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# The Evangelist.

IN ESSENTIALS UNITY IN NON-ESSENTIALS LIBERTY IN ALL THINGS CHARITY

Vol. LXX.--No. 12.

NEW YORK: MARCH 23, 1899.

WHOLE No. 3600

## EASTER SONNET.

Thomas C. Hall, D.D.

In far past aeons chaos and black night  
Woke into being with a burst of song.  
Chaos took order 'midst a heavenly throng,  
Night heard God's mandate clear, "Let there be light!"

The fair Creation felt sin's damning blight,  
And martyred spirits cried, "O Lord, how long  
"Tarry thy judgments on this massed wrong?  
"Hasten destruction, and in anger smite!"

While man demands for man the angry rod,  
The Father's pity sets sin's captive free.  
Upon man's darkness rose the Son of God,  
To light with hope our sin and poverty.  
With love and peace his beauteous feet are shod,  
Bringing to light, Life — Immortality!

## All Round the Horizon.

One of the most appalling fires on record is the burning of the Windsor Hotel in this city on Friday afternoon by which at least sixteen persons lost their lives. Many more were injured—in some cases fatally, and over sixty are yet to be accounted for. The fire was so sudden and overwhelming that its cause was not recognized; there have been suggestions of incendiarism, but it appears to be as certain as is possible before official investigation, that the hotel took fire from an unextinguished match, accidentally thrown against a lace curtain by a person unknown after lighting a cigar. The hour was broad day, no one was asleep or otherwise incapable of prompt action; the circumstances would have seemed peculiarly favorable for the escape of all the inmates of the building, yet the fire spread so rapidly that, prompt as was the fire department, the hotel was wrapped in flame before succor came, and within half an hour from the discovery of the fire the roof fell in.

The firemen performed prodigies of valor; certain of the guests and a few of the servants showed heroic calmness and presence of mind; yet nothing availed to prevent an appalling sacrifice of life. But the horror of the event lies deeper than the sacrifice of life; it rests in the awful possibility of a recurrence of similar accidents. The Windsor Hotel was equipped with all necessary appliances for extinguishing fire; though built before the existence of building laws now in force, it had again and again been pronounced safe. The servants were organized into a fire-brigade and were frequently practiced in their duties; yet when the emergency arose, no one was in his place, no one appeared to have his wits about him, at least so far as concerted action went. The servants indeed were at the windows watching the St. Patrick's Day parade, which was passing at the moment. And so it happened that there were fire-extinguishers which no one used, water-plugs which no one opened, fire-escapes to which no one resorted.

As the facts begin to come out grave questions arise. Which are those hotels of which the fire chief has spoken, which are no safer, should the emergency arise, than was the

Windsor? What was the nature of that wall decoration, "something like celluloid," across which the flame flew with the rapidity of lightning? Unless these and many other similar questions shall be answered satisfactorily the occupation of all but the newest and unmistakably fire-proof hotels will speedily be gone. A natural result of the awful holocaust was reached on Monday, when three bills were introduced into the Assembly providing more stringently for means of escape from fire in hotels. There is some danger that their stringency and their small consideration for architectural effect may result either in their defeat or in their becoming a dead letter.

The struggle in the Philippines continues to be bitter and bloody, yet always with victory to our own arms. On Tuesday of last week General Wheaton's division had a sharp encounter with the rebels, and the lately captured town of Pasig is reported to have been burned by the latter. On Wednesday the fortified village of Kaintai at the head of Lake Bar, the inland sea of Luzon, was taken; on the following day a considerable force was captured. Since then the battleship Oregon has arrived at Manila, a large insurgent force has been driven eastward into the mountainous province of Morong, and on Sunday last a sharp engagement took place, which resulted in driving a large detachment of Filipinos some fifteen miles south of the Pasig River. During this engagement a company of Washington volunteers distinguished themselves by crossing the river, in several small detachments, in a native canoe under a heavy fire. Aguinaldo is taking extreme measures to suppress any suggestion of surrender on the part of his troops. Twelve residents of Manila have been condemned to death because they wrote advising surrender, and the Filipino General Lagarda, who visited Aguinaldo last Friday to argue with the rebel leader as to the futility of the rebellion, was immediately decapitated.

