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Other Men Labored.

This is a time for all manner of celebrations, and of anniversaries without number. The changes that take place are so rapid and wonderful both in Church and State, that it is never difficult to find something to commemorate. The closing century is filled with memorial services of something or somebody. They crowd upon each other, till almost every week there is a centennial observance somewhere. Towns and cities, and churches and schools are reaching the centennial of their birth, and suitable observances are continually going on. This is well, and the good custom should continue that in every locality there may be a gathering up of the fragments of past history that would otherwise soon be lost altogether, the floating traditions and the real records that may be found, and out of all of them a narrative formed worthy to be read and preserved as a part of future history.

All these things are to be commended, for beyond the enjoyments of such occasions, stores of material are gathered up in this way for the future historian. His task should be a comparatively easy one, when so many are gleaning for him in so many fields. The good work should go on, that local histories of every community may be preserved. The amount of valuable historic information that might have been saved, but has been hopelessly lost in the last hundred years and more, is to be lamented.

It is a good thing to consider the former days, to stop in the hurry of life and look backward, to think of the men of the past and their doings. Some of the most valuable lessons are learned from the success or failure of others. Often the most inspiring thought that comes to us is connected with the triumph of those who endured hardships and stood their ground against evil. The toils and sacrifices of others are to be remembered. They laid foundations by great care and faithfulness, and succeeding generations build on what they did long ago. We can think of nothing valuable in the past that did not require the labor and sacrifice of some one, and often of many. Laboring at disadvantage, and sometimes in the face of obstacles that would appal us, they at last secured results that are valuable for all time. All civil and religious liberty was at one time or another wrested from the oppressor by those who often counted not their lives dear unto themselves. Blessed are they who in trying circumstances have manfully done the work of the hour, standing in their lot and serving God and their generation!

"Other men have labored." They labored, many of them, like the men who prepare the foundation of some great and tall building. In proportion to the greatness of the building must be the foundation that is to support it. They dig deep and toil long and earnestly far below the surface. The passer-by does not see them, or hear much of what is going on. They work on in comparative obscurity, and sometimes in great danger. But by

and by, the building rises to the surface and towering aloft is seen of men. Its strength and stability all depend on the faithfulness of those who long before laid the deep and strong foundations. So are the foundations of the things we most enjoy, laid often by those who work patiently and unseen of men, and often in face of unseen danger and death. The work they do is of the greatest importance, even if little recognized and much disregarded.

A church observes its centennial. No one is present who wrought on the foundation work. Toiling under discouragements, bearing burdens that seemed too heavy for them, they did a work on which all present success rests. The workmen have disappeared from view, but their work abides, and as we see great things in the present, we say, "other men labored."

Pastors stand in the same place thirty or forty years, as in the case of Dr. McCook, Dr. Dana and Dr. Henry, all in the same locality in Philadelphia, and whose anniversaries have called great attention to them and their faithful work. Well deserved words of praise are spoken to pastor and people, and warm congratulations are given over grand results accomplished. But there is a great company who have vanished from earth, having finished their work and having done it so well, that the present is possible. What if those who stood at their post and carried on the work of the Church in its early years, keeping the wheels moving, lifting the Church debts, spending sleepless nights when the ways of Zion mourned, had failed in the time of trial and had grown weary in well doing? But they did not; they were true men and women, on whose hearts rested the interests of the Church, and who spared neither time nor money, nor labor, to uphold their religion. Such people have lived in every church in this country and their noble work lives even if they seem to be forgotten. If they had not thus lived and served Christ, the Church to-day would not be what it is. Think of any congregation with stability and power, gradually doing the work of the present, but do not forget the faithful ones of the past, and in grateful recollection of them say, "other men labored and ye are entered into their labors."

A mighty impulse comes, as God blesses to his people such reflections as these. In the midst of all these anniversaries and celebrations, as the past rises in review, the impressive thought is rising in many hearts, we ought to labor so that some day others may enter into our labor. We must plant trees of living deeds and loving service, that others may eat the fruit, long after we are gone from earth. The best tribute any can give to the faithful of the past is to imitate their zeal and devotion. The praises we sound will soon die away, the monuments we rear will soon crumble to dust, but their pious works may be reproduced in children's children for generations. There is a louder call than ever for valiant defenders of the faith, for faithful preachers of the Word, for wise and earnest Christian men in the eldership, for sincere and

Johnson and Hester Van Homrigh, the "Stella" and "Vanessa" of his poems, are world renowned, but to neither of these women did he ever speak of love. It is asserted by some of his biographers, and denied by others, that he secretly married "Stella," but it is certain they never lived together, and she retained her maiden name through life.

Swift's career was strange and unhappy, made so by his turbulent pride and lofty spirit. He enjoyed great power, endured many disappointments, and died at last in a madhouse.

Ecclesiastical Philadelphia.

By Rev. Dr. R. M. Patterson.

The only summary of the results of the Washington's Birthday religious census of Philadelphia, which has been published, is that of "denominational preferences," and it is as follows, the figures being of families, boarders and servants:

Visitation Records:—Roman Catholics, 75,490; Methodist, 38,804; Presbyterian, 31,075; Episcopalian, 30,184; Baptist, 27,293; Lutheran, 19,270; Jews, 8,538; Reformed, 6,223; Friends, 1,925; Congregational, 1,071; Christian, 814; Evangelical Association, 485; Universalist, 392; Moravian, 372; Unitarian, 361; Menonite, 350; New Jerusalem, 291; United Evangelical, 284; United Brethren, 279; Church of God, 207; Brethren, 205; Dunkards, 187; Salvation Army, 122; Advent, 112; Spiritualists, 102; Confucians, 65; Christian Science, 62; Schwenkfeldians, 36; Atheists, 31; Christian Catholic, 19; Mormons, 10; Buddhists, 2; Mohammedan, 1; Undenominational Missions, 437; Unclassified and Miscellaneous, 982; Vacant houses, 6,814; Not at home, 7,810; Refused information, 5,180; No preference, 17,388; Total, 283,811.

