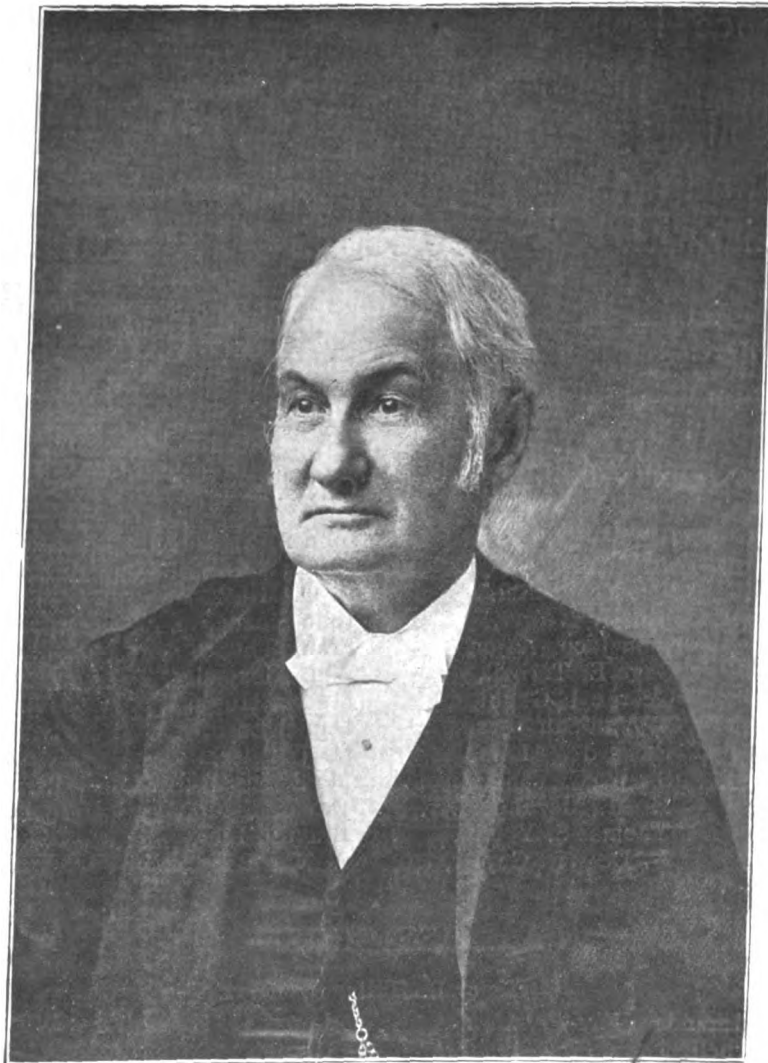


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The Rev. CHARLES SEYMOUR ROBINSON, D.D., LL.D.

The Evangelist.

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THE EVANGELIST.

A RELIGIOUS AND FAMILY PAPER,

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HENRY M. FIELD, Editor.

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All Round the Horizon.

Our readers have long been familiar with the contributions of Mrs. Houghton to The Evangelist, though they have hitherto been confined chiefly to the Bible Lessons, to reviews of books and other literary work. But for the future, as the physicians have cautioned Dr. Field against the exhausting labor of the last few years, he is happy to turn the control of the paper over to one whom he regards as among the most brilliant writers of her sex in this country.

The treaty has been confirmed! and the country is relieved from a great anxiety. The question of accepting the terms agreed upon in the long deliberations in Paris, has come to an end. The result is a relief to Spain as much as it is to us. Nothing is so great a trial to a defeated power as uncertainty. That is now over. And we hope that the prompt payment of twenty millions of dollars—a good round sum for a country so poor as Spain—will serve in some degree to soothe their wounded pride.

But our greatest anxiety is for our own country, which in the course of a single year has stepped out from its retired position in the Western Hemisphere to be one of the great powers of the world. According to its power is its responsibility. As our country is growing rapidly in population and in wealth, in arts and arms, the temptation is very great to assume an air of superiority. If that were to be the effect upon the rising generation, we should almost pray that we might be smitten with humiliations till we should realize that, great and strong as we may be, we are not Almighty! That belongs to God alone!

