

FAITH HOPE LOVE



THE
WESTMINSTER

OUR FOUNDATION - - - THE WORD OF GOD
OUR PURPOSE - TO UPBUILD THE KINGDOM

I Corinthians XIII.

BY MABEL DODGE HOLMES.

What is the love that I would bear my friend?
A love that waits in patience, silently,
Till time brings comfort; that will print no scar
By word or act, upon the heart of love;
A love where envy cannot enter in,
Marring the harmony; where happiness,
Even at the cost of self-effacement, rests
All on the joy of her I hold so dear.

A love wherein no thought of self intrudes
With eagerness to grasp the goal of good;
A prideless love, and seeking not its own.
A love from anger and from doubt apart,
Willing to bear, believe, to hope, endure,
On to the end; a love that never fails,
Though all things vanish, and though time shall merge
Into eternity before God's throne.

FORGETTING THE THINGS THAT ARE
BEHIND AND REACHING FORTH UNTO
THE THINGS THAT ARE BEFORE ++

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A Look at the World.

AN INTERPRETATION.

The Address of the Bishops of the M. E. Church.

Bishop Goodsell, of the Methodist Episcopal Church, has delivered to the General Conference of that Church in session in Baltimore the address of the bishops. Like all documents produced by this very remarkable body of men, it is exceedingly able. The general parish or diocesan territory of these bishops is the world, and true to their function as overseers, or *Episkopoi*, they take in the whole world in this address. One portion of it will particularly interest those whose hearts are devoted to the spread of the Kingdom of Jesus among the nations. This part alludes to world-wide evangelization.

At home and abroad the Church is aggressive and advancing with a strong and steady tread. In the last four years, the time since the meeting of the last Conference at Los Angeles in 1904, the net increase in the membership of the M. E. Church in the world has been more than a quarter of a million. The exact figure is 278,357. Without doubt the great bulk of this number has come out of evangelistic work and the regular revival campaigns for which this Church is famous. It is probable that this number represents a faithful declaration of Jesus as the Saviour of sinners to vast numbers of the unconverted. Probably two hundred fifty thousand souls have been brought to Christ by this Church alone in the quadrennium.

The bishops make a prophecy that the "vanguard" marching westward from Japan through China and Siberia will meet in Tibet the missionaries now preaching in Russia and moving eastward. That will be a wonderful day for the world. Already Korea is almost won for Christ. A decade will see that people a Christian people. These are great prophecies, but the bishops make one more. The world will be converted to Christ in a century. There is, no doubt, ground for the hope, but it is a hope that will not be realized unless the Christians of the world awake to Christian living; awake to the need for new consecration; awake to the fact that the Church must conquer on its knees.

* * *

The Reasons for the Gain.

Why the gain of the last four years? The bishops give the answer as it appears to them. It is to be found in the return of their preachers to the old-fashioned preaching of the gospel, and to abandonment of belief in or acceptance of the propositions of destructive criticism. The reason is good. A Church that gives itself to the advocacy of destructive criticism

of the Bible will not grow by numbers added on profession of their faith in Christ. That is, it will not grow at a rapid rate. The world wants a positive and not a negative leadership. It wants a real Jesus Christ, who was born, lived, died and rose all according to the Scriptures, and not according to the Scriptures *scholarized* and destructively criticised. The Church that meets this want will be the growing Church in the next century, and if it meets it as the world wants the need met, it is not at all impossible that the world will be converted to Christ in the coming century.

* * *

A Comparative View.

This claim of the bishops causes one to look at the work in the same period of another great Church. The Presbyterian Church in the U. S. A. has even a more encouraging record. There are not as yet available the figures for the year ending April, 1908, but the activity along evangelistic lines in this past year has been so great that it is fair to assume that the accessions of converted souls has been as great as in the best of recent years. Adding to the official totals for 1905, 1906 and 1907, the same number for 1908 as was added in 1907, there will appear a grand total of 306,346 persons added to this Church on examination alone. Decrease that number by the number that have died in the four years, there will remain a net gain on confession 237,197 souls. When it is remembered that the Methodist Episcopal Church North is more than thrice as large as the Presbyterian Church U. S. A., it is evident that the figures for results greatly favor our own Church when looked at comparatively.

* * *

The Cause.

One need not look far for the cause. The Evangelistic Committee of the Church has been a great inspiration to gospel activity even in localities where no representative of it has been. The impulse has been cumulative. The eight years of the existence of this force in our Church have been wonderfully productive years. The beginning was small. The growth has been steady. The last year has been phenomenal. The campaign just ended in the city of Philadelphia was never surpassed. The Presbyterian Church is to-day in line for such a work as it has not done in its previous history at any time.

Of course it is impossible to say of how much advantage this agency has been to other Churches, but the simultaneous interdenominate method has quickened many churches that are not Presbyterian. Concentration has been the word, consecration has been the thought, and conversion has been the result.

terians" remaining in these towns will take pleasure in showing visitors their churches and church records.

