

CRITICISM AND EVANGELISM—Fred Perry Powers

PRICE
SIX CENTS

WHOLE No.
3614

The Evangelist

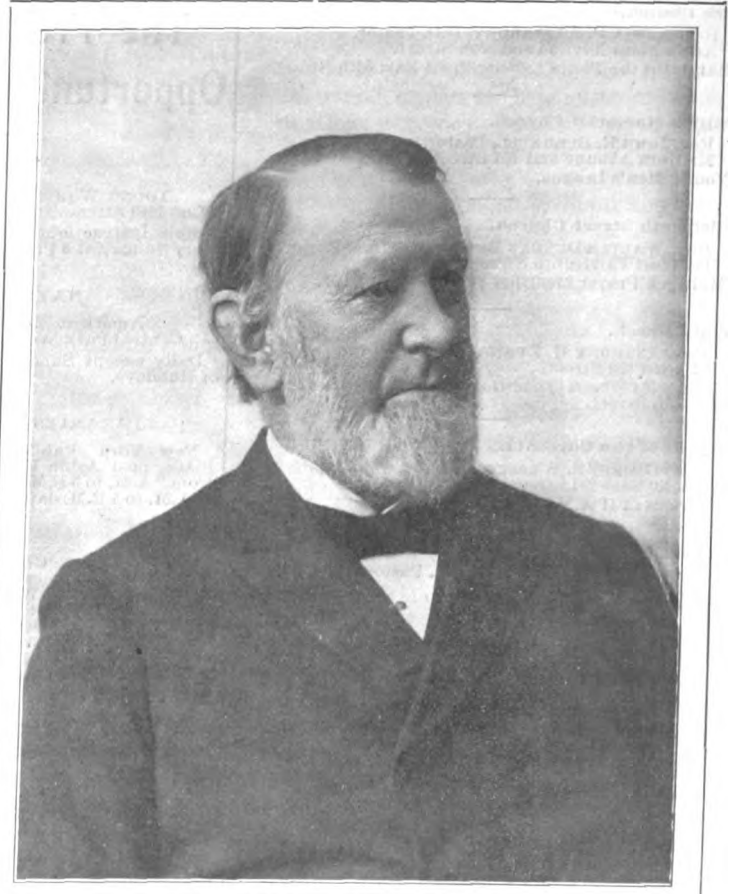
VOLUME LXX

NEW YORK, JUNE 29, 1899

No. 26

TABLE OF CONTENTS

	PAGE		PAGE
CHURCH DIRECTORY.....	2	THE CAMERA CLUB.....	Lucile Wand 27
Summer is Here. Poem.....	Josephine C. Goodale 3	Of Present Interest.....	27
ALL ROUND THE HORIZON.....	3	WOMAN'S BOARD OF HOME MISSIONS.....	H. E. B. 28
Why Not Rejoice More?.....	Rev. Theodore L. Cuyler 4	WOMAN'S BOARD OF FOREIGN MISSIONS.....	S. R. D. 28
The Rev. Charles Wood D.D.....	Thomas Power Hughes D.D. 4	Institutions.....	29
The Religious World.....	5	MINISTERS AND CHURCHES.....	30
EDITORIALS :		The Synod's Missionary Visitation.....	E. P. C. 31
Dr. Chambers's Closing Sermon.....	6	Line and Precept.....	31
A New Distribution of Work.....	6		
The Rev. William Eves Moore D.D.....	6		
EDITORIAL NOTES.....	7		
The Presbyterian Church and Dr. McGiffert.....	Francis Brown D.D. 7		
Of Our City Churches.....	8		
The Pioneer Church in California.....	Henry M. Pomeroy 8		
Criticism and Evangelism.....	Fred Perry Powers 9		
Ministerial Personals.....	9		
THE BOOK TABLE:			
A Thousand Days in the Arctic.....	10		
Some Good Summer Reading.....	Kinsley Twining D.D., LL.D. 10		
Indians at Home.....	Annie Beecher Scoville 14		
In Wisconsin.....	T. S. J. 15		
A Library for Manila.....	15		
The Convention City.....	Henry T. McEwen D.D. 16		
Elmira College. Her Bright Prospects.....	May Palmer 16		
HOME DEPARTMENT :			
Our Colors. Poem.....	Laura E. Richards 18		
Teddie's Fourth of July.....	S. T. P. 18		
How We Kept the Fourth of July in Seoul, Korea	Mrs. H. G. Underwood 18		
A Summer's Tale. (Continued).....	Mary Bright Bruce 19		
THE OBSERVATION CAR :			
Matins. Poem.....	S. E. Chittenden 21		
Bird Migration.....	21		
Household.....	22		
THE SUNDAY SCHOOL :			
The International Lesson.....	22		
The Bible Study Union Lesson.....	23		
CHRISTIAN ENDEAVOR.....	Henry T. McEwen D.D. 24		
Kalamazoo Presbytery.....	R. 25		
PUBLISHER'S PAGE.....	26		
New Publications.....	26		



