

Presbyterian Banner

TO A BABY SMILING IN ITS SLEEP.

"When babies smile in their sleep they see the angels and the flowers."—OLD LEGEND.

Thou darling child, thine infant eyes
See holier sights than ours;
For in thy sleep, thy smiles disclose
The angels and the flowers.

Grant, Lord, that we—when silently
We sleep beneath the sod
May see without the darkling glass
The angels and our God.

W. E. H.

Pittsburgh, Pa., Thursday, March 12, 1903.

Presbyterian Banner.

Vol. LXXXIX.

PITTSBURGH, THURSDAY, MARCH 12, 1903.

No. 39.

Chronicle and Comment.

Congress.

The comments on the work of Congress are not all so favorable as those of the President. He regrets that some measures of great public importance have failed to pass, but thinks that "on the whole, no other Congress of recent years has to its credit a record of more substantial achievement for the public good." The stalwart Republican Pittsburgh Gazette says: "If a congressional election was coming on this year the record of the session just closing would be a millstone about the neck of the Republican party." The blame is laid at the door of the Senate. One of the most important acts of the session was the creation of the Department of Labor and Commerce, which gives another member to the Cabinet. The Attorney-General has received power to expedite suits under the Sherman anti-trust law, the sum of \$500,000 being placed at his disposal for that purpose. The tariff was taken off coal. Treaties of reciprocity were simply buried. The Littlefield anti-trust bill, the omnibus Statehood bill, and the Philippine tariff bill, reducing rates 75 per cent. were all passed by the House, but failed even to reach a vote in the Senate. The last bill was urged most earnestly by both the President and Governor Taft as a measure of humanity as well as public policy. A currency system was established for the Philippines, and \$3,000,000 voted to relieve the distress of these islands. Civil government was established in the Philippines, the navy was treated with great liberality, the military and militia systems of the country almost revolutionized and Spanish war taxes repealed. Congress has started the government in the endless business of irrigating certain parts of the country at the expense of others. It is charged by the New York Sun that the general trend of the legislation was in the direction of centralization and Socialism. New departments were created and wider powers given to Congress and the Executive. What the people may ponder over is the appropriation of \$1,554,108,519 by this Congress; \$753,484,018 being voted during the recent short session. In round numbers, this is an excess of \$113,000,000 over the appropriations of the preceding Congress. Probably no country ever before made such outlays in two years of peace.

Black Mail.

"Legislation by unanimous consent" has received a forcible illustration through the agency of Mr. Tillman, of South Carolina. Mr. Tillman refused to allow the general deficiency bill to be passed unless a claim for over \$47,000 should be attached to be paid to the State of South Carolina. Under the rules and practice of the Senate he had the power to block all legislation until the end of the session, and he defiantly threatened to do so unless the claim should go through with the bill. Mr. Cannon, in the House, near the closing hour, called attention to the matter, saying: "In May last, on the omnibus claim bill, basis was fixed for the adjustment of the claims of Virginia, Baltimore and South Carolina, with the United States, growing out of the war of 1812-1815. The auditing officers of the treasury, in pursuance of the law, adjusted the accounts of Virginia. Under the same law, which is the law to-day, the auditing officers in their adjustment of the accounts of the war of 1812, found due to the State of South Carolina the sum of 34 cents." This is the account that was forced through Senate and House by the persistence of one man. Mr. Cannon says the conferees had the choice of submitting to this "black mail" or of allowing several important and almost necessary bills to fail. And he asks, "Now, what are we going to do about it?" The incident may do good, as it has called the attention of the country to a condition in our national Senate as hardly anything else could have done. "By unanimous consent," says Mr. Cannon, "another body legislates, and in the expiring hours of the session, we are powerless without that unanimous consent. Unanimous consent comes to the center of the dome; unanimous consent comes through statutory hall and to the hall doors and practically to the House. We can have no legislation without the approval of both bodies, and one body, in my opinion, cannot legislate without unanimous consent."

Ireland.

