

PRICE TEN CENTS

WHOLE NO. 3640.

# The Evangelist

# 1900



Vol. LXX.

NEW YORK, DECEMBER 28, 1899

No. 52

## TABLE OF CONTENTS

	PAGE		PAGE
CHURCH DIRECTORY.....	2	The Board of Aid for Colleges.....	Howard Agnew Johnston 21
Song of a Pilgrim Soul. Poem.....	5	COLLEGE DEPARTMENT—C. W. E. Chapin.	
ALL ROUND THE HORIZON.....	5	The Board of Aid for Colleges and Academies.	E. C. Ray D.D., Secretary and Treasurer 22
Where Are They? Poem.....	6	CAMERA CLUB.....	Lucile Wand 25
The Birth of the Evangelist.....	6	KING'S DAUGHTERS' SETTLEMENT:	
Henry M. Field D.D.	6	Christmas Cheer.....	25
The First Years of the Evangelist.....	7	BOOK TABLE:	
John H. Dey	7	The Dutch and Quaker Colonies in America.....	26
Forty Years in the Evangelist.....	8	Literary Notes.....	27
Theodore L. Cuyler D.D.	8	HOME DEPARTMENT:	
The Evangelist in the Family.....	8	A Shadow. Poem.....	Henry W. Longfellow 28
Rollin A. Sawyer D.D.	8	New Every Morning.....	28
EDITORIAL:		The Stiff-necked Kittens.....	Clara C. Smith 28
The Problem of the Religious Weekly.....	9	A SUMMER'S TALE—Concluded.....	Mary Bright Bruce 29
Dwight L. Moody.....	9	THE SUNDAY-SCHOOL:	
The Final Work of the Century.....	9	The International Lesson.....	31
Editorial Notes.....	10	CHRISTIAN ENDEAVOR.....	33
Christian Leadership in a Religious Newspaper.....	Francis Brown D.D. 10	PUBLISHERS' PAGE:	
The Religious Movement of the Future.....	Thomas C. Hall D.D. 11	New Publications.....	34
Tides and Currents.....	Henry Goodwin Smith D.D. 11	MINISTERS AND CHURCHES.....	34
Lifting Up the Negro.....	President Sanders 12	Recent Events in Methodist Circles.....	F. Mason North D.D. 35
Dr. Thomas Guthrie of Edinburgh.....	Charles J. Guthrie, Q. C. 13	Congregational Letter.....	35
Our Journey to Brazil.....	Alice R. Humphrey 14	The Baptist Outlook.....	W. C. Bitting D.D. 36
The Home Mission Prospect.....	Robert F. Coyle D.D. 15	Index.....	37
The Future of Christian Missions.....	John Henry Barrows D.D. 16		
The Outlook for Missions.....	Henry Woodward Hulbert D.D. 16		
The Rise and Strength of Mormonism.....	S. E. Wishard D.D. 17		
A Well-ordered Church Service.			
A Symposium by Drs. Hamlin, Spalding and Benson 18			
Proper Denominational Training ...	President George B. Stewart D.D. 20		
The Religious Paper The Young Man Wants.....	Robert E. Speer 21		

# The Evangelist

Vol. LXX.--No. 52 NEW YORK: DECEMBER 28, 1899 WHOLE No. 3640

## SONG OF A PILGRIM-SOUL.

Henry van Dyke D.D.

March on my soul, nor like a laggard stay!  
March swiftly on. Yet err not from the way  
Where all the nobly wise of old have trod—  
The path of faith made by the sons of God.

Follow the marks that they have set beside  
The narrow, cloud-swept track, to be thy guide;  
Follow, and honour what the past has gained,  
And forward still, that more may be attained.

Something to learn, and something to forget:  
Hold fast the good, and seek the better yet:  
Press on, and prove the pilgrim-hope of youth,—  
That Creeds are milestones on the road to Truth.

—From *The Builders and Other Poems*.

## All Round the Horizon

In this last issue of the year we take a wider view than that within the seven days' bound. The twelve months occupy our field of vision, this year so full of stirring incident, so pregnant in influence upon the years to come!

The most notable feature of current history is the world-wide industrial awakening shared by all the leading nations. The United States is not alone in the unprecedented expansion of manufacturing and commercial interests; yet our unbounded resources and national enterprise give us a foremost place in the onward march of material civilization. The industrial expansion of the last three years in this country is called by a writer in the *London Bankers' Magazine*, "One of the most remarkable economic episodes of our time." There has been, indeed, a too rapid enlargement of corporate capitalization in this direction, leading to the sharp financial spasm of last week in Wall street, which brought ruin to many. But this is not a sign of public adversity, the monetary stricture having been chiefly caused by abounding prosperity which calls for the use of all available capital.