Rev. WILLIAM EVES MOORE D.D.
Late Permanent Clerk of the General Assembly.

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SUMMER IS HERE.

Josephine C. Goodale.

Summer is here; I know it, I feel it
In each fitful pulse of the breeze
That, languid with perfume in orchard and meadow,
Throbs joyously through the glad tree's a.
Oh, who would not welcome this season of tune
This sweet month of roses, this rare month of June?

Summer is here; I know it, I hear it
In the hum of the locust and bee,
In the note of the song sparrow, robin and bluebird
And bobolink merry and free.
Rich voices of nature fill woodland with tune
In this sweet month of roses, this rare month of June!

Summer is here; I know it, I see it
In faces of children at play,
So buoyant and happy, so care-free and merry,
The lessons all folded away.
Good cheer to the children brings this month of tune
This sweet month of roses, this rare month of June.

Summer is here; I know it, I hear it.
The mountains are calling—away!
The daisy flecked meadows with tall grasses waving,
The sea waves with sunbeams at play.
Nature calls—come to me in this season of tune
This sweet month of roses, this rare month of June.

Summer is here; I know it, I feel it,
To the heart of dear nature I flee
In her love find a solace, a balm in her kindness
A rest in the grand symphony;
The discords of life by her art set attune
In this sweet month of roses, this rare month of June.

All Round the Horizon.

Whether or not they are right who hold that this week will settle the immediate fate of militarism in France, it is certain that this is one of the most critical weeks that France has passed through since the Comte de Chambord refused to lay down the white flag. Contrary to expectation, Senator Waldeck-Rousseau succeeded last week in forming a Cabinet, though of a highly composite character and manifestly for the emergency only. It contains Moderates, Radicals, Socialists and at least one Monarchist, the portfolio of war being held by the Marquis de Gallifet, the general who put down the commune and who is therefore detested by the Socialists. Though a Monarchist, he is a devoted patriot, and thoroughly loyal to the existing government. He, better than any other man, is believed to be able to cope with General Zurlinden, the governor of Paris, who is committed to establishing the guilt of Dreyfus and maintaining the authority of the army. General de Gallifet has, however, the entire confidence and admiration of the army, who will never forget his brilliant services in many parts of the world.

It was greatly feared that the Chamber would refuse to confirm M. Waldeck-Rousseau's cabinet, and reports were rife of alarm in Paris, of the probable dissolution of the Chamber and of popular demonstrations in the capital and also in Rennes, the capital of Brittany, where Dreyfus is to be re-tried. Nothing of the kind, however, occurred on Monday. There was indeed a tumult in the Chamber, the Socialists assailing General de Gallifet with cries of "Assassin" and "Butcher," but the new Cabinet was nevertheless confirmed, the major-

ity for the Government in the Senate being 187 to 25, and in the Chamber 263 to 237.

