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The Evangelist

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No. 42

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DISCIPLINE.

Rosamond Taylor.

A sunlit sky of gold and red;
Birds' ceaseless singing thro' the hours,
A gentle breeze on golden head,
The fragrance of unfading flowers,
A steady journey, great good done,
Thro' scented pathways, void of strife,
A golden honor, glory won,
And so it is youth dreams of life.

A sudden finding of one's joy,
A note struck quickly, strangely sweet,
An hour or two without alloy,
When joyously the two hearts meet.
A sigh, a tear, a sadder tone
Thrills thro' the cadence from above,
And joy is nevermore alone,
And so it is life offers love.

A seeking for a pearl 'mid sands;
A struggling for a gain 'mid loss;
A transient clapping of men's hands;
The burden of a heavy cross.
A fighting for a world's applause;
The lifting of an unknown name;
A summit gained, an endless pause,
And so it is life offers fame.

And, seeking thus, 'mid smiles and tears,
Where joy and sorrow strangely blend,
The meaning of the puzzled years,
We hopefully our short lives spend.
When, at the end, we gain no prize,
Still, just because we've toiled and striven,
We dream, and softly shut our eyes,
To dream and hope for all—in Heaven.

All Round the Horizon

War at last between Great Britain and Transvaal! It is like a modern David and Goliath; the plucky little South African Republic with her forty thousand against the greatest power of the world. But the comparison ends there, for there can be no doubt as to the outcome, though the war may not be as short as many think. The rainy season is on at present: and for the next two months there will be heavy rains in South Africa, which will compel the British forces to act principally on the defensive. At such a time the veldt is impassable for heavy wagons, for there are no made roads. Troops are helpless when their wagons are stuck at a drift, and many of the disasters of the British in former wars have occurred under such circumstances. So England will probably content herself with preparations until the end of the rains, when she will be prepared to strike the decisive blow.

Although war news is always hazy, there seems no doubt that during the past week all the aggression has come from the Boers. They have crossed the frontier of Natal, occupied Newcastle, a border town, and are now probably besieging Kimberley where three thousand British soldiers are stationed. Two British armored trains have been blown up by the Burghers and telegraph wires cut in many places. The Orange Free State has joined the Transvaal, while many of the natives on the borders are becoming restless. The English forces are well posted along the boundaries and, acting strictly on the defensive, ought to

keep the enemy from anything more than a few predatory raids.

Popular sympathy with the Boers has been shown in many ways on the Continent, especially in Germany and France, where the bitterest editorials are published. A few cases of anti-British demonstration have occurred in the United States; but happily the strong common sense and good judgment of the country at large has prevented much unpleasantness. It is no time for bursts of eloquence from the clever orators who are more than willing to take a turn at twisting the lion's tail.

While many may mourn the fact that a needless war has broken out, now that the fighting has actually begun there is no reason why we should not hope Great Britain may bring it to a speedy close. Though a temporary wrong has been done, an ultimate right will be the result. For modern civilization will supplant the old patriarchal pastoral state. To quote Mr. Kipling, England's vindication will be "a new and regenerate Transvaal, governed under equal laws, framed in open council by free men, neither corrupted nor coerced, representing every interest in the land."

With its hands occupied with a serious war, Great Britain is probably greatly relieved that a temporary understanding has been arrived at with regard to Alaska's boundary. That territory in its first political convention has expressed uncompromising opposition to a surrender of land or a lease of a seaport to Great Britain. What the final settlement will be is still a matter of uncertainty. The United States refuses to submit to arbitration on anything but the literal interpretation of the treaties, while Canada is equally determined to force a compromise.

After eight unsuccessful attempts the first of the series of international races between the Columbia and the Shamrock resulted in a victory for the American yacht. A decisive victory, too, for the challenger was beaten by half a mile; while at no time in the race was the result in doubt. With a stiff breeze and a sea on, it appears that the English boat is not the Columbia's equal; but with a light wind, judging from past results, it is anybody's race. Given the usual October weather one should be inclined to predicate that the cup does not return to England with the plucky little yacht and her gallant owner.

