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SONG OF A PILGRIM-SOUL.

Henry van Dyke D.D.

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

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

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

— From *The Builders and Other Poems*.

All Round the Horizon

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

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

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

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

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

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

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

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

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

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

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

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

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

A WORD FITLY SPOKEN.

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

CLEVELAND,

H. W. HULBERT.

THE RELIGIOUS PAPER THE YOUNG MAN WANTS.

Robert E. Speer.

Young men who are interested in religion want a religious newspaper. I mean by this not a daily newspaper written by religious men, and with an intelligent knowledge of religion and an intelligent sympathy with the religious view of life. That would be a great thing; but I am referring to what we know as the religious weekly. Such a paper fills a necessary place.



What kind of a religious paper is it that young men want? For one thing, it must be genuinely religious. Hypocrisy, the false note of unreality, passing off as true religious formulas learned from others but not ablaze with the heat of personal experience, will not deceive or satisfy young men. The language of religion is necessary, but it must cover the vital power of religion. The Bible holds us because it is a real book, the record of real life. As Beyschlag says of Paul's letters, "Paul in every tone utters the experience of salvation and of faith, of one praising and confessing, struggling and fighting, reflecting and speculating." Young men want no religious paper that calmly sits on the outside of life and superciliously criticizes it, or any that is handling this human life and its concerns with second-hand knowledge, or muttering over it in worn-out, meaningless words.

"This I have read in a book" he said "and that was told to me,
And this I have thought that another man thought of
a prince in Muscovy."

The Tomlinson attitude will not do. Nor will anything commend itself that is artificial, or literary rather than vital, or æsthetic rather than deadly earnest, or speculative rather than solidly actual.

I think it is a mistake to suppose that young men like to be told how stupid and mistaken their fathers were. We have all met men of the kind Miss Fowler describes:

"Who proved that hope was all a lie
And faith a form of bigotry,
And love a snare that caught him,
Then thought to comfort human tears
With sundry ill-considered sneers
At things his mother taught him."

But the average sane young man knows that the valuable things in life are the enduring and unchanging things, and he is satisfied with his father's justice and his mother's love. He has a healthy prejudice in favor of what has been, and is displeased with sneers overt or concealed at the venerable and revered. The warfare against sin has been the same in all ages, and the weapons of that warfare do not change. And a young man feels more comfortable when his paper recognizes this and assures him with its atmosphere of solid confidence in the essential and enduring. What is good for all time is more and better than what is good for any special time. And the paper that would help men to find the one must not try to buy a cheap acceptance by depreciating the other.

And in taking the true attitude here, the religious paper must not be patronizing or condescending or too sublimely authoritative. The truth is bigger than its recognition. The man who finds it or who preaches it is very insignificant beside his discovery. The discovery is an incident. The enduring truth is everything. It was before the discovery and will be after it. This religious paper must be modest. The editorial omniscience and infallibility of the secular papers will not fit it. The

young man does not want to see the departing priestly conception of the Christian ministry caught up by the religious press. He does not propose to have his religious paper rule over him or form his opinions for him. At the same time he wants his paper to have positive, vertebrate convictions and not to be a swash of eclecticism.

And so also the young men do not want their religious paper to prate about party names, "liberal," "conservative," "advanced," "radical," "progressive." All these titles mislead. Young men do not like to be nagged with them. They want to be free to claim the past and future alike as theirs, and they refuse to be blinded to the present which is their only duty, by enslavement backward or an unripe and premature forcing of the future. And they want in their religious paper something of the grip of robust virility, and if it must wear a party name they would be content to have it "charity," yet such charity, to use Horace Bushnell's words, as "holds fast the minutest atoms of truth as being precious and divine, offended by even so much as a thought of laxity," as contrasted with the "liberality which loosens the terms of truth, permitting easily and with careless magnanimity variations from it; consenting, as it were, in its own sovereignty to overlook them or allow them; subsiding thus ere long into a licentious indifference to truth and a general defect of responsibility in regard to it."

