

# The New-York Evangelist.



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WHOLE NO. 3229.

## SUBMISSION.

Take your burden from his hand:  
Ease it for his sake!  
Though you cannot understand,  
Though your heart may break.  
Lift to His smiling face,  
A submission to His grace,  
Asking of His mercy grace  
To "endure" the smart.  
Montevue, Me. A. M.

## PHENIXES AT SARATOGA.

By Rev. Theodore L. Cuyler.

I have felt like Bunyan's Pilgrim in the "Arbor of Ease" since I came to this quiet and restful spot. It is a good place to enjoy a good book, or to commune with one's spirit. Not a sound disturbs the calm, clear, bracing winter air, and before my window lies the beautiful snow that has given to the Saratogians a round month of sleighing. While Dr. Strong's establishment is thronged in summer, those who come hither at this season of the year, are in pursuit of health. The inmates of the house just now do not seem to be of the gruesome sort, if I may judge by their hilarity at the sleigh ride which we all enjoyed a few days ago. It recalled all the merry experiences of my childhood, when the sharp winter air resounded with the "tintinnabulations of the bells." The Springs are open as in midsummer, and the dry atmosphere is delightful to throat and lungs.

Last evening the guests, with the students of Temple Grove Seminary, assembled in the parlors, and I gave them my twenty years' personal memories of SARATOGA. The more I turn over the leaves of that extraordinary career, the larger does the volume bulk. He was not one man only, but an omnibus of preacher, pastor, author, organizer, and editor, all combined. He possessed that indubitable attribute of genius, the capacity for herculean work. Among the forty volumes or more of various kinds that he leaves behind him, the one that is as likely to have as long a life as any, is his "John Ploughman's Talks." The proverbs in this little book are equal to any of Bunyan's "Poor Richard's" aphorisms. They are seasoned with a spice of much precious counsel, and there is many a good word in it for testamental. Over one hundred thousand copies of this popular little book have been published, and it ought to be in the house of every laboring man in the land. Mr. Spurgeon for many years imagined that ale and porter were indispensable, but some time ago he abandoned them both, and became a rigid abstainer. In one of his ringing addresses for the "blue-ribbon" movement, he declared that "grape-juice had destroyed more lives than grape-shot the world over." Mrs. Spurgeon is also zealous in the Women's Christian Temperance movement.

During the closing years of our beloved brother's life, he was deeply grieved by what he regarded as a serious defection from sound Biblical theology among some of the Baptist churches and pulpits in Great Britain. He claimed that there was an increasing laxity of teaching in regard to the vital doctrines of a vicarious atonement, of the plenary inspiration of the Holy Scriptures, and of the nature of sin and its eternal retribution. He was a Calvinist of the John Bunyan and Jonathan Edwards school on some points, but his big, sympathetic heart forbade his ever preaching the unscriptural absurdity of "predestination." No man ever presented the fullness and freedom of the Gospel of salvation more tenderly and lovingly. Four-fifths of his thousands of discourses closed with invitations and appeals to the impenitent. The lapse of some of his brethren in the Baptist and Independent bodies, he regarded as a "down-grade" movement in theology, and he denounced it with might and main. The following memorable utterance, in one of his discourses, is about as *Spurgeonian* a passage as he ever delivered:

"When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the Gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the Gospel small by degrees and miserably less, till there is not enough of it left to make soup for a sick grasshopper, get you gone. . . . As for me, I believe in the colossal; a need deep as hell and grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement, infinite love and mercy, an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ."

Like Martin Luther and John Wesley, Spurgeon will leave behind him no successor, at least none is yet visible to the naked eye. The Metropolitan Tabernacle will remain and the Orphanage and the mission schools and the good working church, with its twelve elders and admirable spiritual machinery. There is some talk of calling the Rev. Archibald Brown (who was a favorite pupil and intimate friend of Spurgeon) to the Metropolitan. But Mr. Brown is and has been for twenty-five years, the highly successful pastor of the "East London Tabernacle," and is doing a grand missionary work among the "slums." He cannot be spared. Charles Spurgeon, Junior, is an excellent preacher, but he is not his father. But for the denominational barrier (beshrew such barriers!), the man for that world-known pulpit would be our Presbyterian brother, the Rev. John McNeill. London is the right field for his popular powers, and he is a man after Spurgeon's own heart. Why could he not go to that Tabernacle pulpit and do the preaching, with Rev. James Spurgeon or Charles Spurgeon to be his colleague and do the baptizing? That would be Christian unity nobly realized.

The departure of the illustrious pastor of the Tabernacle is not only bereavement which the Temperance Reform has suffered in Great Britain. The late Cardinal Manning was a zealous teetotaler, and last year issued a "pastoral letter," enjoining upon the priesthood and upon the parents the duty of training the young in the principles of total abstinence. I once spoke beside him at an immense meeting for "local prohibition," in Exeter Hall, and was greatly impressed by his courage and his catholicity. He was a thin, wiry man, with a keenly intellectual and yet benevolent countenance. All good people in England, of every creed, bewail the loss of a most fearless and zealous philanthropist.

DR. STRONG'S SARATOGA, Feb. 9, 1892.

## THE REV. ADDISON KINGSBURY, D.D.

By Professor E. D. Morris.

The recent death of Dr. Kingsbury at Marietta, Ohio, in his ninety-second year (and of Rev. Timothy Howe of Pataaskala, a few weeks since), removes from earth the last in the somewhat remarkable group of men who forty years ago were the recognized leaders of the New School Presbyterian Church in Central Ohio. Others of that group were Jacob Little of Granville, Charles M. Putnam of Jersey, Henry Shedd of Mount Gilead, Ebenezer Buckingham of Canton—men of New England origin and training, intelligent and vigorous and consecrated in their work; men who lived and labored for the noblest of causes, but who have now left the field of earthly service for the fruition of heaven. Their memory be always green!

Dr. Kingsbury was born July 5, 1800, in North Coventry, Tolland County, Conn. One of the youngest members in a family of eleven children, he was chosen by his father to occupy the old homestead, and in his boyhood expected to spend his life in agricultural pursuits in that sterile section of the State. An accident occurring in his nineteenth year, which for a year or more wholly disabled him, changed the current of his subsequent career. At first he was inclined to learn the trade of a shoemaker, but availing himself of the knowledge he had acquired in the common school, he finally became, in the fall of 1821, a teacher at Wethersfield. Closing his school at the end of six months, he commenced in April, 1822, the study of the Latin language under the Rev. Dr. George Calhoun, and in the following year was admitted to the Freshman class in Amherst College. On his return home at the close of his first year in college, he was again afflicted with a white swelling in the knee, which disabled him for another year. His general health was much impaired by confinement and suffering, and for a time he was threatened by symptoms of serious pulmonary trouble. In 1825 he went to Norwich Falls, and again engaged in teaching, but in the autumn, after a serious struggle, he was constrained to abandon the hope of pursuing collegiate studies further, and entered the Junior class in Andover Theological Seminary. Here he remained for the full period of three years, prosecuting the studies preparatory to his chosen profession, under Dr. Edward Robinson, Moses Stuart, and other distinguished teachers. During his seminary life he also suffered from ill-health, being at one time almost wholly disabled by hemorrhage from the lungs. Dr. Kingsbury was licensed by the Andover Association April 22, 1828. In the autumn of the same year, he was ordained as an evangelist by the Presbytery of Newburyport, and came to Ohio, under commission from the American Home Missionary Society, reaching Marietta October 28, 1828. For nearly a year he labored as a missionary at various points in Washington County, preaching on the Sabbath and often during the week, wherever opportunity offered, and studying, largely on horseback. In the fall of 1829, he was chosen and installed as pastor of the churches at Belpre and Warren, one Congregational and the other Presbyterian, where he labored with diligence and success for ten years. His services in that field are still remembered gratefully by these churches. In the autumn of 1839 he assumed the charge of the Presbyterian Church at Putnam (now the ninth ward of the city of Zanesville), where he was installed in the pastoral office January 1, 1840, and where the chief work of his life was accomplished. Putnam was at that time, and continued for many years to be, a point of decided commercial importance, and was noted as the home of the Sturges, Buckingham, Guthrie and Potwin families, so long conspicuous among the mercantile and social circles of Eastern Ohio. The church was one of the most influential in the region, and its pastor grew rapidly in prominence among the ministers of his denomination. He remained in this relation until April, 1878, when the infirmities of advancing age constrained him to seek relief from the pastoral care, the church electing him as "Pastor Emeritus." Shortly after, he removed to Marietta, where some of his family were residing, and where he remained in honorable retirement, though preaching occasionally, until his death, January 25, 1892.