We had given up France as a country in which the people, with all their flourishes in the face of Europe to show what a great people they are, have not the slightest regard for either liberty or justice. But after all, it is said that at last justice has prevailed, and that the French government has actually ordered a vessel to sail to Cayenne, and bring Dreyfus back to France to be tried and judged on the law and the evidence. A dispatch from Paris, dated on Monday, says: "The Minister of Justice, M. Lebret, had earlier communicated to the Revision Bill Committee of the Chamber of Deputies supplementary information respecting the charges brought against the Criminal Section of the Court of Cassation by M. Beaupaire, which was favorable to the judges of the Criminal Section and to President Loew, of that body, and M. Bard, the reporter of the Dreyfus case. The Prime Minister declares that the government will resist all amendments to the revision bill and make its passage a question of confidence."

It will be a singular "turn about" if it be true, as reported from Chicago, that Dr. Frank W. Gunsaulus is to succeed Dr. Hillis as minister of the Central Church if the trustees of his former church will consent to his retirement from their organization. It is understood that this permission will be reluctantly granted. It is said that Dr. Gunsaulus was the first to direct the attention of the Plymouth Church in Brooklyn to Dr. Hillis, as a minister just in the prime of life, full of energy, and of the popular eloquence needed to hold a congregation so large and whose demands are so high. It would be indeed a singular turn, and yet one that might occur quite naturally. They are both men of extraordinary gifts, and warmly attached to each other. Indeed it is said that Dr. Hillis was first pointed out to the people of Brooklyn by Dr. Gunsaulus, who is himself bound to Chicago by the intimate and most affectionate relations between him and Mr. Armour.

As ships are constantly going up and down in our harbor, those who live on Staten Island or on Brooklyn Heights hardly take notice of their departure or return. But there were some who watched "The Solace" as she went down the bay last week, considering what she had already done, and was now appointed to do. While the war lasted it was her part, not to take her place in the line of battle, firing guns and being fired upon, for she had not a gun aboard, her duty being to bring back the wrecks of war, the wounded and those who were on the sick list—not only American soldiers, but Spaniards also. In the presence of sickness or death there were no enemies—all were alike objects of pity and compassion, whom the medical attendants, doctors and nurses, like the good Samaritan, were anxious to relieve and return to their homes.

Now that the war is over, this task is done, and now the good ship, with her gallant captain and crew, is bound in another direction, even to the other side of the world, to take supplies of every kind to Admiral Dewey. In leaving our harbor she did not turn her head East, but South, sailing down the coast to Norfolk, Virginia, where she took on board some officers who had been detailed for duty with Dewey's fleet. Then turning away from America, the Solace will steer straight across the Atlantic for the Straits of Gibraltar, where she will not come to anchor in the bay, but will push on to Malta, where she will rest for a day or two, and then make directly for the Suez Canal, through which she will pass into the Red Sea, and down into the Indian Ocean, making her next stop at Colombo, in Ceylon, and from there to Manila, where she will be heartily welcomed by Dewey and all his fleet, as she is loaded with naval and medical stores. The latter are in charge of a medical director. The whole cargo is valued at \$300,000.

Two weeks since we gave a page to the Suez Canal, showing the enormous benefit which it conferred, not only upon Europe, but upon all the maritime nations of the world. Such a benefit would be repeated, if not more than

doubled, by the opening of a canal across the Isthmus of Panama that unites North and South America. The Senate has already passed a vote in favor of the canal by way of Nicaragua, as the easiest of construction, and the one nearest to the United States. But naturally it encounters a great opposition from those who have already undertaken the Panama canal in which hundreds of millions have been spent and millions more will be. But its promoters offer very liberal terms:

1. That the United States purchase a controlling interest in the Panama Canal.
2. That no money shall be paid for that interest or for the construction of the canal or for any other purpose in connection therewith by the United States until the canal has been actually completed and is ready for business.
3. That the new Panama Canal Company pledges itself to complete the canal with the funds at present at its disposal and without the assistance of the United States, within ten years at the maximum.