The statement which the new cabinet presented to the Senate and the Deputies was an admirable one, and gives better ground than could have been hoped for the stability of the present ministry. Throwing itself upon the sympathy and confidence of Parliament, asking for "the widest authority," and assuming "the fullest responsibility," it takes firm ground as to the respect due to the Government and to the law. The Government "is resolved to have all judicial decisions respected, and if the first wish of the country is to listen to the voice of justice, it will maintain silence and respect while its decisions are prepared." It recognizes that the interests of the army are "bound up with the conservation of the dignity of the nation," but insists upon "inviolable attachment to discipline," as "the first and essential guarantee of the army's greatness." That the army should desire to constitute itself the judge of the ministerial policy is not for a moment to be entertained. The strength of the Ministry is in its definite aim. Where this is the case, "though varying according to the methods of different schools, accord becomes easier, and controversies are lost in the presence of the one duty to perform," namely to preserve the stability of the existing government while executing justice.

Three of the measures under consideration at the Hague take prominent rank: Russia's proposal that the expenses and disadvantages of an armed peace shall be checked, that of the United States for the protection of private property in time of war, and the Anglo-American proposition of a permanent tribunal of arbitration. For the past week Germany appears to have been blocking the wheels, but latest advices are that while the emperor will never consent to a reduction of force in time of peace, he is now disposed to accept the principle of a permanent international tribunal. The objection of Germany to the proposition of Russia, as explained by Colonel Gross von Schwarzhoff, is based on the indisputable fact that a reduction of peace forces in no way implies a corresponding reduction of offensive power, since the latter is not a matter of mere numbers or even of the material of war, but most essentially of discipline and of method, both of which may go on improving or deteriorating in time of peace, according to the ability and policy of the government. The proposition of our commissioners as to the inviolability of private property at sea in time of war, while apparently the most simple and a mere question of honesty, appears to win the smallest measure of approval, Great Britain especially being opposed to it.

The despatch of General Otis to the War Department on Monday last must have been painful reading to those honest hearted persons who in all good faith have accepted the doctrine that the true way to serve their country is to clamor for peace and protest against "expansion." In a very quiet but convincing way General Otis sets forth facts such as

these: That "the insurgent armies have suffered great loss and are scattered;" that there is only one large force of four thousand men now holding together; that the mass of the people desire peace and American protection; that the natives no longer flee at the approach of our forces, but are coming within the lines as fast as possible; and that "the only hope of the insurgent leaders is in United States aid." That "they proclaim the near overthrow of the present administration, to be followed by their independence and recognition by the United States;" that "this is the influence which enables them to hold out; much contention prevails among them and no civil government remains."

This report, from one whose good faith is not to be questioned, shows that the true strength of Aguinaldo and his company lies in their belief that a strong party in this country is ready to espouse their cause, to the extent of overthrowing our government, recalling our army and leaving the insurgent leader master of the situation. It is impossible for one with Aguinaldo's limited experience to appreciate the fact that the warm sympathy with him and deprecation of war methods expressed by the advocates of peace in this country, is, in fact, sympathy with an abstract principle and advocacy of an abstract cause, and that with one or two possible exceptions there is not one of all those upon whose support the insurgent leader relies, who would not spring to the defence of his own government if it were in the slightest degree menaced. The mischief of the present loud advocacy of abstract principles which few, indeed, dispute, but the timeliness of whose advocacy many question, is that it is so entirely misunderstood by the insurgents; who take it, not as a proof that in the event of surrender they will be fairly and generously dealt with, which it is, but as a reason for persisting in war.