Even in an off year, politics in the United States are of the keenest interest and important to the average American observer. Democrats and Republicans are working hard in the campaigns of the several states. The President's semi-political trip through the West is expected to produce great results. By the New Yorker, outside politics are lost sight of in contemplation of the municipal struggle about to take place here. There are signs of en-

couragement to both parties. The Republicans rejoice that the registration is smaller than usual in the Democratic strongholds; Tammany that there is opposition enough to give it a fighting chance to gain the Assembly. That remarkable Republican, Charles Adler, who has four times carried one of the strongest Democratic down-town districts, has been forced out of the fight. And Mr. Croker expects to repay Chairman Mazet for the many bad quarter hours that gentleman has caused him, by a crushing defeat in the Nineteenth. But despite anti-Tammany fusion and Democratic aspirations, it is pretty evident that the results will be far from startling. The old division of honors will probably re-occur; to the Republicans the state, to the Democrats the city.

The Mazet investigation still grinds on. A final adjournment has not yet been considered. The work of the committee last week was directed towards exposing the power given by certain laws enacted by the city authorities and the benefits they bring those authorities. Speculation by Tammany politicians in real estate to be benefited by "public improvement" acts was one of the abuses shown.

It seems remarkable that so little public interest should be shown in the Mazet investigations, especially so near election day. For they have certainly exposed many questionable transactions. Public plundering is conducted upon more skillful lines than in the old days of Tweed; but that the plunder is a whit the less is to be doubted. Perhaps it is the conviction that it is rather the system than the party that is to blame that prevents the triumph of a righteous indignation at the polls. Honest men may doubt that Plattism in New York City would be such a vast improvement over Crokerism. And then to a business man or corporation the Democrat organization may seem the cheaper. Certainly if reports are true, Republican demands upon the State Legislature are of a character rather discouraging to the conscientious reformer. Some even go so far as to say that the Mazet Committee might find work at Albany after their labors in New York are done.

Once again the hope of rapid transit begins to smile upon our far-away fellow citizens of Washington Heights and the Bronx. The Corporation Council has signed the contract as amended by the Rapid Transit Commissioners, and has accompanied the returned document with a letter in which he strongly urges the "absolute necessity of a prompt construction of the sections of the road in the upper part of the city," that is, from Fifty-ninth street north. "It is only fair," he adds, "to the tax-payers upon whom it has been necessary to place a very heavy burden in order to construct this road, that prompt means should be taken to build the northern sections of the road as promptly as possible."

alleviation of suffering than for wealth. The heart has commanded the head. Philanthropists and educators have gone up and down the land telling of the needs, whilst generous hearts have furnished this abundant supply. To give, along these lines, has been felt to be more blessed than to either retain or receive.

The hour has struck for the highest and holiest investment. The Church of Jesus Christ has to-day engaged in nothing less than the uplifting of the world into the fulness of God. It sways by the mightiest motive, love. Its story cannot be told by the number of souls converted and bodies healed. Its richest blessings defy statistics, as does the life of its peerless Master. It is never education, but always Christianization, which transforms the morals of a community. No heart is hard enough, nor is any grip firm enough to resist the appeals when properly made. Educate the world not only as to the needs of the Church, but also as to her achievements. This is not a matter of ancient history, it is the freshest, most potent factor of the day. Charles Darwin saw a little of its work amongst degraded savages and became a generous and constant giver. You need in your society and church not occasional fires to be succeeded by times of coldness, but glowing furnaces which run night and day. For fuel, aye for exhaustless mines of coal, go to Christian Missions and Social Progress, by Dr. Dennis. There you will find New Acts of the Apostles, and not one but many rolls of faith's heroes.