Over three months have passed since the census was taken. But little criticism has been made upon it. Some points are still worthy of special attention.

It is estimated by Dr. Bailey, the chairman of the committee in charge of the work, that the 283,811 families, boarders and servants represents 1,350,000 persons. If the estimate be verified that the national census taking will show a million and a half of inhabitants in the city, this will leave about one hundred and fifty thousand unaccounted for.

It is a pity that the 982 "unclassified and miscellaneous" preferences are not specified in detail. When the one Mohammedan and two Buddhists are placed clearly in line, why not all, so as to show what an ecclesiastical coat of many colors the city wears?

Does the table give any fair idea of the religious condition of the city? Those that "refused information," and those that expressed "no preference," amounting to 23,568, may be set down as the confessedly and boastfully irreligious; who have thrown off all pretense of church association or regard of any kind, and to have nearly one hundred thousand persons of that character is dangerous. But closer questions would reveal the fact that a

large proportion of those who expressed a "preference" have no real connection with any church; do not attend any; do not help to support any; the only relation they have to any being that of those who when death comes must have a funeral service. Many of them are doubtless church members who have moved from one part of the city to another, and from the country to the city, and in the change have fallen from church attendance; and it is understood that a good work is being done among them by the giving of their names to near-by pastors who are looking after them. Should this work be successfully prosecuted it will in itself be worth all and more than all that the census cost. But if these records had given the number who are members of churches, and who actually attend church and Sabbath-school, they would have been a more striking photograph of the ecclesiastical condition of the city. I really think the "preference" expression is too vague and unreliable a thing to calculate upon.

As to the relative strength of the four great Protestant denominations, the order, as will be seen, is Methodist (far ahead), Presbyterian, Episcopalian, Baptist. But the official ecclesiastical reports of the communicants show that the Presbyterians are decidedly stronger than the Methodists. Can it be that nearly eight thousand Methodist families have fallen from grace, coming perhaps from other places, but still call themselves Methodists, or intend to be Methodists when they become religious again? But even that will not account for the discrepancy. In the beginning of this century the Methodists did largely outnumber the Presbyterians in the city; but before the middle of the century the latter had outstripped the former and have been outstripping them ever since.

The table would make the impression not only that the Roman Catholics are far stronger than any other single denomination, but that they number about one-fifth, or fourth, of the population of the city. But I question that. A large proportion of the 75,490 are servants in Protestant families, and not families, and are not to be multiplied by four, so as to get at the number of persons.

It may be interesting to place beside these figures the number of organizations, that is churches, chapels and missions, which the leading denominations have in the city. The Presbyterian and Reformed have 152, (our so-called Northern Presbyterian, 108; United Presbyterian, 16; Reformed Presbyterian, 10; Reformed in America, 6; Reformed in the United States, 12;) Methodist, 135; (Methodist Episcopal, 120; African Methodist Episcopal, 9; Zion, 2; Free Methodist, 2; Methodist Protestant, 2;) Episcopal, 124; (Protestant, 115; Reformed, 9;) Baptist 99; Roman Catholic, 80; Lutheran, 50; (English General Council, 23; German General Council, 16; General Synod, 10; Independent, 1). According to the last census estimate the five great Protestant denominations had about 611,000 adherents, and the Roman about 300,000; and yet the

latter has only 80 churches, while the former have 560. Is not this significant on several questions that are of interest?

Greenville and Tusculum College.

The 106th commencement of Greenville and Tusculum College, East Tennessee, was held during the second week in May. The orations, examinations and other exercises were gratifying to the public and highly commendatory of the diligent and efficient work of the professors and students. Its friends and patrons will be glad to learn from its president, the Rev. Dr. Moore, that its last has been its most prosperous year. For more than a century this College has been educating hundreds and thousands of the youth of a large valley and mountain population, who could never have resorted to distant and expensive institutions. Commencing in the wilderness among the first settlers of East Tennessee, it has labored and struggled, for the most part unaided, through difficulties such as few other colleges have encountered and survived.

Recently, however, its location and valuable work among this Scotch-Irish population have gained recognition and assistance from our Board of Aid for Colleges, and some donors, whose investments are yielding ample returns. But it greatly needs endowment, and increased equipments, while continuing to furnish a good education—intellectual, moral and religious, at an expense exceptionally low. Being now under the care and control of both the Board of Aid and of the Synod of Tennessee, it can be confidently and cordially recommended for such means of increased usefulness to the friends of Christian education, which means are best conveyed through the regular channel of our Church.

The prevalence of an effective religious culture is illustrated by the fact that revivals and conversions are of annual occurrence in Greenville and Tusculum College, and that all the members of the late graduating class are professors of religion.

At their annual meeting, May 11th, the Board of Trustees conferred the honorary title of D.D. on the Rev. W. H. Lester, Jr., who recently resigned the pastorate of Greenville church and has resumed missionary work in Chile, S. A.

J. E. Alexander.

The Board of Home Missions has published a "Patriotic Service" for the use of Sabbath-schools and Young People's Societies who will hold special Fourth of July services. This "Patriotic Service" may be readily used without previous preparation. When a collection is to be taken for the Board these programmes are furnished without charge. Address, Literature Department, Room 720, 156 Fifth Avenue, New York, N. Y.

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