This country has suddenly become a formidable competitor for the trade of the world. We export now over \$40,000,000 worth of goods to the far East. With a continuance of the "open door" policy this may soon increase to \$150,000,000. In Manchuria alone the import of American cotton goods has risen within a short time from 15 to 50 per cent. Our exports of iron and steel products amounted this year to \$85,000,000. The net balance owed us by foreign nations for the last three years has reached the enormous sum of half a billion dollars. With our financial system placed upon an unquestioned foundation, and the continuance of peace, this country seems to be upon the threshold of an unparalleled extension of its industrial and commercial interests.

The century does not end without blood-spots on the map of the world. But forebodings of widespread war among the nations, or a worse shattering of the social fabric, are not fulfilled. Compared with the end of last century the closing year of the present, with these exceptions, opens in peace. Although disturbing conditions and possible premonitions

of more extended strife must be recognized, it is a fact that some threatening questions have been eliminated as causes of future warfare. The presence of Spain in the Western world was such a cause. The dying rebellion in the Philippines will give place to a just and enlightened government, and American sovereignty over the archipelago will prevent the squabble of other powers for that rich fragment of the earth's surface.

No war-cloud appears in the European sky since the Servian and Macedonian troubles were quieted early in the year. The perennial civil conflicts in South American countries have broken out recently in Colombia and Venezuela, with opposite results in the apparent outcome. In Samoa the spring months saw some fighting between the two native parties, in which foreign war-ships took a hand; but future difficulties in that remote field are probably obliterated by the amicable division of the islands between Germany and the United States. There remains the lamentable and bloody struggle of Christian peoples in South Africa, which bids fair to be the most costly in which Great Britain has been engaged since the Napoleonic wars. Right and wrong may be found on both sides. The conflict was inevitable if Great Britain was to maintain her supremacy in South Africa and establish her dominion from the Cape to Cairo. All must hope that the result will be for the advancement of Christian civilization.

The year has been a memorable one in the history of Foreign Missions. All the great societies show increased receipts. The work in the foreign field has been encouraging. Episcopalians, Methodists and Presbyterians are formally established at Manila, and though one could wish for a better illustration of Church comity, they are there for the good of the world. J. Hudson Tyler of the China Inland Mission has sounded the bugle call for a forward movement in that empire, urging not only the readiness of the people, and the open doors, but the large sums of money now on hand for new work.

The London Missionary Society under the veteran John Griffith, and the Presbyterian Board, have entered the new province of Hunan, hitherto the anti-foreign province. In Korea the societies at work have found it difficult to keep pace with the ever increasing demands of the people for the Gospel. The revision of the treaties and the opening of all the country of Japan to foreign residents have greatly increased the desire of the natives to learn English and afforded a wider field for the missionary. The edicts restricting education may temporarily embarrass this part of the work, but the outlook in Japan was never more hopeful.

The famines in India and China as in times past are working to the furtherance of the Gospel. The missionary is the one trusted by the native and official alike, and the cause of Christ grows apace in the midst of most terri-

ble suffering and sorrow. General Kitchener's recent proclamation opening the Soudan makes possible a great missionary work in the near future. On the shores of Victoria Nyanza are thousands of Christians ready to push into the regions North—the neglected field of the Soudan.

There is such a thing as making a paper too good, and for this pleasant fault we have to thank a large circle of contributors. Our more serious-minded readers will not blame us or them; the children may perhaps with reason think that they are defrauded of their share, and then we beg to have patience, or rather to look back to the Christmas number, when they had a rich feast and forward to the first number in the new year, when it will again be their turn. We have, however, to ask our older readers to wait seven days for a large part of our review of the year's history, with our missionary reports and much Church news, and to explain to a number of our valued contributors that there are limits to the possibilities even of an anniversary number, and that with the deepest regret we have been obliged to hold over their articles to another week. Especially is this true of an article by Dr. Maurice B. Edwards on Christian Science and of a noble tribute to Mr. Moody by Dr. Cuyler, for both of which we know our readers will look eagerly next week, and not in vain.

For more than one generation the giving of Handel's great Oratorio, *The Messiah*, has been a notable feature of Christmas week. Never more than now does society need this reminder of the sacred meaning of Christmas-tide. The Oratorio will be given this year by the Oratorio Society, Mr. Frank Damrosch Conductor, on Friday afternoon, December 29 and Saturday evening, December 30. The soloists will be Madame Gadski, Miss Grace Preston, Mr. George Hamlin and Mr. David Bispham.