At length, after much thought, many prayers, a very large correspondence with local-union officers all over the country, and much consultation with wise Christian Endeavor workers, uniform topics are suggested to the local unions of North America. They have been heartily approved by the committee appointed at Detroit, consisting of President Spooner of Connecticut, ex-President Metcalf of Rhode Island, President Copeland of the Worcester County, Mass., Union, and the President and Secretary of the United Society of Christian Endeavor.

A letter from George Henshilwood, New York City, describes in detail how the first Christian Endeavor Society in Russia was organized and is progressing. It was practically through the efforts of a young Scotchman, John Shirlaw, a dry-goods clerk in St. Petersburg, that the society was organized. Returning from a visit home, full of ardor for Christian Endeavor, Mr. Shirlaw interested some of the young people of the church, and with the co-operation of his pastor, the Rev. A. Francois, who had also been favorably impressed with the movement on a recent visit to Scotland, the organization was effected on October 15, 1898, with a membership of twenty-one. The session of the church sanctioned the society on the condition that only members of the church and British subjects should be allowed to join it. This restriction was felt to be a drawback, as there are many Christians of other nationalities in St. Petersburg who might have been glad to join the society. But other societies will no doubt be formed throughout the city. Mr. Henshilwood's correspondent says that the society is progressing splendidly, prejudices having been broken down, and opposers changed into staunch supporters.

The Seventh Convention of the Christian Endeavor Societies of South Wales and Monmouthshire, which was held at Tredegar, will be ever memorable for the fact that during its sessions opportunity was found for the inauguration of a National Christian Endeavor Union for Wales. We are hopeful that the immediate outcome of this advance step will be an

impetus to the movement, more particularly in North Wales, and among the Welsh-speaking churches. There are at present about three hundred and fifty societies in the Principality, with upwards of fifteen thousand members. Very largely, however, these are in the English-speaking churches and in South Wales. The newly-formed National Union intends to devote itself to extending the movement in the North and among the Welsh-speaking churches.

The Endeavorers of the Reformed Church of America have been, for eleven years past, building home-mission churches. Last year their record stood in all, twelve churches, which the Board proudly calls "Christian Endeavor" churches. The latest report shows fifteen churches to their credit, besides a Christian Endeavor station at Chittoor, India, with fifteen out-stations, wholly sustained by Endeavor offerings, and work aided in Oklahoma, China, Japan and Arabia.

A society was organized in January in the town of George, on the Island of Granada, West Indies. Mr. Joshua Braithwaite, public librarian of the island, is correspondent, and chairman of the lookout committee. His brother, the Rev. Samuel R. Braithwaite of Jamaica, was the organizer.

"They came in brakes, they came on cycles, until one hundred Endeavorers were present at the Kilwarlin, Ireland, annual rally. Seventeen societies and six denominations were represented. Tea was served, and then came a meeting full of earnestness and tender brooding of the Spirit. A message was read from General Secretary Baer, and all joined in the dedication vow which he proposed."

We are indebted to the Rev. William Carey for the story of a very live Christian Endeavor Society in Bengal—though under another name. It consists of Junior girls, and is called the "Band of Love." There are twenty-four active members and thirty associate. Five have joined the church during this year. The society has held twenty-eight meetings, with an average attendance of forty-seven. Their pledge is as follows: "Trusting in the Lord Jesus Christ for strength, I promise that I will try to do whatever he tells me, at life-cost. I will pray to God every day. I will read the Bible every day. I will try to spend Christian life according to his will. If there remain no obstacle such as would pass muster with the Lord Jesus Christ, I will be present at every meeting of the society." These little mites are allowed four pice (farthings) a month pocket-money, and one of these is regularly laid on the plate at the consecration meeting. On one occasion they had a little secret meeting amongst themselves and raised ten pice more, which they promptly invested in copies of one of the Gospels. They wrote out texts on the cover, and sent the books for presentation to poor Hindoo women of the villages near. Such records of the results of missionary labor are an inspiration!

In many parts of India and China, have the Christian Endeavor societies and conventions brought new life to the young men who here learn to speak and pray and work for Christ, as do their brothers at home. The burden is laid upon them. A little society is often responsible for the spiritual life of the village where it is established, a village too small for a missionary or a native pastor, but not too small for a little organization of self-governed, unpaid Christian workers, who try, through their meetings and their committees, to spread the knowledge of the Lord.