A threatened attack of mountain banditti upon Iloilo last week was promptly suppressed by General Miller. The garrisons of towns on the island of Negro have been reinforced not because of threatened insurrection but in the interests of order. Spanish residents of Luzon are expressing a strong desire to return to their own country. Orders have been given for the formation of a mosquito fleet for service in Philippine waters; and without doubt this will be the simplest and best way of keeping order in the archipelago.

Things in Cuba are not quite as simple as might be desired. The Military Assembly is rapidly losing influence, and public confidence is turning again to General Gomez. The latter, having accepted deposition at the hands of the Assembly, is carefully avoiding its attempts to force him into controversy either with the Assembly or with the American authorities. General Brooke has been going on quietly in

his preparations for discharging the insurgent army, carefully avoiding all conflict with the Assembly. On Sunday, however, there was an outbreak in Havana, caused, it is said, by a conspiracy of prisoners. A number of lives were lost and considerable property destroyed. The Cuban police stood the test nobly, redeeming the character which they put in jeopardy at the time of the Anti-Assembly riots last week. It is reported that General Ludlow, Military Governor of the Department of Havana, desires to be relieved and sent to Manila.

Rumors of uprisings and resistance to authority having come from Puerto Rico, General Henry telegraphs that all such reports are absolutely false. There has been political agitation in the form of talk, but no public resistance to law and order. Apparently General Henry deems that these reports have arisen with malicious intent to injure the fame of the island and islanders.

On Friday the Queen Regent, having dissolved the pusillanimous Cortes, signed the Peace Treaty, and there is now peace between this country and Spain. The act shows much decision and bravery, and a very genuine desire to keep faith, on the part of the Queen. The responsibility was a heavy one, but the danger of a revolution, which from the beginning has been one of the difficulties in the Queen's way, is in fact far less imminent now than at any time during the past three years. The Queen Regent has shown herself to be worthy of her ancestress, Maria Theresa, worthy too, of the dangerous and difficult trust which for years has been hers.

A thrillingly interesting event occurred at Gibraltar on Sunday, when our cruiser Raleigh met the Spanish squadron. The Raleigh in generous courtesy ran up the Spanish flag, when immediately Admiral Camara hoisted the stars and stripes. Such an illustration of the knightly nobility of two great commanders has hardly occurred in history; but it is more than this. It is the officers on both sides who best understand the meaning of the war and the character of one another, and these officers in their sincere admiration for one another is a striking vindication of the necessity of the war which is now so happily an event of the past.

It is delightful though not surprising to observe the enthusiasm which Mr. Choate has awakened in England. His speech at the dinner of the United Chambers of Commerce in London last Thursday took the whole nation by storm. The Daily Telegraph said of it:

"A speech in better taste could not be conceived. It was transparently sincere and cordial, without a suspicion of 'gush,' brimful of eloquence, humor and pathos, and however high the standard of oratory may be set, it is impossible to demand more of it than this. Mr. Choate has established his position in his first speech, and strengthened the ties of brotherhood and friendship that are making for the peace of the world."

of the moment. This work in behalf of American students has its difficulties, but is of great value and importance.

Dr. Thurber has arranged an exchange for the months of May, June and July with the Rev. Dr. Nason, pastor of the Second Presbyterian Church of Germantown, Pennsylvania. This will give Dr. and Mrs. Thurber an opportunity to see their only children, two sons living in this country, one of whom is a physician in New York City and the other a professor in the University of Wisconsin. Many friends in all parts of the home land will be glad to see them, and Dr. Nason's services in the French capital will be highly appreciated.

#### EDITORIAL NOTES.

We call the sympathetic attention of our readers to a communication from the President of Mary Holmes Seminary, on another page. This important institution of our church, in which hundreds of colored girls have been trained to useful womanhood, has been reduced to ashes, and as President Payne remarks, the opportunity of these girls—more than a hundred in number—is gone. The fire was as swift and sudden as that frightful one in our own city last Friday afternoon; but most happily, without the loss of life which made that so awful a tragedy. It is very significant that the only person at all injured at Mary Holmes was the President—whose face and hands were slightly burned in the unavailing effort to save his books and papers. There is a world of unconscious self-revelation in the fact so modestly stated.

