on suggestion, medicine will never become an exact science until medical psychology becomes a prerequisite to the practice of medicine.

Dr. Paryn, President of the Chicago School of

Psychology, submits the following conclusions, which are worth thinking about:

1. The vital force which heals the patient is within the patient himself.

2. The vital force is generated within the patient himself by the digestion and assimilation of food.

3. The amount of vital force generated depends upon the quantity and quality of food introduced into the stomach.

4. Anything that will interfere with the necessary supply of properly selected food or the digestion or assimilation of food after it has been received by the stomach will interfere with the generation of vital healing power.

5. The digestion may be retarded or completely stopped by certain mental states.

6. The food supply should be regulated by a correct knowledge of the requirements of the body.

7. Knowledge is stored up in the mind, and the mind is influenced entirely by suggestion.

8. The creation, expenditure, and control of vital healing forces are directly or indirectly dependent upon suggestion.

9. If any one would intelligently direct this healing force, he must have a thorough knowledge of the effects of suggestion.

10. The physician must understand the simple means for ascertaining the individuality and suggestibility of his patient, so that he may determine in advance the mental and physical effect any given suggestion is likely to produce.

The contention of this chapter is that our physicians should give more attention to psychic influence and use more intelligently the power of sug-

gestion as a healing force. If they would use suggestive therapeutics as a healing power, they could soon put out of business the quacks, charlatans, and the Christian Scientists as healers of diseases. By so doing they would not only increase their efficiency as the healers of diseases, but also help the ministry and the Church in conserving the faith of the people and thereby remove a great reproach from the medical fraternity and the Church of God.

Of course it must be kept in mind that suggestion alone is not sufficient to heal all disorders and diseases. Tuberculosis, cancer, appendicitis, and decaying teeth cannot be relieved by suggestion; but the contention is that the power of suggestion should be put under contribution by the physician in treating all kinds of ailments. The *materia medica* has its place and uses, and there are times when "good strong medicine is necessary," but there are times and cases when it is not necessary. Nor is there ever a time or case when suggestion is out of place.

Some strange things, though not inexplicable, have taken place under the power of suggestion. Dr. Paul Dubois, of the University of Berne, tells of a patient being healed; and the physician, in order to test his suggestibility, took hold of his arm

and said to him: "Since when has your arm been paralyzed?" The patient declared there was nothing the matter with his arm; and the Professor, turning to his class, said: "Gentlemen, here is a man with the strange disease of psychic paralysis of the arm and did not know it." And then, raising the man's arm, he let it go, and it fell like a club to his side; and he was unable to raise it until the opposite suggestion was made and his mind relieved, and the arm was no longer paralyzed. The same author tells of a man who dislocated his leg, and his own brother witnessed the replacement, which was done with a jerk and a snap. This brother at the time felt great pain and was crippled for a year on account of it.

The probability is that the phenomena of trances, shaking, jumping, running, and all those peculiar manifestations attendant upon those great revivals in this country beginning a hundred years ago can be accounted for and explained upon the principle of suggestion—not the revivals, but the peculiar manifestations of the power attendant upon the revivals.

In the Middle Ages it was seen that nearly all the women of a town fell into hysterical cries and universally gave themselves up to a foolish dance. This

also may be explained upon the principle of suggestion. Even in our day we understand that hysteria under the power of a kind of a dance of St. Guy invades boarding schools for little girls. The same thing has been seen at Basel and at Baden within the past few years, and these cases may be the result of suggestion. In the settlement of Kehrsatz thirty young girls were taken with pains in their joints and convulsive movements of the arms and legs, and it became necessary to isolate them in order to stop the epidemic of nervousness. And the great probability is that this too finds its explanation in suggestion.

What is it that causes people to shed tears at the theater when they know that what passes before their eyes is fictitious and imaginary and that there is no reason for pitying the hero or weeping over the faithfulness of the heroine? What makes our voices tremble, our throats grow husky, and our eyes dim with tears when we read an affecting page or book, when we know it is a work of pure imagination? Some invalids cannot stand the odor of certain kinds of flowers; and ladies have been known to faint upon entering the parlor where such flowers were on a table, not knowing that they were artificial.

A young army Young Men's Christian Association secretary at one of the cantonments in the South tells me that he has seen large numbers of young men in the camps lined up with bared backs for vaccination, and before the officer-physician got to them many of them in the line would fall over in a faint. Now, what causes that sudden illness and faint? Why, suggestion, and nothing but suggestion.

Suicide, deliberate murder, burglary, robbery, and incendiarism are the results of suggestion.

Suggestive therapeutics appeals to me and is, I believe, founded upon common-sense principles. There is nothing mysterious or uncanny about it. There is nothing about it that cannot be satisfactorily explained. On the other hand, it explains many things. It insists on certain things, such as pure air, deep breathing, plenty of pure water (and if you cannot get it pure, take plenty of it into your system anyhow, hot or cold), also a sufficient amount of nutritious food, and, by all means, it insists on maintaining a hopeful mental attitude and persistently desiring the condition of health you are working and aiming for, and hope for it and believe for it and keep cheerful.

If we live up to the suggestion of regular habits,

good digestion, thorough assimilation, and perfect elimination, health will be our reward without taking very much "good strong medicine," for such is the teaching of suggestive therapeutics. And the matter of health has much to do with *life and service*, for no man can be his best and do his best without health of body and of mind.

CHAPTER IV.

THE LAW OF SERVICE.

“Serving the Lord.”

The Meaning of Life.

It is important that we take a right view of life. It is necessary in order to invest wisely and reap profitably, for “whatsoever a man soweth, that shall he also reap.” We must have some adequate conception of life’s meaning, what we are living for, to avoid hopeless failure and loss in the final outcome. The ancient philosophers spent much time and energy in discussing the *summum bonum*, and their speculations and disputations were often to little or no profit. We should take time to think about life and what to do with it, for there is nothing that could be of more importance. If our presence on this planet is not an accident, if the mystery of life is not altogether unfathomable, we should address ourselves to the business of finding out why we are here and what we ought to do with the thing we call life. Those who have taken time to ponder soberly the mystery of life have found it to be a serious business. If, as we are assured, life is a trust com-

mitted to us, we should so prize it and invest it that we may be found faithful when the curtain drops on the drama.

The One Source of Light.

Solomon said: "Of making many books there is no end; and much study is a weariness of the flesh." But there is one Book that tells whence we came and whither we are going and what this present life means. If we discard this Book, we shall fail to reach an estimate of the significance of life and vainly toil at its solution. If this Book furnishes the key, and we are wise in using it, we may explore many kingdoms and the glory of them and find wherewith to illustrate the meaning of life.

The Law of Christian Service.

(Matt. xx. 26-28.)

According to Christ's teaching and ministry, he only can be great who has a great plan and purpose for his life. The doctrine of life inculcated by Jesus is briefly set forth in the Shorter Catechism, which declares that "the chief end of man is to glorify God and to enjoy him forever." This means to do the will of God, which will of God is the highest good for each and all. This Jesus illustrated when he said: "I come to do thy will, O God."

The divine will is revealed to us in the book of nature and in the book of revelation. The demands of nature expressed in the laws of moderation, sleep, regularity, cleanliness, etc., are God's will for our bodies. The demands of righteousness expressed in testimonies, laws, precepts, statutes, commandments, and promises are God's will concerning our moral and spiritual natures.

The personality and saviorhood of Jesus Christ is the central fact in the Bible and the most important truth in the universe. He said: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." And again he said: "I am come that they might have life, and that they might have it more abundantly."

The soul that obtains this life may also know the will of God in everyday matters—concerning business, how to spend money, whether to go on a certain journey, embark in a certain business, invest in a certain scheme, marry a certain person, or follow a certain vocation. By consulting our best judgment, the providence of God, the Word of God, and the Holy Spirit, we need not long remain in ignorance concerning any given circumstance or any given transaction in the ongoing of everyday life.

Of course there is a sense in which we can never

know all the will of God, for "the secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." We cannot know what is in the future for us nor what our employment in heaven will be, except that "we shall serve him"; but for all practical purposes it is declared in his Word that "he hath appointed us to know his will."

Our Chief Business.

Let us remember, then, that our chief business in life is not to be happy, or successful, or famous, nor to do the best we can and to get on honestly in the world, but to do the will of God. We are not primarily to do his work, but to do his will.

The spirit of the world says: "I come to push my way; I come to make a living; I come to accumulate; I come to make a name in the world; I come to shine in society; I come to have a good time." But our divine Lord said: "I come not to do mine own will, but the will of him who sent me." And "as he was, so we are in the world." His business is our business. We are not to have our own way, nor to please ourselves, but to do the will of God.

So, according to the teaching and ministry of

Jesus Christ, the law of the kingdom of God is the law of service; for our Lord declared: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He spent his entire ministry explaining, teaching, proclaiming the kingdom of God, and illustrating the law of service. He insisted that this law of service must be inspired by love, declaring that the compassionate love of God for a lost world moved him to give "his only-begotten Son, that whosoever believeth on him should not perish, but have eternal life." He threw down the challenge to his disciples through all time, "If ye love me, keep my commandments," and "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

St. Paul taught that love is the greatest thing in the world, and that unless our service springs from love, it profits us nothing. For he says:

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and

though I give my body to be burned, and have not love, it profiteth me nothing.

Love . . . beareth all things, believeth all things, hopeth all things, endureth all things, . . . never faileth.

Measured by Sacrifice.

Our Lord also taught, both by precept and example, that this law must be measured by sacrifice, and he illustrated it even to the surrender of his own life. He stipulated as the first condition of discipleship the element of self-denial, for he said plainly: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it."

Rendered to God.

This service must be rendered to God. We "cannot serve God and mammon," but we can serve God with mammon. We cannot serve God and society. We cannot serve God and education. We cannot serve God and business. We cannot serve God and politics. We cannot serve God and the Church. All these things must conform themselves to the will of God and come under the law of service to him. Our mission in life is to serve God; and we must serve him with mammon and business

and society and education and politics, or let them all go and serve God! Peter and John answered the Sanhedrin: "We ought to obey God rather than men." And we need not be afraid of the results of serving God; for if we "seek first the kingdom of God and his righteousness," we shall find life and food and raiment and all else that we need.

The Law of Service in Nature.

This law of service in the kingdom of God is no exception to the rule, for the same law is written in the heaven above, and in the earth beneath, and in the waters under the earth, and applies to things both animate and inanimate. Even the dust of the street and of the field has its office. It gives beauty to the sky. It makes the blue of the sea and furnishes the canvas on which the sun paints the glory of the morning and evening. To the dust in the higher atmosphere we owe the formation of the mists and the clouds with their gentle rains instead of cloud-bursts and destructive torrents. Consider the service of water, which covers three-fourths of the earth's surface and furnishes the native element of the tribes of fishes and myriads of other forms of life which could not exist except in the waters. Contemplate the service of the clouds in conveying

the bounty of the sea back to the thirsty land and how they conserve moisture and pour it out in the form of refreshing showers. Think also of the service of the streams in bearing back to the ocean what it had given to the clouds by evaporation and how they furnish channels for transportation, nourish the forests, cheer the fields, and run factories. The winds blow where they will and facilitate evaporation, carry rain clouds far into the land, aid in precipitating vapor, purify the atmosphere, fill the sails of the ships, scatter the seed of the field and forest, bear the fertilizing pollen from flower to flower, from plant to plant, and from tree to tree. So also the mineral, vegetable, and animal species have their essential uses and contribute to the order and happiness of mankind.

The Law of Service Fundamental.

According to the teaching of our Lord, the one who ranks all others in the kingdom of God is not the one who knows the most, enjoys the most, nor the one most indulged or most served, but the one who himself best serves the rest. This distinction makes the law of service not incidental, but fundamental in the Christian life.

There is a very radical difference between this

Christian law of service and the commercial law of service. A fundamental law in commerce is demand and supply. Goods may be offered for sale which cost a great deal of time, skill, and money; but if they are not wanted, they have no commercial value. Another fundamental law of commerce is that of exchange, exchanging value for value. Markets may be glutted with the necessaries of life, and men may be perishing for lack of them; but if they have nothing to offer for them, business stagnates, and the stream of commerce ceases to flow.

In every civilized community there are a thousand services, an exchange of which is effected through the common medium of money, which represents them all. In the industrial and social worlds there may be rendered an unwilling service, but such service is always slavish and degrading to him or her who renders it.

The unique law of Christian service is inspired by love and measured by sacrifice, and this is the service to which we are challenged by our high calling of God in Christ Jesus our Lord, and of which we have a glorious example in Him.

The Highest Note Ever Struck.

The note of service sounded by our Lord is the highest ever struck in the teaching and practice of

altruism. In the light of such teaching and with such an illustrious example before the Church for nineteen hundred years, it is remarkable how slow we have been in measuring up to our obligations and privileges. But are we not now making progress? There are signs upon every hand that humanity, touched by the Spirit of Christ, is waking up, and that in religion our provincialisms and narrow perspectives are giving way to world-wide visions.

The New Meaning of Words.

The broadening of certain words in common use is indicative of a brighter day and a better service in the kingdom of God.

