CULTURE IS NEEDED IN OUR PULPITS

Ideals of Zion and Greece Compared by the Rev. Dr. E. P. Hill.

ATHENIAN SELFISHNESS AND ZIONIST SEVERITY

Knowledge of Art Does Not Make Up for Ignorance of the Commandments.

At the First Presbyterian church yesterday, Dr. Edgar P. Hill delivered an instructive and interesting sermon from the text:

"Thy sons, O Zion, against thy sons, O Greece. And the Lord shall be seen over them." Zech. ix., 13.

The preacher said:

"Zion and Greece are here brought face to face. Two ideals confront each other. Two civilizations are arrayed on the battlefield. Athens has sent her men to make war against the men of Jerusalem. The men of culture stand opposed to the men of righteousness, and this suggests the morning theme. Men of righteousness versus men of culture.

"The histories of the two races offer points of striking contrast. Zion traced its beginnings back to Adam, whose most noteworthy act was disobedience of the divine commandment. Conscience, duty, sin are the words we use in describing that strange transaction in the garden of Eden. The Greeks traced their ancestry to the gods and goddesses of Mount Olympus, where Apollo played on the lyre and Hephaistos wrought forms of wondrous beauty and Aphrodite talked of love and Athene talked of wisdom. The Greeks engaged in many wars and so did the people of Israel. But what a difference. That long and bitter conflict which the Greeks waged against Troy, which Homer has immortalized in his great Epic, was all because of a woman. The beautiful Helen, wife of Menelaus, king of Sparta, was carried away by Paris, and then the long-drawn-out war began. But think of the wars in which Israel engaged. Israel fought for God. The object was to destroy the enemies of Jehovah, and the dependence was not so much on the prowess of the soldiers as upon the presence and help of Him who rules all things.

"Zion had a temple, and so did Greece. But how different! Zion's temple was made of cedars of Lebanon and was ornamented with gold and silver; but no sculptors or painters adorned it with pieces of statuary or pictures, for God had said: 'Thou shalt not make unto thee any graven image, or any likeness of anything in heaven or in the earth beneath, or that is in the water under the earth.'

A Thing of Beauty.

"But Greece's temple was a thing of glorious beauty, which the greatest sculptors the world has known adorned with works of art, that today, after so many centuries, are cherished as treasures of priceless value. In the cella of the Greek temple sat a silent figure of marble and ivory, beautiful to look upon, but in the holy of holies of Zion's temple within the sacred ark there rested the tables of stone on which Jehovah had made known his righteous will. The distinctiveness of the two opposing powers, Zion and Greece, may perhaps be most impressively emphasized by calling the roll of their great heroes. Greece had such poets as Homer, who sang of war and love and the intrigues of men. Zion had such poets as David, who confessed their sins and praised God's law and sang of the mercies of the Lord. Greece had her artists like Phidias, her orators like Demosthenes, her philosophers like Socrates, and her people loved to come together under the open sky and listen to the plays of Aeschylus or Sophocles. Zion had her Moses, mighty law giver; her Abraham, friend of God; her Isaiah, the lofty-minded preacher of righteousness, and when her people came together it was in the courts of the Lord's house to pray and to make inquiry concerning the Lord's will.

"Zion and Greece were arrayed against each other in the olden days. All down through the centuries the two ideals of these old centuries have confronted each other. Today Zion and Greece are represented by two classes of people who look with suspicion upon one another, each proud and self sufficient, looking upon the other with anger or distrust or ridicule. Who are the sons of Zion in these days? The sons of Zion are the people who write the word Duty with a big 'D.'

"They have sensitive consciences. Their great concern is to do God's will. Now the sons of Zion have discovered that in the great struggle toward a righteous life there are great enemies to be overcome, named pride and greed and sensuality and selfishness. These contest the way that leads toward the place of holiness. Therefore every son of Zion finds his time must be largely given to struggling with these enemies. He must slay them, else life itself will be in jeopardy.

A Heart-Cry from Zion.

"Again and again the cry escapes from his lips, 'O Lord, let them not have dominion over me.' This son of Zion comes to love certain books. He pores over such a book as the 'Imitation of Christ,' by Thomas A. Kempis, the sweet poems in which aspiring souls have expressed their longings and described their visions.