During his pastorate of thirty-eight years at Putnam, Dr. Kingsbury interested himself in all good Christian work in that region. He labored often with and for his brethren in seasons of revival; he was habitually punctual and faithful in the discharge of all church or clerical duties, and every worthy cause and enterprise felt his helpful influence. The Putnam Female Seminary, one of the most useful schools in Eastern Ohio, was the result largely of his personal effort, and the institution enjoyed for many years his valuable help and counsel, as President of the Board of Trustees. Since 1838 Dr. Kingsbury had been one of the Trustees of Marietta College, and since 1861 has filled a similar position in connection with Lane Theological Seminary, Cincinnati, Ohio. In 1864, as a token of esteem, he received from Marietta College the honorary degree of Doctor of Divinity. Though laboring under the disabilities necessarily consequent upon the lack of a part of his collegiate course and upon impaired health, Dr. Kingsbury was always noted as an intelligent, careful, thorough student of the Scriptures, and a wise and conscientious teacher of the truth. In the doctrinal controversies which came into the Presbyterian Church sixty years ago, he took the side of liberty and progress, and maintained his position successfully, notwithstanding the extensive opposition which the New School views encountered in the region where he lived. He was careful and discriminating in his theological opinions, and held them with tenacity and vigor, and yet with marked gentleness. In all the movements of the day in the interest of reform, such as temperance and emancipation and general education, he was always known as sound and decided. He was much blessed in his ministerial work throughout, and the fragrance of a true Christian life has beautified the whole. Few men have been more universally respected or beloved, and to few have the earthly rewards of a long and faithful Christian life been more cheerfully awarded.

Since his retirement from regular service, Dr. Kingsbury has kept up his interest in all ecclesiastical affairs, and has had great joy in every evidence of progress in doctrine and life in the great Church to whose upbuilding his most active years had been given. Death came to him gradually, but after a brief period of decline, he quietly fell asleep in the arms of Jesus. His beloved wife had preceded him by a few years, and his remains now rest in hope by her side.

One who loved him and honored him for his faithful service and his godly living and example, counts it a privilege to lay this tribute upon his grave.

Private intelligence has just informed me of the death, at Hartington, Nebraska, of Rev. John Martin, a graduate of Lane Seminary in 1855, and for some time a fellow-pastor in Central Ohio. He was a faithful, earnest, godly man, free as any one I ever knew from earthly ambition, willing to labor in any missionary field however trying, successful in winning souls and in building up the churches wherever he went. About 1860 he removed to Wisconsin, and continued his self-denying labors there until 1880, when he removed to Nebraska, and there worked on with singular fidelity down to the last day of his life. He was a young member of that noble band of men to whom I have already referred, and both in Ohio and in the farther West, he, like them, has left behind him the immortal fragrance of a godly character.

## PROFESSOR LEWIS FRENCH STEARNS, D.D.

[Our readers will share in the sadness occasioned by the death of one of the most gifted of the theological scholars and teachers in this country, and in the beautiful tribute to his memory here paid by the Rev. Dr. Hastings, the President of Union Theological Seminary.]

It is with deep sorrow that we are called upon to record the death, on the 9th inst., of another of our eminent Christian scholars. Dr. Stearns was born in Newburyport, Mass., March 10, 1847. He was the son of the late Dr. Jonathan F. Stearns, so long the honored pastor of the First Presbyterian Church of Newark, and he was the nephew of Dr. George L. Prentiss of the Union Theological Seminary. He was graduated at Princeton College, with the first honor of his class, in 1867. He studied one year in the Universities of Berlin and Leipzig, and then passed his senior year at the Union Theological Seminary, where he was graduated in 1872. After three years in the pastorate, he was made the Professor of History and Belles-lettres in Albion College, Michigan. In 1880 he was elected to the Chair of Systematic Theology in the Bangor Theological Seminary. Very hesitantly, because of his characteristic modesty, he accepted that important position, which he filled with marked ability and success until his death. It was in his thirty-third year that he went to Bangor, and at once he attracted attention as the youngest professor of theology in the land. He was a thorough student, an independent thinker, broad and progressive, and yet careful and conservative in his spirit. An admiring pupil and a special favorite of Prof. Henry B. Smith, his theology corresponded closely with that of his great teacher. Yet he was the disciple only of Christ.

In the early part of the year 1890, at the invitation of the Board of Directors of Union Seminary, Dr. Stearns delivered the course of "Ely Lectures," on "The Evidence of Christian Experience," which was comparatively a new theme, and he handled it with marked ability. The learning and the scholarship of those lectures were generally recognized, but the deep sympathy of his hearers, and drew many hearts warmly toward him. The lectures have been published by Charles Scribner's Sons in a volume which is a most valuable and timely addition to our theological literature.

Just after these lectures were delivered, Dr. Stearns resigned the Chair of Systematic Theology in Union Seminary, and at once Dr. Stearns was unanimously called to fill the vacancy. He gave the matter very thoughtful consideration and finally declined the call. If he could have anticipated the changes in the Confession which the Revision Committee has recommended, it is believed that he would not have refused the call of his Alma Mater.

The last special service which Dr. Stearns rendered to the cause of Christian learning, brought his name conspicuously before the evangelical churches, both in Great Britain and America. He read a paper before the International Congregational Council, which was convened in London in July last. The subject was, "The Present Direction of Theological Thought in American Congregationalism." This paper, by its breadth of view, its judicial calmness, fairness, and clearness, made a very deep impression upon the Council, and has frequently been mentioned as having been beyond question the ablest theological paper (unless that of Dr. Dale should be ranked with it) which was presented to that great International Convention.

We are glad to learn that Dr. Stearns had just completed, before his last illness, the Biography of Dr. Henry B. Smith, which he had been requested to prepare for the "American Religious Leaders Series." The volume will be looked for with peculiar interest, for it will doubtless be a most fitting tribute to the memory of that great American scholar.

The death of Dr. Stearns is not merely a sore bereavement to the Bangor Seminary, where he was specially honored and loved; it is a great loss to the cause of theological learning. It is doubtful if any scholar in the land is better equipped than he was in philosophy, in the history of doctrine, and in exegesis, to teach systematic theology, and it should be taught in these days of advanced and advancing scholarship. The specialists in Christian learning of late years have not been found in the Department of Dogmatics. They have been devoted to the study of the Old Testament questions, of New Testament Introduction, or of Church History, to the neglect of Systematic Theology. This is especially unfortunate, because the different branches of the Church are just now deeply moved by the spirit of revision and reconstruction in Theology. Hence the loss of Dr. Stearns, who was a true specialist in this department of study, is the more deeply to be deplored. He was at great pains to keep himself fully up with the fresh theological publications of Germany and Great Britain as well as of America. The New England churches had discovered the value of this retiring scholar. He had been sought for a position in the Hartford Theological Seminary. He has just been made a corporate member of the American Board, and appointed to deliver the annual sermon before that honored body at its next meeting.

The whole Church has reason to mourn such a loss as this. We share the sorrow of his bereaved family and of the honored Seminary which enjoyed his labors. His personal character, so modest, so tender, so transparent, so true, so unworshiped, adorned and beautified his learning, and made him as attractive and lovable as a friend, as he was stimulating and helpful as a teacher. How many have welcomed him on the other side of the veil! How many mourn him here!

## THE MILLS MEETINGS IN CINCINNATI.

By Rev. J. H. Walker, D.D.

The Rev. B. Fay Mills began his special services in Cincinnati on January 21st, and will continue them until March 8th. Meetings of eleven days each have been held in three districts, Walnut Hills, Mt. Auburn, and Covington, Ky., and with results beyond the hopes of even the most sanguine. The churches in these districts have been greatly quickened, and some of the lower towns have signed cards expressing a purpose henceforth to lead a Christian life. Hundreds of these have already been received into the churches, between one and two hundred in the Walnut Hills district uniting on last Sunday, February 7th.

