HENRY DRUMMOND.

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Two knightly figures rise to greet the student of the religious history of the last half of the nineteenth century. You have already called their names—Robertson of Brighton, and Drummond the cosmopolitan. They were not unlike. In person, in character, in experience, they might have been more nearly related than as being brothers in a common faith. Martial in bearing, manly and sincere to the very heart of them, independent in thought and yet loyal to the least revelation of truth, open to the cruelest suspicion and subjected to the keenest suffering yet bearing both without a murmur and with a smile upon their lips. Of marked influence while living but with an ever-widening circle of it when dead, the one departing just as the other had come, they stand together opening to us a field for study and presenting to us an example to copy.

Henry Drummond was born in Stirling, Scotland, in 1851. Scotland, inhospitable in climate, and for the most part barren of soil, has discharged its debt to the world by giving it men. Among these Drummond occupies no inconspicuous place. It is not worth while to dwell on his early life. You have read George Adam Smith's biography of him, worthy of a place among the best, and you know it as well as I. He was not remarkable as a boy. He had none of that precociousness whose light is usually eclipsed almost as soon as discovered. He was more forward on the playground than in the class-room, although when he chose he was a rapid learner. He had the Scotch canniness for a bargain and kept his pockets full of knives, marbles, etc., the staples of the boy's mercantile exchange. He was fond of fishing and of games and so would have died young had he lived to be a hundred instead of passing away at the early age of forty-six. When he was twelve he entered an academy at Crief, at which he spent three years, leaving it with "prizes for Latin and Eng-

lish and for an essay on 'War and Peace'." In the following autumn, at the age of fifteen, he matriculated at Edinburgh University. His habits of chaffering went with him and, haunting the auction rooms, he made bargains which would have been great if he had had any use for the articles he acquired. This hints at the strain of bohemianism that went with him through life and shows how little removed he was from the plane of common humanity. "Partly," his biographer says, "through a dislike of classics he took an erratic course through arts." He gained the fourteenth place in a class of one hundred and fifty, and though trying twice he failed to pass the "Bachelor of Science examination and left the University without a degree". But, like some others, he was taking a course of his own meanwhile. He became a member of one of the literary societies and was not the first college student of those days who found more stimulus and advancement here than in the regular curriculum.

In them he cultivated his powers of observation and laid the foundation of that inimitable literary style of which he afterward became so consummate a master. He began to form a library at this period and an acquaintance with the immortals in our literature. About this time he delivered an address before his society on conversation and reading as a means of gaining knowledge, in which he expresses sentiments similar to those put forth by Mrs. Edith Wharton in a recent "North American Review" on "The Vice of Reading". He says: "Books are the great delusion of the present age; we find them everywhere. Nature is mocked and put in the background. * * * Most neglect the great end of reading. The thing to be sought is not what you will get in an author but what the author will enable you to find in yourself." "The great danger of reading is superficiality. Many read far too much." If he said this in his day I do not know what he would say in ours, when the masters are pushed aside and the ephemera occupy their place.

During his arts course Drummond had formed no plans for the future save to think more or less indefinitely of entering

the Divinity Hall of the Free Church of Scotland. His hesitation suggests the thought whether we do not make a mistake in exacting from our ministerial students a definite pledge at so early a point in the period of their preparation. He began the study of Hebrew and passed the examination of the Board. He was only nineteen when, for the summer, he took a tutorship at some distance from his home, and at this time he became conscious of his first distinct religious experience. "I think," he says, "that the chief desire of my heart is to be reconciled to God and to feel the light of his countenance *always* upon me." As to this, Smith says: "This religious crisis happened to Drummond in the form which we should have expected from his upbringing." Later, in talking of sudden conversions, Drummond was asked whether he had passed through one. "No," he said, "I cannot say I did. But," he added, "I have seen too many ever to doubt their reality."

