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PROFESSOR GEORGE C. SEIBERT
German Theological Seminary, Bloomfield, New Jersey

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THE TWO ANGELS.

Edward Livingston Welles.

O, friend beloved, two angels have been down,
Moving the waters of thine inmost soul,
One with the silver cord, and golden bowl;
One with o'erspreading wings and cypress crown.

One brought a joy to light thy household hearth,
The other at thy Father's own command,
Bore to a brighter and a happier land,
The dearest treasure of thy heart on earth.

That treasure he hath placed for thee above,
That where thy treasure is, thy heart must be.
Then through thy tears look up, and thou may'st see
Her face all radiant with celestial love.

The dark-winged angel shall come down again,
When thine appointed mission is fulfilled,
When thou hast fought the fight thy Father willed,
He will release thee from all sin and pain.

So live then, O beloved friend, that he
Shall find thee ready for the raiment white,
The golden harp, the fadeless crown of light,
That in those Heavenly mansions wait for thee.

The other angel standing at the gates
At thine approach shall ope those portals wide,
Bidding thee enter, pure and glorified,
Where for thy coming she with welcome waits.

BROOKLYN.

All Round the Horizon.

The situation in the Transvaal by Mr. Chamberlain's admission has now become "acute." It was virtually admitted in Parliament on Monday that munitions of war are being shipped to the British forces in South Africa, who, it may be observed, now number forty thousand, or one for every man and boy large enough to carry a gun in the Transvaal. On the other hand, it is reported that Germany is sending war supplies to the Transvaal, one steamer having sailed from Naples on the ninth and another being about to sail from Arenas. An able article by Mr. Sidney Brooks in the current North American Review gives an excellent history of past and present conditions and proposes a solution of the difficulty.

While making the most both of British rights and British power in the Transvaal, Mr. Brooks maintains that if Great Britain will waive her claim to "suzerainty"—now little more than a figment—the Transvaal will cease those indignities which have made intolerable the lives of British subjects in that country, and all will go well. Oom Paul's dignity will be preserved. At his death the country will drop like a ripe peach into England's hands, and everything in South Africa will be lovely.

In making this sensible and up to this time practicable proposition, Mr. Brooks however seems to have overlooked—or possibly he thought it wise not to mention—the fact that other nations besides Great Britain are interested in the progress of events in South Africa. Enormously preponderating as is British power there, as compared with that of the Transvaal, it is by no means certain that Germany and even France would not be glad to see it limited. The "suzerainty" which forbids President

Kruger to form alliances without Great Britain's consent, a flimsy article now, would be torn to shreds by the first aggressive act on the part of the British government, and it is by no means certain that such an act has not been performed in the shipping of war munitions. It is not on the comparative smallness of the Transvaal territory and army and its old-world patriarchal customs, that Britain builds her hope of domination, but on the strong desire of Europe for peace. But with France and Germany drawing closer together, and Russia increasingly suspicious of Great Britain it may be questioned how far England may safely carry her high-handed policy in the Transvaal. President Kruger has surrendered much in his new reform bill, which will admit Uitlanders to the franchise under comparatively easy conditions. It would appear that England will do wisely to adopt Mr. Brooks's suggestion even though ultimate possession of the Transvaal should turn out to be not so simple a matter as he appears to think.

The Arbitration Convention has adjourned for a week in order to give delegates an opportunity to consult their governments, but the publication of a draft of their report has put the public into possession of the practical results of the conference. The report errs by being too long—it has nearly sixty articles—and the results fall very far short of the fond hopes of the Tsar as to disarmament. Certainly England is at present in no pacific mood, and Germany flatly refuses to consider such a proposition. Nevertheless the conference has accomplished much; some important changes have been made in the laws of war, especially in the line of safeguarding public monuments, hospitals and religious buildings, and a very important measure is the adoption of the plan for a permanent International Court, very much on the lines of the instructions given to our delegates before they left this country. That appeal to it is to be voluntary is in the nature of things.

One of the most interesting foreign events of the week is the visit of the Emperor to the French ship of war *Iphigénie* and the consequent interchange of despatches between the Emperor and President Loubet. France and Germany have not been so near together for more than thirty years, and the approaching Paris Exposition may now be looked to as likely to indirectly establish an era of good feeling between the nations.

Late developments show that Captain Dreyfus's imprisonment on Devil's Island was far more rigorous, not to say cruel, than the needs of the situation demanded; nevertheless his courage and self-control never flagged, and though weakened in health, his mental powers are vigorous. He is held in strict but not severe confinement at Rennes awaiting his retrial, which will begin toward the close of this month. General Zurlinden has been super-

seded as military governor of Paris, General Brugere having been appointed in his stead. The National Holiday, July 14, is approaching, but no popular disturbance is anticipated.

A conference is being held in London to arrange the terms on which a cable shall be laid and operated between Australia, Canada and London. It was not so very long ago that nothing further was dreamed of than a possible railway connection overland. The distance from Halifax to Vancouver City may now be traversed by rail in 124 hours, whereas thirty years ago that journey meant 124 days or more, and almost no end of hardship, for even wheels were often impracticable.