Cincinnati, by reason of its peculiar topography, is one of the most difficult cities in the country to reach and move as a whole. If you take a wheel, divested of one-half its spokes, and place its spokes side toward the river, at the water's edge, at the foot of Vine Street, and extend the spokes for a mile to a mile and a half in every direction, they will push against an abrupt bluff of two or three hundred feet in height and very steep. On the plateau beneath and encircled by these bluffs, the city was built, and here, until a few years since, were not only all the business houses and manufactories, but also all the residences, schools, and churches. While the strong religious element still lived in this lower town the churches were strong and flourishing. But some years ago a fight on the part of this element began to the fresh air and beautiful locations of the hill tops. As a consequence, all the Protestant churches, with one or two exceptions, have been so weakened as to well nigh imperil their existence. The Central Presbyterian is an example. This church, where once Dr. N. L. Rice ministered to a large and wealthy congregation, can now offer but a scant support to a pastor. The only Presbyterian Church of any considerable strength in the lower town is the Rock. But these wealthier churches have removed to the hill tops; they have not left the lower town depopulated by any means. It is densely populated. A large proportion of its citizens are foreigners, it is true, who are thought to be most difficult to reach with Gospel influences, but there are thousands of native born in its crowded streets as well. It is to be said in behalf of the wealthier and more favored hill-top folk, that they have not been altogether unmindful of the "hole of the pit whence they were digged." Recently vigorous efforts have been set on foot to "strengthen the things that remain." Under the auspices of the Committee of City Evangelization, these weakened churches are being helped. The Fifth Church, through such assistance, will soon enter a new and much needed house of worship, and others are to be assisted in like way in the near future.

But what I started out to say was, that notwithstanding there are numerous lines of street cars, horse, electric, and cable, running from the old town up to these hill-top residences, it seems almost impossible to draw the people down to the centre for any great concerted religious movement. The bluffs appear to form an insuperable barrier down towards, especially at night. To reach a city thus situated, was the task that confronted Mr. Mills, and his method of doing it evinces what is without doubt one of his greatest gifts, that of an expert organizer. In conjunction with the committee having the meetings in charge, he divided the field into five districts. Two of these embraced the whole lower city, and the other three, Walnut Hills, Mt. Auburn, and Covington, Ky., flanked this central citadel on three sides. Work was begun in these flanking districts first, in the two last carried on simultaneously, with the assistance of Dr. Chapman of Philadelphia. Meetings began in the downtown districts on Thursday, five being held each day except Saturday, and after eleven days, all the districts will combine for two weeks of meetings in Central Music Hall, which will seat from five to six thousand people. The attendance has overtaken the largest churches, and it is confidently expected that when Music Hall is reached, it will be filled. It is apparent, humanly speaking, that much of the success is due to splendid organization, most hearty cooperation of Christians of all denominations, and to thorough canvassing and work on the part of the churches. To this, and the earnest presentation of the old Gospel, God has granted His blessing and done great things for us, whereof we are glad.

Mr. Mills is not on strange ground here, having been born in Kentucky, but a short distance away, and his honored father being for many years the beloved pastor of the Third Church. The same is true of Dr. Chapman, he being an alumnus of Lane, and his first pastorate at Liberty, Indiana, about thirty miles from Cincinnati.

## THE AMERICAN BIBLE SOCIETY.

The American Bible Society Managers met on February 4th, Theophilus A. Brouwer, Esq., in the chair, when letters were presented from the Bible Society in France, asking for an appropriation to enable that Society to publish 10,000 copies of the New Testament in 12mo., as the last edition was almost exhausted; from the Bible Society in South Africa, asking for a new edition of the Bible, and a separate edition of the New Testament in the Zulu language; from Rev. Young J. Allen, D.D., of Shanghai, General Secretary of the Revision Committee on the Standard Chinese Bible, with a list of the members of the three committees; from Rev. Andrew M. Milne of the La Plata Agencies, with an interesting account of a tour made by Mr. Penzotti and his wonderful success in the sale of the Scriptures; from Rev. W. L. Whipple, the Society's agent for Persia, with interesting information of the self-denial of the Moslems in obedience to the order of the chief priest, in compliance with which they are abstaining from the use of tobacco, on account of a monopoly for its sale having been given by the king to a foreign company; from Constantinople, with the encouraging news that a vigorous policy has been inaugurated by the representative of the United States Government to redress the outrages upon our colporteurs. Issues from the Bible House since April 1st, 799,841 volumes.

The measures initiated by the Chamber of Commerce for the relief of the starving Russians, now include a special effort to secure subscriptions from those engaged in the book trade. The names of the committee appointed from that trade are representative names, and their appeal, on another page, deserves the consideration of those to whom it is addressed.

Miss Amelia B. Edwards, the novelist and Egyptologist, is to be placed on the British civil pension list.

## Our Book Table.

JOURNALS IN PERSIA AND KURDISTAN. Including a Summer in the Upper Karun Region and a Visit to the Nestorian Rayahs. By Mrs. Bishop (Isabella L. Biff). In Two Volumes. With Portraits, Maps, and Illustrations. New York: G. P. Putnam's Sons. 1891. \$6.50.

Mrs. Bishop is a brave, sagacious, and indefatigable traveler, and a charming writer. It was hardly needed that the Shah, on her interview with him before setting out for her journey, should beg her to "write kindly and not crush his people's aspirations." Her warm sympathy with the people whose rays she studied with such unflinching cheerfulness, were certain to result in kindly writing, even where it could not be commendatory.

The journey from Basrah on the Tigris, began on the first day of 1890, and ended on the thirtieth of December of the same year, her route carrying her over the Pamir Desert, "the roof of the world," and through the Bakhtiari Mountains, a region never before penetrated by European travelers. During this part of the journey, Mrs. Bishop, wearing the Persian woman's dress, was attended only by native servants and guides, no woman of any nationality being of the party. There are only two real roads in Persia, Mrs. Bishop tells us, and her way did not lie over either of them. The vicissitudes of such a journey, through pitiless wind and biting snow and intolerable heat, its dangers, its sufferings, as well as its delights, were almost countless. The difficulties comprehended the meeting of caravans in the deep snow, where only a narrow path was broken through the heavy crust, and where a misstep might be fatal; the depredations of robbers and outlaws (a party of whom one day coolly sat down in her camp and planned her robbery and murder before her face), and—by no means the least dangerous of them—the extravagant confidence in her powers of healing felt by the natives of these remote mountain valleys. With no special training, Mrs. Bishop herself a veritable *medicina mulieris* affe. Diseases of all sorts were brought to her for a treatment which she could not refuse while the mere power of common sense, kindness, and nerve, could avail to alleviate so much of needless suffering. In one place she had 278 patients, fathers carrying children miles to intercept her in her march. Even surgical operations were forced upon her, and considering the appliances at her disposal, were wondrously successful. The gratitude of the people knew no bounds. The son of a village Khan was offered to her as a present by his grandmother, if she would cure him of "deafness, debility, and want of appetite," and though the kindly proffer was declined, she afterward saw the boy much the better for the advice she had given.

As before hinted, her reputation as a healer was not without certain degrees of danger; people were inclined to make trouble when she would not give sight to the blind or hearing to the deaf, but the cures she did work were in many instances marvellous triumphs of courage and judgment, and it was not surprising that in more than one village she received the urgent invitation to remain and be their *Hakim* (doctor) although she was old!

Mrs. Bishop's eyes were ever open to the wondrous beauty of much of the country through which she passed; her mind was no less awake to the character of the people, the extent and characteristics of their civilization, the mutual relations of the various tribes. The illustrations of the Bible which she found were many and interesting; the doves flocking to their windows; the Jewish laugh of ill-disposed men, revealing what it meant when "they laughed Him to scorn"; the intolerable discomforts, exposures, miseries of the caravans, bringing vividly home the thought that "the first step to the humiliation of the death of the Cross must have been the birth in the manger amidst the crowd and horrors of such a stable."

