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THE GIFT OF PEACE.

Elon Galusha Salisbury.

There is a peace that comes to all the land,
When into plowshares men convert their spears,
Put off their armor and their ranks disband,
And turn their thoughts to things of other years.

There is a peace that comes o'er nature's face,
When storms subside and cease their warring strife,
When sunshine breaks from out the cloudy space
And floods the earth with light and joy and life.

There is a peace that comes to every heart,
When irksome duties have been fitly done,
When burdens have been shifted, though in part,
And rest for weary mind and body won.

There is a peace that comes to every soul
That conquers passion and itself subdued,
That passes safely by temptation's goal,
And finds the strength its better self pursues.

There is a peace, the sweetest peace and best,
Of which the world can neither take nor give,
The peace that comes at Love's supreme behest,
And for another bids the one to live.

There is a peace, to all the gift of gifts,
That perfect joy and rich assurance brings,
That from the soul all doubt and burden lifts,—
A conscious oneness with the King of Kings.

It is the peace that fills the human life,
And puts on it the seal of the divine,
That lifts the soul above the world of strife
Into the consciousness of Love sublime.

All Round the Horizon

All other news is eclipsed by the sensational reports from South Africa this week. Three English defeats in almost as many days is news dramatic enough to set the civilized world agasp. We had scarcely finished learning the particulars of General Gatacre's repulse in Cape Colony, when even more startling news came from Modder River.

General Methuen reports a great two days' battle against 12,000 Boers at the Modder, the outcome of which was that the British attack failed and they were forced to retire. General Wauchope, the commander of one brigade, was killed, and the total casualties among the English were 963 including 70 officers. All agree that the Boers fought throughout with the utmost gallantry, capturing large quantities of military stores and taking many prisoners. It is the old story of a spirited attack and hidden Boer intrenchments with a terrible cross fire from the flanks and front. No troops could live in such a situation and a retreat was inevitable.

As for Lord Methuen, it is obvious that unless he makes up his mind to withdraw his troops to the Orange River he runs great risk of having his communications effectively cut, and of being obliged to surrender to avoid starvation. Neither General French nor General Gatacre, the latter of whom led off with the first defeat, is in any position yet to send forward sufficient reinforcements to occupy the sixty miles or more lying between the Orange and Modder Rivers.

But the worst was yet to come to the afflicted British public. The terrible blow given by the Dutch at the Modder so alarmed the War Office that urgent orders were telegraphed to

General Buller to attack the Boers on the Tugela River bank, drive them back and relieve Ladysmith. The unfortunate General, despite his better judgment, obeyed orders and rushed on to defeat. On Friday he telegraphed the news of a serious reverse. His losses are reported at 1,097 with 348 missing. The same heavy proportion of officers in this battle shows the skill of the Dutch sharpshooters. And the greatest loss by far from a military point of view was that of all the guns except two. In this one fight General Buller lost three times the number of guns Wellington left in the hands of Napoleon during the six years' fighting in the peninsula.

It is hard to prophecy what will be the outcome of the battle of Tugela River. Unless speedily reinforced, there seems to be no reason why Buller, too, should not be surrounded and isolated. The relief of Ladysmith is postponed indefinitely. In the meantime, the three beleaguered garrisons are contending with increased difficulties. Illness, lack of supplies, over anxiety and a constant ceaseless bombardment from the enemy are reducing the troops in strength and spirits.

No wonder England is overwhelmed with gloom and grief. There are occasional bursts of anger as well, against the inefficiency of the War Office and the carelessness of public officials. There has been a strange unpreparedness and lack of insight into the true status of affairs in South Africa among British statesmen. Colonial Secretary Chamberlain and Chancellor Hicks-Beach have excited the chief anger as those highest in responsibility. Though not excited to hysteria, the British public is taking an alarmist view of the situation. While it is true they have met most serious reverses, no thinking observer can doubt what the end will be. The resources of the most powerful empire of the world will accomplish the inevitable result.