Only a few months ago correspondents in Ireland were sending over dismal accounts of the discontent and semi-rebellion of that remarkable island. Then there was a conference between the parties making the most trouble, the landlords and the tenants. In this conference a scheme was devised for selling the land to the tenants on terms of long payments at a good round price. In fact, the landholders are to get more than the land would bring in open market, but the difference is not to be paid by the tenant but out of the imperial treasury. The annual instalments are said to be less than the tenants now pay as rent. Both landlords and tenants may be said to be in luck in the bargain, but English taxpayers may make some wry faces. The reductions of the annual instalments of purchase are said to be from 15 to 25 per cent. below "the second term judicial rents," although these have been twice judicially reduced. Landlords are not compelled to sell, but most people are willing to sell when they can secure more than the real value of the article. Mr. Wyndham is credited with the program, and, in view of the improved feeling throughout the troublous parts of the island, the Chief Secretary has proclaimed the release of Dublin and many rural and urban districts from the summary jurisdiction clause of the Crimes Act of 1887. This indicates a hopeful feeling on the part of the highest officer in the island, for during a large part of last year there was very serious lawlessness in parts of the country. The proposition for settlement has received the emphatic endorsement in parliament of such extreme Irish leaders as Mr. John Redmond and other prominent agitators. Redmond says it "is a veritable truce of God." The Times claims that the better state of things is due largely to the fact that the drastic measures of the Crimes Act have been put into operation and rather doubts the wisdom of laying it aside even for a time. It also says rigid economists may think the policy criminally hazardous, but that the people of the empire will go very far, if there were a reasonable prospect of establishing peace in Ireland. From accounts it would seem as if the remarkable young statesman, Wyndham, had succeeded in accomplishing this.

French Intemperance.

Statesmen, as well as philanthropists, are much alarmed in France over the alleged "inordinate, ever-increasing consumption of drink." It is not a question of drunkenness; that is perhaps more rare than in some other countries; but it is the steady increase in the use of alcohol, "the screwing up of nerves and heating of blood, day and night, year in and year out." In the morning they "kill the worm" by the fortified glass of white wine, and through the day it is drink after drink of brandy, absinthe, coffee with brandy, and other compounds that fortunately are not yet well known in this country. French patriots and doctors have been for years proclaiming the danger to the race, and the Minister of Public Instruction has attempted to introduce anti-alcoholic teaching in the public schools, with, of course, the usual opposition. M. Mesureur, Director of Public Assistance, has put up placards in public places, stating in large type and plain language the deadly truth about alcohol. These, however, have been antagonized by a M. Duclaux, a prominent chemist, who has appealed to the well-known conclusions of Prof. Atwater, of this country. When confronted with the abuses of the drinking habit he simply shrugs his shoulders: science is science, let the individual take care of himself. Another distinguished scientist is on record as saying of proposed legislation curbing the liquor business: "I do not see that much can be done until the human species becomes wiser, more master of itself." This, of course, pleases the liquor traders. But the physicians side with M. Mesureur. Their arraignment of the drinking customs is terrible. In Normandy cider brandy is given to a child almost as soon as it is born; it drinks to help it in school, and alcohol is the nostrum for all diseases. In one district there is drunk on an average ten small glasses of brandy each day for each man, woman and child. And what other villainous stuff is not mentioned. That district has a liquor shop for every 73 inhabitants. A well-paid workman usually spends about four times as much for drink as for food.

what we should do. It is true that the Home Board is also helping in this work, but we have not yet realized its greatness and gravity and risen to our opportunity and duty.

Communications.

THE LAYMAN'S DUTY TO PROPAGATE HIS RELIGION.

By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions.

Any man who has a religion is bound to do one of two things with it—change it or spread it. If it isn't true he must give it up. If it is true he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. Where did I come from? What am I here for? Whither am I going? These are questions which confront every man. They are no more real to a minister than they are to a merchant or a marine. Every man must answer them for himself. And the answer that he gives them determines his religion. There is no proxy religion. Each man has his own. If he hasn't he has none. No other man can have it for him. And if he has his own, then he must propagate it if it is true, or repudiate it if it is false.

The business of preaching the gospel, accordingly, is neither committed to any order, nor to be discharged by any literature. As an old clergyman of the Church of England, who was two generations ahead of his day, wrote: "The office of teaching and preaching the gospel belongs to men, not to a Book, to the Church emphatically, though not to the clergy only, but to every member of it, for a dispensation of the gospel is committed to every Christian, and woe unto him if he preach not the gospel." The command to evangelize the world was not given by our Lord to apostles only, or to those whom the apostles might centuries later be claimed to have commissioned for such work. It was given to all believers. "Every disciple was to be a disciple," as Dr. Gordon used to say. Whoever heard the good news was to pass it on to the next man, and he to the next.

The idea that the world or any one land is to be evangelized by one section of the Christian body, the other sections being exempt from all duty of propagation of the faith is preposterous for many reasons, chiefly because a faith that does not make every possessor eager to propagate it, is not worth propagating, and will not be received by any people to whom it is offered. The religion that would spread among men must be offered by man to man, and its power seen in dominating the lives of all its adherents and making them eager for its dissemination, is essential as a testimonial of worth. No propagation of a profession, essential as a distinct teaching and leading class may be, will ever accomplish what can be accomplished by a great mass of common men who preach Christ where they stand in home, office, road or shop.

