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Evangelist.

G. R. Gillett
4
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CHRIST came not to revolutionize, but to ennoble and to sanctify. He came to reveal that the Eternal was not the Future, but only the Unseen; that Eternity was no ocean whither men were swept by the river of Time, but was around them now, and that their lives were only real in so far as they felt its reality and its presence. He came to teach that God was no dim abstraction, infinitely separated from them in the far-off blue, but that He was the Father in whom they lived and moved and had their being; and that the service which He loved was not ritual and sacrifice, not pompous scrupulosity and censorious orthodoxy, but mercy and justice, humility and love. He came, not to hush the natural music of men's lives, not to fill it with storm and agitation, but to retune every silver chord in that "harp of a thousand strings," and to make it echo with the harmonies of heaven.

DEAN FARRAR.

The Evangelist.

IN ESSENTIALS UNITY • IN NON ESSENTIALS LIBERTY • IN ALL THINGS CHARITY

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THE EVANGELIST.

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HENRY M. FIELD, Editor.

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All Round the Horizon.

Next Monday at the hour of noon the Senate will be called to order, and after prayer by the chaplain, and reading of the Minutes, will proceed immediately to the grave matter in hand—to vote on the treaty with Spain. It is to be hoped that it will be, not only ratified, but by a large majority, inasmuch as our Constitution prescribes that in a matter of such "pith and moment" a mere majority is not enough: it must have a vote of two thirds. If, therefore, there be so much as one third opposed, this minority of the whole body can defeat the action of our government, and throw us back where we were six months ago!

For, if it is not affirmed, where are we in our relations with Spain? As a Southern congressman once asked on the floor of the House of Representatives, "Where are we at?" Are we at peace with Spain, or still at war? To be sure the fighting ended months ago, but until there is a treaty between the two powers it may break out again. Our government has done its best to settle it by sending commissioners to Paris to meet commissioners from Spain, and they have discussed it for months to the minutest point till they came to an agreement. Of course the result was not exactly what either side wanted. Such an agreement never is. A treaty between two powers that have been at war must be on the good old rule of "give and take," each side yielding in some points, and so little by little coming to a position mid-way, between the two, and there they rest!

Now, suppose that, after all this labor and toil, our Senate should reject what our representatives have agreed upon, we ask again, *Where are we?* Our government is "hug up," like Mahomet's coffin, between heaven and earth. If the treaty be torn up by our own rash hands, shall our commissioners be sent across the ocean again, to argue with the Spanish dons all through the coming spring, meanwhile keeping our armies in the field, and our ships of war on the sea?

No: no: no! What is done cannot be undone, and it is better that what remains be done quickly, that the people of our country shall understand that the war is over, not to be reopened, and that they are free to enter into the boundless future which peace opens before us.

We confess that we have a good deal of pity for Spain, that she should be compelled to acknowledge her defeat, but her wounds will be somewhat healed by the twenty millions of dollars (a hundred millions of *pesetas*) that will soothe the soreness of her wounds on the field of battle.

Cuba will not have indeed the foreign air that made it so attractive to our Republican visitors. It is already changed by the disappearance of the army which so long held possession. The Spanish officer was a picturesque figure in the

streets of Havana, when he was in full dress, with his soldier's cap and his sword dangling by his side. But if all this pageantry is gone, he has left the land behind: and the negroes on the plantations may take up the refrain of our emancipated slaves after the war:

"Old massa on his trabbels gone,
He leave de land behind;
De Lord's breath blow him funder on,
Like cornstock in de wind.
De yam will grow; de cotton blow;
We'll hab de rice and corn.
Oh, nebber you fear, if nebber you hear
De driver blow his horn."

In these days of the accumulation of wealth by the few, leaving hard conditions to the toiling millions, we hear much of "the almighty dollar," as if it were an idol before which we must fall down and worship. The ostentatious display of some is in odious contrast with the modesty of a few, to whom God has given abundance, but who hold it, not as theirs by an absolute right, but as given by One who is the Father of us all, and to be used for the relief of poverty, and to smooth the rugged path of those who have a hard burden to carry through this poor world of ours.

The possessors of property, if they are wise, do not throw it away upon idlers and beggars, but aim "to help others to help themselves," an object which is best accomplished by "institutions" which do not die when the givers die, but live on from generation to generation.

