

VOL. LXX.
No. 7.
WHOLE No. 3595.

NEW YORK,
FEBRUARY 16,
1899.

The Evangelist.

EO R Gillett
Pelham Manor
N Y

THE greatest part of any truth is that part of it which cannot be known, and into which even the slow processes of the ages to come will only begin to initiate men. Stimulate then the long look toward the things that are unseen rather than the microscopic look into the things that are close by; for it is only in this way that even the nearer realities become irrigated into verdure, somewhat as in the summer heat of the dry Swiss valleys, it is not the springs that well up from within the valleys themselves that brighten the air and freshen the ground, but the rivulets that slip down the slopes of the mountains and that trickle from the high snows where only the sun lights and God's eye rests.

C. H. PARKHURST, D.D.

The Evangelist.

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

Vol. LXX.--No. 7. NEW YORK: FEBRUARY 16, 1899. WHOLE No. 3495

CONTENTS.

	PAGE
ALL ROUND THE HORIZON.....	3
The outbreak at Manila. General Otis master of the situation. Iloilo taken. The War Commission's Report. The Commission and General Miles. A trans-Pacific cable needed. The bitter cold. Lincoln's Birthday. Governor Roosevelt on the relations of the country to its new dependencies.	
Under the Catalpa..... Theodore L. Cuyler, D.D.	4
EDITORIAL:	
The Evangelist.....	5
New Problems in Home Missions.....	5
The Outlook in the Presbyterian Church.....	5
Bishop Potter and the Saloon..... H. M. F.	6
The Quarter Centennial of Professor Briggs.....	7
The Religious Aspect of the Dreyfus Agitation.....	7
A Religious Newspaper: Why Not?	
Charles H. Parkhurst, D.D.	7
Reunion and the Southern Mind.	
Robert L. Bachman, D.D.	8
Christian Missions and National Development.	
James S. Dennis, D.D.	9
The Will of God..... W. S. J.	10
The Study of Dante..... Marvin R. Vincent, D.D.	10
"Watchman, What of the Night?"	
Rev. A. A. Pfanstiehl.	11
Glimpses into the Early Christian Centuries.	
C. R. Gillett, D.D.	12
The Davidson Meetings at Lyons, N. Y.	
L. A. Ostrander.	12
THE BOOK TABLE.....	13
THE RELIGIOUS PRESS.....	15
THE SUNDAY SCHOOL.....	16
The International Lesson.	
The Bible Lesson.	
CHRISTIAN ENDEAVOR. Topic, Palm-tree Christians.	18
CHILDREN'S DEPARTMENT.....	19
Woman's Board of Home Missions.....	20
The Late Rev. Alexander Thomson, D.D., of Constantinople.....	21
Louisa A. Schermerhorn.....	22
Woman's Board of Foreign Missions.....	22
The Outdoor Life of Germans..... H. M. F.	23
The Unappreciated Savior..... Teunis S. Hamlin, D.D.	25
TENEMENT HOUSE CHAPTER.....	26
Sad Effects of the Cold.	
Special Meeting in the Interest of Foreign Missions.....	27
Dakota in Winter..... J. H. Edwards, D.D.	28
NEW PUBLICATIONS AND PERIODICALS.....	28
An Urgent Call..... Rev. J. H. Byers.	29
"As One Whom His Mother Comforteth"..... H. P. Ford.	29
MINISTERS AND CHURCHES.....	30

more stubborn resistance. Large numbers of them are scattered through the jungle, bush-whacking, but the entrenched force is still considerable and increasing.

As was natural, the excitement in Manila at the outbreak of hostilities was intense. But it served only to test the strength of General Otis's government. At no time was there a dangerous outbreak, and by Tuesday of last week the General was in control of the situation, notwithstanding that there were in the city many desperadoes, some in women's dress, carrying concealed weapons, who had intended to co-operate with the insurgents. These are now thoroughly cowed, and many Filipino officials have disappeared from the city. The humanity of the Americans toward the natives has gone far to maintain order. That prisoners were not put to death, that the wounded were cared for in our hospitals, was to them simply amazing. This policy is fast making missionaries of peace of the people of Manila.

