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# The Evangelist

VOLUME LXX

NEW YORK, JULY 20, 1899

No. 29

## Table of Contents

	PAGE
PUBLISHERS' PAGE .....	2
Thyself. Poem.....C. H. Fenn	3
ALL ROUND THE HORIZON.....	3
"To Him That Overcometh".....Theodore L. Cuyler D.D.	4
Of Our City Churches.....	4
DR. FIELD'S LETTERS: Over an Hundred Years Old.....	5
Ministerial Personals.....	5
EDITORIALS:	
The Manner of Dr. Kellogg's Death.....	6
Special Meetings in Yates County.....	6
F. B. Meyer.....	6
Editorial Notes.....	6
The Sunday Bicycle.....James M. Ludlow D.D.	7
Commencement at Berea.....W. W. Atterbury D.D.	7
A Twenty-five Years Pastorate.....Doulos	8
THE BOOK TABLE:	
Mr. Yarnall's Personal Reminiscences.....	9
Book Notes.....	9
Literary Notes.....	10
THE SUNDAY SCHOOL:	
The International Lesson.....	10
The Bible Study Union Lesson.....	11
CHRISTIAN ENDEAVOR.....Henry T. McEwen D.D.	11
HOME DEPARTMENT:	
Wearyin' For You. Poem.....Frank Stanton	12
What Can I Do?.....	12
The Tree's Child.....M. E. Slosson	12
Fellow Feeling. Poem.....	13
A Summer's Tale. (Continued).....Mary Bright Bruce	13



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	PAGE
THE OBSERVATION CAR:	
The Clouds at Play. Poem.....Mary S. Lewis	14
My Night-Hawk.....Marion Douglas	14
WOMAN'S BOARD OF FOREIGN MISSIONS.....S. R. D.	15
THE RELIGIOUS PRESS.....	16
CHURCH MUSIC.....	17
THE CAMERA CLUB.....	17
THE KING'S DAUGHTERS' SETTLEMENT:	
Happy Days.....	17
MINISTERS AND CHURCHES.....	18
OBITUARY:	
Rev. Oliver P. Conklin.....H. A. N.	18
Rev. George E. Stone.....	18
Openings in Cuba.....	19
Health Notes.....	19
New Publications.....	19

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## THYSELF.

C. H. Fenn.

"This is a cold and selfish world,"  
Oft thinks a man when roughly whirled  
Forth from the doors of home or college,  
With little more than mere book knowledge;  
"I see the rule is fight and seize,  
Let others struggle as they please,  
And help thyself.

"Life's full of toil and woe, they say,  
A constant grind from day to day,  
To keep the wolf outside the door,  
To bread and butter earn--no more;  
A sad and sorry time has he  
Who makes not this his rule to be,  
'Enjoy thyself.'

So talks the world, and many a man  
Accepts as truth, and does not scan,  
With earnest eye, the withered fruit  
Which grows from such a stunted root.  
'Twere better far to learn the rule,  
Learned by the wisest in life's school,  
To know thyself.

Thou art a man with living soul,  
For which the grave's no proper goal,  
Thy Maker, God, has placed thee here  
To work in this small earthly sphere,  
The glorious pleasure of His will,  
And thine own life with joy to fill;  
So guard thyself.

He who gives way to lust of gain,  
Thinks wealth the cure of all life's pain--  
Or he who yields to passion's power,  
Stakes all on pleasures of the hour--  
Is no more free, a very slave,  
Who craves to live, who lives to crave:  
Control thyself.

Men look about on other men,  
And some behold with talents ten.  
Alas! What further use to live?  
For God to them but five did give.  
Don't waste thy life in idle tears,  
Because an abler man appears,  
But be thyself!

Yet do not rest at what thou art,  
Or think that all is learned at start,  
True men of mark attained to fame,  
By caring more for growth than name,  
Use every means, however small,  
And place this motto on thy wall,  
'Improve thyself!'

If baser thoughts e'er get control,  
And evil triumphs in thy soul;  
If life consists in fame or gold,  
And character's for pleasure sold,  
If self assumes the regal throne,  
And claims all blessings as its own,  
Master thyself!

The spring of purest peace and joy,  
The pleasure that will never cloy,  
The greatest wealth that man can gain,  
The noblest name and free from stain,  
Wouldst know the secret source of these?  
Then let thy selfish projects cease;  
Forget thyself!