In November, when he was just passed nineteen, Drummond entered New College, Edinburgh, the divinity school of the Free Church of Scotland, and was the youngest student in his class. It was a strong, influential institution then as it is today. Dr. Davidson was then a tower of strength and during a portion of Drummond's course Robertson Smith was an assistant. James Stalker and John Watson were his class-mates. It was an elite company, but Drummond showed his worthiness to be accounted one of it. His first bent toward a ministry for the lowly was received here. The college maintained a mission in one of the needier portions of the city and he took a "share in this with great heart". His life was getting its trend. In the early seventies Dr. Davidson started the great movement of Old Testament study, which has characterized Scottish theology for the last thirty years. It broke up for Drummond and for others "the mechanical ideas of inspiration which then prevailed in the churches" and placed biblical study upon a rational basis. A little more than ten years before "the most important contribution to the literature of Apologetics which the nineteenth century produced", Darwin's "Origin of Species", made its appearance. It made a profound

impression on the young student and though he at some points took issue with the great naturalist, his work was one of the potent agents giving shape to Drummond's later years. At this time Drummond "accepted orthodox Christianity", and, as Dr. Smith says, "not after any passionate struggle towards the contrary, nor with any strength of original thought, but upon a full knowledge of the issues, and after serious consideration".

It was during his seminary course, at the end of the summer of 1873, that two Americans landed in Liverpool and began what proved to be one of the most remarkable evangelistic campaigns in history. They were Dwight L. Moody and Ira D. Sankey, the first and greatest of their order in our more modern days. They came without credentials, and at first their success was not marked. Even in Edinburgh, to which place they were invited, the beginning was not auspicious. Mr. Moody was too ill to speak at the first meeting, and Mr. Sankey's organ had broken down and he did not sing. But God was in the movement and it grew. The swell of it caught Drummond and soon he was borne upon its crest. Before the evangelists came he had startled his associates by an essay on spiritual diagnosis. Dr. Smith says: "He contrasted the clinical work of a medical student with the total absence of any direct dealing with men in a theological curriculum, and maintained that a minister can do far more good by 'button-holing' individuals than by preaching sermons." This missing factor of personal work in religious endeavor he found with the American evangelists, though just how he first became associated with them his biographer cannot say. "His accent, his style, his tastes, were at the other pole from that of the evangelists". But they had that the want of which he had felt in the current work of the churches and he joined them. On Mr. Moody's side there was the want of some one to whom he could entrust the work among young men, and it is a tribute to his insight "that he chose Drummond, who was soon in the thickest of the fray". Their intercourse was not only the association of laborers but the knitting together of friends. It was a friendship that did not weaken on Moody's part when the

stress of opposition was heating up against the younger man. At Northfield, twenty years later, a deputation of those who would combine repression with expression, fearing lest the Lord cannot guard his own, waited on Mr. Moody and asked him not to allow Drummond to speak. The great evangelist asked a day to think it over. At its expiration, and when the deputation returned, he said that he had "laid it before the Lord and the Lord had shown him that Drummond was a better man than himself, so he was to go on". He did go on, but, as he himself said, he did not have a happy time. There is not space nor does it fall within the scope of this paper to follow him in this evangelistic work. Suffice it that he went to Ireland and England with the Americans and often found himself in charge of an independent work. Everywhere he was successful; constantly he grew. Everywhere he drew the sinful and heavy-laden to him. His presence constituted a confessional for them, and he shared in the burdens that rested on their souls. To the end of their campaign he continued in this work, sometimes by the side of the evangelists, often alone, but always effective. During this period, from 1873 to 1875, when he was twenty-three, he composed the first drafts of most of the discourses for which afterward he became famous. The volume called "The Ideal Life", and published after his death, grew out of this period or the years immediately subsequent. Some of his more famous single discourses, such as "The Greatest Thing in the World" and "The Changed Life", also owe their existence to the impulse of this period. Better material to put into the hands of those who would master the art of clear, forceful, direct speech cannot be found. The character of the material shows the thoroughness of his preparation. He spoke without notes and freely, because he had prepared carefully. His Lowell lectures, delivered in Boston in 1893, and which were practically his "Ascent of Man", he wrote twice, the second time after he had begun the series. His power over men in his ministry of help to them was marvelous. He was clear-visioned, kindly, courteous, sympathetic and always the gentleman. "Men felt he was not a voice merely, but

a friend, and on his arm they were lifted up." Dr. Smith says: "One man said to me only the other day, 'Since Drummond died I have not been able to help praying to him'."

