

PEACE; ITS VICTORIES AND ITS DEFEATS—C. H. Parkhurst D.D.

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WHOLE No.
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The Evangelist

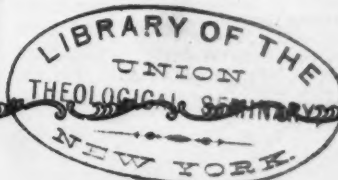
VOLUME LXXI

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No. 2

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WHOLE No. 3642

ALONE--YET NOT ALONE.

Denis Wortman D.D.

Alone I may be left to meet the toil and strife,
Of every joy bereft that sweetens earthly life,
Though gentle heart be cleft by every sorrow known
And I alone be left--I am not left alone!

Alone my dead to mourn, alone my cross to bear,
Alone with piercing thorn, and troubles everywhere;
Though I shall suffer theft of all I call mine own,
And all alone be left--I am not left alone!

Alone I wait for God, alone I hear his voice,
Alone I bear his rod, alone in him rejoice,
Alone his errands run; alone, alone to tread
The wine-press with his Son--he shall uphold my head.

O, he who prayed alone while angels gave him food,
Will make his presence known with more than angel
good;

O, he who on the cross so all alone did die
Will help me feel no loss of grace and comfort nigh.

O, if in death's dark vale no evil need I fear,
Since--who may dare assail--the lord of death is near,
Sure shall I ne'er fear aught that life may threaten me;
The Lord of life hath taught: "Till th' end am I with
thee!"

And so, alone may I be left to toil and pray,
To sing, to hope, to sigh, along a weary way;
Yet, not of Christ bereft, with him so all mine own,
Though I alone be left--I am not left alone

SAUGERTIES-ON-HUDSON, N. Y.

All Round the Horizon

The war in South Africa is still the topic of most absorbing interest in our present day history. Last week was an anxious one for Great Britain. It is evident that the strained position of the English forces can not long continue. And active attacks from the Boers have shown that they have felt that the crisis should be forced to a victory for them if possible.

On Sunday a most determined attack was made upon General White's forces at Ladysmith, and some of the British entrenchments were taken and recaptured three times. The attack continued until 7.30 P.M. and it was evidently a very desperate struggle. The Boers seized one English position and occupied it all day, but at night were driven out at the point of the bayonet. General White evidently realized the gravity of his position: for his heliograph reports to General Buller indicated the distress of his mind and the difficulties of his resistance. How long will he be able to withstand the Boers' repeated attacks? Unless General Buller succeeds in effecting a relief shortly the fall of Ladysmith seems certain.

Desultory fighting has occurred all along the frontier with no decisive results at any other point than Ladysmith. The Boers have not lost the advantages of their positions and are compelling the admiration of the world by their courage and indomitable resolution. The English forces on the other hand are beginning to feel the disheartening effects of reverses. A series of defeats will have a moral effect on the bravest soldier more disastrous than wounds or illness.

Delagoa Bay has proved an open port for the Transvaal. From the beginning of the war munitions and supplies have poured through this source into South Africa. The English at first took little heed of this, for they believed that a few months would bring a victorious end to the war, and Delagoa Bay would matter little as far as the general result went. But of late their exasperation has driven them to the most active and startling measures. German and American ships have been seized while on their way from one neutral port to another; and not because they carried contraband of war, but simply because they carried goods to Delagoa Bay. Vigorous protests have been presented by the American and German Ambassadors at London, and neither government shows a lack of determination to press the question diplomatically. The utmost good temper exists on both sides, but it is a dangerous precedent England is trying to establish; even though the actual situation at Delagoa Bay may be an excuse for the greatest latitude.

China's door is to remain open, thanks to the exertions of the United States. Italy, the last of the powers, has given her assent. The announcement of Secretary Hay that our negotiations have been eminently successful cannot fail to be gratifying to every American: for a large portion of the commercial patronage of the new China will certainly be given to this nation. Already our cotton manufacturers of the East and South have built up an enormous trade with the Celestial Empire; and the other industries will not be slow to follow.

