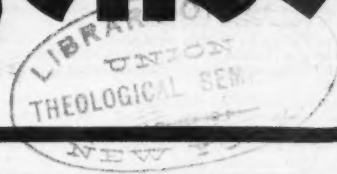


THE PRESBYTERIAN CHURCH IN HARTFORD.

The Evangelist



VOLUME LXXII

NEW YORK, NOVEMBER 7, 1901

No. 45

CONTENTS

PUBLISHER'S PAGE.....	2	CORRESPONDENCE :	
New Publications.....	2	An American in France.....	Edmund Bliss 17
God and To-day. Poem H. H. Barstow.....	3	THE RELIGIOUS PRESS.....	17
THE KINGDOM.....	3	THE BOOK TABLE:	
OF OUR CITY CHURCHES.	4	Congregationalism in New York City.....	18
THE TENT EVANGELIST		Literary Notes.....	18
The Finances.....	5	THE SUNDAY SCHOOL:	
Of Present Interest.....	5	The International Lesson.....	L. S. H. 19
EDITORIALS :		The Early History of Moses.....	
What Hinders the Revival?	6	Rev. Charles R. Nugent, Ph. D. 20	
The Open Vision.....	6	Recent Discovery.....	Gen. Charles W. Darling 20
The Vacant Pulpit.....	7	CHRISTIAN ENDEAVOR.....	H. T. McEwen, D.D. 21
Editorial Notes.....	7	THE PRAYER MEETING.....	Rev. C. L. Carhart 21
Editor's Table Talk.....	7	WOMAN'S BOARD OF HOME MISSIONS.....	S. H. P. 22
Under the Catalpa.....	Rev. Theodore L. Cuyler 8	WOMAN'S BOARD OF FOREIGN MISSIONS.....	S. R. D. 22
MINISTERIAL PERSONALS	8	The McAll Mission.....	S. B. Rossiter, D. D. 23
The Presbyterian Church in Hartford:		The Woman's National Sabbath Alliancc,	
A Sketch of the City of Hartford...Margaret Greerson	9	Mrs. Wellington White 23	
A Brief Record of the Church.....	10	HOME DEPARTMENT:	
The First Pastor... ..	11	Coming Home at Night: Poem..Margaret E. Sangster	24
The Second Pastor.....	12	Pride.....	E. O. Flagg, D.D. 24
The Anniversary Meetings.....	12	The Lockport Delegate.....	Annie Hamilton Donnell 24
The International Missionary Union.....	13	THE OBSERVATION CAR:	
Dr. Purves as a Christian Pastor.....	Prof. John DeWitt 14	November Days. Poem.....	26
Temporal and Eternal. Poem.....	W. A. N. 15	The L. D. O. lub.....	Maude Louise ay 27
SOCIAL PIETY :		The King's Daughters' Settlement.....	27
I. The Larger Life.....	Rev. Charles L. Carhart 16	The College Department.....	Rev. C. W.E Chapin 28
Changing Co ditions in Japan.....	Henry Loomis, D.D. 16	Church Music.....	2
		MINISTERS AND CHURCHES.....	29
		Letters Fro ^m Our Friends.....	3

PRICE, TEN CENTS

WHOLE No. 3737

THE EVANGELIST

Vol. LXXII.—No. 45

NEW YORK: NOVEMBER 31, 1901

WHOLE NO. 3776

GOD AND TO-DAY

H. H. Barstow

God and To-day
Is all I need say:—
The world is a bubble
That breaks against trouble;
Its joy an alloy
That will not assay.
God 's over all;
Of all I a part;
There I'll not fall,—
Now rest thee, my heart!

God and To-day
Is all I need say:—
Yesterday's burden
To-day yields its guerdon;
To-morrow is sorrow
When piled in to-day.
Next thing await,
All He commands:
Hush! a knock at my gate!—
Now serve Him, my hands!

CALEDONIA, N. Y.

The Kingdom

Illness of Dr. Joseph Parker The noted London preacher has recently had several premonitory warnings of the approach of a time when he will need to abridge his activity. Instead of riding all over the country at frequent intervals, addressing meetings and holding conferences, Dr. Parker it is likely, will hereafter have to confine himself to his ministrations at the City Temple. All his out of town engagements have been cancelled, and while the physician assures us that nothing is seriously wrong, yet the fact remains that Dr. Parker, after his return from his summer holiday, was threatened with a severe illness during which period he suffered much pain. It is more than hinted that the trouble is with the heart. Dr. Parker's age and the prodigal use he makes of his nervous energy when speaking are factors to be taken into consideration in estimating how long he will be spared to preach the Gospel, and it is sad to think of the premonitions he has uttered within the year respecting his calling home. It is therefore with melancholy interest that the address to the Congregational Union must be read. Dr. Parker's ambition is to have Congregationalism in the British Isles make a forward step. His speech was prepared and given with the spirit of yore, but at the end were added these personal words: "I have been forbidden, in consequence of the deranged condition of my heart, to extend my public labors beyond my own pulpit. The interdiction is positive, and I accept it with surprise and regret. All my outside engagements are cancelled. I retire to think, to serve quietly and soon to GO UP." The capitalization is Dr. Parker's own.