Not the least interesting of Mrs. Bishop's pages are those in which she tells of her welcome to the homes of American missionaries in Hamadan (Ecbatana), Urm (Oroomiah) the "Paradise of Persia," Van and Erzerum. She has only words of praise for the courage, zeal, and self-denial of the Presbyterians and Congregationalists of these stations. She gives us as her conviction that the difficulties of mission work are not of a nature to be understood at home; they are not "dangers and privations," but they are far more real and trying than dangers and privations would be. The medical missionary is, however, at a distinct advantage. With all her commendation of our work, which she thinks has wrought great changes for the better, Mrs. Bishop is inclined to doubt whether a church without a ritual is not too alien to the genius of the East, ever to take permanent and vigorous root, and while carefully refraining from invidious comparisons, she is inclined to think that the missions of the Archbishop of Canterbury, which aim not to proselyte to any western form of belief or polity, but to purify the old church, is better calculated for lasting results. Her sympathies with those Syrian Christians to whom as yet no missionaries have been sent, are warm and deep; in utter darkness and ignorance they are still faithful. They need and earnestly desire teachers. One young man, a type of many, said, "We don't know much, but we love the Lord Jesus enough to die for Him," and he said true.

The book is written in journal form, being indeed the letters which Mrs. Bishop sent during her journey to friends at home. The work, however, labors under few of the disadvantages which ordinarily attend such a method of composition, while all the advantages of the method, vivacity, vividness, light and shade, are strikingly present. The volumes are well made, amply illustrated, carefully indexed, and furnished with maps and a glossary of terms. STUDIES IN THE CHRISTIAN EVIDENCES. By Alexander Mair, D.D., Morningside, Edinburgh. Second Edition. Revised and Enlarged. New York: American Tract Society. \$2.

The title shows that the work does not profess to be a complete system of Christian evidences, nor is it primarily intended for the professional student. It was prepared to meet a very real and widely felt want, that of a book which should set forth to the intelligent layman the way in which Christian teachers may and do meet the doubts and difficulties which arise in candid minds when brought into contact with the doubts and difficulties of the age. The style is simple, serious, and clear; the points discussed are those most immediately pressing on the popular attention—the controversy of physical science with Christianity, inspiration, miracles, and the positions of negative criticism. These questions are treated with candor and a good deal of freshness.

JOHN KENNETH MACKENZIE, MEDICAL MISSIONARY TO CHINA. By Mrs. Bryson. London Mission, Tien-tsin. With Portrait. Second Edition. New York: Fleming H. Revell Company. \$1.50.

To the lover of missions, any life of a missionary is of more or less interest, but the life of a successful medical missionary should be welcomed by even a larger class. In such a man and in such a work all persons philanthropically inclined should feel a deep and abiding concern. The growth of medical missions has occurred in recent years, and so successful have they become, that the mission which is not thus equipped, lacks one of the strongest and most effective arms of the service. Whether the physician should be a clergyman at the same time, is a matter of detail, and much has been said on each side of the question. But that the medical work is to be continued, and that it will ever have the best of results upon the parallel work of the ordained ministry on the field, is beyond doubt.

Dr. Mackenzie belonged to the lay force. The story of his life as presented by Mrs. Bryson in her narrative and in the letters now printed, is one of surpassing interest. We cannot rehearse it at this time, but must commend the book to those who would learn to know a man of glowing enthusiasm, deep devotion, great skill, and unflagging zeal. Such work pays, and the blessings which it brings with it to multitudes of stricken men and women, is a sufficient justification. A famine in a foreign land lays all countries under contribution, and to such a call our own land is even now responding. But here is a work just as noble, just as necessary, just as appealing, only it is not regarded as equally urgent. Denominational names, it may be feared, have much to do with hindering the work and preventing that just recognition which should belong to Mackenzie's philanthropic work of the sake of the entire man. Perhaps the era of Christian union will solve many of our missionary as well as other problems.

THE CHINESE, THEIR PRESENT AND FUTURE. Medical, Political, and Social. By Robert Colman, Jr., M.D. Philadelphia: F. A. Davis. 1891.

The picture that one gets of China is apt to be colored by the prepossessions of the writer. Not every one has the ability to see just what the Chinese are, and Dr. Colman has had exceptional advantages in his work, and he presents a somewhat detailed account of the interior of the country where he has been settled for about six years. He has used a short stay at home previous to a second departure for his former field, to give us a picture of the northern portion of the "Flower Kingdom" as he has seen it. The account is interesting from first to last, and it is not only interesting, but instructive to a marked degree. A casual critic, which we would pass upon his work, is connected with its carelessness in literary style and finish. The occasional use of *cat phrases* marks its American authorship, and would render it less acceptable to foreign readers, but to the average American reader, the use of "language," while reprehensible, undeniably is a pity.

It was with some surprise that we noted that the volume issued from the press of a medical publisher. Its perusal, however, explains the anomaly, for it contains sections which are intelligible only to the medical practitioner. There are also other portions which ought to have been cast in the same mold, for being put in exceedingly plain language, they are simply disgusting and indecent. It is utterly impossible to place the volume in promiscuous hands. It is a pity that the proofs had not passed under the eye of some censor who should have made occasional, but emphatic use of the blue pencil. These blemishes spoil a book which otherwise is fresh and instructive. This criticism is not based upon prudery, but common decency. If the book had been a medical work, it would have been couched in different terms, but the fact that it was sent to us for review, proves that the purpose of its publication was the enlightenment of the lay reader.

PATRICK HENRY: LIFE CORRESPONDENCE AND SPEECHES. By William Wirt Henry. With Portrait. Volume III. New York: Charles Scribner's Sons. 1891. \$4.

This concluding volume of a very valuable work which has been reviewed as each volume appeared, is in a measure supplementary, being entirely devoted to correspondence and speeches, with the index to the whole work. It appears to be something of a biennial that no two contents is given. The letters are indexed by the names of the persons to whom they are addressed, or by whom written, but there is no clue to the subjects of the speeches, except such as may be found in the general index. The volumes are beautifully made and printed from type, a limited edition only being issued.

OBJECT SERMONS IN OUTLINE. With Numerous Illustrations. By Rev. C. E. Tyndall. Introduction by Rev. F. Schaeffer, D.D. New York: Fleming H. Revell Company.

The author believes that the preacher, as properly as the lecturer on science, may make use of the eye to help the apprehension. These "object sermons" were preached in the Broadway Tabernacle, and well stood the test of experience so far as commanding attention is concerned. They are now published with pictures of the "objects," pumps, ladders, retorts, lamps, stones, bones, and many other things which were actually presented to the eye of the hearer, with explanations of their purpose and use.

WANTED—ANTISEPTIC CHRISTIANS. By Mand Ballington Booth. New York: Fleming H. Revell Company.

Those who have heard Mrs. Booth speak will remember the remarkably impressive figure which she has drawn from surgical practice. She has elaborated it in a little tract on the service which God requires of Christians. The one thing He most needs is heart-purity, that the Christian may form that "antiseptic bridge" between the sin-diseased and the life of holiness to which the Church is calling the world.

WANDERINGS IN SOUTH AMERICA. By Charles Waterton. Thomas Nelson and Sons.

An old, old story of travel and adventure, when there were not so many travelers chasing up and down the earth as there are to-day. It is more than sixty years since Sydney Smith wrote one of his delightful reviews of this very book in the Edinburgh Review, and yet it has not lost its charm, any more than the nature itself, the impenetrable forests and mighty rivers, which it describes. So we take it in hand with new zest as if it were a report, all fresh and new, of some undiscovered country.

TEMPERANCE SECOND PRIMER. By Mrs. J. McNaught. New York: National Temperance Society and Publication House.

Good type, fairly executed line drawings, and simple stories pointing a temperance moral, make this a useful little primer.

THE REVISION COMMITTEE'S FIRST AMENDMENT CRITICIZED.

By John DeWitt, D.D., LL.D., Professor in McCormick Theological Seminary.

At last we have the Revision Committee's Report in the form in which it is to go to the General Assembly. The Committee has wisely given it to the public at once, and proposed each amendment as a distinct overt. Each of these proposals ought, of course, to be subjected to a scrutiny, as severe as that undergone during the last two years by the Confession itself. A Presbyter, having criticisms to offer, ought to follow the excellent example of the Committee, by submitting them as soon as possible to the judgment of the Church. I offer, therefore, without delay, the following criticism of the first proposal of the Committee, that, namely, to amend Chapter I., Section 5. The Committee's amendment is the insertion of the words italicized and bracketed in the section as printed here:

V. "We may be moved and induced by the testimony of the Church to an high and reverent esteem for the Holy Scriptures. And [the truthfulness of the history, the faithful witness of prophecy and miracle] the efficacy of the doctrine, the majesty of the style, the consent of all the parts, and the scope of the subject which is to give all glory to God, the full discovery it makes of the only way of man's salvation, the many other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the Word, in our hearts."