The death of Dr. William Ormiston, of apoplexy, at his home near Los Angeles, whither he went on medical advice, on resigning his collegiate pastorate of the Marble Reformed Church in Fifth avenue, will recall a figure so striking, especially when seen with uncovered head in the pulpit, that it cannot be forgotten by a multitude of the church-goers of New York. His grand leonine looks were not at all deceptive. He was endowed with a deep mellow voice, a very brilliant mind and was alive to his finger ends. There was both charm and illumination in his speech. Coming in 1834 from his native Scotland to a farm near Toronto when a dozen years of age, he left the farm four years later and in course of time secured a thorough education, teaching at intervals, and concluding this occupation as mathematical master and lecturer on chemistry and natural philosophy in the Normal School at Toronto. In 1857 he was called to the pastorate of the Central Presbyterian Church of Hamilton, Canada. Here he did a noble work until called to New York in 1870. He was tender and strong in his sympathies and his memory is fragrant wherever he was well known.

A peculiar interest attaches to any work done by our colored brethren in behalf of those who are less fortunate than they. Of this class are the negroes of the Indian Territory, who were formerly slaves of the Creek, Choctaw, Chickasaw and Seminole Indian tribes. Our brethren of the African Methodist Episcopal Church have for six years carried on in their behalf an Industrial School at Sisson, Indian Territory. The institution has passed out of the experimental stage, and having proved its usefulness it now seeks a modest endowment, that the energies of its instructors and especially of its president may no longer be spent in seeking funds for immediate needs. We have just received a call from the president, the Rev. G. A. L. Dykes. He has come East in the hope of interesting benevolent Christians of means or influence to provide an endowment of \$50,000. He reminds us that the majority of the Freedmen in Indian Territory have no access to the charitable or public schools operated by the various

religious denominations. These provide largely for the education of the Indians and for the white children in the Territory, but not for negroes. Mr. Dykes ardently wishes to build up at Sisson a school for the Freedmen like that of Booker T. Washington at Tuskegee, Alabama. We shall all agree with Mr. Dykes that the greatest need of the Freedmen of that section is help on industrial lines. The school is already provided with two teachers, who can do the work; the difficulty is to sustain them. The Creek Indians have agreed to give one hundred and sixty acres to the school at Sisson, for a farm school. The enterprise is too well started not to be carried to a point of efficiency. We are glad to see the names of some of our most responsible citizens in Mr. Dykes's subscription list; but their gifts make only a beginning of the fund. So worthy a cause deserves wide sympathy and prompt aid.

The funeral of Dr. Booth took place at the Brick Church on Tuesday morning, and was attended by members of his former charge at Englewood, many from the city, and a large representation of clergy from the city and vicinity—including the entire faculty of the Union Theological Seminary. Dr. George Alexander of the University Place Church offered the invocation and read selections of Scripture; and after the hymn, softly rendered by the choir, "No, no, it is not dying," the pastor of the Brick Church, Dr. Henry van Dyke, paid a most tender and true tribute to his deceased friend, who it will be remembered, assisted him in his pulpit work at one time for some months. It was immediately after Dr. Booth's return from a protracted stay abroad, and before his call to Auburn. At the conclusion prayer was offered by Dr. Richard P. H. Vail of Stamford, and the choir sang "In Immanuel's Land." Dr. van Dyke pronounced the benediction. The immediate relatives of the deceased, Dr. Robert Russell Booth, William T. Booth, Frederick A. Booth, Mrs. J. Hugh Peters, Miss Catherine M. Booth and others were present.

Of Dr. Henry M. Booth's remarkably successful administration at Auburn, it will be in order to speak at another time. He was born in this city—the son of the revered William A. Booth—October 3d, 1843. He graduated at Williams College in 1864 and at Union Theological Seminary in 1867; was licensed to preach in May of the same year by the Third Presbytery of New York, and ordained to the ministry in the following September 19th. His only pastoral settlement was at Englewood, New Jersey, where he built up a very large and influential congregation, his pastoral relation continuing from 1867 to 1891. He was called to Auburn in 1893. Of his writings, "Heavenly Vision," 1885; "Sunrise, Noonday, Sunset of Day of Grace," 1888; and "First Communion," 1893, are the best known, the latter especially having had a wide circulation.