General Otis's despatch gives more than one indication of the true desire for peace which lies at the core of the heart of every genuine soldier. He is "not certain of the wisdom of the policy," which forbids trade with ports now in our possession, because they were formerly the source of the insurgent revenue, for the cessation of this trade is bringing great loss and suffering upon the people of these ports. Therefore he is "meditating the restoring of trade privileges, although insurgents reap benefits." The courts are in successful operation under the direction of able Filipinos. There is only one dark shadow on the picture; that, owing to the persistence of the insurgents, based on false hopes of co-operation in this country, "our own troops have worked to the limit of endurance." Twelve per cent. of them are ill, and sickness is increasing, "due mostly to arduous service and climatic influences." Surely those who are so full of sympathy with Aguinaldo and his men will not find it hard to recognize that the truest kindness to them, as to our own brave boys, is to say no word that shall encourage the insurgents to persist in war.

WHY NOT REJOICE MORE?

Rev. Theodore L. Cuyler.

Every child of God may well rejoice because he has such a Father in heaven. "I have set the Lord always before me; therefore my heart is glad, and my glory rejoiceth." In his presence is fullness of joy. This refers to the experiences of the present life, and then up at his right hand will be the "pleasures forevermore." It is a bad heart that skulks away from a loving Father in sullen distrust and dread. Then, too, what joy is kindled in our souls when we are brought into full reconciliation with God through the atoning love and mediation of Jesus Christ! The returning prodigal's heart thrills under every kiss of his forgiving Father.

"Earth has a joy unknown in heaven,
The new-born peace of sins forgiven,
Tears of such pure and deep delight,
Ye angels, never dimmed your sight."

The assurance of a full salvation is enough to keep our hearts aglow. "I give unto you eternal life," says our omnipotent Saviour, "ye shall never perish, neither shall any man pluck you out of my hand." All things work together for good if we love God. Even sharp pruning may make us yield richer clusters of spiritual fruit, if we will let God have his way. And when the discipline and conflicts of this earthly school-life are ended, we look upward, and see that "our names are written in heaven."

All these joys our loving God provides for us, and offers them to us. We cannot create canary birds; but we can provide cages for them, and fill our rooms with their music. Even so we cannot create the rich gifts which Jesus offers; but they are ours if we furnish heart-room for them. The birds of peace and contentment and joy and gratitude will fly in fast enough, if we will only invite Jesus Christ and set the windows of our souls open for his coming. Every time that we perform a kind Christ-like service to the poor, the neglected, or the wronged, another canary bird flies into our window. The blessedness of giving is returned with compound interest.

Now with all these pure and substantial joys within our reach, it is a sin and shame for a genuine Christian to be wretched. Is not disobedience to God a sin? He commands us to rejoice. No duty is more clear. "Rejoice in the Lord always, and again I say rejoice! The joy of the Lord is your strength." You can fill your soul with inspiring thoughts, and with memories of mercies; you can occupy your soul with plans of doing good to others and with acts of obedience to the inward voice of Christ, such as will kindle your soul into a glow. A noble woman of my acquaintance makes rainbows on the cloud of her widowhood by ministrations of mercy to the poor and the destitute. There is a "godly sorrow" over our shortcomings, and over the woes and wrongs of others that every Christian ought to feel; but such sorrow must never be allowed to drown out the deep abounding joy of the Lord down in the very core of our souls. There is a gulf-stream of God-given joy that ought to send its warm current through the wintriest waves of trials and adversities.

All the coal-beds in Pennsylvania and Ohio are only solidified sunshine. The love of Jesus streaming down into your soul makes the central heat; that heat generates spiritual power. So doth the joy of Jesus become your perennial strength. A doubting ague-smitten Christian cannot do much but shake. A backsliding Christian is on his road to a cell in the castle of Giant Despair. But "he who is nearest to Christ is nearest to the fire," and the contact keeps the heart aglow. Why not rejoice more? Count up your golden mercies, count up your opportunities to do good, count

up your exceeding great and precious promises, count up your joys of heirship to an incorruptible inheritance, and then march on the road heavenward shouting!

THE REV. CHARLES WOOD D. D.

