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. CONTENTS .

| | |
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| EDITORIALS | 3 |
| The Salvation of the Rich Man—A Scriptural and Logical Study of the Confession of Faith—Rendering Unto Cæsar—Maryland Notes—Missionary Responsibility for Chinese Troubles, etc. | |
| IS IT RESTATEMENT THAT WE NEED?.... | 8 |
| By Prof. B. B. Warfield, D.D., LL.D. | |
| THE CONFSSIONAL CRISIS | 10 |
| By Rev. John T. Duffield, D.D., LL.D. | |
| IN A LIBRARY CORNER | 27 |
| By John N. Crawford. | |
| With Church News, Book Reviews and Reading for the Home. | |

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The Salvation of the Rich Man.

These are times of rapid money-making. The poor man of yesterday is the rich man of to-day. Fortunes are made with amazing rapidity. The accumulation of property is not a lost art. Wealth lies in so many channels, that if one fails another may succeed. Its attractions are great on account of the advantages it brings in the way of earthly comfort, social standing, influence on the public and power for good. A man with a large balance in bank and a heart full of the love of Christ is ready for great service, in unnumbered ways. On account of what wealth brings to one and what it fits him to do, instinctively it is sought after. Nor is there any wrong in these efforts, if directed in lawful ways. We give all encouragement to young men to use their abilities, to be enterprising and energetic, to enter fields of industry opening on every hand, to keep the hands full of honest employment and to seek the reward that usually comes to the diligent. The best class of citizens to-day is the class composed of those that make money and save it, and some of these at last come to be rich.

But what of their salvation? This is a subject not often considered. They are thought of as people who can look out for themselves, who can pay their way, who are able to secure any advantage of a moral and religious kind for themselves and their children. If they do not seek church privileges within their reach, whose fault is it? If they neglect religion is there any effort put forth for their good? Are they not in a great measure left to themselves to still further harden their hearts?

Why is not greater effort put forth for the salvation of the rich? The poor are not neglected. Missions are established for them and great efforts put forth for their good. The city missionary seeks them, the district visitor searches them out and the faithful pastor looks after those within his reach. But if the rich are not inclined to seek the Lord, where is the missionary for them? How could he find entrance to their homes? They may live under the shadow of a church spire, but if not inclined to enter, what pastor can have access to them, to urge the claims of religion upon them? His zeal might be counted impertinence. Unless affliction opens the door, as it does sometimes, how hopeless is the condition of those who may dwell near churches and yet be as far from religion as if it did not exist. Dr. John Hall once said that he considered the most difficult sinners to reach in the world, are those who lived in great wealth and yet in disregard of religion. Who could seek them and draw them to the Saviour?

Another difficulty in the way is that the rich misconstrue any efforts for their good. They feel that every advance made to them is not for their soul's good, but a scheme to get their money. Seek to lead them to church attendance and Christian profession and they misjudge every motive as if it were all selfish. When a lady urged a wealthy young man to become a Christian, he said, "If I do, you will soon be after my money; it will be give

continually." With this impression, how hard to do good to men and overcome such prejudices as these.

Still another and greater obstacle is the opposition of the heart to the Gospel when one has much wealth. He becomes independent of both God and man, and with that feeling will never humble himself to be saved. It was our Lord himself who said, "How hardly shall they have riches enter into the Kingdom of heaven!" He said this not as a poor man who felt envious of the rich, but because he knew what is in man and what power the world has upon the soul to hold it back from the Saviour. There is such danger to the souls of those who trust in riches that the risk is very great and many fail of eternal life. They are satisfied with the portion they have here, which seems to supply present wants so well, and they become indifferent to religion. The love of earth must be given up if a soul is saved. How hard to draw the affections from the world!

But are there rich people who are saved? With all the obstacles in the way, there are those in whom grace triumphs, and some of the humblest Christians who ever lived have had great possessions. They are stewards of God and give to him of all he gives to them. Some of them give largely of their means for the good of men and the glory of God. If it were not for the large giving of many in the Church the work of the Lord could not go forward as it does. Blessed indeed are they who have the means and the disposition to give freely to promote any good cause. Highly favored of God are those whose hands he has filled with earthly possessions and whose hearts he has filled with his grace.

But all are not so. The possession of wealth is a barrier to salvation. The situation is unfavorable to growth in grace. Hence the attention of the Church should be turned more to them. They should be sought after, not for the sake of their money or their social influence, but for the sake of their perishing souls. If every way of approach to them seems to be closed, there is one way still open. Prayer can be made for rich men, that they may not be swallowed up by the world and shut out of heaven. We hear prayers for the poor and distressed and discouraged, but is it often that prayers are offered for the successful and prosperous? Let them not be forgotten. Their souls may be in the greatest danger while the sunshine of prosperity falls brightly upon them. Our sympathies go out freely to the man who loses money, so should they go forth toward the one who is making money and passing into a situation where his soul is in jeopardy. He is surrounded by difficulties of which others know little. Temptations beset him of which the poor, with all their trials, know nothing. The god of this world puts forth the most powerful efforts to blind his mind lest he should be saved. The glories of the world to come are shut out of view, while he gazes at glittering gold and all these things that perish with the using. Let us have increased anxiety for the salvation of the rich man.

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"What of the Night?"

By Rev. David J. Beale, D.D.