The Rev. Alexander Connell is now again spoken of as the probable successor of Dr. John Hall, in the Fifth avenue pulpit. He preached there on the first Sabbath after Dr. Hall's death was reported and was then spoken of in this connection—though, truth to say, he did not on that occasion make a strong impression as an eloquent and magnetic preacher. The committee of the church to select a pastor have agreed to propose his name. He is just now returning home from his official visit to the missions of the English Presbyterian Church in China.

It is worthy of note as a sign of the times that the pastor of the oldest Presbyterian Church in the Wyoming Valley and the rector of the oldest Episcopal Church have recently exchanged pulpits.

#### THE ATONEMENT.

The Love that Meets all Needs.

Henry van Dyke, D.D.

1. There is no truly Christian view of the atonement which does not begin with the love of God. This love involves the primal purpose of self-revelation, of union with man, of a divine incarnation. There is a Gospel, a promise of God's communication of himself to man, in the very act of creation. "The faith of the atonement presupposes the faith of the incarnation."

If this be true, it follows that we may believe that the Son of God would have come into the world whether man had sinned or not. God has chosen and loved mankind in his Son before the foundation of the world. There is a profound truth in the saying of Robertson of Brighton, "God's idea of humanity is, and ever was, humanity as it is in Jesus Christ."

2. Atonement, therefore, is the form which is given to the incarnation by the presence of sin in the world. Christ would have come to us as the revealer of the divine love, even though the world had never been separated from God. But because the separation had actually taken place, because man had offended against God, and departed from his ideal, and fallen into enmity with him, Christ must reveal the divine love as a suffering love, a sacrificial love, a reconciling love, in order to bring man back to God.

This atoning form of incarnation appears to us more glorious, more wonderful than any other form, because it costs more. It is love put to the test. It is love overcoming obstacles. It is love militant and victorious. And its perfection is manifest in the freedom and fulness with which it meets all the needs imposed by the fact of sin.

3. Our consciousness of these needs is the measure of our power to understand the atonement. But beyond this consciousness there is another region wherein the results of evil, the disorders which it has introduced into the world, surpass our comprehension. In that region we cannot fully understand the atonement. We can only accept it, and rest upon it, as a great fact through which the concord of an untuned universe is restored, and infinite mercy is harmonized with infinite justice in the redemptive government of the world.

In music there are notes too high and too low for us to hear. But the chord which fills the range of our hearing with harmony must be harmonious also in the unheard undertones and overtones. Our faith in the unmeasured values of the atonement in the spheres beyond our ken is inseparably connected with an experience of its active power to meet our conscious wants as sinful men.

What are these wants? They spring from the four elements which are present in the sense of sin—the shame of impurity, the pain of bondage, the apprehension of guilt, and the hope of mercy. To these four elements, and to the needs which arise out of them, there are four things in the atonement which correspond—a power to cleanse the soul, a power to liberate the life, a power to satisfy the law, and a power to reveal forgiveness. And these four things are spoken of in the New Testament under four principal expressions—a sin-offering; a ransom; a satisfaction or the payment of a debt; and a reconciliation.

4. Undoubtedly these are metaphors intended to express the great benefits which sinners receive from the atoning work of Christ. They describe the results which it produces in the consciousness of man—a sense of cleansing from defilement, a sense of deliverance from slavery, a sense of being right with the law, and a sense of God's willingness to pardon. These are subjective effects. They are within

us. But do they not belong to the real nature and intention of the atonement? Are not these consequences in man's spiritual consciousness just as real, just as veritable as any other consequences that we can imagine?

The atonement, as has been said, "is the meeting point of the objective and subjective elements of Christianity." It covers all the ground that lies between God and man so far as sin has touched it. It has a reference to every element of the divine nature which condemns sin, and to every element of human nature which is affected by sin. It acts directly upon the divine will and upon the human will. There is no possible metaphor, drawn from any real relation of man to God, which is without its value in illustrating the real nature of the atonement.