The New Jersey Historical Society held a service in commemoration of the one hundredth anniversary of the death of Washington on the evening of December 14, in the First Presbyterian Church of Newark. As was most fitting, the pastor, Dr. D. R. Frazer, gave, as a part of the proceedings of the present occasion, sketch of the George Washington funeral services held in Newark, December, 1799. There were also addresses by Gen. William S. Stryker, and Austin Scott LL.D.

### A WORD FITLY SPOKEN.

DEAR EDITOR: I am sure we all feel in a congratulatory mood as *The Evangelist* approaches the date when it comes of age, full age. Long may it stand for that liberty where-with Christ hath made us free. A narrow liberalism shocks one. I have appreciated what has seemed to me a finer ethical handling of present controversies in *The Evangelist* since you have taken editorial charge. May you continue your noble defense of a generous liberalism. Most sincerely,

H. W. HULBERT.

CLEVELAND.

who would mark with their chair the proper limit for reaction. But the tide has always been successful in appealing from the decision of the chair of Canute. The neglected sides of these great double truths have an inevitable power of self-assertion at the appointed time. Of course the truth is not to be found in any indefinite middle or unsatisfactory compromise that fails to include the logical truth at each of the extremes.

Protestantism rests on two great truths, or on a great two-sided Gospel. The one side is historic, objective—the Bible as the rule of faith. The other side is personal, subjective—justification by faith, with the related doctrine of the right of private judgment. The great progress of Protestantism has always swung between these two external and internal principles. Alternately have the doctrinal and the mystical, the historical and the experiential elements been emphasized. Alternately have the authority of creeds and the rights of conscience been maintained. Alternately have extremists endeavored to restrict religion to formal doctrinal propositions, based on the Scriptures, or on the other hand, resolved faith into a series of internal emotions. Mistakes in Protestantism have come largely from temporary neglect of one of these two principles. The glory and the hope of Protestantism lies in the free, unrestricted inter-play of these two principles. If either of them fails, the distinctive light of Protestantism is obscured. The Roman Church claims to be an infallible church interpreting an infallible book. Rome denies the subjective, personal principle in Protestantism of the rights of the individual in matters of faith. The Westminster Confession in the first chapter asserts the infallibility of the Bible as the rule of faith; in the thirty-first chapter it denies the infallibility of the church, and in the twentieth chapter asserts the rights of the individual conscience and the limits of authority in relation to those rights. A Protestant Church is self-consistent and can progress harmoniously only as it vindicates the clear position of each of these two great principles.

But the tidal motions of action and reaction characterize only one class of movements. In another class we recognize the constant advance. This may often be the result of the inter-play of the opposing forces already considered. These currents are harder for us to analyze for the reason that we are being borne imperceptibly by them ourselves. We can readily recognize, however, some of these great currents in our American churches.

First, the Protestant denominations are rapidly understanding and appreciating each other better, and they will continue to do so, in an increasing measure in the future. These denominations all cherish a noble history of struggle against worldly powers, of heroic vindication, of principles and of lofty characters illustrated in saintly lives. They have been largely engrossed for the century past with the pressing problems of their own self-preservation and extension. But now, with no lessening of their spiritual power, and with a wider recognition of the fullness of the kingdom of God, they are gradually coming to look with equanimity and some measure of approbation on the things of one another.

Another strong current is running in the direction of co-operation in religious work. Some movements in this direction are inter-denominational. Partly as cause, but more as effect of these two currents, there is a tendency in most denominations to recede from extreme ecclesiastical positions and to emphasize more the central, evangelical truths common to all.

The current is getting toward the essential spiritual unity in the kingdom of God. There is no indication that it will produce formal uniformity in creed or in worship.

### LIFTING UP THE NEGRO.

President D. J. Sanders.

[It is with sincere regret that we find it necessary to divide Dr. Sanders's article into two parts; we must leave over to next week that portion of the paper which refers to education,—a subject of critical importance in view of the movement now taking form to restrict negro education to the industrial sphere. We commend Dr. Sanders's argument on this subject to the readers of next week's Evangelist.—EDITOR.]

The so-called negro question touches and influences more or less positively every part of American life. It is a subject of immense magnitude and, therefore, can be treated only in one of its important features within the space at my disposal, namely: that of lifting the negro above that plane of being where slavery left him and freedom found him.

