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The Evangelist.

FOR R. GILBERT
Pelham Manor
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MANOR
N. Y.

THE SEAL.

“When I falter at the sight
Of the future toil and fight,
Asking how shall such as I
Still be faithful till I die,
Follow still the Pilgrim’s Friend,
Tread the Progress to the end;
How the Hill of trial scale,
Track the deathly Shadow-Vale,
Face the throng of earth’s great Fair,
Shun the prisons of Despair,
Wakeful and in prayer be found
On the dire Enchanted Ground,
Step with calm and conquering faith
Deep into the stream of Death;—
Then the Promise is my stay,
I will teach thee in the way;
Touching thee will give command;
None shall pluck thee from My hand,
And again, to prove all true,
Here Thou dost Thy Troth renew,
Here dost meet me as I kneel
At Thy Israel’s Paschal Meal;
Sealing to the ransom’d race
All the Canaan of Thy grace.”

H. C. G. MOULE, “In the House of the Pilgrimage.”

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THE EVANGELIST.

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HENRY M. FIELD, Editor.

CONTENTS.

PAGE

ALL ROUND THE HORIZON.....H. M. F.	3
The sun shines bright and the year opens with promise of prosperity. Difference of opinion in regard to the Philippines. The miserable Dreyfus case. Now it is proposed to call Count Esterhazy the greatest perjurer of them all! A great thing in life to have tact. Illustrated in perfection in the courtesy of Henry Clay. Politeness not the greatest of virtues, but gives a charm to all the rest.	
Above All Things—the Holy Spirit.	
Theodore L. Cuyler.....	4
Our Theological Seminaries.....G. W. M.	4
The Day of Prayer for Colleges.....	5
Father Chiquiquy's Long Career.....	5
EDITORIAL:	
New Pastor of Plymouth Church.....H. M. F.	6
Tolstoi and the Czar.....	6
New Professors in Union Seminary.....	6
A Governor that Means to Govern.....	7
The Free Schools and the State.....	7
"Thou Shalt Not Consume Thine Heart".....R. A. S.	8
A Suggestion from a Layman.....Layman.	8
Gospel Mission to the Tombs.....Chaplain Munro.	9
Up in the Logging Camps.....F. E. Higgins.	9
"The Shorter Catechism Rally".....	10
Hampton Meetings.....	10
The Earnest Effort.....James A. Worden, D.D.	10
As Laymen See It.....	11
The Associations of Scripture.	
Rev. William S. Jerome.....	11
The Ecumenical Conference of 1900.....	12
THE BOOK TABLE.....	13
Theories of the Will in the History of Philosophy—Truth and Error—Christianity and Anti-Christianity—Essays on Work and Culture—The Goede Vrouw of Manu-ha-ta—South London—An Angel in a Web. Book Notes. Literary Notes.	
THE RELIGIOUS PRESS.....	15
THE SUNDAY SCHOOL.....	16
The International Lesson—The Samaritans.	
The Bible Study Union (or Blakelee) Lessons on the Life of Christ.....	17
CHRISTIAN ENDEAVOR. Topic, God's Army.....	18
CHILDREN'S DEPARTMENT.....	18
Working and Wishing (poetry)—Something All Young People Should Know—How Lena Came to Mrs. Mortimer—A Nest of Bunnies.	
Woman's Board of Home Missions.....	21
Physical Preparation for the Pulpit.....	22
MUSIC.....	23
Worship and Music.....Fulton McMahon.	24
Healthful Food and Happiness.....	24
Rhyming Aphorisms (poetry).....Thomas MacKellar.	25
Interdenominational Conference of Women's Foreign Missionary Boards.....S. R. D.	26
MINISTERS AND CHURCHES.....	28
The Spirit of Christ.....Charles E. Craven	29
New Publications.....	30
An Episode of Santiago.....	31
THE YOUTHFUL CHAPTER.....	31
The Clubs and the Homes.	

All Round the Horizon.

The sun shines bright this clear, cold winter morning. But we must not take it for granted that the sky will be clear every morning of the glad new year. It dawns hopefully and all looks serene, but how long will it be before the clouds gather again in the Western Continent, while the elements are still in a state of commotion off the coast of Eastern Asia. But now that the stage of war has given place to that of diplomacy we humbly trust and pray that our country will do the right thing, and the just thing, toward our fallen foes.