A REASON FOR OUR FAITH.

Charles H. Parkhurst D.D.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. 1 Peter 3: 15.

The religion of Jesus Christ is primarily a matter of the heart rather than of the understanding. A man's brain is not his *fundamental* possession. There are in us depths that underlie the brain, and it is in those underlying depths that religion has its true foundations. And yet, as our text distinctly inculcates, intellect is that sort of thing that even in religion cannot be slighted, still less ignored. Even in matters of Christianity and of what we call Christian faith, the heart may make the motion, but the motion will not carry unless the brain seconds it. It is a very uncomfutable thing, and very uphill work to try to be religious in the face of what we may imagine to be reason's veto. A great many attempt it—men who are religious in their emotions, but skeptic in their convictions—heart and brain working at cross purposes. Cardinal Newman did that. That was why he went out of the Anglican Church into Romanism. Intellectually he was an unbeliever: lived so and died so. Emotionally he was a Christian. And because he could not quite give up being a Christian in his heart and could not easily be so in his head, but felt the awkwardness of letting his heart do it alone, he arranged with the papacy to substitute for his brain—be brain in his stead: felt for himself, but when it came to thinking, sublet that function to the Pope and the Church.

Now there is at the present time in the general atmosphere an amount of intellectual reluctance that in some measure embarrasses the work of the ministry and of the Church. No preacher can address himself to thinking people in these days without being aware of that fact. It is something as when one speaks in a building that has poor acoustic properties, in which the voice is broken up into reverberations—the performance goes on but the speaker is sensible that almost as much of his voice comes back to him as clings in the ears of his auditors. Christianity has done more than can easily be stated in the way of encouraging intellectual activity, but that very activity may so far forget the source from which it sprung, or to such degree assume to itself a monopoly in prerogative, as to put discredit upon its own parentage and cheapen the Gospel from which it is itself born, as fruit-trees sometimes break under the burden of their own fecundity, or as the sun is sometimes obscured by the very mists which itself releases.

It ought to be said just here, in passing, that that undoubtedly is not the prime reason why the progress of Christianity in the world is so gradual a one. There are several grounds for still believing that intellect, however cultivated, does not after all find so much difficulty with the doctrinal form of Christian truth as the heart finds difficulty with the moral exactions of Christian truth. If a man thinks a good deal and perhaps plumes himself a little on his thinking, and at the same time feels, at the point of his conscience, the uncomfortable urgency that is exerted by the claims that the Gospel makes upon him in his character and life, it is the most natural thing in the world that his depravity and his philosophy should enter into tacit alliance with each other to the discrediting of the Gospel—depravity instigating his philosophy, philosophy disguising his depravity, and all of this without the least suspicion, perhaps, that the skeptical temper is anything other than the legitimate offspring of candid intelligence. I am persuaded of the accuracy of this diagnosis because personally familiar with so many cases in which men have been easily

able to rally from their skepticism when once they have thoroughly made up their minds to respect their conscience, and to do only what under the best light at their command they felt sure to be right. Separate from one another as in certain respects the heart and the brain may be, yet there is still such connection between the two that a sound mind depends upon a right heart and it is still very true that it is out of the heart that are the issues of life.

Yet even when all allowances have been made for that phase of skepticism which is induced by moral insincerity, there is an amount of honest skepticism still remaining over, to be frankly recognized and as frankly dealt with. There is a doubt that is not wicked, and of which therefore it is not one's duty to be ashamed, and which therefore there is no particular virtue in keeping concealed. What we believe, we believe still more by asserting our belief. What we do not believe we believe still less by concealing our unbelief. Doubt is fostered by being crowded in upon itself. A doubt unventilated becomes in a man the habit of doubting, and that habit of doubting is a form of disease which may extend over the area of a man's mind and heart till it has corrupted the entire system, and till the foundations of conviction are so eaten into that no solid ground is left for truth to make its appeal to.

