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Editorial Notes.

COMMUNION WITH GOD alone brings sunshine into the soul; but it goes farther, radiating to others in pencils of holy light, and clothing life in spiritual beauty.

SCOTLAND'S "first missionary to the Jews" is dead—the Rev. Daniel Edward, of Breslau. He was ordained to this work fifty-six years ago, and continued in it until he was nearly eighty years of age.

THERE ARE three Presbyterian Theological Seminaries in Allegheny, Pa.—the Reformed, the United and the Western Theological of the Presbyterian Church. This year these institutions sent forth sixty young men who have gone into the ministry of these Churches, leaving as many more to follow them next year.

GEORGE ELIOT makes one of her characters say: "I allays said I would never marry a man as had got no brains, for where is the use of a woman's having brains of her own if she is tackled to a geck, as everybody is laughing at." As well have her put on her finery to sit backwards on a donkey.

A VENERABLE old lady writes to us from Cadiz, O.: "THE PRESBYTERIAN has been a weekly visitor for nearly half a century. I love it. I inclose another year's subscription. I am in my ninety-second year, and am still able to walk and ride, to enjoy the company of friends and to read my Bible."

THE REPUBLIC OF MEXICO seems to recognize the value of a faithful, able and skillful executive. President Diaz has administered its affairs with marked ability and success for four terms, and has recently been nominated for the fifth time for the high position, with every prospect of being elected. Mexico needs a steady and experienced hand, and it is a good sign when no change in the presidency is demanded.

WHAT A BLESSED THING it would be, if we could have in other heathen lands Nurses' Training Schools like the one at Kyoto, Japan! This institution is said to have sent out seventy-five trained nurses, all of whom but one have become Christians. They go out into different parts of the empire, and they will carry with them the life and principles of the Gospel of Jesus Christ, which will tend to the improvement of the homes and the salvation of the souls of many of their benighted sisters.

A TASTE FOR GOOD READING is a matter of education. It is hard to get the young to read what is judiciously selected for them by librarian, teacher or parent, unless the way has been preceded by the cultivation in them of high, noble and worthy ideals. Those, then, who have the control of our youth during their formative period should, at the earliest moment, begin to awaken in them a passion for the good, the true, the beautiful, the pure and the righteous. If this is not done, both librarians and parents will continue to lament that they devour not what they ought to, but what is to their liking.

WE HAVE slop-shop clothes, and while they may be good enough, they do not have exactly the right hang. We have ready-made men, who are not cut and shaped by measure. We have ready-made rich men, whom their fathers have put on the market; they never would have gotten there themselves; they are no good, except as forms to hang clothes on; they are not often benevolent; they were not cut and pressed "by the goose" in that way. Only money put in the pocket by him who has the hand to put it in, and the pocket to receive it, will be used wisely and beneficently.

Communications.

The Hymnal.

BY REV. WILLIAM L. LEDWITH, D.D.

The Hymnal is published by authority. Thus it comes before the Church, and has "the right of way," and, hence, should receive careful consideration. It is the authorized book of praise for use in our churches.

The exercise of arbitrary power on the part of the Church cannot produce a sound and pure literary sentiment or moral tone. But recognizing the demands of the people and the necessities of the case, the Church, as far as it is possible, should seek to meet them. It is in recognition of this need, and by the exercise of its authority, that the Presbyterian Church has a new Hymnal. The Assembly is charged with the sacred responsibility of carefully guarding the Church in its worship as well as in its doctrine and government. The service of song is a vital element, and should not be left to mere individual opinion or custom. The voice of the Church in its representative Assembly should have the force of law. That which is best should have its approval, and that alone which has the stamp of its authority should be recognized and used in our churches. Uniformity in worship, at least, in the common use of aids to devotion should be the custom in all our churches. We ought not to fall behind the Episcopal and Methodist denominations, who, in this regard, set us a worthy example.

There is need for as great care with the songs of the people as with their theology. Worldly feeling, wrong sentiments and false theology steal into the heart and find a lodgment there easier in song than in sermon. Such things, pleasing in melody, may soon disarm the judgment and capture the affections. There is a mighty power in song for good or for ill. The service of song should be carefully guarded, and, as far as men can control it, there should not be allowed any thing that is wrong in thought, false in tone, or morbid in sentiment. All faithful labor in this connection should merit honest consideration, and in all our churches that book should be used which is officially authorized.