## All Round the Horizon.

That all is not well in the government of street railways seems to be clear. A strike of street railway employes has been going on in Cleveland for several weeks, with attendant circumstances which show a peculiar condition of exasperation on the part of the former employes. In Brooklyn a strike was declared on Saturday which though thus far pretty well dominated by the president of the road and not greatly obstructing traffic, has brought out unusual manifestations of sympathy among the irresponsible classes, women and especially little children showing remarkable zeal and ingenuity in attempts to put obstacles in the way of the cars. For several days, too, there

have been rumors that the employes of the Metropolitan street railway of this city might go on strike, and though these rumors were at first treated by President Vreeland as baseless, a matter of labor-union policy and not of discontent among his men, the rumors have grown more insistent, and on Monday Mr. Vreeland went so far as to meet the Board of Arbitration. Not, however, to invoke its aid, but simply to explain to them that there is nothing to arbitrate, that he will under no circumstances make any concessions, and to reiterate former statements that an overwhelming majority of the men over their own signatures have expressed satisfaction with present conditions. At this writing (Tuesday) matters rest until the popular will shall be shown at a mass meeting called for this evening.

In Brooklyn, notwithstanding popular sympathy, the peace has not been broken because the Borough of Brooklyn promptly called upon Manhattan for aid and was answered by the loan of twelve hundred policemen. The strike is not so general but that President Rossiter has been able during the daylight hours to keep cars running on all the principal lines, and the motormen being each guarded by a policeman, no attempt at personal violence has been made. To the request for arbitration President Rossiter, like Mr. Vreeland, replies that there is nothing to arbitrate, and insists that the majority of his men are satisfied with things as they are. The apple of discord in the case of both railways is the question of hours; and it appears to be conceded by both presidents that the law regarding this matter has not been complied with. It is indeed entirely conceivable that a law regulating the hours of street car traffic does not meet all the conditions of the case. As regards the Metropolitan road, it is generally believed that Mr. Vreeland makes up to the men in a way satisfactory to them all necessary infringements of the law; and President Rossiter, while refusing to admit that there is anything to arbitrate, expresses himself as prepared to make satisfactory arrangements with his men so far as overtime is concerned.

It is a suggestive fact that in neither case does the strike appear to command the enthusiasm of the men. There are many deserters from the ranks of the strikers in Brooklyn and dissatisfaction with the leaders is openly expressed. It is very certain that the men feel, and feel with a certain satisfaction, that they are under a firmer and a wiser rule than they were in 1895. It is evident that the presidents of both railway systems are well able to grapple with the problem, have their resources well in hand, and it may be inferred that they are by these very facts in more genuine sympathy with their men than laxer rulers would be, because more thoroughly conversant with all the conditions of the problem. It appears also to be evident that while intelligent public sympathy is sure to be with the oppressed, and if prejudiced at all is likely to be prejudiced against "the upper dog," yet that in this instance there is marked hesitation to criticize the refusal of arbitration by the two presidents. And this hesitation seems to be due

to the recognition that there is a general feeling among the men that, as one of them expressed it, "I guess the company will fix things up some time or other." A willingness to give employers time to cure abuses is a hopeful sign and a strong appeal to their honor.

"Let me provide the amusements of the people and I care not who makes their laws," might well be the motto of those who inaugurated the Vacation Schools of this city last year. For they are schools chiefly in occupying schoolhouses; the idea is indeed to give instruction, but to give instruction in things that make for joy and true recreation. Last year's experiment was so successful that it is being repeated this summer on a larger scale and with modifications all in the line of less work and more play. Ten schools were opened on Monday of this week with an aggregate of six thousand pupils, and the number could have been multiplied by five if the appropriations had been larger. Among the arts of joy to be taught this year are swimming and sketching. Fifteen free pools are set aside by the Dock Board for the former purpose, the boys and girls receiving instruction three times a week on alternate days. The sketch classes will go to one park or another every day for five weeks, except when it rains; then they will work from models in the schoolhouses.

A kindred movement for an older class who also need healthy amusement will be watched with great interest if carried out. The Chief of the Jersey City Police, Mr. Murphy, proposes that selected blocks of asphalt pavement shall be reserved in various parts of the city during the evening and given over to the people for dancing. These blocks shall be swept clean and roped off, so that vehicles will not encroach upon them, and from eight o'clock till midnight any who choose may dance there. The means by which music shall be provided may no doubt safely be left to the people and their friends. The idea was suggested to Mr. Murphy by seeing the children dance on the sidewalk to the music of strolling hand organs, and no one who on a summer evening has had occasion to walk through a thickly peopled street, no one who is familiar with girls' clubs and knows the love of these young creatures for dancing, no one who knows how many semi-respectable dancing halls there are in the lower parts of every city, will deem the idea an unnatural one. It is earnestly to be hoped that the experiment may be tried in Jersey City, and it will be a matter of surprise if it is not found to conduce directly and decidedly to public morals.

The Peary Arctic Club, of which Mr. Morris K. Jesup is president, has sent out an expedition to further Captain Peary's operations for reaching the pole. The steamer Diana left St. Johns last Saturday under the charge of the secretary of the club, Mr. Herbert L. Bridgman, carrying supplies which are to be cached at various appointed places. The expedition further includes three parties; one headed by Professor Libbey of Princeton for deep-sea scientific work, one of sportsmen and one which proposes to carry on land work.