Latest advices bring the good news of the capture of Iloilo, the capital of Panay, by General Miller. This occurred on Saturday last. General Miller having sent to the rebel governor a demand for surrender within a stated time, and having been answered by preparations for defence, opened a bombardment; whereupon the rebels fired the city and evacuated it. American troops were promptly landed, and extinguished the fires. No lives were lost on the American side. The capture of Iloilo will greatly strengthen General Otis's fast growing influence. The attack on Iloilo had been delayed not only out of consideration for foreign residents, but to allow the natives to learn of the disastrous results of Aguinaldo's uprising. At present, General Otis has possession of the country as far as Calocan and Malabon, the former town having surrendered on Friday after a sharp struggle with heavy rebel loss. The casualties on the American side are remarkably few, considering the native methods of warfare, which very much resemble those of North American Indians.

The Report of the War Commission was given to the public on Monday. So far as it refers to matters within its purview, it is an able document. Its recommendations concerning the policy and organization of the War Department show that it is not in vain that the Commission has examined 495 witnesses, taking testimony in many parts of the country from Chicago to Jacksonville, Florida, and invited the fullest expression of opinion and of complaint. Such careful investigation enabled the Commission to discover many faults in the system, especially in the quartermaster's department and in the retirement law, and in the relations between Congress and the army in time of war, although, like Froude's Henry VIII., everybody's mistakes seem always to have been somebody else's fault. It was not, perhaps, within the functions of the Commis-

sion to pronounce judgment upon individuals, though it is gratifying to find that its members find reason to exonerate the Secretary of War and his department from all charges of pecuniary bad faith, while recognizing a lack of grasp of the situation on the Secretary's part.

Most wisely, the question of General Eagan having been removed from the Commissioners' jurisdiction, the Report makes no allusion to him. It may be wished that the same good sense had characterized their treatment of General Miles. There was no embalmed beef, for expert chemists could find no trace of the process. General Miles and Dr. Daly knew of the embalmed beef since last August and never complained till December 21st. Under present government inspection, it is impossible that beef should be anything but pure and wholesome. It was the hot climate that was in fault. "The kettle was cracked when we borrowed it; it was whole when we returned it; we never had the kettle at all."

The outbreak in Luzon lends new force—that were needed—to the message of the President last Friday, urging upon Congress the immediate necessity of a cable to the Sandwich and Philippine Islands, whether at the expense of government or by private enterprise. Our only present communication with Hawaii is by steamer, with the Philippines is by a round-about cable extending through various not always friendly countries and subject to many delays at connecting points.

Perhaps the most absorbing subject of interest during the past week is the weather. Never since the Clerk of the weather was set down at a desk and made subject to meteorological laws has the thermometer fallen so low in this city. For three days of last week an unprecedented cold extended over an unusually large area of country. Then it was followed by snow and wind which, beginning with some gentleness on Saturday, increased in force and fury until Monday evening. The snowfall was heavier and the wind at times faster than during the well remembered blizzard of March 12, 1888; yet owing to the dryness of the snow and the less intense cold while the snow was falling, the recent storm was by no means so disastrous.

But the sufferings of the poor have been very great by reason of the long continuance of the unusual cold, and the energies of all charitably disposed people have been taxed to the utmost. It is good to know that at such a time of emergency there are men who know when and how to overrule law. The Chief of Police gave orders that all applicants for shelter at police stations should be received, although it is now contrary to law to shelter vagrants at police stations. And Governor Roosevelt did precisely the right as well as the noble thing in arranging with General Roe that though no law permits, all the armories of the city shall

All Round the Horizon.

The peace at Manila was broken on Saturday, February 4th, by an act of bravado on the part of the insurgents which could result in nothing less than a fire from our sentries. That night the conflict was begun in earnest by a hot fire from the Filipinos, ambushed in the jungle, which could only be silenced when day-break made it possible to locate the insurgents and enabled the navy to second a brilliant charge of our troops. The Filipinos retreated beyond their villages with terrible loss, and for a time it was hoped that they were sufficiently punished. But hostilities were renewed at various times during the last week, and although continually worsted, although a score of native villages have surrendered, thousands of insurgents have been killed and other thousands made prisoners, the latest advices received on Tuesday morning show the insurgents still throwing up intrenchments and preparing for a

have just as good a right to assemble by themselves, and do their thinking aloud, as their employers. Indeed, if the rich knew their real interests they would encourage such public discussion. For let the rich well understand that, if the working classes cannot discuss openly, they will discuss secretly; and there is nothing so dangerous as these secret meetings, which will soon crystalize into gun-powder plots, that may be kept for a long time hidden out of sight, but will at last explode with terrible destruction. Therefore, let all things be done in the light and in the day! Freedom and justice to all men, high and low, rich and poor, are the only conditions that can hold human society together. H. M. F.