I would like at this point to say to parents, always encourage your children to talk with you about their doubts, if they have them, and they probably have. If they think that you would be grieved or offended by knowing that they are not as sure about some religious questions as you are, or as you would like to have them be, they will go on brooding over the matter till what began as a query may become what I called just now the diseased habit of doubt, and that is rather a serious matter and may in time get beyond your control or that of anyone else.

There are cases to my own knowledge within the membership of this Church where the child has strayed a good way from the parental moorings, and the child has said to me, "Don't say anything to father about it: he doesn't know what my doubts are, and it would trouble him dreadfully if he did." Christian parents ought to give their children to understand that religious doubts are not necessarily wicked, and that people who think always have doubts. In that way the child will not be afraid to take father or mother into its confidence in these matters; and so a disposition to look at things skeptically may be prevented from becoming a disease with the child, that is, provided the father or mother is able to deal with such doubts appreciatively, intelligently and effectively. And if the parent does not know how to deal with them in that way he had better learn how, at least try to learn how. There is nothing that will more quickly drive young skepticism into old infidelity than parental inability to cope with a child's intellectual unrest upon religious questions.

I do not mean by this that a parent ought to be able to solve all a child's theological conundrums, for that would be insisting upon the impossible, but at least such parent ought to feel himself parentally and Christianly obligated to be able to deal with those conundrums in such way that even though not solved, their presence in the child's mind will not prove an irritant there, chafing the mind and then unsettling it and so making the disposition to disbelieve a part of the mind's permanent habit. With us all the area of our convictions is surrounded with a broad margin concerning which the best we can any of us do is to doubt.

And it will always be so. But that is no

sufficient reason why we should surrender the whole territory to incertitude and commence doubting about everything. That is, there is no reason why doubt that is healthy should become a disease, and it is part of a Christian parent's duty to prevent its becoming such in the mind of his child. A child is a very ingenuous kind of young animal, and if he begins to question about things, and is put off with evasions and subterfuges, he will experience a rebuff that will chill his mental temperature and make against substantial progress in sound conviction. As soon as a young mind that loves the truth gets a suspicion that what purports to be truth is not so solidly true as to make it quite safe to deal with it intimately and frankly he will begin to conclude either that truth is not of very much importance anyway or that what is claimed to be true cannot be such really, for if it were nobody would be afraid to have questions asked about it.

I suppose we are most of us sufficiently familiar with Church history to know that the attitude of evasion just mentioned is one which the Church has always quite regularly adopted. It has almost uniformly discouraged inquiry that is absolutely frank: and by that I mean inquiry that is motivated by the single desire to know exactly what is true. The Church has always had its theology of course, and what it has demanded of its scholars and investigators has been not that they should seek to find out the exact truth, but that they should discover new means of demonstrating the truthfulness of what the Church has already adopted as truth. That is, the Church has been more concerned for its theology than for God's truth. Consequently in the old days (and we are not talking about the new days just now) when a Christian investigator, a Church scholar, propounded a theological doctrine that was in any degree an innovation, the inquiry that was at once instituted by the courts of the Church was, not whether the novel suggestion was true—had its grounds in fact; that was a matter that it did not occur to the Church to have any interest in; but whether the innovation was in line with what had been dogmatically established by the Church and traditionally perpetuated by it. In those days orthodoxy and the stake were the only two alternatives, and by orthodoxy was not meant conformity to the truth, but conformity to the Church's interpretation of the truth. In that way, while the Church must be credited with having been to a degree a most wonderful conservator of truth, it has also, unfortunately, to be discredited with being to a degree the most difficult and obstinate obstruction to the progress of truth.

And the worst feature in the case is not that it obstructs truth's development, but that it tends to discredit the Church and everything that the Church stands for, Gospel and all, in the estimate of those who believe that truth is strong enough to vouch for itself, that truth is a better thing and a larger thing than any interpretation that has yet been given to it, and that anything that calls itself a Church or a Christian convicts itself of a taint of insincerity by any act whereby it makes fearless inquiry difficult, dishonorable or dangerous.