For a long time the word "patriotism" simply meant the love of country, and we were satisfied with that definition. But, looking more closely into the word, we find the larger and better significance of patriotism to be, not love of country alone, but love and loyalty to countrymen. That new conception brings us to something better and more practical. There is no reference in the word to red-white-and-blue bunting, nor to "rocks and rills and templed hills," nor to constitutions, administrations, or political parties. So the claims of the word and the urgency of our day is not love of country alone, but

love and loyalty to countrymen. Love of that abstract thing called country has been an easy and cheap affair of politicians; but the true patriot loves his countrymen and seeks their welfare in every possible way, and he is always and everywhere loyal to them, so that in no case will he take the advantage of them or serve himself at their expense. He makes the cause and interests of his countrymen the part and parcel of his own life.

The word "education," too, has evolved into a larger meaning and has come to be used with greater significance. Our first schools in this country were distinctively religious and sectarian. In those days men were not far from believing that there was a Presbyterian Homer, a Baptist astronomy, an Episcopal calculus, and a Catholic Horace. And it was all very natural. The world was just waking up after a sleep of more than a thousand years. The long night of the dark ages had well-nigh past, and mankind was at the dawning of a new day. Decisive battles had been fought, new nations had been born, explorers had discovered new countries, the world had become a bigger world, and civil and religious liberty were stirring men's hearts. All Europe was agitated over the doctrine of the Reformation. Rome was busy punishing heretics. Per-

secution was rife; and light and darkness, truth and error were in the throes of a life-and-death struggle. Our forefathers crossed the seas to build them homes in the forests of this new world, where they could worship God according to the dictates of their own consciences, under their own vines and fig trees. Such were the conditions in Europe, such were the motives that prompted the God-fearing and liberty-loving pioneers to come to these shores, and such was the spirit in which they laid the foundations of this republic.

They founded this country upon the Rock of Ages, and Jesus Christ was the chief corner stone of their building. It is a reproach to the sons of these illustrious sires that they permit atheists, skeptics, and infidels to eliminate the Bible from their public schools and otherwise dictate the policy of the republic. All creeds and all classes of people come to our shores and share in the blessings of our institutions; but they have no right to dictate or shape, and certainly not for the worse, the affairs of the republic. The open Bible and the Protestant faith are fundamental to these free institutions. The colonial fathers never lost sight of God and an infallible Book. God's Word was the Palladium of their civil and religious liberty, and Christianity the

bulwark of their free institutions. Among their first concerns were to build houses of worship and schools. They sent their sons to college (their daughters did not go) to study creeds and dogmas and sacraments and doctrines. As in everything else, they reaped from this what they had sown. The college in their graduates turned out sectarians and champions of denominational faiths rather than the broader and better type of Christian scholars.

Then came on the agitation over civil liberty, followed by the struggles for independence. The character of the schools changed. Fathers sent their sons to college (their daughters still did not go) to study politics and the science of government; and the result was politicians, soldiers, and professional statesmen.

A new era dawned more than fifty years ago which was more sociological and practical. Men began to think that educated womanhood was desirable, and they sent their daughters to college too. The result was a fuller, larger, and better life. In fact, character was the ideal of our advance toward the goal in the work of education. Under the inspiration of this larger meaning of education, the thought was not to promote sectarianism, politics,

professional statesmanship, and commercialism, but character. That has been the end, aim, and object of our best educational endeavors. We have heard it on the platform, in the pulpit, in the schoolroom, and in every kind of public address. It has been read in all the new books and magazines and in both the secular and religious press. The word has been both used and abused.

But we are now coming to see, after all our toil and trouble, that character is not the *end* of education, but is the means to a grander end, which is *service*. And while we should emphasize the importance of character-building, it is not to be regarded as an end in itself. Accordingly, we are advised by high authority that the ultimate object of a liberal education is the fitting of young men and young women for service to society. In other words, the object of education is altruistic, the service of others.

In his inaugural address at Columbia University Dr. Butler said: "The university is bound by its very nature to the service of others." When Woodrow Wilson was President of Princeton University, he said: "Here in America, for every man touched with nobility, with every man touched with the spirit of our institutions, social service is the

high law of duty, and every American university must square its standards by that law or lack in its national standard." President James, late of the University of Illinois, declared that "the object of an education is to fit men for service." So we may now say that training for service has become the conscious object of the higher education.

The same change in educational ideals is taking place in the public schools. Superintendents, teachers, and school boards are beginning to see that public school training must fit the pupils for good citizenship, and in its last analysis that means service for society. Hence we are organizing our public schools on a more practical basis, and we regard our system incomplete unless there be provided a manual training school where our boys and girls can be helped to turn their education to practical account. The demands of our day are for thorough training and well-rounded, symmetrical Christian character for service to our fellow man in the kingdom of God.

Higher Ideals in Religion.

Thus have been developed higher ideals in religion. We have come to see that the object of making Christians and instructing them in righteousness is not for personal safety and selfish delectation,

but that the highest ideal is, *Saved and trained for service.*

A few years ago the women of the Protestant Churches of this country asked permission to help save the benighted nations of the heathen world and especially to make Christ Jesus known to the enslaved and degraded women of pagan and Mohammedan lands. The Church was wise enough to grant their prayers, and to-day there are thousands on thousands of Christian women in this country who are nobly working at the problem of emancipating their hopeless and helpless sisters in the thralldom of heathen living. They are also helping to solve the problems at home by invaluable service to Christian education and by uniform benevolent endeavors. After the women went to work they put the children to work also, and so the minister and his former helpers have been reënforced by both women and children. As all the world knows, they have been bringing things to pass.

Now, after a long time, seeing the ministers, the women, and the children putting themselves under this law of service, the men of Christendom in unwonted numbers have heard God's call and are moving, and their rallying word has thrilled the Church and startled the world. "The evangelization

of the world during this generation" is believed to be a possibility. It is plain that when the men of Christendom are fully aroused the Church will go out on its last grand march for the conquest of the world for Jesus Christ. This latest movement in the Church is rightly interpreting the earliest impulse of the converted heart to share its blessedness with others.

When Andrew found the Saviour, he told Peter; and when John saw Jesus, he told James; and when Philip was converted, he invited Nathanael to "Come and see"; and when Peter was filled with the Holy Spirit on the day of Pentecost, he preached the gospel in Jerusalem to the multitudes of Parthians, Medes, Elamites, and dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphilia, Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians. As a result, three thousand of them were converted and came into the Church that day.

From that eventful occasion the increasing company of disciples put themselves under the law of service and went forth with a splendid abandon, a quenchless zeal, and a mighty faith to witness to the death and resurrection of Jesus Christ in Jeru-

salem, and in Judea, and in Samaria, and unto the uttermost parts of the earth. In obedience to the marching orders of the Church, we must go in like spirit; and the only alternative is, "Go or send," and we must "Go or die."

The White Harvest Fields.

The fields are still white unto the harvest, and the laborers are few. Our Lord's challenge is upon us: "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

During the War between the States Artemus Ward remarked that he had donated a good many brothers and cousins to the war and that he was preparing to donate a number more. Many of us have followed the example of Artemus Ward in donating other people to the service of God in the white harvest fields of the world's need, reserving ease to ourselves. But that will not pass with the Head of the Church. We cannot consistently pray, "Thy kingdom come," and ask God to send others into the vineyard to labor for man's release from Satan's power unless we are ready to answer that prayer and go ourselves.

When we have dreamed dreams and had visions, we need the spirit of Isaiah, who cried out: "Here

am I; send me." On an old Greek coin was stamped the image of an ox, a yoke, and an altar, the significance of which was "ready for service or for sacrifice."

The law of service in the kingdom of God challenges you and me to this lofty standard of life, and, like the ox on the Greek coin, we should be "ready for service or for sacrifice," even as "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." If the young people of our day can be brought to keep before them this ideal and put themselves under this law of service in the kingdom of God, they will make the evangelization of the world possible. If so, then in that great day

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

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.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

May this be the high distinction and happy lot of every one who reads this book!

CHAPTER V.

CHARACTER-BUILDING.

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” (2 Pet. i. 5-7.)

ST. PETER has catalogued for us the seven graces which furnish the material out of which Christian character is to be built. Jesus himself is the pattern which was shown us on the mount, and we are commanded to make all things according to this pattern.

By the word “faith,” as used in St. Peter’s catalogue, we are not to understand the condition of justification nor that simplest form of faith which is belief upon testimony, but rather the acceptance of the whole body of divinity as revealed in Christianity, together with a saving faith in Jesus Christ as our Saviour from sin. It has the same meaning as in Jude, who exhorted believers to “earnestly contend for the faith which was once delivered unto the saints,” and by St. Paul, who exhorted the Corinthian saints, saying, “Examine yourselves whether ye be in the faith.” In other words, this

faith is identical with the teaching and experience of the kingdom of God.

It was Prof. Henry Drummond who suggested that geography, grammar, and arithmetic are in the gospel, and so we have all these implied or expressed in this catalogue.

Geography tells us where to find places, and when we wish to visit a country or become a citizen of it we want to know its geography. And since the word "faith" is here interchangeable with the expression "kingdom of God," we naturally want to know where the kingdom of God is. Some say that it is in heaven, the home of the redeemed; but that is the capital of the kingdom of God. Others think that it is in the Bible; but that is the map, the guidebook, a treatise on how to enter and promote the kingdom of God. And others still say it is the Church; but that is the weekly parade ground and battle field by means of which the kingdom of God is advanced in the world. Jesus said to his faithful followers, "The kingdom of God is within you," and localizes it.

In this great republic we have all kinds and colors of people, and in normal times many of our citizens travel and trade in other lands. So we cannot distinguish the United States by color nor by the

language of its citizens nor by their latitude and longitude, but the United States is wherever there is found a heart loyal to the Stars and Stripes.

In like manner you can locate England, Belgium, France, and other nations. So wherever there is found a heart loyal to Jesus Christ there is the kingdom of God, and that is the faith that must be reënforced in order to build up a Christian character.

Every country has its ports and products. In the United States cotton is king. In China tea is the chief product; in Australia, wool; in Java, coffee and sugar. Standing on the wharf at New Orleans, you may know whence all the ships, not only from the flags they float, but more particularly from their cargo and products. So the kingdom of God produces "righteousness, peace, and joy in the Holy Ghost"; and wherever in the home, school, workshop, or office the clean and straight thing is not done, you know the kingdom of God is not there, for the kingdom of God is *righteousness*.

Grammar also is in this catalogue. The verb "to add" is in the imperative mood, and that means "to command." The first great lesson in life is to learn to respect authority and to obey orders. The child, the student, the soldier, and the Christian must all

learn this important lesson in order to build enduring character.

“Add to your faith virtue.” So, besides geography and grammar, we have arithmetic in the text; and in the gospel arithmetic the rule of subtraction comes first. We are commanded to repent, and that means to leave off sin and worldliness and selfishness and self-righteousness. “Let the wicked forsake his ways.” That is the rule of subtraction in the gospel.

“Add to your faith virtue,” which means *courage*. There can be no success in character-building without courage. Courage is taking the risk of doing right. That which takes the risk of doing wrong is not courage, but foolhardy desperation. Physical and moral courage are the same, for they *dare*. Physical and moral cowardice are about the same too, for they *fear*. Moral cowardice fears for its money, its ease, its place, and its popularity. Physical cowardice fears for its life, limb, and property. Courage says: “I ought, therefore I will.” Cowardice says: “I ought, I’d like to, but it is dangerous; therefore I will not.” Courage is a constant quality and a fixed principle of the soul, and an important element in it is self-respect. No courageous man was ever lacking in self-respect. A

great soldier declares: "True courage is not the absence of fear, but the conquest of it." No sensible man stands up in the battle line to be shot at because he feels no fear, but more often because of self-respect. Courage knows the danger, but danger is smaller than duty. Cowardice also knows the duty, but duty is smaller than the danger. Prince Eugene, of Savoy, the great captain, reputed to have been the bravest man in Europe in his day, said he always had to keep a close watch over his legs to keep them from running away with him on a battle field.

Courage is also grounded in conscience and is a permanent quality, a staying force, always on guard, always at home, and always found standing "four-square to all the winds that blow." In everyday life courage takes the risk of denying one's self luxury and splendor in order to pay honest debts. In times of danger it will take the risk of rescuing others from peril. The captain of a sinking vessel will remain on the bridge until every passenger is rescued. The engineer of a train will go down to death in his cab rather than desert his post and send a trainload of passengers to untimely death. In business, courage will take the risk of observing the Golden Rule, of telling the truth at all hazards, and

of suffering from competition based upon commercial falsehood. In civil life it takes the risk of protesting against political corruption or partisan slander and of denouncing graft and widespread lawlessness. In religious life it takes the risk of living above the sordid and worldly experience, of being called cranky, of standing up for Christ, and of letting one's Christian faith be known in any company and in every place.

The coward is more useless to-day than ever before. Courage was never more needed by old and young, for these are times that try men's souls. If forty centuries looked down upon Napoleon's army from the hoary Pyramids, what number of centuries look to the fighting ranks of heroic souls that are doing battle for Christian civilization and world-wide democracy at this very hour! People were never so closely watched as now, and quailing was never so quickly branded with the pale badge of cowardice. Courage is wanted for honest, faithful, everyday living, for private citizenship, for large commercial enterprises, for leadership in great moral and religious movements, for the discharge of sworn duties in high public offices, and for the fearless proclamation of the strait and narrow way in civic and national righteousness.

