



MILLIONAIRES WHO BELIEVE IN TEACHING CHRIST

Lay Sermons by John D. Rockefeller, Jr.,
Anson Phelps Stokes, Jr., John C. Havemeyer

TO CHRISTIANS: It is a very encouraging sign of the times that just now, when so many skeptics throw overboard the teachings of Christ and refuse to believe in his divinity that three of America's wealthiest families—the Rockefellers, the Stokes and the Havemeyers—have given three men of the younger generation to three different religious denominations—the Baptist, the Episcopal and the Methodist.

These three men—John D. Rockefeller, Jr., of the Standard Oil Company; Anson Phelps Stokes, Jr., of the famous New York millionaire family, and John C. Havemeyer, of the American Sugar Refining Company, whose total wealth in time will amount to at least \$1,000,000,000, in spite of their strenuous daily work, still find time to teach their fellow-men that true happiness in life can be won through faith in Christ.

The following symposium, giving the views of these three men of millions on religion, cannot but be of unusual interest.

BY JOHN D. ROCKEFELLER, JR.

EVERY man who believes in Christ should ally himself with the church. What branch of the church he attends makes but little difference. The particular creed chosen makes but little difference, for we are all working toward one common end.

To join the church is a duty we owe to Christ, for to him it manifests our stand that we are not ashamed of his name.

Man also owes it to himself to become a member of the church, for in the churches he finds himself associated with men and women of the highest aims, morals and ideals. A church life gives a man many advantages. It is true that some men take advantage of these advantages, but this should not dissuade any man from becoming a member of the Church of God.

Many men of today think that dishonesty is the best policy, and that business and Christianity are diametrically opposed to each other.

It is my firm belief that they may go hand in hand, and that the most successful business men can be, should be and are the most successful Christian men.

I do not refer to those men who are successful through the employment of unfair methods. I do not mean those who are prosperous today and tomorrow.

Such success is temporary, it is transient, it is not true success.

I mean by success that success which will last unimpaired for 40 or 50 years—the success gained by those whose guiding star is integrity. Such success does not come to a man who is not thorough and through what he should be.

There are three chief requisites for a successful business man.

The first is honesty, absolute honesty. The principle of "honesty is the best policy" is frequently used as a means of furthering the ends of dishonest men in their business enterprises. It is a widespread notion that dishonesty succeeds most frequently, and a poor kind of ethics is often applied to business in these days.

Let us look at our own hearts, let us see whether they are properly tuned to the spirit, whether we are giving the truth a proper reception, and in almost every instance we will find that the difficulty is with ourselves. Unless there is a will to do that, efforts of those who would help us are fruitless.

No man can be raised from degradation unless he exerts himself. Christ always demands that we do for ourselves—he can do the rest—but without that effort on our part the seed that he sows in our hearts while of the best will find no entrance.

We must have our hearts properly prepared and ready for the seed, and then there will be no difficulty in seeing and adhering to the truth.

We want the spirit of Christ in our hearts. If there is anything I dislike it is the man who makes his religious profession appear as if he wants to be struck with the feeling that he is better than you are.

I think many people are turned against religion because they see some such example as I have referred to.

Christ once put forth to the multitude the parable of the man who found a great treasure in the field in which he was working, and he sold all he had to buy that ground wherein the treasure was, so that he might have it all for himself.

This parable shows us that we should be willing to give up everything to obtain the great treasure of Christ's love. If we have the spirit of Christ in us we have everything.

BY JOHN C. HAVEMEYER

IN thinking of the subject of religion, I became very much perplexed at one time by the fact that Theosophy, Christian Science and such other religions, have gained so many followers who are dissatisfied with the religion of Jesus Christ. I could not understand why.

If our religion was presented in the right way, it would not satisfy any one, and I still wonder why the gospel as preached by John is not satisfying, and why people do not avail themselves of the invitation there given.

I felt that my own life was clouded, that there was something I must get.

One day, while riding in a train reading a Testament, I encountered a passage, that when I had thought it over for a moment sent a thrill through my whole system. It was an inspiration to me.