I am not charging the Church, even the Church of the Spanish Inquisition, with being afraid of the effect of free-handed inquiry; yet that is the impression which such sort of conservatism has always produced upon the average unchurchly mind, and that is why I refer to it here. That impression makes a part of the stone-wall of popular indifference against which in all ages of the Church a man has to impinge who preaches the Gospel of Jesus Christ under ecclesiastical auspices. There prevails among those not interested in the Church the sentiment that the Church is eithe

afraid to have religious truth investigated remorselessly, or that it considers itself infallible—rather not have any more truth or thinks it has all there is.

Now I am not here to make charges against the Church, ancient or modern. Perhaps the Church does not altogether understand the world, and perhaps the world does not altogether understand the Church. Be that as it may, what I am interested in this morning is those unsympathetic prepossessions in the unchurchly mind that embarrass the preaching of the Gospel from a church pulpit, and it is one of those prepossessions to suspect that the Church does not care to have the grounds of its faith examined with the same severe and uncalculating rigor with which we should insist upon having the problems of the physical world investigated. I should not occupy the place I do if I did not believe the Gospel of Jesus Christ to be as immovably buttressed as any truth that has yet been demonstrated in the sphere of physical phenomena, but I know something of what is in the popular mind, and I know that there is nothing that can more certainly widen the chasm existing between the Church and the intelligent unchurchly mind of this thoughtful generation, than to say or do anything individually or associatedly that will, when naturally construed, confirm the suspicion that there is anything connected with the Church, its organization, its sacraments, its creed or its Scriptures upon which we would not gladly welcome any new ray of light from whatever source emanating. Of course if the only object that preaching has in view is to meet the tastes of those already in the Church and to go on convincing those that are already persuaded, and that are in that condition of satisfied composure that a new view of truth, even though a truer one, would tell upon their serenity with the effect of a disquieting invasion, then the pulpit would best subserve its own ends and the general comfort by ambling along treadmill fashion, never getting anywhere but always to be found when asked for.

That may have answered for certain periods in the history of religious thought and mental development, but it will not answer to-day. The pulpit to-day has to face a world that is fairly, I believe more than usually, honest in its thinking but that is terribly alert in its thinking. Thought has a great deal more respect for itself than it used to have. The tremendous victories that it has achieved in the world of inquiry, particularly scientific inquiry, have sharpened its sense of intrinsic dignity and capability, and when from any quarter, no matter how authoritative, there comes to it the prohibition of "no admission," such prohibition is construed as an insult.

It does not meet the situation to say that thought has often an overweening sense of its own sufficiency, and that what it counts as victories have frequently to be construed later as defeats. That is undoubtedly so, and I am not here to apologize for intellectual conceit; but the thing that I am just now trying to have distinctly brought to our view as preachers, Sunday-school teachers, parents or in any other way related to the Church and its attitude before the community, is that posture of the general mind which in our day we have to reckon with; it is a posture of inquiry; it is a posture of excavating in order to be able to estimate at first sight the soundness of the foundations; it is a posture of asking, "How do you know?" and if any man or any body of men take a position that retorts or even seems to retort upon that inquiry by a "none of your business," it to that degree costs Christianity the contempt of the man who thinks or who imagines he thinks.

And then in view of the magnificent victories

which have undoubtedly been humanly wrought in the field of physical and metaphysical inquiry, and in which reason rather than faith has been at least the more conspicuous working factor, it will not answer to reply to our quiz-zical interrogator by telling him that, however adroit reason may be in calculating the composition of the globe and figuring out the orbits of the stars, on religious ground reason is an unlicensed interloper, and that in all these more delicate and serious matters our entire dependence must be on faith. Now when a man has used his reason, or imagines he has used his reason, with good effect upon the great matters of the physical universe with which human intelligence has during the last half century been so productively occupied, it irritates him, and not only irritates but embitters him to have it thrust at him that, while reason is well enough in its way and answers fairly well the ordinary purposes of secular inquiry it is too common-place to be taken over into the region of religious investigation. It is something as when we visit a building devoted to the display of works of art; on entering we are met at the door by the concierge with whom we leave our fee, but on pressing forward into the august precincts are elegantly reminded that our umbrellas and walking-sticks will require to be deposited in the racks outside, where they will be cared for till after we are through with the museum.