Two theories and classes faced the question at the first, and these have maintained their respective attitudes down to the present. The first class stated the question, "What shall be done with the negro?" both as to Church and state. This class, which forms a strong and aggressive minority, has been controlled by certain erroneous assumptions, namely: that the negro is an alien in blood and antecedents, that he can never live in this country on terms of political and civil equality with the other races; that since chattel slavery is at an end, the only solution is in the direction of serfdom, with graduated skill in labor and intelligence, and unlimited religious fervor and freedom. This accounts for all repressive measures designed to control the negro's life and conduct, a different form only of the curious "black code" which immediately preceded Reconstruction.

The second and by far the larger class, among them a large majority of the white population, states the question: "What shall be done for the negro?" They have accustomed themselves to take the Sermon on the Mount, the Golden Rule, the Declaration of Independence and the Constitutional Amendments at their face value. Guided by these just principles and having the courage of their convictions they have made honest efforts to apply them, and they are not dissatisfied with the results. It is satisfying and encouraging to them to know that, although the negro has an excessive death rate to his credit, the natural increase in numbers has been from four to not far from ten millions in thirty-five years, that one-fourth of the race have come to live in their own homes, that they have reduced their illiteracy from 97 per cent. to 65 per cent., that they have put into all the professional walks of life well trained and successful colored men by the hundreds, that in the development of church life where they have proceeded along a line of little or no resistance, their success is the marvel of the century, that in refinement, culture, moral and social amenities of life they have fulfilled reasonable expectations, that their real property assets amount to half a billion dollars, and that in productive industry they are essential to the material development of the country, particularly to that section of it where they are most numerous.

In this marvelous work there have been three parties—an invincible trio—the better element of the colored people, the better element of the white people, and God. The first has responded gratifyingly to the wholesome efforts and influences brought to bear upon him, the second has continued to give practical

and helpful expression to an unwavering faith in the negro in spite of the most desperate efforts to change that faith. The Divine Being has uniformly and continuously overruled all events for the better. Several features of the case are now settled, namely: That the negro is to remain here in his country, that he is of great economic value, that he is capable of development in character and in mental and moral as well as physical efficiency, so as to become more and more a constructive element in Church and state. That he has weaknesses and that there is a criminal negro class is not peculiar. The displaying of the fact in the startling headlines which furnish the principal reading of the busy American in daily life makes it conspicuous, and thus an exaggerated and erroneous impression is made. There are criminals, and bad ones, but they are the exceptions and not the rule.

Although the features just indicated are settled, the question as a whole is yet far from solution, chiefly because it is still insisted that something must be done with the negro, with reference to both his political and educational status. It is quite fashionable in late years to insist that the granting of the ballot to him was a blunder. Some say it was a colossal blunder. But God does not blunder nor make mistakes. The fact that the negro was made a citizen and a voter has stimulated him in putting forth his best efforts to fit himself for the responsibilities involved. It has stimulated his friends to sustained efforts for his development as a citizen. It has rendered it impracticable for legislation not to provide for his education as a citizen entitled to the public privileges of the commonwealth. It has made him somebody with whom the forces of the body politic have been compelled to reckon. But for his civil and political rights, incorporated in the fundamental law of the land, and his embracing the principles of Christianity, ere this he would have been well on the way to the fate which has overtaken the Aborigines of the country. Manhood, citizen rights and Christianity will continue to hold him in such vital and close relation with the white people of the republic that the latter cannot permanently injure and degrade him without themselves sharing the same consequences. Nor will the suggestion that the negro go out of politics be followed anywhere for an indefinite length of time. Ten million freemen, living in a republic, could not get out of politics if they would. The negro will continue in politics. He has been in it from the time of his landing at Jamestown. The movement for his disfranchisement is beginning already to meet with effective resistance where such resistance must be felt.

The overwhelming defeat of the Hardwick Bill in Georgia is noteworthy evidence of this. It is doubtful now that an attempt at wholesale disfranchisement of the negro, under any guise whatever, can succeed except in the few states where he represents a majority of the voting population, and in such states the attempt will have to be made by indirection.

Whether he should divide his vote is another question. There certainly ought to be no hesitation in his doing so whenever the party against whose policies he has been accustomed to vote shows a willingness to accept his vote in primary and all other elections. There is no purpose here to discuss politics. It is sought to impress the fact that granting the negro the right to vote was not a blunder but a blessing, though it should be conceded that he has not always voted wisely. Well, who has? Those vigorous and persistent political alarmists for office and revenue only, will be taken less and less seriously with their frantic cries of social equality and negro domination.