While this book is "published by authority," and should therefore be adopted, it will win its way into universal favor upon its own merits. It has nothing to fear by comparison. It has every thing to hope for in the sound judgment and loyalty of all good Presbyterians. It has been carefully prepared by those who are in full sympathy with the doctrine and polity of our Church, and as one critic has said, "From the cover to the core is true blue." It is an impersonal book, thoroughly Presbyterian, intensely Christian, and yet in no way sacrificing that which is worthy in word or music to ultra-conservatism, prejudice or bigotry. It is one for which the Church has reason to be proud, and should soon be in universal use.

As to its material excellence and superiority, the eye can see this at a glance. And yet it is not to be weighed and measured. It is not a question of quantity, but quality. It is not mechanical, but spiritual, in its make up, and its arrangement is not according to space and convenience, but according to a thoughtfully arranged plan, so as to best present, for practical use, its 724 hymns and 654 tunes.

The compilers of the Hymnal have been keenly alive to the genius which pervades our branch of the Church, sensitive to the varied shades in thought, feeling and taste, and ever jealous for the truth, the honor of our beloved Church and the glory of God. It is not a collection, but a selection, from the rich experience of all ages, and is the product of years of careful and prayerful thinking and labor. What a wonderful variety there is from which to make a harmonious book of praise! What a wealth of thought and feeling in the confessions, aspirations and desires of all ages in rhythmic measures and melodious sound from which to choose! What a rich gleaning, beginning with the book of Psalms, the Magnificat, the Benedictus, the Te Deum and the Gloria in Excelsis! And then we trace the onward march in that which is grand, noble, sweet and precious in song, from the joyful Ambrosian music, the stately recitative of the Gregorian music, the mystic fervor and power of the hymns of Middle Ages, to the heroic songs of Luther, the hearty wholesome German chorals, and the strong, inspiring, uplifting lyrics of the English tongue. From the time of Watts, with whose psalms our forefathers praised the Lord, to the Hymnal, what a glorious advance in thought, comforting and inspiring, and in music that refreshes and uplifts! Our service of song to day should be more hearty, more spiritual, more blessed than ever before.

What a happy blending in the Hymnal of the old and the new! There has been great care exercised in preserving our heritage from the fathers, the hymns and the tunes sanctified by long and precious associations. Some of them are far from perfect, but critical judgment must give way to the acceptance of the heart.

And yet the compilers have not yielded unduly, as they ought not, to personal taste or local association, in opposition to a healthy moral tone and a sound literary judgment. It was their duty to prepare a book of spiritual songs for devotional uses. They have presented us with a rich selection of things—new and old. And such has been their happy arrangement of the music that every hymn has a tune, and where there is a new tune the old one is to be found on the same or the opposite page. In some cases there are four tunes from which to make choice, thus jealously guarding the rights of the churches, here and there, that have limited knowledge of music and can only sing the old, and meeting the desires of the choirs and the congregations thoroughly at home with music of the highest order.

The study of hymnology reveals some wonderful secrets, and every pastor needs to be in full sympathy with all these things. The subtle force and power of a true divine service often lies hidden in them. It requires a very sensitive taste with the finest of spiritual perceptions to feel the pulse of the Church and to glean from the rich abundance of the world's metrical literature that which will truly give expression to devotion, and prove an easy, natural aid in adoration, praise and prayer. There are many so-called hymns and lyrics that are rich in poetic thought, faultless in diction and beautiful in sentiment, but they won't sing. And there are many others which are lacking in the finer qualities of the finished poem that lay hold upon the soul at once as having a subtle something that truly gives expression to the feelings and the

longings of the human heart. Thus it is that some of our greatest poets have given the world no hymns, and some of the finest of our hymns have come from those who would be the last to call themselves poets.

The greatest care has been exercised in seeking to have a pure text compiled from original sources. In some of the hymns there has been need for slight changes. There are delicate shades of meaning which sometimes the writer did not fully convey, or words or phrases used which truly expressed the thought, but were not the most suitable for purposes of worship. Many of our choicest hymns were written without the slightest thought that they would ever be set to music and sung in our churches. Hence, here and there, there was need for some slight alteration in order to make that which was good still better for singing. But as far as it was possible the hymns are printed as the authors wrote them.

The work has been faithfully and conscientiously done, and the Hymnal, as the latest and best book of praise, merits universal approval. And as the book, prepared in the name of the Church and in obedience to the commands of the Church, it should speedily find its way into general use in our churches.

A Famous Gospel Song and Its Author.

BY JOHN R. CLEMENTS.

