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AN HOUR WITH PERE HYACINTHE.

By Rev. Henry M. Booth, D.D.

While in Paris in the month of May, I had a memorable hour with Pere Hyacinthe. An American friend, who appreciated his character and work, had invited us to meet him at dinner in her home. As sickness prevented him from keeping the engagement, he very courteously asked our friend if we would be willing to call upon him. This we were most happy to do, and an appointment was promptly made.

We had already attended a vesper service in the plain church building, No. 3 Rue d'Arras, and had thus seen and heard the distinguished preacher as he conducted the evening worship of the Gallican Church. The Rue d'Arras is in the heart of the Latin quarter of Paris, and the building used for church services is a large hall, whose unattractive approach and bare walls are in marked contrast to the splendid cathedral of Notre Dame, in which Pere Hyacinthe won his fame. In the chancel there is a small altar, on which rest three candles and a crucifix. The canopied pulpit is at one side. The building will accommodate about twelve hundred worshippers.

At the hour of service, Pere Hyacinthe entered the chancel, with one priest and a number of choir boys. They were dressed in the white surplice which is used in the Anglican churches. A familiar hymn was announced, and the congregation joined in the singing with genuine enthusiasm. Scripture lessons and prayer in the French language were read from a service book, and incense was waved freely before the altar by Pere Hyacinthe, and around the chancel by one of the choir boys.

Then ascending the pulpit and bowing his head in silent prayer, the eloquent preacher announced his text: Matt. v. 48. "Be ye therefore perfect, even as your Father which is in heaven is perfect." He stood for a moment with his hands resting on the Bible before he began to speak in a simple, colloquial manner. Guizot once said, that only two Frenchmen have spoken French in this century, Chateaubriand and Hyacinthe. I had heard Pastor Godet in Geneva, and had been profoundly impressed with his oratory. But Pere Hyacinthe surpassed him. His intonation was perfect. His voice was liquid. Any one of his congregation could hear him, and yet he was speaking as quietly as a man would talk to his friend at his fireside. His manner was not unlike that of the Rev. Dr. John Hall. In appearance, he is of medium height, stout, with a splendid head, an aquiline nose, and a mouth whose expression is indicative of firmness and gentleness. His evident resemblance to the Rev. Henry Ward Beecher is almost startling. The congregation was composed of plain, middle-class people, who listened with rapt attention to the discourse, which our ignorance of the French language did not enable us to follow.

He left the service, however, with a strong desire to meet the great preacher, that he might in questions and hear his replies. This desire was gratified at the interview in his own house. His accomplished wife, who was once Miss Emily J. Butterfield of Oswego, N. Y., received us cordially at the door of their pleasant dwelling, which is situated outside of the Porte Neuilly. The house is not unlike an American pastor's home. From the hall we entered the library, or sitting-room, whose centre table was covered with family books and magazines. Pere Hyacinthe came at once from his up-stairs study, and greeted us warmly as we were presented to him. He would not, if he could, use our language, and we could not, if we would, use his. His good wife and our mutual friend were, therefore, our interpreters. The conversation began by my recalling a pleasant incident of his first visit to the United States. He was surprised that I had heard of it, and when I told him that the late Dr. Samuel Hanson Cox was my informant, he was greatly pleased, and at once expressed his admiration for Dr. Cox and his distinguished son, the present bishop of the Protestant Episcopal Church in Western New York. I mentioned also the names of Drs. Crosby, Adams, and Field, all of whom he remembered, and concerning whom he made some pleasant references. Dr. Crosby had invited him to his pulpit, and he had preached there his first sermon in America, and Dr. Field, he said, always used his excellent paper, THE EVANGELIST.

These allusions to mutual friends prepared the way for the inquiries, to which he seemed anxious to respond. They covered the wide range of his purposes and work, and drew from him information which gave us an excellent impression of the man and his mission. There are in France to-day, he said, two millions of devoted adherents to the Roman Catholic Church, while thirty-six millions of our people are up in the air, and he waved his hand expressively. They have been baptized, and they expect to be buried by the Roman Catholic Church, but that is all. They are non-religious. The Roman Catholic Church has offended them. They do not believe in the sincerity and purity of the priests. They are convinced that grave errors have become parts of that system. They are waiting, hardly knowing what to expect. "Our great and unhappy nation has become a prey to a strange vertigo, which throws it alternately into the arms of atheism to escape ultramontanism, and into the arms of ultramontanism to escape atheism; one holds up as a remedy an idol, the other presents blank negation." These millions we hope to reach with our Gallican movement. When the French departs to repeal the concordat of Napoleon Bonaparte with Pope Pius VII., which made Roman Catholicism the religion of France, and we believe that the concordat will soon be repealed, the parishes in the republic will be left to independent action. Then we anticipate a very large accession to our Gallican adherents as the parishes vote to become Gallican rather than continue Roman Catholic.

This Gallican movement is a fresh endeavor to secure a National Catholic Church. France will never become Protestant, not because Protestantism is German in its origin, but because the French people do not understand it. In their minds it is associated with dissent, schism, rationalism, and infidelity. France will not be Protestant. The Gallican Church is now an advance upon the Gallicanism of Louis XIV. and Bossuet, which had a brief existence. Gallicanism to-day seeks the maintenance of the faith as accepted and practiced in the early, or Apostolic Church, repudiating the dogma of Papal infallibility, and claiming the right to have the Bible and the Liturgy in the

language of the people; to circulate the Bible freely; to make confession voluntary, not compulsory; to give the cup to the laity, and to leave priests free to marry. Our methods are not revolutionary. We are in close sympathy with the Old Catholics of Europe and with the Church of England, whose bishops, with those of the Protestant Episcopal Church in the United States, render us Episcopal service. We expect to bring France out from under the domination of Rome into the liberty of the Gospel. In many prominent cities conferences have been held, and we shall continue thus to teach and to preach. Priests of the Roman Catholic Church are constantly visiting us, wishing to know what we are doing, and what we have learned from the Holy Scriptures. The President of the republic and his Cabinet are favorable to our cause. The days of persecution are in the past. With the Reformed and Lutheran pastors, Monod and Metzger, we have held delightful meetings, in their church and in ours, and a "National Society for the Evangelization of France" has been formed, in which these and other Protestant brethren are associated with us. We aim to unite the disciples of the Lord, who should work together against priest-craft and superstition. We are misunderstood. We want Christians all over the world to know us and to pray for us.

I had not time to inquire as to the distinctive doctrinal position of modern Gallicanism and of Pere Hyacinthe himself, although I gained the impression that they, and he, would accept what is historically known as Catholic doctrine, with strong emphasis upon the necessity of sacramental grace. But as to this, I may be in error. Certainly our diving and ever blessed Lord is devoutly adored and worshipped, and faith in Him is made the condition of salvation, and God's Word, the Holy Bible, is commanded to the people for reading and study. The edition of the Bible which was printed by the Society for Promoting Christian Knowledge, has been most favorably received.

Turning to Madame Loyson, I asked: "What shall I say when friends in America inquire about your husband? Shall I tell them that he seems to me to be a man raised up by God to spiritualize the life of the French people by his holy life and eloquent speech, not a man to lead a reformation as Luther did not a man whose endeavor is to establish an organization, but a man whose mission it is to persuade France that the Holy Bible, with the Gospels, are adequate to meet all religious needs, and desires, and that the control of Rome is a hindrance rather than a help to the Church?" "Yes," she replied after a moment's reflection. "I think that you have given a fair description of the Pére's work. He is not attempting to organize a new church. He is a Catholic, and expects to live and die a Catholic. But he believes that France must be free from Rome, whose errors are not parts of the true Catholic faith. That faith is worth to restore."

The conversation, of which I have given the substance, was here interrupted by a call, which required Pere Hyacinthe's attention, and we arose to leave. He followed us to the door, and expressed great pleasure in the interview, especially when I assured him of our sympathy and our readiness to give him such assistance as we might be able to render. He grasped my hand warmly, and thanked me with tears in his eyes.

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Official reports state that the famine in Russia is at an end. This is doubtless the case so far as actual present want of food is concerned, but the dreadful consequences of the famine remain and will remain for a long time. The peasants are utterly hopeless. The exactions of their government are so great that a failure of one year's crops means their absolute impoverishment; implements sold, manure used for fuel and the burden of taxation never a whit lighter. The best possible conditions for

CHRIST THE SOUL'S WELL-SPRING.

By Rev. Theodore L. Cuyler.

The supreme gift which Jesus Christ gives to every longing, thirsty soul is *Himself*. From Himself proceeds not only instruction and sympathy, but redeeming grace and recovering power; and from the inexhaustible depths of His own being as the Son of God, a whole universe of thirsty hearts may draw refreshment. "The water that I give you shall be in you a well of water springing up into everlasting life." He offers Himself to us and says—drink Me, take Me into your souls, and every want shall be satisfied.

What a hungry and thirsty crowd fills all the thoroughfares of human life! All the attractive fountains which Manon or Sensual Pleasure advertises with loud invitations "come unto me and drink." All these prove to be but broken cisterns that hold no water. In every human soul is a longing that refuses to be satisfied, and that thirst becomes the more important the more that it is trifled with. My soul recognizes sin and guilt, and in moments of compunction cries out—"who can deliver me from this body of death?" My strength to resist temptation has often proved to be a mere spider's web. My sources of happiness are just as liable to be dried up as is yester little brook which is at the mercy of every summer drought. Death has already shattered more than one beautiful pitcher; and there are within me certain desires and demands that no human being or worldly possession can satisfy. My soul thirsts for something which the living Jesus alone can give. And when He opens upon us well spring within me, pure thoughts begin to flow out, and conscience becomes clean, and my affections are sweetened and peace flows like a river. Christ Himself is in my soul!

This fountain never dries and never freezes. Yesterday I saw a cool sparkling spring at the foot of Guyot's Hill, from which fifty beautiful Alderney cows drink on every hot day, morning and evening. It is always brimming full, and no wintry frosts lock up its perennial flow. As the instincts of those cattle send them to that crystal spring, so do the instincts of a believer send him to Christ Jesus. When we get a deep draught of His wonderful words they—like Jonathan's honey-comb found in the woods—"enlighten our eyes." When we open our hearts to the ties of His love, selfishness is swept out. When we swallow His precious promises, they act on us, as Tynall says, that the caustic of fresh Swiss milk acted on him before he made the ascent of the "Weisshorn" peak—it indurates his joints and put new strength into his muscles for the arduous climb. We should have dried up and died long ago, if Jesus Christ had not kept His stream of grace running in the deep secret places of the soul.

Water is the simplest of all elements and drinking is the simplest of all processes. Even the dumb brutes on yonder hillside understand where and how to quench their thirst. With equal simplicity doth faith draw in Christ's living words, and living joy and living power. No infidel can answer this argument—that Jesus Christ is a perfectly satisfying Saviour. His words are always true, His comforts go to the right spot and soothe the heart-aches. His love subdues and shames away my selfishness. His cleansing grace is my only purity, and His life in me is my only hope of an endless life in heaven.

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Europe know nothing of Protestantism as we enjoy it. They have been trained for centuries under the discipline of Catholicism. Many of them recognize the presence of the Gospel in their national life during the years which are almost Apostolic. Thus, it is claimed, that the Ancient Church of Gaul (France) was founded by St. Pothinius and St. Irenaeus, who were

disciples of St. Fycarp, who was a disciple of the Apostle John.

And this early Gallic Church, although in communion with, was not in subjection to Rome. At that time Rome had not claimed supreme jurisdiction over the universal church. To get back to that primitive simplicity of faith and worship, is a wiser endeavor than to attempt to introduce what must be regarded as a strange and alien religion. Luther, it is known, did not expect to head a revolution when he protested against the errors of the Roman Catholic Church. The logic of events, acquaintance with the Gospels, the providence and grace of God, carried him far beyond his expectations. Pere Hyacinthe, to-day, stands in a position like that of Luther in 1517. No one can foresee where circumstances, as directed by a Higher Power, may conduct him. He has a difficult undertaking. The entire strength of the Papacy will oppose his efforts to separate France from her allegiance to the Pope. With that separation, State maintenance of religion will cease, and the French people will not accept cheerfully the voluntary support of the Church, which has a long time been supported by the State. While he declares he has no idea of establishing a new organization, his Gallican Church is virtually a new organization to the French people, new in its spirit, its methods, and its demands. But it may be trusted until it appears unworthy of confidence. For any organization which gives God's Word to a people in their own tongue, may expect the guidance and illumination of the Holy Spirit, who has ever been watchful of the Holy Bible, to make its precious truth effective and so, we cannot withhold the right hand of fellowship from this great and good man, and the associates who are laboring earnestly to bring their beloved France to "the truth as it is in Jesus," and our prayer to God for him and his, is that they may know and proclaim "the fulness of the blessing of the gospel of Christ."