I select this amendment for criticism for several reasons. It stands at the head of the Committee's list, and it is always well to begin at the beginning. It relates to a fundamentally important subject (the rule of faith), and, if adopted, will alter radically the section it amends. Moreover, it is peculiarly the Committee's own product. No Presbyter asked for it, or for anything like it. Its existence is due to the Committee's spontaneous activity. This fact gives it special importance as a sample of the work on which the Church must sit in judgment. Presumably the Revision Committee would select it out of all the proposals, as that by which they would choose to have their work tested.

More than all, the acceptance of this amendment has been made a test of orthodoxy. The Herald and Presbyter, noticing Dr. Briggs' opposition to this amendment in the New York Presbyter, quotes his remark, "It is very questionable whether the truthfulness of its history is an argument for the authority of Scripture," and follows its quotation with the comment: "This is in the line of one of his [Dr. Briggs'] chief errors." I have lately had occasion to oppose some of Dr. Briggs' positions in respect to the truthfulness of the Scripture history; but I am heartily in accord with him, both in his opposition to this amendment and in the ground of his opposition, so far as that is brought to view in the remark quoted above. Even Dr. Green of Princeton, than whom no theologian in our Church is so a rule more careful in his statements, has described this amendment as "natural and appropriate," because it is an insertion among "the characteristics of Scripture" of "the truthfulness of its history." I am confident that, if Dr. Green will revert to the amendment itself, he will see that it is not merely an assertion that "the truthfulness of its history" is a characteristic of Scripture (a proposition to which I give my unqualified assent); but is an assertion also that the truthfulness of its history is one of those characteristics of Scripture which may be named as arguments by which the Scripture is evidenced to be the Word of God; and which is a very different proposition, and one to which I must hesitate to assent. Dr. Briggs has stated the truth on this subject, I think, very conservatively in his remark: "It is very questionable whether the truthfulness of its history is an argument for the authority of Scripture." I should have had no quarrel with the Committee if they had affirmed either simpler, or as a corollary of the inspiration of Scripture, "the truthfulness of its history." But this is by no means the Committee's assertion.

My objections to the proposed amendment are as follows: I. It destroys the only statement in the Confession of one of the most important doctrines of the Reformed Church. The Westminster divines (like all the Reformed theologians) not only held that Holy Scripture is the only infallible rule of faith and practice; they held also, that every reader or hearer of the Bible is bound on reading or hearing it, immediately to accept it as the Word of God and as his own rule of faith. The ground of this obligation (as they held) is the fact that Holy Scripture evidences itself to be God's Word. Very few comparatively of those who read the Bible, or hear its message, either know the evidence of "the truthfulness of its history" or can accurately estimate the value of that evidence. Very few can interpret its predictions so as to see that these and those predictions have been fulfilled in these and those events, and that therefore the "witness of prophecy" is "fulfilled." Highly as the Westminster divines valued external confirmations of certain passages of Scripture history, and historical testimony to the fulfillment of certain prophecies as evidences of Christianity, they had thought of the subject too carefully, to suppose them either necessary or important as arguments by which the Bible is evidenced to be the Word of God. II. If they meant to assert the second proposition; it will readily be conceded, that the absence of miraculous narratives might prove a given book not to be the Word of God, without conceding at all that the presence of such narratives is an element of the positive proof that a given book is God's Word. But I do the Committee injustice, no doubt, in supposing that they had in mind this slight and negative function when they inserted the phrase, "the faithful witness of miracle." It is more probable that they intended the "evidences of Christianity," with the proofs that the Bible is the Word of God.

III. I object to the mention in this section, and question the propriety of mentioning anywhere in the Confession, the external evidences of divine origin of the Scriptures, except as the Westminster divines have done so. The Westminster divines mention no external evidence except the testimony of the Church. And of the testimony of the Church, they say only, "We may be moved by it to a high and reverent esteem for the Holy Scriptures." They refused to make even the testimony of the Church the ground of the Bible's demand that all men believe it to be the Word of God. Their caution had excellent reasons back of it. These have been well brought out by the late Dr. Charles Hodge, in what I have long thought the greatest treatise written by him, "The Way of Life." After unfolding the remark that "the Bible demands immediate and implicit faith from all who read it," Dr. Hodge goes on to say: "If this demand was confined to the educated, we might suppose it to rest on evidence which the educated only are able to appreciate, or if it was made only of those to whom the Scriptures are presented by regularly commissioned ministers, we might suppose it rested on their authority; but it is not thus confined. It is inseparable from the Word itself. It is as imperative when the Bible is read by a child to a company of pagans, as when it is

The only statement of this great doctrine which the Confession contains, the Assembly's Committee now propose to destroy. The only reason they give for their proposal, is that they "thought it wise to recognize the commonly accepted external evidences of the divine origin of the Scriptures." As though "the commonly accepted external evidences" could oblige faith in the Bible as the Word of God; or as though the Bible's witness to itself as God's Word required the buttress of "the commonly accepted external evidences;" or as though "the recognition of these external evidences, in the Confession, were valuable enough to be secured at the cost of the destruction of the only, and that a noble statement, of one of the most vital doctrines of our system.

II. I am opposed to the amendment, because I do not know what the Committee mean by the statement that "the truthfulness of its history is an argument by which the Bible doth evidence itself (or is evidenced) to be the Word of God," and because I am convinced that it would puzzle the Committee to interpret their own statement. For, as has been often remarked, the great doctrines of the Word of God are themselves statements of historical facts, as, for example, the Incarnation, the Atonement, and the Descent into Hell. Do the Committee mean that "the truthfulness of the history" of the Incarnation, etc., is evidence that the Bible is the Word of God? In that case, they are simply saying that "the truthfulness of the history" of the Incarnation, etc., proves "the truthfulness of the history" of the Incarnation, etc., a statement so evident, as scarcely to demand its own declaration.

Perhaps, by "the truthfulness of its history," they mean the truthfulness of the non-miraculous history contained in Genesis, Exodus, etc. But on what ground, outside of the Scriptures themselves, do they affirm "the truthfulness of the history" of Cain, Abel, Abraham, Isaac, etc.? The fact is, we are in possession of no external testimony which either confirms or contradicts these histories. And this is true of the most, not only of the Old Testament history, but also of the New Testament history. How are we to set up the truthfulness of history, in respect to which we have no external testimony whatever, as an argument by which the Bible doth abundantly evidence itself (or is abundantly evidenced) to be the Word of God?

Perhaps (and this is the most likely supposition) the Committee intended to affirm that the historical narratives of the Bible are each self-consistent, and are all consistent with each other; and that, for this reason, they are credible. For it is precisely this self-consistency of the Biblical history which so many of the modern Biblical critics are attacking. It is not at all improbable that the Committee felt called upon, in the face of these criticisms, to assert the faith of the Church that the Biblical history agrees with itself, is not self-contradictory, and therefore is not open to the objection of incredibility. But if this supposition is correct, the Committee in the first place were unfortunate in calling "credibility," "truthfulness." In the second place, they were equally unfortunate in speaking of "credibility" arising upon self-consistency as one of the "commonly received external evidences." And, in the third place, they gave themselves wholly unnecessary trouble, for the Westminster divines had already made the very same assertion in the very same section, but in far better language, in the phrase, "the consent of all its parts."

III. I am opposed to the amendment, because of its confused and most probably erroneous statement of the function performed by miracles as evidences. I state my objection in this cautious way, because it is hard to determine precisely what the Committee are trying to say. Do they mean, that the external evidence that the miracles occurred proves that the Bible is the Word of God? Or do they mean, that the fact that the Bible contains narratives of miracles is an argument that it is the Word of God? If they mean to assert the first of these propositions, they are propagating a serious error. For, the fact is, that while miracles are evidences of Christianity, they prove nothing at all concerning the authorship of the book that records them. Were the narrative of them found in a purely human but credible book, they would fulfill their function as evidences as really and as fully as they do now. Their function is to prove the divine mission of the miracle-worker, as Moses or Jesus. Their function is not to prove the divine authorship of the volume which narrates them. Hence, while they are important as "evidences of Christianity," they are not among the arguments by which the Bible doth evidence itself to be the Word of God.