"Especially does he revel in the pages of the old book we call the Bible, which recounts the struggles and the victories of the prophets and the great preachers of righteousness. He has certain heroes. They are the reformers of all ages, the Savonarolas, the Oliver Cromwells, the Martin Luthers, the John Knoxes. What magnificent men they were. To what high purpose they lived. How the heart stirs with admiration as one reads of their courage and their loyalty to principle. The son of Zion regards it as his great task to help make the world a righteous world. Therefore he is always fighting the battles of righteousness. He cannot remain silent when evils are prevailing. He must engage in the conflict and to him there is no keener joy than to see the black hosts of sin put to flight and the white army of righteousness in possession of the field.

"And who are the sons of Greece? We call them the disciples of culture. They believe that our powers have been given to use; that while man has a conscience he also has an imagination; that while he has a soul he also has a body; and that his intellect was given him to be trained and brought to its highest efficiency. The son of Greece finds that he has certain powers, therefore, of body and mind that need to be cultivated, and he sets before himself the task of training his powers. What a tremendous task it is, and what giant enemies must be overcome before he can hope to reach the place for which he longs! And the greatest of these enemies is ignorance. This son of Greece soon discovers that certain books possess a peculiar fascination for him—the writings of the great poets, Homer, Dante, Virgil, Shakespeare, Tennyson. He delights in everything that is beautiful. He loves to wander through art galleries and study the canvases of the great masters. His soul is thrilled as he listens to fine music, and he can sit for an entire afternoon looking out on the ocean watching the changing colors and listening to the deep diapason of the surges against the shore.

Struggle Against Evil.

"What an impressive sight is a scholar—a genuine scholar—devoted utterly to some special field of knowledge and giving up all lower pleasures in order that he may have the rare joy of easy familiarity with some phase of learning. Mark Rutherford tells most interestingly how he shook off the grip of strong drink which had fastened upon him. One day he awakened to the fact that he had come under the spell of the drink demon. He resolved that he would never take a glass of liquor except at night. But he soon discovered that the days only existed for the sake of the nights. What should he do to get away from his relentless enemy? He was eagerly interested in intellectual pursuits, and he determined to array his love of letters against his love of drink. And that he did, with the result that his love of letters drove away the more ignoble love and he was left free. That was fine—was it not? A man devoted to intellectual pursuits and delighting in the noble pleasures of the mind rather than the degrading pleasures of the body. Thus you see the son of Greece lives in a world peculiarly his own. He has certain ideals, struggles, peculiar to himself—joys that are rich and ennobling.

"These two forces are on the field today looking at one another with suspicion and irritation. Each scorns the other. Each feels that the other is half a barbarian. Each would be glad to see the other put to confusion. The sons of Zion scorn the sons of Greece. Why? The man of righteousness has little patience with the man who spends precious time looking at pictures and reading poems. It seems such a waste of time when there is so much hard work to be done, so many battles to be fought. To spend one's time in studying art seems to the man of righteousness as wicked as for soldiers, when their comrades are falling by hundreds, to laugh and carouse. The man of righteousness scorns the man who talks of culture because of his absorption in things that are only material. John said, 'Love not the world nor the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father.' The son of Zion insists that the son of Greece is doing this very thing. He is loving the world and the things in it. He becomes proud and arrogant and selfish.

"With what disdain the ordinary returning traveler looks upon those poor mortals who have never passed the boundaries of the commonwealth in which they were born. He has been to Italy and can talk of art galleries by the hour. He has promenaded the gay boulevards of Paris, and the mere recollection of it gives him a feeling of superiority. He can talk familiarly of Switzerland and London and his trip across the Atlantic. Ah, me! how wise and superior and vain he is! The disciple of culture has wealth. He has a country estate with spacious grounds, an elegant house adorned with all that money can furnish—costly paintings, rare curiosities, the latest books.

Selfishness of Greece.

"How he enjoys withdrawing to this snug place and feasting his eyes on the beautiful things of nature and art! The city which he has left behind may suffer and weep and sin. He does not think of that. It is nothing to him. He does not care even to mingle with the social world. He does not like to be with people at all. He prefers flowers and books and rugs. And thus this man's selfishness becomes stonier with every passing day.