THE QUARTER CENTENNIAL OF PROF. BRIGGS.

On the evening of Friday, January 27th, a reception was given to Dr. Briggs by his colleagues in the Faculty of Union Theological Seminary, in recognition of his completion of twenty-five years of service as a teacher in the Seminary. The reception was held in the library, and was largely attended, among those present being the recognized leaders of religious thought and life in many denominations. An address was presented to Dr. Briggs by his colleagues, reciting the most notable events in the history of the Seminary during the last quarter of a century and his eminent services both to the institution itself and to the cause of sacred learning in general. As we listened to the reading of the address, emphasizing Dr. Briggs's amazing devotion and indefatigable energy as professor, librarian, editor and author, we could not but feel that his influence upon his day and generation has been equalled by few of his contemporaries. The new interest in the study of the Bible in this country, which is so marked a feature of the religious life of the present day, was due in the first instance very largely to his contagious enthusiasm transmitting itself through his pupils and readers to institutions and churches all over the land. Then as editor for many years of the old Presbyterian Review he did much to stimulate Biblical and theological scholarship and to prepare the way for the new age upon which the church in America is entering.

The reading of the address by Dr. Hastings was followed by a few graceful words of congratulation from Mr. John Crosby Brown, President of the Board of Directors, who presented Dr. Briggs with a beautiful watch and a massive silver tea service in behalf of members of the Board. Dr. Briggs himself then responded in a most happy vein, reviewing the experiences of the past at considerable length, and concluding with an eloquent and impressive prophecy of the future, in which the great cause of church unity lying so near his heart should be carried to a successful issue, and picturing most graphically the important part which Union Seminary seems destined to play in promoting the desired consummation.

On the whole, the occasion was one to be long remembered and we most heartily congratulate both Dr. Briggs and the Seminary upon the fruitful past and the auspicious present.

Yesterday, Wednesday, February 15th, was the day observed by the majority of Christians as the beginning of the penitential season. It is interesting and it is good to observe that many others besides the Roman Catholic, Episcopal and Lutheran Churches are beginning to observe the season of Lent. A number of our churches as well as certain Baptist and Methodist churches are preparing for the special observance of Passion, Palm and Easter Sundays, as well as of Good Friday. One or two of them will have services all through Holy

THE RELIGIOUS ASPECT OF THE DREYFUS AGITATION.

The most important factor in the present disturbances in France is the religious one. Any interpretation of the reports of the press which does not bear this in mind is misleading and inadequate. It is of consequence, therefore, to trace the connection between the trial, singularly conducted as it has been, and the religious prejudices behind it. The religious awakening prophesied by McAll and Bonar, philosophically discussed by the leaders of French thought and now full blown, has become a great force in the present agitation. French character and French feelings have very little to do with it. In fact, no people has been kinder than the French to Jews, negroes and the lower races. Race prejudice is not a French trait. The question has its economic side, but it is hardly worth mentioning as compared with that of the anti-Jewish agitation of Austria and Germany a few years ago. It has also its political side. The Israelites have had a leaning toward the spoil system and secured a large number of lucrative offices. Politicians have not failed to use the great currents of popular feeling for selfish ends. But the dominant force at work is that of religious prejudice, and this is the unfortunate side of a large and beneficent movement, the side of which a powerful faction have taken advantage in the Dreyfus matter.