Of course the monument party will go to Makemie Park by rail, arriving in a few hours. But one can go by steamer from Baltimore or return to Baltimore by steamer from Pocomoke City or Snow Hill (or from Onancock, Va., a little farther down the railroad). This is one of the most enjoyable river and bay trips I have ever taken. The steamer "Maryland" is the equivalent of a *good* hotel. The boat is new. The main saloon (including the dining saloon) is spacious and lighted by electricity, as are the comfortable staterooms. This boat leaves Baltimore each Tuesday and Friday afternoon about 5 o'clock, and leaves Snow Hill and Pocomoke City (for return trip) in the early morning, Mondays and Thursdays. The cost, one way, for passage, stateroom and meals (excellent meals) is seven or eight dollars.



Francis Makemie's Picture.

BY H. P. FORD.

In the will dated November 15, 1787, of Mrs. Anne Makemie Holden, daughter of Francis and Naomi Anderson Makemie, of Accomac County, Virginia, is this bequest: "I give the two pictures of father and mother to Samuel Wilson." These valuable memorials subsequently came into the possession of the Rev. Stephen Bloomer Balch, D.D.

In March, 1780, Dr. Balch removed to Georgetown, D. C., where he taught and preached for a number of years. In 1831 his house was completely destroyed by fire. It was the writer's good fortune to discover, only to-day, in a time-stained paper published in 1833, the following interesting description of this fire, written by a child of Dr. Balch, presumably his son, Dr. Thomas Bloomer Balch.

"One night the family had retired as usual. Several hours before day the watchman in his rounds perceived a light in the front room, but was tempted to go another round before giving the alarm. When he came again the house was wrapt in flames. The fire gained on the building so rapidly that in a few minutes every way of escape was cut off, except by a slippery shelving roof, which was under the window of father's chamber. Several fruitless efforts were made to pass the stairway. He had opened the door that led to it, but saw nothing besides pillars of smoke, mingled with the sparks of fire. This was an awful crisis for an aged pair, one of whom, in his daily walks, required the support of his staff. In this extremity of distress, expecting every moment to sink into the glowing furnace beneath, Mrs. Balch [his third wife], with great self-possession, resolved to lead the way on the roof. When the aged couple were discovered suspended between life and death the multitude lifted up the shout of generous exultation. Thus was the patriarch rescued, with nothing but the garments in which he slept, and there he had to look on and see the clean consumption of his earthly all laid on the altar of resignation. On this night his apparel, his furniture, his well-chosen library, his diaries, manuscripts of sermons, the records of his church, the portraits of his children and a likeness of the Rev. Francis Makemie, the first Presbyterian minister in the United States, presented to him by Colonel Wilson, of Westover, Eastern Shore [Somerset County], Maryland, all perished in the fire. The loss was estimated at about \$2400."

Early Settlement of Presbyterians in Eastern Maryland and Virginia.

BY H. P. FORD.

The following extracts will be interesting in view of the attention just now called to the Eastern Shore of Maryland and Virginia by the dedication of the Makemie Monument:

"As the troublous times under these English monarchs [the Jameses and Charleses, 1600-1685] unsettled the English people, the best of them became willing to take refuge in the American wilderness. Along with them came the Reformed Dutch of Holland and the Huguenots of France. Most of these people—Huguenots, Dutch, English, Scotch and Irish—were essentially Presbyterian. They were Calvinistic in faith and believed in the government of the congregation by elders." *Presbyterians*. By Dr. George P. Hays.

"During the troublous times from 1670-1680 a considerable number of families removed from the North of Ireland to the Barbadoes, Maryland and Virginia." *Rise of Presbyterianism in America*. By Dr. Charles A. Briggs.

"A large number of Presbyterians settled from the year 1670 to 1680 . . . in the lower counties of Maryland and established several churches at least twenty years before the close of the century." *Scotch and Irish Seed in American Soil*. By Dr. J. G. Craighead.

These quotations indicate both the sources and the general date of the early Presbyterian settlements on the Eastern Shore of Maryland. In all probability the exact date and the particular place at which the first Presbyterian church organization was effected in America will never be definitely known. The Rev. A. T. McGill, for many years a professor in Princeton Theological Seminary, writes in reference to this beginning: "Maryland has claimed it and historians generally concede this claim, because in answer to an application from Colonel Stevens [of Somerset County], in 1680, to the Presbytery of Laggan, Ireland, Francis Makemie came to Maryland in the year 1682 and began to organize churches at once. Beyond all question Francis Makemie, the Irishman, born in Donegal and educated among the Scottish universities, began the organization of our Church throughout the land, with abounding missionary toil to gather it and amazing skill of administration to settle it."

Dr. William Henry Roberts writes: "Francis Makemie, a native of Rathmelton, Ireland, came to Maryland in 1683. Mr. Makemie's landing marked a new era in the development of American Presbyterianism. At the time of his advent, isolated Presbyterian ministers and churches, in large part dependent upon an itinerant ministry, were scattered from Long Island to the Carolinas. He organized churches at Snow Hill, Pitts Creek, Monokin, Wicomico and Rehoboth in 1683."



The "Ethical Culturists," whatever that title may mean, have been talking about the Bible. It is amazing what a vast amount of knowledge such people possess about the old Hebrew book. The things that some of these people know that other folk do not know are only equaled by the things that these other folk know that these very same wise people don't know. And the strange thing is that the knowing and the don't knowing are all about the same silent old book. It never makes a sound. It just keeps right on doing its work of saving this world.