"There is another item in the indictment of the son of Zion against the son of Greece. This lover of righteousness has discovered that the people who are so infatuated with pictures and books are frequently people devoid of principle. They rave over a painting or an opera, and then regard it as the proper thing to go out and play golf on Sunday. Beer and music somehow seem to go together in the minds of some people. An artist with long locks, whether he paints or plays the piano, is entitled to as many wives as he chooses, even though he is not married to any of them. Genius, in other words, is a thing quite outside the world of morals, of responsibilities, in which the rest of us poor mortals must walk. Goethe was perhaps as great a lover of culture as the world has known. He made it the great aim of his life to develop every capacity of mind and body. And when he lay on his deathbed the last words that fell from his lips were, More light, more light!" And yet who can read the love affairs of Goethe without a flush of embarrassment coming to his face?

"Did you ever hear the story of George Romney, the celebrated portrait painter? He went to London, leaving his wife and two children in Lancashire. Fame came to him and fortune. He became the most fashionable portrait painter of the day. But during the 35 years of his career in London he never sent for his wife. He had been told that marriage spoiled art, and he was ashamed to introduce his wife to the fashionable set in which he had found a place. And then when old age came and he became helpless, he crawled back and the wife forgave him and cared for him until he died. That man was right who said that the quiet act of the deserted wife was worth more than all the pictures George Romney ever painted. Thus you see the son of Zion has a pretty strong case against the son of Greece.

The Other Side.

But we must allow the other to be heard. He has something to say. He has an arraignment to make that we dare not put hastily aside. The lover of culture insists that the man of righteousness mutilates life, that he ignores some of the most glorious powers with which the Creator has endowed him; that he, too, is proud and arrogant and selfish. Let us see. In last week's issue of the Chicago "Interior" an old friend of mine tells the story of a hunting expedition in Missouri. Far from the haunts of men in an old cabin he found a family composed of children, dogs, cats, father and an old mother, who was seated before an ancient stove with a pipe in her mouth and a huge Bible on her lap. She informed the stranger that a certain cousin named Johnny had been converted, but she was doubtful of his sincerity. It seems that Johnny had been a great lover of the fiddle. He had played on it morning, noon and night. When he went to the field to plow he would hang his fiddle around his neck so that when he reached the end of a furrow, while the mule was resting he might sit on a stone and play his fiddle. When the lad got religion, they told him he must give up the fiddle. So the precious thing was hung up on the wall, and he had not touched it since. But, said the woman with the pipe in her mouth and the Bible on her lap: 'I was over there yesterday and there sat that boy. He didn't say anything, but he just kept looking up at that fiddle, a lookin' and a lookin' just as if he loved it as much as ever. I asked him about it, and he said, yes, he'd give it up, but he said it slow like, as if he wasn't resigned. That's why I can't help but believe he ain't genuinely, plumb converted.'

Mutilating Lives.

"The lover of music listens to that and he lifts his hands in horror. Why this is a tragedy. Here is a lad who perhaps has within him the fire of genius. God has placed it there. And here comes a harsh, narrow, dogmatic religionist and says, 'Your love for music is sinful. You must turn from it as you would turn away from satan himself.' Tauler the German mystic, used to pull his cap down over his eyes as he walked in the fields so that the violets might not distract his attention from his pious meditations. The lover of nature reads that and he cries out with indignation, 'How idiotic for a man who has within him a love of the beautiful, thus to mutilate his life and to think he is honoring God by thus despising the works of God.'

"One of the best known lovers of culture during the past 100 years was Matthew Arnold. The sons of Zion were repulsive to him. He lived in a world of letters. His heroes were Dante and Raphael and the like. He once expressed the hostility between the sons of Greece, of whom he was one, and the sons of Zion, by asking his readers to imagine Shakespeare and Virgil on board the Mayflower and intimating that they would be strange fellow travelers with the Pilgrim Fathers—the poets, happy, far sweeping in their vision, interested in all that pertains to man; the Pilgrims stern, taking little interest in the world about them, lost in meditation of the law of God. Thus you see the son of Greece is able to make a strong case against the son of Zion.

"'And the Lord shall be seen over them.' The Lord who is Father of both is over them; the Lord who hath made of one blood all nations of men to dwell on all the face of the earth. God never intended that people interested in higher things of life should thus be arrayed against one another. The well rounded life needs those things for which the man of culture stands, and it needs those things for which the man of righteousness stands. The life that is only righteous is after all only a poor half starved life. The Bible says so. 'Be not righteous overmuch,' the psalmist says, and I think Paul was getting near the same thought when he said, 'Let not your good be evil spoken of.'