Dr. Parker and the Sacrament Once in a while Dr. Parker makes a radical declaration on the subject of theology. Clothing it with all his vehemence and originality of conception, the declaration is apt to be startling. On the first Sunday of October Dr. Parker preached a sermon for the Communion

season. His text was Luke 22:15, "Before I suffer." In the course of the sermon these words occur: "There is no hint that what we call a Sacrament was being established. Jesus Christ established no sacraments. The Church in one of her aspects has established seven, and most of the churches accept two; and Jesus established neither. There is nothing of the kind in the great, holy, mystic, spiritual Church of the living Christ. I get rid of sacramentarianism by getting rid of the sacraments. My Lord established nothing of this mechanical ceremonial functional kind. Any piece of bread that you can find on your mother's table may be turned into the Lord's body. Why do you not take it as such? You do not want any man to come and play antics over it. The Christianity of Christ is not a necromancy. If your mother would hand you some milk or water, you might take it as red wine, blood red, not the artist's color, but the color that swims into the weeping eye who take the gift as God's feast. All this functional mechanical arrangement and sacrament is so far away from the love-scene, the love-feast of the old, good time. Surely the earliest churches knew this, for, for more than 700 years, the Christian Church had no Lord's Supper; in a sense it is a modern invention; but the taking of the body and the drinking of the blood is as old as Christ himself, and he brought it up from eternity.

"Take the Sacrament—as we now foolishly call it—take the Lord's Supper morning, noon and night, and every hour between. Whenever you draw a breath, draw it in remembrance of Christ: whenever you lift an eye to the great heights where the stars tremble and burn, do it in the name and for the sake of Christ as a grand covenant-making fact.

"This is My body and My blood.' There are people who wish to understand it. It never can be understood; no man can enter the kingdom of Heaven by understanding it.

"Of course there are some who are not on a level with others. We must remember that some are in the nursery; some are still engaged with religious toys. Many require external and mechanical helps and encouragement. By all means let them be supplied with what they really need."

The belief that while Dr. Parker is a great preacher he is not a careful theologian will perhaps find many adherents after reading this brief abstract, although the declaration in effect approximates closely to Dr. McGiffert's conclusions on the origin of the Lord's Supper.

Bible Societies and the Revised Version It is stated on good authority that the British and Foreign Bible Society is making preparations to begin the issue of the Revised Version of the Scriptures. In order to do this it will be necessary to secure legislation to alter a law of the Society by which it is forbidden to make any alteration from the Authorized Version. Even then the Society does not propose to make wholesale issue of the new version, but will hold itself ready to supply it whenever specific demand is

made. It seems strange that after twenty years of test, preponderatingly favorable, the Revised Version should still be ignored by the great distributing agencies of the Bible. For the American Bible Society is in exactly the position of its British co-laborer. While the Bible reading world is purchasing any one of a dozen devout and successful modernizations of the Scriptures, the venerable societies organized for the sole purpose of distributing the Bible broadcast are still striving to sell the old version. Of course this applies only to the English translation. If we were Chinese, Choctaw, Zulu or any other foreigners the societies would willingly go to the expense and labor of issuing new versions from time to time. But because we read English we must perforce (if we buy from them) read the version of 1611.

A Warning for Thanksgiving Decorators In many churches in our land it is the custom to decorate the audience-room at Thanksgiving with the products of the fields. Sometimes these are very pretty and again the display may be so arranged as to suggest nothing so much as an Italian grocer's stand. Over in England, where the Harvest Festival largely takes the place of our own Thanksgiving service, the profuseness of the decorations in some churches has led to severe criticisms. In one well-known West London Church a ledge at the back of the pew where people sat had placed on it "a cabbage, a cauliflower, a turnip, some celery, a number of dahlias, and a mass of indiscriminate greenery." By the time of the evening service it was nasally evident that most of the vegetables had outlived their day of freshness. When the service began, the display on one of the ledges fell upon the heads of those in the pews, and somewhat destroyed the occupants' interest in the occasion. Let us sound a note of warning on the whole subject of decorations. Christmas is coming, and the ropes and stars and wreaths, etc. will soon cover the walls. May good taste and a spirit of generous parsimony govern the outlay and the disposition of it all.