No more disastrous calamity has occurred in this country in years than the late floods in Texas. The waters have at last abated, but the tale of horrors is not ended. The vast tracts left bare by the receding waters are strewn with dead bodies of human beings and cattle, and with decaying vegetation, and in the present hot weather the consequent menace to the life of those who survive is in the highest degree alarming. Starvation also stares survivors in the face. Not only are the season's crops utterly destroyed, but the soil has been so carried away in some places and overwhelmed with refuse in others that replanting is impossible. Relief work is being actively prosecuted. Governor Sayers says that the State is equal to the emergency, yet he gladly receives aid from other sources, especially the use of government launches and other vessels to ascend the rivers with rations. These also he is glad to accept from the stores at military posts, though with the expectation of making payment for them.

The eighteenth international Convention of Christian Endeavor closed its sessions at Detroit on Monday evening, July 10, amid scenes that were very impressive in their genuineness of feeling and for the great numbers present. It is estimated that the members actually participating were greater than at any similar convention. There were twenty-eight thousand registered delegates in attendance, and thirty thousand five hundred persons simultaneously attended strictly Endeavor meetings. Of those who avail of the occasion largely as sight-seers, there was a large falling off as compared with the meeting at Boston; but as an Endeavor Convention the present one proved an advance on all others. Further particulars will be given next week.

The moving of the great arch of the Pennsylvania Railway terminal station at Jersey City one hundred and twenty-five feet nearer the river, is not only a magnificent feat of engineering and a promise of convenience and comfort for the public, but is a parable of new foundations for old structures, in new places and for the good of men!

THE RUSSIAN MISSION TO THE NESTORIANS AND OTHER MISSIONS.

Rev. William A. Shedd.

Doubtless the readers of The Evangelist have heard more or less of the mission sent by the Greek Orthodox Church of Russia to the Nestorians. The two priests who came in 1897 were delegated by the Metropolitan of Georgia to make a preliminary investigation. They were sure of a cordial reception, for they came in response to urgent and repeated invitations sent by influential men of the Nestorian Church; but it is safe to say that the reception that met them exceeded their most sanguine expectations. When they reached Urumia they were met on the road with the wildest acclaims of enthusiasm from several thousand Nestorians, and in the following weeks their progress through the villages was triumphal. In the course of a few months, not less than ten thousand persons enrolled themselves as desirous to become members of the Russian Church. It may be surmised that the report of these priests to their Metropolitan and to the Holy Synod was far from discouraging, and it was no surprise to hear of the arrival in September, 1898, of a monastic priest to be the superior of a permanent mission. With him came a Nestorian bishop, who had been their most enthusiastic supporter the previous year and who had meantime been received into the Russian Church with great *éclat* and now returned in the robes of a Russian bishop.

Probably no other mission in modern times can show such a record. Last fall there were no members of the Russian Church among the Syrian people in Persia; for those who had enrolled the previous year were as yet only candidates for admission, while this spring there are probably over twenty thousand, if children be included. The Nestorian Church, whose history has been linked with that of Persia for fifteen hundred years, is thus practically extinguished in that land. It should be remembered, however, that of perhaps one hundred thousand Nestorians, less than a third live in Persia, the remainder being Turkish subjects. It is not at all unlikely that the latter will be ready to follow their brethren in Persia, though their attachment to the traditional faith of their Church is much stronger. It is, in short, a national movement and not analogous in any sense to the usual missionary methods. It must accordingly be interpreted as a social rather than a religious movement, but its results are most obvious in relation to missionary work and these will be considered briefly.

It is hardly necessary to rehearse the history of the American missionary work, associated with the names of Perkins, Grant, Fidelia Fiske and their co-workers and successors. It will suffice to say that, in spite of great obstacles, a body of well-instructed, well-organized and influential Protestant Christians has grown up, numbering about two thousand five hundred communicant members. The Roman Catholic mission has gathered together a somewhat smaller body in communion with the Church of Rome. The Archbishop of Canterbury's mission has been at work for a shorter time and has worked on different lines. They have made no effort to establish a separate communion from the Nestorian but have endeavored to work within the Nestorian Church and so strengthen it to resist the influences of non-episcopal Protestantism as well as to correct internal abuses. At the same time these English clergymen were not in communion with the Nestorian Church, and were compelled in consistency with their own theological principles to regard it as schismatic, and in its peculiar teachings heretical. In addition to these missions, there have been various schemes for mission work fostered

mainly by native Christians who have found supporters in England or America.