An illustration of this is furnished in the following telegram from San Francisco, dated January 30th: A review of the work of Mrs. Jane L. Stanford as executrix of the estate of the late Leland Stanford, shows that she handled property valued at nearly twenty five millions of dollars, to be exact, \$24,869,245. The fees and percentages to which she was legally entitled amounted to \$357,768, but she waived all claims for her services. She paid her attorneys \$60,000 for their services, and allowed them \$7,000 for expenses. And the best of all, which is not mentioned in the dispatch is that the bulk of that great fortune goes to the great University which bears her husband's name.

This noble use of a great fortune recalls other good things that have come out of other great fortunes that were created by the men who founded an empire on the Pacific coast.

It was not till after the war with Mexico that we got possession of California, and begun to turn our faces toward the setting sun. But even then it was far, far away, below the horizon. A man who had crossed the continent was a man whom you turned to look at in a crowd, for he was something of a hero, as he had to run great dangers from the Indians, who mounted on their swift horses, raced at the side of the overland coaches, and brought down many a white man whose bones were left to bleach on the desert.

When Horace Greeley made the trip, he came back a hero and attracted more attention than ever before, when he shuffled up and down Broadway, with his slouched hat on his head and his pantaloons turned up above his knees.

Then there was a party in which were Schuyler Colfax, afterwards Vice President; Samuel Bowles, of the Springfield Republican; and my old friend and class-mate in Williams College, William Bross. They were all notable men, and Ben Halliday gave them his best teams, to go on a jump across the plains! How they did fly! Of course they were lionized on the Pacific coast, and when they came back, they were apostles of a railroad across the continent! Bross went up and down in the land, preaching the Gospel of thus binding together the East and the West. I remember hearing him make a pitiful appeal for the dwellers in the wilderness, who were cut off from any communion with the kindred they had left behind.

But his appeal would have been in vain but for the energy and enterprise of some big heads and strong wills on that far distant coast. There were three men, the late Governor Stanford, as leader. Mr. Crocker as a good supporter, and Mr. Collis Huntington, who is a steam engine to put through any great enterprise which he undertakes. And so it was that after years of labor, knocking at the doors of Congress, and subsidizing all possible means, the work was done, a work that can never be undone—but which will remain forever, binding the East and the West, the Atlantic and the Pacific.

If great fortunes were amassed who would begrudge the possession of wealth that is spent for the public good?

Now that the last regiment of Spanish soldiers has sailed for Spain, it is not surprising that there should be an influx of Americans into Cuba. American officers are met in all the streets of Havana, while large bodies of troops are near the city to preserve order. Of course there are many speculators with all sorts of schemes, some of which may be chimerical, while others will be greatly for the public benefit.

Among others who have appeared is the Hon. Hannis Taylor, who was the American Minister to Spain preceding General Woodford, and saw the danger coming, and wrote several articles in the North American Review, in which he anticipated the very crisis which followed so soon. He was criticized for expressing himself so freely, but it would have been well if Spain had taken warning in time. We are not surprised that one who took up the cause of Cuba then should have a very warm reception now. A despatch from Havana to The World of this city, says:

"Hannis Taylor, formerly American Minister to Spain, is the first unofficial person to be officially visited by Havana's new city authorities, and the first American to be formally given the freedom of the city.

"A delegation headed by the President of the Cuban Assembly and the Mayor of Havana called upon him at the Hotel Inglaterra, and expressed, in behalf of themselves and their fellows, the warmest appreciation of his services at the most critical period of the Cuban struggle for liberty. Mayor Lacoste extended to him the freedom of the city.

"Mr. Taylor thanked them for the unexpected honor and said he was rejoiced to see Cubans and Americans working together, animated by a common purpose to obliterate the effects of war by prompt establishing of peace, law and order.

"The spirit of confidence and mutual respect everywhere manifest," he said, "is the best of all harbingers for the future. The wise conduct of the American officers now administering the government here is an honor not only to themselves but to the people of the United States."

WOULD YOU BECOME A CHRISTIAN?

By Rev. Theodore L. Cuyler.

I wish to say a few plain and affectionate words to those who are agitating the vital questions—"Ought I to become a Christian? and if so, How shall I become one?" Yes, you ought to be a follower of Jesus Christ, and for three good reasons. It is your duty, for God both invites and commands you. It is for your interest; if you choose Jesus Christ as your Saviour and guide, you will be better, stronger, happier and more useful in this world. You will secure the salvation of your immortal soul. Whether you become a Christian or not, depends upon your own choice; no one else can decide for you.