A Gospel song much sung by Mr. Ira D. Sankey when he and Mr. Moody were on their last campaign through England and Scotland, and one which met with instant favor everywhere was "Throw Out the Life-Line." Particularly along the coast where the sight and story of shipwrecks were best known was it exceedingly popular. It was my privilege to spend a little time not long since with the author of this song and listen to the story of its composition from his own lips.

A summer day's outing at Nantaskett Beach, on the coast of Massachusetts, where the author saw for the first time the life-line with its silken strands, and had explained to him its use, was the inspiration for this production. From early boyhood his life had been passed in the vicinity of the seashore. "A friend of mine," said he, "portrayed a scene on this famous beach, where afterwards I saw eight vessels cast ashore, and this it was that laid the basis of the song. The story ran something like this: A schooner was thrown by the raging elements on the coast there where it lay exposed to the bitter blast and the icy waves, all the while bumping and threatening to go to pieces every minute. Soon the wreckers appeared, joined by willing hands. They could see through the breakers the large schooner with two chain cables, out and in the rigging, the eight men and one woman which comprised the crew. They were holding on for their lives amid the blinding snow and the fearful gale. The life line was shot out toward the vessel, but the distance was too great. Again and again it fell too short of the doomed craft, but at last a shot was fired which went over the vessel, and with loud cheers those on shore began preparations to haul the shipwrecked ones in."

"Throw Out the Life-Line," was a title that struck me instantly. I went home took my pencil and wrote the words in ten minutes, then seating myself at the instrument I seemed to play the music at once as if by inspiration, and thus it was the song was born. It has been

sung around the world, and Mr. Sankey says of it that it has been the most used Gospel hymn of any produced during the past ten years. A biographical sketch of the author of this famous song will not fail to interest in this connection:

Edward Smith Ufford was born at Newark, N. J., February 10, 1851. He was reared in Stratford, Conn., where he received his education in the public schools. At the age of twenty-one his earnest work for the Master brought him into prominence, and he was led to take out an exhorter's license in the Methodist Church, and began to hold revival meetings about the town. The present of "The Story of the Life of Moody and Sankey" was made him, and his reading of this impressed him very much, and he was led to long for wider fields of activity. On Sundays the wharf of his adopted town was crowded with pleasure-seekers, and he resolved to begin to labor here for the Master. The first service was held in a vacant club-house, and by the time, for the third one, the seating capacity of the house was overtaxed, and the meeting had to be held in the open air.

In 1878, he entered Bate's Theological Seminary in Lewiston, Maine, where he was fitted for the ministry. He united with the Baptist denomination, and in 1879 was ordained pastor of the church at East Auburn, Mass., where his ministry was very successful. Later on he was called to Dedham, and after that to Higham. His friends here sent him to London to attend the World's Sunday-school Convention in 1889. There he was received by the Lord Mayor at the Mansion House.

He is musically inclined, and has composed a large number of Gospel songs, and is the compiler of several books. His fame, however, is based on the one song, "Throw Out the Life-Line."

It is Not True.

BY C. H. WETHERBE.

The Rev. Samuel P. Jones, the noted Southern evangelist, in a sermon on God's love, says: "God is no respecter of persons. God loves all men alike." Again he says: "I take the position here this morning that God loves all men alike. If there is any difference God loves the sinner best." Now, it is not true that God loves all men alike. Mr. Jones doubtless desired to hold out the strongest possible inducement to sinners to lead them to accept Christ, but he has no divine warrant for saying that God loves all men with the same sort and degree of love. God has never so declared. On the contrary, he plainly declares, in various places in the Bible, that there is a marked difference in his love for his children and those who are not. The idea that if there be any difference in the feeling and expression of God's love for men, he loves the sinner more than he does the Christian, is a mischievous fallacy. According to such a notion, the worse a sinner is the more God loves him. The logic is the more simple, disobedient, rampant a sinner is the more emphatically does God love him. I say that this is not true. It is not true that God loves a rebel against his government equally as well as he loves an obedient believer. He does love all men in the sense of being willing to save and help rightly prosper all men. God has shown that he loves the best welfare of all men by having given Christ to die for all men. This, however, does not mean that God loves all men equally strong. His love for the ungodly is not that of affection and satisfaction; it is a love of pity, a love of anxious concern for the sinner's welfare, a love of unselfish interest in the sinner's immediate and profoundest needs. But God's love for his own children is quite different. It is a love of delight, of sweet satisfaction, of fatherly approbation. To say that God loves all men alike is to say that God makes no distinction between right and wrong, between obedience and disobedience, between fidelity and infidelity; but he certainly does make a great difference, for there is an eternal difference.