Great Britain has submitted counter propositions which may have an effect upon subsequent negotiations. She offers to open new ports and grant railway and industrial concessions in her sphere in China to other nations provided they in turn offer her similar privileges. The United States controls no sphere; but there would doubtless be found some quid pro quo if such an international agreement were to be effected.

While we do not as yet appreciate the importance of the Open Door, those sections of our country which are already receiving the benefits of Chinese markets are realizing the great difference an exclusive policy would have made. Some idea of the vastness of the interests involved may be gained from the fact that while ten years ago our exports from the Pacific coast to all countries aggregated \$26,000,000, and five years ago \$42,000,000, the steady increase in Pacific coast exports raised the aggregate to \$73,000,000 a year ago.

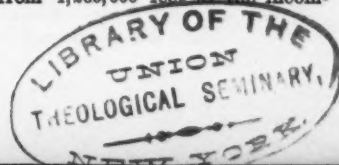
Congress is at present occupied with election cases. The resolution to seat Mr. Quay without further investigation was lost by a committee vote of 5 to 3. Senator Clark, the Montana Ceresus, is the object of the most bitter and determined attacks. But the investigation which is most closely followed by the

American public is the Roberts case. The House committee are in a quandary over the Mormon representative. He has never been admitted to Congress. Can he be expelled from a body of which he is not a member? That is a question which is puzzling the brains of the committee. Every one is apparently of one mind as regards the man himself. But just how to get rid of him is a problem that may cause a division in the House.

Lieutenant Gilmore and the captured American seamen have been rescued from the Filipinos by the Twenty-third and Thirty-fourth Infantry. They report rough treatment, but seem to have stood their hardships well. Archbishop Chapelle, the papal delegate to the Philippines, has arrived at Manila. What effect his presence may have on the priests and natives of the islands cannot be foreseen. It is a position calling for the utmost tact and sympathy; but the wise selections of the Pope in the past would seem to warrant good results in this instance. How far the land grabbing friars shall be allowed to retain their real estate is one of the many problems our Government has to face in the new colonies. Our policy in the Philippines is gradually assuming strength and shape. The question is now prominently before the Senate. Senator Beveridge, who has spent the past summer in studying up the question, and who is just back from the Philippines, presents a resolution which embodies the views of the most prominent Republican leaders in the House and Senate.

Whatever else is done, it is certain that the force of 7,000 men now in the islands will remain for some time after organized military resistance has been overcome. Their work will be to restore permanent order and establish a thorough civil government. We have at last grown to appreciate the magnitude of the task before us. To bring perfect order and good will out of a mass of semi-barbarous and uncivilized savages, whom ages of misrule have saturated with corruption and anarchy, is work enough to tax American resource to the utmost. We have to teach these millions decency, obedience, sanitation, order, honest rule and a long catalogue of virtues before we shall have proved to the world that our Philippine policy has been wise and humane instead of tyrannical and unjust.

The United States Treasury Report of the business activity around the Great Lakes shows a remarkable increase for the present year. Excepting in wheat and flour which fall slightly below 1898, the present year shows the highest record yet reached on the Great Lakes. The increase in thirty years since 1869 has been enormous. The number of vessels has risen from 1,388 to 20,255; tonnage from 524,885 to 21,958,347; wheat, from 49,000 bushels to 58,397,385; iron, tons, from 289,368 to 15,328,240, and lumber from 1,260,000 feet to the incom-



PEACE, ITS VICTORIES AND ITS DEFEATS.

"Glory to God in the highest, and on earth peace; good will to men. Luke 2: 14.

Sermon Preached by the Rev. C. H. Parkhurst D.D. on Christmas Day.

This text is always appropriate to the season of our Lord's Advent, although sometimes illuminated or obfuscated in a rather queer way by the circumstances under which our celebration of such Advent occurs. The text, however, is always good, like a lighthouse which always shines, even though storm-driven vessels may be crashing upon the very rocks upon which the lighthouse is upborne.