If they mean to assert the second proposition; it will readily be conceded, that the absence of miraculous narratives might prove a given book not to be the Word of God, without conceding at all that the presence of such narratives is an element of the positive proof that a given book is God's Word. But I do the Committee injustice, no doubt, in supposing that they had in mind this slight and negative function when they inserted the phrase, "the faithful witness of miracle." It is more probable that they intended the "evidences of Christianity," with the proofs that the Bible is the Word of God.

IV. I object to the mention in this section, and question the propriety of mentioning anywhere in the Confession, the external evidences of divine origin of the Scriptures, except as the Westminster divines have done so. The Westminster divines mention no external evidence except the testimony of the Church. And of the testimony of the Church, they say only, "We may be moved by it to a high and reverent esteem for the Holy Scriptures." They refused to make even the testimony of the Church the ground of the Bible's demand that all men believe it to be the Word of God. Their caution had excellent reasons back of it. These have been well brought out by the late Dr. Charles Hodge, in what I have long thought the greatest treatise written by him, "The Way of Life." After unfolding the remark that "the Bible demands immediate and implicit faith from all who read it," Dr. Hodge goes on to say: "If this demand was confined to the educated, we might suppose it to rest on evidence which the educated only are able to appreciate, or if it was made only of those to whom the Scriptures are presented by regularly commissioned ministers, we might suppose it rested on their authority; but it is not thus confined. It is inseparable from the Word itself. It is as imperative when the Bible is read by a child to a company of pagans, as when it is

proclaimed in a cathedral. But if this demand of faith goes with the Word wherever it goes, it must rest upon evidence contained in the Word itself. The demand of faith cannot be more extensive than the exhibition of evidence. Unless, therefore, we restrict the obligation and the benefits of faith to those who are capable of appreciating the external evidence of the Bible, we must admit that it contains its own evidence. To make the testimony of others to the truth of Christianity the ground of faith, is inadmissible" (chap. I., sec. 1).

These remarks of Dr. Hodge state clearly the chief reason for the fact that the external evidence of the divine authorship of the Bible is not dwelt on by the Westminster divines in this noble section. But there are other reasons. I mention, without unfolding, two of them. In the first place, the function of external evidence is not so much to convince, as to furnish reply to attack. In the second place, external evidences are not a constant quantity. They are liable to variation. New discoveries may increase or diminish them. But the demand of the Bible that men believe it, is "permanent, uniform, and universal." Hence, while external evidences may and should be presented in a treatise, a catalogue of them is out of place in a creed, and especially out of place in a section designed to present the ground of the Bible's demand that men accept it as the Word of God.

For these reasons, I hope that the Church will reject this amendment. I yield to no one in the strength of my conviction of the truthfulness of the history recorded in our Inspired Bible. For the concept, a God-inspired truthful history, is as unthinkable as a four-sided triangle. Moreover, I follow Bishop Butler in his estimate of the importance of "miracles" and "completed prophecy" as evidences of Christianity. But for that very reason I object to this amendment. I believe that had the Committee done the Westminster men the obvious justice to seek for the probable reasons of their omission to "recognize the commonly accepted external evidences"—an omission certainly remarkable enough to have justified such a search—this amendment would never have been proposed. Having been proposed, it ought to be withdrawn or defeated, and the section retained as originally written.

CHICAGO, February 4, 1892.

INTERNATIONAL SUNDAY SCHOOL LESSON COMMITTEE.

Dear EVANGELIST: In your extracts from the "Religious Press" you quote the Christian Union, endorsed by Dr. Meredith, as questioning the wisdom of selections made by the International Sunday-school Committee.

A service so freely rendered as that of the International Committee; yes, that is a service and that is a Committee one may feel slow to criticize. "The interests of several millions of pupils," yes, such interests not only warrant criticism, but discussion, and the writer would ask attention to a few words on the other side. I suppose that a reasonable statement of the aim and object of the Sunday school would be the bringing the young to Christ and training them in religious truth. It is to secure the personal, individual acceptance of the Saviour and of the Word of God as the guide of their life. Whatever other aims there may be, these left out, there would seem to be no sufficient function for the Sunday-school, no *raison d'être*, as the French might say.

With this as the object, let us compare the uses of the Old Testament suggested by the Union with those of the Committee. The prophet might be studied in their historical setting; "the history of Israel should be the theme of the course, and some of the more salient passages from the prophets might be selected and placed in their historical order; the first Isaiah, Jeremiah, Ezekiel, the second Isaiah," etc. "Or the Committee might lay hold on the most distinguishing characteristics of these prophets," etc. "Or they might treat all of the prophets as bearing a testimony to a coming One, a Messiah, and select the most distinctly Messianic utterances of each prophet for a quasi-comparative study."

With all deference to the Christian Union and to Dr. Meredith, this is not what the Committee regards its aim as set to do, and so it has done it. It would all be very appropriate in the secular course of a college, or for a week-day Bible-class, but for the one brief hour of the Sabbath study, something far different is demanded: If a volume by Dr. Chalmers be put into my hands, and I open to "The Expulsive Power of a New Affection," my first business as a wise man reading for his soul, would be to make my own, for thought and action, the fervid and noble discourse. If, instead, I should stop at the author's name; repair to my book for his "historical setting," his relations to the Great Disruption, to Candlish and Guthrie and Hogg Miller; find what king reigned in his day; what were the great preacher's "characteristics," "ethical standards," "his type of public and political preaching," "view of personal responsibility," "catholicity," etc., I might come out of all the investigation with full information as a biographical martinet, and yet wholly miss the end for which God in His providence had put Chalmers' volume in my hand. My mind might be filled and my soul left dry as a potsherd. When men looked Jonathan Edwards in the face, the spare, pale-faced man, as he talked of "Sinners in the hand of an angry God," it is not probable that they thought much of the preacher's "characteristics," of his Treatise on the Freedom of the Will, of whether George II. or George III. reigned, whether they were colonists at all, or where. Report gives them out as very much, indeed, that a brother minister in the pulpit whispered to him to give the people relief for a few moments. And when he closed by saying, "And it would not be at all improbable if some persons here should be in hell before tomorrow morning," they seem to have taken him at his word and set about to prevent it, not seemingly engaged about the man Edwards as messenger, but with the message he brought them from God. So with his sermon in our hands.

It is plain that the plans differ. Those criticizing the Committee would have a course in which Isaiah Senior and Isaiah Junior, Jeremiah, Ezekiel, should be compared; character istics, ethical standards, personal responsibilities, catholicity, historical settings, should be the subjects of study; the Committee, regarding the one poor, brief hour weekly, seek out what shall lead teacher and scholar to say to themselves, "What, in this, does God say to my soul?" Not who Isaiah first or second is, but what does God say through Isaiah to me, and Isaiah, chiefly, as an example in following his own teaching. It is given to each one to say, each one is called on to feel, that through these men of the New Testament and the Old, as wise master-builders, God is building up that temple whereof I may be a living stone, in honor, fitness, and beauty. To give all thoughts and time to the builder and his work, is as if I should leave my place in the wall for the scaffold and the rubbish that falls from it. Take the Lesson of last Sunday, on "Over-

come with wine"; God coming to Ephraim through the prophet, denouncing wine and its rage, so, coming to us through the prophet in warning, also. \$900,000 of the people's capital sunk in strong drink yearly, three-fifths of all the crimes in the land, and four-fifths of its criminal taxation springing from drink; 60,000 adult men yearly going down to the drunkard's grave, with five times that number of women and children left to mourn. The untold misery of a thousand hearts and thousand homes of the drinking men who do not die; legislatures overawed, corrupted by the mercenary maker and seller, and the young of the land tempted by the gilded sinning in every day's going to and from school and home. All that threatens our land's best and dearest is wrapped up in this gigantic sin, and the Committee have thought that one hour was not too much to give to this thing, and so they chose the glowing, lofty words of the princely prophet, as God's message to us on the theme. Is a Teacher's Bible-class to be dismissed because there was not food for thought and word, and are Christian journals ready to say Amen?

It is, of course, good to know what we may of prophets; Isaiah, whole or divided, Jeremiah, Ezekiel, and all, a noble array of godly men, but of value for Sabbath study, for the word they bring, and the life they honor by it. As to mental characteristics, historical setting, or men apart from God's work in and through them, of the same value for investigation as Alexander the Great and Julius Caesar, and having very brief time and place in the single hour of the Sabbath-school. No; the grave, thoughtful, reverent men who constitute the Committee, are, in personal comparison, as likely to be in the right line in this matter as they who criticize them, and that means that the Sunday-school is not secular, the mind is not the soul.