### "TO HIM THAT OVERCOMETH."

Rev. Theodore L. Cuyler.

There is a glowing list of rewards promised in the New Testament "to him that overcometh." They are enough to fire every Christian heart and more than satisfy his highest aspirations. They are the splendid crowns laid up in heaven for all those who, through Jesus Christ, come off conquerors. But the fighting and the crown-winning have got to be done down here in this world. Conversion by the Holy Spirit does not end the warfare; it really only begins it. Converting grace is a free gift, but it is not a crown. Just as soon as you give your heart to Jesus you are enlisted for a conflict, and a conflict that will continue until the last blow is struck. You will not reach heaven before your time. When we enlist for Jesus he furnishes us our weapons, and commands us to put on the whole armor; if any part is left exposed to the enemy, that point becomes the point of danger.

Of one thing you may rest assured, and that is that in a genuine earnest Christian life conflict is unavoidable; you cannot escape it if you would. Conversion to the core, which is the only conversion worth having, means a declaration of war; it is a challenge to the devil. The only way to avoid a fight with him is to carry a dark lantern, and be content to creep along in a by-way with soft moccasins under your feet. Even there Satan manages to discover the cowards and the time-servers, and makes them ground arms and surrender. Out of the vast number of church-members in our land, I wonder how many there are who can report themselves every morning to their Master as "fit for duty." How many of them begin each day by grasping the sword of the Spirit which is the Word of God, and putting on the shield of faith in prayer? We never know what day may be a day of special temptation and assault by the adversary, and the times in which we lay our armor off and over-estimate our own strength are the disastrous days in our life-record.

My good friends, conflicts with sin and Satan are not only inevitable—they are actually desirable. We should not avoid them if we could. You cannot have a well-developed robust godly character without them. Oak-trees are not planted in hot-houses. Men are not made soldiers of Jesus Christ by putting on a handsome uniform, and enrolling their names on a church-register. In order to acquire spiritual stamina, and attain to any effective holiness (by which I mean not merely holiness for prayer-meetings, but for out-door rough weather) you have got to meet temptation, and fight for your life! Our blessed Master began his earthly ministry by going up into a wilderness "to be tempted of the devil." Stout old Paul had his "thorn in the flesh" to encounter. In that prayer which our Lord taught us, we pray every day "bring us not into temptation," but that does not mean that we must ask God never to allow us to be tempted. The whole sentence must be read together, "Bring us not into temptation, but deliver us from the evil." That petition asks our divine Leader never to let us encounter any assault, any trial or any conflict without giving us the strength to overcome the adversary. To him that overcometh belongs not only the joy of victory but the added spiritual sinew that fighting gives him. There is a legend among the Indians that when a warrior slays an enemy the strength of the slain foe passes into his own muscles. My own pastoral observation has been that the strongest Christians are commonly those who have had the sharpest trials, and have been oftenest "under fire."

Since conflict is inevitable, and is often desirable, how are we to overcome the adversary and to turn temptation into glorious gain?

Napoleon used to say that the secret of victory was to be always able to throw a stronger force than the enemy could, into the pivot-point of the battle. The apostle John emphasizes the same idea in spiritual warfare when he says, "Whatsoever is begotten of God overcometh the world; and this is the victory that overcometh the world, even our faith." The word faith here signifies not an opinion, but the actual grip of the soul on Christ and the vital union of our souls with Christ. When our Lord cautions his disciples against "the world," he refers to the sum-total of the sinful influences that surround us. The selfishness that cares not for God, the covetousness that worships Mammon, the fashions that aim to tyrannize our consciences, the sheer godlessness that recognizes no Bible but a ledger, and no heaven but a fine mansion or a high social position, and dreads no hell but poverty, or obscurity, or the downfall of ambition—all these and such as these a soldier of Jesus must put under his feet. We must conquer worldliness, or it will enslave us. Christ's church in these days has no deadlier foe. Shall the world rule us, or Jesus Christ rule us? That is the decisive question.

When a certain distinguished Christian statesman banished wine from his table in spite of "society's" sneers, he won a victory. When Nathaniel Ripley Cobb of Boston solemnly decided that he would never accumulate more than \$50,000, and would give every dime above that sum to the treasury of the Lord, he slew the subtle spirit of covetousness; and he lived all the rest of his life as a happy almoner of bounties to his fellow-men. God can trust money to such Christians. When a bright young graduate from college decides to be a missionary or some other kind of soul-winner, rather than to gain wealth or fame, he has come off more than conqueror. The Christian woman who despises fashion and trains up her children by the Bible has "overcome the world;" so has the minister who cares more for souls than for salary.