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THE DEACONSES OVERTURES.

By D. F. Bonner, D.D.

The following alternative overtures respecting deaconesses have been submitted to the Presbyteries by the General Assembly:

First, shall the Form of Government, chap. xiii, 2, be so amended as to insert after the words "elected," the words "to the office of ruling elder." And also, Form of Government, chap. xiii, 4, in paragraph seven, after the words, "the following questions," add the following expression: "with such appropriate changes here and hereinafter as may be adopted to the induction of women into the diaconate."

Second, shall the Form of Government, chap. xiii, 2, be so amended as to add a section, to be numbered nine, and reading as follows: "The Session may select and appoint godly and competent women, in full communion with the Church, for the care of the poor and sick, especially of poor widows and orphans, and for all such administrations to bodily and spiritual needs as may properly come within their sphere."

If the first overtura is adopted, our Book will read as follows: "Every congregation shall elect persons to the office of ruling elder and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. But in all cases the persons elected to the office of ruling elder must be male members, in full communion with the church in which they are to exercise their office." The changes in the questions are simply such as would be necessary to fit them for use in the case of the ordination and induction into offices of female candidates.

To the adoption of the first of these overtures there are serious objections:

First. The office of deaconess is without proved or provable Scriptural warrant. The committee which formulated the overtures itself says: "The problem of the revival of this office has emerged through the remarkable activity of women in Christian work. It is desirable that this work be organized under general church authority and in complete ecclesiastical control. It is imperative that any modern institution of this office be, if possible, in a truly Scriptural form. It is a Scriptural office, though its Biblical warrant is slender." The Biblical warrant for ordained deaconesses is indeed slender. Very many believe it is wholly non-existent. But the question will not here be debated, as it is not the purpose of this article to elaborate objections to this overtura. It seeks simply, intelligently to state them. The first, then, is the lack of a clear Scriptural warrant for an ordained female diaconate.

Second. It is lacking in satisfactory historical justification. The lack arises from two causes, 1st, while it is true that the post-Apostolic Church established the order, it is also true that some time later the same Church abolished it. This latter fact neutralizes the former one; 2nd, every argument in favor of an ordained female diaconate can be more than duplicated by one for Episcopacy. If this be the sentiment of the Church, the second of the pending overtures for the most part admirably expresses it, and for this reason ought to be adopted.

PRINCETON, N.Y.

THE STORY OF A GREAT REVIVAL.

By Rev. D. Sutherland, D.D.

Ever since the beginning of last winter, when appears to be a remarkable revival has been spreading over various districts in Prince Edward Island. It is as yet confined to the congregations of a sect popularly known as "the Macdonaldites," embracing some thousands of members and adherents who remained outside of the union into which all other branches of the Presbyterian Church in Canada entered in 1855, and claiming a direct connection with the Church of Scotland. These congregations are under the pastoral superintendence of the Rev. John Goodwill, formerly a missionary in one of the South Sea Islands. Mr. Goodwill travels over the whole Island, preaching from church to church at time and opportunity permit. Each congregation has some elders who visit the sick, care for the young, and conduct prayer-meetings on Sabbath their minister is unavoidably absent.

The revival now in operation is the repetition of a revival which broke out sixty years ago, under the ministrations of the Rev. Donald Macdonald, who gave to his followers the name by which they are generally called. To understand the present movement, one must know something of that which preceded it, and the man who played the most prominent part in it.

The Rev. Donald Macdonald was born in a Perthshire village in Scotland, on the first day of January, 1783. His early ambition was a situation in the Indian Civil Service, but circumstances led him to change his mind and study for the ministry. At college he was a very successful student, carrying off some high honors, and laying broad and deep the foundations of what afterwards grew to be massive theological attainments. Ordained in 1816, he spent eight years in missionary work in a remote corner of the Highlands of Scotland. But the work of an Evangelist was always more to his liking than the ordinary routine of pastoral duty. It led him in 1821 to set sail for Cape Breton, where he had heard spiritual destination prevailed. That island, now thickly peopled with happy and prosperous farmers, was then sparsely settled with inhabitants rude in their manners, poor in their worldly circumstances, and ignorant of the charities that soothe and bless humanity. No better field for a crusade could offer itself to missionary enthusiasm, but for some cause which we have been unable to discover. Mr. Macdonald remained there only two years. In 1826 he came to Prince Edward Island, which he never left except for occasional visits to the neighboring provinces of Nova Scotia and New Brunswick. For forty-one long and arduous years he toiled on with apostolic zeal and consecration, achieving a success granted to few ministers. He built fifteen churches, baptized four thousand adults and children, and had, at the time of his death, a body of five thousand followers, who were ready to go through fire and water at his bidding, so complete a command did he exercise over their affections and services.

The White Island was Mr. Macdonald's parish, but De Sable and Orwell Head were the centres of his operations, where he held great communion services, to which nearly all his people flocked, and where their scattered forces were knit into the enthusiasm of unity. At first he had to preach in barns or in the open air. From the very beginning crowds waited upon his ministry. There was a spiritual magnetism about the man, a power in his message, and a soul-compelling awe in his manner, which attracted and held the people. His method of conducting a service was somewhat peculiar.

First, he would direct the young converts to sing a few short evangelical hymns, cautioning them to avoid a low, listless, and drawing manner. Heartily singing lent an emotional glow through the congregation and warmed them for what was to follow. When the singing was over, the minister stood up in the pulpit, fortifying himself with several copious pinches of snuff, after the fashion which used to prevail among old Scotch ministers, and deliberately put on his spectacles, preparatory to reading a few stanzas of one of the Psalms. Generally he was his own precentor, leading the volume of praise in a strong, musical voice, full of the plaintive melody characteristic of Celtic singing. His opening prayer was distinguished by its fervor and childlike simplicity. It led one right into the presence of God and breathed the very atmosphere of heaven. The reading of a chapter, accompanied with a rousing comment and the singing of some stanzas of another psalm, paved the way for the sermon, which was always the small matter, and is, in a measure, already provided for. For if Sessions may exercise such authority, much more may the different courts above the Session do so. The adoption of the second overtura, therefore, seems to be in every way desirable.

Such a disposition of the pending overtures, moreover, seems to be in accord with the most recently expressed mind of the Church on the general subject. The Assembly of 1890 submitted the following overture: "Shall the following sections be added to the form of Government, viz., (1) in Chap. vi., a section to be numbered Section 2, as follows:

2. Women also served the Apostolical churches as deaconesses, whose office and duties were similar to those of deacons.

And (2) in Chap. xiii., a section to be numbered Section 3, as follows:

Deaconesses may be elected to office in a manner similar to that appointed for deacons, and set apart for prayer.

The reply of the Presbyteries to these overtures was as follows: Affirmation in both

amendments, 53; negative on both amendments, 84; negative on first and affirmation on second, 59; affirmation on first and negative on second, 2; no action on first and affirmation on second, 6; a formal vote of no action, 3; no report, 9; total number of Presbyteries, 216. On this reply the committee commented, *inter alia*, as follows:

"It is quite obvious that the vote furnishes no sufficient means of determining the mature judgment of the Church. If the two amendments constituted one overtura, and if the vote should have been upon this as a whole, the overtura is clearly defeated, there being in all its points, and cried for vengeance upon its transgressors; that man, stripped of his original righteousness and swayed by the carnal mind, which is enmity against God, could never yield perfect obedience to the law, which is spiritual, just, holy, and good. He then spoke of the covenant of grace, its awful provisions, and its suitableness to fallen man in all his exigencies. He spoke of Christ as our Surety, who by His vicarious sufferings and death on the Cross, purchased not only eternal redemption, but also an eternal inheritance in the regions of glory for all who would accept of Him, as He is freely offered in the Gospel. He concluded with an earnest appeal to sinners to turn from their evil way and from the evil of their doings, and to flee from the wrath to come, by coming to Christ as the only Refuge for sinners."

Mr. Macdonald's style of delivery was very impressive. Beginning in a conversational tone, he would gradually rise higher and higher, until his voice rang out with clarion clearness and strength. The whole man entered into the act of preaching. Eyes, hands, feet, and body became alive with an eloquence that was irresistible. The tide of emotion that swept through his heart found expression in his voice and in his features. Before the middle of the sermon was reached, tears and sweat united in a stream that ran over his face. Often his collar was wet as if taken out of the wash tub, when he has been known to take it off and lay it down on the pulpit board. A trustworthy witness has informed me that more than once, on a summer afternoon, he has seen Mr. Macdonald take off his coat and preach in his shirt sleeves until the shadows of evening began to fall. The longer the sermon, the better it was liked. The people never grew weary of listening, and the herculean frame and eager heart of the preacher seemed to be equal to the demands of the hungry multitude.

Mr. Macdonald's preaching was accompanied with singular manifestations, about the nature of which varying opinions are held. The hearers were visibly affected, and gave audible expression to their emotions. Some groaned aloud under a sense of sin; others clapped their hands or shouted in the joy of their hearts. No attempt was made to restrain these expressions of feeling. Mr. Macdonald believed they were the results of the operations of the Holy Spirit, and he had told over and over again, that while Mr. Macdonald preached, women have been seen to rock to and fro in their pews until their bonnets fell off their heads, until their hair escaped from its net, and until the locks thus freed became tense as whipcord, rushing through the air with the sharp whiz of a coachman's whip. Because of such manifestations, Mr. Macdonald's followers were called the "jerkers," an epithet of contempt which is not yet forgotten, for it is now used more in regard to the revival which burst out last winter, and which is accompanying the present manifestations.

Whatever diversity of opinion ^{exists} on this Island concerning Mr. Macdonald's methods—and there is considerable diversity of opinion—there is but one opinion concerning the beneficial character of the work he did. The heroic enthusiasm with which he devoted himself to the preaching of the gospel. That is the chief point of the operations of the Holy Spirit, I have been told over and over again, that while Mr. Macdonald preached, women have been seen to rock to and fro in their pews until their bonnets fell off their heads, until their hair escaped from its net, and until the locks thus freed became tense as whipcord, rushing through the air with the sharp whiz of a coachman's whip. Because of such manifestations, Mr. Macdonald's followers were called the "jerkers," an epithet of contempt which is not yet forgotten, for it is now used more in regard to the revival which burst out last winter, and which is accompanying the present manifestations.

The second scene introduces us to another religious service, this time in Cuba, on 1511. This will show us how one humble man sometimes accomplishes a grand work for humanity by arousing some master energy to more persistently drive home his ideas. And it will show Las Casas stepping over the threshold into the great work of his life. Velasquez, by commission of Governor Diego Columbus, is conquering and colonizing Cuba, and Las Casas is one of the invading party. Cuba is already considered conquered, and Velasquez has assigned great numbers of the natives to the various members of the expedition. The horrible Spanish cruelty toward the native Indian is already too painful. Being the only priest in the party, it falls to Las Casas to conduct this religious service. He reads certain verses from the Gospels, and then, in a quiet, obscure priest, but more interested just then in making money than in officiating at the altar, heard the words of Montesino, and was stirred to the depths. No thing very especial came of it for a few years, but Las Casas was all the time pondering the stirring words of Montesino on Indian slavery, and was proving their truthfulness in the illustrations afforded by every-day experience.