This movement is the result of the return of Frenchmen to sounder religious ideas. The men who twenty-five years ago were the blind followers of Taine and supported his mechanical materialism, or those who accepted the popular materialism of Zola, have become idealists or are gravitating that way. The atheists of that time have become deists. The deists have allowed their God to be active in his creation and to cease to be a do-nothing God. The theists have become neo-Christians or have gone further. Messrs. Brunetière, Coppée Bourget and others have gone far to meet the Roman Catholic Church. Romanists who twenty-five years ago would have been almost indifferent have become earnest. The preaching of the Catholic clergy, gentle and earnest with the few and violent with the many, has borne its fruits; and Catholics who were fervent have intensified their ardor to the borderland of fanaticism. The representatives of this extreme type are not numerous, but they have displayed the greatest energy. It is almost impossible to awaken religious earnestness in any country without arousing, in a certain class, a spirit of narrowness and intolerance. Among the opponents of justice in France there are indeed some free-thinkers and some Protestants, but the overwhelming majority are Roman Catholics.

This much is certain, that the Catholic Church could stop the campaign if such were its will, but as a matter of fact Dreyfus is but an accident in this explosion of fanaticism. It was first directed against Protestants but failed. The former leaders of the anti-Protestant campaign are in the anti-Dreyfus crusade. The *Intellectuals*, all free-thinkers, and the non-Catholics have united in a common defense with a deep sense of solidarity. Liberal Catholics feel very uneasy, but the greater number of them have been in favor of the revision of the Dreyfus case. There are signs of improvement in popular feeling. The liberal elements are not only coming forward, but are united. The deficiencies of French military laws have been recognized and will probably be remedied. If the present agitation does nothing more, it will at least show the danger of intensified religious zeal when it lacks the liberal spirit of a freely accepted Gospel and the restraints of an impartial justice. That it will prove fatal to the Republic, to the principles of the Revolution is not to be believed.

A RELIGIOUS NEWSPAPER: WHY NOT?

Charles H. Parkhurst, D.D.

It has been claimed that the day of the religious newspaper is by. We should be sorry to suppose that such is the fact, and do not believe that it is. Bryce says of us Americans that we are "the greatest reading people in the world." In no particular are we as readers more distinguished from the balance of mankind than in our avidity for newspapers. No one can enter an elevated train or a surface car in the morning or afternoon without having ample ocular evidence of the fact. Almost every one has a paper in his hands that he is reading and two or three more jammed into his pocket that he is going to read. These journals, however, are all secular. I am not aware that I ever saw anybody on the elevated road or on the street cars reading a religious paper. The best as well as the worst people go up and down town every day but what they all pay their penny for is the "World," the "Journal," the "Times" or the "Tribune." Papers distinctively religious are not on the news stands, and that is because they would have no buyers if they were.

In the fact just stated there is a good deal of ground indicated over which any Christian thinker might profitably browse. Why have not religious papers a stronger hold upon the religious public? It certainly is not because secular papers have robbed religious papers of their own territory. I venture to think that the religious press trenches upon the distinctive domain of the secular press quite as much as the secular press upon that of the religious. There is not a religious paper that does not have constantly to resist the tendency toward secularization. Journals like those mentioned a moment ago do, to be sure, print a little now and then about religious matters, but that is not religious journalism, any more than sporadic and amateurish reference to questions of art constitutes art journalism.

It is a fact,—not put forward at all in the way of criticism,—that the secular press is not qualified by discipline or by experience to deal with religious events or with religious problems appreciatively or effectively. Their treatment of such themes is just as comical in its way as an "Evangelist" or an "Observer" article on the stock market would be comical in its way. In order to good writing it is important that the writer should write from his own experience, or at least at the impulse of his own personal sympathy with the underlying principles involved. Hence it would be unreasonable to expect that the "Evangelist" would be able to say much that is valuable about stocks or that the "Sun" or the "Journal" would be able so write edifyingly about religion or the Church. This is not intended as a slur upon the secular press, but only as a statement of the limitations to which it voluntarily subjects itself by the selected ends that it has in view.