As might be expected, the War Office is aroused to increased activity. Field Marshal Lord Roberts has been appointed to the supreme command of the troops in South Africa, with Lord Kitchner as second in command. It is not impossible that the Queen will now consent to the long-urged request of the Duke of Connaught and permit him to go to the front. The 15,000 troops now on their way to South Africa are to be increased as rapidly as possible by all the remaining portions of the army reserve. The Seventh Division, which is being mobilized, will proceed to the front without delay. Local troops in South Africa are to be raised and equipped. Two regiments of veterans are to be drawn from India.

Nine battalions of militia, in addition to two battalions which have already volunteered for service at Malta and one for service in the Channel Islands, will be allowed to volunteer for service outside of the United Kingdom; and an equivalent number of militia battalions will be embodied for service at home. The news of reverses has greatly quickened the

loyalty of the people and proffers of service are coming in from all sides.

The patriotic offers which are being received from the Colonies will, so far as possible, be accepted, preference being given to offers of mounted contingents. With these increased forces the army of South Africa will be more than doubled in number.

It is interesting to observe the effect of England's reverses upon the other nations of the world. It is rather remarkable that of continental powers, mercurial France views the situation with the most good will and tranquility. Germany, the nation of whose brotherly love Joseph Chamberlain was so certain, is filled with unrestrained joy. Herr Beble said a few days ago in the Reichstag that he trusted more disasters to the British arms would follow, resulting in an independent South African Republic; and not a voice was lifted in protest. Russia is pleased over the situation, but is not so offensive in its pleasure. Italy and Austria also are more moderate.

While the tone of the comments and criticism in the United States is not offensive, it must be particularly galling to the proud British spirit. For our nation has been frank and outspoken in its criticism. It seems to us as though we might have done better in a like situation; as though the Boer tactics were like our own Indian warfare; and our trained frontier regiments would have been more wary and wily. We appear thankful that our troops in the Philippines are not as the English in South Africa are. Surely the situations are not so analogous as to warrant such a feeling.

The recent news from South Africa has revived the old discussion as to which side is in the right. It is a question on which many feel as strongly as they did about the government's course in the Philippines. The anti-Boers argue that this war is the necessary outcome of the conflict between modern civilization and the old pastoral stage. That the utter dissimilarity between Boer and Outlander necessitated the conflict.

It is wise in them to take their stand on the higher claim of "the march of civilization;" for it is doubtful if these so-called grievances of the Outlanders could offer a plausible excuse for so bloody a war. The sentiment of the American public is with the struggling Boers, who fight for freedom and fatherland; who go to battle with something of the same stern heroism that Cromwell's Ironsides possessed and with much of their godliness. But our common sense urges us to take a utilitarian view of the struggle; that it is to be a survival of the strongest and most advanced if not the fittest. Our humanity at least can bring us all to the common ground of hoping for a speedy termination of a cruel war. The right and the wrong of the matter is something we can never be certain of; but the sorrow and suffering of the two nations is something that touches the American heart to the quick.

THE SPARKS THAT KINDLE REVIVALS.

Rev. Theodore L. Cuyler.

No wise Christian ever despises the day of small things, especially if he sees the hand of God in them. Spiritual awakenings in church very often have small beginnings; one or two persons who have become thoroughly aroused awaken others. Sometimes the spark of holy fire is in a single godly heart that is inspired with the love of Jesus, and a solicitude for the salvation of souls.

The Pentecostal work began with a handful of earnest followers of the lately crucified Christ who met in an obscure upper room in Jerusalem and "continued in prayer and supplication." What cared the great wicked town for that little coterie of "fanatics?" But the fire kindled in that sacred chamber soon burst forth over the civilized world, and it is burning yet! The seed of the Reformation-flame was in Martin Luther's big brave heart. That intensely spiritual preacher, Dr. Thomas H. Skinner, told me that during his pastorate in the Arch Street Church, Philadelphia, he felt deeply moved with an insatiate hungering for the immediate outpouring of the Holy Spirit upon his flock. He invited two or three of his elders to meet with him in fervent prayer; they got well kindled, and called in others; after several evenings thus spent, the flame spread through the whole congregation, and there was a powerful work that yielded a large number of conversions. Would not this be a good precedent for those pastors in New York and numberless other places who are desirous of a genuine revival?