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The third scene introduces us to different surroundings, and is of another nature. It will illustrate the reverses which must come to every true reformer, and at the same time the mischief that one miserable sinner can do. It comes to a point in 1521, on the Pearl Coast, a part of the north coast of South America. Las Casas has been to Spain and has come back with a colony to introduce a new type of Spanish civilization. He would show that even Indians might be subdued and converted by humane methods. His friends of the colony were to wear a peculiar uniform, with a colored cross, that Indians might easily distinguish them from other Spaniards. The preparation and transfer of the little colony had cost a great sum of money, and some years of work on the part of Las Casas. Near by where they settled on the Pearl Coast is a Dominican monastery, which they hoped would make more safe their settlement, was to bring about its destruction. Some time before a wretched Indian, who was fishing off the coast, conceived a plan to catch some natives, and one of them answers were being held captive, according

to his Catholic faith, to seize them as slaves, going upon the mainland, he called at the monastery, and certain Indians saw a monk give to Ojeda a mysterious sheet of paper. Ojeda soon changed his plan, wantonly fell upon a party of Indians massacred some and carried off the rest as slaves. Thinking from that piece of paper that the monastery was in league with Ojeda, the natives fell upon it and destroyed it. Ojeda, when he came next to the mainland, lost his life. And when the colony of Las Casas arrived in Mexico, in the northern part of South America, and the southern part of the United States. It is, for the most part, a story of deceit, injustice, cruelty, and bloodshed; an illustration of religious manifesting and protecting that spirit which it sought, first of all, to condemn and reject. But there are scenes where Christian character and Christian principles find beautiful illustration, and at this time, it seems to me we ought to seek out these bright spots and tell them over so often that we may never forget them. I do not know that any Spaniard connected with the early America is more truly a Christian from beginning to end than Las Casas. I do not know that any subject of the Spanish throne did more to further the true interests of the crown and less to add disgrace to the flag of Spain. It is quite certain that no other proved himself so genuine a friend to the American native or did anything near so much to secure and protect his rights as a human being. I want to give four scenes from the life of this noble Spaniard, suggested partly by Prescott in his "Conquest of Mexico," but mostly by Fiske in his grand recent work, "The Discovery of America."

The fourth scene introduces us to a little Spanish church in San Domingo, the chief town of Hispaniola, now Hayti, in 1511. It will give us a splendid illustration of Christian courage and strength, and at this time, it seems to me we ought to seek out these bright spots and tell them over so often that we may never forget them. I do not know that any Spaniard connected with the early America is more truly a Christian from beginning to end than Las Casas. I do not know that any subject of the Spanish throne did more to further the true interests of the crown and less to add disgrace to the flag of Spain. It is quite certain that no other proved himself so genuine a friend to the American native or did anything near so much to secure and protect his rights as a human being. I want to give four scenes from the life of this noble Spaniard, suggested partly by Prescott in his "Conquest of Mexico," but mostly by Fiske in his grand recent work, "The Discovery of America."

THE FIRST FRIEND OF THE AMERICAN INDIAN.

By Rev. James A. Miller, Ph.D.

Just now we are interested in everything which pertains to the discovery and settlement of this American continent. It is not only Columbus warmly urging his claims in Portugal and Spain and starting westward from Palos upon the unknown waters of the great deep, but that period of colonization and discovery in which the Spaniards leave traces of their civilization in the West Indies, in Mexico, in the northern part of South America, and the southern part of the United States. It is, for the most part, a story of deceit, injustice, cruelty, and bloodshed; an illustration of religious manifesting and protecting that spirit which it sought, first of all, to condemn and reject. But there are scenes where Christian character and Christian principles find beautiful illustration, and at this time, it seems to me we ought to seek out these bright spots and tell them over so often that we may never forget them. I do not know that any Spaniard connected with the early America is more truly a Christian from beginning to end than Las Casas. I do not know that any subject of the Spanish throne did more to further the true interests of the crown and less to add disgrace to the flag of Spain. It is quite certain that no other proved himself so genuine a friend to the American native or did anything near so much to secure and protect his rights as a human being. I want to give four scenes from the life of this noble Spaniard, suggested partly by Prescott in his "Conquest of Mexico," but mostly by Fiske in his grand recent work, "The Discovery of America."

The fifth scene introduces us to Tuzulutlan, in the extreme south of Mexico, in 1511. This will show a signal victory for Las Casas, and at the same time will splendidly illustrate God's sword methods achieving great results where the sword had utterly failed. The Indian reformer had written a book, in which he argued that it was sinful to fight and kill Indians simply because they were infidels, and that the only allowable Christian methods to subdue the natives, were friendship and peaceful persuasion. The rough Spaniards retorted that a goliad of kicks and blows was more serviceable in this new country than any gospel of love, and that Las Casas ought to conquer a province by his theory before prating so loudly of its merits. He accepted the challenge, and selected for his test about the most extreme case he could anywhere find. The Governor of Guatemala had tried in vain to subdue the wild Tuzulutlans on his north border, and the country itself was almost inaccessible. He first exacted a written agreement from the Guatimala Governor that no Spaniard should enter into this country or interfere with these natives for five years. He next put into beautiful Indian verse the simple story of Christ, the resurrection from the dead, and heaven. He then found some Indian traders who were accustomed to come and go in this country in pursuit of their business, won their hearts by his friendship, taught them the verses which told the story of Christ, and sent them to the pueblo of the principal Tuzulutlan chieftain. The beautiful story made a sensation among the Indians. A son of the chieftain went back with the traders to see if this new kind of Spaniards were really so kind-hearted and disinterested as they professed. It ended by an invitation to one of the party to live with the Tuzulutlans, and very soon Las Casas himself entered the country. It is a wonderful story of idols banished, human sacrifices abolished, and the Christian religion of Las Casas introduced, with no external power other than the friend ship and kindly persuasion of Las Casas and his fellows.

He so won their hearts, that no Indian ever uttered the word of Las Casas. He secured an acknowledgment of the supremacy of Charles V. of Spain by the payment of a nominal tribute. His success was granted and honored by those who had made sport of his theories. And the beautiful part of it all is that the work was permanent.

ANGELICA, NEW YORK.

PROGRESS VS POVERTY.

* Of making many books there is no end; so of much writing on this vexed question. But the brilliancy of the diamond combines with the bluntness of the iron; the diamond rubs; so the truth is evolved by much friction of mind with mind.

It is little use to consider abstract theories. Dissertations, however profound, about interest, rents, capital, profits, wages, are like light houses on a foggy night. Facts are demanded. There has been already far too much guess-work on one side, and far too much theorizing on the other.

We are glad to learn that twelve million Americans in families, two thirds or more own their own homes. These figures are presumably taken from the census, and therefore are accepted as approximately correct. We willingly believe that no other nation can make so good a showing. We know that these home owners are the hope of our civil and social institutions, for they have a vital interest in the permanence of these institutions. The question is, Is the proportion of home owners less or greater than it was twenty-five or fifty years ago? Is it easier or more difficult to acquire a home now than then? The census tables of the last half century throw any light on these questions, any one having access thereto should investigate and report. Not only what we are, but what we are becoming, is a subject of most serious consideration.

Some things, however, may be accepted as reasonably sure. Reduction of the rate of interest consequent upon the accumulation of capital, which is only another name for smaller profits, reacts disadvantageously upon the laborer. Capital naturally prefers to reduce wages rather than to see its own profits dwindle. Capital is able to do this because of the abundance of workmen. The use of machinery helps to this undesirable result. A machine doing the work of a hundred men, dispenses that many. Some of them are employed in making and tending the machine, in furnishing it material, and disposing of its product. Many, however, say half, are entirely out. The profits on the products of the machine go mostly to capital, thus increasing its accumulations, reducing the rate of interest, the measure of the earnings of capital, and thus, as we have seen—and also in the presence of the half hundred unemployed men—presses the rate of wages. In the absence of statistics, the writer is inclined to believe that just here may be found an answer to the complaint, and a partial explanation of the fact, that "the rich are growing richer, and the poor poorer."

Again, the use of machinery degrades the laborer. Formerly, in a factory a workman built the entire wagon or plow with a few tools from the raw material. Now he feeds a piece of wood or a bar of metal into a machine. He learns no trade, he acquires no intelligence. Once he was a mechanician, now he is an automaton. He may have shorter hours, but the leisure is not often wisely spent. If he is better fed, clothed, and housed, he has acquired discontent and a love of luxury. Who will affirm that he has profited by the exchange?

The discontent existing among wage workers is not to be concealed by varnish, or alloyed with sugar plums. It demands and will have a substantial readjustment of the distribution of profits between industry and capital. This readjustment, however, must be made with an intelligent comprehension of all the facts on both sides of the case.

An old mathematical professor proposed this question: If an irresistible force meets an immovable body, what will be the results?

Indications are that unless some very careful steering is done, such a collision may some day occur inside our American civilization.

J. G. OSBURN,
PORT JEROME, ILL., August 15, 1892.

The Religious Press.

The Examiner starts with the generally accepted principle that there is both a divine and a

The Sunday School.

INTERNATIONAL SERIES.

STUDIES IN THE ACTS OF THE APOSTLES

SUNDAY, SEPTEMBER 4, 1892.

PHILIP PREACHING AT SAMARIA.

THE BEGINNING OF CHRISTIAN MISSIONS.

The martyrdom of Stephen is the foundation on which rests all the missionary effort of the Christian Church. Not simply because, as is certainly true, "the blood of the martyrs is the seed of the Church," but still more because the external necessities consequent upon his death had been, in a sense, prepared by his own work while living. He himself had broadened the lines of the Church's activity by preaching in the synagogues of the Jews of the Dispersion, and by the principles of catholicity which are to be found in his preaching. That method of development which is marked a feature in God's plan for the Church was manifest here, and had prepared the way for the next step in the order of events, when immediately upon his death the brethren were scattered abroad. The scattering seemed to break up the Church, but in fact it vastly increased it. Everywhere the believers went, they went proclaiming the Word. What Stephen had preached, they are moved by the force of circumstances to practice.

The story of their missionary activities is told in this chapter, in ix. 32 and xi. 19-21, which read together form a continuous narrative, interrupted by certain episodes. Much latent talent besides that of Philip was brought to the surface, and many people of importance in the Church's history were brought into it at this time besides the eunuch and Cornelius. It seems very probable that Paul's kinsfolk, Andronicus and Junia (Rom. xvi. 7) were among these earliest missionary converts. But of all the various experiences of this period, only such incidents are chosen for narration by Luke as are typical or develop some as yet unrecognized principle.

In the scattering of the Church the Apostles were not included. There were many reasons for this, the welfare of those persecuted brethren who could not escape from Jerusalem being surely among them. But we may be certain that the lives of the Twelve were in no especial danger, or they would undoubtedly have obeyed the command of their Lord (Matt. x. 23). It is not, indeed, so singular as at first appears, that the lives of the Apostles were safe when those of the deacons and other believers were threatened. The Apostles were well known, and by this time thoroughly respected in Jerusalem. It was not for nothing that they had so boldly maintained their cause before the Sanhedrin on two different occasions; and the signs which they had wrought had too firmly established them in the affection of the populace for them to be now molested with safety. Besides, they had not been personally concerned in those events which had caused the present excitement. The Gospel which the Apostles preached was a rich and full, but a limited one; it had not the broad range and the aggressive character of the preaching of the younger, cultured Hellenistic deacons; it did not inflame the passions and arouse the opposition of the cultured classes, whether legal Pharisees or free-thinking Sadducees, as did the teachings of the latter.

One thing, however, characterized all classes of evangelists in the Church, whether Apostles, deacons, or private believers, a spirit of perfect unity. This spirit survived the scattering of the brethren, and was the secret of the missionary activity which followed, and of its marvellous success. And the same spirit is the secret of missionary activity in all periods. History has no more striking lesson to teach us than this. From the day when the Holy Spirit was poured out upon them as they were *all together in the same place*, the measure of the Church's triumph over the world has been the measure of the spirit of unity which has characterized it. Within an hundred and fifty years after the ascension of Christ, that spirit had triumphed over all the hindrances of an absence of facilities for travel and for the communication of thought, and had permeated the whole Roman Empire. Never has the success of missionary enterprise been more marked than during this period, when as yet no name was called upon Christians, but the name of Christ. But sects and divisions sprang up and the progress of missionary enterprise grew ever less and less, until it finally died out utterly. Then at once the Church lost ground, and Asia Minor, Egypt, and Northern Africa which had been its stronghold, were overrun by the more aggressive spirit of Mohammedanism.