From all this triumph, by means of which almost any door might have opened to him, Drummond quietly returned to college to complete his course. At twenty-four he had gained an experience few men achieve in a lifetime. But his permanent task had not been assigned him yet and his future was not clear. His success as an evangelist seemed to beckon him to become one permanently, but there were formidable objections. The settled ministry held out its hands to him but he was unwilling to assume the task of knocking "together two sermons a week". He was not the first, nor will he be the last, to draw back from a work so exacting. He remained in this condition of uncertainty up to and beyond the time of his graduation in 1876, although meanwhile he was evangelizing and preaching, and the latter for a time as a stated supply. It may be said here that Drummond persistently declined to be considered a minister and this even after in order to qualify for his professorship he was compelled to be ordained.

In 1877 the door opened to his life- work. The lectureship on Natural Science in the Free Church College, Glasgow, became vacant and Drummond applied for it. He was first appointed for a session and afterward, permanently. The period of uncertainty was not without fruit, however, as his list of maxims on God's will amply testifies.

We cannot follow Drummond at any length in his career as an instructor. It was foregone that he would be an inspiring one, as testimony declares he was. Such a personality as his, with such aims, could not be otherwise. He was an *e*-ducator. He drew out as well as pumped in. He knew that the teacher most helps the student who most teaches him to help himself. At the same time he "did his students a host of good by teaching them of the general principles which underlie all science, and by making them feel that truth is indivisible, whether it be of science or religion".

Drummond entered upon his career as a teacher about the

time that the storm-center of theological thought in the Free Church gathered about Robertson Smith and his views on the Mosaic authorship of the Pentateuch. At first his own mind was not very clear. But he was impressed by the speeches made in defense of Prof. Smith and came afterward to sympathize with him. "The Assembly of 1880 decided by a narrow majority in his (Prof. Smith's) favor and Drummond rejoiced at the decision." George Adam Smith says of this: "The truth is, it was not so much the trial of one man which was proceeding, nor even the trial of one set of opinions, as the education of the whole church in face of the facts which biblical criticism had recently presented to her." A broad and general truth may underlie the remark. A man or men may be questioned when essentially it is the epoch that is arraigned.

In 1883, after he had occupied his lectureship about five years, Drummond went to sleep one night comparatively unknown and awoke famous. A junior professor in an obscure Scottish theological school became in a day a citizen of the world. At once the creator and herald of his fame was "Natural Law in the Spiritual World". It has been dethroned somewhat from the plane of pre-eminence which at a bound it attained, but pulsations of its influence are felt even yet and will be for many a day. Few books of the last century inspired more sermons and probably there is no one of us who has not one or more directly traceable to its marvelous fascination. Some may have been misled by its fallacies but far more have been helped by the direct and legitimate application of natural law to spiritual experience, and by its suggestiveness and its almost inimitable and rhythmic style have been impelled to loftier endeavor.

It is only by way of reminder that I speak of its origin. While lecturing to his students during the week, Drummond ministered to a congregation of lowly people on Sunday, as it was his delight to do. Naturally the thought of the class-room could not be wholly absent from the sermon of the chapel. There was no need that it should. Any thought may be presented to the humblest, provided only that it be properly

dressed. But let Drummond himself tell how it came about, as he does in the Preface of his famous book: "For a time I succeeded in keeping the science and the religion shut off from one another in two compartments of my mind. But gradually the wall of partition showed symptoms of giving way. The two fountains of knowledge also slowly began to overflow and finally their waters met and mingled. The great change was in the compartment which held religion. It was not that the well there was dried; still less that the fermenting waters were washed away by the flood of science. The actual contents remained the same. But the crystals of former doctrine were dissolved, and as they precipitated themselves once more in definite forms I observed that the crystaline system was changed. New channels also for outward expression opened and some of the old closed up; and I found the truth running out to my audience on the Sundays by the work-day outlets. In other words, the subject-matter of religion had taken on the method of expression of science and I found myself enunciating spiritual law in the exact terms of biology and physics." The result was a series of sermons such as the congregation at his chapel had never heard before nor has heard since, and a book for the world that will live. It may be that Drummond was fascinated by the term, "life", and fancied for it an identity in the natural and spiritual realms he could not establish. He undoubtedly did posit a continuity which obtained in his imagination rather than in fact. He mistook analogies for compelling principles and so carried his argument too far. He himself in some measure lost faith in it and grew away from the positions he so boldly and confidently laid down. And yet he had written a book that will abide and help to usher in the fulness of the reign of Him he so ardently loved.