The test could be applied to all religions, and all that did not respond were surely wrong.

It was in the gospel of John, first chapter, seventeenth verse.

"The law was given by Moses, but Grace and Truth came by Jesus Christ." He had no predecessor, and has had no successor.

Any man who has received Grace and Truth has received them through him. The tendency of modern times has been to show that the Christian religion is now something about which there is more life than there was in early times, but this is not so.

God was not a fact before Christ, but was rather a mystery.

He had not been revealed and was not known.

The early Jews were always running after more tangible gods. There is that

in us that requires something tangible, something suggestive of what God is, or was, in his character and person.

When Christ died the veil of the temple was rent asunder and there was no more mystery. God was then a revelation.

The usual way of the world, however, is not to do this.

Men are risking their lives every day exploring facts in this world without looking for the great fundamental fact, and without finding it.

Look at our sciences that we think so highly of. How very, very little they really are able to teach.

We analyze the flowers in botany and study the stars in astronomy.

We learn what composes a flower, but we do not learn what makes it grow

from a seed, and why some are colored and formed differently from others.

We learn where the stars are and that they travel in fixed orbits, but we do not learn what makes them travel so or what holds them in a certain place.

That is the real knowledge, and science hange its head until it gets at the real knowledge through Jesus Christ.

Christ is a fact because He made all things.

How can we ever hope to understand anything if we have not Christ in us? It is impossible.

It is folly to be teaching in our schools the facts of knowledge and science unless we teach Jesus Christ, the great foundation for all facts.

Christ is the one great Truth, and unless we all keep to Him and accept Him as our personal friend, companion and teacher, we shall know nothing of Truth.

BY REV. ANSON PHELPS STOKES, JR.
Text, Luke viii.

AND John calling unto him two of his disciples, sent them to Jesus, saying: "Art thou he that should come, or look we for another?"

I wish to speak to you in a very simple and direct way about what seems to me to be the fundamental question in the field of religion. It is whether Jesus Christ is the Authoritative Revealer of God or no.

In other words, "Art thou he that should come, or look we for another?"

That was the question of John the Baptist. John was in prison. Josephus tells us that the prison was on the shores of the Dead Sea in a desolate spot quite in keeping with the mood of John. He had been put into prison for daring to reprove Herod for his immorality.

We cannot escape from the meaning of the words in John's question. John was in honest doubt. It is important to re-

member that John had been, in his earlier days, a man of deep and earnest faith. It was John who said of Jesus that after him would come "One the latchet of whose shoes he was unworthy to untie."

It was John who said, "Behold the Lamb of God which taketh away the sin of the world." It was this same John who said: "I saw and bear record that this is the Son of God."

It was this same John who when Jesus came to him to be baptized in the Jordan said: "I have need to be baptized by thee, and comest thou to me?"

Yes, John had been one of the first to recognize Jesus as the Messiah. And so I take John as the representative of many men and women of our time who have fallen into doubt. In their early years they have been people of earnest faith. They have joined the church and very likely taught their prayers at their mother's knee and read their Bibles daily. They have been enthusiastic in their devotion to the Master. But as years have gone on their devotion has lost its enthusiasm. It may be that severe disappointment in the ambitions of life, or it may be that apparent shipwreck has troubled them. It may have been intellectual difficulties that created doubts, or it may be any or many other influences.

But I call your attention especially to two characteristics of John's doubt that stamps him as different from these modern doubters: First, John tried to overcome doubt. Let me ask the doubters if they have tried hard, tried earnestly to find out if Christ represents Truth. Prayer may tell us. Our friends may tell us. History may tell us. Have we made use of these methods? If not, we are not honest.

Secondly, John not only sent messengers, but his doubt was fundamental. Many of us have difficulties, and we think we are in doubt and that we can no longer call ourselves Christians. We have

difficulties, perhaps, about the Virgin birth, about the inspiration of the Scriptures, about the Trinity. But, my friends, there is great difference between difficulties and doubts. Many of the most earnest Christians have their difficulties, but they have no doubts, because they are at ease and agreed on the great fundamental that Jesus Christ is the authoritative revealer of God's truth to men.