The same story repeats itself in Reformation times. It was the bickerings of sects and parties which killed the missionary spirit among the Protestants, while the Romish Church, ever quick to adapt itself to the exigencies of the time, became conspicuous in missionary effort, and by her great triumphs in Eastern Asia, in America, and in the Isles of the Sea, more than made up in numbers for what she had lost in Europe. It is a humiliating lesson to us, and one which we are far too slow to profit by; but surely we need only to consider it carefully to become assured that denominationalism far from promoting the growth of Christ's kingdom, does most grievously hinder it, and that we must seek to merge all the differences of birth and training and idiosyncrasies in a love for Christ so absorbing, so overwhelming as to hide them all from view, before we can look for that triumph of the Cross for which we do earnestly pray, and in a measure, faithfully work.

THE LESSON.

Acts viii. 5-25.

GOLDEN TEXT.—And there was great joy in that city.—Acts viii. 8.

The events which occur in this chapter and form our Lesson for this and the following Sundays, were probably told to Luke by Philip himself, when twenty years later than this, Luke was a guest in Philip's house in Samaria (xxviii.). We know that Luke was exceedingly careful and diligent in gathering the materials for his two histories, and he would surely make the most of such an opportunity to inform himself of this important period in the history of the Church.

It was a wonderful providence of God by which the Samaritan people, in some sense Jews, though with an admixture of alien blood, possessing and prizing the Books of Moses and looking for the coming of the Messiah, though hated and despised by the Jewish people, were made the bridge by which the Christian Church passed over the almost impassable chasm between Jews and Gentiles; and that Philip should be the one sent to evangelize them, was assuredly no accident. As a Hellenist, a Jew of the Dispersion, he would be far more acceptable to the Samaritans than one born on Jewish soil. It is the Hellenist Luke only, who tells of the healing of the Samaritan leper and

the parable of the good Samaritan, and though it is to John that we owe the story of Jesus' visit to Sychar, we may, perhaps, find something significant in this fact.

Verses 5. The Philip of our Lesson is not the Apostle of that name (Matt. x. 3; John xiv. 5), but one of the seven deacons (Acts vi. 5). Tradition has a good deal to say about him, but it confounds him so sadly with Philip the Apostle, that it is not easy to disentangle the two stories. From Luke we learn that he had four daughters who prophesied, and there seems to be considerable evidence that at the death of one of these daughters he moved to Hierapolis, and eventually became bishop of Tralles.

Opinions differ as to whether the city to which Philip went was Sychar, the ancient Shechem, where our Lord preached (John iv.), or the capital of Samaria, called Sebaste since its rebuilding by Herod the Great. Although it would be easier to account for the success of Philip's ministry if we supposed it to have been exercised where Jesus was favorably remembered, yet the indications are pretty strong that this was a large city, which Sychar at that time was not. Verse 12 gives us, in somewhat fuller detail, the subject of Philip's preaching.

Verses 6. The word *greek word* is a strong one (iii. 5, xvi. 14; Heb. ii. 4); it shows them favorably disposed and intent upon the teachings given.

Verses 7, 8. Luke, the physician, expressly distinguishes between diseased persons and demons. It is noticeable that after the death of Jesus we hear very little of demoniac possession. The *great joy* which pervaded the town was not only on account of the miracles, but a joy in believing. (See verse 12.)

Verses 9, 10. We have already had occasion to observe that the practice of magic, common at that time in all countries, was especially practiced by the Jews, who were everywhere notorious for their skill in incantations (compare xiii. 6-12, xix. 11-16). Classical writers tell of Jews at Rome who were famous for these practices, and the Fayum manuscripts, recently discovered in Egypt, include large quantities of magical writings, with *Hebrew* formulae. Thus Simon seems to have been a very notable magician. The Christian writings of the second and third centuries are full of his deeds, but little credence can be placed upon their statements. His pretensions were certainly greater than those of most magicians; he professed to be the *Gad power called Great* (possibly the Messiah), and his magical doings amazed (Revised Version, the word was not at all the *sense bewitched*, Authorized Version) the people of the city, over whom he seemed to have acquired an enormous influence.

Verses 12. Although the remarkable miracle-working power granted to Philip was doubtless granted expressly to overshadow the wonders performed by Simon and weaken his influence, yet it was the truths which he preached which were effectual to the conversion of the Samaritans. His preaching was especially adapted to the state of mind there prevailing. Simon's work, though done in the assumed power of God, was all for his own benefit, but Philip's miracles were performed to emphasize his teachings that Christ was a King, and His society a kingdom; that all the gifts of its members were subservient, not to their own aggrandizement, but to Him. This was the foundation of Philip's preaching, and it came home to them with wonderful force. The tense of the verb *baptized* shows that the work of conversion of these Samaritans lasted over a considerable period, the baptisms occurring all along.

Verses 13. Simon was evidently much impressed with the character of Philip's miracles; the word *wondered* here is the same as that translated *bewitched* in verse 9, and is properly *amazed*. He was astonished that they were wrought without any of the secret preparations and incantations which he and other sorcerers used; and perceiving that they were wrought in the name of Jesus, he was quite ready to believe that Jesus was in truth that great power of God which he had pretended to be. In the darkness of his mind, he very possibly looked upon baptism as a sort of initiation into an order which knew the occult power of the name of Jesus. That Philip did not perceive that Simon's belief in Jesus was merely an intellectual faith and had no moral character, is only saying that the indwelling of the Holy Spirit did not remove him any more than Peter and the other Apostles above the possibility of imitation. He was quite ready to believe that Jesus was in truth that great power of God which he had pretended to be.

After the powerful sermon at Pentecost, when the convicted multitude asked what to do, he directed them to repent and be baptized in the name of Jesus for the remission of sins, and promised them the gift of the Holy Ghost. And this promise, he added, is to you and to your children and to all that are afar off, even as many as the Lord, our God, shall call unto Him. Repentance, baptism, forgiveness, and the name of Jesus are magnified, as they ought to be, but the Church has not enough appreciated the gift of the Spirit.

Among other things, we find that these disciples continued in prayers, thus showing the importance to the Church of maintaining the prayer-meeting, which was the beginning of the Church. The church without a prayer-meeting cannot well maintain a high state of spirituality. The Christian Endeavor Society which does not put itself in training in prayer and make much of its prayer meeting, will not be spiritual or fruitful. The prayer-meeting will be its thermometer. This shows the great importance of the prayer-meeting pledge, which is one of the vital principles of the Society. We have also seen the importance of prayer and its wonderful answer in the case of Stephen, who was sustained even in death, and to whom heaven was opened while prayed.

After the death of Stephen the disciples were scattered abroad, and Philip, the evangelist, one of the deacons chosen because he was "full of the Holy Ghost," went down to Samaria and preached Christ unto them, and the people gave heed to his words, and great blessings followed, and "there was great joy in that city." But this city was a foreign city, and the Jews had no dealings with the Samaritans.

Here we have the first Foreign Mission, and a sample of all missionary work. The Samaritans needed Christ as much as the Jews did, as all men do. Jesus himself may be said to have founded this mission, and to have prophesied all missions when He preached to the women at the well of Samaria and unfolded to her the truth of His worship, and when many came out of their desecrated streets. Saratoga has a \$20,000 opera house, a large brick hotel, a \$20,000 schoolhouse, and a large number of fine business houses. Yet the people, in order to even change a place like Saratoga, had to go to the top of a hill, a monument to the hand of Satan.

According to the Chicago Herald there are now new built towns in Kansas without an inhabitant to waken the echoes of their deserted streets. Saratoga has a \$20,000 opera house, a large brick hotel, a \$20,000 schoolhouse, and a large number of fine business houses. Yet the people, in order to even change a place like Saratoga, had to go to the top of a hill, a monument to the hand of Satan.

When the Apostles at Jerusalem heard of Philip's success, they sent down Peter and John, who prayed for them, that they might receive the Holy Ghost, for He was not as yet fallen on them, and they had been baptized into the name of Christ. The Apostles are here recognized as having special authority in the new Church, and they would have these new disciples baptized into faith in the Holy Spirit as well as that of the Father and the Son, as Christ had appointed. Without this recognition of the Holy Spirit they would not have the fulness of the faith nor of the power of God.

And here, as elsewhere, the Spirit is given in answer to prayer. Jesus said that the Father was more willing to give the Holy Spirit to them that ask Him than an earthly father was to give good gifts to his children, and the Apostles would pray for the great gift on this man, Simon the Samaritan, who sinned against the Son of God.

Philip's words are neither a prediction nor an intimation, but an outburst of holy indignation. He perceives "the abounding baseness and lowliness of this man's character," yet he recognizes that Simon's life and former experiences have much to do with his awful error, and is not so severe as in the case of Ananias and Sapphira, who sinned against

their prejudices to prevail, and Paul had to be raised up as the Apostle to the Gentiles, now at first the true spirit of brotherhood filled them, and they felt that they were all one in the Spirit as well as in Christ.

Wherever the Spirit is, there the Christian fellowship His work. If He uses the Salvation Army and blesses its methods for good, surely we may not refuse to fellowship them. There are different administrations, but the same Spirit. The Spirit is not confined in His methods. Simon Magus made here the same mistake that many are now making. It was through the laying on of hands that the gift of the Spirit was imparted, and he sought this power through the laying on of his hands. He saw magic in the method. It was through prayer that He was given. The laying on of the hands of the Presbytery will not make a man a successful minister of the Gospel, but the power of the Spirit in him will. Philip had the true spirit when he went to Samaria. Christianity is nothing if not missionary. The Samaritan was a brother and neighbor, and was to be helped in need as much as the man who fell among thieves. Like water, our religion will not be kept pure if not flowing. The fountain is made sweet by giving.

Verses 13. The new paragraph properly begins here; but we may take the occasion to observe on this last mention of the name of John in the Acts, that he is actually in the bond of intimacy. There is no reason why he should not pray for Philip, that he is actually in the bond of intimacy. The words, *if perhaps* (compare xxi. 27), show how completely the Apostles refer the forgiveness of sins to God.

Verses 14. Like Pharaoh (Exod. viii. 28, x. 15), he only wanted punishment aviated.

He does not care "that the *no* should be changed?" as Alford says, but still attributing some magical potency to the Apostles' prayers, says, *Pray ye for me.*

Verses 15. The new paragraph properly begins here; but we may take the occasion to observe on this last mention of the name of John in the Acts, that he is actually in the bond of intimacy. The words, *if perhaps* (compare xxi. 27), show how completely the Apostles refer the forgiveness of sins to God.

Verses 16. The word *greek word* is a strong one (iii. 5, xvi. 14; Heb. ii. 4); it shows them favorably disposed and intent upon the teachings given.

Verses 17, 18. Luke, the physician, expressly distinguishes between diseased persons and demons. It is noticeable that after the death of Jesus we hear very little of demoniac possession. The *great joy* which pervaded the town was not only on account of the miracles, but a joy in believing. (See verse 12.)

Verses 19, 20. We have already had occasion to observe that the practice of magic, common at that time in all countries, was especially practiced by the Jews, who were everywhere notorious for their skill in incantations (compare xiii. 6-12, xix. 11-16). Classical writers tell of Jews at Rome who were famous for these practices, and the Fayum manuscripts, recently discovered in Egypt, include large quantities of magical writings, with *Hebrew* formulae. Thus Simon seems to have been a very notable magician. The Christian writings of the second and third centuries are full of his deeds, but little credence can be placed upon their statements. His pretensions were certainly greater than those of most magicians; he professed to be the *Gad power called Great* (possibly the Messiah), and his magical doings amazed (Revised Version, the word was not at all the *sense bewitched*, Authorized Version) the people of the city, over whom he seemed to have acquired an enormous influence.

Verses 21, 22. Unlike Ananias and Sapphira, there is still an opportunity for Simon to repent. That he is actually in the bond of intimacy is no reason why he should not pray for Philip, that he is actually in the bond of intimacy. The words, *if perhaps* (compare xxi. 27), show how completely the Apostles refer the forgiveness of sins to God.

Verses 23, 24. The Philip of our Lesson is not the Apostle of that name (Matt. x. 3; John xiv. 5), but one of the seven deacons (Acts vi. 5).

Tradition has a good deal to say about him, but it confounds him so sadly with Philip the Apostle, that it is not easy to disentangle the two stories. From Luke we learn that he had four daughters who prophesied, and there seems to be considerable evidence that at the death of one of these daughters he moved to Hierapolis, and eventually became bishop of Tralles.