Few truly courageous men and women ever die by their own hands. It is arrant cowardice to run away from the post of duty, however difficult and dangerous it may be. Courage is fascinating; and one touch of it makes the whole world kin, which has been illustrated a thousand times and more. It was splendidly exemplified by Grace Darling about sixty years ago. It was heroically exhibited by Lieutenant Hobson in the feat of sinking the *Merri-mac* and in the cases of thousands of our brave boys now in the trenches in France.

The coward imitates courage, true men admire it, chaste women worship it, and children act it in their games. It is the soul of art, the inspiration of oratory, and the loftiest theme of song. Without it sculpture would be mere masonry, painting would fade into frescoing, poetry waste away into ballads, and music become as mute as the harp that hangs on Tara's walls. "Courage lives mostly in humble homes and sleeps in shaftless graves."

Knowledge.

"Add to your faith courage, and to courage knowledge." Knowledge is the second important thing to be added in character-building, according to our catalogue of graces. The word here means

that true wisdom by which our faith is increased and our courage directed and preserved from degenerating into rashness. There are many kinds of knowledge which do not contribute to the improvement of morals and religion.

No branch of physical science professes to teach knowledge of God or to enlighten or govern the conscience. There is, however, a connection between religious knowledge and morality, but not so with mechanics, mathematics, and language. Scientists and philosophers, as a rule, are not noted for their morality and religion, and it is not the best and most helpful way to study religion. And while we insist upon the most thorough and comprehensive study of literature, language, science, and philosophy, at the same time we must stress the greater importance in the economy of life of the religious education of children and young people; not that we value secular knowledge less, but religious education more.

The nations of antiquity were destroyed through dearth of religious knowledge. God said of the Jews: "My people perish for lack of knowledge." Had they cherished a knowledge of God, of sacred things, and of their own interests and dangers, they would no doubt have preserved their national au-

tonomy down to the present moment, but as a nation they walked on blindly and perished in their ignorance. The same was true of the ancient Egyptians, Babylonians, Greeks, and Romans. They are off the map of the world to-day because of their ignorance of God.

The fact is also true of Churches. Many Churches in ancient and modern times have perished for lack of knowledge; and we have as illustrations the Churches of Palestine and Asia Minor, which have for many centuries lived only in name and memory, and their ignorance of God and of their sins removed their candlesticks from them. Knowledge not only immortalizes, but emancipates; for Jesus said to the Jews that believed on him: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

Dreaming of freedom and craving for liberty are as old as the race; and empirics, charlatans, and demagogues in every age have promised it to mankind, but were never able to fulfill the promise. Men have sought freedom through force, legislation, and civilization, but have failed in the search, because, as Jesus said, the truth alone can make men free. A knowledge of the truth is the only thing

that can emancipate men from self, sin, and every other form of slavery.

Jesus did not talk of the progress of the species, nor of the development of civilization, but declared that "the truth will make you free." Shackles on the wrist do not make slaves; but the loss of character, of self-respect, and of honor does make slaves of men. The knowledge of God delivers the race from the fear of demons, the fear of death, the fear of destiny, as also it delivers us in the day of temptation. Men yield to temptation because they are ignorant of the inevitable consequences of their folly and sin.

Jesus went farther and said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." There is a vast difference between eternal existence and eternal life. Every soul of man shall exist forever; but only those who possess a personal knowledge of God in Christ can *live* forever. "For he that hath the Son hath life, but he that hath not the Son of God hath not life." And so all life consists in correspondence with various environments. The artist's life consists in a correspondence with his art, the musician with his music, the scientist with his science, the philosopher with his philoso-

phy; and to cut them off from these is to cut them off from life, and to cut them off from all environment is death.

According to the teachings of our Lord and also of science, to know is to correspond, and to correspond is to live. Life eternal, then, is not simply to exist or to live and be conscious, but to know God and Jesus Christ, whom he has sent into the world. And this knowledge will stand us in hand

When the sun grows cold,
And the stars grow old,
And the leaves of the judgment book unfold.

Job said, "I know that my Redeemer liveth"; and St. Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Temperance, or Self-Control.

"Add to your faith courage; and to courage knowledge; and to your knowledge temperance." The word "temperance" does not occur in the Old Testament at all and only three times in the New, but the idea pervades the Bible throughout. The word means self-control. The reënforcement that we are next to make to faith, therefore, is self-control—"and to knowledge self-control." And

this means, in the first place, that we must control our appetites in eating and drinking.

The Greeks and Romans were our equals in art, literature, law, and military discipline; but they surpassed us in luxury, and that was their ruin. It required eighty thousand dollars to support a senatorial dignity, and from the emperor down the pleasures of the kitchen were the most serious pursuits. Cicero paid three thousand two hundred and fifty dollars for a table, and a single meal would often cost him as much as four thousand dollars. The halls of the Emperor Heliogabalus were hung with cloth of gold and enriched with jewels. His table and plate were pure gold, his couches were of massive silver, and his suppers never cost less than eight thousand dollars.

The Christian doctrine of self-control forbids luxurious indulgence in anything and forbids everything that is hurtful, and hence the warnings against strong drink: "Look not upon the wine when it is red." "Woe unto him that putteth the bottle to his neighbor's mouth!" "No drunkard shall inherit the kingdom of heaven."

This doctrine also inculcates the importance of controlling temper. Solomon declares: "He that is slow to anger is better than the mighty, and he that

ruleth his own spirit than he that taketh a city." It is also against covetousness, which St. Paul declares is idolatry. The tenth commandment is equally emphatic: "Thou shalt not covet." "Using without abusing" the things of this world is the teaching of the Scriptures concerning the affairs of this life; for the religious life of the Bible is not ascetic, but simple and free from excess.

Solomon's luxurious living was not after the manner of Israel, but the result of importation from foreign and heathen customs. The prophets repeatedly denounced luxurious living of the wealthy and the growth of self-indulgence generally as foreign to the demands of righteousness and certain to bring ruin on the nation.

Our Lord put John the Baptist in contrast with those who wore soft raiment and lived in kings' houses, and Jesus is our supreme Teacher and Example in all the details of life. He was not an ascetic, but was simple in manner of life and maintained a complete unconcern about his own comforts. He insisted on this method of life for his disciples, saying: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The Christian is required by this doc-

trine of self-control to persistently guard his thoughts as well as his words and actions.

The result of self-control is good temper, but that does not mean good nature. Good nature comes of temperament and is born in us—no irritability in the blood, but a kind of natural sunshine, a born contentedness, a sympathetic feeling toward all about us. Good humor comes from pleasant surroundings, a happy environment, and agreeable circumstances. Such a nature is good-humored only when everything goes right. When things go wrong its good humor departs, and bad humor returns. But good temper comes from this grace of self-control, from the development of the higher faculties of the soul, from observation and good sense, a knowledge of ourselves and others, and of the supremacy of conscience. It is a harmony of soul belonging to a well-balanced Christian and is an outward and visible sign of an inward and spiritual grace. That grace is the resident and regnant Spirit of God in the heart.

A man cannot be good-tempered while rebelling against God, providence, circumstances, and himself while his lower nature rules the higher; for in such a condition there will always be discontent. Every man who would possess good temper must conquer

the evil within him, subdue his passions and appetites till they obey the voice of reason and God. He must form the habit of doing right always and everywhere. We cannot make ourselves good-natured and good-humored; but good temper is the result of this grace of self-control, and it is implied by the command: "Add to your knowledge temperance." So it is more than a mood; for that is good humor, which changes with circumstances, and a bad-humored man will always put the blame on others rather than on himself.

We speak of the atmosphere as good-tempered when it is neither too damp nor too dry; when it is neither too hot nor too cold; when there is neither too little electricity nor too much in the atmosphere; and when the day is bright and balmy and only here and there a white feathery cloud skirts the blue of our skies, but neither darkens the heavens nor produces a storm.

We speak of good-tempered steel when it has been in the furnace neither too long nor too short a time, but when it has come to that perfection that makes a good coach spring and razor blade. The storm is necessary to temper the atmosphere and the furnace to temper the coach spring and razor. And so the grace of God and the discipline of life

will develop the quality of self-control; and we should listen to the voice of conscience, obey the voice of love, and persistently turn a deaf ear to the voice of selfishness, for to listen to that voice is to be always suspecting others of grievances. But by recognizing the hand of God in everything that comes to us and by looking hopefully into the future and using the best sense we have, by watching and praying and trusting and obeying we shall certainly in the end possess the grace of self-control and as a result have good temper.

Patience.

“Add to temperance patience.” Patience is an indispensable grace, for it is necessary to success in every department of life. The farmer, the merchant, the mechanic, the artisan, and every hewer of wood and drawer of water need patience. The doctor needs patience and patients, and the patient needs patience to patiently endure the ills of his ailment. The inventor and the discoverer, the lawyer and the client, the judge and the juror, the teacher and the pupil, the reformer and the philanthropist, the promoters of religion as well as the promoters of everything else need patience. Patience is that gracious temper wrought in the soul

by the Holy Spirit which disposes us to suffer whatever God sees best to permit to come to us or bestow upon us; for the Christian is upheld by the thought that God our Father is directing all for our good, and his object is that we may partake of his holiness. The present state of mankind renders patience absolutely necessary; and we are assured that if all our trials are borne in patience they will end in triumph, so that we have the greatest inducement to add patience to our self-control.

Godliness.

“Add to patience godliness.” The word is used only by Paul and Peter. Paul insists upon “the doctrine which is according to godliness” and declares that “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” Peter makes it one of the seven Christian graces necessary to the perfection of character-building. Godliness means the substance of religion, or the Christianity that Christ taught. The world is full of religious cults and the philosophies of men, but we are commanded to add to our faith the religion that Christ taught in spirit and in substance. Just anything will not do. There is but one true religion. There is room in

the world for but one religion, and that is the religion of Jesus Christ.

Jesus Christ is the one great disturbing factor in the world of sin and sinners. It is as true to-day as ever that "He stirreth up the people," and the world hates him because "he testifies that the works thereof are evil." The world has no particular objection to God if he will attend to his own business and confine himself to heaven and not interfere with men's plans and conduct. At the peril of his Godhood he must not interfere with social matters, with business, and especially with politics. Above all things, he must not suggest any sumptuary legislation or interfere with men's personal liberty.

The world dreads and hates the Holy Man of Galilee because he did not interest himself with the ordinary affairs of mortals. Peter declared on the day of Pentecost: "The kings of the earth did set themselves, and the rulers took counsel together against the Lord and against his anointed, saying, Come, let us break their bands asunder and cast away their cords from us." On that black and tragic Friday his own nation cried out, "Crucify him! Crucify him!" and through the ages opposition to God has been localized into opposition to

Christ, and that is the crux of rebellion down to this hour.

At first it was distinctively the person of Christ that gave offense. The Jews gloried in the Messianic idea, and their national life crystallized around that idea; but when the real Messiah came they rejected him. Christianity is worthless without Christ, and everything depends upon his identity and his personality. Apart from this central fact there is no real Church and no salvation. An ideal Christ never did and never will save anybody. No man ever satisfied his hunger on theoretical bread and ideal water, and no man ever crossed the ocean in an ideal ship. To deny Christ's humanity is to hold to a Christless Christianity. Some do that, supposing they are honoring the Father; but in so doing they are discrediting and dishonoring the Son of God, and that is not adding faith to godliness. Godliness is the religion which Christ taught. "Whosoever denieth the Son, the same hath not the Father."

The character of Jupiter made him the supreme god of lust, anger, intrigue, and passion, and the old Latins assimilated the character of Jupiter. The Mohammedans worship one god, but they

attribute to him cruelty; and the Turks reproduce that brutal conception of their god in their lives.

So a Christ different from the one revealed in the Bible is no Christ at all. He is there presented as meek, lowly, holy, harmless, undefiled, and separate from sinners. He lived a life of self-abnegation and toil for others. He was loving, trustful, humble, unworldly, and obedient even unto death. The Jews rejected him because of his character. They wanted a Christ of pomp, of power, of worldly glory and greatness; but when he came into their capital riding upon an ass, they rejected him. The profane world, as well as the Jews, still rejects the real Christ. No man can love Christ and hate his character. Think of the millions that bow before the cross and kiss the crucifix, calling themselves Christians and yet hating the real Christ! Many admire the ethics and the beauty of Christ's life, but reject his blood. If we add to patience a blood-bought godliness, we shall possess in experience "righteousness, peace, and joy in the Holy Ghost," which will issue in an attractive, influential life.

Brotherly Kindness.

"Add to godliness brotherly kindness." The Jews called an Israelite by blood "brother" and a

proselyte of the faith "neighbor," but they allowed neither term to be applied to the Gentiles. Our Lord and his apostles extended the term "brother" to all believers and the term "neighbor" to all the world. Jesus taught the Fatherhood of God and the brotherhood of man and said: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets." This not only means to entertain sentiments of love, but to keep the commandments and to show kindness to our fellow man. For he said: "In this shall all men know that ye are my disciples, if ye have love one for another." The first evidence that we have that we are Christians is that "we have passed from death unto life, because we love the brethren."

St. Paul took the matter of brotherly kindness for granted: "Concerning brotherly love you have no need that I write unto you, for you yourselves are taught of God to love one another." He exhorts: "Let brotherly love continue." Religion is and ought to be determinative of human life in general, and so in particular it molds the grace of kindness.

