

The Presbyterian

Funk & Wagnalls Adv Dept
44 E 23rd st

Philadelphia

#34
August 25, 1909



Contents

EDITORIAL 3-5

The Uplifted Eye—A Catholic's Plea
for Co-operation—Church Support—Etc.

THE ART OF HAPPINESS (A Summer
Sermon) 6-7

Preached by Rev. Henry A. MacKubbin

PROGRESSIVE HOME MISSIONS 8

By Rev. Charles L. Thompson, D.D.

"BUT BE FILLED WITH THE SPIRIT" . 9

By Rev. George Haws Feltus

CURRENT RELIGIOUS NEWS 10

SOME FEATURES IN THE WEEK'S NEWS 11

With Recent Missionary Information, Late Items
of Church News, General Reading for the Home



The Presbyterian

VOLUME 79

PHILADELPHIA, AUGUST 25, 1909

NUMBER 34

The Uplifted Eye

"I will lift up mine eyes unto the hills, from whence cometh my help." The soul that can say that, and do it, is sure of the help that never fails. The uplifted eye not only sees, but so to speak, draws down, the help from on high. "The eyes of all wait upon thee; and thou givest them their meat in due season." How full of the thought of looking up to God is his blessed and stimulating word!

The soul that looks down, searching the earth beneath for the easiest way, or for the scraps of fortune that may lie along the path, misses the sight of the over-arching heaven, the cheer of its sunshine, the cooling shadow of its cloud. The eye that looks straight ahead, leads one on with hurrying feet to the distant goal. But the uplifted eye sees all, and guides along the best road to the highest point of vision.

Men are often content to look down, or only about them, among the faces and to the hands, of their fellow-men. They get good out of it. Men help each other by their very fellowship upon their own plane. But the best gifts are not from men. "Every good gift and every perfect gift is from above and cometh down from the Father of lights." The one who covets earnestly the best gift must look up.

The uplifted eye escapes the sight of much that is of the sordid earth. It looks above the distorted images of things seen through the dust or the mist of earth, to look upon the beauty that shines in the upper air, to estimate the truth of things in the clearer light. And so when its glance falls upon the sins and sorrows of earth, it is in pity rather than in contempt, in sympathy rather than in aversion. It sees with something of the heavenly vision the dark things of the earthly plane.

It is only the uplifted eye that can discern the truth. The truth is higher than the earth. It is not measured by the world's judgments. The occurrences of the earthly life do not compass it. It is of God. God himself is truth. The soul that plods a narrow, weary way, in the midst of the day's work alone, cannot see the true meaning of the things in which it is engaged. They are out of proportion. They can be rightly understood only by the thought that has had a glimpse of God himself in his world, and his eternal truth. For the living of the truest life, even in the things of the world's daily round, the servant of God must look up.

So it is the privilege of the one who is oppressed with the toils or the sorrows, the burdens or the fears, of the present world, to lift up his eyes to the hills of God, whence cometh help. Genuine help will come

from no other source. Cries of men to each other for help in the crises of life only bring sympathy and the regretful answer that no one can help. "Our help is in the name of the Lord, who made heaven and earth." If the cloud is dark and the way hedged up, look up.

The uplifted eye sees that which stirs the spirit to the more eager pressing on. Dr. Jowett tells of his friend who, giving account of an exhilarating walk in Switzerland, said, "And Mont Blanc was in sight before us all the way!" What lightness to the step and refreshing to the spirit flowed ever from the heaven-crowned peak, gleaming upon the uplifted eye! How bravely and cheerfully will one fare on who sees always before and above him the shining hills of God, from whence cometh his mighty help!

And the steadfast Christian, whose eye is lifted up to behold the divine truth and the eternal realities, is the one who can tell his weary, or discouraged, or stumbling fellow-traveler what is the end of the way and suggest happy surmise of what it must be to be there. The word of the one whose eye is uplifted will be a greater lifter of hearts. The way will not be so stony nor the burden so heavy for those who hear him say, "I can see the hills of God, and from them cometh help." For each new day as it comes, for each new burden added to the traveler's load, for each cry for a brother's aid from one who stumbles in the length of the way, let every true disciple say, "In the morning will I direct my prayer unto thee, and will look up."

A Catholic's Plea for Co-operation

Bishop McFaul, of Trenton, New Jersey, whose demands for a division of school funds for the support of Roman Catholic schools, and whose denunciation of the alleged immoralities of American colleges and universities, have attracted so much attention, now makes a plea for the harmonious co-operation of all Christians in opposition to prevalent infidelity. The most intense Protestant must sympathize with at least the spirit of his plea. The Bishop says:

"Let me announce it deliberately and with all the emphasis possible that the time has come when infidelity and immorality are stalking abroad in our land, and that it behooves all Christian people, Protestants and Catholics alike, to forget their petty jealousies and indifferences and, although holding fast to their religious convictions, to unite, to stand shoulder to shoulder, forming an impregnable barrier to anti-Christian doctrine and Pagan morals."