We must pass over Drummond's travels to this country and to East Africa, on the latter of which he wrote so valuable a monograph, and which put a tinge of sadness upon all his after-life. Neither can we do more than refer to the Grosvenor House addresses, delivered in the West End of London under the auspices of the elite of the English aristocracy. The invi-

tation for the second series bore such names as Lord Aberdeen, Arthur James Balfour, and George N. Curzon. One more humble than Drummond might well have been elated somewhat by such a call, and even one more richly gifted than he might well have dreaded the ordeal, as he did. It was a triumphant one for him however, and the old message found a new voice and unwonted ears. The topics of the last series of three addresses will indicate the bent of his mind at this time, 1886. They were: "Evolution and Christianity," "Natural Selection in Relation to Christianity" and the "Programme of Christianity", which last has formed one of Drummond's most effective pamphlets. The student movement must also be passed with just a glance. "Started at Edinburgh in 1884 * * it took him to many other colleges of Great Britain, to Germany and America and Australia." Up to the end now it remained his chief burden. His work among the students he regarded as the work of his life, and his success was magnificent. Everywhere manly fellows turned toward the Light and Life at his beckoning. And they are carrying on his work while reverencing his memory today. In answer to the question, "How have Drummond's men stood the world?" his biographer answers, "In every British colony, in India, in China, in Japan, converts or disciples of his movement who gratefully trace to it the beginnings of their moral power are laboring steadfastly and often brilliantly in every profession of life."

And how he worked during these ten years. "I am working like a tiger," he said on one occasion. "Germany is taking shape and I must work, work work." And how thorough he was. A Quarterly Review article should be written three times he said—once in simplicity, once in profundity and once to make profundity appear simpler. His Lowell addresses, now "The Ascent of Man", he wrote twice, the second time after they had begun and when he had seen his audience. And nothing could turn him from this work that absorbed him. An invitation to enter parliament was not sufficient inducement, though given and emphasized by Mr. Gladstone him-

self. Robert Barber, one of those with whom he was most intimate, tells of a flying visit he had from him about this time. Drummond rushed in upon him with the cheery way that was his wont. They had a walk across the moor in the bracing Scotch air, a talk before the open fire, a solemn word of prayer, and then Barber says: "The Bird of Paradise spread his wings and I saw him no more."

Perhaps this is as good a point as any at which to speak of the opposition aroused against Drummond about this time. It arose from various sources and to the writer seems as unjustifiable as it was cruel. It began shortly after the publication of "Natural Law", and was based on a misunderstood passage respecting the basis of religion. Men with whom he had worked withdrew from religious associations of which he was a member and refused to speak from the same platform. They debated whether he should be invited to conferences and conventions and some societies cancelled their engagements. In addition to the criticism aroused by "Natural Law" was that created by certain of his addresses, such as "The Kingdom of God" and the "Programme of Christianity", and those bearing on the "Naturalness of Christianity as the Crown of all Human Evolution", and the Christian evolution of the world. His biographer says of the persecution there caused: "Some of the misrepresentations from which the addresses suffered were willful; bits torn from their context by a young prig or two in his audience and flung to the rapacity of certain of the lower-class religious papers who followed the author of "Natural Law" with insatiable suspicion." Afterward it was found that those suspicions were unfounded and they might have been so found at the time had his opposers been so minded. In the face of this opposition, which, in some respects, reached the degree of persecution, he preserved his serenity. He seems never to have lost his poise. Sometimes he treats it lightly, but again it seems to have reached his heart. On one occasion he calls his traducers "assassins of character", and in writing to Mr. Sankey in 1892, he says: "The way to spoil souls, to make them hard and bitter and revengeful, is to treat them as many treat me."

In 1893 he delivered the "Lowell Lectures", now practically embodied in his volume entitled "The Ascent of Man". In these he has frankly, possibly too unreservedly, accepted the doctrine of evolution. But, as you know, beside the principle of struggle for existence finding its goal in the survival of the fittest, that is the strongest, he emphasized what he did not profess to have found, a companion principle, the struggle for the existence of others. Altruism, finding its goal in the survival of the best made so by the imperial law of sacrifice. Standing room was at a premium when the lectures were delivered and they were afterward repeated for the benefit of those who were turned away. With them, perhaps, his fame culminated and on them it may be it will chiefly rest.