Opinions differ as to whether the city to which Philip went was Sychar, the ancient Shechem, where our Lord preached (John iv.), or the capital of Samaria, called Sebaste since its rebuilding by Herod the Great. Although it would be easier to account for the success of Philip's ministry if we supposed it to have been exercised where Jesus was favorably remembered, yet the indications are pretty strong that this was a large city, which Sychar at that time was not. Verse 12 gives us, in somewhat fuller detail, the subject of Philip's preaching.

Verses 25, 26. The new paragraph properly begins here; but we may take the occasion to observe on this last mention of the name of John in the Acts, that he is actually in the bond of intimacy. The words, *if perhaps* (compare xxi. 27), show how completely the Apostles refer the forgiveness of sins to God.

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Verses 41, 42. The Philip of our Lesson is not the Apostle of that name (Matt

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THURSDAY, AUGUST 25, 1892.

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DEFENCE OF THE STRIKERS AT HOME.

AS THE EVANGELIST believes in fair play, it often publishes the arguments of its opponents, even at the risk of being accused of holding opinions with which it has no sympathy whatever. A better example of its fairness could not be given than its printing the following communication, which is not indeed altogether original, for the basis of it is an elaborate article in *The Social Economist*, which, as its name imports, is devoted to social and economic questions, and may therefore claim to be an authority in such matters. In a recent number the Editor comes to the defense of the strikers at Homestead, and our correspondent gives us merely a resume of his argument. We publish it as the best illustration that has come under our notice of the vague and sentimental way in which men reason on such subjects. Without attempting a formal answer, we append a few notes which will show our own opinion.—ED. EVAN.

"The Social Economist for August, of which the well known economist, George Gunton, is one of the Editors, contains an article, presumably by Mr. Gunton, treating The Carnegie Conflict, not from the point of view of politics in the interest either of free trade or protection, but solely on the ground of justice and of political economy. Such a review of the subject has been urgently needed. To look to the daily newspapers for impartial treatment of the question, would, perhaps, be to look for the impossible; at any rate, it has not been found there. The writer in the Magazine before us, begins by insisting that the Homestead strike is an industrial crisis of complex and far-reaching bearings, and that to treat it or any similar industrial struggle strictly by existing law, is an error fatal to the interests of society. Law is made out of the past, and cannot foresee new issues. Society cannot afford to stand in the way of the law of evolution, which is a far mightier and more beneficent power than any body of jurisprudence; and the new movement of employes is an evolution, whether it deals with actual wrongs or with newly emerging rights. The overwhelming interest centered in the Homestead strike is the welfare of society. To insist on the extreme enforcement of laws, made in a past time and applicable to past issues, is to obstruct the advance of civilization. That way revolution lies."

"The above is a fine specimen of the high sounding plumes in which these social economists indulge. In what sense is the Homestead strike 'an industrial crisis of complex and far-reaching bearings' more than any other strike? And what is meant by 'Society cannot afford to stand in the way of the law of evolution'? If the process of evolution includes strikes and mobs and bloodshed, as well as the total stoppage of industry, it is well that society should stand in the way of it, unless society itself is to be destroyed. The writer is more intelligible when he comes down to facts. Referring constantly to the article in *The Social Economist*, our correspondent says:

"The facts of the Homestead case are set forth and examined from this point of view. The changes caused by the Company were changes of economic conditions, changes of much farther reaching import than the mere question of a higher or a lower income for the time being. They were based upon the introduction of labor-saving machinery. Now such an introduction is of benefit to society, but it is to be remembered that it causes even though it lower the price of piece-work wages. Piece-work wages ought indeed to be lowered so far as to give not only capital, but the public, its share of the gains. But the arrangements proposed by the Carnegie Company were such as to exclude the laborers from the benefits of the new machinery. The Company would be the gainers, the actual profits per ton remaining unchanged, and the production greatly increased. Society at large would eventually be the gainers by the fall of prices inevitable to increased production, but no part of the profit in the shape of higher wages was to go to the workmen. This is the strike made to be recognized as being a part of the competitive machinery of modern industry, it is. There is no other method as yet devised by which the competition of laborers for a higher, because paid status can be secured, and as such the strike is of inestimable value to the community. It is also the only disturbance and disorder look at the surface. But those who look below the surface will discern the method of the gradual rise of the ancient serf to the modern laborer, and of the modern laborer to the condition of a comfortable, reasonable and intelligent citizen—one corner stone of public prosperity."

In these long extracts we have endeavored to do full justice to the cause of the strikers, by leaving their ablest advocate to state their case for them. It were a mere matter of sympathy our sympathies would be with them, not only because they are poor in comparison with the capitalists for whom they labor, but also because they are a hundred times more numerous than their employers; and as a matter of common humanity it is but natural that we should wish the greatest good of the greatest number. But the question is not one of sympathy, but of law and social order, which are turned upside down by this sudden stoppage of industry, by which thousands are thrown out of work, and a populous

community is plunged into a state which is almost one of civil war.

As to rights, we yield to none in our defense of the laboring man. In this free land of ours he is no man's slave. He need call no man master: he is master of himself, of his own strong limbs, to work or not to work, according to his own independent will. If his employer does not pay him what he thinks to be fair wages, he has a right to lay down the implements of labor and seek another field for his industry, which will yield him a better reward. But here his powers end. While he can stop work himself, he has no right to stop others from working. This would be playing the part of the dog in the manger. But this just what has been done at Homestead. The strikers not only quit work themselves, but surrounded the mills in threatening crowds to prevent others from coming in to fill their places. A few who offered themselves were set upon with stones and brickbats, and terribly beaten. And such is the attitude which the strikers still hold, restrained only by the presence of the troops. This is liberty with a vengeance! And this is the way in which the leaders of disorder think to vindicate the rights, and promote the happiness, of the working class!

Here follows a discussion of the general position of capitalists with regard to labor Unions, with quotations from Mr. Carnegie's published writings to show that he has hitherto taken the stand of these Unions:

[Who has a right to say that he is not a friend of the Unions now? From our own slight personal acquaintance with him, we can well believe that he would be glad to do what is for the interest of all who work for him. But his order in this direction may be somewhat clouded when they turn upon him and destroy his property, and shoot down those who came to defend it. The writer assumes too much when he goes on to say:]

In the recent conflict he has practically repudiated those utterances, and put himself in the same position toward social unionism as did the Southern slaveholders in 1861, and is just as sure to be ultimately defeated." The Pinkerton men were probably too weak within their ranks and in opposing them, the men were assuredly technically wrong, but economically and socially the case was precisely the reverse: the men were standing out for a vitally important economic principle, the Company were arbitrary and tyrannical, "which is the only element of right in might—a plan intrinsically fatal to progress; as entirely without respect to social obligations as are the acts of a tyrant."

[As to the calling in of the Pinkerton men, it seems to be the general opinion that it was not wise; but as to the *right* to do it, we do not see how that can be disputed. If a man's property is attacked, or even threatened, has he not a right to defend it? If he sees a mob gathering about his doors to burn his house to the ground, may he not call in his neighbors to help him, or appeal to the officers of the law to come to his rescue? But great bodies move slowly.

The sheriff called for recruits, but called in vain, and it was not till many lives had been lost that the Governor of Pennsylvania ordered the State troops to the defense. In the extremity in which the owners of the property were for a few days, may he not be excused if their act in calling in outside help was "premature" or "unadvised?"

The question of the employment of non-union laborers is shown to be one that, in a case like this, is not to be decided on the ground of abstract right. Unquestionably a free man has an abstract right to work for whom and under what conditions he pleases;—

[This is a great concession, but we should have liked it better if the learned "Social Economist" had explained wherein an "abstract right" is not an absolute right for a laborer to do with his hands whatever honest work he finds to do.]

But abstract rights are always limited by conditions, the right of the master and the government in a time of strike or lockout, in fact, in fact, no actual vacancies exist. What ever may be the name given to the situation, it is very certain that neither side, employers or employees, consider it as final. The laborers should permanently keep it their *versus*: there is simply a cessation of activities pending the settlement of a difference.

[Here it is easy to see how the writer, and all who take his view are under the power of words. Thus, "In a time of strike or lockout, in fact, no actual vacancies exist!" No! that is to say, the workmen have simply quit work, leaving everything to go to ruin, while they stand about silent and defiant, waiting till they can compel their employers to an unconditional surrender. And this is not a stoppage of industry; it is simply a cessation of activities pending the settlement of a difference!]

"To object to the employment of non-union men at such a time is perfectly fair; and while, of course, no intimidation ought to be used, it is essential to free competition between capital and labor that organized laborers should have the same right to induce outsiders not to take their places that organized capitalists have to induce them to do so." These conditions had better be removed by Mr. Gunton, or the Homestead might have been in some of a peaceful economic contest instead of a bloody riot.

This conflict, the author concludes, has shown several things to be necessary in order that economic questions shall be decided purely on their economic merits—a matter in which all society is deeply concerned.

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of course, no intimidation ought to be used, it is essential to free competition between capital and labor that organized laborers should have the same right to induce outsiders not to take their places that organized capitalists have to induce them to do so." These conditions had better be removed by Mr. Gunton, or the Homestead might have been in some of a peaceful economic contest instead of a bloody riot.

This conflict, the author concludes, has shown several things to be necessary in order that economic questions shall be decided purely on their economic merits—a matter in which all society is deeply concerned.

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THE NEW-YORK EVANGELIST: THURSDAY, AUGUST 25, 1892.

THE REV. B. F. MEYER.

By Rev. Teunis S. Hamlin, D.D.

I do not think I could do the readers of THE EVANGELIST a better service than by introducing to such of them as may not have been acquainted with him, the eminent minister whose name stands at the head of this article. He has just closed his second visit to America. Both visits have been made at the urgent entreaty of Mr. Moody, and have been devoted chiefly, the second one entirely, to Northfield. All that have thus come into contact with him have been profoundly impressed, and for one, I believe he is doing, and is to do, a vast work for the Church of Christ. No apology seems needed, therefore, for this sketch of his career and methods.

Mr. Meyer was born in London in 1847. His father was a business man in prosperous circumstances, and the son might have had every opportunity of worldly preferment. But he became a Christian in very early life, and chose the Christian ministry as his profession. He was educated at Brighton College, one of the great public schools of England, and received his degree of Bachelor of Arts from the London University. He studied theology under the learned and famous Dr. Angus.

At once upon being licensed to preach, in January, 1869, he became colleague to the Rev. C. M. Birrell of Liverpool. Mr. Birrell was an expository preacher, and insisted on his young colleague's following his example. So for two years and a half Mr. Meyer devoted himself to the study of Old Testament biographies and the Gospels and Epistles.

In 1872 he went to York. There he was the first minister in England to welcome Mr. Moody, and command his work to the people; an act of Christian breadth and confidence for which the great evangelist has never ceased to be grateful. And Mr. Meyer, in turn, reaped great benefits from Mr. Moody, getting out of certain ruts into which he had fallen, and learning new methods of commanding the Gospel to men.

In 1874 he was called to the Victoria Road Baptist Church of Leicester. It is a strong, wealthy church, embracing many of the first families of the city. Here Mr. Meyer's ministry prospered greatly for four years. But he was not at ease. He felt that his call was to preach to the people. At length his friends said: "If you will leave your church, we will stand by you, and you shall try a popular movement." The result was the erection of Melbourne Hall, so named from the street on which it stands, a very handsome and commodious edifice, and a church in everything but the name.

The movement was at once successful. The audiences overflowed the room. All forms of philanthropic work were entered upon. Mr. Meyer preached three times a week in the open air, and visited daily at the gate of the city prison. He was soon the recognized leader of Christian philanthropy in all that region.

This was a work exactly to Mr. Meyer's taste. In entering upon it, he had fully dedicated himself to Christ, and he confidently hoped and expected to live and die in it. But his wife's health gave way, and it became evident that she could not live in Leicester. So with immeasurable sorrow he surrendered his work there.

Just then, in 1888, came the call to the Regents Park Baptist Church of London. This church was at the lowest ebb. To revive it seemed hopeless. Mr. Spurgeon earnestly advised Mr. Meyer not to accept the call, saying he was surely burying himself. Nevertheless, he undertook the task. The church very soon showed signs of recovery, and during the intervening four years has greatly prospered. Meanwhile Mr. Meyer had earned recognition as one of the foremost Baptist pastors of London. He, with others, was a recognized leader of the Keswick Conference, meeting annually in the beautiful lake region, and being devoted to the promotion of personal consecration and holy living. From it similar gatherings are held on an average of one a fortnight the year through in all parts of Great Britain. He suggested and formed the "Prayer Union," which now embraces over 600 ministers, who are pledged to pray for each other at stated times. He has published a long list of books on the Bible and the Christian life, which have a wide currency in England, and are beginning to be well known in this country.