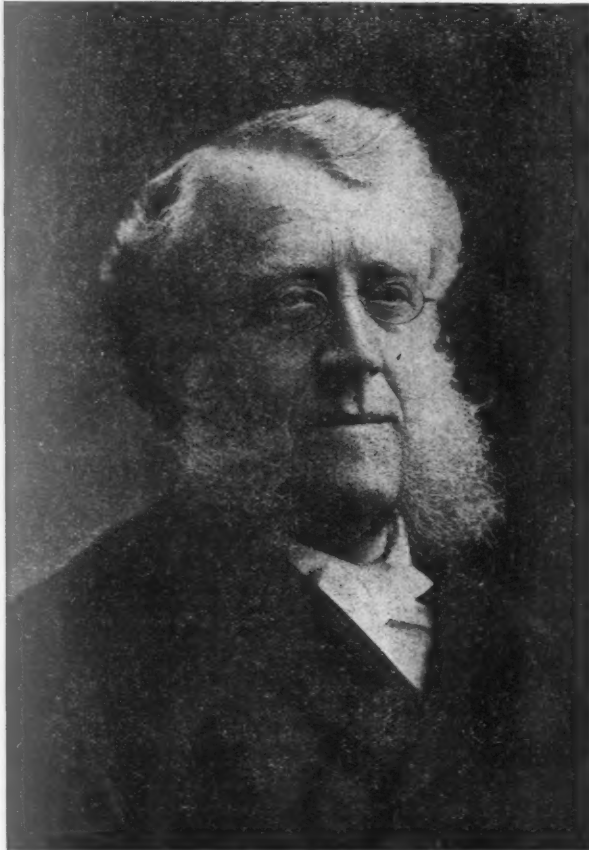
The Elders and the Administration of the Communion It will be remembered that at the last Synod of the

Presbyterian Church in England an overture was sent to the Presbyteries for consideration as to whether under certain circumstances the elders of a church could administer the sacrament of the Lord's Supper without the presence of a minister. The movers of the overture had in mind vacant and mission charges where it sometimes is difficult to secure the attendance of a regular minister. The various Presbyteries who have considered the matter have manifested an unwillingness to permit the innovation, and it seems likely that it will be adversely reported upon. The Presbyteries disclaim any assumption of sacerdotal claims, but assert that the seemliness and order of the occasion warrant their leaving the manner of administration as it has been since the Reformation.

THE SECOND PASTOR

The Rev. J. Aspinwall Hodge, D.D., second pastor of the church, was born in Philadelphia

be pastor of the Hartford church in 1866, and continued in the office until 1892, having served the church for a period of twenty-eight years.



DR. HODGE

in 1831. He was graduated from the University of Pennsylvania in 1851, and Princeton Theological Seminary four years later. In 1856 he was licensed to preach by the Presbytery of Philadelphia, and called to the pastorate of the Presbyterian Church in Mauch Chunk, Pa., where he remained ten years. He was called to

be pastor of the Hartford church in 1866, and continued in the office until 1892, having served the church for a period of twenty-eight years. Under his ministry the present substantial and beautiful edifice was built. From the time of his resignation of the Hartford church until this present year, he occupied the chair of "Biblical Instruction and Church Polity" in Lincoln University, Oxford, Pa. He was married in 1856 to Miss Charlotte Morse, daughter of Sidney Morse, of New York, one of the founders of the New York Observer. Of his four sons three are now in the ministry of the Presbyterian Church. Princeton University conferred upon him the degree of D.D.

Dr. Hodge was the author of a number of works which have attracted wide attention. "What is Presbyterian Law?" published in 1882, is a review of long study of the forms of government and rulings of the General Assembly.

In 1888 "Theology and the Shorter Catechism," and "Recognition After Death" were published, and more recently a manual entitled, "The Ruling Elder at Work."

Services in memory of Mr. Hodge and his work were held in the Hartford church on July 25, addresses being made by the Rev.

Joseph H. Twichell, the Rev. Prof. Gillett, of the Theological Seminary, and by the Rev. W. W. Breckenridge, pastor of the church.

Memorial services were also held at Lincoln University on October 17.

The Anniversary Services

The first service of the anniversary celebration was held Sunday morning, November 3d. The communion of the Lord's Supper was celebrated, and twelve new members admitted into the church, nine being on profession of their faith. The congregation was one of the largest that has assembled in the church for years, many members who live out of town, and former members who severed their membership by reason of removal from the city, were present.

