

Why do the Heathen Rage?

(Continued.)

Twelve years ago, two of India's sons began to study in a mission school twenty-one miles from Bimlipatam. They soon became fast friends. Both had to some extent, lost faith in Hinduism. They began to consider the claims of Christianity together, ravenously reading every book, at their command, which bore directly or indirectly on the subject, conversing freely with and confiding implicitly in each other. After a few years they mated together. Then one of them was brought under the influence of a godly missionary band a convert, and Spirit-filled brother, with the result that he soon became a humble disciple and faithful follower of the Lord. For four years we have known him as a worthy and beloved brother in Christ, and a real fellow-laborer in the great harvest field. His name is Veeracharyulu, and his elder brother is Somollagam, whom to know is to admire and love.

Since his conversion Veeracharyulu has been engaged in mission work. His friend continued his studies, and graduated in Arts a year ago. During the last five years, though they have seldom if ever seen each other, and although one has lived a Christian and the other a Hindu, they have carried on a more or less regular correspondence, and have always had a lively interest in each other's welfare. Veeracharyulu says he has seldom prayed since he became a Christian, without mentioning his friend's name to the Father. God, in answer to prayer, kept dealing with his friend. In name, he continued to be a Hindu. But as a seeker after truth he became, in conviction at least, first a Christian, then a theosophist, then a skeptic, and finally an avowed believer in the Lord Jesus. For some time previous to his public profession of faith, he apparently suffered almost indescribable anguish of soul. An enlightened conscience was at war with his sinful life and he knew no peace.

In a letter which he wrote to Veeracharyulu last week, he says: "Since last writing you my soul has been passing through various experiences. To tell you the truth, I am utterly dissatisfied and disgusted with the life I have been leading and the character I bear. And now I long earnestly to make peace with my God and my conscience. I shall thank you much if you can arrange to meet me here soon after receipt of this, without seriously inconveniencing yourself. I desire intensely to speak to you on matters of vital importance to my here and hereafter. . . . I prefer death to my present mode of life."

In a P. S. he expresses the hope that he will see Veeracharyulu in a day or two, and warns him against coming near his house, lest his people see him, guess the purpose of his visit, and cause unnecessary disturbance.

Bubbling over with joy Veeracharyulu came and told us about the letter. To him it seemed that the long delayed answer to his prayer was now to be realized and his faith rewarded. And so indeed did it seem to us all, as we bowed together to thank God and seek His special guidance.

That very evening Veeracharyulu started on the journey to his friend. For two whole days after reaching his town he waited, before the secret meeting could be brought about. He found his anxious friend possessed of some doubts and many fears. He was fairly clear as to what his duty was, but was decidedly lacking in the moral courage necessary to perform it. However, before they separated his doubts were so far removed, and his faith in Jesus, and determination to follow Him so much strengthened, that arrangements were made whereby he was to meet Veeracharyulu again the following Saturday morning and accompany him to Bimlipatam for baptism. These plans were as secretly executed as made. Without arousing the suspicion of his relatives, the young man so managed, that at 1 p. m., he in company with Veeracharyulu, was on the road facing Bimlipatam and new experiences.

Shortly after six o'clock we found ourselves, as a church, assembled to hear this new disciple's experience, and to consider his request for baptism. He was apparently a happy, humble, courageous believer in the Lord Jesus Christ. It did not require a long time to decide as to our duty in receiving him. The way seemed very clear. An hour later we were gathered by the sea-side. The sun had said good night and gone to rest. But the full and friendly moon was beaming brightly upon us. All was calm and peaceful. The serene stillness of the hour was broken only by the surging of the surf which seemed to sigh in sympathy divine as the disciple, in humble obedience to his Lord, was buried in the watery grave with Him in baptism, and raised again with Him to newness of life.

Here this sublime service was finished quite a number of the townspeople had gathered by the water's edge. Before we separated, Veeracharyulu, who has a happy faculty of saying the proper word at the proper time, took advantage of the occasion to tell them briefly of his friend's long search for truth, and of the faithfulness of the Friend that cleaveth closer than a brother.

After his baptism the new convert sent the following telegram to his relatives: "Safe here. Received baptism. Returning shortly. Ever yours,

B. LAKSHMINARAYANA."

Bimlipatam, June 26, 1901.