And now this Baptist minister is called to a Congregational pulpit. Dr. Newell in Hall, honored and loved by all patriotic Americans, chose Mr. Meyer as the fittest man he knew to succeed him in his great work at Christ Church. His people gave him a parting gift of \$1,000, and he is using it to erect a baptistry, that those who desire it may be immersed. In this the congregation heartily concur. And Mr. Meyer, on his part, agrees to use the liturgy of Christ Church and to wear the Geneva gown, in response to the wishes of the people. Does all this mean that Christian union is nearer at hand in England than in America? Certainly these are marvellous and most joyful signs of the times.

But what manner of man is this liberal English Baptist, and what is the burden of his message?

As to the first, he is of medium size, with clean-shaven, handsome face; bright, ruddy complexion; quiet, refined manners; with nothing clerical in dress or demeanor; dignified, affable, of simple tastes; cheerful and happy. He is a very diligent student, his chief text book being the Bible. He is widely read in the best literature. His thought is singularly clear, and his English very pure. He speaks with great deliberation, which in most men would become tedious, but in him is only impressive, as he seems to be feeling for the right word, which in fact he never fails to find. His utmost earnestness never leads him into loudness, but only into greater intensity of voice and manner. He is not eloquent according to the standards of the text books, but he has that best eloquence that carries the judgment, convicts the conscience, and wins the heart.

No one can hear this man without feeling that he walks with God. His modesty and simplicity of character are very beautiful. He is noticeably free from the egotism that mars so many otherwise noble characters. He seems to have neither pride of intellect and attainments, nor what is far worse pride of piety. His teaching centres about the hidden life of God in the soul. He has had profound experiences, and they have wondrously prepared for him the Word of God. He deals with the deep things, and leads his hearers down into usually unexplored recesses of divine grace. In the best sense he is a mystic, yet no part of his teaching is other than most practical and direct to each one's every day life. A favorite saying is, "The nearer a man gets to God the nearer he is to his fellow men."

And he handles the Bible rationally. We have not heard a single fanciful interpretation, nor one that was evidently framed to support a theory. When he has dealt with a passage, one says: "Why certainly, that is all there, I am amazed that I never saw it before."

And Mr. Meyer is no crank. There is a

wide-spread feeling that the Northfield Conference is a paradise of cranks. No mistake is greater. Some come, of course, but they do not get a hearing, or, if by chance one slips in here or there, he soon slips out and stays out. But Mr. Meyer has not even a tendency in the direction of crankiness. He speaks openly against sinless perfection in this life. He insists that the deepest religious experiences will not show themselves emotionally, that the Christian should claim all that God has for him in Christ, and believe that it is his, regardless of how he feels about it; that above all things else, a follower of Christ should be natural. He treats the great truth of the filling of the Holy Spirit as simply as he does conversion.

This godly man, with this profound insight into the deep things of God and this heavenly gift of elucidating and commanding them to all Christians, now stands on a coign of vantage in the world's metropolis. He will have a world-wide influence. He stands for practical Christian union, for a profound insight into divine grace. I hope he may often be heard in America, and far beyond even the wide-reaching circle to be found at Northfield.

NORTFIELD, MASS., August 29, 1892.

THE LITTLE CHURCHES IN A ONCE DRY-ASTATE REGION.

Within the bounds of Flint Presbytery in Michigan is a region known as "The Thumb," as the scene of the terrible forest fires of 1871-72. Through this region are scattered a number of little-known missionary churches, most of them very weak, but with the promise of good things to be.

In this Presbytery of Flint are forty-one Presbyterian churches, and among them only three, Caro, Lapeer, and Flint are now self-sustaining. Very commendable, pleasant churches have been built within the past two years at Elk, Vassar, Caseville, and Creswell, and one is now in process of erection at Elkhorn.

Port Huron, the most important town on the Lake, has a church organization, but no building.

The people have a lot nearly paid off, and are looking hopefully forward toward building, worshipping in the mean time in a public hall.

Some of these churches came into our body from the United Presbyterian two or three years since, and are being aided by our Home Mission and Church Erection Boards, as they could not before, because of their isolation from the main body of the mother Church.

With the aid now so generously given them, they are gaining ground, and we have reason to anticipate, if not rapid, at least substantial and permanent growth.

Creswell is a bright little village of 1,000 people, on the narrow gauge branch of the F. & M. P. Railroad. The Presbyterians have recently completed a very neat little brick church, and under the faithful, efficient shepherding of Rev. T. H. Bowser are daily gaining ground. The writer had the pleasure of preaching a Sabbath for this people recently, and by a lecture on the Monday night following, enabled them to raise money enough to complete the very neat decoration of the walls and ceiling of their church.

This is a sort of vacation work which helps and encourages our Home Mission churches, at little cost to the pastor, except a bit of discomfort, incident to the extremely hot weather we have had of late. A little attention of this sort is thoroughly appreciated by the people.

It is a great blessing to the people here that the intervening four years has greatly prospered. Meanwhile Mr. Meyer had earned recognition as one of the foremost Baptist pastors of London. He, with others, was a recognized leader of the Keswick Conference, meeting annually in the beautiful lake region, and being devoted to the promotion of personal consecration and holy living. From it similar gatherings are held on an average of one a fortnight the year through in all parts of Great Britain. He suggested and formed the "Prayer Union," which now embraces over 600 ministers, who are pledged to pray for each other at stated times. He has published a long list of books on the Bible and the Christian life, which have a wide currency in England, and are beginning to be well known in this country.

The Evangelist finds its way into "The Thumb," and is a weekly bearer of profitable reading to a people who know a good thing when they see it, and who are struggling to place our Church on a permanent basis in that region. The memory of "Ambrose" is precious in all that country. Sound counsel and substantial aid from the hand and heart of the good man reached well nigh every one of those little churches in the Presbytery of Saginaw, and when they were turned over to the new Presbytery of Flint, some of them felt that they had lost connection with a most important base of supply. But the sowing was not in vain, the harvest is already ripening, and it is rich.

This reference to "Ambrose" suggests that his little church at Bay City is doing grandly. A fine church building is nearing completion, one of which the people may well be proud. The church is prospering, too, in spiritual things, and under the leadership of Dr. Clark is being urged into good work in every direction.

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As a citizen, however, quite as much as a merchant, he occupied a conspicuous position. He was a loving and loyal Albian. For a long time he was a member of the Board of Directors of the Board of Trade, and director in some of our leading moneyed institutions. He was also an active member of the Committee of Thirty, of which he was admitted as a member in the first. The Committee continued for many years until the senior member retired, and then the next, one of the largest and strongest members of the Committee, Dr. Samuel Brown, became president.

At the age of twenty one Mr. Duran came to Albany to enter the office of his uncle, Edward J. Duran, a dealer in the cloth and woolen goods, and his sole dependence for present grace and future glory was upon the merit and mediation of Jesus Christ, his Lord.

Edward Payson Duran was born in Rensselaer, N.Y., this day, on the 21st of October, 1818. He was buried at the time of his death, in the sixty-first year of his age.

He came of Huguenot extraction, and possessed many of the characteristics which have rendered that people illustrious in the social, political and religious fields. His father was a man of much energy and vigorous mind, and his mother was a woman of tender and spiritual susceptibilities. From both his parents he inherited distinctive traits, and those who knew him best discovered a harmonious blending of strength and beauty of vigor and spirituality.

He early educated, adventurous, he was restricted to the schools of his native town, but of these he made good use, and thus laid the foundation of that intellectual force and broad scholarship which characterized his later years.

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THE KESWICK CONVENTION.

MISSION TO AUSTRALIA.

Among the interesting things said and done at this yearly meeting, held in the little English town of Keswick, on the banks of the lovely Derwentwater, was the report made by the Rev. G. C. Grubb concerning his latest preaching tour. It appears that, accompanied by several brethren, he had been all the way to Australia since the previous annual gathering, and after months of diligent and wonderfully fruitful labor in the colonies, had now just come back in time for these Keswick sessions held during the closing week of July. What gives special interest to the narrative is the fact that these brethren, both delegates and those among whom they labored in Australia, were members of the Church of England, and it is to be presumed, quite unused to the modern methods of evangelism employed so effectively by Mr. Grubb and his helpers. As the reader will see, barring its rather rough and ready style, his narrative is very suggestive of some of the incidents given in the Acts of the Apostles. We copy from the report of The Christian, London:

After prayer and thanksgiving to God for the wonders He had wrought since they were last at Keswick, Mr. Grubb began his address by taking a leaf out of the book of Terullius, the orator to the congregation of their elector to hear him preach. April 3, 1890, the said Mr. and Mrs. Millard came at the bidding of God, went forth again to the colonies. We reached Gibraltar, and there the wonders began. We went ashore, and were informed that we would have two hours there, as the world stood at that time. A bright, cheery looking man had come up to us and found us in the second class saloon. He asked, "Are you the key, Mr. Grubb?" "Yes, that's the man." "Well, I saw a reverend gentleman up there on the first class deck, but as he was smoking a pipe I knew he could not be you." So Mr. and Mrs. Millard came down here. Wont you and Mrs. and Mrs. Millard come and hold a meeting to-night in the Scholastic Institute?" said we could not do that, as the steward was to sail in two hours. "Well, I am surprised at that, because we prayed last night, and we all left in our souls that God had answered our prayer." "Oh, well," said I, "if we go we go in." It was a good thing, the stewarding the Lord will have to do a little, and we won't be surprised if He does. We went to the Institute, saw the friends, and then came back to the boat at eleven o'clock in the day. The screw turned, and off went the boat. What about the soldiers' prayers then? We went on for about an hundred yards when there was a sudden stoppage. All will gain to see what was the matter, and there was a chain cable would round our propler!

GOHAE STOOFED THE P. AND O. POAT.

In his own way, and according to the soldiers' prayers, the meeting was held that night, and several souls blessed. So I say that the captains of all the steamships are under the control of God. I want to one of the officers on board and said, "How long shall we be?" "Till six o'clock to-morrow afternoon." "Do you know why the boat stopped?" said I. "There was a chain around the propler," said I. "Well, I can tell you more about that. The reason was that the sailors at the Institute prayed over the ship, and the stewarding the Lord would have any more prayer meetings like that, as it might seriously interfere with the progress of the ship. We sailed away with the glory of God in our souls, and the soldiers and sailors stood on the shore shouting after us. They have good lungs when they go down in the water, and when we had no place we could muster, and we are not very bad either for one of the Tasmanian papers announced that we were worse than the Salvation Army, and they have remarkably good lungs, too.

We went on day by day with the peace of God in our souls. One night, a week before we got to Cobden, Mr. Millard and I were looking over the side of the ship. We were praying to God for special guidance in Ceylon, and said to him, "Milly—that is how he is known in the mission party—"the Lord has led me to bring you from Cobden." Mr. Millard said, "We're lucky." Mr. Jackson and David "We're lucky" and very soon we were in Ceylon. "I know what you mean," "So day by day we prayed, "I'll tell you what we should bring them on." It is a serious thing to add four to your family at one step. We had no special money for the supply of their needs, but we knew that money is nothing with the Lord. We reached Cobden, and I thought we were in for a hard time, and a fortnight in Ceylon we spent the greater part of it in prayer to be perfectly certain of God's will. If you start out in faith, you must be certain as daylight about God's will. And you must be able

DISTINGUISH THE VOICE OF GOD

from the voice of Satan. That can be done, and I can tell you we had it in Ceylon. We were staying at a house a little distance from the port of Cobden, and I went out at God in prayer. One day Mr. Millard and Mr. Campbell were there praying. They said nothing to me about it. They prayed: "Now, Lord, we will put Thee to the test; wilt Thou send up into this room those who are to be sent to the temple, and those who are to be sent to hell?" And I waited. Just at that moment a little bit of paper was handed up to the platform. I opened it, and found two pounds for the China Inland Mission from a lady. The next morning, in due time, I received two more pounds for the China Inland Mission. From that time onward a ceaseless stream of gifts came on, until there was the value of £1,100 given and promised. One lady and gentleman said the world support a missionary in China, and often for three years. They were prompted chiefly by sentiments of patriotism and philanthropy. There were no particular questions involved. There was much discontent: there was poverty, which in many cases was akin to pestilence, leading into both pestilence and the solution of that pestilence. The land seemed to call to me: "Do not close the meeting, wait, wait." And I waited. Just at that moment a little bit of paper was handed up to the platform. I opened it, and found two pounds for the China Inland Mission. The land seemed to call to me: "Do not close the meeting, wait, wait." And I waited. Just at that moment a little bit of paper was handed up to the platform. I opened it, and found two pounds for the China Inland Mission. The land seemed to call to me: "Do not close the meeting, wait, wait." And I waited. Just at that moment a little bit of paper was handed up to the platform. I opened it, and found two pounds for the China Inland Mission. The land seemed to call to me: "Do not close the meeting, wait, wait."