BIDDLE UNIVERSITY



# The Evangelist.



VOL. LXXI.

NEW YORK, JANUARY 4, 1900

No. 1

## CONTENTS

	PAGE		PAGE
CHURCH DIRECTORY.....	2	STUDIES IN OLD TESTAMENT LITERATURE,	
Christmas Greeting. Poem.		The Day Book of the Most High.	
Susan Hayes Ward	3	Part 1. L. S. H.	16
ALL ROUND THE HORIZON.....	3	HOME DEPARTMENT	
Reminiscences of Mr. Moody.		A Prayer. Poem.....	Mary Lee Hall 17
Theodore L. Cuyler, D. D.	4	The Week of Prayer.....	17
Christian Endeavor Trustees at Lakewood,		You Peeked.....	Chas. F. Goss, D.D. 17
Teunis S. Hamlin, D. D.	5	A Nursery Echo.....	18
Messianic Development.		The Coming of the King. Poem.....	18
Rev. Thomas Towler	5	THE OBSERVATION CAR	
Thomas MacKellar Ph. D.....	R. A. S. 5	The Merry Snowflake. Poem.	
EDITORIAL		Mary F. Butts	18
Conviction and Dogma.....	6	A Faithful Watchman.....	M. S. H. 18
The Study of the Bible as Literature...	6	The Silent Highway. Chapter I.	
A Leaf from Mr. Finney.....	6	Louise Seymour Houghton	18
Birthday Congratulations.....	7	COLLEGE DEPARTMENT. C. W. E. Chapin.	
Editorial Notes.....	7	Institutions under our Board of Aid.....	20
OF OUR CITY CHURCHES.....	8	WOMAN'S BOARD OF HOME MISSIONS...H. E. B.	23
Chips from the Study Table. John Inglesant	8	WOMEN'S BOARD OF FOREIGN MISSIONS.....	24
Christian Science.		The McAll Mission in France.....	24
Maurice B. Edwards, D. D.	9	The Summer Work of the Mission Boat...H.B.	24
Unanswered Prayers.		CHURCH MUSIC	
Joseph Sanderson, D. D.	9	Essays on Church Music.....	25
Lifting Up The Negro.		THE CAMERA CLUB	
President D. J. Sanders	10	Photography in Book Illustrating.....	25
Ministerial Personals.....	10	THE KING'S DAUGHTER'S SETTLEMENT	
BOOK TABLE		The Charms of "Uptown".....	25
Book Notes.....	11	PUBLISHERS' PAGE.....	26
Literary Notes.....	12	In Memoriam—Dwight L. Moody. Poem	
THE RELIGIOUS PRESS.....	13	Rev. Edward D. Vance.	27
THE SUNDAY-SCHOOL		Household.....	27
The International Lesson.....	14	MINISTERS AND CHURCHES.....	27
CHRISTIAN ENDEAVOR		INDEX.....	29
Christian Endeavor Host!.....	Attention! 15		

WHOLE No. 3641

PRICE 10 CENTS



TIFFANY GLASS & DECORATING CO

# The Evangelist

Vol. LXXI.--No. 1

NEW YORK: JANUARY 4, 1900

WHOLE No. 3641

## CHRISTMAS GREETING.

Miss Susan Hayes Ward.

(To a dear friend.)

Fly west, fly east, O pretty bird!  
And singing greet the sun;  
If fears thy little heart have stirred  
Of hawk, or snare, or gun,  
Yet blithely sing thy tender song,  
How tremulous, how sweet!  
Then be it short or be it long  
Thy life hath been complete.

Blow east, blow west, O winds of heaven!  
At nature's fixed decree;  
Roll up the thunder cloud and levin,  
Or waft the laden bee;  
For ye fulfill her bright design,  
Sent on a royal quest;  
So be it rain, or be it shine,  
The wind that blows is best.

Sail west, sail east, oh busy fleet!  
Though on a hostile coast  
In summer fog or winter sleet  
Cargo and crew be lost.  
Oh! many ships go down at sea,  
But still earth's navies float;  
The great round world hath need of thee,  
Sail on, O little boat!

Run east, run west, O busy feet!  
At love's divine behest;  
Obey, O soul, the impulse sweet,  
When first it stirs the breast,  
With service consecrate each day  
From morn till set of sun;  
Then though death hasten or delay  
Thy heaven is well begun.

CHRISTMAS, 1899.