God is a God of kindness, and he is represented as looking upon the people of Israel in Egyptian bondage and through his loving-kindness delivering them. The Israelites were frequently reminded of this, and it was set before them as the ground of their obedience. They were not to press nor to vex the stranger, but to love him; for they knew the heart of the stranger, having been strangers themselves in Egypt.

Christ reveals God as the potential Father of all men. He yearns over the prodigal and longs for his return. He uses instrumentalities of kindness to induce him to return. Even his severity is kindness, for "whom the Lord loveth he chasteneth, and scourges every one that he receiveth." Our Lord says: "He makes the sun to shine upon the evil and the good, and sends the rain upon the just and the unjust." In all these things God shows his kindness to the children of men, and Christ's most effective way of revealing God was by his miracles of kindness. When men respond to that kindness it moves them to look upon mankind as God looks upon them. The kindness of God is limited, or its form is regulated by the consideration that righteousness be maintained. A holy God cannot confer or bestow complete happiness upon unholy men. Repentance,

faith, and obedience are required of men, and the misery endured while these are absent or deficient is but proof of God's kindness. If a man's brother sin against him, he must be induced to repent and turn from his way. There must not be indifference to his sins. To bestow promiscuous benefits upon the evil shows no true kindness, but is rather an encouragement to sin. Yet kindness is due all men with whom we have to do; nor should we be unkind even to the lower animals. God cares for the sparrows and ravens. The ungodly and sinful call for compassionate care in view of their spiritual possibility.

There are many ways to show brotherly kindness. All men need prayer, sympathy, and encouragement, and in giving these we are adding brotherly kindness to godliness. This grace demands that we cultivate the broadest sympathy and interest in world-wide missions, Christian education, organized charity, scientific benevolence, and in every possible way minister to mankind in body, mind, and spirit. The parable of the good Samaritan teaches us that all men have claims upon our kindness and that the black race, the red race, the yellow race, the brown race, as well as the white race, are our neighbors. We should never forget that the best thing any of

us can do for God is to be kind to his other sinful and sorrowing children. We should live in the spirit of Sam Walter Foss's little poem:

Let me live in my house by the side of the road
Where the race of men go by.
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

There is also a beautiful lesson of brotherly love taught in Leigh Hunt's poem, "Abou Ben Adhem":

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace
And saw within the moonlight within his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
"What writest thou?" The vision raised its head
And, with a look made of all sweet accord,
Answered: "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said: "I pray thee then
Write me as one who loves his fellow men."
The angel wrote and vanished. The next night
It came again with a great wakening light
And showed the names of those whom God had blessed,
And lo! Ben Adhem's name led all the rest.

Love.

“To brotherly kindness love,” for love is the crowning grace. It is the bond of perfectness, for neither earth nor heaven has anything better than love. God is love, and he that loveth dwelleth in God and God in him; for, as we have seen, the end of all the commandments to be love, and the substance of religion is love. When we have added this crowning grace, we are complete in Him who called us, and the end of our creation and redemption is reached.

If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal.

And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

And if I bestow all my goods to feed the poor; and if I give my body to be burned, but have not love, it profiteth me nothing.

CHAPTER VI.

HOME-BUILDING.

“Every wise woman buildeth her house.”

THE twentieth century has already come, and with it has come the new home made of the material we have been long preparing. There are some things difficult to define, and home is one of them. Who can describe the scent of a rose, the flavor of a peach, or the aroma of a cup of tea? So it is next to impossible to define home. A place of residence will not do; for one may reside in a hotel, a boarding house, a cellar, a garret, or in a dry goods box at the rear of a store, like Huckleberry Finn, but you could not properly call any one of these places home. In its simplest sense it may be called a place of abode.

As an abode it may be adorned with all the elegance that art can create and all the luxury that wealth can procure, where the walls are adorned with pictures from the pencils of the old masters and the niches filled and the pedestals crowned by the mute but elegant marble from the chisels of famous sculptors, where by day the light streams through curtains of rarest lace and by night falls softly from golden chandeliers, where fountains send up their sparkling waters and murmur their perennial music, where plants from every clime fill

the conservatory with their beauty and fragrance, where birds from the tropics delight the eye with their gorgeous plumage and enchant the ear with their ravishing song, and where the fruits of every zone and the delicacies of each revolving season tempt the appetite and delight the taste.

Or home may be a place where happiness waits on honest industry and where comfort springs from competency rather than from affluence and luxury; where father and mother are the trees of the family garden, and merry children are the birds that sweetly sing in the branches thereof; where there are no sudden transitions from wealth to poverty or from poverty to wealth, but where the intelligent, industrious classes, which constitute the bone and sinew of the republic, the support and strength of the Church and State, have their abode; where the Bible spreads its banquets of wisdom and love, where prayer pours the desires and aspirations of the heart into the ear of God, and where praise wafts on high the gratitude of the soul; where tranquillity abides, where contentment dwells, and where love reigns supreme.

Or home may be a place where wretchedness and want hold their ghastly revels; where bare floors, broken furniture, scanty fare, hard beds, and tattered garments are symbols of distress; where the face never smiles but in the idiotic laugh of drunken carousal; where love is consumed by perpetual hate; where parents are living examples of total depravity, and their children, born in sin and cradled in crime, are brought up for hell!

These pictures fairly represent three classes of American homes, and to one or the other of these all our citizens belong.

The basis of the Christian home is Christian mar-

riage, and the essentials are the union of one man and one woman in holy wedlock, together with their children. When Eve was brought to Adam, he said: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Our Lord also said to the captious Sadducees: "From the beginning [of the creation] God made them male and female. For this cause shall a man leave his father and his mother and cleave to his wife; and they twain shall become one flesh; so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." The marriage ceremony beautifully sets forth the dignity and sacredness of this divine institution: "Which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and the Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men, and therefore is not by any to be enterprised or entered into unadvisedly, but reverently, discreetly, advisedly,

and in the fear of God." And no human arguments or theories, however ingenious and plausible, no human legislation by Church or State, can change in the least degree the essential basis, character, or obligations of the marriage institution, divinely ordained and regulated. Any such attempt is treason to God and to the most vital and sacred interests of humanity.

The family is the germ and source of all social institutions. The Church and the State come out of the family and take their complexion from it. The home is also the first and simplest educational institution, and in it woman holds first place; she is the principal teacher. The late Dr. Mulford used to say: "Sociology is the coming science, and the family holds the key."

It should be the chief business of her who builds a home to promote and conserve the happiness of that home. What are most needed in America today are happy homes. If people are happy in their homes, they are strong in both Church and State; but if they are weak in their homes, they are not strong anywhere. The first and most fruitful source of unhappiness in the home grows out of improper marriages. If people marry for convenience or distinction or fortune or title or luxury or

grandeur, they may get what they marry for, but happiness will not be a resident in their homes.

Some years ago there went the rounds of the labor press a poem which vividly hits off the motive of many a so-called marriage:

“O, wilt thou take this form so spare,
This powdered face and frizzled hair,
To be thy wedded wife,
And keep her free from labor vile,
Lest she her dainty fingers soil,
And dress her up in gayest style
As long as thou hast life?”

“I will.”

“And wilt thou take these stocks and bonds,
This brown-stone front, these diamonds,
To be thy husband, dear?
And wilt thou in his carriage ride,
And o’er his lordly home preside,
And be divorced while yet a bride
Or ere a single year?”

“I will.”

“Then I pronounce you man and wife,
And with what I’ve together joined
The next best man may run away
Whenever he a chance can find.”

Another peril to the home is the facility with which divorces can be obtained. There are two thousand seven hundred courts in the United States

where divorces can be obtained. And besides these, some legislatures possess that function and right. One has only to watch the courts granting divorces to see how flimsy and whimsy are some of the reasons for granting divorces. The legislature of Florida some years ago passed a law giving a man the right to obtain a divorce from his wife upon the plea of insanity.

Another peril to the American home, and especially among the people who move on the upper stratum of society, is the increasing paucity of the family circle. France is the only country in Europe whose families are as persistently small as they are in Massachusetts; and the only difference is that France has become alarmed, and Massachusetts is indifferent. But this crime against the home in this country is not confined to New England. The lack of parental authority, idleness, self-indulgence, and sordid worldliness could be mentioned as evils that threaten the home, undermine character, weaken the State, and enervate the Church.

But the most serious peril to the home is the lack of religion; for with a strong, healthy religious atmosphere pervading that primitive and sacred place, all evils of the family would be corrected, and the Church and State would be safe. The ancient

Greeks and Romans regarded every family as a Church in a certain sense, and the father was the high priest of his household, and every home had its household gods. It was so in a measure with the Jews, with the Hindus, and with every ancient race. The Roman Catholic Church, of all the Christian denominations, more nearly approximates that venerable and sacred idea among the ancients. The Catholics forbid divorce, look after the home, and jealously guard the training of the children. They say that if you will give them the children until they are seven years old, you can have them after that period.

Home is the scene of the dearest ties of earth, the scene of wedded love, which means far more than the love of David and Jonathan or the love of Damon and Pythias, where the freest confidence, the completest sympathy, and the most reciprocal devotion obtain.

For a beautiful and buoyant young woman with bright anticipations of the future to leave father and mother and home and to give herself, body and life, to the one man of her choice is love's surrender. For a man, strong, noble, brave, and great in purpose, to link his destiny with the one woman of his choice is one of love's victories. And for these

two to take each other for better or worse, in sickness or health, in poverty or wealth, in honor or reproach, to the exclusion of all others, the fortunes or misfortunes of the one to be those of the other until death—this is a union of love.

The influence and character of the home are far-reaching in developing life and fixing destiny. Dr. Josiah Strong, in "Our Country," portrays vividly the effects of the home life. He says:

On the Western Reserve are two townships adjoining which were settled by men of radically different character. The southern township was settled by a far-seeing and devoted Christian. The settlers were carefully selected. None but professing Christians were to be landholders. As soon as a few families had moved into the township public worship was commenced and has ever since been maintained without interruption. A Church was organized under the roof of the first log cabin. At the center of the township, where eight roads meet, was located the church building, fitly representing the central place occupied by the service of God in the life of the colony. Soon followed the schoolhouse and the public library. And there in the midst of the uncongenial forest, only eight years after the first white settlement, they planted an academy for the promotion of higher education. At an early period several benevolent societies were organized, and here was organized the first school for the deaf and dumb in the State.

The northern township was first settled by an infidel, who seems to have given to the community not only his name, but in a large measure his character also. He naturally attracted men of the same sort. It is said that he expressed the desire

that there might never be a Christian church in the township; and though this desire was not gratified, the general character of the township has been irreligious. One of the best colleges of the West was founded within five miles, but it is uncertain that any young man of that township ever took a degree in the college or finished the course of study in that institution. Seven of its young men entered professional life, but none of them gained a wide reputation.

On the other hand, the southern township is widely known for its moral and religious character, its wealth and liberality, and for the exceptionally large number of young men and women it sends to colleges and seminaries. It has furnished many members of the Legislature and Senate. It has been fruitful in ministers and educators, some of whom have gained national reputations. From this little village of a few hundred inhabitants have gone forth men to college professorships (East and West), to the Supreme Bench of the State, and to the United States Congress.

The general character of these townships was fixed at the beginning of the century by the first families that settled them. These cases are representative of many others in our country. The family stamp can be fixed through generations for a much longer period than a hundred years. There is no calculating the power and influence of a life or a home for weal or for woe, for good or for evil.

A rich young nobleman was passing through a village in Cornwall a few years ago and became very angry because he could not be accommodated with

wines and liquors in the town. Roughly accosting an old man, he said: "Why is it that I cannot get a glass of liquor in this wretched little village?" The old man knew to whom he was talking and, taking off his hat and making a low obeisance, said: "My lord, about one hundred years ago a man named John Wesley came to these parts." And the old peasant walked on and left the young lord and each of us something to think about.

The many make the household,
But only one the home.

We hear much about the coming man, but we are more concerned about the woman who has already come. One has said: "Woman rules the world for good or evil. The real man is the woman he carries in his heart. If she be an angel of a woman, she will make him an angel of a man; but if she be a devil of a woman, look out for him."

The past century has been fraught with great changes and wonderful developments on all lines of progress. The power of steam was discovered and utilized for the advancement of civilization during the past century. Robert Fulton set the first steamboat afloat on the Hudson River in 1807. Down to the year 1820 there was not an iron plow to be found in all the world. Men rode for the first time

on a railroad train in 1830, and in the same year they began to use lucifer matches. Up to that time mankind depended on the tinder box for fire. In 1838 steam communication was established between Europe and America, and the first telegram was sent over the wires in the year 1844. Since that time cablegraphs, telephones, electric lights, and electric cars have been established as necessary conveniences to our modern life. Time would fail me to tell of the graphophone, X-ray, liquid air, flying machine, wireless telegraphy, and the thousand other things that have come and that will come to contribute to the convenience and comfort of the twentieth-century home. It has been a century of research and discovery in the realm of science; for, with the exception of astronomy, the modern sciences have been creations of the nineteenth century. It has been a century of missionary propagandism, for the world was shut up and the gospel shut out of the Oriental nations and the islands of the sea at the beginning of the past century. But now all the doors of the nations are open, and missionaries have entered all lands.

Another evidence of progress is found in the great and ennobling ideas that have become the permanent possession of mankind during the past hun-

dred years. Prominent among these is the honor paid to womankind and her increasing elevation and recognition as the equal of her brother. Early in the past century it was no unheard-of thing for an Englishman to sell his wife into servitude. As late as 1815, the year of the battle of Waterloo and the year that marked the close of the war between this country and England, there were thirty-nine cases of wives exposed to public sale like dumb driven cattle in Smithfield, England.