So far, then, from denying the verity of these four figures of speech, we should accept them as expressions of substantial truth. We should seek to make them as real and living as possible in our own experience. And we should go back to the New Testament to see if there are not other metaphors of the atonement which fit in with our consciousness of need as sinners.

5. There are four other figures of speech, less familiar, and less frequently used, which throw new light upon the subject. They are used by Christ himself to describe the effects of his sacrifice. It would be well if they were taken more deeply into our conception of the atonement.

The first figure is the metaphor of germination. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." This means that Christ's death is the means of communicating new life—pure, holy, immortal—to the souls of men. It answers to the need which springs out of the shame of sin as the conscious deadening of the higher life.

The second figure is the metaphor of heroic suffering. "I am the good shepherd; the good shepherd giveth his life for the sheep." This means that because Christ loves us and has identified himself with us, he is willing to die for us, to rescue us from sin, the enemy of our souls. It is another aspect of redemption, the ransom of a life willingly laid down for others in the conflict with evil. It answers to the painful sense of helplessness in our struggles to escape from sin. It is the voice of the victor who stands by the vanquished and promises deliverance.

The third figure is the metaphor of consecration. "For their sakes I sanctify myself, that they also might be sanctified through the truth." This means that Christ's death is the completion of his holy obedience to God. It is more than the payment of a debt exacted by the law. It is the fulfillment of a service prompted by love. "Lo, I come to do thy will, O God." And so it becomes in us the spirit of a new obedience.

The fourth figure is the metaphor of a new covenant of pardon. "This is my blood of the new covenant, which is shed for many for the remission of sins." This means that Christ's death is the seal of God's entering into a new engagement with us, not of works, but of grace, in which he will deal with us as a father, forgiving our sins for his name's sake. An ancient covenant was always sealed with blood. But it was not made on account of the blood. The blood was simply the sign of the solemnity and binding force of the engagement. The covenant itself rested upon the willingness of both parties to enter into it and to keep it. Christ's death does not make God willing to forgive. It reveals his forgiveness as ready and waiting for us to claim it.

6. Now take these four latter metaphors of

the effects of the atonement in its relation to us, and lay them beside the four others which are more familiarly employed. See how they mutually illuminate one another, and how the light which comes from each reminds us that no one of them can be interpreted alone as the secret of "the true doctrine of atonement."

There is a sacrificial element in it, assuredly. It is a vicarious offering for sin. But it is not in any sense an offering which is separate from us. It is implanted in us, in our human nature, as a seed is planted in the earth, to germinate and bear fruit.

There was a substitution on Calvary. But it was not the substitution of a sinless Christ for a sinful race. It was the substitution of humanity *plus* Christ, for humanity *minus* Christ. He bore our sins, not apart from us, but with us. He expressed in his willing submission to the death of the cross the ideal and representative repentance of mankind for sin. And this sacrifice is the sufficient atonement for the original sin of the whole race. He is joined by his cross to every sinful soul that repents of actual sin, and thus there is no further need of sacrifice, since the offering of Christ abides forever and germinates in each heart that believes in him. To be crucified with Christ is to feel the guilt of sin in like manner (though never in like degree) as he felt it. It is to acknowledge the righteousness of the law which condemns sin, even as he acknowledged it by suffering with the race which lay under condemnation. It is to present to God, by faith, our lesser sacrifices of a broken and a contrite spirit, not now standing alone in their imperfection, but purified and made precious by union with that perfect sacrifice in which Jesus Christ poured out his soul unto death.

There is also a redemptive element in the atonement, undoubtedly. It is a ransom which emancipates us from the tyranny of evil. But it is not, as the patristic writers imagined, a ransom paid to the devil. There is no trace of such an idea in the New Testament. It is, as Christ himself teaches us, a victory over the evil one. It is our ransom, just as the death of a heroic leader who conquers in a good cause, and in conquering dies, redeems his people from defeat and slavery. The liberating power of Christ's death for us is never to be separated from his spiritual victory over evil, nor from the courage which it inspires in our hearts to know that we have such a mighty, faithful, triumphant Shepherd.