If this proposal be not accepted, the projectors of the Panama Canal will feel at liberty to make a proposal to European governments, and profess to be assured that England, France, Germany and Russia will undertake its completion. But even should they thus unite, that by no means implies that they will be inimical to us. In fact, the United States already has a treaty with Colombia by the terms of which the neutrality of any canal crossing her territory in Panama is assured, so that there is little real danger from that source.

Human nature is a strange compound—a mixture of good and bad, that is a constant puzzle to the students of human character. When we undertake to analyze the motives of human conduct, we find men proud of their wickedness, who, if they were by chance caught in doing some generous act, would be almost ashamed of it. Some months since the Dowager Duchess of Sutherland, traveling from Paris to London was robbed of jewels that were said to be worth over a hundred thousand dollars. But who did the crime was a mystery, and seemed likely to remain so. But according to the old saying, 'Murder will out,' and robbery will also. After a few weeks a man was arrested in London who proved to be the robber. But he was no vulgar, common thief, but had an apartment in a fashionable hotel in the West End of London where he lived like a Lord. It seems that he was one of the most skilful adepts in his "profession," and had a reputation all over Europe, till he was finally betrayed by "a former sweetheart," whom he had perhaps deserted for another. But when the law took him in his iron grasp, he did not "lower his crest" a particle. When brought before the Judge, and charged with stealing the jewels, he disdained to deny it, but when the Judge pushed him a little farther, (for only a paltry four thousand dollars' worth were recovered, while a hundred and twenty-five dollars were stolen) he refused to answer.

But the heroic character of the man came out when the Judge attempted to draw out of him the names of his accomplices. Would he betray them? Not he. He told the Judge that he would not betray his companions even if he got a life sentence!

He boasted that he had made twenty bigger "hauls," and claimed to have reduced robbery to a science, making it his business to know everybody of wealth and consequence in Europe.

After this flourish, "Harry the Valet," which was his proud title among the thieves all over Europe, he was put into the van, and carried off to the prison, where he will be put in the garb of a common thief, and left to reflect on the end of his proud villiany. After all vice and crime, though they may wait a long time will in the end bring their terrible punishment.

PREACHING TO THE UNCONVERTED.

By Rev. Theodore L. Cuyler.

Is direct preaching to the unconverted as frequent as it was in former times? I feel quite sure that it is not. If any one will examine the printed discourses of Lyman Beecher, President Edward Dorr Griffin, Dr. Shepard of Bangor and Dr. Taylor of New Haven, he will see that all those men of great intellectual gifts, made it their chief purpose to arouse, and direct impenitent souls to Jesus Christ. They recognized human sinfulness, and strove to save sinners. Their style of preaching was common in all the evangelical denominations; even in the Episcopal Church such men of commanding power as Dr. Bedell of Philadelphia and the elder Dr. Tyng practised the same pulpit-methods.

In recent years a great change is observable. Various topics— theological, sociological and ethical are discussed. A large portion of the sermons preached are addressed chiefly to Christians; and the reason is plausibly presented that if Christians can be kept well up to the mark, sinners will the more readily be won to Christianity. The religious Conferences—such as those at Keswick in England and even some of those at Northfield—deal mostly with the experiences and the duties of Christ's professed followers. When my dear Brother F. B. Meyer visited this country it was on a mission to the churches—and not to those outside of the churches. I make no criticism on the methods of my brethren, especially of those who are earnestly aiming to kindle and quicken the people of God; I merely state facts.

Let us go back to the fountain-head. What was the practice of the Divine Founder of Christianity? We are told that "Jesus began to preach, and to say *repent*, for the kingdom of heaven is at hand." What was the practice of the greatest of the apostles? He "ceased not to warn every one night and day with tears," and under his pungent warnings one sinner "trembled" on his throne! The three most conspicuous preachers of the eighteenth century were John Wesley, Whitfield and Jonathan Edwards; and how faithfully and constantly they dealt with the unconverted all my readers know full well. The most successful preacher of this nineteenth century was Charles H. Spurgeon. Look over all his hundreds of sermons and observe what a large portion of them are aimed at awakening the impenitent and bringing them to Jesus Christ. In one of my many talks with him, he enquired, "How far do your American ministers aim at the conversion of souls?" Spurgeon's unceasing efforts to convert the "outsiders" kept up an unceasing stream of new converts into his vast church. He never had any "revivals," because his church—like Baxter's—never needed to be aroused out of a torpor.