In all these questions, our readers will bear witness that we have moved very cautiously, waiting for events to throw light on the path of wisdom and of duty. But while waiting and watching, holding our decision in reserve, we confess that we are greatly interested and sometimes amused at the wide difference, not only among politicians, but between the soberest and wisest of men.

For example: there are not two men in the United States for whom we have a higher regard than Dr. Cuyler and General Howard. For a whole generation they have been in the public eye. In our great Civil War no man fought more gallantly than General Howard from the beginning to the end; and in whatever position he has been placed since, he has shown himself the brave defender and supporter of all that is good; while Dr. Cuyler has preached the Gospel of truth and justice and righteousness for half a century. They have stood side by side on Temperance platforms from the very beginning of the "Holy War" against intemperance, and they will die in the ranks. It would be hard to point out two men who are more "level headed"—who step more carefully in the positions they take, and are more firm in the tenacity with which they hold them. It was to be hoped that in the great question that is now before the American people they would stand side by side. At any rate, in any disputed question they would be excellent arbitrators, as they are apt to know their own minds, and do not "wobble about." Further still, they have the courage of their convictions, and will not leave the country in any doubt as to where they stand.

It may be a matter of courtesy to "the cloth," to put the clergy before the army; and so we will begin with our beloved Dr. Cuyler, all the more inasmuch as he is strong in his conviction that the victory is already won. Ever since he read the masterly argument of Senator Edmunds, bolstered up by the overwhelming speech of Senator Hoar in the Senate—he has been in the happy state of Napoleon at Marengo, who had been looking anxiously over the field, but at last took a long breath as he saw the enemy retreating, a sure sign that the victory was won! So Dr. Cuyler thinks it no longer necessary to argue as to the policy to be

pursued in the Philippines, as the "imperialists" are routed, horse, foot and dragoons; the most they can hope for, is to make a decent retreat!

"Now General Howard, if you have anything to say in defence of yourself, you have a few moments to speak before sentence is pronounced!" to which the blunt, frank soldier answers promptly, as if he were in the thick of a hardly fought battle, and turns to an officer to bring up the heavy artillery, having done which he dismisses the whole business in this short military way, as he did at a dinner of the Bowdoin College Alumni Association of the City of New York at the Hotel Savoy a few days since, at which he said:

"It's foolish to talk about expansion. Why, we have expansion already. Dewey made that long ago and I cannot see as there is anything on that score for Edmunds and Hoar to even talk about. *We have got it, and that is all there is to it.* I believe we can make good citizens out of the inhabitants of these possessions that have come to us, and it won't be a very hard job at that."

We have referred so many times to the Dreyfus case that we are tired of the subject. The farce of a trial still "drags its slow length along," to the wearisomeness and disgust of the whole civilized world. Instead of going straight at the matter, to find out whether the accused man is innocent or guilty, they twist and turn every way to evade the simple truth! And now at last, to complete the round of folly, they have sent to England to summon the notorious Count Esterhazy, who is generally believed to have been the originator of the scandal, and on whose testimony Dreyfus was convicted before! But as he could not stick to one falsehood, he kept on telling others, in which he contradicted himself again and again till he finally confessed that he was himself the writer of the paper for which an innocent man was condemned to a punishment worse than death. And now this notorious perjurer is to be called before the bar to give his testimony. Verily it seems as if we had fallen on a generation of liars!

What a great thing it is in life to have a little tact! Not only to do the thing that is right in a given case, but to do it gracefully, so that if one has to refuse the request of another, he will do it so as not to offend, but rather to soothe one's pride and sensibility. It was said of Henry Clay that, if a man came to him for a favor, such as to give him an office, which he should have to refuse, he would do it so gracefully, as if it was with the utmost reluctance, that the man would go away, not wounded in his pride, but really more happy than if he had got the office itself. Those soft words, that kind smile, that warm grasp of the hand, were worth ten times more than the village post office, or a consulship in some foreign port.

Other men will do a real, substantial favor, but in such a gruff way, that the very favor seems to carry with it an insult. Sometimes the

dispensers of office, if they are of a low class of politicians, will toss a petty office to a hungry follower, as a man would throw a bone to a dog.