It went on like this, and I waited. Finally, I said to myself, "I will go in and find out what the Lord wants me to do." The Lord told him to take a carriage and drive on to Belgrave House and drive out. He appeared with his face all red with glee. Now we were certain that David was going to go with us to Australia. So we sailed, and arrived at Melbourne.

We were cordially received there by the bishop, the dean, Mr. Macarthur, and other of the clergy in Melbourne. Several English churches were thrown open to the public. The great question was, "How are the expenses of the mission to be met?" "Will you have collections at the close of each mission?" "No, the Lord has told us not to have any collections." "What will you do then?" "Oh, we will trust that the money will be supplied by those who have received it in their souls." "Will you bring it from Kanakata?" "The expense will be considerable." "Yes, I know they will, but all the same, we will trust the Lord and go forward." So these good men agreed to offer the prayer of faith and not to bother their congregations about any collections.

TRYING FOR PERSONAL NEEDS.

We had missions in various parts of Melbourn, and in the suburbs of Kew, Caulfield, etc. Then we went on from mission to mission. We were staying at a cathedral in Melbourne, and there was a door of blessing awaiting the intervening days. The cathedral was well packed it was present. The people were so anxious to be present that they came two hours and a half before the time. One night the traffic manager came to me and said the streets were blocked up, so we were scores of conversions in the cathedral, and the building ought to be consecrated again after the mission. Perhaps they were right, perhaps they were wrong. I only hope the Lord will consecrate all the cathedrals in England in the same way, by making them give out streams of their misery and soul sin. On God, let not Satan reign in the cathedrals of England. Well, the Lord Jesus Christ, reigning during the Melbourne mission, souls stepped out—men and women—in the cathedral, and tears of penitence fell upon their feet.

The thanksgiving service came. For that we had the Wan Hall, which holds 1,000, and thought that would be enough. We had to admit by tickets, and we found that some 10,000 people had applied. So we had to take the Exhibition building, which holds 10,000, and there we had the closing service in Melbourne.

After that we took flying excursions to Geelong, Ballarat, and Bairnsdale. In Ballarat the bishop very kindly gave us the cathedral; we also had services in a number of churches. God was mighty with us. The secret of the blessing we had in Ballarat was the prayer-meeting we had in the Bishop's vestry. We used to meet there, and our own, in a most unorthodox and noisy manner, but it brought down a blessing on the town. One of the souls blessed was a Nonconformist minister, whose soul was filled with glory. Before the mission he used to take all the longest words in the vocabulary; it was magnificent to hear him preach—splendid! But he got such a blessing that he did not need to do that.

BEGAN TO SING WORDS OF ONE SYLLABLE, and the glory of God rested through his church. We owe much to him for the trouble to report the Gedling Convention and the Launceston Convention, and God has given a mighty blessing to these volumes. Giving a striking incident in the experience of this minister, Mr. Grubb exclaimed: "Oh, it is a great blessing to be a real dealing with God. He does not leave you alone, but you are in constant particular. I do not believe in automation in this vague generality of faith, and I am more and more convinced of the awful particularity of my particular God. God is very particular about particular things, and He is great in little things."

BONNY HEALING THROUGH FAITH.

With rain on Barnsley. This was two hundred miles from Gippsland, in the archdeaconry of our friend Mr. Langley, we had a glorious outpouring of the Holy Ghost. (Mr. Grubb did not enter into particulars as to the work here, but read extracts from a letter from a clergyman there, telling of a mission he had conducted for Mr. Moody eighteen years ago, when he urged to lay hold upon one soul and keep hold of that soul and stick to him till you have got him saved. There was one family in Sydney called Meehan. They had a lot of friends and relatives living in the country, three hundred miles off. They used to get them down to Sydney one at a time, and lead them as sheep to the slaughter. As soon as the one that came down got converted, he was sent back by the next train. It would bring down another who had come down in time, and returned to bring down another. And only they have turned out to be some of the best cases of conversion. There was a young man, well known in Australia as a great athlete, a football player, and betting man. He was converted by a meeting held in the church of St. Paul's, Sydney, and became a Christian. He would get a fresh vegetable every day, and eat it raw, and the fleshes follow a to know very soon what sort of tips he had. Oh, that you Christians would get "the straight tip" for the heavenly race. Some of you are running very crookedly. The Lord teach us to run straight, and take the road to tell you about Parma, but there was a wonderful blessing there, and they have been holding open air meetings ever since. With regard to Sydney, I might add that the Christian young men there are known by carrying their Bibles with them. Instead of reading novels in the morning, they carry their Bibles and sing psalms, talking and praising God. Mr. Millard who conducted women's services, and who restored to health in a remarkable way, Mr. Grubb continued: Why do I tell you this? Because the Church of God looks upon these things as almost greater miracles than soul miracles. I do not think there are any so beautiful as these. We have heard of the Lord Jesus not changing His power towards the body. Our faith towards Him has changed. There has been a change in nineteenth century faith, and the childlike spirit of taking Jesus at His word. That is the reason why we see signs and wonders more. It is no use you tell me the age of grace is past. The age of doubt has come that that is the reason. I know my Lord is a miracle worker. He alone can do wonders in the soul, and I praise Him. By my trust in God for the healing of the body and the committing of all disease to Him, is also a miracle. There was two years ago, when I spoke here before some Christians in Keswick were kind enough to say they thought a little rest would do me good, because any man who talked about faith healing was rather close to lunacy. So now I repeat what I said before, with greater emphasis, that the power of the gospel of Christ is a wonder to us all. Satan has changed. There has been a change in a degree, happened in Melbourne, in Launceston, Hobart, and throughout the Colonies.

I might also say that God greatly blessed the publishing department of the mission. He allowed me to bring out a second edition of some songs, which I printed in Sydney, and thousand copies were printed. We did not think it right to charge anything at the meetings, and we gave away 120,000 hymnbooks in different parts of the Colonies to those who came to the meetings.

Holding services for over an hour, Mr. Grubb said he had to draw to a close. Time would not permit him to refer to the missions at Nellson, Wellington, Hobart, and many other places.

If there is one thing that we all need to learn at Keswick, and throughout the Church, it is that we must not give our eyes off circumstances, the first thing is to get God's will on the subject, and if you will only be guided by His Word, you will be a devil work done too. Satan will always try to counterfeit the true work of the Holy Ghost. Now when God is opening the eyes of the Church to pray and call for healing, Satan is trying to counterfeited it by the ridiculous East and Mind, and so-called Christian Science. He counterfeited it, and it is true that everything in Gedling Convention is true, but the

last word is that we all need to learn to the shout of a king in the name of how great God is, and Christ set His covenant seal on the gathering of His people. A great deal of wonder was excited through the whole of Australia by the report of the missionary meeting. Our reverend father, Mr. John Watson, the grand old Wesleyan missionary, one of the first to speak, and at his advanced age, said the words of the six hundred Christians were melted into weeping for the state of the heathen. How I would like to see a flood of tears go through this tent—not sentinel, but real tears—for the hundreds of millions without God and without hope in the world. First we heard of the people who were converted, the Lord seemed to call to me: "Do not close the meeting, wait, wait." And I waited. Just at that moment a little bit of paper was handed up to the platform. I opened it, and found two pounds for the China Inland Mission. The land seemed to call to me: "Do not close the meeting, wait, wait."

There are people who are in great sorrow, but God will still call His voice in the mind of the soul.

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PHILADELPHIA LETTER.

As usual in midsummer, there is little of activity in church circles. Many of our churches, like those of other cities, are altogether closed during July and August. There would seem to be sufficient reason for this, when all the circumstances are taken into the account. The pew-holders of these wealthy congregations nearly all have summer residences out of town, where they pass the time, or, if not, spend the hot months somewhere away from the city, boarding or travelling. In consequence of this fact, if the churches were to remain open, the pews would be almost literally empty, at least so far as the regular congregation is concerned. Of course there are thousands of people in the town all summer, and it might seem possible to get another entirely different congregation to fill the place of the absent members; but the truth probably is that persons who do not attend a particular church at other seasons of the year, will not easily draw to it when the pew-holders are out of town and their seats are offered without payment for the midsummer weeks.

Many churches form into groups of two or more, holding a service each Sunday in one of the houses of worship. For example, Professor John DeWitt is preaching this month of August in the Calvary Church to the united congregations of the Calvary and West Spruce street churches, or as many of them as are in town. Dr. DeWitt is always a popular preacher in Philadelphia, and many people avail themselves of the opportunity of hearing his excellent sermons.

It is only in the heart of the city that there is such wholesale absenteeism; hence many of the churches in other portions are open all the summer. Most of the pastors, however, are away, the pulpits being supplied by other ministers.

Church building operations are in progress in several places. The new house of the McDowell Memorial, formerly the Columbia Avenue Church is rising rapidly. The cornerstone was laid a few weeks since with appropriate exercises and ceremonies. The Rev. Dr. J. L. Scott is much encouraged in his pastorate. Work is continuing also on the West Hope Church, the Rev. W. H. McCaughey pastor.

The new Holland Memorial Church is being hastened to its completion. This is going to be, when finished, one of the most beautiful churches in Philadelphia. It stands on South Broad street, and its graceful tower is a conspicuous landmark, visible from many parts of the city. The workmen are engaged on the interior, and are under orders to hasten the completion of their several parts as speedily as possible. It is intended to have the building ready for dedication in the autumn. Too much praise cannot be given to Mr. Robert C. Ogden for his enthusiastic interest in this new house of worship. He is president of the Board of Trustees and chairman of the building committee, and in these capacities has given to every part of the work his careful thought and personal attention, and has contributed largely in money to the cost of the structure.

This Holland Memorial Church, with its great Sunday-school and its devoted teachers and other helpers, is one of the best practical answers to the question how to reach the masses. When the new building is finished, giving the church for the first time a suitable home and place of worship, there is no doubt that a great enlargement and growth will follow. There are no pew-rents and no pledges of any fixed amount to be given for church support will be exacted. The envelope system is in use and will be continued, but the giving is voluntary, each person contributing from week to week as conscience may dictate—sometimes more, sometimes less, as God may prosper. It is believed that, with careful training and instruction, the people will prove worthy and systematic contributors. The thought is not that people shall not give, but that they shall be trained to give from principle, without pledging. There will be no tax, however, on any one who wishes to worship in the church; one will not need to rent a pew at any price, large or small, before he has a right to hear the Gospel in this church. And the poor who cannot pay at all will have the same privileges as the rich man who may pay his hundreds. Thus far, in the ten and a half years since the church was organized, there have been most encouraging results.

The Oxford Church is making important improvements during the summer in its beautiful auditorium, in the way of increased seating capacity, there being demand for much more room. The space in the rear has been utilized so as to provide for one hundred and twenty additional seats. The audience-room is being re-upholstered. Electric lights will be introduced, also new stained-glass windows. The building will be ready for occupancy early in September.

The thousands of visitors to the Bethany Sunday-school in past years will remember Mr. James H. Coyle, Mr. Wanamaker's associate in the superintendence. Mr. Coyle died suddenly last Monday night, August 15. He had conducted the exercises in the Sunday school the previous day in Mr. Wanamaker's absence, and had been at his business as usual all day Monday. He died almost instantly of heart failure. His age was sixty-four years.