It is probable that the writer, for the last few months, has been in correspondence with more prominent Presbyterians than any other man in our Church. In pursuance of his work, looking toward the erection of a monument to the memory of the heroic and consecrated pioneer, Francis Makemie, and the perpetuation by an endowment of the old First Presbyterian church, he has written many hundreds of letters. Without making reference in these communications to the present agitation regarding a change in our Standards, except in a very few instances, to old friends, he has received criticism of the ill-advised movement from all parts of the Church, mostly from laymen. Here are a few straws which show how the wind blows: A prominent elder in Maryland writes: "The revision question is a very serious one to me, and I fear it will prove so to be to our beloved Church. I have no sympathy with it, and I am bitterly opposed to any change."

A leading man in Ohio says: "Every loyal Presbyterian should frown upon this attempt to unsettle the minds of our people."

A pastor in Kansas, who preaches to perhaps the most influential church in his Presbytery, declared, "We in the West are more loyal to our Standards than you Eastern men. We think it very unwise, to say the least, to bring forward this bone of contention again so soon after it has been thrown aside." Another from the far West writes: "It is not much to the credit of our great Church that we permit men like Drs. Hillis and Parkhurst to put us all into hot water again."

A minister from New York, who has done a conspicuous work for Christ and the Church, exclaims: "Oh, that we had more men like Dr. Warfield. We need such straightforward statements as he has made. . . . I regard this measure as an unspeakable menace to the peace and prosperity of the Church." A leading D.D., in a high place, remarks that "Dr. Warfield expresses my sentiments exactly."

A leading lawyer says, "There are technical difficulties in the way of this undertaking which will knock it higher than two

kites. Don't fear any change in this generation."

A subscriber of the Makemie fund, when asked to send on to the treasurer, says, "Yes, I subscribed, but I shall not give a dollar of my subscription until I see how the restatement nonsense turns out. The New Castle enterprise must wait until I see whether or not we have any Church. If we all turn out Arminians, Francis Makemie won't thank us for such memorial."

An old hero of many battles, writes: "These destructionists may succeed, but I pray my Master to remove me before he permits them to haul down the blue banner. I held up the stars and stripes in the sixties, and I love the Pauline Presbyterian church even more than I love my country."

Iowa Letter.

By Rev. William Y. Brown, D.D.

It may be of some interest to your readers to know that Boone county, Iowa, is "dry," that is, that we have no open saloons. I am glad to say that the saloon is an outlaw throughout the entire State of Iowa. Prohibition of the sale of intoxicating liquors, to be used as a beverage, is the law of the State. Nevertheless, in some counties, and in more cities, saloons exist. We had them in Boone until recently. This state of things is made possible by a particular statute, called the Mulct law. This law provides, in general, that if fifteen per cent. of the voters in cities of 5,000 and upwards, and sixty-five per cent. of those who voted at the last general election, shall sign a petition of consent, and that the petition be properly canvassed by the supervisors of the county at a regular meeting, and the city council give their consent, and the applicant shall pay six hundred dollars tax to the State, and as much more as the city council may assess on account of the city, a saloon may be opened, and all persons are prohibited from prosecuting him under the prohibition law, so long as he obeys all the provisions of the Mulct law. There are minor provision of the law which I have not named. Three hundred dollars of the State tax is returned to the city treasury. In Boone, the city council made the city tax seven hundred dollars, so every saloon paid into the city treasury one thousand dollars. We had twelve saloons, and the advocates of the saloon made much of the fact that a revenue of twelve thousand dollars a year came into the city treasury from this source. But they have nothing to say about the sixty thousand dollars that are paid by the poor deluded victims of alcoholism into the coffers of the saloons, nor of the demoralization of the community, nor the cost of the jails and poor-houses made necessary by the traffic, nor the six persons, on the average, who are killed every year by these same saloons. But thanks to the Ministerial Association and a small citizens' league, the old petition has been proven to be defective, and, therefore, the saloons are closed. They are making a

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desperate effort to get up a new petition, and to secure the necessary number of signers to permit them to open again. Whether they can succeed remains to be seen. We have a reasonable hope and belief that they cannot.

There does not seem to be much sold secretly by "boot-leggers," "holes-in-the-wall," "blind-pigs" and "druggist-saloons," as the phrases are. It is found to be too hazardous and too expensive a business under the combined penalties of the prohibition and the Mulct laws. Besides, Boone has a vigilant committee watching violators of the laws.

The churches in Iowa are generally prosperous, outwardly at least, and yet without any specially marked aggressive spiritual development. There are a few vacancies of prominent Presbyterian pulpits in the State, but the churches are generally well supplied; and I may add, by able ministers. I have been surprised and gratified to find so many men of marked ability in the State. I think it can be safely affirmed that the Synod of Iowa will compare favorably, in the matter of average ability, with any of the Synods in the East.

In fact it may be said that Iowa has been settled generally by a good class of people. No State in the Union has a stronger representation in Congress and in the Senate Chamber. She has contributed her share of distinction to the Judiciary, Federal and State, and to the military and naval prestige of the country.

The latest cable dispatch to the Board of Foreign Missions is from Charles F. Johnson, M.D. It was dated from the German city of Tsintau and was as follows: "Ichow-fu looted." Ichow-fu is in the Shantung province. The property in the Presbyterian Mission there is estimated to have been worth about \$20,000. The buildings included two hospitals. The missionaries themselves escaped from Ichow-fu to Tsintau some time ago.

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