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BACK TO EDEN.

Every man is seeking to regain a Paradise Lost. Looking backward the heart yearns for a time when the cup of joy ran full. Looking forward, the heart hopes for a happier day. The quest of Paradise is not a quest primarily for happiness after death, but for happiness on this side the valley of the shadow.

At the last many a weary soul, finding the quest here only trouble and sorrow, bids the vain world good-bye and seeks home in a heaven peaceful and full of light.

But more and more men are claiming the right to regain at least a portion of Paradise here on earth. And what is more significant, notwithstanding the struggle for money and for fame and for position, many of them are on the loftier way. They are going back by way of Eden. They have found the way by the physician's method in diagnosis, that is, by proving first what is not the way.

Perhaps there never was so much of strife in the world, never such struggle in the market place and the civic arena. Very readily will it be agreed that there has been no such restlessness, no such nerve-ruining struggle, either in degree or extent, as there is today. And one would say that the human race was never so far from the way to that rest, peace and serenity which was lost when Adam was driven forth from Eden.

But mark you, this is only one side of the shield. The very extent and degree of modern restlessness is making for the quieter way. Men are proving that riches and fame are false, proving to themselves and their fellows. And there is now a trend everywhere toward a quieter way. Take the Arcady literature, for example, by Howells and Mabie, or the Nature Life as described in the literature of Van Dyke, the Spiritual Life as set forth in the works of Black, Abbott and that new master in the realm of the soul, Charles Wagner, or the movement toward the country, so beautifully led by the new magazine, "Country Life in America." If there is a propaganda of the Strenuous Life, bearing the imprimatur of our President, there is also a sweeping evangelism of the serene life in book and address and story and essay, and even that strenuous President has recently made a plea for it. And, since the object of the Strenuous Life is happiness, and strenuousness and happiness are mutually inimical, while the Serene Life is happiness itself, there is no question of the final choice and triumph.

To be serene amid all the modern din, to be silent in the face of all the strident clamor, to live loftily amid the grovelling mob, to move with stately but humble tread amongst the rushing slaves of delusion, to depend only on one's heart and look well to that, to rid one's self of the hope in other things than one's own self, one's own goodness, one's own faith, and to fear no man nor any earthly circumstance, this is far better than the Strenuous Life, this is the way to Eden.

It is very well to work and to work, as Carlyle says, at what thou canst like a Hercules. Well for him who works and works grandly. But in the work let there be serenity—that peace which comes of the knowledge that the soul came from God and has a destiny in God's keeping, that esteem of the unseen things which are eternal that becomes one whose very life is hidden from him, that faith in the Eternal that abides in the blessing of compensations yet to be, in the sureness that one's own will come to him if he be but true.

THE CHRISTIAN SCIENTISTS.

(Editorial in Watchman, Boston.)

There is nothing surprising in the attractiveness of a cult which teaches that there is neither sickness nor sin. This is just what every decent minded person would be glad to believe if he could. The trouble with most people is that they are not able to disabuse their minds of the impression made by the stern facts of real life, of the ills of grinding poverty, torturing pain, and the horrid and loathsome wrong which everywhere prevails in the world. This is what the Christian Scientists have done. They have become happy in the belief that all that appears to the rest of the world as evil and hurtful is illusion. They escape from sin and sickness simply by denying the facts. It is a very pleasant belief for those who can hold it, so far as the present life is concerned. It is far better than the belief that all is matter, and that there is no possible change in the laws of nature and no escape from the grim certainty of their operation. It is better than the belief that all is wrong and everybody is going to the bad. A little study of the crowd of Christian Scientists which visited Boston last week shows that they are a happy, contented people. The society is evidently composed chiefly of those in moderately good circumstances, whose ills were largely imaginary, and as soon as they became convinced that they were imaginary their fancied ills vanished. No doubt a great many people who cannot accept the doctrines of Christian Science would be far happier if they could get rid of their imaginary troubles. Christian Science, however, is evidently something which has to do only with the present. It purchases ease and comfort by ignoring realities. It shuts its eyes to everything it does not wish to see. The pilgrimage to Concord is a striking illustration of this. It is entirely clear to the general public that Mrs. Eddy is in a very feeble condition which she guards by a rigid seclusion, but her single appearance on a balcony, with a glimpse of her person as she feebly entered her carriage, was enough for the thousands of her followers, some of whom had travelled hundreds of miles to visit her home. Her few words were utterly commonplace, but were hailed by her ecstatic followers as something wonderful and almost heavenly. To the general reader her book is mere drivel, but her followers find wonderful depths in it, of which the words she uses give not the slightest hint. There has been a lot of abuse of the Christian Scientists as a people which is undeserved. After a sincere attempt to understand their belief from their own point of view, we are obliged to recognize that they are living in a happy illusion, and that most of them are living lives which are inconsistent with the doctrines of Christian Science. They are idealistic in theory but materialistic in practice.