P. S.—Next week you may look for the sequel.

R. R. GULLISON.

The Seers of the Century.

BY PROFESSOR S. C. MITCHELL, PH. D.

The monument of Frederick the Great is both the finest bronze of modern times and suggestive of many leading tendencies in our age. Situated in front of the University of Berlin, the intellectual centre of the world, and only a stone's throw from the palace of the old Emperor William, under whom the present empire was founded, it stands for German Nationality, the reigning political fact of the century. From Richelieu to Bonaparte, France was in the ascendant. Since then a new star has appeared among the nations, almost with the suddenness and brilliancy of that orb which so recently startled our eyes. At Sedona, in 1866, Austria was humbled, and at Sedan, in 1870, France was shattered. All the European elements began to enter into new formations. The unification of Italy was realized; for by Sedan Austria was driven out of Venetia, and by Sedan France was driven out of Rome, Berlin became the political centre of gravity. Witness Bismarck and the Berlin Congress of 1878. Witness Germany's military prestige, as evidenced to-day by Count Waldersee as commander-in-chief of the allied forces in China. Witness Germany's colonization schemes and her commercial rivalry with England and America.

IMMANUEL KANT'S CRITIQUE OF PURE REASON.

This monument, however, of Frederick the Great has another interest, more significant, I fancy, than battles or treaties. Amid the crowd of warriors grouped around the great general, you with difficulty single out the figure of one who brought glory to that illustrious reign, not as a soldier, but as scholar. What Aristotle was to Alexander, Immanuel Kant was to Frederick. In both instances the martial and mental conquests were carried on at the same time. Aristotle mapped the world's thought; Kant projected a new era. The movements of thought in the nineteenth century are, in a sense, the fruition of Kant's germinal ideas. The nebular hypothesis; the subjective idealism of Fichte, the objective idealism of Schelling, the absolute idealism of Hegel; transformation of species, and other like theories, are found in embryo in his speculations. He stood at the threshold of the century. (No matter how unsettled it may be as to the exact end of the nineteenth century, there can be no dispute as to its beginning on May 5, 1789—the meeting of the States General at Versailles.) As the French Revolution sounded the death knell of absolutism and ushered in the era of democracy, so Kant set reason its tasks and gave conscience the force of a "categorical imperative." His "Critique of Pure Reason," published in 1781, just eighty years before the breaking out of the French Revolution, was the chart of the intellectual movements of the succeeding century.

What seers have been the successors of Immanuel Kant? While every man will make a list differing in some respects, yet, perhaps, no one will challenge the right of the following persons to rank as formative thinkers of our age: Goethe, Carlyle, Wordsworth, Darwin, Spencer, Browning, Emerson, Tennyson. In all of these there was something prophetic. Their message was suggestive rather than final. They sought a new interpretation of nature and life. They were fore-runners of a better day—a voice in the wilderness. The burden of their soul was intoned in the lines:

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right;
Ring in the common love of good.

"Ring in the valiant man and free,
The larger heart, the kinder hand;
Ring out the darkness of the land;
Ring in the Christ that is to be."

ALL WERE THE PRODUCT OF PROTESTANT LANDS.

That the Catholic world did not furnish one of these seers, nor share in the open vision, is a fact significant, but by no means hard to explain. The Papal Encyclica and Syllabus of the 8th of December, 1864, cursed our whole modern culture as much as heart could wish. "Freedom of belief and disbelief, freedom of worship and education, freedom of speech and of the press, independence of the temporal power from the spiritual, equality before the law of priest and laymen, the right of the people to choose its own rulers and frame its own laws, the free attitude of science, which would fain emancipate itself from all ecclesiastical authority and censorship—all this was classed in the category of error and damned as heresy. The level of freedom must not rise at any place above that of the Jesuit college of Rome." (Muller's "Political History of Recent Times," page 402.)

This looking-backward tendency culminated in the dogma of papal infallibility. In the Vatican Council, while 547 voted for this dogma, only two voted against it. One of these was Riccio, from Ajaccio, Napoleon's birthplace in Corsica, and the other was Fitzgerald, of Little Rock, Ark., on which account, I confess, I have ever since had increasing respect for that State in our Union.