This is not an unfamiliar note in Roman Catholic pleading. There has always been in the Roman

Progressive Home Missions

By Rev. Charles L. Thompson, D.D.

Two steps of great importance to home missions were taken by the last General Assembly. One was the re-organization of the Advisory Council of Home Missions on broader lines. As originally designed, it had reference only to the relations of the self-supporting Synods to the Board. As now constituted, it aims to co-ordinate all the home mission work as a council, consisting of representatives from all the Synods and from the Home Board. The thought in the mind of the Assembly evidently was that not only should the self-supporting Synods and the Board be in more definite federation, but that the whole scope of home missions with all its interests should have annual consideration in a body that would represent all the home mission work of the country. This movement is expressive of that tendency to consolidation increasingly ruling in all large affairs.

Quite independently of this movement, and with a still larger scope, the Assembly adopted a memorial presented by the Board of Home Missions, looking to the unification of all home mission work, and at the same time encouraging self-support. The action is in a resolution as follows:

"Resolved, That the Executive Commission be directed in such conference with the Advisory Council as they may think desirable, to take into consideration the whole cause of home missions in all its relations and bearings, and to report to the next General Assembly some plan by which greater simplicity, efficiency and unity may be secured."

This, too, is in the line of federation. The reasons prompting this action may be briefly stated. The home mission enterprise began more than a century ago in the appointment of a home mission committee, to which all the work of evangelization was committed. In 1816, it was incorporated as a Board with the same functions. To keep pace with the westward march of pioneers, was its one great aim. Missions were established in States and Territories all the way to the Pacific. More than nine-tenths of all Western churches were fostered by this Board. As the churches in the oldest States became strong, they developed the plan of self-support, the one object of which was to relieve the Board of the support of mission churches, to enable it to do more of the national work. New Jersey, Pennsylvania, New York and Baltimore were first in this list. As our cause became strong in the Central West, the Synods took their own burdens. A few years ago, the self-supporting movement crossed the Mississippi, where the Synods of Iowa and Kansas are now directing their own work. There are now ten such Synods. All of them are in cordial relations with the Home Board, and all of them contribute to the national work—according to some definite plan. But there is great variety in these plans not only, but in their entire organization. Each Synod followed the line which local conditions seemed to require. The result is diversities nearly as numerous as the organizations.

Not only so, but there is not unity of organization within the respective Synods. In several of them,

Presbyteries have fallen out of line, and are doing their own work with more or less loyalty to the Synodical plans. Thus confusion comes where unity should prevail.

Again, in the missionary Synods, there is no longer unity in their relations to the Board. Thus, in some of them, some strong Presbytery has undertaken the support of its own churches and the direction of the work within its bounds. This by 'so much tends to retard the day when the Synod as a whole may rise to self-support.

Again, some Synods and some Presbyteries are aiming at a still different form of sustentation, namely, self-support, not independent of, but within and under the Board, the plan being to raise for the Board as much money (or more) as is drawn from the Board's treasury, but continuing to look to the Board to direct the work within their bounds.

Now, while for the time being this large and increasing number of varieties may have been a local necessity—or a temporary expedient—it evidently tends to confusion of thought and, in some measure, to the disintegration of the unity of home missions. That which should stand before the Church and the country as a great national cause—in which a dignified and impressive unity should dominate, whatever diversities may be necessary—is so broken up that the thing to be done is somewhat obscured by the tangled ways of doing it.

But still further; within a few years new phases of home missions have come into prominence, still further complicating the problem. The evangelization of our great cities, the relation of the laboring people to the Church, the duty of meeting our immense immigrant population with the message and institutions of the gospel, give a new meaning to home missions, and impose new burdens on the Board and on the Synods. These burdens take the Home Board back into Synods in which it had for years or decades had no responsibility for missionary service. In several self-supporting Synods, the Board, on invitation of Synod or Presbytery, is engaged in work among foreigners. The number is likely to increase rapidly. And to all the Synods the Assembly has commended the Board for such service, educational or inspirational, as it may be able to render.

Thus, manifestly because home missions means so much more than it meant a generation ago, it becomes more reticulated and complicated. And yet—though the ways they are many—the end—it is one, and in some way that unity should be made to appear, and for three chief reasons.

First, and perhaps least important, churches are getting tired of so many varieties. Not only because three or four home mission collections are burdensome, but more because they are confusing. They divide the interest precisely as they confuse the thought.