When our man with the trained reason has learned to know the efficacy of reason as an implement of research, it is not strange that he demurs upon being told that religious realities are so unlike every other kind of realities that the fewer questions he asks the better he will get along, and the less he treats religion as though lying on rational ground the more rapid his progress in religious attainment will be likely to become. And as often as he is put down with the wearisome rebuke that a man ought to be willing to walk by pure faith, he springs up with the unwearied retort, "You say you believe thus and so; now can you make it out that I have not an intelligent right to ask you *why* you believe thus and so?" It is a perfectly square and intelligent question and requires to be as squarely and intelligently met.

Take for example the inquiry that is so widely agitating the religious mind at the present time, viz: the inspiration of the Bible. A body of men come together representing a great communion, and affirm, in substance, that from the beginning to the end of the Bible there is in it no statement, word or suggestion, pertaining either to religion, ethics, history, biography or science, that is not unqualifiedly and absolutely true.

Now I am not here to argue for or against that proposition. The proposition clearly makes a great demand on faith. That is not necessarily an objection to it: but the bigger the demand that is made on faith the more right a reasoning world or any reasoning man in it has to ask what are the intelligent grounds upon which this challenge rests. Faith does not exempt from the obligation of reason: on the contrary the more faith there is the more reason there has to be to guarantee it. Six hundred men or so recently voted for the proposition that I have just stated. I am making no question here as to its truthfulness. Only let it be realized that each one of those six hundred had a right to be understood as being prepared to stand up before an inquiring world and being prepared to answer satisfactorily the world's honest questioning as to the rational grounds for holding such a view as to the infallibility of Scripture. Granted that it is all true, granted that still more might be claimed and still be true, yet it is a pretty serious thing to make so immense a demand upon the

world's faith, for the underlying intelligent grounds will have to be just as large as the overlying faith that is put upon the top of them, else the world's intelligent sense receives a rebuff, and the distance is made greater between the Church and the world it wants to win and save.

One of the worst things the Catholic Church ever did, in its own interests, was to vote infallibility, and that too, entirely independently of the question as to whether the Pope is or is not infallible. A great deal of the feebleness of the Roman Church to-day is due to the rigor of the demands it has made upon popular faith. So long as the rank and file of people did no thinking the thing went along well enough, but so soon as *intelligence* began to warm into action the masses commenced to realize that the Church put upon them a burden of faith for which the Church at the same time furnished no intelligent warrant. The Church insisted upon a faith that was not an intelligent faith. Consequently as intelligence extends among the people the Catholic Church shows herself own mother to popular infidelity. Look at Spain, France, Italy, Belgium.

And this is entirely independent of the question whether the claims made upon faith by the Romish Church are in themselves reasonable or unreasonable. The point is that, whether in the Catholic Church or in the Protestant Church, while faith may reach a great way farther forward than intelligence can, faith is bound to lose confidence after awhile if upon looking back it finds that intelligence has fallen so far behind as to be out of sight. Intelligence is not Christianity, but Christianity must be intelligent. Scholarship is not faith, but it is a shiftless faith that has no use for scholarship, and it is a cowardly faith that withholds its benediction from scholarship whether it be the scholarship of a scientist or of a theologian. We do not want less faith, but more, but we want to know everything that can be known in order that thereby foundation may be laid for a faith that is not less but larger, truer and more sure.

NEW YORK, October 8, 1899.

HOMES FOR EPILEPTICS.