Of wonderful interest is Dean Howson's elaborate secular account of Tarsus, Antioch, Alexandria, Athens, their past and present, their schools and renown. Yet we find no more a very little account of it all for his personal or public religious life. Personal characteristics and public history that are informed by the Spirit, are helpful to spiritual things, but otherwise often a hindrance. This, not of themselves, but because undue proportion is given them.

While on this relation of the Word to the Sunday school, the writer is tempted to refer to a mode of Scripture study, with reference to the Sunday-school, which is becoming not only prevalent, but dominant. The idea seems to be getting common that the Bible is only of value as it is picked to pieces, reduced to fragments. A prescribed lesson is shown to have so many headings and sub-headings, and combined, they all present from ten to twelve leading thoughts, till one is compelled to ask himself, "Did all this occur to the Apostle, the prophet?" They seem to speak, to write right straight along, and it seems as if that were the way they should be read, and even studied; but the disposition is to break all up into parts and sub-parts, to stop along the way to see how many parallel passages there are, how many times and where a word occurs, and the writer has heard consecutive reading, in form as the Word was given us, characterized as superficial, lazy reading, where the Bible readings, technically so called, are not Bible readings at all, but the reducing a portion of Scripture to "disjointed members," until the entire effect of continuity is lost. And yet continuity, not fracture, is the method of the Spirit, reading is reading, and study is study and one is not the other. The thing has become a mania, and utters itself in a sort of "language of Canaan," that to the uninitiated seems expressive, and to those using it, still more so. I have been forced, in listening to addresses and readings in conventions—and it is an era of conventions—of comings together, where the chief result, at times, is dissolution, to admit that some men feel adequate to an analysis of the Sermon on the Mount, to show the keynote to which all else focuses, or for a *fraternal truth* on which all else crystallizes. All the stock words were brought carefully in, and division and sub-division, analysis and synthesis introduced till it seemed almost a fair doubt whether the Saviour himself might not be surprised at how much He meant, and at the extraordinary relations and bearings which different parts of his mighty discourse had to each other, and each to the whole. I heard meanings given to Scripture which would astonish an Apostle, and then they were supported by a jostling of passages which had as much bearing on the truth as if they were taken from Crusoe or Munchausen.

To have no other habit of reading the Scripture than with reference, concordance, and dictionary in constant and habitual use, is to miss the very value attaching to a continuous discourse, narrative, epistle. There is a mind of the Spirit, and there is a form, a method of the Spirit, and I find it more and more infrequent that a man reads an epistle entire, as he would a letter from a friend, and leaves to a time of actual study, not reading, the terms and passages he may not understand. For my own interest in the Word, as to form, I am not engaged in method, and resolving each all into piecemeal. If I have a whole steak for my breakfast, a man might as well who should prepare to make it hash for me before eating, but I should claim the privilege of deciding. Some man has counted thirty-two thousand promises in the Bible, as if, from a God of grace and truth, they were of more value than thirty-two. Abraham lived all his life on one promise, and he was the friend of God. Another man tells me in reading that he finds five promises and three graces in as many verses. That is good for arithmetic, but if number was to bear on the spiritual, the Spirit would have told us so, and where it is to bear of the spiritual, He gives the number. They tell us that figures cannot lie, but the figuring on parts of Revelation are not a howl off from error. All this outside study of God's Word should be subsidiary to its continuous reading as He has given it.

CANTON, CHINA, Dec. 28, 1891.

JAPAN.

EARTHQUAKES AND CHURCHES. "A most beautiful volume has been prepared, in Japan, on the great earthquake. It is by two of the professors of the University, earthquake specialists, and has the most authentic account of the whole matter. It is really a sumptuous volume, perhaps the most beautiful yet printed in Japan in foreign style. The illustrations are very fine.

"Slight shocks are still very frequent, with stronger ones often enough to remind us that here we have no continuing city. If only the shocks did not come so frequently at night; but only the risk of the house coming down in a heap while we are sleeping, is not altogether a desirable sensation.

"Last week the beautiful new church in Yokohama was dedicated. You will remember that Mrs. Hepburn raised the money for it while visiting in America. With the land, it cost about \$25,000, United States gold. It seats seven hundred persons, is very strongly built of brick, trimmed with stone, both within and without. Dr. Hepburn was ill and could not be present. He is better now, however, but his friends can but feel anxious about him.

"This is the finest Protestant church in Japan. I wish we had a fine church or two in Tokyo. It seems too bad that the Christians of the capital should have such a wretched lot of buildings in which to worship God.

The above are extracts from a private letter recently received, bearing date of January 19, 1892.

How little we realize the real trials and annoyances of our missionaries in foreign, heathen lands. Japan is peculiarly trying to the nerves on account of its frequent earthquakes, and since the last terrible one, every tremor of the earth is alarming.

"From evil secure, and its dread, I rest if my Saviour be nigh."

Let us all pray that the Lord's chosen ones may rest secure from even the dread of surrounding evils.

The new church in Yokohama must be a joy to all the Protestants. The heathen make much of the temples erected to their gods, and wonder that Christians think so little of their church edifices. Is there not some person of wealth who would like to erect a "beautiful new church" in Tokyo, the great capital of interesting Japan? Why should these Orientals look with contempt upon our Christian places of worship?

A MOTHER.

serve? I cannot see a single one. True, they give a kind of notoriety to some of our colleges. But is this the sort of renown which they desire? Was it for this that they were founded in prayer? Is there no "Sacred Money" in their endowments, which, had it a tongue, would cry out in protest against this as the end for which it was given?

In this city is a gentleman who has a brother who was a college student and a member of a college rowing team, and who was so broken down by over exertion in it, that he is now a wreck and in danger of losing his eyesight entirely, so that he has left college, and gone to a farm, with little prospect that he will ever recover. He may live on for years, but his plans for the future are all frustrated, and his prospects in life also.

Is it not time for the Christian sentiment of the land to call a halt to the inter-collegiate games? And should not the religious press of the country speak out against them so plainly, that they shall speedily be voted into "inopportune disuse?"

REV. A. G. BREECH.

SPRINGFIELD, MASS.

A WORD FROM MISSIONARY FULTON.

Dear Evangelist: When in America I urged Societies of Christian Endeavor to adopt a plan of two cents per week for Foreign Missions, I affirmed that any society of sixty members, each giving two cents per week, could preach yearly, through a native preacher, to 5,000 persons. Five societies contribute to work under my care. They provide a boat, or "floating chapel and dispensary," a Christian doctor, and two native preachers. During the past two months they have preached in 101 villages. I have accompanied them and preached in 69 of these villages. More than 1,000 persons have applied to our boat for medical aid, and heard the Gospel there. We fully expect to preach in 500 villages before the year shall have expired. Why should not every missionary in China have similar assistance? One-half of our Presbyterian societies, each member giving two cents per week to China, could preach yearly to two millions of people. There is nothing impracticable, visionary or fanciful in this plan. The plan includes potential, far-reaching, even immense influences.

Five societies are to-day adopting the plan under my direction, and hundreds are daily hearing the Gospel who never heard it before. Unrestricted opportunities await us in almost every village. Medical aid dissipates prejudice and opens the way for Gospel effort. Here are thousands of compact villages, densely populated, easily accessible, wholly in bondage to idolatry, living without God and without hope.

These are facts, and no man may dispute them. Our Board needs funds. The Minneapolis Convention adopted the plan of two cents per week for Missions. I trust that every member who reads this will bring the matter at once before his society. Why should not Treasurer Dulles report to our next General Assembly \$50,000 from Christian Endeavor Societies? Send five cents to Mr. Baer, 50 Bromfield street, Boston, for a pledge book. Start the work with your subscription.

The most difficult thing about anything is the beginning. Others will soon come to your help. Send money direct to Wm. Dulles, Jr., 53 Fifth Avenue, New York. If a native preacher cannot be had, ask for an interest in a foreign missionary. Write to him and get personally interested in his work, and your love for mission work will increase. "All at it, and always at it." ALBERT A. FULTON.

CANTON, CHINA, Dec. 28, 1891.

JAPAN.