Religion is no paradise for stupidity. The religious paper must have brains in it, ability, personality. Certain daily papers in New York are read by young men not because they agree with the frequently vicious morals of the one, or the constantly acidulous cynicism of the other, but because each paper has ability, personal force in it. Personality and brains can be trained and improved, but the real article is not producible by artificial process. The religious paper can't get it by looking into the mirror or dreaming how nice it would be to possess it. But it must have it.

The religious paper ought to be written in a style that catches. With dignity, and solemnity there ought to be the touch of a humane humor and the bite of moral aptness and application. Jesus preached so that the people wanted to hear him. "Never man spoke like this man," the capable critics of Jerusalem said, and asked in amaze, "How knoweth this man letters, having never learned?" Religion is the great concern of life. Religion is supported by the most solemn sanctions. These are reasons why it should be presented to men not with sepulchral stupidity or heavy woodenness or colorless dullness, but with skill and taking phrase and such illustration and tingle of life as made the preaching of Jesus a perpetual delight and keep it so.

In his religious paper the young man wants to read the politics of the world interpreted in the terms of the kingdom of God; of the great religious movements of the time not as the squabbles of factions or the strife of sects, but as developments of the kingdom in the lines of human temperament and adaptation. He wants to know of the books of the day, and to see fair statements of their purpose and value. He thinks the paper owes him more than it owes authors or publishers or parties, and should tell him the truth. A religious paper has no right to deceive men about books. The book department is one of the "inward parts" of a paper, where it needs to pray for truth, at once kindly and pitiless.

And the young man wants to meet in his paper the men whom he may not hope to meet personally. He wants to hear them speak of what is in their hearts, and especially of what is there feeding and freshening their love of Jesus. He is the great Figure for young men.

A paper that surreptitiously pares down his supremacy or robs him of his pre-eminence as true Son of God and true Son of Man, or that lands him with fair sentiment and is not stictly loyal to his solitary claims as Redeemer and Lord, such a paper to the young man is anathema. His religious paper must be an admiration of Jesus and a perpetual plea for his welcome into life.

THE BOARD OF AID FOR COLLEGES.

Howard Agnew Johnston D.D.

Some noble Christian men have told me they do not believe in the denominational college. That means, of course, they do not believe in the Board of Aid for Colleges. When asked how they would secure Christian education throughout the land, they have an easy answer at hand. They would have a denominational annex to the state universities. But, behold! they neither give to the Board nor has any



one heard of their making any special effort to bring a positive religious influence into the atmosphere of the state institutions. I venture to say they have not faced the tremendous problem of securing to the young men and young women of this great land that quality of higher education which is actually dominated by posi-

tive Christian conviction and earnest Christian life. I am the last man to say a word derogatory to the state university. I rejoice in them, with their splendid equipment in so many instances; but it is a condition which we face, and not a theory. The state university cannot meet the need of the Church, nor can it solve the problem of positive Christian influence such as a denominational college gives.

Consider one set of facts. In the year 1892, the last year before the financial reaction, when matters were moving at full tide, the five state universities in New York (Cornell), Ohio, Indiana, Illinois and Missouri, gave a total of seventeen students to the ministry. In those same states the five colleges of Hamilton, Wooster, Wabash, Lake Forest and Park gave 128 students to the ministry. In that same year the University of Pennsylvania gave nine students to the ministry, while the two colleges of Lafayette and Washington and Jefferson gave 68. The idea which led John Harvard to establish his college was, first of all, to furnish a ministry for the new country. The same demand continues now, and the state university cannot meet it, in the very nature of the case. The state university is simply the cap-stone of the public school system. It is moral, helpful, and generally wholesome in its atmosphere; but it cannot put positive Christian teaching in the front. Yet nothing short of such positive teaching will ever win young men and women to a proper recognition of the claim of Jesus Christ. We believe the highest aim of higher education must be the making of character, not the training of a specialist. Our specialty is Christianity, and we can no more be willing to see it made incidental or secondary than a mathematician would be willing to see mathematics made incidental to a university course. Yet this incidental place is actually what many are willing to see given to these supreme teachings. It is not simply a Christian ministry that we need, but we must have Christian manhood and womanhood, strong and positive in such allegiance to Christ as will assure a dominant place in their lives, and so in their influence upon the world.