## All Round the Horizon

The vote of Georgia upon the franchise has again called public attention to the difficult problem of the future of the negro in the South. We of the North are only too apt to consider the Solid South as a whole in all social and political questions. It does not occur to us that there may be as wide diversity between Virginia and Louisiana as between Maine and Michigan. Not only is every state of the South different from every other, but the conditions and circumstances of each are wholly unlike. Georgia, the "Yankee state of the South" occupies an entirely different position as regards the negro from North and South Carolina. That Georgia has almost unanimously voted down the disfranchisement of the black offers no indication that North Carolina will follow her example when the question is put before the people, as it is shortly to be. The probabilities are that North Carolina will roll up a large majority of her votes in favor of discrimination at the polls against the negro.

As to the abstract justice and right of the matter there can be no doubt. But when we feel too strongly inclined to criticize our brothers of the South, let us put ourselves in their place. What would we do were we to know that under the laws of New York state our present corrupt politicians were to have the absolute control of a great majority of voters more ignorant and less self-controlled

than the Irish and Italians and Jews of New York city. That these ignorant voters could be bought and sold like sheep. That they could be induced to vote for any measure or man provided the party indorsement were given. Take away the remnant of wisdom and common sense and honesty from the Tammany ring of New York City, and change the enthusiastic support of its heeled into the blind devotion of the Southern negro to his boss, and we should have something like the true condition of the Republican party in one of the black states. Can we wonder that the result is violence and mob rule, that the hot Southern passion is heated to boiling point at every election time? It is a sad condition of affairs and one which time alone can solve. Because we condemn the policy of negro disfranchisement, is no reason why we should not sympathize with our Southern kin and learn to understand the real difficulties of their situation. Our thorough appreciation of the negro question will aid us to give our help with our love, our active assistance with our advice. And God who rules and over-rules will in the end bring about the best for black and white alike. What that best is we may not perfectly understand, but in his own time it will be clearly shown.

Resuming our review of the mission field for the past year, broken off last week, we find that churches at home have shown increased interest in the subject. The Pan-Presbyterian Council at Washington, the Pan-Congregational Council at Boston, immense gatherings of young people's societies, various conferences held at Ocean Grove, Northfield, Winona and other places, gave much time to the discussion of mission problems and evidenced beyond the peradventure of a doubt the deep hold Foreign Missions have on the Christian Church.

The American Board had a farewell meeting some weeks ago in behalf of sixty-four missionaries—veterans and recruits—about to go to the foreign field. The Presbyterian Board sent out fifty-nine new missionaries. The centenary of the Chnrch Missionary Society created a profound impression throughout Great Britain. The publication of the three volumes which detail the history of this wonderful missionary organization is a notable event in the year's record of mission work. These volumes, with the two which give the history of the London Missionary Society and the completion of the second volume of Dr. Dennis's Christian Missions and Social Progress, mark an epoch in the history of mission literature. The apologetic of missions is now written. These seven volumes are an impregnable defence of Foreign Missions.

The Hawaiian Evangelical Association of Honolulu raised last June over \$10,000 for the work of sending the Gospel to the Gilbert Islands, and to Mindanao, the great island of the Philippines. The Baptist and Presbyterian Societies are seeking to decide which is the

better fitted to reach the people of the Shan states, north of Laos, east of Burma. Here is a notable advance in Christian comity, and from many other fields during the present year similar instances of comity could be cited.

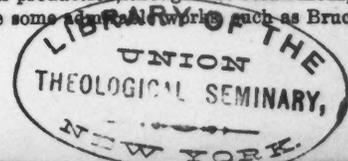
Persia is passing through a crisis. The Russian Mission to the Nestorians of Urumia has been successful from a political point of view, over 15,000 Nestorians having been received into the Russian Church in order that they might escape the oppression of the Moslem landlords and gain civil protection. The Evangelical Syrian Church, however, has stood firm, commanding the admiration and confidence of all classes. The hope of Persia rests with the Protestant missionary and Church.

Egypt is still the store-house of the world, furnishing matter of archaeological interest today with their evolutions of the seasons as it did eons in ages past. The Genizah of the Sephardic Jews at Cairo has not been exhausted; a Biblical text has been found written in abbreviations composed of the letter which bore the Massoretic accent. These abbreviations throw light upon those of the Maccabean coins and of the Septuagint. The controversy caused by the fragments of the Hebrew text of Ecclesiastics has not been closed, but is still in evidence in the learned journals.