Dangerous as the devil is, dangerous as worldly amusements are, the most dangerous enemy that we often have to encounter walks in our own shoes. That cunning, artful smooth-tongued heart-devil *self* is the foe that needs the most constant watching, and subjects us to the worst defeats. "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary, the one to the other." Paul had a tremendous battle along these lines, beating down his carnal nature by hard blows; and the old hero was able at the last to shout, "I have fought a good fight; henceforth there is laid up for me a crown of righteousness." Whoever among my readers has, by God's help, laid his desires, his plans, his purposes, his possessions and above all *his own will* at the feet of Jesus Christ is already one of the over-comers. He already begins to wear the white raiment; and the omniscient eye of God discerns on his brow the first flashings of the victor's crown!

#### OF OUR CITY CHURCHES.

The speaker at the tent service (in charge of the Rev. S. H. Pratt) on Broadway at Fifty-sixth street, at 4.30 on Sunday afternoon was the Rev. R. A. Torrey, now of the Moody Bible Institute, Chicago. The services were largely attended and will be continued every night during the week, save Saturday. The principal speakers are: On Monday, Ballington Booth; Tuesday, Dr. H. M. Wharton, Baltimore; Wednesday, Evangelist Ferdinand Schiverea; Thursday, the Rev. James A. Francis, Second Avenue Baptist Church; Friday, the Rev. William Denman, Detroit. The tent accommodations are for eight hundred people.

Dr. James McLeod of Scranton is filling the

Rutgers' Riverside pulpit during July. His theme on Sunday morning was one which is rapidly gaining in popular interest, the Second Advent of our Lord.

The Rev. John Lewis Clark preached in the Fourth Church at Ninety-first street and West End avenue—the Rev. J. Wilbur Chapman pastor. The Scotch, the Fourth and the Park congregations unite in this service.

The Central Presbyterian Church, fifty-seventh street, near Broadway, Dr. W. M. Smith pastor, will be closed during August for the first time in many years. Certain repairs to be made call for the innovation. Dr. George T. Purves is the preacher during July.

The Federation of Churches, Borough of the Bronx, is holding open-air meetings on Sunday afternoons to continue through August—in Cedar and Van Cortlandt parks. It is proposed to erect a tent in Bronx Park, to admit of Sunday afternoon and continuous evening services during the week. These parks are reached by trolley cars and by bicycle and carriage riders in increasing numbers. The time will soon come when their ample wooded spaces will be thronged, especially on Sundays. An evangelist will have charge of the tent work.

Mr. Albert Dale Gantz, just out of Princeton Seminary, will be ordained in the autumn, when he will take up the work of an assistant in the Scotch Church.

The Noble Street Presbyterian Session and Church of Brooklyn have voted to settle the Rev. Thomas W. Campbell of Toronto their supply for nine months. He is a member of Toronto Presbytery and a native of Canada.

The Central Presbyterian Church, Jefferson and Marcy avenues, Brooklyn, will be open all summer. The preachers on the successive Sundays will be as follows: July 23, the Rev. John L. Withrow D.D. pastor of the Park Street Congregational Church, Boston; July 30, the Rev. Herrick Johnson D.D.; August 6, the Rev. W. C. McKnight, pastor of the Presbyterian Church, Greenport, L. I.; August 13, the Rev. Hugh B. MacCauley, pastor of the Presbyterian Church, Freehold, N. J.; August 20, the Rev. J. Campbell Morgan of London; August 27, the Rev. J. J. Dunlop, pastor of the First Presbyterian Church, Roxbury, Mass.; September 3, the Rev. William Henry Roberts D.D., LL.D. Stated Clerk of the General Assembly; September 10, the Rev. Matthias L. Haines D.D. pastor of the First Presbyterian Church, Indianapolis, Ind.

The pastor of the Central Presbyterian Church, Brooklyn, Dr. J. F. Carson, will spend most of the two months in the work of summer conferences. On July 16 he preaches for Dr. Henry C. McCook, Philadelphia. July 17 to 22, he speaks at the conference of the Young Men's Christian Association of Pennsylvania at Eagles' Mere, Pa. On July 23, Dr. Carson preaches at the Young Women's Conference at Northfield. July 30 to August 6, he leads the Bible conference at Ocean City, N. J. August 13, he preaches at Freehold, N. J. August 14-21, he speaks at the conference at Winona, Ind. August 22, he preaches at the camp-meeting service in Ocean Grove, and on September 3 at Spring Lake, N. J.

Dr. Herrick Johnson of Chicago has been preaching in the Classon Avenue Presbyterian Church, Brooklyn, the past three Sabbaths with his old vigor and acceptance. He tells us that he has, however, cancelled all his further vacation engagements. He is looking well, as if the ocean breezes had done him good. Mrs. Johnson is also at the East.

The Rev. James A. O'Connor of Christ's Mission will supply the pulpit of the Woodside Presbyterian Church in Troy during August. Later he will go to Northfield.