Under the Roman law woman had no voice in the government of the family. The father was the sole center of authority. The husband had supreme authority over his wife's property. She could bequeath nothing to her own relatives. Her husband had also over her the power of life and death. Among the old Teutonic tribes the husband had the right to sell, to punish, and even to kill his own wife. In China, Japan, and India women are still in abject bondage. Confucius regarded woman as no better than a slave and as difficult to manage. "Ten daughters do not equal one son," he said. The following are some of his maxims:

When young, woman must obey her father and elder brother.

When married, she must obey her husband.

When a widow, she must obey her son.

She must not marry a second time.

She must never issue orders to those outside of her home.

Her chief business is to prepare wine and food.

She must not be known for good or evil beyond the threshold of her own apartments.

She must not attend a funeral beyond the limits of her own state.

She must not come to any conclusion on her own deliberation.

Furthermore, he described five classes of women who should not be taken in marriage:

1. The daughter of a rebel.
2. The daughter of a disorderly father.
3. The daughter of parents whose grandchildren are criminals.
4. The daughter of a leper.
5. The daughter who has lost her father and elder brother.

Confucius also gave seven reasons to justify a man when he wanted a divorce:

1. If the wife be childless.
2. If she be unfaithful to her bridal vows.
3. If she be envious of the clothes of other women or of her own husband.
4. If she be dishonest.
5. If she be sickly.
6. If she disobey her mother-in-law.
7. If she talk too much.

In China you cannot buy a boy at any price, but you can purchase a girl for a dime.

The only hope that Buddha gave to a woman was that she might turn to a man sometime or other, for he taught the monstrous doctrine of the transmigration of souls; and so the burden of every Buddhist woman's prayer is that in the next world she may be a man.

Brahma did not allow a woman to read the holy Veda nor to pray, teaching that she is soulless without man. The Shaster teaches:

She must serve her husband as she would a god.

When in his presence she must keep her eyes upon him to receive his commandments.

When he speaks she must be quiet.

If she speaks unkindly to him, she must be divorced without delay; and when he is dead she must burn on his funeral pyre.

Mohammedans say: "Women are the whips of the devil." "Trust neither a king nor a horse nor a woman."

The women of Egypt, of Italy, of France, of Germany, of Britain, and of America are liberated in proportion to the increasing light of Christian civilization.

One of the last things Frances Willard said on her deathbed was: "Only the golden rule of Christ can bring the golden age of man." Great advances have been made during the last half century; but

woman's rights and powers have not been fully recognized, nor have her grave responsibilities yet been fully laid before her. She is emphatically the home builder; and God designs that she should primarily invest her time, strength, and talent in building the home. She alone makes home a possibility, and here she is queen of her realm and ought to reign with undisputed right. Without her there might be a place of abode, a palatial residence, but there could be no home.

What is it that causes the tears to start when you think of the old home that is broken up forever? The house is there, and yonder are the old barn and lot, and here is the old well with the moss-covered bucket, and over the whitewashed fence is the old orchard with the apple trees that bloom every spring just as they did in the long ago, and in the front lawn are the great old oaks that have kept sentinel from your earliest recollection. But it is home no more. She who made that place home to you is gone, and that place can be home to you no more. Dryden beautifully says, "Home is the sacred refuge of our life"; and the real truth is: "Where mother is, is home." The burden of rearing and training the children devolves upon her. She maintains a place in society for the family, or it is not

maintained. She interchanges and exchanges the conventionalities of life in the community; and if anybody goes from the home to relieve the distressed, to sympathize with the sorrowing, and to weep with those that weep, it is the mother of the home.

The greatest woman of the nineteenth century has spoken and written some wise words on the prerequisites of young women in order properly to fit them for society and for building happy homes:

As I gain experience I see more and more distinctly that a young lady must have accomplishments to be of value to society. That august tyrant takes every candidate for preferment into its ranks: "What can you do for me? Can you tell me a story, make me a joke, or sing me a song? I am to be amused." Society is not for scholarly discipline. Study is for private life. Benefactions, loves, hates, emoluments, business—all these go on behind the scenes. Men grow learned and good and great otherwise than in society. They ponder and delve and discover in secret places. Women suffer and grow uncomplaining in toil and sacrifice and learn that life's grandest lesson is summed up in four simple words, *Let us be patient*—in the nooks and corners of the earth. Into society they may bring, not their labors, but the fruit of their labors. Public opinion, which is the mouthpiece of society, asks not of any man, "Where did you do this? when did you accomplish it?" but, "What have you done? I do not care for the process; give me the results." Society is to everyday life what recess is for the schoolboy. If it has been crowded from this its

right relation, then it is for everyday thinking members of society to aid in its restoration to its true position. Let no cynical philosopher inveigh against society. Let none say that its fruits are simply heartlessness and hypocrisy. Man is a creature of habits. When among his fellows he does his best, studiously at first, unthinkingly afterwards. I venture to assert that the Man who was greater than any other man that walked on the earth was the kindest, the best-bred, the most polite. Society is not an incidental, unimportant affair; it is the outward sign of an inward grace. Let us, then, if we can, be graceful, cultivate conversational ability, musical talent, improve our manners and our beauty, if we are blessed with it. Harmonious sounds cheer the heart. Fitness is admirable. All these are means of happiness to us who have sorrow enough at best. It is no light thing to perform the duties we owe to society, and it is better to approximate than to ignore them.

These are the words of a wise woman; and if our American women would lay them to heart, society would be the gainer and our homes would be the happier.

There were three powerful causes that operated to elevate woman under primitive Christianity:

1. She was from the beginning a recognized factor in the Christian Church.

2. She was in those first centuries of persecution among the most heroic of the martyrs who died at the stake or in the arena of the Coliseum at Rome for the love of Christ.

3. The discipline of the early Church not only protected the sanctity of marriage, but also recognized woman as the equal of man:

Man is greater in logic; woman is greater in intuition. Man is eminent in reason; woman is refined in feeling. Man is more impressionable through the intellect; woman is more easily convinced through the sensibilities. Man is the more self-reliant; woman is the more self-sacrificing. Man is strong; woman is affectionate. Man is the more courageous; woman is the more virtuous. Man sins through selfishness, woman through vanity.

If woman would be her best and do her best, she must keep before her the highest ideals. She cannot magnify her position in society and in the home by simply observing the customs and habits of her immediate circle and community and by simply performing the duties which necessity lays upon her, although she may do them well.

There is a beautiful portrait of the ideal woman drawn by the master hand of the divine Artist in the last chapter of the book of Proverbs; and if the twentieth century will only reproduce that ideal woman in the American home, we shall soon become a strong, prosperous, and eminently happy people. Let us look at this interesting picture:

She worketh willingly with her hands. She laugheth at the time to come. Strength and dignity are in her clothing. Her

clothing is fine linen and purple. She openeth her mouth with wisdom. The law of kindness is in her tongue. She spreadeth out her hand to the poor; yea, she reacheth forth her hands to the needy. A woman that feareth the Lord, she shall be praised. She eateth not the bread of idleness. She is like the merchant ships: she bringeth her food from afar. She layeth her hands to the distaff, and her hands hold the spindle.

This is God's picture of an ideal home builder; and if our women would build after this divine pattern, our homes would be what God demands they should be. But it is not fair to demand of woman brick without straw. She is man's complement, and in the very constitution of things man must be the inspiration of the home builder. She, too, makes some demands, but she alone can make these demands reasonable and possible.

Bring me men to match my mountains;
Give me men to match my plains;
Men with empires in their purpose
And new eras in their brains.

And with such a woman and such inspiration to the home builder, earth would again bloom as a garden of the Lord.

Woman has to do with little things.

Think naught a trifle, though it small appear;
Small sands the mountain, moments make the year,
And trifles life.

Franklin said: "Dost thou love life? Then do not squander time, for that is the stuff life is made of."

Gladstone said: "Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams and that the waste of it will make you dwindle, alike in intellectual and in moral stature, beyond your darkest reckonings."

Horace Mann says plaintively: "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."

William Matthews says: "Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine; but lost time is gone forever."

This is the best country and the best age in all the history of all the lands for home-building. Miss Willard says: "There are no homes on earth where woman is revered, believed in, and individualized in character and work so thoroughly as in America, where her children rise up and call her blessed."

Virginia Penny has written a thoughtful and interesting book entitled "Think and Act," and in this book she compares woman in a number of countries:

The English woman is respectful and proud; the French woman is gay and agreeable; the Italian woman is passionate; the American woman is sincere and affectionate.

With an English woman love is a principle; with a French woman love is a caprice; with an Italian woman it is a passion; with an American woman it is a sentiment.

A man is married to an English woman; he is united to a French woman; he consorts with an Italian woman; and is wedded to an American woman.

An English woman is anxious to secure a lord; a French woman, a companion; an Italian woman, a lover; and an American woman, a husband.

An Englishman respects his lady; the Frenchman esteems his companion; the Italian adores his mistress; the American loves his wife.

The Englishman at night returns to his house, while the Frenchman goes to his establishment, the Italian to his retreat, and the American to his home.

When an Englishman is sick, his lady visits him; when a Frenchman is sick, his companion pities him; when an Italian is sick, his mistress sighs over him; when an American is sick, his wife nurses him.

The English woman instructs her offspring; the French woman teaches her progeny; the Italian woman rears her young; while the American woman educates her children.

The history of great men is the history of happy homes and great mothers. Byron's mother was proud, ill-tempered, and violent; and the world knows of the corrupt life and sad ending of her illustrious son. He died saying:

My life is in the sere and yellow leaf;
The flowers and fruit of love are gone.
The worm, the canker, and the grief
Are mine alone.

Sir Walter Scott's mother was a lover of poetry and painting. It is no wonder, then, that her son became the greatest of Scotland's novelists and poets. Patrick Henry's mother was remarkable for her conversational powers. Her illustrious son is properly called the American Demosthenes. George Washington's mother was generous and true and pious; and he who was "first in war, first in peace, and first in the hearts of his countrymen" illustrated the noble virtues of his mother to a remarkable degree. John Quincy Adams's mother was distinguished for her intelligence and piety, and her son said of her: "I owe all that I am to my mother." The mother of John Wesley was extraordinary for her intellectuality, piety, and executive ability, and she is justly called the "mother of Methodism." Benjamin West, a distinguished artist, ascribed his renown to a mother's kiss. When a youth he sketched his baby sister asleep in her cradle. In that rough outline his mother saw the evidence of genius, and in maternal pride she kissed her boy. In after years West would frequently say: "That

kiss made me an artist." We never get away from the old home nor away from the influence of mother.

Home, home, sweet, sweet home!

Be it ever so humble, there's no place like home.

To build a happy home is the highest triumph of woman. There is nothing on earth comparable to it. What are crowns and scepters compared with the distinguished honor of sending from the home a Washington, a Wesley, a Robert E. Lee, or a Woodrow Wilson? What is the glory of Queen Elizabeth compared with such a mother and such an achievement?

Some one has said: "Motherhood is life's richest and most delicious romance." Henry Ward Beecher said: "No man was the father of Jesus Christ, but a woman was his mother." The inventive genius of a wise woman will lay under contribution every good thing within her means for the pleasure of her house. In addition to her own sweet spirit, she will procure every possible physical comfort in food and carpets and curtains and books and music and games and flowers and pleasant and profitable conversation and well-selected and inspiring company at times.

And this is the true sphere of woman's influence. This is her realm by divine appointment. Not on

thrones as a ruler, not in legislative halls, not in short hair and meager dresses, but at home! God has appointed her the guardian of infancy, the instructor of childhood, the companion of youth, the partner of manhood, the comforter of old age. Here let her diminish sorrow by sympathy, heighten joy by gaiety, soothe by tenderness, dignify by intelligence, and elevate by devotion.

The building of a happy home is woman's great mission to this world, and the demand was never more imperative as we pass on into the new century. If she succeeds, all our problems are solved. This is her part, and it is man's to seek his highest earthly happiness in such a home and in the blessed companionship of this divinely appointed home builder. And every true man would be proud of such a home and with Goldsmith would sing:

In all my wanderings around this world of care,
In all my griefs—and God has given me my share—
I still had hopes my latest hours to crown,
Amid these humble bowers to lay me down;
To husband out life's taper at the close,
And keep the flame from wasting, by repose.
I still had hopes, for pride attends us still,
Amid the swains to show my book-learned skill,
Around my fire an evening group to draw,
And tell of all I felt and all I saw;
And as a hare, whom hound and horse pursue,
Pants to the place from whence at first she flew,
I still had hopes, my long vexations past,
Here to return—and die at home at last.

CHAPTER VII.

FINANCING THE KINGDOM—THE TITHE LAW.

“The tithe is the Lord's, and it is holy.”

THE question of Church finances is forcing itself upon our attention with a growing interest and an increasing intensity. “How much owest thou unto my Lord?” confronts every follower of Jesus Christ, and every candidate for Church membership should be impressed with the financial obligations that devolve upon him as a member of the corporate body of Christ.