A loving God says to you in His Word, "I set before you life and death; choose life." When Christ said to James and John "follow Me," He talked to them as rational beings; for if they could not follow Him, why did He ask them? You have the power of choice; choose life! By that expressive word in the Bible is meant—the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of your heart with Jesus in this world, and an unending heaven beyond the grave. "Death" is the absence of all these; it means the dominion of sin in this life, and the punishment of sin in the world to come.

But you may say, "I am not choosing death; it is inconceivable that any sane person should deliberately decide to be eternally wretched, when he or she might be eternally happy." I admit that people do not usually set success and happiness on the one hand, and ruin on the other hand, and then wilfully choose to be ruined. No man voluntarily chooses the disease, disgrace and horrors of drunkenness. Yet thousands do choose to tamper with the seductive intoxicating glass, and their own free choice brings them to the drunkard's self-damnation. In like manner, my friend, when you decide to refuse that loving Saviour who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart and to refuse to be all that Christ would make you, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not and you cannot be in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus throw away all the infinite advantages and blessings which He offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?" It is no unkindness to say to you that the only effectual hindrance to your becoming a Christian and securing eternal life is your own sins. Until you break off from them, you cannot lay hold on Christ by faith, and come into heart union with Him, and obedience to His commandments. No man can serve two masters; you cannot go in two opposite directions at the same time. Every day you spend away from Christ is a lost day. The longer you live as you are, the harder will it be to become a strong and happy and useful follower of Jesus. Your habits of thought and action will become the more deeply rooted. You will have just so many more weeds to pull up; sin is terribly self-propagating.

Some persons may tell you that it is a very easy thing to become a Christian—as easy as lifting your hand. Yes; it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to honest prayer; and it will be a very simple and possible thing for you to become a Christian if you are willing to cut loose from your old sinful self, and to fasten your heart hold on the Divine Redeemer. Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character, and a new style of daily

conduct. Thorough weed-pulling and thorough ploughing are essential to a good crop. "Some people," said quaint Scotch Rutherford, "want to have Christ for about nothing, and never have had a sick night over their own sins. This maketh loose work." It is just such loose work that produces the half-converted Christians; and it takes a great many half-Christians to make a single whole one. The gate into the path of purity and peace and power is too narrow for you to smuggle in a whole back load of sins, even if conscience would let you attempt it.

Repentance and cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A single contact of the soul with Christ has made many an one a Christian. The first honest approach to Him—the first sincere prayer for pardon—the first act to obey and please Him—these have been like the touch of that woman who had the long malady; they have brought the blessing. A man who had shamefully wronged a neighbor was brought under conviction of sin, and could find no peace. Attending a religious service where he espied his neighbor, he called him out into the vestibule and begged his pardon for the wrong committed. That was the beginning with him of a Christian life. Conversion is the act of turning to Jesus as the only Saviour—the Saviour who died to redeem you. As soon as you begin to trust Him, and to obey Him the healing comes. You must understand that faith is a transaction—it is the contact of a person with a Divine Person, of a weak, sinful, penitent soul with an all-sufficient Redeemer. You need to be shut up to this tremendous truth—either Jesus Christ must save me, or I am lost!

Attendance upon church-services, Bible-reading, or the best of sermons, or an inquirer's meeting, or prayer, or any other good thing will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable, just as a bucket is indispensable if you wish to draw up water from a deep well; but it is the water that you are after.

True faith puts your soul into living contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding will you be a vigorous, fruitful, and joyful Christian. And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step; but I never heard of a person who repented of loving, obeying and serving the Lord Jesus Christ.

MOUNT HOLYOKE COLLEGE.

The Day of Prayer for Colleges was observed at Mount Holyoke College, Thursday, January 26th. The various class organizations held abhor prayer meetings in the morning.

Professor O. S. Beardslee from Hartford Theological Seminary conducted the noon service in the College Chapel. The subject of his address was "The gentleness and strength of Christ."

In the afternoon the Young Women's Christian Association of the college held a special service. Messages from the different colleges were read. Among those represented were Wellesley, Radcliffe, Barnard, Hartford and Theological Seminary. Miss Grace Burroughs, Mount Holyoke, 1896, now of Hartford Theological Seminary, in her brief talk referred to the æsthetic elements in the religion of women, sounding a note of warning against its being carried to excess. Miss Martha Taylor, Mount Holyoke, 1897, spoke for the Springfield Bible Normal College.

The entire week was observed as a Week of Prayer half hour meetings being held each day in the Assembly Hall. Miss Sara Carson, field worker of the Young Women's Settlement, New York addressed the first three meetings. Mr. and Mrs. Stebbins were present at chapel one morning.