Politeness is not in itself the greatest of Christian virtues, but it adds a charm to all the rest. We may have no money to give to the poor, but there are things that are better than money. To stop in the street, and take a poor man by the hand and exchange a few words, which show at least your respect and your sympathy, will assure one that is hard pressed in the struggle of life that he is not forgotten by all of his fellow-beings, as he is not forgotten by Him who is the Father of us all.

ABOVE ALL THINGS—THE HOLY SPIRIT.

By Rev. Theodore L. Cuyler.

There are times when God's people are fenced in, and cannot move a step without God's interposing power. The children of Israel reach the shore of the Red Sea, and cannot advance one rod until He parts the waves before them. The land of Israel is parched with drought, and Elijah summons God by prayer to send the indispensable showers. Peter is locked up in a dungeon awaiting death on the morrow, and the praying band in John Mark's house realize that a divine arm only can unloose the prison-doors.

These cases illustrate the condition in which our churches find themselves to-day. The wheels seem to drag; the conversions are few; the question that many pastors and people are asking is—what shall we do? For one I can see no other deliverance except by a descent of the power from on high! Our churches are fenced right up to this fact—we must have the Holy Spirit, or all our machinery is at a standstill. The most powerful sermons that a McLaren or a Meyer, or a Moody can deliver cannot move a single sinner one inch towards the cross without the agency of the Holy Spirit. The New Testament teaches us that the two agents that are to bring sin smitten souls to Christ are the Christian Church and the Holy Spirit. The Church without the Spirit is as powerless to move itself, or to draw others Christ-ward, as a locomotive is to propel a railway-train until a fire is kindled under its boiler. Here is the secret of the failure of a vast amount of elaborate sermonizing, and a vast amount of church-going, and of a vast number of prayer-meetings. The Holy Spirit is not in the Sabbath assembly; the propelling and penetrating power of the Spirit is not behind the sermons, and the prayer-meetings are not converged to the vital point of pleading for the power from on high. Long formal stereotyped petitions are repeated in the meetings, and people go home well nigh as empty as they came.

In a certain church in Philadelphia the pastor, and his half dozen church-officers met together every evening for a week, confessed their sins and their weakness, and besought the gift of the Holy Spirit. A fire was kindled in that church that resulted in the conversion of a large number of souls. That pastor and his staff did not send for any human aid; they went right up to heaven for help. And I don't believe that any Christian or any body of Christians ever undertook any good work for the glory of God, and sent for the Holy Spirit and were turned empty away. The trouble in too many cases is that Christians are now resisting the Divine Spirit and grieving Him away! How can they expect any blessing?

Of all the promises in the Bible none is so explicit as the promise of the Holy Spirit. This is the gift of gifts. God is more ready to bestow this immeasurably precious gift than an earthly parent to feed a hungry child. But Christians have got to hunger for the Spirit, and be ready to work for the Spirit and with the Spirit, or else He will not come. With Him everything; without Him nothing! Unless He

descend with His enlightening, warming, melting, purifying, and life giving power, all preaching, praying, and working will be as useless as to attempt to light a lamp in a vacuum, or to heat up an ice-cold room without fire. A blessing is held out by a loving God to every church in this land which is willing to confess its sins, and to co-operate with the Holy Spirit. *Above all things—the Holy Spirit!*

OUR THEOLOGICAL SEMINARIES.

Our Theological Seminaries sustain a very close relation to our church. They were conceived in the heart of God's people, and born of the church. They are consequently her spiritual offspring, dependent upon her for moral and temporal support to enable them to carry on the important work which the church has assigned them. These sacred institutions are indispensable factors in our church work, as it is mainly through them the Gospel is preached and disseminated.

Our church is by no means indifferent to her seminaries, she has made ample provision for many of them. She has given to Princeton a scholarship endowment of \$269,229 and to Auburn a scholarship endowment of \$192,594. This is highly commendable, and furnishes practical proof of her regard for her institutions. But her Theological Seminaries are not confined to the East; she has one, second to none, in point of importance, situated on the boundary line of Christian civilization, confronted by the pagan kingdoms of the world. We doubt if there is any institution belonging to our church that has done as much to help herself, as the San Francisco Theological Seminary. By strenuous effort the directors and friends of this seminary have raised \$519,500 in all; \$200,000 of said sum was expended in the erection of new buildings, \$300,000 was invested as an endowment fund for five of her chairs, and \$19,500 has been invested as an endowment for seven scholarships.