I wish to suggest in a simple way five things which you will all agree must be characteristic of the Messiah. First—He must be able to speak with absolute authority of the Word of God.

Second—He must be conscious that his message is from God, and he must be conscious of peculiarly intimate relationship with God.

Third—He must live the sinless life and must be conscious of its sinlessness.

Fourth—His life must be an outgoing of love to men.

Fifth—He must leave his mark on men in a way absolutely unique among men. Apply these characteristics to Jesus. As to the first point we are told, "He spoke as one having authority, but not as the scribes," and he said: "Ye call me Master and Lord, and ye say well, for so I am." He said: "Go ye into all the world and preach the Gospel." That shows the universality of his message. He meant it for all mankind. Yes, friend, Jesus spoke with authority from on high.

Now as to the fact that the Messiah must be conscious of unique relationship to God, Jesus said: "I and My Father are one;" and "He that hath seen Me hath seen the Father."

We are all the sons of men, Christ was the Son of God.

But the Messiah must be sinless and must be conscious of that sinlessness. Christ was never conscious of having failed to be "about his Father's business." "I do always those things that please

Him," said he of Himself. In the Garden of Gethsemane in that prayer of terrible agony Jesus uttered these words: "Father, I have glorified Thee. I have finished the work which Thou gavest Me to do."

But it is not only Christ's words that show us His sinlessness. There is no evidence in the Gospels of his consciousness of sin on His part. Now, then, compare that fact with the fact that none of the saints and none of the apostles ever claimed that assurance concerning themselves.

But the Messiah must live the life of outgoing love. See him among the lepers; see him with the publicans and sinners, trying to help them. See him in the little home of Mary and Martha and Lazarus, who understood him and misunderstood his mission. And, friends, see him finally on the Cross of Calvary, where he gave His life that you and I might be saved. Are those not all tokens of love?

The Messiah must leave his mark in a unique manner and impress it upon them. Take the centurion who said that "truly was this the son of God." We might go on and cite Nathaniel and many others, but the testimony of history is so replete with instances of Jesus' influence on those who came in contact with him that it is needless.

Surely, with all these proofs of his claim of authority, his undying love for his fellowmen and his unique impress upon men of all ages, he must be the Messiah. We must accept him as the Messiah. We may go to him and follow him implicitly. We may study the Bible as he studied the Bible, conscious that his example should be our absolute standard, and relying on this, we may face the future without hesitation, because we know there is a God in heaven and because we know that his dispensations as revealed by Christ are just."

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SCENE OF THE CORONATION

CHANGES WHICH HAVE BEEN MADE IN
WESTMINSTER ABBEY

LONDON, May 2.—At this moment a forest of timber is being carried into Westminster Abbey, for it is necessary to construct enormous galleries for the accommodation of the privileged spectators who will gather within its walls on the approaching 26th of June. Great though these preparations are, they are being conducted on far less extensive lines than at any previous coronation during recent history, that is to say, in quantity, for there is every reason for thinking that so far as the actual quality of the preparations is concerned, an enormous advance will be displayed upon

anything in the shape of a pageant which English people have witnessed for several centuries.

The nearest event in point of time to which we can compare the present occasion is, of course, the memorable jubilee of 1857. On that occasion very nearly 10,000 persons were packed into the Abbey. The coming event will, however, be viewed by a body of persons which fall short of the crowd of 1857 by something like 3000 or even more.

The reason for this is as follows: At every English coronation, from that of William and Mary in 1685 down, huge galleries have been erected at the east end of the Abbey. In other words, some 2000 people or perhaps even more, have been permitted to gaze right into the sanctuary at the very moment when the sovereign was employed in some of the most sacred actions connected with the Christian faith such, for instance, as his reception of the Holy Communion.

Times have changed, and the general unseemliness of an arrangement such as this is manifest to all. Consequently, there will be no galleries at the east end, or apex, of the church, with the solitary exception of the boxes prepared for the accommodation of the royal family and personages intimately connected with the reigning house of England.