A Baptist minister in Louisville, Ky., had the habit of asking every new member whom he received: “How much can you contribute weekly or monthly for the support of the Church?” And if a ready answer were not given and the new member was uncertain about his contributions and did not know that he could pay anything, the pastor asked another question: “How much, then, do you want the Church to set aside for you? We have just two classes of members in this Church, those who support the Church and those who are supported by it.” Every member of the Church should be in-

duced and encouraged to become a real supporter and coworker in the kingdom of God.

It is presumed that we are all agreed that "the Church is of God and will be preserved until the end of time for the promotion of his worship and the due administration of his word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world; that all of every age and station stand in need of the means of grace which it alone supplies; and that it invites all alike to become fellow citizens with the saints and of the household of God." And, furthermore, we believe that essentially the Church has been the same in all the ages and through all the dispensations—the same Author and Head, the same essential conditions of membership, the same mission, the same purpose, the same divine plan for its maintenance and support. And without question it is the biggest thing in God's universe. It transcends all kingdoms and empires and exceeds all earthly institutions. And I do not believe that God Almighty has launched this divine institution and sent it out on its world-wide mission of conquest and left it without a sane and practical method of support. It is to me a foolish supposition to think that God would commission his Church to "go

into all the world, and preach the gospel to every creature” and leave the important matter of its support to the whims, caprices, impulses, and sordid selfishness of men. And I further believe that a close study of the Word of God will clearly reveal that the divine method for supporting the Church is found in the old *tithe law*.

The practice of tithing was an ancient custom not only among the Semitic races, but amongst others as well. Dr. Adam Clarke says: “Almost all nations of the earth have agreed in giving a tenth part of their property to be employed in religious uses.” And, as a matter of fact, we find the practice among the ancient nations of India, Chaldea, Arabia, Assyria, Greece, and Rome. As an institution of religion it must have been organic; for, like the Sabbath, it was observed from the beginning. Long before the Jews were a nation or the Mosaic laws were given, tithing was practiced.

The promptness with which Abraham gave tithes to Melchizedek on returning from the war of the kings laden with spoil indicates that it was in his day a well-known practice among the nations. After Jacob’s vision at Bethel he vowed a vow, saying: “If God will be with me and will keep me in this way that I go and will give me bread to eat and

raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone which I have set up for a pillar shall be God's house, and of all that thou shalt give me, I will surely give *the tenth* to thee." Mind you, he did not say one-tenth or a tenth, but *the tenth*, showing that he was accustomed to the practice of paying the tithe.

The tithe law and the Sabbath law were both enacted by Moses and formally incorporated into the Levitical institutions of Israel. The Sabbath law was formally incorporated in these words:

Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work:

But the seventh day is the sabbath of the Lord thy god: in it thou shalt do no work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

And at the same time and place the tithe law was enacted:

And all the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord.

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And concerning the tithe of the herd, or of the flock, even

of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

These are the commandments, which Jehovah commanded Moses for the children of Israel in Mount Sinai.

So these laws of the tithe and the Sabbath are about equal. They stand or they fall together. They had a similar origin and a similar incorporation, they are both primitive and divine institutions of religion, and they both belong to organic law. And both the Sabbath and the tithe are called holy, and they both are reserved for God. He gives us six days in which to do all our work, but he reserves the seventh for himself and commands us to keep it holy and rest and worship him on that day. He opens his hand and supplies all our wants and bestows riches and treasures upon us as a reward to the hand of industry and allows to us nine-tenths of all we earn; but the tenth is his, and he reserves it for himself, just as the Sabbath is for his service. "All the tithes are mine, and they are holy." By this law God becomes a partner in business, and he demands a faithful division of the products of our labor and the results of our industry. Just as a faithful observance of the law of the

Sabbath recognizes God in our time, so a faithful observance of the tithe law recognizes God in our business and the accumulation of our money. And both the Sabbath and the tithe law teach "reverence, partnership, honesty, and unselfishness."

The Sabbath is nowhere formally recognized and reënacted in the New Testament; but its necessity is obvious just the same, and the Christian Church has never wavered in teaching its observance. And why should there be any question in anybody's mind about the tithe law being God's method and plan for the support of his Church in this dispensation as well as the Jewish? It was practiced by Abraham and Jacob and legislated into the Levitical code by Moses and persistently urged upon the people by all the prophets; and Malachi, the last of Judah's seers, accused the people of robbing God because they refused to pay the tithe.

As it was not found necessary to reënact the Sabbath law in the New Testament, so there was no formal reënactment of the tithe law, but our Lord's approval of it was equivalent to a formal reënactment. Jesus said in the Sermon on the Mount, in which he laid down the fundamental principles of his kingdom: "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 one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." The tithe law is included in these commandments, for after its enactment it is recorded: "These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai." And to neglect or to reject or to fail to observe it is to break this law. And our Lord put his indorsement upon this law when he said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." And if that *ought* of the Master's does not prove that the tithe law is now in force in the Christian Church, then I fail to apprehend a very plain statement. If that law were abolished and was no longer in force in the Christian Church, then our Lord missed a great opportunity to say so. But as he said on this occasion, "These ye ought to do, and not leave the others undone," we should do violence to every principle of interpretation not to infer from his com-

ment that this law is still God's method for financing his Church.

St. Paul is even more clear and emphatic in recognizing the perpetual obligation of the tithe law. In relating his experience, as he did many times and on many occasions, he declares that he was a Pharisee of the strictest sect and, of course, believed in and practiced the tithe law. In his argument for Christian liberality in the first epistle to the Corinthians he says that "God ordained that they which preach the gospel shall live of the gospel." And, as we know, God's ordained plan for those who preach the gospel is found in the tithe law given by Moses: "Behold I have given the children of Levi all the tenth in Israel for an inheritance, for their services which they serve, even the service of the tabernacle of the congregation." This ordinance is what the apostle has reference to when he declares that "God ordained that they which preach the gospel shall live of the gospel."

And yet there are those who affirm that the tithe law was done away with in the old dispensation of Judaism. It is true that types and symbols and sacrifices and the Jewish ceremonials were fulfilled and done away in Christ. But not so with the moral precepts, reverence, worship, obedience, trust, and

love, but witnessing to him unto the uttermost parts of the world. When was any one of the ten commandments done away? And where do you find that "God ordained that they which preach the gospel shall live of the gospel," except in the establishment of the tithe law by Moses for all Israel? And if it be insisted that this law has been done away with, what plan are we going to adopt to take its place? Shall we set aside God's ordained plan and consent for vain man's pride, ignorance, sentiment, and fickle impulses to dictate what men shall pay to the support of the gospel and for the salvation of the lost world?

The Church of God will never be adequately supported nor the cause of God properly maintained until Christian people recognize God's method for the promotion of Christ's kingdom. You can no more adequately support the Church by the voluntary gifts of its membership than you can support the State or municipality by voluntary taxes. There are hypocritical claims made by Churches and institutions that they live by faith and draw their support from the voluntary offerings of members and friends. But it is well known that such institutions adopt the best methods of advertising what they are doing and what they need and, by papers and

tracts and cards and traveling agents and constant harangues, stir up the people everywhere to give, and to give freely and largely, and then proclaim to the world that God takes care of them and sends to them everything that they need without asking anybody for a cent; that their Church and schools and orphanages and their missions are all run on faith! The tithe law properly understood and faithfully observed is the best method in the world and at the same time evinces the most intelligent faith in operating the Church in obedience to the marching orders of Christ. And the reason for this is that it is a divine plan and God's method. Such observance will vindicate divine wisdom and meet every necessity of the Church at home and abroad.

The Church has lost incalculably for lack of business methods in the conduct of her finances. The world looks contemptuously upon our claptrap devices and wheedling schemes for drawing unwilling contributions out of the people for the cause of God, and many men turn away from the Church in disgust. Such things, together with the increasing demand for money to carry forward the kingdom of God in the earth, has made the recent Laymen's Missionary Movement an absolute necessity. Intelligent laymen throughout Christendom are waking

up to the necessity of doing something to remove the reproach from the Church of Jesus Christ in the light of its world-conquering mission. They are joining hands with their pastors in an effort to arouse the men of the Church to do the Lord's business in a big-hearted and open-handed way. It is pitiable and disgraceful for preachers and laymen any longer to consent for the Church of God to remain in the attitude of a beggar in the broad daylight of an advancing civilization and in full view of an inviting white harvest field.

Observance of the tithe law was not all the Jew did in the long ago; for, in addition to the paying of his tithe for the support of religion, he gave another tithe for religion and patriotism, for the expenses of the three yearly feasts, and every third year he levied on his products another tenth for charity and benevolence. Besides, he constantly made freewill offerings in recognition of God's favor for special blessings of health and prosperity. And so the doctrine of the tithe law teaches that the tenth is the minimum of what every follower of Christ should pay to the cause of God and benevolence. Contributing the tenth was not considered as giving under the old dispensation, but paying; and so it should be regarded now. And not to faithfully

deliver it up was charged as "robbing God," according to Judah's last prophet, and so also it must be understood in the light of our Lord's teaching and that of his servant Paul.

It has been said that the tithe law is unjust and that it imposes a hardship on the poor man. But the answer to that objection is that it is no harder now on the poor man than when Moses incorporated it into the code of Israel given by God on Mount Sinai. The Jews did not complain of injustice by that law, and perhaps there were as many poor men among them as among us. Our Heavenly Father has always been compassionate toward the poor; and the Jews, both rich and poor, uniformly observed this law until they backslid or lost faith in God. Besides, it is no more unjust than the Sabbath law, for that law requires more of our time than the tithe law demands of our money, and the poor as well as the rich observed the law of the Sabbath; and we are all agreed that the poor, of all others, need the Sabbath and should observe it, and all the governments and States of Christendom have protected the Sabbath by legislative enactments.

Another popular objection is that many cannot afford to pay the tenth. But the answer to that objection is that God is our partner in business con-

cerns; and if he furnishes life and health and weather and the conditions and opportunities of wealth, and if he stipulates that "the tithes are the Lord's" and we refuse to faithfully pay over his tenth, whether it be much or little, it is downright dishonesty. It is a species of meanness and insolence for any man to say that he cannot afford to pay a just debt, it matters not how poor he is. It is equivalent to saying that some people cannot afford to be honest. To say it is to fail to recognize God in our business affairs and shows a palpable lack of faith in God. He has said: "Him that honoreth me, I will honor." The Jews are an illustration of this promise; for when they were obedient and observed this law, they were prosperous and became the richest people on earth. And the same truth is demonstrated to-day, for God still blesses and honors the men who trust and obey him; and in a peculiar way God's blessings attend the people to-day in things material and in things spiritual who observe this tithe law. But temporal and material prosperity should not be the motive for observing the tithe law or any other statute, but we should observe it because God commands it.

Another objection is that the tithe law makes the Church cost too much. It is a fact that the Church

is a costly institution. It has always been costly. The tabernacle in the wilderness cost about a million dollars, and some have estimated that Solomon's Temple cost about one hundred million dollars, and to support the temple and tabernacle was costly. The same is true to-day. To build and maintain churches, to found missions and support them, to equip schools and sustain them, and to administer organized benevolences of the Church cost money, and a great deal of it.

But who is it that supports all of these great interests? Whose money does it? It is God's tithe that does it all, and it really costs us nothing. It is sordid and mean and wicked for a man who is withholding God's tenth to talk about the Church costing too much. God's part of our products pays all the expenses; and if we faithfully pay it over, it is sufficient to carry forward all these great enterprises of his Church, and it really costs us nothing. All he demands is that we make a faithful report and conscientiously pay over his tithe, and our simple obedience will solve all our own problems, and he proposes to pay all the bills and defray all the expenses, and you and I are out nothing. That is a simple, practical statement of the case.

Again it is objected that "the Jewish Church was

the Jewish State, and to put us on an equality with the Jews we must deduct from our tithes what we pay for taxes in support of the government." But that objection is obviously a mistake. The tithe was never used for the support of the State, but devoted solely to the sons of Levi, who received no inheritance among the tribes of Israel, and hence God ordained the tithe for this ministerial family. Not one dollar of the tithe went to the support of the State; but it belonged to the Church, was collected by the Church, and was used for the Church. The prophet Samuel did tell the people the manner of the king they were asking for and said he would levy a tax of one-tenth on them for his support; but that had nothing to do with the Lord's tithe, and no provision was made to pay the State's taxes out of the Lord's treasury, but it was used solely for the Church. A fund was created for the relief of the stranger and the poor by levying a tax on the people for that purpose, but the Lord's tenth was for the maintenance of the Church and the ministry.

Another objection is urged that the law cannot be enforced. That objection means that men cannot under grace be brought to a degree of intelligence and honesty and consecration to keep the commandments and obey God. And if that be true,

the gospel is a failure, and there is not enough power in the gospel to save men. Such an objection is a lamentable reflection on the gospel, and it is dishonoring to Christ. It is not only a sad commentary on the saving efficacy of the gospel, but also on the helpless and hopeless condition of humanity. But we have too many examples to the contrary to believe that man cannot be redeemed to the point of common honesty, faith, and obedience. There are scores and scores of men who are practicing a square deal with God at this point. We have in our day an increasing army who are bringing all the tithes into the storehouse and who are receiving the uncontainable blessings of heaven in things temporal and in things spiritual as well.