And now the end was approaching. In the spring of 1894 he had intimations of the disease that finally killed him. This was a "malignant growth of the bones that caused him intense agony". He was only forty-four, but his hair whitened and he was made so sensitive that he could not bear the grasp of a friend's hand. At first he could move stiffly about, but in a short while he was imprisoned immovably on his couch. His intellect, however, remained unclouded and his cheerfulness was as the sunshine. His sense of humor never left him, and his room became a kind of pool for new stories that were passed on among his friends. His friendships did not fail him and he reaped the harvest of love, the seed of which he had so bountifully sown. And so he sank slowly down to the brink of the gulf from which he could rise only on the farther side. On the Sunday before he died, among others, they sang at his side the hymn:

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the glory of his cross
And honor all his laws."

When the hymn was done he said: "There's nothing to beat that, Hugh. It is a paraphrase of the words of Paul, 'I know whom I have believed, and am persuaded that he is able to

keep that which I have committed unto Him against that day'." Three days after the "bird of paradise" spread his wings and was seen no more.

I have taken so much of your time that I ought, perhaps, to stop just here. I cannot, however, refrain from an additional word or two.

How shall we account for such men? It used to be the fashion to attribute them to some moral obliquity. These divergencies of faith were rather of the heart than the head, it was said. We would hardly say that now I think. As a matter of fact, the men who were the sympathizers with Robertson Smith were as devout men as were in the Church of Scotland. The same may be said today of many of the men who share the views of Drummond on inspiration and the Atonement, and the method of the world's formation, and rally generally about the new movement in the theological domain. Rather than say an enemy hath done this, shall we not believe that these men are like the wise men of Issachar of old, "that had understanding of the times"? Being so, with deeper insight, keener vision than most of us possess, may they not be our seers, our pioneers, our leaders along the lines of essential progress? We do not have to approve of all that a man is or does in order to avail ourselves of that in him which can contribute to our service.

How, then, shall we treat these men? What shall be our bearing toward them? Shall we seek to cast odium upon them, as did a good Christian woman in my presence not long since upon Drummond himself? "Well, Moody," she said, "was not quite up to the mark; he had been infected by Drummond." Infected by Drummond! Listen: In 1892 Mr. Sankey, then in Scotland, came across some words of Drummond's uttered some years before, and wrote to him asking if they were really his. His answer was: "These *are* my words and there has never been an hour when the thoughts which they represent were not among my deepest convictions." The words are these: "The power to set the heart right, to renew the springs of action,

comes from Jesus Christ * * * The freedom from guilt, the forgiveness of sins come from Christ's cross; the hope of immortality springs from Christ's grave. Personal conversion means for life a personal religion, a personal trust in God, a personal debt to Christ, a personal dedication to His cause. These brought about how you will are supreme things to aim at, supreme losses if they are missed." Not up to the mark, because infected by a man who could use words like these!

Shall we seek to suppress, then, these men who are like Drummond, silence them, neutralize their efforts? And since we can no longer use the prison or the rack, shall we resort to the heresy trial or what may be just as effective? And shall we do it on the plea that no effort for man's good is better than one fashioned on lines other than those which we can approve? But who has discrimination enough, who is sufficiently deep-visioned, who has enough of the Spirit of the Master for such a task?

Behold what seems to me a more excellent way. "The thing to be done at present," said Dr. P. P. Munger, in a recent "Atlantic", "is not to crowd upon men a system conceived in some way to be true, nor to bind them down to a hard, literal, undiscerning inception of texts, but to set forth the identity of the faith with the action of man's nature in the natural relations of life; to show that the truth of God is also the truth of man. Perhaps these men are seeking to show that the truth of God is also the truth of man, an excellent thing to do. Let us work with them as we are able, and when we can go no further, let us leave them. But do not let us throw stones at them; they may be right; let us wait and see."

Just before the hour of noon each day, in the National Observatory at Washington, the proper official takes his position. All the equipment of the place in men and machinery is made to wait on him. Three minutes before noon in every office of the Western Union Telegraph Company all other business is put aside, and connection is made with the observatory. The instant the sun's meridian and the other needful observations declare the hour of noon, the message of the fact is

flashed throughout the land and the clocks receive the standard time. There are many messengers but one message. Many administrations but one spirit; so the message of God's truth comes to men devoutly seeking to know His will. They may differ from one another, as do you and I, and their speech may differ from yours and mine. But if the one Spirit whose office it is to guide into truth, is presiding over the transmission of the message, should ultimately be one there need be no fear for the result.

He shall reign whose right it is, and what
We fancy hindrances may be made to aid.