Such papers, from the necessities of the case, do take cognizance of Christian matters and ecclesiastical events, but that is not religious journalism any more than looking at the stars is astronomy. Monday morning dailies, for example, sometimes print extracts from certain sermons preached the day before, but that is not because of the religion that was in those sermons, but because of some sensational interest that happens to be taken in the preachers or some allusion made of a character to interest secular thought or tickle the secular taste. The animus of all that kind of thing I can illustrate in an incident of frequent occurrence wherein a reporter comes to me after morning service and says to me: "May I look at the notes of your sermon?" "Certainly." "Did you make any allusion to Mr. Croker?" "No." "Did you say anything

about the new police bill?" "No." "You preached nothing but a religious sermon?" "That is about it." "Then I don't believe I care to make any extracts." A secular paper, I might say, does not become religious by secularly printing religious intelligence any more than a bear is made Christian by chewing the leaves of a Bible. The category to which any man's work is to be referred must be determined by the motives and impulses under which his work is done, so that no amount of space which papers, distinctively secular, devote to religious questions or to religious news contracts, by the breadth of a line, the territory german to journalism that is distinctively religious.

Nor again can it be urged that the neglect with which so commonly, even by Christian people, religious papers are treated, is to be explained by the slight claim which the proper contents of such papers have to Christian regard. The most significant thing in history is the moral and religious influences and tendencies that are at work in it; and it is those influences and tendencies that it is the specific province of religious journalism to discover and make distinct. Religion is the greatest fact in the individual man and so is the greatest fact in the life of the world at large. In tracing religious processes and movements one is therefore working at the springs of event. The reading public, in general, only imperfectly distinguishes between events that denote and events that are meaningless, and, as a rule, the press adapts itself to this infirmity of its constituents. Very few things that were printed in this morning's paper will mean anything to-morrow morning. The significance all dries out of them in twenty-four hours. This printed higgledy-piggledy of matter that does signify and that does not signify works in the reader a sort of mental and moral vertigo that prevents his being able distinctly to put either a high estimate on anything or a cheap estimate on anything. The larger a newspaper, therefore, the less the substantial service it will be likely to render the reader.

What I want therefore to say is, that a religious journal can keep true to its peculiar province by dealing with the solid realities and permanent values of individual and associate life; that is to say, by laboring exclusively at the roots of biographic and historic event. A man who undertakes to be a religious journalist must work from a point of observation that is elevated enough to detach him from all engrossment with the beggarly minutæ of everyday occurrence, and to put him in sight of the general contour and structural lines of history, just as the high climber in a mountainous country strives toward a point some thousands of feet up, where he escapes the confusing contact of a host of meaningless features of landscape and is able to let his eye out over a broad range of territory and to trace the comprehensive and formative lines of its physical geography.

This does not mean that a religious paper, appreciatively conducted, will ignore the details of moral, religious and ecclesiastical life, but it will remember that such details earn the honor of mention only as they give hints of something larger that underlies them, and only as they serve as transient symptoms of somewhat that has substance and permanence. The greatest war that is being waged in the world is not any battle of nation with nation, but it is the underlying conflict that, three hundred and sixty-five days of every year, is in progress between the empire of Christ and that of Satan. And the successive steps that succeed one another in that war it is the mission of the religious journals to set before us with impassioned distinctness and therefore with inspiring effect. Religious journalism, so understood, is not therefore a thing that can be relegated to

the past till the great spirit-conflict of the ages has been fought to a finish.

Here is a service that secular journals and magazines do not render. There is not in them the requisite genius for rendering it: and yet it is work that needs to be done, and done, too, with something like adequacy. The church would be more rapid in its growth if it appreciated the fact that the world on its religious side is a growing world; and the church would deepen in Christian experience if it were helped more distinctly to detect the working presence in to-day's world of a living Christ that is forever building out of to-day a better to-morrow, and each twenty-four hours pushing the purposes of God one day nearer their consummation. Only a world religiously dead can dispense with periodic bulletins setting forth the symptoms of its convalescence, and only such Christians as have more heart for the little things of the world than for the great things of the kingdom of Jesus Christ will be disposed to withhold from such bulletins their interested and anxious regard.

RE-UNION AND THE SOUTHERN MIND.

Robert L. Bachman, D. D.

Desiring to know something of the feeling of our Southern brethren on the question of church union, I recently wrote a personal letter to forty-two of them. I addressed representative men in twelve different States, thus touching the Southern church quite widely. In my communication to them I asked the three following questions:

(1) Do you favor the union of the Southern and Northern Presbyterian Churches?

(2) If so, do you think the present an opportune time to make a new and earnest effort in that direction?