We think our church will concede that her seminary on the frontier of Christian civilization has done well. This seminary is the youngest and weakest, financially, of any in the family of our seminaries belonging to our noble church, but second to none in regard to her work and importance. Her field is of vast dimension, and of vital importance. She is confronted by the islands of the sea with their motley throng, Japan with her thirty-three millions, and China with her four hundred and twenty-five millions. These peoples are her neighbors. During the past year how wonderfully God hath wrought through our naval and land forces giving us a brilliant and decisive victory over our adversaries. As a result of this victory, an oppressed people have obtained their liberty, our domain has been extended into the far East, opening the way to American commerce, to an advanced civilization, and to Christian influence. God in His Providence hath swept away every opposing obstacle in the way of missionary enterprise. With the extension of our domain, new fields for missionary work have been opened. The doors of Porto Rico and the Philippines have been flung wide open for the reception of the Gospel. These peoples will naturally look to this seminary for ministers and missionaries to teach them the way of life.

We are living in an advanced period in the history of the world. The dawn of the twentieth century will soon appear in the Eastern sky. In no century of the past has God laid upon His Church such a burden of responsibility. The field of the whole world is open and "white to harvest." The command of the Master has now a significance and an emphasis never before recognized. "Go ye into all the world and preach the Gospel to every creature." "The harvest truly is plenteous, but the laborers are few." These words are as applicable to present conditions, as when spoken by our Lord—the field now, as then, is the world.

The San Francisco Theological Seminary by virtue of her geographical situation—the vast expanse of her field—her free access to the pagan peoples of the earth, afford her wonderful opportunities for extended usefulness. Her possibilities are greater than we can conceive. Her able faculty and honorable Board of Directors are cognizant of these facts. But they are restricted in their work and sorely pained because of their inability to avail themselves of their opportunities, by reason of their limited resources. She has accomplished much among these peoples, and has proven herself aggressive and enterprising. While she has done a great and noble work, it is little compared with that she is capable of accomplishing were she properly equipped. This seminary has fine buildings, well adapted for the purpose for which designed, they are without incumbrance. But it costs six thousand dollars a year to pay insurance, taxes, light, and heat for these buildings with other incidental expenses. Her Board of Directors have exhausted their financial resources in the interest of the seminary. They have not the means to meet this expense; they cannot, and will not longer assume this responsibility. They need and must secure at the earliest practicable moment one hundred thousand dollars for a building endowment fund to meet this annual expense. This seminary needs, moreover, one hundred thousand dollars for fifty scholarships, in addition to the seven she has. This is an absolute requisite to any Theological Seminary, they must have the means at command to assist indigent students during their seminary course. She needs likewise fifty thousand dollars for the endowment of a chair of Greek exegesis, and New Testament literature not yet provided for. Two hundred and fifty thousand dollars would make the San Francisco Theological Seminary self-supporting and independent.

We have briefly shown the pressing need this seminary has of an endowment in order to push her work up to the measure of her capacity. The church by virtue of her relation to this seminary is morally obligated to make provision for her own. A parent's obligations grow out of his relation to his child. The obligations of our church grow out of her relation to her seminaries. The one is a natural, the other is a spiritual relation. The higher and more close the spiritual relation, the more binding and obligatory are the obligations. A parent who should disregard his obligations to his child, would be less criminal than our Church, should she disregard her obligations to her seminaries. This she has never done; we believe her loyal to her institutions and to God. She requires but to know their needs, to make provision for their wants. Our great Church is abundantly able to supply the needs of all her seminaries. God hath intrusted her with wonderful resources. The amount required to endow this seminary when compared with her almost limitless resources, is so trivial she would not know she had given two hundred and fifty thousand dollars for the endowment of her seminary on the slopes of the Pacific.

Therefore, let our church place this institution of God's planting beyond the possibility of financial embarrassment by giving her an endowment in keeping with the great importance of her work, and worthy of our noble church. We could name many in our church in this city, either of whom could endow this seminary and feel none the poorer for doing it. What an inconceivable revenue of blessing it would yield them. What an incalculable amount of good would flow from such an investment in the interest of the Master's cause. Who could estimate the beneficent result of such a Christ-like deed as this? Eternity only could reveal the blessedness which would accrue from such beneficence. It would cause joy in heaven, and fill our hearts with grateful thanksgiving to the donors and to God.

G. W. M.