And yet another objection is urged, that it is impossible to ascertain the tithes. Well, for certain peculiar circumstances this might be a perplexing question; but it is very clear in most cases, and the earnest, honest man who wants to observe the law can find the proper basis and sufficient light to guide him to right conclusions in dealing with this practical question. Wage earners, salaried men, and professional men should have no difficulty in finding a working basis. The farmer and the merchant might find some difficulty in ascertaining what class

of expenses should be deducted from the gross proceeds before computing the tenth. But the light of reason and the light of Scripture and the light of the Holy Spirit given in answer to prayer will enable business men to see what the whole tithe is; for "if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him."

But let us never forget that we are acting for God, and he will hold us responsible for the use we put our money to. This question is now up before the Church, and, like Banquo's ghost, it will nevermore down until the whole Church is stirred over its relations to the money problem, for the solution of this question will solve the problem of the world's salvation. Many of the saintliest men and women all over Christendom stand for the tithe law and are greatly blessed in its faithful observance, and many Churches too are practicing God's method in supporting the Church; and every one, without exception, testifies to unprecedented prosperity from the time the system was inaugurated in the administration of Church finances.

The Laymen's Missionary Movement in all our Churches stands for proportionate and systematic giving, and by that term we mean, as a rule, paying

the tithe. And so the leaven is at work, and it will evidently go on effervescing and inoculating until the whole lump is leavened. And when this question of money is settled and the Church is thoroughly aroused and the tithe law is faithfully and conscientiously observed, then we shall go out on the last grand march for the conquest of the world for our Lord and Redeemer. And when this gospel shall have been preached in all the world for a witness unto all nations, then there will appear the signs of the coming of the Son of Man with power and great glory.

And toward this grand consummation the whole creation moves. And the prayer of every believing, expectant heart should be: "Come, Lord Jesus; come quickly."

CHAPTER VIII.

EVANGELISM ; OR, WINNING THE LOST.

“He that winneth souls is wise.”

IN the largest and most comprehensive sense of the word, “evangelism” means the promotion of the gospel, whether by direct or indirect methods, whether by definite and persistent endeavor to detach men from sin and worldliness and lead them to personal saving faith in Christ or by instructing and training those already won to lives of sacrifice and service. Evangelism, therefore, comprehends evangelistic endeavor, Christian education, religious philanthropy, and every work that is exercised to save men from sin, develop them in character, and train them for sacrificial service. In this view we must give due credit and emphasis to the Sunday school, Christian institutions of learning, Church literature, religious benevolence, and every altruistic effort in the name and Spirit of Christ for the moral and social improvement of men.

In a narrow and less comprehensive sense, evangelism means to bring men out of the darkness of sin into the light of the gospel and to rescue them from the power of Satan unto God; in other

words, to "convert men from the error of their ways" and to bring them back to God. In this sense evangelism has directly to do with that crisis in Christian experience described by the word "conversion," which includes both justification and regeneration.

Whatever may be the theory entertained of the moral status of children, and however conscientious we may be in their moral education and training, and however innocent and well informed they may be, Christian character and acceptable service in the sight of God are out of the question until they have personally accepted Jesus Christ as Saviour and Lord. They may never knowingly and willfully have sinned, yet they must personally and consciously accept Christ, and such decision and acceptance is the child's conversion. If they have ever knowingly and willfully done wrong, broken the law of God, they must repent and be converted just as other sinners are converted. If it be that from the dawn of conscious responsibility they have elected and persisted in conscientious right-living, their conversion consists simply in a glad and willing acceptance of Christ as their personal Saviour.

Earnest and intelligent evangelism will make much of Decision Day and other special occasions

for the conversion of children and young people. On such occasions and in all our dealings with children the parents, ministers, teachers, and Christian workers generally should deal faithfully with them and help them to understand the conditions of salvation which apply to a sinning child as well as to a sinning adult. These conditions of repentance and faith should be made especially plain to their minds, for they are capable of meeting the conditions of conscious conversion. The most conscientious care should be used to prevent them from stumbling in this vital matter.

Obviously our topic suggests a narrower and less comprehensive sense of the word—namely, to convert men, to turn them from being sinners to being saints, to make them Christians, and to replace their selfish ideals with high and lofty conceptions of the life of the Spirit.

Evangelism is primal to the thought, purpose, and plan of the gospel. It is the chief and great work of the Church not simply to make Christ known to men, but to bring men to Christ as “the Lamb of God, which taketh away the sin of the world.” For this purpose Christ trained his disciples and endued them with the Holy Spirit on the day of Pentecost. Under the inspiration and power of this divine fur-

nishing he sent them out to turn men from darkness to light and from the power of Satan unto God, "that they might receive the forgiveness of sins."

Timothy was ordained a bishop in the apostolic Church, but St. Paul charged him to "do the work of an evangelist." Stephen and Philip were elected deacons in the Jerusalem Church to serve tables, but they also evangelized and as laymen were zealous and successful soul winners.

Evangelism was the chief business of the apostolic Church, and it should still be the Church's concern. Any Church that wears not this insignia of soul-winning will have difficulty in establishing its apostolicity. Among the apostolic gifts and the orders of the early times was an order of evangelists who gave themselves up unreservedly and absolutely to the one work of making converts. They traveled through the land, calling men to repentance, promoting revivals, and winning the lost to Christ. Apostles, prophets, pastors, and teachers had other functions besides the evangelistic; but these men had but one work, and they gave themselves to that work. Others could teach, shepherd, decide questions of doctrine and polity, and foretell coming events, but the evangelist kept to his task.

It is encouraging to observe the movement of the

Church back to apostolic methods and simplicity, and the formal recognition of the evangelist and his work is an omen of good to the Church of the future. It will require apostolic faith, apostolic simplicity, and apostolic power to grapple successfully with the problems that confront us and to evangelize the world in this generation.

We have hitherto been busy working at other problems, looking after the machinery of complex Church organizations, and discussing nonessential things instead of the evangelistic preaching of the old-time gospel which alone "is the power of God unto salvation to every one that believeth." During the past twenty-five or thirty years many had seemed to forget the real business of the Church; but, thank God! we are waking up, and many are convinced that our real business as ministers and Christians is to get men saved. We are not yet awake as we should be; but things are astir, and we are at the beginning of a great awakening. Ere-long we shall come into an open vision of the Christ and be surprised that we had so long delayed to do the very thing he charged us with from the beginning.

In many of our great Churches little or nothing is done from year to year to get men converted.

No evangelistic sermons are preached, no revivals are held, and nobody is saved; and yet the men in charge of these Churches are, as a rule, talented, instructive, and interesting as preachers; but if they preach not directly to lost men in warning, appeal, and persuasion, the natural conclusion is that they have not the evangelistic spirit, and consequently have no heart or relish for such work. Our bishops, connectional officers, and others who spend all their time on other themes, working at other interests and never warn, persuade, or entreat lost men to flee from the wrath to come and be saved from their sins, make the impression on the rank and file of the preachers and people that there are other things more important than evangelism. Such examples and impressions are very demoralizing. I have had some of these brethren to candidly confess that they once knew how to preach to sinners and how to get people converted, but that through having been busy running an office and administering the interests of a great Church they had forgotten how to call men to salvation. Such a confession is both pathetic and tragic.

This chief business of the Church, though coming, is not yet at the forefront anywhere as it should be, for the evangelistic spirit should absolutely domi-

nate every Church and every Christian life. The normal Church will bring men to Christ in season and out of season. Periodic revivals have their place and their mission, but the normal Church will foster the revival spirit the year round. In some Churches which are alive to evangelism and whose pastors are anxious to save men a series of evangelistic meetings lasting for two weeks is held once a year. For the rest of the year too often the whole question is dismissed, and nothing in the soul-winning business is done.

But the pastors are not alone to blame for the lack of evangelism—in fact, they have accomplished about all that has been done in this line of progress. Educated away from the main business of the Church and its proper mission to the race of men, it looks like we have been trying to solve the problem of the world's salvation by excessive organization and so have little time to spare from looking after the machinery. The complex organization of the material interests of the Church and the increasing number of officials necessary to look after these interests have greatly contributed to our demoralization and to our impaired efficiency in aggressive evangelism. Every new department of the already thrice complex machinery calls for a new officer,

and of course the office must be dignified; and these men who should be preaching the gospel and helping to promote a world-wide evangelism are forced to expend their time, talent, and energy to hatch up something new in plan or method to make the office go.

Many have not depended upon the blessed old gospel and its power to save men, but on organization and Church machinery. By the time we get through with the saints' calendar and all the days set apart by the Church and then keep up with the procession and observe Church Federation Day, Old People's Day, Independence Day, American Sunday League Day, Temperance Day, Mothers' Day, Fathers' Day, Red Cross Day, Tuberculosis Day, and all the rest, and then devote one Sunday to every official of every new department in the Church and look after scores of worthy claims from without the Church, what time have we for preaching the gospel and promoting evangelism?

I am not censorious, and I do not wish to be understood as opposed to all proper organization; but I submit that it is time for us to call a halt in creating offices and multiplying machinery to be looked after and to address ourselves to the main business of preachers and Churches in publishing the glad

tidings of great joy and of constraining lost men to come to Christ. If we are really in earnest about the conversion of the world, I submit that we should address ourselves to the real business of Christ, looking after the lost.

If the real and primal work of the Church is to evangelize, then the Church that is not evangelistic is out of commission. It cannot demonstrate its claim to recognition as a Church of Jesus Christ. And the preacher, whatever office he may fill, and however learned and eloquent, who is not bringing men to Christ has no logical place in the Christian ministry. I cannot see how any man can consistently consider himself a true minister of our holy religion unless he makes good by winning souls to Christ. I cannot think that Christ regards any man as his representative unless he converts sinners from the error of their ways. For "he that winneth souls is wise," and "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."

As this work of the Church is evidently primal and vital, it goes without saying that it should be made prominent, and our best wisdom and energy should be exercised to promote it faithfully and

successfully. Yes, evangelism should be organized; but we do not need any increase of machinery, and certain we are that we do need some good man to look after the machinery of organized evangelism.

It is a most encouraging sign that this vital question is now claiming the attention of the Church. It is clear that God is calling us to think it out to the end. The word has been caught up by all the Churches; and our bishops, editors, schoolmen, presiding elders, and pastors are talking it and writing about it. Some are earnestly promoting it, and many are thoroughly convinced that a wide-awake and aggressive evangelism will solve the most difficult problems that confront us. We need it to save our own nation as well as the nations beyond the seas. "Christ was put to death because of our offenses, and rose again for our justification," and he charged his disciples to go everywhere and proclaim this justification and testify to it. And by putting first things first and thereby promoting evangelism we can best promote the cause of Christian education, missions, Church extension, the Bible cause, and every other great interest.

In every local Church we could have a committee on evangelism, but that might with decided advantage be made a part of the work of the laymen's

missionary committee. The pastor could give to this committee special instruction in the work of soul-winning, and he could do this either in special meetings with them or at the midweek prayer meeting. This instruction could be utilized at once, and a personal evangelism could be launched forthwith, and so the work could begin in the local Church without delay.

There are pastors in many Churches who have a habit already of making one service on Sunday evangelistic; and if all our pastors would do so, we should soon have the fires of an evangelism kindled that could be fanned into a mighty flame. With this simple organization earnestly, persistently, and faithfully worked, there would inevitably result the conversion of many sinners and be created an evangelistic spirit in the Church which would give us a revival the year round.

CHAPTER IX.

JOHN WESLEY IN SOCIAL SERVICE.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”

IT would be interesting to present John Wesley as a scholar, a writer, a commentator, an evangelist, and an organizer; but my present task is to show him as a social worker. I do not think one will find the words “social worker,” “social service,” or even “sociology” in the many printed sermons or miscellaneous writings of John Wesley. In fact, these are new words that have become popular during the past twenty years, but they describe a condition and a service much older than Wesley. I am sure one will not find these popular words in the Gospels and Epistles of the New Testament, but the teachings and ministry of our Lord and his disciples were preëminently social and practical.

Without intending it John Wesley became the greatest social reformer of his day and of the English-speaking world. From the beginning to the close of his sixty-six years' ministry he labored intelligently, persistently, and successfully in the field of social service. One of the rules of the Holy

Club of Oxford University was that its members should give away in relief of the poor all they had left after providing for their own necessities.

Through all the years of his eventful ministry Mr. Wesley lived on twenty-eight pounds, or about one hundred and forty dollars, a year and gave the rest away. In his first year as fellow in Lincoln College his allowance was thirty pounds. He lived on twenty-eight pounds and gave the rest away. The second year he received sixty pounds, lived on twenty-eight, and gave thirty-two away. The third year he received ninety pounds. He still lived on twenty-eight and gave the rest away. The fourth year he received one hundred and twenty pounds, spent twenty-eight on his living, and gave the rest away. He persisted to the end of his life in spending only twenty-eight pounds a year on himself and giving the rest away.

He lived up to the teaching of his great sermon on "The Use of Money," which largely influenced the lives of early Methodists and which should still be the governing principle of all Christians in their relations to money. The three divisions of that very practical sermon are: First, make all you can; second, save all you can; and, third, give all you can. In his "Earnest Appeal to Men of Reason and Reli-

gion" he threw down this challenge in addressing himself to his brother clergy: "If I leave behind me ten pounds, above my debts and books or what may happen to be due on account of them, you and all mankind bear witness against me that I lived and died a thief and robber." He kept his word and died poor. During his ministerial career he gave away more than one hundred and fifty thousand dollars.

The Poor and Social Service.