We shall soon be writing "in the year of our Lord 1900," and that will be a fresh reminder, and in some ways a painful reminder, of the long train of centuries that has passed since the angels sang out of the sky over Bethlehem and since the last chapter of the holy volume was concluded with the words, "Surely I come quickly." Still if, as Scripture says, "a thousand years are with the Lord as one day," it is even now, by the Lord's calendar, less than two days since the angels sang and Jesus said, "My peace I leave with you," so that there is no need of being too much disconcerted even if peace is not quite yet an accomplished fact, and even if there do remain over a few swords and spears that are not yet beaten into plow-shares and pruning hooks.

This matter of computing by the Lord's calendar instead of by human almanacs is one to be thought about, especially when, at a season of the year like the present, we are set remembering the entrance into the world of what Isaiah calls the "Prince of Peace," and when we recall the fact, that however thrilling the music made by the Bethlehem angels and however impressive the music that is being wrought by current events, the two sorts of music are calculated to confuse any appreciative audience that should undertake to listen to both at the same moment. The rattle of artillery gives a queer effect to the notes of the angels, and the notes of the angels impress an aspect of grotesqueness upon the rattle of artillery. They are each in a way thrilling if held far enough apart, so that only one of the two is heard at a time. It is, I say, in the midst of just such a heterogeneous situation that we derive vast comfort from computing time by the Lord's calendar, reckoning it, that is to say, by days that are a thousand years long, so that we are able to say that it was only day before yesterday, really, that the tuneful angels were celebrating the Advent and singing the song of "Peace on Earth." That relieves the situation a little, takes some of the worry and fret out of our ambition, and helps us to survey with composure what is disappointing, and to face what is bad with a considerable degree of serenity and satisfaction.

The reason that things seem to lag is because our lives are short lives and it is they that we take as our standard of measurement. If we lived lives as long as those that are reported in the times of Mahalaleel and Methuselah, so that we could say that it was no longer ago than in the days of our father or grandfather that the Prince of Peace established his kingdom on earth, we should be of the mind that a good deal had been accomplished in the meantime. Much depends on the length of what we use as our measuring-rod. Hence it is a good thing for a man who is concerned about the world's progress, and who is disturbed by what looks to be the gradualness of that progress, to interest himself in the matter of the leisurely pace at which things have always moved in the material world—the earth about us, the heavens above us. A certain geologist has said that "every minister ought to take a course in historical geology in order to learn something about the length of processes and

thus at once enlarge and slow down his expectations of divine operations among men." The world was a great while in the making and I am not sure that it is unreasonable to suppose that the Lord will be as slow in perfecting the race as he was slow in perfecting the earth for the occupancy of the race. If that is correct there has been a good deal done already. If that is so there has been already made a noteworthy extension on earth of the empire of the Prince of Peace, even if a good many people in different portions of the earth are to-day celebrating the birth of the Babe at Bethlehem with a kind of music that mixes reluctantly with the melody that filled the air on the Holy Night.

One of the most remarkable events of the year just closing bears me out in the position just taken. I refer to the Peace Conference held at The Hague last summer, and my allusion to that Conference is not ironically intended either. Even if there has been a good deal less peace since then than there was before, which might lead an inconsiderate mind to imagine that the performance was purely spectacular, contrived to entertain the galleries and humor the Czar, still the Conference stands out with a value that is all its own. It is a great event for a score of nations, more or less, to get together through their accredited representatives, and however profound their lurking carnal desire to seize each other by the throat, to agree that that would not be a nice thing to do and to write down an international confession of faith and sign it. They may not live up to their confession of faith; no confession of faith of any kind ever is lived up to. It was really no worse for the delegates that had sat together in those ironic *stances* at The Hague to go back home and commence refurbishing their armor and rewhetting their swords, than it is for us to assert our Christian creed in the sanctuary and then go out and forget it in the life. Of course because it is no worse than some other bad thing does not make it good. I only meant to say that it is quite germane to human nature in its semi-regenerate state to be far more saintly in what we think than in what we do. At the same time it is a tremendous achievement to be saintly in what we think, and agree to, however we may act afterward.