A discovery, in some respects the most important in many years, was made last winter at Kahun, near the Fayum. Papyri were unearthed which constituted the archives or diary of a temple. Among the remarkable events recorded was the rising of the Sothis-star (Syrins) on the sixteenth day of the eighth month of the seventh year of Usertesen III., of the Thirteenth Dynasty. This statement, when translated, by means of astronomical calculations, into terms of our era means that Usertesen III. began to reign somewhere between 1883 and 1879 B.C. If these calculations shall prove to be correct, the importance of the matter will be manifest when it is considered that the date ordinarily assigned to this king was 2660 B.C., and even at that was acknowledged to be liable to an error of a period anywhere inside of a thousand years. That is, it reduces the margin of doubt from a millennium to four years. If correct, it will be "the earliest absolute date in history," removing the limit backward more than twelve hundred years at one leap.

The "Israel stele" of Merenptah has again been studied with care, with the result that the Exodus is placed at the beginning of the reign of this king. The text is rendered thus: "The Hittite renders homage; the Canaanites are captured, like all evil ones; the Ascalonite is transported; Israel is rooted up; there is no more grain" (in Egypt).

The literary events of the year show the theological production, though not voluminous, to include some notable works such as Bruce's



lest we may be found asking that which would displace the divine arrangements, or wishing for a blessing which time and circumstances might convert into a curse. Some who are bewailing an unanswered prayer may have been urging such a petition at the throne of grace. Well might the prophet exclaim, "O, Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps."

It should be a consoling thought to every anxious petitioner that the answer to prayer may be only delayed. There is a great difference between denial and delay. Every suppliant at the court of heaven must consider that the court determines when an answer shall be given. The hearing of the prayer by the court is an unquestioned fact. It has no sooner escaped from the believer's heart than it has reached its heavenly destination. "While they are speaking," says the Lord by the prophet, "I will hear." Nothing is promised beyond the hearing, but the petition is entered upon the heavenly register, and it must there await the divine regards.

We are not competent to distinguish between delays and denials, between silence and rejection, between a prayer which returns void upon the breath of him who sends it, and a prayer which stands over for granting at some future and more fitting day.

Gabriel's message to Daniel contains a lesson for all suppliants; when he assured him that however long the answer might have seemed in coming, the mind of God was made up from the moment of the humiliation of the prophet. "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come or thy words." It is a most comforting thought that the heart of our heavenly Father may move long before his hands; that he may be silently working for us even when he does not speak to us, that he is excited to pity and to help, even when we are complaining before him of our disregarded prayer.

Moreover every child of God should write it upon his heart of hearts that under no circumstances can a devout prayer be lost or thrown away. Whatever may have become of the prayer itself, a clear gain must have accrued to the petitioner in the reflected influence of that prayer on his own religious character. The experience of many of God's children might be related to show the working of this benefit. The faith of Jacob, Job and the Canaanitist woman was strengthened by seeming rebuffs and denials. Paul grew strong by waiting for aid to his weakness. The power of Christ rests upon infirmity.

God's children should have sufficient confidence in the loving kindness of their Heavenly Father toward them, to feel assured that whether their prayers are speedily answered or not, lost not one of them can be.

The Lord is actually preparing good things for his children, though he may seem to be providentially disregarding them — even as Joseph who when speaking roughly to his brethren in one room, was spreading a table for them in another; or else God is permitting our faith to attain to greater robustness by means of our "Continuing instant in prayer."

The cries of the Canaanitish woman we know were music to the Saviour, though for a time "he answered her not a word." Every petitioner at the mercy seat should keep in remembrance the limit of the promise. We must not complain of the withholding of what God has not promised to give. Many things are doubtless asked of God by his children, for the granting of which God has made no promise.

"Where there is no law there is no transgression;" and in like manner, where no prom-

ise is, there can be no place for complaint of an unanswered prayer.

NEW YORK.

## LIFTING UP THE NEGRO.

PART II.

President D. J. Sanders.

As to the education of the negro few can be found so blinded as not to concede his capability for education in every sense of the term. Those who hold that the amplest opportunity should be afforded for his being educated to fill the place of a respectable and useful citizen do not favor hedging him about with limitations. But there is a large class of good and well meaning people, conscientious friends of the race, who would now have the stress placed upon what is popularly known as Industrial Education. Doubtless Industrial Education should have a large place in the training of the colored youth, the mass of whom must obtain a livelihood by industrial pursuits. But unfortunately some of the leading advocates of Industrial Education are making the grave mistake of taking the ground that the founding and sustaining High Schools and colleges for the negro in the South at enormous expenditure of money was a great blunder, somewhat similar to that of extending the right of suffrage. This plea is vehemently urged in educational conferences, on the platform and in the press. It is put forward by argument and illustration for the purpose of diverting funds into channels for sustaining Industrial Schools. That representation is unfair and misleading. Some able advocates have gone the extreme length of urging that Northern benevolence has extended its helping hand for higher education of the negro in the South to the neglect and injury of the white race. They forget, however, to mention what our Southern states are doing for University, Normal and Technical education for our young white people of both sexes, as compared with what is being done in the same way for the negro. They forget to mention the fact that all of our white denominations are sustaining numerous colleges and academies all over the South. They forget to note that the great conservative force among the colored people of the South and the country to-day are the educated negroes (not those who have a smattering of education) in the pulpit and in other walks of life, and that the lawful and orderly conduct of the people generally is due to influences from that quarter.