There is a concurrence of dates in this matter which some have thought not accidental. At Rome the final

ballot on papal infallibility was taken on July 18, 1870, and at Paris, on the next day, the official declaration of war against Prussia was handed to the Berlin Government. In the decisive Cabinet council, which was held at midnight at St. Cloud, the ill-starred Empress Eugenie, who acted under the inspiration and instruction of the Jesuits, triumphantly exclaimed: "This is my war! With God's help, we will subdue the Protestant Prussians." What resulted? France collapsed; Catholic Austria was pushed out of German affairs; the Pope's temporal possessions were taken by an ex-communicated King, Victor Emmanuel II.; that very King's brother, Amadeo I., crowned in Spain; the Empress Eugenie, disguised, escaped in the night from the capital, and Napoleon was bottled up in Sedan; and, above all, William of Prussia was crowned Emperor in the palace of Louis XIV., at Versailles. All of that within less than a year. A strange turn surely in the kaleidoscope, both for Empress, Jesuit, and infallible Pope. But the intellectual breakdown of Catholicism was no less complete than the political. Authority and thought do not dwell under the same roof.

ALL WERE SECULAR.

It is also worthy of note that these seers, though representative of Protestant influences, are in no sense sacred or ecclesiastical. They are prophetic rather than priestly. In general, they stand without the pale of the church. They draw their inspiration from nature and from man rather than from tradition. They spoke their message to the heart of the world, without reference to credal affiliations. They often appealed to science for the truth of their teaching, and rarely sought the sanction of authority. They may be called spiritual, because they worshipped the truth; but they cannot all be termed religious, for some denied the faith. As on the one hand these seers were not Catholic, so on the other they were not churchly.

It cannot be denied that all of these seers exercised profound influence on religious thought. However different we may be to them as individuals, we must reckon with their message. In regard to them our attitude too often has been, "Is Saul also among the prophets?" Yet, whatsoever truth they bring, whether as poet, scientist, or philosopher, the religious world ultimately appropriates it. The fathers stone the prophets, but the sons build their sepulchres.

Would it not be wise in Christianity, which stands for the spirit of truth, so to relate itself to these larger movements of thought that they should unfold in the genial warmth of its sympathy? Is it a welcome truth that these seers, who represent the progress of the century intellectually, cannot be claimed in a single instance by orthodoxy? Where such a condition exists, is there not something wanting in those to whom the words were spoken: "Ye shall know the truth, and the truth shall make you free"? Would we not do well, as Christians, to aspire to sow truth as well as to reap it? Can we not be great by inclusion as well as by exclusion? Has not one of these very seers voiced the prayers that should be in us all?—The Religious Herald.

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The Workingmen and the Weekly Rest Day.

BY REV. J. G. SHEARER, B. A., SRC. L. D. A.

The American Federation of Labor at its National Convention in '96 passed the following resolution, which speaks for itself:

"That we urge our members to continue their warfare against Sunday work, remembering that if six men work seven days, they do the same work as seven men in six days; therefore, every time six men work Sunday, they are taking the bread out of the mouth of one fellow workman."

The Trades and Labor Congress of Canada has adopted similar resolutions.

"The Sabbath was made for man" is the Magna Charta of industrial liberty. No class in the community has so much at stake in "the Battle for the Sabbath" as the workingmen. The law alike of Nature and of the Bible imperatively calls for a weekly rest day for all toilers whether they work with brawn or with brain. The greed of gain, the love of pleasure, the passion for sport are combining with irreligion and immorality, at the present time as never before in our country, to rob the workingmen of their weekly rest day, with all its priceless privileges. Very often you will find these forces putting on the mask of philanthropy and of concern for labor's liberty in seeking to make their inroads on the Sabbath. No man is a friend of labor who is an enemy of the Lord's Day. Whether the workingman appreciates the need of that day for the development of his moral and religious nature or not, looked at only from the standpoint of labor and personal liberty, it is of the utmost consequence that nothing but works of real "necessity or of mercy" should be permitted on the weekly rest day. Three million workers in the United States, and probably not less than one hundred thousand in Canada, have no rest day because of unnecessary labor done on Sunday, and are thus reduced to industrial slavery.