Thomas Power Hughes D.D.

The history of the Second Presbyterian Church, Philadelphia, of which Dr. Charles Wood is the pastor, is singularly interesting. For the congregation which first formed this church was gathered by the great English evangelist, George Whitefield, in the year 1743. The revival of religion under the preaching of this eminent man was accompanied with many theological discussions both as to doctrine and church government, but a considerable number of Mr. Whitefield's followers gathered themselves into a congregation, under the Rev. Gilbert Tennent, and for seven years worshiped in a building known as the Academy, on Fourth street, between Arch and Market



CHARLES WOOD D.D.

streets. It is related that when the congregation erected another building for divine worship, there was much discussion as to the building of a steeple, as it was thought to be too much like the methods of the Episcopal Church, and the discussion gave rise to this satirical couplet:

"The Presbyterians built a church and fain would have a Steeple.

We think it may become 'the church', but not become the people."

The congregation after many changes, and in course of time, erected the present stately and costly building on the corner of Walnut and Twenty-first streets, which, when the "steeple" is completed, will be one of the finest church structures in the city.

Dr. Wood was called to this church about two years ago while he was doing a most successful work at the First Presbyterian Church, Germantown, and he accepted the call as giving him a larger sphere of ministerial usefulness, to the very great regret of the good people of Germantown.

During a brief period of less than two years,

Dr. Wood has made his church in Philadelphia a center of evangelistic agencies. And besides ministering to one of the most influential congregations in the city, he has addressed large audiences of men in a mammoth tent in the summer, and in the great auditorium of the Young Men's Christian Association in the winter.

Dr. Wood is specially gifted in attracting young men. And a number of his addresses have been collected and published in a volume, entitled "Friends and Foes of Youth." The evangelical spirit of his ministry may be seen in the concluding words of his first address on "Does a Young Man Need Religion?" "We are shut up," he says, "by our reason and by our experience to a narrow choice, for there is no other Saviour for the soul of man than he who died upon the cross."

While Dr. Wood is generally classed with men of the liberal school of thought, his address on "The Bible and Modern Thought" shows that he understands full well where to draw the line. He says, "The great danger of the present day is not modern thought, but modern thoughtlessness. The difficulty is not that the critics are reading this Book, but that some of us are not. They who a little while ago seemed about to tear this Bible out of our hands are our best friends, if they have made us clutch it more lovingly to our hearts. For it is a book that has God in it, and hope and heaven. It is a book that flings the light we need on the storm-swept pathway of this earthly life."

There is, perhaps, no minister in the country who has had such a special training for ministerial usefulness. Born in Brooklyn, N. Y., in the year 1851, he was graduated at Haverford College, Penn., 1870, and took the course at the Princeton Theological Seminary, where he was graduated in 1873. He afterwards studied at Berlin, where he became thoroughly acquainted with the various schools of religious thought in Germany. In 1879 he travelled through India, China, and Japan, where he gave special attention to the study of the non-Christian religious systems of those countries, as well as to the work of Christian missions.

A sketch by Dr. Wood of the life and work of the great modern Hindu reformer, Keshub Chunder Sen, as published in "Lippincott's" is a thoughtful consideration of that religious body in Hindustan, known as the Brahmo Somaj. Dr. Wood seems to have detected clearly the subtlety of the mind of that great theistic reformer, for he concludes his sketch with these remarkable words:

"Keshub Chunder Sen answers to Dr. Johnson's definition of a remarkable man. For few could pass even the English philosopher's meager allowance of time with the Hindu reformer without feeling that he was possessed of extraordinary powers. One of the Lessing-like seekers after truth he seems to be, who would say with the author of Laocoon, 'if God held out truth with his right hand, and in his left only the everlasting search after truth, I would bow humbly to his left hand and say, Father give: Keep the Truth for thyself alone.'"

Dr. Wood says that perhaps the reason why a man like Keshub Chunder Sen, who was so