The Russian movement takes away all reason for independent mission work among the Nestorians in Persia. Evidently, also, the *raison d'être* of the Anglican mission ceases, and doubtless before long the missionaries will be withdrawn, or their energies will be directed to the part of the nation living in Turkey, until they too join the Russian Church. The case with the American and French missions is entirely different, for their work is on different lines. Their work is being tested by this new movement, for the excitement of this national movement is very great and many of the motives which lead Nestorians to join the Russian Church act just as strongly on their Protestant and Catholic neighbors. The Protestants are standing this severe test much better than the Catholics, and on the whole there is very good ground for regarding this movement as a vindication of the methods of the Protestant work. This assured permanence of the Evangelical Church is one strong reason for the support of the mission work, though not the only reason. The larger part of the Nestorian people living in Turkey are still accessible to mission work and in dire need of it. Their evangelization is the great work now. With it, is the task of evangelizing as far as possible the other peoples living here, Americans, Jews and Moslems. The coming of the Russian mission has therefore restricted greatly the field among the Nestorians in Persia, but it leaves room for active work in other directions. It brings also problems of great intricacy and importance which cannot be discussed here, and also great possibilities for the future.

URUMIA, PERSIA.

THE PHILIPPINE QUESTION FROM VARIOUS POINTS OF VIEW.

Rev. James B. Rodgers.

Says the homesick soldier, "I am sick and tired of this country, of fighting these 'niggers.' I enlisted to fight Spain and have done so. From now on, home will be good enough for me. I do not feel patriotic and have had glory enough."

But while some of the volunteers are homesick and while a general feeling of regret exists at the necessity for fighting, no one fails to do his duty or fights less bravely to bring the war to an end.

One cannot pass through the hospitals and see the sick and wounded and hear of the lives thrown away without deep sorrow for the sacrifice involved.

Yet no one seems able to satisfy himself or anyone else that the war could have been rightly avoided. Some say that our generals showed too much leniency and that their kindness, mistaken for weakness, has brought trouble. Others claim that unnecessary rigor has been used.

Said a newspaper man, "The only thing that will unravel this tangle is a reformation of religion." "You have a good field here," says almost every one whom I meet. Just why they think so they do not explain, but I gather from other remarks that they are so disgusted with the old form of Christianity that they realize the need of preaching and teaching the Gospel in its simplicity.

It is quite difficult to discover the opinion of the Spaniards about the situation, for they will rarely express themselves frankly to an American. I have managed to gather a few straws which indicate the way the wind blows. "You Americans," said a Spanish officer, "have made a bad bargain, and I hope you will suffer all you deserve for your dastardly robbery of Spain."

One's blood boils when he hears the Spaniards

speak of the Filipinos. They not only denounce them as treacherous and lying brutes, but they boast of the way in which the natives were robbed and abused in the palmy days of old. Many of us believe that the troubles now existing are due largely to the constant and malicious falsehoods told to each party about the other by the Spaniards in Manila.

Here is the view of a Filipino: "No, sir. Unless the property question of the religious orders is rightly settled and in favor of the true owners of the soil, we shall never have peace; for to reinstate the orders in the possession of their stolen property would simply renew the old tyranny and to that we shall never submit."

Another Filipino friend said: "The time for separation of church and state has not come yet. We are in favor of religious liberty, but the government should keep a tight grip on the church for some years until it has disgorged its stolen property and has changed its habits. Then perhaps church and state might be separated."

"You Americans do not make allowances enough for us. You should remember that for 350 years we have been slaves, that a slave naturally dissimulates and is a hypocrite and can not easily tell the truth. And again, you have been lied about so systematically and your character as a nation painted so black that my people are afraid that the change in masters will be for the worse. Even before the war was thought of, you were described as a cruel race, a people that had exterminated the redskins; as a pagan people who believed neither in God nor the Virgin Mary, and who would destroy the holy religion of our forefathers."

"After the war began there were some robberies and abuses of power and we feared your soldiers would burn our towns, abuse our women and rob us of everything. And this fear was further increased by the presence of drunkards on the streets and by the false rumors that have been circulated—for example that when Paco Church was burned, it was said to be full of women and children. I know that this is not true," continued my friend, "and that the church was a fortress, but the people believe the story. In consequence they are fighting with a courage born of fear and desperation."

"I agree with the proclamation," said a Filipino friend, "I realize that we are not able to govern ourselves. What we want, however, is an American protectorate, but not annexation, and peace will soon come."

In regard to the future of evangelical work, the Filipinos are very hopeful and are urgent that an active campaign be begun at once, saying that our American caution is mistaken.

And now, what conclusion can we draw from these varied opinions? This, certainly, that we as a people have a long and delicate task before us before perfect order and confidence can be restored among this people. At present the most visible manifestation of American civilization, after the army and navy, is the liquor interest; for to judge by appearances nine-tenths of the increase in American commerce with the Philippines is under the various brands of beer and whisky.

And yet, in spite of this, I believe that, in time, by just and merciful dealing, by applied Christianity in the shape of just courts, by good schools and clean streets, the people will quiet down and peace and prosperity will reign. May God hasten the happy day.

MANILA, May 25, 1899.

NOTE.—The above letter from Mr. Rodgers gives a candid resumé of the many and conflicting opinions of men on the theatre of war in the Philippines, and his facts may be summed up thus: (1) In General Otis's army, as in every army that ever existed, there are homesick men who would desert the ranks if