The Conference at The Hague stands, and will always stand, for the contents of the international conscience at the close of the nineteenth century. It objectifies that conscience, makes an historic fact of it. It chalk-lines high-water mark at date, and that line will never be rubbed out. The tide may ebb, has ebbed, but the line stays, and when there is another Conference as there will be—it may be a hundred or a thousand years hence—the old line will still be legible but a new line will be drawn still a little farther up. That is the way things go. If it is a thousand years before that comes it will be just one day by the Lord's almanac, which is not long, when you consider how many days there will be before eternity closes. It seems almost providential that there is something like The Hague Peace Conference that we can refer to this morning, because in view of circumstances which readily suggest themselves, it would otherwise be a little difficult to get through this festival-day of the Prince of Peace without a certain sense of awkwardness.

One consideration that may well help to reconcile us to the slow extension of the kingdom of peace in the world is the fact that Christ is himself a disturbing element. If it is his function to reduce the world to a condition of harmony it is just as much his preliminary function to produce it into a state of discord, and to bring in the perfect peace by tumbling up the peace that is false. Wherever

in history Christ has been present in power he has been divisive; he has made the holy and the unholy more real to human regard, has made more definite the contrast between the two and so has set the two in relations of more stern antagonism. So that while at one moment he said, "My peace I leave with you, my peace I give unto you," at another he said, "I came not to bring peace but a sword;" which latter, no one I suppose unless he has some difficult theory of his own to maintain would explain as meaning that the Prince of Peace was going to hew his way to victory by the use of sharp iron, but as the context indicates, would understand it to mean what has just been stated, that as soon as the Spirit of Jesus commences to work he exposes the contradictions that exist in the individual heart and in society, and not only exposes those contradictions but sharpens them and intensifies them, and so leads inevitably to rivalry and conflict between them. In that way it may be said with literal truthfulness that Christ stirred up strife. He did that abundantly during the short period of his ministry. The brighter the light the blacker appear the spots where the light does not strike. Life and warmth such as his disturbed the cold equilibrium into which existing elements were congealed.

The principle contained in what I have just stated, I once saw magnificently illustrated on the occasion of an Alpine sunrise. The morning was a still and nearly cloudless one, and from my lofty outlook up among the ice and snow I could see the whole circle of the horizon filled with mountains, each with a light drapery of mist gathered about its lower slopes, and all seeming to be awaiting with breathless expectancy the coming of the day. The sun was slowly toiling up into view on the farther side of Cima di Jazzi. There was not a tremor in the clouds, not a whisper in the air. Everything was cold, white and pulseless—magnificently dead. But the first direct warm breath of the sun stirred up those vapory folds into inaudible tumult. They disappeared and they re-appeared; they rose and they fell; they chased each other along the snow and played hide and seek among the mountain gorges. The explanation of it was that the cold air, unequally affected at different points by the new warmth of the sun, had thrown the whole atmosphere into a condition of disturbed equilibrium. That was what I just said about Christ: he disturbed the cold equilibrium into which existing things had become congealed. He unsettled the dull equipoise in which men and things were balanced and stiffened. He made good appear extremely good and made evil seem terrifically evil. That set things in motion and set things in collision.

But if the first effect of that Alpine sun was to work disturbance and conflict, its second effect, after the atmosphere had become more thoroughly and uniformly sun-warmed, was to rearrange the turbulent patches of mist at a higher altitude and in the perfection of a brighter and more beauteous accord. The finer quietude that ensued was built out of the disturbance that preceded, and the same sun-heat that at first crumpled the mist finished its work by recombining the mist in forms of superior grace and stability.

All of this helps to explain why it is that the "peace on earth," prophesied by the angels, is so long in coming. The first effect of Christ's working in the heart or in the world is to upset everything, to pit holiness more sharply against depravity, truth against error, and even to set in hostile array men who may be in essential agreement in their conception of truth, and differing only in that which is secondary. But whether in matters

of character or conviction Christ's initial work is divisive. He separates in the first instance in order that he may more solidly recombine in the second instance. All the honest Christian thinking that is being done is at the impulse of the Christ Spirit, and its first effect is to pull men apart from each other; but there is no divergent thinking, so prosecuted, that will not be in the end a contribution to the ultimate unity of faith, remembering, however, that by unity of faith we do not mean uniformity of faith; for permanence is constructed out of diversity, not out of similarity.