The church was neatly decorated for the event. A profusion of palms and rich chrysanemum blossoms were arranged about the pulpit. Along the front of the gallery at the rear of the church were decorations of white and delicate blue, neatly festooned and showing to advantage. The pastor, Rev. W. W. Breckenridge, was assisted in the service by the Rev. Francis Brown, D.D., of Union Theological Seminary, who made the address on "The Sacrament as a witness and a Revelation."

It was an occasion of very great rejoicing for the congregation. After the communion service the pastor made a statement regarding the Anniversary offering for the debt of the church. It is hoped that this effort to raise the old, long-standing indebtedness of the church will meet with complete success. A number of large gifts have been made for this purpose during the last week, and others have promised to give assistance before the end of the year.

The second service was held Sunday evening at 7:30 o'clock, the large auditorium being again

filled with worshippers. The services were conducted by the pastor of the church. A choir of fourteen voices led the singing of the hymns, and rendered the anthem "Blessed Be the Name of the Lord."

Prof. Lewis B. Paton of Hartford Theological Seminary offered prayer, and Prof. Francis Brown, D.D., preached the sermon on

Presbyterianism and the Church of Christ.

The following is an abstract of Prof. Francis Brown's sermon:

Ephesians 4:16, (R. V.) From whom all the body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

To understand an occasion like this we must



PROF. FRANCIS BROWN

understand the Church of Christ. All the members of one body contributory to that body, with Christ the head of all, is the Apostle's figure of Christ's Church.

The whole Church of Christ is the fundamental fact in every local celebration like this. This local celebration is a slip from an ancient

and widespread tree. The same is true of Presbyterians taken together. We are only a

branch of the church, not the whole church, nor the final stage in the development.

The Church of Christ is made up of Christian people. A Christian is one who is united to Christ. This is a vital union. All persons in this vital union are in Christ's Church. It follows that there is only one church in all the world, and that all Christians are members of the same church. We have made other discoveries. The New Testament does not sustain us in this, St. Paul rebuked the beginning of it in Corinthians (I Cor. 12-13.) You cannot parcel out Christ. The situation is wrong.

It does not follow that we are to blame. But divisions have come, because of failure, somewhere to think and act in the spirit of Christ. The Reformation became a schism because the hierarchy could not bow to the real voice of Christ, and those who were driven out were not the schismatics.

We can keep our skirts clean of complicity in the wrong by rooting out the sectarian spirit from our hearts, and praying earnestly for the unity of the church, which God will hasten in his time.

Therefore we may all be thinking now of the contribution which Presbyterianism can make to the future church, things which it does not monopolize, but does possess, and holds for the sake of all. Some illustrations follow:

I. It has a *history*—a record of faith and of achievement, the inspired and teaching of which is for all the church.

II. It has a *church order*, the principle of which is representation, which is sure to find a large place in the management of the vast concerns of the future church.

III. It has the *preaching habit*. The man with a message to the fore. We are recovering usages of noble worship. We must not lose the power of the pulpit.

IV. It has the *religious imagination*, making real things seem real, vivifying facts. We must pass on to the whole church whatever power we have of seeing Him who is invisible.

V. It has a *strong theology*. This needs to be fashioned out of present experience, constructed in the new light which God is causing to-day to break forth from His Holy Word, framed in the language of the modern religious life, and not set to do what theology cannot do—serve as a barrier to keep out the unfit, or as a test of character. Rightly conceived, and held and used, our theology has a large place among the treasures of the coming church.

VI. It has *moral power*. It has always shown, not as its monopoly, but in an emphatic sense, an earnest conception of life, it has exalted character, it has taught to obey God. This ethical force is needed in the world, and will be needed, and it is a fit contribution, from whatever quarter, to the life of the coming church.

That church is still a vision. Meantime we are bidden (1). To use and develop the gifts we have. (2). To love all whom our God loves, and work with all his servants. (3). To pray "They Kingdom come."

[Ended by quoting, I Cor. 3:22, 23.]

THE NEXT DAY

Monday evening at 6 o'clock a very delightful luncheon was served in the parlors by the ladies of the church. Eight persons were present who have attended the church since its organization fifty years ago. Others present were the elders and trustees, members of Presbytery and ministers of the city. A social time was enjoyed until 7:45 o'clock when the formal exercises began in the auditorium of the church. The special exercises arranged for the celebration of the occasion were opened by the singing of the Hymn, "The Church's One Foundation," by the choir and congregation. The Rev. F. A. M. Brown, D.D., of New Haven, offered prayer, after which a brief record of the fifty years of