There is also an element of satisfaction to the righteous law in the atonement, undoubtedly. Christ fulfilled all that the law of God required. He paid the debt of righteousness to the full. But the emphasis in this satisfaction is not to be laid exclusively, nor chiefly, upon his sufferings, but upon his holiness, upon his willing and complete obedience to the Father in all things. As St. Bernard said, *Non mors, sed voluntas placuit sponte morientis*.

The value and meaning of Christ's atonement as a satisfaction depends upon the connection of his sufferings and death with his perfect life. It was "the mind that was in Christ Jesus" that made him "obedient unto death, even the death of the cross." That mind of obedience was the priceless jewel worth more than enough to pay the whole debt of righteousness.

The truth of this view is self-evident. How can we think of it in any other way? Suppose for a moment that Christ had died in infancy. Suppose that instead of escaping into Egypt with the Virgin Mary and St. Joseph, the babe Jesus had been slain with the other children of Bethlehem. His death would still have been the sacrifice of an innocent victim. It would still have shown the hatefulness and

cruelty of human sin. It might still be regarded, in imagination, as the substitution of the guiltless for the guilty. But would it then have been in any satisfactory sense an atoning sacrifice? Would it have had any power to really reconcile our hearts with the law which requires righteousness?

No; a thousand times no! That which gives the obedience of the cross its reconciling power is the fact that it was voluntary suffering, holy suffering, suffering which made Christ perfect, the crown and consummation of his patient, faithful, self-denying, stainless life.

It is only when we look at it in this way that the holiness of Christ becomes, not the substitute for our holiness (which would contradict the spirit of the law), but the source of our holiness—the consecration of our Kinsman High-Priest, in which and by which the consecration of his brethren is secured. "Christ is the end of the law for righteousness to every one that believeth." Thus, and thus only, the law is satisfied in him.

Once more, there is a reconciling element in the atonement, undoubtedly. It does remove a real obstacle between man and God. It does bring God nearer to man in order that man may come close to God. But this obstacle is never to be thought of as an unwillingness on God's part to pardon and restore the guilty. This reconciliation is always to be interpreted in the light of Christ's word of the new covenant freely and gladly made by the divine mercy and sealed by the most high in the universe—"the precious blood of Christ as of a lamb without blemish and without spot."

7. The atonement then is never to be regarded as the cause of God's grace. It is the result and the seal of his grace. It is the channel made by grace, in order that all the blessed effects of the divine love may flow, through the bitter waste which sin has made, to all who hunger and thirst after righteousness, in order that they may be filled.

If any one should ask, therefore, "What has the atonement done for you?" our answer should be broad enough to cover all our needs. With Christ God has freely given us all things: an assurance of mercy, divinely sealed; a satisfaction of the law, divinely perfected; a ransom from evil, divinely accomplished; a sacrifice for sin, divinely offered; a covenant of peace; a spirit of consecration; a good Shepherd of our souls; a seed of everlasting life—and if there be any other thing that sinners need for their salvation, doubtless this also is waiting for us in the atonement.

The only false view is that which questions the reality of any of these blessings. The only dangerous view is that which interprets any one of them in such a way as to make it merely formal and artificial, and to deny the necessity of the others. All views are true which recognize, through experience, the love of God in Christ meeting any of our needs as sinful men, and preserve a grateful openness of heart to welcome every new ray of light which comes from the cross through the experience of other men.

After all is said, out of the fulness of each ransomed heart there still remains a secret spring of gratitude, unuttered because not yet perfectly realized. "Thanks be unto God, for his unspeakable gift."

A course of eight lectures on "The Ely Foundation" will be given in the Adams Chapel of the Union Theological Seminary, 700 Park Avenue, on Tuesday and Wednesday afternoons in April, 1899, by the Rev. Thomas C. Hall, D.D. on "The Social Significance of the Religious Revival in England in the Eighteenth and Nineteenth Centuries." The titles of the lectures will be found from week to week on the page devoted to such matters.