During my own pastorates, which extended through forty-four years, I can testify that nearly all the revivals had very humble beginnings. The first one—and a very remarkable one it was in many respects—began with a faithful talk of a sweet young girl with an impenitent friend in my congregation. That spark kindled the mother of that friend, and as soon as I discovered that the Holy Spirit was at work in that family I appointed special services, and before a week had passed, the little church was in a blessed blaze! What a luxury it was to work then under the baptism of the power from on high! The sermons made themselves, and at the devotional meetings praying came to my people as easy as breathing.

It has never been my usual practice to invite the labors of an evangelist; but twenty-seven years ago, Mr. D. L. Moody (who had not yet become famous), said to the Superintendent of our new Mission-Chapel, "What a nice place this is to hold some meetings." He was cordially invited, and at the end of a week about twenty persons had been mustered together on the sharp winter evenings. "This seems slow work," I said to him. "Very true," replied my sagacious brother, "it is slow, but if you want to kindle a fire, you collect a handful of sticks, light them with a match, and keep blowing until they blaze, then heap on the wood. So I am working here with a handful of Christians, endeavoring to warm them up with love for Jesus, and if they get well warmed, a general revival will come and sinners will be converted." He was right; the revival did come and it spread into the parent church, and over one hundred converts made their public confession of Christ before our communion-table. It was in those little chapel meetings that my beloved Brother Moody prepared his first "Bible-readings," which have since become so celebrated in this country and in Great Britain.

Everything depends upon going straight to "headquarters." Reliance upon any man, or any method, or any methods in themselves is a fatal mistake. Success depends on watching the leadings of the Holy Spirit, and in prompt

co-operation with the Spirit. That Spirit works with the humblest private Christian, as truly as with the most eloquent preacher. "He will baptize you with fire." Grasp that precious promise and act on it. If there is a live coal in your heart, or even a glowing spark, carry it where it will kindle somebody else. False fire soon ends in smoke; but a seed of the Divine fire is pretty sure to grow, and sure to spread.

HONEST DEALING WITH THE BIBLE.

Dunlop Moore D.D.

A friend sent me a few days ago a copy of *The Evangelist* for November 2, in which he marked for my special attention an article entitled, *Honest Dealing with the Bible*, by S. M. Hamilton D.D. Dr. Hamilton is, like myself, a born Ulsterman; and I am sure I cherish a very kindly feeling toward him personally. But in the interest of truth and the Bible I feel moved to make some animadversions on his paper. He addresses "religious men and women," or "the ordinary Christian." He would persuade such to abandon the view of the Bible that has been held by the Church of God in all ages. He tells them that they ought to do this, in deference to the latest criticism of the Bible by men far more capable by their learning of pronouncing on its true character than ordinary Christians can pretend to be. The conclusion of the latest critics is in his opinion now "thoroughly established" in regard to the Books of Moses and the Book of Joshua. This conclusion he states in the quotation "that there may be a small nucleus of Mosaic legislation in Exodus, that Deuteronomy is a repetition and extension of this by a prophetic writer of the time of Josiah, that then comes the code of Ezekiel, then a portion of Leviticus, and then, lastly, the great bulk of the Levitical legislation, which, together with its historical setting, is as late as the times of Nehemiah and Ezra."

Dr. Hamilton assures the ordinary Christian, whom he seeks to instruct, that this theory, though novel and startling, "is cordially accepted by many scholars whose Christian orthodoxy and reverence for the Bible are unquestionable;" and because of the piety and scholarship of these critics, the proper attitude of ordinary Christians is, he affirms, to take it for granted that their theory "cannot be antagonistic to the Christian faith."