Second, for an impression of the magnitude and importance of the cause, possible in no other way, some elevation must be found above local conditions from which the continental range of the cause shall appear. We need a new vision. Only so can come a new and deeper consecration. And then, if this load is to be

pulled—we must pull together. The federation which in business is found to be economy and efficiency, must increasingly rule our religious enterprises. That does not necessarily mean consolidation either of Boards or methods. Even out of variety there may come, in religious economics, as in the life of a nation or of nations, a higher unity. But some way needs to be found by which the oneness of a great enterprise shall overshadow all varieties of plan or method.

And how shall this be done? That is the question. We have raised the question—that is easy. The answer may be found difficult, but we believe it will be found. The General Assembly has put it up to the Executive Commission in conference with the Advisory Council, and the Church will wait their conclusions with an interest somewhat commensurate with the importance of the task.

Why Not?

"No, I'm not a Presbyterian," said a gentleman last Sabbath, in one of our Presbyterian churches to the pastor, who had noticed the stranger and had greeted him at the close of the service. "I should have been. My parents were, and I never had a thought that I would not follow in their footsteps. But it was this way. When I began to read, my people were not taking any religious paper. I used to go to a neighbor's who were Methodists and borrow their "Christian Advocate." I got interested in the religious affairs of the Methodist Church, attended its services rather than my parent's church, and as a result I united with the Methodist Church. That was twenty years ago. I've given them what aid and help I could ever since. Yes, you can use me as an awful example if you want to and tell your people that is what they may expect quite often if they won't take their own paper."

The above from the pastor of one of the stronger churches in Detroit presbytery is a sample of what the Presbyterian Church is constantly losing by not having an ample supply of our own literature. While the "Advocate" and the Methodist Church are excellent—for Methodists—we must always regret to lose those who have been born and trained in our own Church. But how much deeper is the regret when we lose our own to Eddyism, to the Adventists, Mormons and New Thoughtists, all of which are persistently thrusting their literature before our people? The only safeguard is to have a good supply of our own books and papers in every Presbyterian home.—Michigan Presbyterian.

"But Be Filled With the Spirit"

By Rev. George Haws Feltus

Not long ago, a clergyman had a vivid illustration of Paul's admonition, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." A drunken man sent for the pastor to come and pray with him. The inebriate proved to be a man who formerly was an earnest Christian worker, but had fallen away in sin. In despair at his weakness and seemingly "come to himself," he wished God's power to break

his bonds. As the visitor had never met the man before, he did not appreciate that his conversational ability was unnaturally stimulated from drinking. The man's memory of Scripture was extraordinary. As the two knelt in prayer, the spirit of supplication seemed to be upon him, and his importunity was most affecting. From the prayer he seemed to gain much confidence, and at length testified very strongly of his conviction that God had then and there saved him from the curse of drink. He seemed full of joy in the blessing, and expressed pleasing anticipation of resuming Christian work in the Church. But before daylight the next morning, the demon was upon him again, and he was off to his old haunts.

It was another day before the minister could find the man. But he was quite a different person. Sober now, much the worse for his debauch, but sane and serious. There was no request for prayer, no expression of religious hope, no flowing of Scriptural language, but rather an inclination to avoid religious topics and a willingness to talk only politics. It was not hard to explain the change. In his drunken condition, the brain, previously stored with Scripture words and ideas, was excited to vivid activity of recollection, perception and expression of religious truth. But when the stimulus abated, and the brain resumed its customary activity, only commonplace thoughts found entertainment. If such might be the effect of a mind, stored with religious ideas, when stimulated by wine, what conquering prayer, what persuasive speech might be his continually if, instead of being drunk with wine, he were filled with the Spirit?

The Church Paper Habit

An examination of the subscription list of any church paper would reveal the fact that certain family names occur with great persistency, says an exchange, and all who have to do with that department of a religious publication will agree with what follows: No matter what the financial condition of the family or the wide area covered by the spreading tree, the paper is read and paid for by pretty nearly all the members of the family. The same is true of certain sections of congregations. Sometimes it is the men who have been in the church council, and have been spurred up to want to know more about Zion, and have commenced to read the paper, nor given it over when they retired from office. Membership in the Young People's or Woman's Society often acts as a stimulus to the formation of the church-paper habit. However formed, it is a good habit to cultivate in families and congregations. The readers of the church paper are the solid nucleus of the church. Under all winds and weathers they are the people to be relied upon to stand by the ship. They create the sentiment that makes progress possible. Ignorance is not bliss, and it is not folly to be wise in churchly matters. The test of this church-paper habit comes in hard times. The church member who has become accustomed to look for a message from the Church-at-large with the regularity of Wednesday or Friday, will sacrifice many other things before doing without his Church paper.