A word must first of all be said about the arrangements for carrying out the general ceremonial of the coronation. Beneath the lantern of the abbey, and within the square formed by the four pillars which support it, there is to be erected a large platform.

This platform, which is raised several feet above the floor level of the abbey, is known in the various service books of the coronation by the curiously inappropriate title of the theater. On it are placed two thrones or chairs of state, one for the King, which will probably be elevated on a dais of five steps, and another for the Queen, on one of three.

These chairs of state will not be occupied until the coronation of the King has been completed. He is then solemnly placed upon this royal seat, after which the nobility crowd around to perform what is technically termed the act of homage.

The actual deed of crowning, as well as that of anointing the King, takes place in another chair, one which will ever be, perhaps the dearest possession of the English people. This is the celebrated coronation chair, also known as King Edward's chair, containing within its carved ornamentation the "fateful" stone or "Stone of Destiny."

The story of this chair is probably as well known in America as in England. It will suffice, therefore, to say that it has figured in some shape at the coronation of every sovereign, from the time when Edward I seized upon it at the Abbey of Scone and in so doing ruthlessly deplored the Scottish people of their chief pride.

King Edward's chair, or St. Edward's chair, as it is variously termed, is distinctly specified in the accounts which have descended to modern times, of every coronation from that of Henry IV down, and seeing that it actually occupied a place in the Abbey during nearly the whole of that century, that is to say, from the year 1357 to the year 1553, there can be no reasonable doubt that it was also employed at the coronations of Edward II, Edward III and Richard II.

At right angles to the Coronation Chair and facing north there will be erected two other chairs. These will be occupied by their Majesties during the earlier portion of the service, and from here they will listen to the sermon which is to be "brief and appropriate to the occasion."

On the north side of the altar will be placed a chair composed of purple velvet, with a footstool of the same material. These will be employed by the Archbishop of Canterbury, who, according to ancient right and custom, receives them at the conclusion of the ceremony as the perquisite of his see.

On the south side are placed the dean and canons of Westminster Abbey, while around the King and Queen will be grouped the great officers of state, the Lords who carry the regalia, and other important personages. The bench of bishops will be accommodated behind their prime on the north side of the sacrum.