"In a list of Indian missionaries," of Mohammedanism, says Arnold, in "The Preaching of Islam," "published in the journal of a religious and philanthropic society of Lahore, we find the names of schoolmasters, government clerks in the Bazaar and opium departments, traders, including a dealer in camel carts. An editor of a newspaper, a bookbinder, and a workman in a printing establishment. These men devote the hours of leisure left them after the completion of the day's labor, to the preaching of their religion in the streets and bazars of Indian cities, seeking to win converts from among Christians and Hindus, whose religious belief they controvert and attack." This is what constitutes the power of Islam. With no missionary organization, with no missionary order, the religion yet spread over Western Asia and Northern Africa, and retains still its foothold on the soil of Europe. Where the common man believes his religion and spreads it, other men believe it, too.

The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No idea could be more non-Christian or more irrational than that the religious colonel is engaged to do the fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any downright manly effort on the part of the whole regiment to do anything against the enemy.

Laymen are bound to propagate their religion by speaking about, by preaching it, in fact. When one meets another in railroad train, and speaks of Christ to him, it is as legitimate

a type of preaching as the delivery of a set discourse by another man from a pulpit in a church. Telling men the gospel, explaining what Christ can be to a man, is preaching, as Scriptural as any preaching can be made. Ministers ought to make this plain, and lay the duty of such preaching upon all their laymen and teach them how to do it. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and consecutive Sabbath morning sermon. It would be a good thing if all ministers should read aloud to their people chapter after chapter on Sabbath mornings, as preludes to their sermons, most of the chapters of Dr. Trumbull's little book on "Individual Work for Individuals," and thus set before the laymen in their churches the true ideal of Christian evangelism, which is the propagation of Christianity, not by public preachers so much, as by private conversation and the testimony of common men.

Of course, if men are to talk about their religion they must know what it is and what it is not. They must study their Bibles. It would be a good thing if some Sabbath evening church services or Week of Prayer meetings should be turned into Bible classes, or informal conferences on the Bible and its teachings. A good deal of preparatory work would doubtless have to be done. It is far easier for a minister to prepare a sermon or prayer meeting address and do all the talking himself, than it is to get others ready to take part and to work up a good religious conference or Bible discussion. But by hard work men must be got to study the Bible, and if intelligent laymen were to take charge of Sabbath evening services, two or three laymen uniting to conduct one service, with a view to direct Bible teaching or discussion, there would be good results. At any rate, the laymen concerned would be compelled to work over the Bible a little more.

And no religious propaganda is likely to accomplish much that does not spring from and rest upon a family life visibly influenced by religion. If men talk about Christianity to their fellows and have religionless homes, or homes marked by unkindness, harshness, distrust, their talk is as sounding brass and clanging cymbals. The home is the test of religion. And the best fountain and corroboration of religious testimony is the Christian home, where the family has its altar and prays and worships as a family, openly and unitedly, before the Father after whom it is named. It is impossible to say whether there is now less or more observance of daily family prayers than there used to be. It is enough to know that there never was enough of it, and is not now. Every family ought to meet daily as a family in confession of its Christian faith, in acknowledgment of God's goodness, and in prayer for his help and blessing. We owe our homes to the influence of Christ. Our homes more even than our churches should be sanctified by constant worship and hallowed by the spirit of reverent prayer. When all our Christian homes are evidently, even tangibly, filled with the spirit of Christ, so that no one, stranger or friend, can come into them without feeling the repose and peace of them, and hearing in them the audible voice of prayer and faith, then the gospel will spread as it will never spread from church or chapel or by public appeal.

What we need is a larger return to the ways of the primitive Church in this matter. We are far ahead of that Church in many respects; but we can learn from it that the church in the home is as divine an institution as the church in the temple, and that the best and most effective method of evangelization is the daily preaching of the gospel in house and market and public street by common men, whose lives and homes testify to the power of the gospel to ennoble, to enrich, and to redeem.

Prayer.

O Lord, grant to us so to love thee with all our heart, with all our mind, and all our soul, and our neighbor, for thy sake, that the grace of charity and brotherly love may dwell in us, and all envy, harshness and ill-will may die in us; and fill our hearts with feelings of love, kindness and compassion, so that, by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may follow thee, who art thyself the true and perfect love. Amen.—Selected.

Death is not the end. The crown of life, the immortal glory which awaited the faithful, awaits the faithful now, and shall surely be attained by all who love His appearing.—Weston Brunner.