I cannot say here all that suggests itself to me in opposition to the position of Dr. Hamilton. One fatal objection which a thoughtful ordinary Christian cannot fail to make is: Can I believe that man to be distinguished by unquestionable orthodoxy and reverence for the Bible who condemns as a forgery the whole Levitical legislation with its historical setting, as these critics do whose authority I am directed to acknowledge? I read in the Bible how this and that article of the Levitical code is prefaced by the formula, "The LORD spake unto Moses, saying." This is part of their historical setting. Nothing in the Bible is clearer than its teaching that the Law was given by God through Moses to the children of Israel after their deliverance out of Egypt. To deny this, and to make the law an invention of priests a thousand years after Moses is surely inconsistent with reverence for the Bible and Christian orthodoxy. "Historical setting" is here a misnomer. It means the unhistorical narrative of the feigned circumstances in which the law is described as having been delivered.

Dr. Hamilton strongly deprecates an appeal to Christ on this question. But if Christ has expressed himself in regard to it, such an appeal is unavoidable on the part of his faithful followers. They who are fully convinced that he is a trustworthy teacher of religious

truth, must give heed to what he has said on what profoundly affects religion; and they cannot, without ceasing to believe in his trustworthiness, admit that he could be the patron of a gross and impious fraud. Ordinary Christians are not to be charged with dishonest dealing with the Bible for refusing to accept a critical analysis of its contents which is in manifest conflict with the teaching of Christ. "Our Lord allows the Mosaic origin of the Law," says Dr. Hamilton. He might have used a stronger word than "allows." Jesus too, always spoke of the Pentateuch as the Word of God. As an honest, competent and truthful teacher, he could not have done so, if the theory of the negative critics is right.

Dr. Hamilton says that Christ accepted the popular belief on the question before us. He adds: "Had he done otherwise, he would not have been understood. He would have made it harder for men to accept the message he came to bring." It is passing strange that one who had read the life of our Lord in the Four Gospels should attempt by such reasons to defend the position that he countenanced what he knew to be religious error. He was not in the habit of conforming to popular opinion in his teaching touching the Old Testament, or touching any moral or religious question. He did not shun to declare what was contrary to the views and prejudices both of the leaders and people of the Jews. He uttered sayings which were not at the time understood even by his disciples, and which were pronounced hard and unendurable by the multitude. And he could say of himself: "For this cause came I into the world, that I should bear witness unto the truth."

Dr. Hamilton allows himself to say that "no honest reader of the Bible can be affected by such a statement as that 'the authority of Moses and of the Lord Jesus is against the new theory.'" I maintain, on the contrary, that it is the duty of every true disciple of the Lord Jesus to bow to his decision in all things. Christians are reasonably required to hear him. In arguing with unbelievers it would be idle to appeal to an authority which they would not admit.

There is a striking resemblance between Dr. Hamilton's plea for our accepting the destructive criticism of the Bible on the ground of the piety and scholarship of the men it comes from, and the plea made by Dr. Paul Oarus for utterly refusing to believe that the Bible contains a special revelation of God. In the *Monist* for October, Dr. Oarus, its editor, writes (p. 58sq.): "As to Bible criticism I wish to state that, far from being unholy, it is a product of piety and religious conscience. The work is not carried on by infidels or antagonists of the Christian faith, but by deeply religious and conscientious men, who are moved by a love of truth, and thus can be rightly said to be guided by the Holy Spirit. Professor Cornill, for instance, is not a negative spirit, but a fervid Christian believer." Dr. Oarus, who can write with such unction, sets forth a view of the Bible for which he claims the support of critics, who are not "antagonists of the Christian faith," but "guided by the Holy Spirit." He thus sums up this view: "The Bible, if treated as a secular book on the same level with other books is great and divine; but the moment it is literally or in any special sense proclaimed as the Word of God, it becomes an idol full of ugliness and abomination." For Dr. Oarus the Bible "is, to use a now common French word, the *dossier* of the religious evolution of the people of Israel." This is the view held by critics also who call themselves liberal.

Professor Cornill, for whose devotion to the Christian faith Dr. Oarus vouches, treats the books of Moses and Joshua as legendary, and