WORLDLINESS AND OTHER-WORLDLINESS.

Nocturne asks, "Can you give me some idea of what is meant by Christ when He speaks of 'the world'?" The word (and the same Greek word too) is used in the New Testament in two senses. Its first meaning is, the whole ordered creation, including humanity; in the second place it means the sum total of the tendencies which seek their gratification in this life without reference to any other. A worldly person is one whose ideas and aspirations are limited to the world of time and sense. The truest this-worldliness is other-worldliness. The man who regards himself as a citizen of the world to come is the more likely to take a large view of his responsibilities and opportunities in this one. On the other hand, there is a mistaken asceticism which would condemn every innocent pleasure as being "of the world." It is a mistake to treat thus the joys which God has given. Two men may use the same pleasure differently, one in a worldly way, the other in full accord with the spirit of other-worldliness.—Answer by R. J. Campbell in British Weekly.

Faith wins! It always wins! Though days be slow,
And nights be dark 'twixt days that come and days that go,
Still faith will win. Its average is sure.
He gains the prize who can the most endure.
Who faces issues, who never shirks,
Who waits, and watches, and who always works.
—Selected.

LIFE.

If I can live
To make some pale face brighter, and to give
A second lustre to tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine."

THE LESSONS FOR EACH RACE.

Lynching begins to be recognized as characteristic of the North and West as of the South, although the number of lynchings in the South far exceeds the number in the rest of the country. In a speech recently Booker Washington drew these valuable lessons for the races from recent events:

"The outbreak of the mob emphasizes two lessons, one for our race and one for the white citizens of our country, South and North; for it is to be noted that the work of the lyncher is not confined to one section of the country. The lesson for us is that we should see to it that so far as the influence of parent, school or pulpit is concerned, no effort be spared to impress on our own people that idleness and crime should cease. We should let the world know on all proper occasions that we consider no legal punishment too severe for the wretch of any race who attempts to outrage a woman.

"The lesson for the other portion of the Nation to learn is that both in the making and in the execution the same laws should be made to apply to the negro as the white man.

"There should be meted out equal justice to the black man and the white man. Whenever the Nation forgets, or is tempted to forget, its basic principle, the whole fabric of government for both the white man and the black man is threatened with destruction. This is true whether it relates to conditions in Texas, Indiana or Delaware. It is with a nation as with an individual: whatever we sow, that shall we also reap. If we sow crime we shall reap lawlessness."

KRUGER'S ANSWER.

Poultney Bigelow attempted on one occasion to interview "Oom Paul" Kruger and met with about the same fate that many interviewers have had with the former President of the Boers.

He found the old man in a very bad humor, and could get only monosyllables in reply to his questions. He employed every art of the interviewer, but to no avail. Finally, despairing of getting any information of use to him by straight questioning, he determined to be diplomatic and approach Mr. Kruger from his family side. So he asked, very nonchalantly:

"Is your wife entertaining this season?"

"Not very!"

And the interview closed there.—New York Times.

THE MODERN CHURCH.

There is too much ritualism in the Presbyterian church today. The minister at one end and the choir at the other do the whole thing. There is also too much variety in the service. It has become so that it is a sort of Dolly Varden performance. You don't know what will happen next—whether to stand up or sit down. I have seen you put your hand in your pocket when the doxology was started, your nervous system so shattered you didn't know when the collection was made. We need a revival of the evangelistic spirit more than anything else. There is no use in having the right doctrine if you haven't the spirit that will carry it abroad.—Henry Van Dyke.