When we speak of preaching to the unconverted, we do not mean that sermons are to be only—or even mainly—vehement exhortations. Discourses that are only hortatory seldom produce much result. We mean that the eye of the preacher is not to be chiefly on Christians, but very largely on those whom he strives to make Christians. He should so instruct sinners as to the nature, guilt and doom of sin, and so instruct them as to the benefits and blessings of the Christian life as to win them to the Saviour. In his efforts to convert sinners he should not cap Sinai or conceal hell! "Warn them from Me!" is the Divine injunction to all His ambassadors; and because there is less of this solemn, tender warning to sinners is one reason why the number of conversions is sadly decreasing. If ministers do not pray, preach, and labor to win the unconverted to Christ, then not many will be won.

Dr. Alexander McLaren of Manchester is not a hortatory preacher; he is profoundly instructive as well as eloquent; yet in nearly all his discourses he recognizes the awful fact of *sin*

and presents Jesus Christ constantly to his hearers. The atoning blood streams through all his sermons. What I am driving at is to urge my brethren to direct efforts to move and win the unconverted to Christ. Essays, treatises, and ethical discussions are not the staple of a soul-converting pulpit. Argument is grand, but let it be red-hot argument with the "baptism of fire," and intense love of perishing souls.

I have just been reading with deep interest the recently published *Life of my brilliant and beloved friend, Henry Drummond*. The grandest part of that splendid career was the part occupied in evangelistic labors with Mr. Moody, and his subsequent labors among the students of universities. When I met Drummond in Edinburgh (in 1885), I said to him, "I hope your scientific pursuits will not draw you away from your simple, earnest orthodox faith," he replied, "Don't be afraid; I am too busy in trying to save young men; and the only way to do that is to bring them to Christ." Nobly said; and I sincerely lament that he was ever diverted from that glorious work in order to write a scientific treatise on the "Ascent of Man." Drummond's tracts and talks to Christians are eminently beautiful, inspiring and helpful; but I suspect that in the next world he will discover that his highest mission in this world was to convert—by the Spirit's help—the unconverted.

Is not this the great mission of the Christian ministry? Jesus came "to seek and to save the lost." A ministry that brings no souls to Christ is—not a success whatever it may do. To preach at sinners is no minister's duty; to preach to sinners with fearless fidelity, and intense love for their souls is the highest and most far-reaching effort to which he can aspire. As for bringing the churches up to their work, the best way is for them to go to work and fight sin, and help the distressed, and save sinners around them from perdition. The pulpit that leads in this will have power—even a "power from on high."

A REPRESENTATIVE CONFERENCE AT THE BRICK CHURCH CHAPEL.

A conference of representative Presbyterian pastors and business men will be held in the chapel of the Brick Church, (Fifth avenue at Thirty seventh street,) on Thursday evening, February 9th, at eight o'clock, to consider the attitude of the church toward the foreign missionary enterprise. The work abroad is on a sound basis. The stations are located at strategic points. The missionaries are able and devoted. The outlook is full of promise. Recent events in China, Korea, Siam, and Africa have enlarged our opportunity, and made this a supreme hour for a forward movement in these lands—and this quite independently of any political relations which may be formed with the Philippine Islands. In short, American Christians must assume a responsibility for the preaching of a pure Gospel and the planting of Christian schools and other institutions among the millions of these nations, never attempted in the early years of modern missions.

There is no purpose to raise funds at this meeting, yet an earnest purpose to concert measures looking to that result. This call is close and urgent upon all our New York churches. Let them not shirk duty, for it is God's cause as well as man's. The Thirty-seventh street chapel should be crowded by those concerned for the Master's honor, and the fulfillment of his parting command to his disciples and to all the faithful who should succeed them. Here, and not otherwise, is the true succession! This call cannot be neglected with safety to the mission cause, or with impunity by those who profess and call themselves Christians. Let us not neglect it. It is signed by the following named: Henry van Dyke, William E. Dodge, Morris K. Jesup, John S. Kennedy, A. Woodruff Halsey, Wilton Merle Smith.