One of the most dreaded forms of disease in both ancient and modern times is that of epilepsy. While the paroxysm does not last long, it is likely to return at any time, and in any place, so that one affected by it may fall into the fire, out of a window, down stairs, or over a precipice at any moment. While it prevails in some countries to a greater extent than in others, no land is free from it. It is said that in Germany there is one epileptic for every thousand people, though we are inclined to think that this is an exaggeration.

It seems that this most unfortunate class of people has been largely overlooked. The first organized effort in their behalf was made in Germany not more than thirty years ago. Neither Great Britain nor France has an institution especially adapted to their treatment, and this country has not had one until within a very few years. And it is to the credit of Pittsburgh and Western Pennsylvania, that at Rochester, in Beaver County, such an institution is now in operation. And it is finely situated. The outlook reaches for miles down the Ohio River, then up the Beaver River, and takes in a succession of high hills and beautiful valleys. One who recently visited this institution speaks enthusiastically of its tidy homes, its comfortably dressed patients and skilled nurses; its gardens teeming with vegetables and strawberries, its orchards, its potato and corn fields, all of which are for the use of the inmates, who also gladly do most of the labor required. The entire establishment covers sixty acres of ground.

These homes are a memorial of the late Rev. W. A. Passavant D.D. (of the Lutheran Church), whose reputation as a founder of hospitals and orphanages is world-wide. Previous to his death he had in mind such an institution as this, and had made a beginning for its establishment, and it will perpetuate his memory. "The Passavant Homes" deserve the most liberal encouragement and support. The president of the association is Mrs. William Thaw (a member of the Third Presbyterian Church), Pittsburgh, Pa.

HOME DEPARTMENT.

CHANGING PLACES.

Goodloe Harper.

"When I am grown," said Ned,
"I'll give you a red silk gown,
A coat like queens in pictures wear,
And a beautiful golden crown."
And he gently stroked his mamma's cheek
With a hand as soft as down.

"But, O! mamma, if I don't get rich—
Whatever shall I do?
For then I can not buy the things
I want to give to you."
"You'll always give me," mamma said,
"That which is best and true."

"Love is better than royal robes,
Better than crowns of gold."
"Why, I can't give that," said little Ned,
"To you when I am old,
I'll be too big, you know, mamma,
For you to kiss and hold."

She strained him closer to her breast,
Tears started to her eyes;
Ned's brows met in a thought perplexed,
Then looked he wondrous-wise.
"I guess when I'm big and old,
Why, you'll be undersize."

"And I can do the holding, then;
You'll sit upon my knee,
And I will call you pretty names.
Now, mamma, don't you see
That when I am a great big man,
My little girl you'll be?"

"When I am grown," insisted Ned,
"I'll give you a red silk gown,
A coat like queens in pictures wear,
And a beautiful golden crown."
And he gently stroked his mamma's cheek
With a hand as soft as down.

—Christian Herald.

CHILDREN'S IDEALS.

How to preserve high ideals in the children as they grow is a great and difficult question. The disillusioning process has infinite peril: and the boy especially is tempted to-day to become cynically indifferent to those nice distinctions of right and rectitude which he thought so important for a time. Much of the mischievous transformation comes through his associations with older lads, and from books beyond his moral depth, that lead him into dangerous places. But a greater peril is in the careless speech of the home circle; the free talk, harmless to elders, hurts often the hearts of the younger, and sometimes beyond recovery. The highest possible ideals embodied for the child in person of parent or teacher, are in God's wise, kind providence, the child's moral salvation.

AN EX-CONVICT.

A certain small New England town was deeply stirred, some twenty years ago, by the arrest of "Jimmie" Craig, one of its citizens, for forgery.

Craig was about twenty-five years old, a church member and prominent in the work of the Sunday-school. His family was among the oldest and most respected in the town, and the discovery of his wrong-doing astonished and shocked every one.

The case proved to be a plain one. The short trial ended in a verdict of guilty and a sentence of ten years' imprisonment. As usual in such cases, the men who sit in shirt-sleeves on the