Culture in the Pulpit.

"There is now in this country an English preacher who the other day, in speaking of the next revival said, 'What is now needed is a presentation of the gospel by men of greater culture than those of the past. Too often evangelists are ignorant men who disgust people of intelligence. They show no familiarity with history or science or sociology. Thoughful men will not listen to them.' What is needed, said the Englishman, is a setting forth of the old truths with not less fervor nor fidelity, but with greater intellectual power and scholary attractiveness. The life that is only artistic and aesthetic is after all only a superficial and partial life. A recent writer has been ridiculing, and rightly ridiculing, that sham culture that goes into ecstacies over the ethical value of blue china and holds strong views about Boticelli, represented by the elect people who hold the only true views about wall paper and oriental rugs. A mere knowledge of art will never make up for ignorance of the commandments. A love for the beautiful in nature can never take the place of an appreciation of the beauty of holiness. That culture that leaves out God, that looks upon religion condescendingly and studies a saint with some such interest as it would a piece of bric-a-brac, is no culture at all. It is only snobbishness and priggishness of the very worst sort. Culture needs righteousness to give it solidity and strength. Righteousness needs culture to make it attractive and full orbed. Is it possible for the two to be brought together into a well rounded, strong, beautiful life? Listen now. Righteousness was represented by the Jew, to whom God had said: 'Thou shalt not steal, thou shalt not kill.' Culture was represented by the Greek, whose wise men had said: 'Thou shalt love the sea and the sky, the songs of the poets and the visions of the artists.' But, behold, a third has appeared. He is neither one of the sons of Greece, nor one of the sons of Zion. And yet he is both, for he is Son of Man. He stands for righteousness as the Jew did, for it was his meat and drink to do the Heavenly Father's will. He stands for beauty, life and joy as the Greek did, for he talked of birds and flowers. He entered into the innocent pleasures of a marriage feast. He said, 'I have come that ye might have life and that ye might have it more abundantly.' He who catches the real spirit of the son of man, will have all the strength of a son of Zion and all the graces of a son of Greece, for with Him there is neither Jew nor Greek, for both are one in Christ Jesus."

SPEAKS ON MANHOOD.

"Manhood" was the subject of Dr. A. A. Morrison's address before the Sunday club at the Y. M. C. A. yesterday. Dr. Morrison said that manhood consisted of four elements, physical, intellectual, moral and spiritual, and that there must be a combination of all four to make the perfect man. A short musical program preceded the address. Miss Tthel Shea sang and Coulter's orchestra furnished instrumental music.

TALK ON STRANGERS.

To the members of the Boys' club of the Y. M. C. A., T. S. McDaniel yesterday afternoon delivered a very interesting talk on "A Young Man in A Strange Land." In illustration of the subject he took the numerous Japanese youths who come to America for educational training and while here make their own living and way through school.

FIRST AMERICAN PHOTO SALON.

(Journal Special Service.)

New York, Dec. 5.—The first photographic salon ever held in America opened in this city today under the joint auspices of the Metropolitan Camera club of New York and the Salon club of America. The exhibition comprises several hundred photographs, all of which, in the opinion of the jurors, give distinct evidence of artistic feeling in subject and execution.

The patrons of the salon include Secretary Hay, Senators Platt and Depew, Governor Odell, Mayor McClellan and other men of note. The jury is composed of well-known artists, with John La Farge as chairman.

YOUR VOICE BY MAIL.

(Journal Special Service.)

Vienna, Dec. 5.—A novel penny-in-the-slot machine has just been patented here. It enables the operator to obtain a record of his voice on a thin pramophone disc, which may be fixed on a card and forwarded as a post card. The postal handling of the card will not, it is claimed, injure the disc, which is made of a newly invented tough substance. In connection with this a small and cheap phonograph has been placed on the market, which will enable the receiver of the disc post card to reproduce the voice and words of the sender.

SEAMEN'S CONVENTION.

(Journal Special Service.)

San Francisco, Dec. 5.—The International Seamen's Union of America began its ninth annual convention in San Francisco today. Delegates are present from the Atlantic coast, the Great Lakes, the Gulf and the Pacific coast. The principal matter to come up for consideration is the proposition to consolidate with the longshoremen, with a view of eventually making one union of all marine employes.