(3) If so, will you use your influence with your Presbytery to have it overture your Assembly to appoint a Committee of Conference, to act with a similar Committee from the Northern Assembly?

Thus far, I have received thirty letters in reply. All of them are kind and courteous. Some of them are long and most interesting, dwelling as they do upon many of the important questions involved. Yet in them a variety of opinions are expressed. So far as I am able to analyze and classify them, twenty-one out of thirty are favorable to union upon *certain conditions*. These conditions are numerous and varied. They include matters that have been discussed and re-discussed, as well as questions of more recent origin. They reach back to the war deliverances of the Sixties and come down the line touching the questions of doctrine and polity and color and woman. As a condition of union, some of the brethren would be satisfied with little, while others would demand much. In this particular there is no unanimity among them.

Thirteen of the thirty replies received are more or less favorable to the present as a time for making a new effort in behalf of union. The brethren who are not in favor of making such an effort now feel that it would not succeed, and that it would result in discord among themselves. They are convinced that quietness is the price of peace. Some of them believe that even if a union were to be effected by a majority vote of the two churches, it would nevertheless result in the formation of "The Gulf Synod," reaching from the Atlantic to New Mexico.

In reply to the third question, not more than three or four affirmative answers were given. A few of the brethren felt uncertain as to what action they would take. Some of them said they would oppose an overture to their Assembly asking the appointment of a Conference Committee, and felt quite sure their Presbyteries could not be induced to make such an

overture. Those of them who think that the time has not come for making a new effort in the direction of union could not promise to use their influence in trying to secure the appointment of a Conference Committee.

The results of my correspondence with Southern brethren have been disappointing. The straw which I have thus taken shows the wind to blow in a direction opposite to my hopes. Judging from the tone of the letters received, it is evident that the Southern church is not ready at present to respond favorably to a movement looking toward union. One brother writes: "It takes a great deal of shaking to bring an apple to the ground before it is ripe; when it is ripe it falls of itself. Let us allow this much desired fruit to ripen in the sunshine of God's love and wait the time till some breeze from Heaven brings it into our hands." It seems as if this fruit of union might have ripened in thirty-seven years. But in the judgment of many Southern brethren, it is still very green, and not likely to fall very soon. Indeed, some of them claim that we are not so near union now as we were a few years ago. In their opinion new difficulties have arisen which widen the breach between the two churches and indefinitely postpone their coming together. And some of them intimate that the cause of the Master would be best served by perpetual separation. If all this is true, then evidently time is not ripening the fruit of union. And the let alone policy demanded by many is sure to result in widening the breach.

If the two Assemblies would appoint large representative committees of Conference, and if these committees would meet and prayerfully deliberate upon the various questions at issue between the churches, and then, a year hence, report their conclusions to the Assemblies, good results would be attained. Even if the committees could not agree upon their reports to the Assemblies, they at least would have made an honest and intelligent effort at removing difficulties and bringing about reconciliation. Such an effort would count for much in the eyes of the world and would receive the approbation of the Master who prayed for the oneness of his disciples. And such an effort would enable the two churches to better understand each other, and that understanding would be a long step toward future union. Notwithstanding the present attitude of many of the Southern brethren, I still hope that their Assembly may appoint a Committee of Conference, and feel quite sure that if it does the Northern Assembly will gladly appoint a similar Committee. But if the question of union is to be reconsidered, it would doubtless be best, under existing circumstances, for the Southern church to take the initiative.

KNOXVILLE, TENN.

The charge by Dr. Parkhurst and the Address of the Rev. William Adams Brown at his inauguration as Professor of Theology in Union Seminary, are utterances of unusual value and timeliness. No suggestions of Dr. Parkhurst could fail to command a hearing; but what he has here to say of the study of theology is altogether exceptional even with him, for point and pith. We wish it might be in the hands of every student in all our seminaries. We think all professors might profitably read that pithy charge. The address of Professor Brown marks him as a man with a devout purpose and a high ideal. "Christ, the Vitalizing Principle in Christian Theology," is a theme which he treats with intelligence and a noble spirit, free and loyal to the Living Teacher. The closing paragraph is at once a poem and a system of religion. Those who cherish the memory of Dr. Adams will rejoice in this new standard-bearer in a place of such trust and honor.