In this connection I cannot forbear mentioning what it seems to me is the crisis through which New York City Presbyterianism passed last Monday afternoon. The secular press has had something to say about it, but the secular press, as a rule, is about as appreciative of such matters as a hod-carrier would be of a meteoric shower, or the precession of the equinoxes. The action taken at that time has given Presbyterianism a new lease of life in this city. If the counter action had been taken and another heresy trial had been determined upon, local Presbyterianism would have dropped a good many more points than any of the stock exchange commodities you have been agitatedly handling this week past. But the reason I refer to the matter here is that the crisis was passed not by any man's surrender of the peculiarities in his own theological position. Nor have we simply agreed to disagree. I for one am glad that the diversities of opinion exist; they make Presbyterianism stronger, *provided* the Spirit of Christ is sufficiently puissant in his working among us to combine all these contrarities of judgment in the solid unity of supreme allegiance to our living Lord. And that practically was what was effected. I have never been present at a meeting of that body when the unifying, peace-producing presence of the Holy Spirit was so evident a factor. I am not saying this because the issue was altogether what I wanted to have it, for it was not, by considerable. The triumph of the occasion consisted in this, that at last, in the Presbytery of New York, the unifying power of the Holy Spirit has shown itself mightier than the disintegrating power of individual opinions; and the disturbances which Christ brings as the wielder of the sword have succumbed to the agency he exercises as the author of peace.

And yet you will, I know, agree with me in saying, that when we have made the most possible of all the symptoms of Christ's unifying, peace-bringing presence in the world, and have comforted ourselves by trying to explain to ourselves why it is that we ought not to expect the kingdom of God's peace to extend itself on earth with any startling rapidity, there still rests a very heavy shadow over to-day's celebration of the Lord's Advent, and to leave that matter untouched on an occasion like this would be on my part both evasive and cowardly. Two nations recognized as standing in the van of Christian civilization are to-day in the thick of carnal warfare, one attempting to subdue a promiscuous horde of heathen and the other to destroy the independence of what purports to be a nation of Christians.

In the brief reference that I am going to make to this matter I shall take very particular pains to hold myself inside the province that belongs to me as a preacher of the Gospel, as a man, I mean, whose duty it is to declare the mind and Spirit of Jesus Christ. There are a great many elements involved in such a question that the average layman has better facilities for reaching a safe conclusion upon than the average clergyman, and I am of the opinion that the pulpit is more and more impairing its influence by undertaking to handle matters

touching which it has no distinct message from the Gospel or from the Holy Spirit. So far as relates to the economic elements involved, whether in our war upon the Philippines or the English war upon the Boers, there is much I should be glad to take lessons upon from you. You could probably tell me ten things where I could tell you one. I should judge that the conviction rather widely prevails that as a people we shall make money out of the Philippines, and there is no doubt but that England anticipates a Bonanza in South Africa. But all of that is for you to decide upon, not for the pulpit.

Then, too, it is claimed—rather generally I should judge—to be for the interests of the Filipinos—that is for those of them who survive—to be subjugated to our authority rather than to be left to be preyed upon by themselves or by other nations. And as for England there are probably very few of English blood who do not consider that the overthrow of those two Dutch republics is indispensable to the diffusion of civilization. Over that matter, too, the pulpit has no special jurisdiction. Undoubtedly the pulpit is bound to be interested in civilization; the only point there is that the pulpit has no means other than what you laymen have for saying whether this or that expedient will *promote* civilization. England has conquered the East Indians, and has made a good thing of it for herself and apparently for them, and she has done it with her guns. All those things you are as perfectly in a situation to judge of as I am, and some of you presumably understand the intimacies of that whole situation far more thoroughly than I. I am willing that you should and am prompt to concede that you do.

But when all those matters are put one side and we come on to ground that is distinctly *my* province as a representative of Jesus Christ, then I do not yield to you; and I am going to say to you, without any "buts" or "where-soevers," that to promote civilization by the use of swords and artillery is false to the word, example and life of Jesus Christ and of all his apostles, and alien to the entire genius of Christianity. If you say to that that there are places in the world where Christianity has sprung up as an after-growth of military conquest, undoubtedly; but that does not alter anything so far as relates to the point I have just made. It does not relieve filthy soil that flowers grow out of it. God is all the time doing that thing. It was indispensable to our Lord's mission that Judas should betray him, but that didn't help Judas any.