EXODUS OF SCANDINAVIANS.

(Journal Special Service.)

Minneapolis, Minn., Dec. 5.—Following their custom of past years, thousands of Scandinavians are now leaving the northwest to spend the Christmas holiday season at their old homes in Denmark, Norway and Sweden. Practically all the excursionists will return to the United States, and many of them have arranged to bring kinsmen with them on the return trip.

ENGLAND TO HAVE A LEAN CHRISTMAS

Effect of Bad Times Extends to Humblest Ranks and Prospects Are Very Bad.

RULERS OF PORTUGAL PURCHASE PRESENTS

All Servants of Royal Establishment Will Be Remembered by Queen Alexandra.

(Journal Special Service.)

London, Dec. 5.—London shopkeepers are anything but hopeful over the outlook for the holiday trade this year. The general depression throughout the country is regarded as the worst in many years. Not since the great dock strikes has the metropolis seen so many unemployed workmen. The effect of the bad times extends to the humblest ranks of industry. The prospects for the winter are particularly bad in the building world and the riverside and shipping business.

Under normal conditions the west end shops would now be filling with Christmas buyers. But the real holiday rush has failed to materalize as yet and the shopkeepers view the conditions with a pessimistic eye. The railways likewise anticipate a great falling off in holiday travel this year.

Only in the topmost ranks of society is it expected that Christmas this year will be observed without any curtailment in the exchange of gifts and the usual feasting and entertainment. The king and queen of Portugal bought a number of Christmas presents while they were in London, chiefly diamond studded bonbonnieres, fiat pencil cases studded all over with precious stones and cigarette holders made of delicately tinted transparent stones sometimes studded with diamonds or encrusted with tiny emeralds or rubies.

Royalty Shopping.

King Edward and Queen Alexandra are expected to do their Christmas "shopping" the latter part of this week. They always make their selection of gifts early in the season as some of them are to be sent great distances—to their royal relatives at St. Petersburg, Bucharest, Darmstadt, Berlin and other courts of Europe.

The queen's orders to submit selections for her approval have already been received by a number of the royal warrant holders. The instructions to the shop keepers are to lay down the class of goods that her majesty wishes to be sent, but ample latitude is allowed in this matter. Mention is made of the day when they should reach Buckingham palace, and meantime the shop keeper selects his choicest wares.

In charge of some responsible members of the firm these are duly taken to the palace, where rooms are assigned for their display. As many tables as are needed are available to set them out in their most attractive array, and every item is labeled with the name of the shop that is sending it, as well as the price, which must not be a "fancy" one, but the ordinary selling retail value. Her majesty spends considerable time in selecting her gifts, and some days will probably elapse before the shops are summoned to remove what will not be required.

Jewelry and silver work always figure largely in the collections placed before the queen. In occasional instances, very rich and costly ornaments are chosen, but more generally her majesty looks for fanciful grace of design and dainty novelty. Photographic frames of the most dainty and delicate description are favorite gifts of the queen. Brooches for lace, charming little pendants and fascinating bangles are other favorite forms, in diamonds, pearls and other stones. A large number of pins and links, too, are invariably kept by the queen, whose aim is always to give what will afford a real and lasting pleasure to its recipient.

Presents Characteristic.

In sending to Denmark or other courts, the queen usually chooses what is characteristically English, while to her English friends a very favorite form of present with her majesty is that of pottery from the royal works at Copenhagen. In the selection of gifts she is also a marked patron of the several societies formed for the encouragement of home industries, including those of Scotland and Ireland.

The equipment of the boudoir or study writing table gives her majesty a wide range of charming little items, and clocks are also frequently chosen in some quaint setting.

Queen Alexandra retains the kindly custom initiated by Queen Victoria of giving presents to all the servants of the royal establishment. These are always of useful character, a very favorite one for the upper servants being a dress length of good silk, either in color or black. Toys, too, enter largely into the queen's list, and the immediate pleasure of her grandchildren is an especial source of delight to her majesty, who, however, bestows also more lasting mementoes upon them.

Music at Eilers.

Special informal recital today at the Eilers Piano House fine piano exhibit, Pianola, Aeolian Pipe Organ and Orchestrelle. Daily from 2 to 4; not Sundays.

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