An editor of a leading magazine was so carried away, a few months since, with this ignoble thought of stopping the flow of benevolence toward negro colleges in the South, that under the spell of the moment he advanced the bright second-hand idea that such schools were encouraging the denominational spirit among the colored people, and the few who might desire college education can find such schools open to them at the North. It might have been asked, Why not close up the white denominational colleges for the same reason? It might have been asked further, Why doom the poor aspiring negro youth to the almost insurmountable hardships of making an effort to gain an education within the freezing atmosphere of a white Northern college? But no one felt called upon to expose the absurd and impractical position taken. "He that runs may read" and understand that no mistake has been made by Northern benevolence in founding and fostering academies, colleges, universities and theological schools for the negro in the South. To these are due almost exclusively, directly and indirectly, what the negro has to show of progress in its most important features.

As to the future of the negro in this country, the best all round achievements should not be sought exclusively in any one direction, or

field of operation. A people who *en masse* find and proceed along the line of the least possible resistance will get cornered, sooner or later. Unquestionably agricultural pursuits furnish the largest field of operation at present and there should be the best preparation for that field of effort. No restriction should be put upon legitimate efforts to enlarge the skilled and economic value of the colored people. But the past has its lessons. What has been gained in other directions in the past three decades should be preserved and enlarged upon. Success along the line of skilled industrial pursuits will only increase the demand for more rapid and fuller development in other respects. The future may not be deemed absolutely secure, but the present reveals a better condition than all the past. The present situation is not perilous but hopeful. The negro has to be reckoned with at every point. He is thoroughly interlaced with the social, political, moral, material and religious forces of the republic and cannot be isolated. Repression anywhere cannot be permanent. The victory of a higher destiny must surely come. But duty demands a proper disposition of the present. The future will be determined largely by this. Those white friends who torment themselves over trying to do something *with* the negro might contribute to this brighter future by coming to regard him as a brother man and do something *for* him. The negro himself must not forget for a day nor an hour, that upon him more than upon any one else human, depends his ultimate triumph.

He must seek and share the friendship of his neighbors; and yet he must depend more and more upon his own sustained efforts in all the relations of life. Beyond and above all these must be an abiding and active trust in God. This is the seventieth anniversary of The Evangelist. Let the Anglo-Saxon and the negro regard the relations and the conditions of the two races in this country seventy years ago, and then let them note the present and contemplate the possibilities of the future. Is there not every reason to thank God and take courage?

BIDDLE UNIVERSITY, Dec. 15th.

## MINISTERIAL PERSONALS.

The First Presbyterian Church of Monroe, Mich., has extended a call to the Rev. A. W. Allen of the Covenant Church, Buffalo.

The Rev. Vernon B. Carroll, formerly of Warwick and lately of Amenia, died a fortnight since from injury received in boarding a moving train.

The pastoral relation between the Rev. DeWitt L. Pelton of the First Church of Bloomington, Ill., has been dissolved. Mr. Pelton will enter the Episcopal Church.

The First Presbyterian Church, of Hoken-dauqua, Pa., whose pastor for forty-seven years, Dr. C. Earle, has recently resigned, has engaged Mr. Charles H. Miller, a graduate of Princeton, to supply the pulpit until April next.

The Rev. Henry Morey, the evangelist, is engaged in evangelistic work among the Adirondack churches at Cranberry Lake, De Grasse, Clare, Stark and Sterling, and with marked success. Not far from fifty give evidence of conversion, the majority being men. The Rev. Fred J. Newton is the pastor.

The Rev. J. Beveridge Lee of Immanuel Church, Milwaukee, spoke on The Religious Element in Scottish Life and Character at the recent forty-first annual meeting of the St. Andrew's Society of that city. Gen. Charles King spoke for the Scottish soldier, and Mr. G. W. Hazleton for the city of Milwaukee. General McArthur was made an honorary member of the society.