Or you may claim that the powder and shot method of extending civilization is more feasible, works with greater promptness. A Krupp gun does quick execution; a missionary and a Bible are slow. I do not dispute that. I am not here to claim that Christianity is feasible. A great many Christians, laymen and clergymen of our own and other denominations, have during the past year confessed that Christianity is not feasible. Thousands of ministers have practically been confessing to the world these last twelve months that Christ's way of saving the world will not work, and that when Paul said that the weapons of our warfare are not carnal he stated a principle that he would have recanted if he had lived longer and known more. Perhaps they are right; at least I am not here to say that they are *not* right. I should be sorry to have to conclude that the Gospel is inadequate without gunpowder to support it, and when I do conclude that I shall stop preaching, out of self-respect; at least I shall stop calling myself a preacher of the Gospel.

So my friends you cannot go away and say that I have argued against the English slaughtering the Boers or our slaughtering the

Filipinos. No more can you charge me with having claimed that shot and shell are not a necessary auxiliary to the doctrine of the Cross as a means of quickening men that are as slow as the Boers, or as a means of domesticating creatures that are as savage as the Filipinos. I have claimed nothing of the sort. I have simply dropped all questions of gold and diamonds and commercial perquisites, of which I know little, and have stated to you the mind of Jesus Christ of which I do know something. Now you can ignore that mind and promote civilization by killing—which may be the best way—or you can adopt that mind and promote civilization by making alive, which is the only Gospel way.

CHRIST'S MISSION.

A special committee has been appointed to raise funds to liquidate the debt of \$4,000 resting on Christ's Mission, 142 West Twenty-first street. Its excellent pastor, the Rev. James A. O'Connor, has for twenty years struggled almost alone to support his important work, without asking a dollar from anyone. Sixty priests have through his instrumentality been converted from Romanism, and have been given a home in the mission until they obtained honorable self-supporting positions. Thousands of others have been delivered through his teaching from the erroneous dogmas of the Roman Catholic Church. These with many evangelical pastors and editors bear testimony to his worth and work. All money contributed to relieve this mission from its incumbrance will be promptly acknowledged by the Treasurer of the Committee, the Rev. Dr. J. Sanderson, 156 Fifth avenue, Room 712.

The New York Association for Improving the Condition of the Poor appeals for contributions to support its work. Money is needed for fuel and food supplies. Although the excellent industrial conditions prevailing have done much to reduce the amount of distress in the city, yet in a population so great as that of New York there are always many whom sickness and misfortune make dependent upon the kindness of others. The Association, as the only general relief agency in the city, is naturally the first refuge of these. Cast-off clothing for men, women and children is urgently needed. Checks should be made payable to Robert Shaw Minturn and sent to 105 East Twenty-second street. Packages of clothing should be sent to the same address.

MINISTERIAL PERSONALS.

Dr. W. H. Crawford of Allegheny College delivered a scholarly and eloquent lecture on John Wiclif in Newton, December 19. The lecturer's graphic presentation of the historical background was admirable; with a few bold strokes he made the preacher, scholar and reformer stand out clearly in his true character, showing the great indebtedness of the church of to-day to Wiclif's faith, courage and fidelity as a minister of Christ.

The Rev. E. P. Hammond expects to begin meetings in Charleston, S. C., the coming week. We are glad to know that he is in good health and strength, though his years outnumber those of Mr. Moody by a little.

The Rev. T. Holmes Walker of the Reformed Presbyterian Church has become pastor of Broadway Presbyterian Church, Baltimore.

Dr. Donald Guthrie was installed pastor of the First Presbyterian Church of Baltimore, on December 18.

The Rev. Charles G. Sewall of Rochester Third Church has been called to the pastorate of the First Church of Rome. This pulpit has been vacant since the close of the long pastorate of Dr. James H. Taylor (now of Clinton).