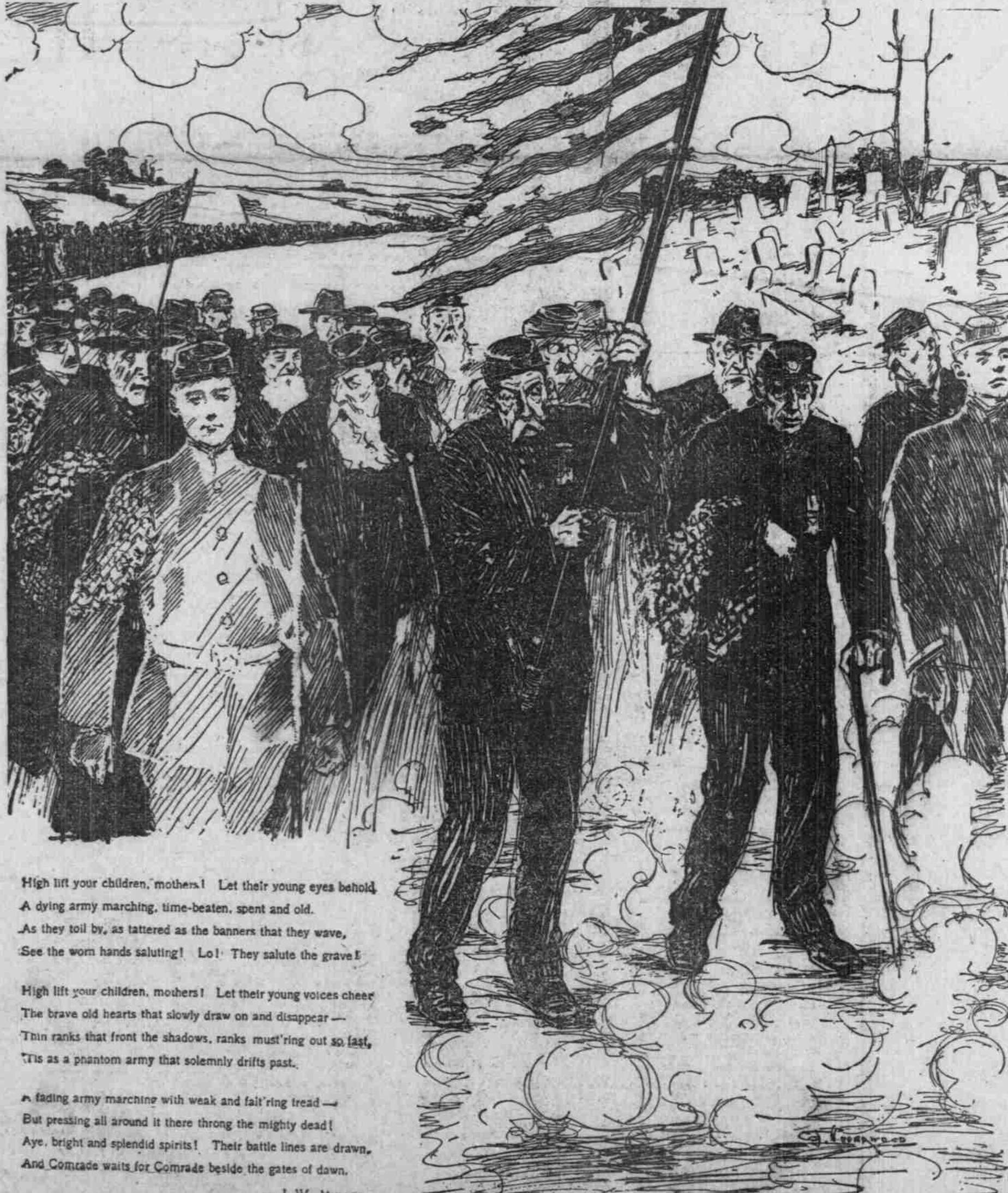
The crown of England, or of St. Edward, as it is more properly entitled, is the same diadem which was first of all placed upon the brow of Charles II in 1651. Such alterations as it has experienced in the last 250 years are of a comparatively trifling character.

In addition to St. Edward's altar there will also be erected in the confessional chapel two waiting chambers, which are known by the curious title of travesees. Here the King will take off the coronation vestments which will be ceremonially placed upon him in the course of the service by the Archbishop of Canterbury and the Dean of Westminster.

These coronation vestments, which bear one and all of them a deeply sacred significance, are left behind in the custody of the dean and chapter of Westminster, whose perquisite they have been regarded from ancient times. In their place the King will be arrayed in the gorgeous robes of estate, which are composed of magnificent velvet, the hue being that of royal purple.

No little interest is being caused in London by the splendid robes and coronets which the members of the English aristocracy are bound to wear upon this occasion. No doubt some of the most precious jewels which the country has to show will make their appearance on some of the great ladies of the land so that further dignity may be added to the coronation of King Edward VII and Queen Alexandra.

THE GRAND ARMY OF THE REPUBLIC MEMORIAL DAY, MAY 30, 1902



High lift your children, mothers! Let their young eyes behold

A dying army marching, time-beaten, spent and old.

As they toil by, as tattered as the banners that they wave,

See the worn hands saluting! Lo! They salute the grave!

High lift your children, mothers! Let their young voices cheer

The brave old hearts that slowly draw on and disappear—

Thin ranks that front the shadows, ranks must'ring out so fast,

'Tis as a phantom army that solemnly drifts past.

A fading army marching with weak and faltering tread—

But pressing all around it there through the mighty dead!

Aye, bright and splendid spirits! Their battle lines are drawn,

And Comrade waits for Comrade beside the gates of dawn.

—J. W. MILLER.