Poverty and suffering everywhere and always appealed to Wesley. He made no distinction between the worthy and the unworthy poor. In the severe winter of 1740 at Bristol many were put out of work on account of the severity of the cold and freezing weather. He addressed himself to their necessities, and from his own limited resources and what he could collect he fed from one hundred to one hundred and fifty per day. During the same winter he visited the twelve hundred or thirteen hundred French prisoners at Knowle, near Bristol, and found them poorly clothed. The same day he wrote an appeal in their behalf to Lloyd's *Evening Post* and in a sermon that evening presented the distressed condition of those prisoners to the con-

gregation and raised the money to supply them with warm and adequate clothing.

When Wesley was eighty-two years old he tramped through the slush and snow, ankle-deep, in the streets of London for five days to raise funds to supply the needs of the poor of his society. He raised a thousand dollars and relieved them, but his exposure brought on a severe illness which nearly cost him his life. Early in the history of the Methodist movement he began to utilize his societies for the relief of those in distress. He called upon them all to contribute as much as a penny a week and what clothing they could spare for the relief of the poor and suffering.

Industrial Organizations.

As early as 1740 Wesley converted the society room in London into a carding, spinning, and knitting factory. He employed a teacher and put the poorest of the women of his societies to work. For four and a half months he kept numbers of them from want and illness in this way. In the spring of the next year the demand grew for relief work, and he increased the capacity of his workshop for carding, spinning, and knitting so as to be able to employ more poor women. His plan was to employ all

the poor women in this industry and to pay them the usual price for their work and then add to their support as they had need. He engaged supervisors over this work, and they were to visit the poor and to make weekly reports to the stewards of the society. In addition to the plan of work for these supervisors and visitors, he furnished them with the following suggestions to govern them in their work:

1. Be frugal in the administration of relief.
2. Give none that asks for relief an ill word nor even an ill look.
3. Do not wound them if you can help it.
4. Expect no thanks from man.

In visiting the sick and the poor he proposed to them four rules for their work, which are good rules for all places and times:

1. Be plain and open in dealing with souls.
2. Be mild, tender, and patient.
3. Be cleanly in all you do for the sick.
4. Be not nice or fastidious.

Medical Dispensary.

Mr. Wesley organized the first free dispensary of which we have any record in the history of the world. The Finsbury Dispensary of London, which was organized twenty years later, was modeled after Mr. Wesley's dispensary. He also utilized hospitals

for the treatment of the sick and found them less expensive than caring for and treating the sick in their own homes. He asked advice of several physicians for the treatment of the sick, but, he confessed, without much advantage. He saw the poor people neglected, pining away, and many families broken up because they were unable to pay for the services of a physician. He at last decided to prepare himself to meet this emergency, so that the poor might receive proper medical treatment. For more than twenty-five years he had made anatomy and "physic" the diversion of his "leisure hours." He wrote a book entitled "Primitive Physic," of which twenty-three editions were issued during his lifetime. It was not a fad with him, but grew out of his efforts for the relief of the poor.

A writer in the *Gloucester Times* tells of a poor widow who consulted him about her daughter, who was in a rapid decline. Mr. Wesley visited her and treated her. The girl recovered, grew to strong womanhood, married, and her son became a skillful physician. After fifty years of successful practice he declared that he found Mr. Wesley's prescriptions and remedies the best he had used in his successful practice for more than half a century.

Mr. Wesley's plan was to invite all sick persons,

whether they belonged to the society or not, to come to him every Friday for such assistance as he could give them. During the first five months of his endeavor to relieve the sick, which involved an expense of two hundred dollars, he cured five hundred. His medical venture was, therefore, by no means a failure, but a gratifying success.

The Widows' Home.

Mr. Wesley found in London many aged and feeble widows who were not sick, but who were unable to provide for themselves and who had no relatives or friends to provide for them. He undertook to care for them himself. He leased two houses nearby, fitted them up, and made them clean and comfortable, and they were soon filled with these grateful old souls, who were "widows indeed." A large part of the expense of this widows' home was met from the weekly contributions of the bands and the collections on the occasions of the sacrament of the Lord's Supper.

Charity Schools.

Mr. Wesley saw thousands of children of the poor living under vicious influences, whose parents were neither able to clothe them decently nor to pay for their tuition at school. He improvised schools

for them and gathered as many of them into these schools as he could. He was compelled to furnish many of them with adequate and proper clothing and had them taught and trained. And he observed that it was not long before there was gratifying improvement in these children. Rules were laid down for the government of them, and they were rigidly enforced: (1) The school hours were from 6 to 12 A.M. and from 1 to 5 P.M.; (2) there were no play days nor picnics for them; (3) all the school had to attend the morning service and listen to a daily sermon; (4) the schools were supported by voluntary contributions.

The Loan Bank.

Mr. Wesley found many hard-working, self-respecting poor people who did not want alms, but frequently needed a little money for a few weeks to tide them over difficulties. There was no one to whom they could go to borrow a few shillings, except the pawnbroker, and that character differed little from our present-day loan shark. To go to him meant to be put out of business. Mr. Wesley studied the situation and at last devised a scheme to help these worthy poor men and women. He started this scheme in 1746. Not till about one hundred and

fifty years later was a similar scheme begun by some philanthropic gentlemen in New York City. He began with a capital of thirty pounds and sixteen shillings, or a little more than one hundred and fifty dollars. During the first eighteen months he assisted two hundred and fifty-five persons. At first no one was allowed to borrow more than five dollars at a time, which was afterwards increased to twenty-five dollars. The loan was to be paid back within three months in small weekly payments. Among the beneficiaries of this loan bank was a cobbler named James Lackington, who borrowed twenty-five dollars with which to start a secondhand bookstore in connection with his shoe shop. His book business grew so rapidly that he soon had to give up his shoe shop, and ultimately it became the largest secondhand bookstore in London. It made Lackington a rich man. The year Mr. Wesley died his profits amounted to twenty-five thousand dollars.

Greater Organizations.

Canon Farrar traces every great work of philanthropy and social reformation to the impulse given to religion in England by John Wesley. Among the far-reaching movements he mentions: (1) The British and Foreign Bible Society. (2) The Religious

Tract Society. (3) The London Missionary Society. (4) The Church Missionary Society. (5) The spread of religious instruction by weekly periodicals. (6) He gave great attention to Sunday schools and the work of Robert Raikes. (7) He gave a great impulse both to national and technical education in starting the work of Silas Todd, the Foundry teacher. (8) He started in his own case the funeral reform when in his will he directed that at his obsequies there should be "no hearse, no escutcheon, no coach, and no pomp."

Prison Reform.

Mr. Wesley visited prisoners and, as we have already observed, ameliorated the lot of prisoners long before the work of John Howard was begun and a century before the days of Elizabeth Fry.

Mr. Wesley was antislavery in his sentiments and principles from the beginning of his long ministerial career; and when he was seventy years old he put to record his matured and deliberate convictions on the subject in a pamphlet of fifty-three pages, which was scattered broadcast by Methodist preachers both in Europe and America. This pamphlet made a profound impression, and we believe nothing ever written on the subject was more potential in

creating sentiment against the slave trade and slavery. He described the sin of buying and selling the bodies and souls of men as "that execrable sum of all villainies." He characterized the American slave trade as the "vilest that ever saw the sun." His last letter, to William Wilberforce about his parliamentary labors for the emancipation of slavery in the West Indies, was written only six days before he died.

Industrial Slavery.

Mr. Wesley described English peasants generally as debauched and as possessing no knowledge of God. They were utterly ignorant of what is meant by faith, repentance, holiness, or Bible religion, and he raised the question: "If religion is not in the head of the people, how can it be in the heart and life?" But wretched as was the condition of the peasant, it was much better than the degradation and hardship of the miner and the factory worker. He saw little children from four to five years old at work amid the darkness and horrors of the pit who never saw a ray of sunshine except on Sundays. He saw women employed as beasts of burden and with chains around their waists, crawling on their hands and knees through the narrow passages of the mines, drawing after them coal carriages. He saw girls

and women often carrying on their backs burdens weighing one hundred and fifty pounds, and he saw little children carrying coal creels weighing fifty pounds upstairs, which in the aggregate equaled an ascent of fourteen times a day to the summit of St. Paul's Cathedral. He saw other children who were daily required to work thirteen and fourteen hours pumping water from the mines and often standing in the water ankle-deep. He saw that the pay of these women and children was a mere pittance, which they were required to spend at the "truck store," where they were charged twenty-five per cent more than they would have had to pay elsewhere. He saw poorly fed men who were required to work thirteen and fourteen hours a day, the victims of injustice and oppression, and among them rheumatism was almost universal and tuberculosis common. He saw that deaths from accidents were almost daily occurrences.

Such, then, in brief, was the condition of the industrial world in the time of John Wesley. These things continued far into the nineteenth century, and all the abuses have by no means even yet been corrected. But there has been marked improvement, and large credit is due the nation-wide evangelism of John Wesley and the social reformation that he

inaugurated at so many vital points to uplift and to redeem the masses. Among no class of laboring men has there been greater improvement than among the English miners. In fact, the miner has become a leader in the movement for bettering the condition of all classes of working people. He is a strong personality in the industrial world, and he is the pioneer in the labor movement.

The miner's attachment to Methodism is of long standing in England, dating back to Wesley's personal ministry among that neglected and oppressed class of laborers. Wesley found in this sturdy class a congenial soil for the planting of the seed of the gospel and for the reformation which he commenced in the line of social service. He planted the seed among a people traditionally religious, whose ancestors had lived for centuries beneath the shadow of the monastery and who had been faithful to their ancient Church when king and Parliament assailed it and the ancient Church was stripped of its power and glory. These sullen children of Rome sank into a state of heathenism and death, where they continued until Wesley broke their deathlike sleep. Since the time that his trumpet voice awoke them from their age-long slumber Methodism has become the dominant faith of the miners of old England.

With their awakening and conversion has come also the awakening of many gifts and graces in these sturdy sons of toil. To many has come the gift of tongues and the power of impassioned oratory. Many of them have answered the call to the Christian ministry, and as itinerants and local preachers they have become leaders of social reform. Through these itinerant and local preachers Methodism has played no unimportant part in organizing the miners in contending for their rights and the rights of the common people in general. These men learned from Methodism not only the art of speaking, but they also learned the art of organization; and this education they have put to good use in their social agitations and reforms.

There are no workmen in England so well organized to-day as the miners, and none are better represented in Parliament. Five members in the House of Commons who are miners have all been trained in the Methodist Church, and four of these are Methodist local preachers. Mr. Thomas Burt was elected to Parliament by a majority of three thousand in a constituency of four thousand. He was also elected President of the Miners' International Union and was the English delegate to the Berlin Labor Congress, which was called by the Emperor

of Germany. With this Methodist miner his imperial majesty took counsel at one of the state receptions at the imperial palace. Mr. Burt assured the Emperor of Germany that breach of contract was practically unknown in England by miners, that now rioting seldom or never occurred among them, and that in England they had solved the problem by freedom. Mr. Burt is a Methodist, and his father before him was a Primitive Methodist local preacher. Next to Mr. Burt as leader of organized labor in England is Mr. Joseph Arch, who is organizer and head of the Agricultural Laborers' Union, which has done more to improve the condition of the English peasant than any other agency. Mr. Arch is a local Methodist preacher, and he became the leader of the peasants because of their confidence in him and his known ability as a speaker and an organizer. The first two Parliamentary Secretaries of the British Traders' Congress were Methodists. Henry Broadhurst, a working stonemason, who became the first workingman to hold a cabinet position in the English government, though not a full member of the Wesleyan Church, is actively identified with the educational and other important work of the Church; and in his house and with his coöperation was started the *Methodist Times*, one of the leading

Church papers in England. Among the Methodist laymen and local preachers who are prominently identified with the British labor movement is Charles Fenwick, who was a coal heaver when elected to Parliament, but he possessed such ability that he was appointed Parliamentary Secretary of the British Traders' Congress.

The labor movement is more marked by religious leadership in England than in any country in the world, and it is largely due to the influence of Methodist laymen and local preachers in their organizations. If John Wesley had stopped Thomas Maxfield, that sturdy layman, from preaching, the result would obviously have been vastly different in the religious, social, and political history not only of England, but also of the United States and of the world. It is clear that the distinctively regulative ideas of English labor are religious rather than secular and selfish, and this is largely due to Methodist influences.

No great strike has occurred in England in recent years in which the workers have not found friends and champions among the leading Methodist ministers. Notable among these were Hugh Price Hughes and Mark Guy Pearse. The striking coal miners a few years ago and the workmen from the

slate quarries of Lord Perrhyn later sent delegations to London to solicit aid for the suffering men and their families; and these delegations were in both instances provided for in Methodist homes, and arrangements were made for them to present their cause from Methodist pulpits. That consideration was made possible because there was born in England two hundred years ago a man named John Wesley.

It must be confessed that the spiritual descendants of Wesley on this side of the water have not been as faithful to the oppressed laboring class as have been the Wesleyan Methodists in England, and in consequence the Methodist Church in America has distinctly lost its grip and power over the masses of the working people. We are still living in the midst of colossal evils—commercial, industrial, and social—and we know what John Wesley would do were he here. We know that he would labor with his brain and his pen and his voice and his hands to relieve the situation and to emancipate men, women, and children from all forms of industrial slavery. Let us, then, as his descendants, advance to the task. On with the social reformation, for much remains yet to be done!