EARTHQUAKES AND CHURCHES. "A most beautiful volume has been prepared, in Japan, on the great earthquake. It is by two of the professors of the University, earthquake specialists, and has the most authentic account of the whole matter. It is really a sumptuous volume, perhaps the most beautiful yet printed in Japan in foreign style. The illustrations are very fine.

"Slight shocks are still very frequent, with stronger ones often enough to remind us that here we have no continuing city. If only the shocks did not come so frequently at night; but only the risk of the house coming down in a heap while we are sleeping, is not altogether a desirable sensation.

"Last week the beautiful new church in Yokohama was dedicated. You will remember that Mrs. Hepburn raised the money for it while visiting in America. With the land, it cost about \$25,000, United States gold. It seats seven hundred persons, is very strongly built of brick, trimmed with stone, both within and without. Dr. Hepburn was ill and could not be present. He is better now, however, but his friends can but feel anxious about him.

"This is the finest Protestant church in Japan. I wish we had a fine church or two in Tokyo. It seems too bad that the Christians of the capital should have such a wretched lot of buildings in which to worship God.

The above are extracts from a private letter recently received, bearing date of January 19, 1892.

How little we realize the real trials and annoyances of our missionaries in foreign, heathen lands. Japan is peculiarly trying to the nerves on account of its frequent earthquakes, and since the last terrible one, every tremor of the earth is alarming.

"From evil secure, and its dread, I rest if my Saviour be nigh."

Let us all pray that the Lord's chosen ones may rest secure from even the dread of surrounding evils.

The new church in Yokohama must be a joy to all the Protestants. The heathen make much of the temples erected to their gods, and wonder that Christians think so little of their church edifices. Is there not some person of wealth who would like to erect a "beautiful new church" in Tokyo, the great capital of interesting Japan? Why should these Orientals look with contempt upon our Christian places of worship?

A MOTHER.

1884, and who inspired his party with the feeling that he could not be defeated, was his opponent. But he won, and won handsomely, and has more than justified the country's expectations of him in the three years of his administration. He has guided the Ship of State with a strong, steady, and skillful hand, and has contributed, through the success of his policy, more to the prosperity of the country than any President since Grant. We have long regarded his renomination as virtually assured. If any man can conduct the Republican party to success in November next, that man is President Harrison. We believe, that with a united and harmonious party behind him, he can be triumphantly re-elected.

While accepting Mr. Blaine's withdrawal as a wise and necessary act, we cannot avoid an expression of sympathy for his disappointment. It is the most brilliant of our country's generation, and no man of his time has so strong a hold on the popular feeling. The enthusiasm for him throughout his party is wonderful. No name has such power to evoke applause as his. With this he is now compelled to be content. He has had one opportunity, and failed. Destiny has decreed that the highest honor is not for him, as it was not for Daniel Webster and Henry Clay.

The Examiner says that one note recurs with striking prominence in all the tributes to Spurgeon, viz: that the prime source of his power was the depth and constancy of his personal piety.

We have ourselves heard incidents related which brought out most impressively the central trait of the Tabernacles pastor. A prominent Baptist layman, with whom he had long had a warm friendship, called to see him during a hurried visit to London. Mr. Spurgeon was not at home, and the next morning sent to our friend a letter, which we afterwards heard him read, expressing much regret at their having missed each other. He added a few sentences to this effect: "I have to-day a great burden on my heart. This afternoon I am to meet the boys and girls of my Stockwell orphanage, and I have to speak to them. I wish this he is now compelled to be content. He has had one opportunity, and failed. Destiny has decreed that the highest honor is not for him, as it was not for Daniel Webster and Henry Clay.

We remember also his parting words to an American young minister, after a delightful unconstrained and genial interview. "Good-bye," he said, "remember me when you have the ear of the King." Doubtless, many similar reminiscences are treasured by Mr. Spurgeon's friends, and by the large circle of persons who had more or less the privilege of meeting him in the relations of personal intercourse. Dr. Wayland Hoyt tells us in a letter that he was not forced or conventional on the part of the illustrious minister. In fact, he instinctively avoided the ordinary terms and stock phrases of religion. Utterances such as those we have mentioned, were with him as genuine and natural as the singing of a bird or the blooming of a flower.

The Christian Advocate refers to what has been passing, for the most part below our western horizon, and at New Haven:

July, 1859, there was a conjunction of Jupiter and Venus similar to that which occurred on Saturday last. At eight o'clock on Saturday morning last, these planets, which had been gradually approaching each other, seemed, where they were visible, as if they were blended into one extraordinary object. In fact, they were millions of miles apart. Friday evening Venus appeared a little west of Jupiter, Saturday evening a little east. Lieutenant Totten, the eccentric astronomer, who was detailed to teach military tactics at Yale University, seems to be a kind of astrologer, and believes that in this remarkable conjunction there is a sign of the speedy coming of Christ. Nothing more futile ever occupied the human mind than this seeking after signs of the coming of Christ, whether in the heavens above or in the earth beneath. It is a sign of a vagary on the border-land of insanity. He will come, but when or how has not been revealed, and whatever the passages of Scripture mean in relation to it, we should not know them. It is compatible with the flight of more than 1,800 years since they were written, and that Peter, in accounting for the seeming delay, said that "one day is with the Lord as a thousand years and a thousand years as one day." If one hundred unforeseen and unperceived comets were to appear on the night of the speedy coming of the wise Christian would simply go on doing his duty, and the wise astronomer would endeavor to characterize the comets for future identification.

The American Hebrew has the following, relative to the attitude of the most learned and orthodox of its scholars, touching questions of current discussion: The course of lectures on The Activities of the Rabbi, to be given under the auspices of the Jewish Theological Seminary, was inaugurated on Monday afternoon of this week by Rev. Dr. S. Morais. Of particular importance was his masterly exposition of the truth that the embarrassing and extraordinary character of the absolute inerrancy of the Scriptures as to every word and letter of the text had no lodgment in Judaism. It is especially noteworthy that such a statement should come from the foremost representative of Orthodoxy in the Judaism of America. It is with all the frank courage of firm conviction, and with the truth of the Mosaic revelation in all that pertains to the expression of the Divine will, that he enforces the truth that it is possible, nay natural, that during the long process of the record was preserved there crept in some literal perversion of the text, that are the proper subject of criticism. None the less, however, is he optimistic in his conclusions, and, which taking unfounded and unwarranted assumptions as their basis, attempt to reconstruct entirely the story as unfolded in the Bible, and by a wondrous process of logic, that is a stranger to exact reasoning, seeks to discredit the validity of the Laws embodied in the work of Moses. The lecture was a luminous illustration of the spirit of the teaching which is given to the pupils of the Seminary, and affords an illustration of the animating impulse to conscientious research, and the freedom which is imparted to them, so that they may become devout without being bigots, and open-minded inquirers without drifting into agnosticism.

The Christian Union deems that Dr. Ludlow has raised a point of importance in the course of a recent sermon:

Dr. James M. Ludlow of Orange, New Jersey, has made what is, so far as we know, a fresh and striking contribution to the discussion of the questions, Is the inspiration of the Bible verbal? and Do we lose our faith in the Bible if we believe that it contains verbal errors and inaccuracies? He calls attention to the fact that Christ and the Apostles, in their quotations from the Old Testament, rarely followed the exact Hebrew, but, on the contrary, as a rule, "quoted from a more correct, and a more truly faulty translation," namely, the Septuagint. We may add that they do not always quote with verbal accuracy even from this. It would seem to be clear that the translators of the Bible, and the Apostles laid no such stress on the importance of verbal inspiration as is laid by some of the defenders of that doctrine. Dr. Ludlow says, and we think most readers will be inclined to agree with him: "I am sure that they [common-sense hearers] will be inclined to say a method of using Scripture which was satisfactory to Christ and the Apostles in teaching the truth, is good for us who sit at their feet as learners."

"Two inch by inch I sought of Lord, 'Twas by some grace and by some power, And inch by inch He blessed my soul, 'Twas by some grace and by some power."

"We'll inch and inch and inch along, 'Twas by some grace and by some power, 'Twas by some grace and by some power, 'Twas by some grace and by some power."

The next Consistory will be held in Rome at the end of next month, when it is understood the red cardinal's hat will be bestowed upon eight prelates. It is expected that this honor will be conferred upon three foreigners, but this is by no means certain.