Mr. Coyle has been in the Bethany church and Sunday school for about twenty-seven years. He was a most efficient superintendent and elder. He has looked after the details of the work in the school, giving Mr. Wanamaker freedom, for sixteen years past, to teach his own large Bible-class during lesson time. He was also indefatigable in kindly ministries among the people—an elder who visited the sick and the troubled, and proved himself the personal friend of thousands. He will be sorely missed in this church as well as in other spheres of usefulness in which he was active and efficient. But his work was done, and well done, and he has gone to his reward and to the higher service for which he was here trained and prepared. The funeral services conducted by the Rev. Drs. J. W. Chapman, pastor, and J. R. Miller, former pastor, were attended by a vast throng of people, who showed their loving appreciation of their friend by tears of deepest sorrow. Rarily in the history of man has such a funeral been witnessed—two thousand people crowding the great church, on an August afternoon, to show their love for a plain, untitled Christian man. There were many children present; the children will miss him. There were hundreds of poor people present, many of whom had helped in need or comforted in sorrow. The tears of such a throng as passed before Mr. Coyle's coffin last Thursday afternoon were a better tribute than all the pageantry of earthly pomp would have been.

A MISTAKE IN THE CONCERN DICTIONARY is hard to find. Its definition of the word "delicious," however, contains an error of omission. The definition, "Pleasing in the highest degree; most sweet or grateful to the senses; as a delicious viand," would have been much more suggestive and intelligible if it had read, "as a delicious Ham." Nothing like a concrete illustration, you know.

One of the morning papers a day or two ago contained the following paragraph: "The Rev. Samuel A. Mitchellmore, D.D., Pastor of the Memorial Presbyterian church, met with an accident, on August 2, which resulted in a broken rib;

The Doctor, accompanied by Mrs. Mitchellmore, arrived in Philadelphia from Mt. Neverisink, Reading, on the date named, and while visiting and inspecting the Mission property, at Seventeenth and York streets, he tripped over a carriage wheel and, in falling, struck against the shaft, fracturing a rib. He was taken to his home and is now so far improved that it is expected to remove him to Saratoga. It is to be hoped that Dr. Mitchellmore's injury will not leave any permanent injury. He is too valuable and useful a man to be crippled. We can not spare him.

The Rev. A. N. Hagerty, formerly pastor of the United Presbyterian church in Kansas City, recently received a call from the First Church of Clifton Heights, near this city, which it is understood he has declined, greatly to the regret of the people who called him.

The congregation of the First Church, Germantown, expect to provide a trained nurse to attend all cases of sickness where the persons are unable to pay for professional services. It is understood a nurse will be secured from the Germantown Hospital. A committee has been appointed by the Christian Endeavor Society of the church to take charge of the matter.

J. R. MILLER,
PHILADELPHIA, August 22, 1892.

WOMEN'S BOARD OF FOREIGN MISSIONS.

53 FIFTH AVENUE.

A cable has been received at the mission rooms from Teheran. The party of out-going missionaries are to wait till further advised on account of cholera. That is the hospital there is opened. This is good news indeed, to know that this hospital is to be used at such a time as this, and the daily papers tell us that the American missionaries are doing valiant service there among the sick.

Since Korea has been made the monthly missionary topic for August, it promises to get its share of attention, instead of the half programme it has shared with Japan heretofore. The letters and reports from this, the youngest of our missions, are novel and full of promise. One letter from Fuson describes the incidents and experiences of a short trip. Seven cities are mentioned, with populations ranging from 3,000 to 100,000 inhabitants, besides less important towns almost as large. The Gospel is something entirely unheard of in these cities, and the writer adds, "I often felt that I was in Sodom. Small-pox, leprosy, and other diseases seemed very common."

In June the missionaries in Tabriz, Persia, were made very uneasy by the placards against them posted through the city. They were warned to leave the city in twenty days, and if they did not, "a holy war" was threatened.

It is now asserted that this placard, purporting to be from the chief Mitejited of Kerbeta, was a forgery. The real instigators are unknown, and the position of our workers is, if anything, strengthened by this failure of their enemies.

One of the ladies writes in a recent letter: "I had a sweet surprise this week in a visit from the young girl who does such beautiful linen drawn work. She wanted to be a member of our King's Daughters Band, but after one attendance with another girl, the Khalijah forbade them to go. So she said, 'I and two friends have a little meeting of our own, and meet to eat and pray together.' She said they did not know how to pray very well, but when she prayed with me, I thought the Spirit had taught her how; it was such a sweet, simple, beautiful prayer she uttered. So God has hidden her, who knows how many?"

Fabriz is a great place for weddings, as the following shows: "No less than three of the church members have been married lately, but only one had the ceremony in our church. He is Hohannes, a lame boy, who did not complete his course, and from whom we did not expect much. But he went to Salmas, where he has forty scholars, and is doing good work. We all went to the wedding about four o'clock. The women had their dinner first, seated on carpets in the yard, and then the men were served in the house, the school boys and girls enlivening the time by singing. At ten we went to the church and had the service, an hour long, but not tiresome, as we were all seated. The same night one of our church members was married in the old Armenian church, and fainted and fell during the long, wearisome journey, during which they must stand. We feel badly over these Armenian weddings, especially over the fact that the new faith seems to mean so little, and is put on so easily."

An unusual paper has come to the mission rooms for distribution. It is from our mission at Nanking, China, written on Chinese paper, bought there, and copied on the mimeograph by Chinese boys. A little outline sketch of the Confucian temple accompanies the description of it, and a drawing of the girls' school heads up a good account of this work, superintended by Mrs. Lehman. An account of "demon possession" is given that reads like those in the New Testament, and we hope that the same Power is there to restore to a right mind.

The following is a touching account of a little girl in the Nanking school: "There is one poor little girl for whom I want to enlist your prayers. She has been with the school from the first, a bright, good girl. Her mother is the school matron, a widow. Some years ago she nursed her husband through several years' illness, until he died of leprosy, while she worked at the same time to support her family. Now symptoms of the same disease appear in the little girl, and although we hardly think that this form is contagious, yet for the sake of the school she has been placed with kind friends some distance away, where she must wait until death brings release, perhaps years hence."

A CARD FROM REV. DR. WHITAKER.

To the Editor of THE NEW YORK EVANGELIST:

Several newspapers have published the statement that the Presbyterian church of Patchogue has given me a pastoral call, which has been accepted. The publication of this statement has already made it needless for me to write twenty-two letters.

Let me therefore say, that the only pastoral call which I have ever accepted, came to me from Southold, forty-one years ago. Came to me ever to come to me from Patchogue. There is no Presbyterian church in Patchogue. There has been none in that place for a century past. If I had not desired to be free from the pastoral care, I should have continued in the pastoral office of the First Church of Southold. Having made my home in this place, I purpose to reside here as pastor-emeritus while life continues. My friends and other correspondents will please address me accordingly. ERNEST WHITAKER.

A MISTAKE IN THE CONCERN DICTIONARY is hard to find. Its definition of the word "delicious," however, contains an error of omission. The definition, "Pleasing in the highest degree; most sweet or grateful to the senses; as a delicious viand," would have been much more suggestive and intelligible if it had read, "as a delicious Ham." Nothing like a concrete illustration, you know.

MURAT HALSTEAD ON REV. BENJAMIN W. CHIDLAW.

The remains of Rev. Dr. Chidlaw, who died suddenly in Bala, Wales, July 11th, reached the family home near Cincinnati—a mile west of Cleves—on August 3rd, where the funeral services were held on Saturday, Aug 6th, in a grove near the house and church. Although seats were provided for about one thousand persons, there were still several hundred who could not be accommodated. Fourteen ministers were present, many prominent members, and a large representation from the Thirty-ninth Ohio Volunteers, of which regiment the deceased veteran was the beloved chaplain. His favorite hymns were sung during the services, and the peak of was of a very eulogistic tenor throughout. The final discourse was by the Rev. William Carson. The following notice of the career of Dr. Chidlaw is by Mr. Murat Halstead, long the editor of The Commercial Gazette. It is thus he writes of the man who was his pastor and friend in early life:

I have read with sympathetic interest the intelligence of the death, in his native land, Wales, and his burial in the soil he loved best, of Ohio, of my friend and pastor, Dr. Wm. Chidlaw. It seems to me there is due from me, a few words in memory of years long ago, a few words of sympathy for when I was very young he was good to me, and his inspiring teachings had a moral and profitable influence upon my life that has always been a pleasure to remember, and is now as ever a source of lasting enjoyment. After many years as a student and teacher at home, he who I loved to me the wonder of what are in books, glimpses of the glories of the world of literature, and with the exception of the venerable Dr. Scott, he was the last of the great teachers of the time.

Dr. Chidlaw was the minister of the congregation in the neighborhood where I was born, and an excellent example of a gifted, ardent young pastor. He preached and prayed and sang in Welsh and English, and in his glowing energy was ever seeking good works, that he might edify his flock. In his labors he was the vivid living centre in the village and its surrounding farms. He was an orator and there was a sparkle in his language and a decided command of his declamation that arrested attention and commanded regard. He was personally attractive. A widow's son, he was so good and bright a boy that his loss was a grief which required that he should be sent to a minister, and he had to go to Oxford College in Butler County, O., the same school from which President Harrison and Whitelaw Reid graduated.

His manhood and his ministry he justified the judgment of the ladies who declared the public school was not fit for him. He could not resist his sunny face and winning ways, and he was himself to them a big boy, and they were charmed to find such a companion in one whom pulpit thunders were so impressive.

Some one told him, "You are a boy full of books and reading," and he replied, "I am not a boy, I am a man." An address of welcome will be delivered by Rev. Stephen Merritt, with a response on behalf of the National Division by Edward Crumley. This will be followed by an address by Rev. Theodore L. Cuyler. Other addresses are expected from Prof. Edward Cuyler, Gen. George F. Custer, Gen. Charles D. Lincoln, Gen. Louis Wagner, Pennsylvania; B. R. Jewell, of New Hampshire, and Edard Carswell, of Canada. The Silver Lake quartette will furnish music for the occasion. The admission will be free, the galleries open to the public. The boxes will be sold at reasonable prices. Further particulars can be obtained by J. N. Stearns, Chairman of Committee, 53 Read Street, New York.

PERSONAL AND NEWS.

Recent rains through Mexico enhance the prospects of fine crops in that Republic and the importation of American corn will soon be discontinued.

Reports come that a party of colonists who lately went to Costa Rica under the auspices of the Colonization Company, are in desperate straits from sickness and other troubles. They

are asking for relief.

The five American Commissioners to the International Monetary Conference will be Senator B. B. Allison of Iowa, Senator J. P. Jones of Alabama, Congressman J. B. McCrory of Kentucky, ex-Comptroller H. W. Cannon of New York, and General F. A. Walker of Massachusetts.

Abundant rains have at last begun to fall over the southwest Texas district and the suffering among stock has been completely relieved. Crops have been greatly benefited. Many farmers in the drought stricken districts planted new crops in July and late fall rains will make good crops.

Eighteen Chinese laborers passed the Richford, Vt., Custom House last week bound for Cuba. They were taken across the United States in bond for export at New York. The Canadian Pacific Railway Company has heretofore forwarded such persons via Halifax. Large numbers are expected to follow this party.

Twelve classes are opened every year, on the first day of each month, a Specie of daily study is required.

THE POPULAR SCIENCE MONTHLY.

The catalogue of the John B. Stetson University of Beldona, Florida, shows that Florida intends by no means to lag behind other States in means of education. The faculty consists of fifteen professors and teachers. There were last year only two candidates for a college degree, one in Civil Engineering, and one in Law.

James C. Clark, with twelve special students, has now a goodly number in preparation in the academic departments, and the special schools of English, music and art are very full, the total number of students being 186, from fourteen different States.

TEMPERANCE NOTES.

If the Chicago Inter Ocean has correctly read the figures furnished by the Government with regard to the consumption of liquors in this country, there seems to be some reason to believe that temperance principles are gaining ground in this country. The figures are summarized as follows:

The statistical abstract of the United States for the last fiscal year shows a consumption of 66,190,558 gallons of ardent spirits in 1875, against 91,157,565 in the year 1891; but the population in 1875 was about 42,000,000, and in 1891 about 60,000,000. The Government statistician gives the per capita consumption of 1.42 gallons in 1875 and 1.61 in 1891. This is not a great decrease, but it is a decrease. In the same period the consumption of wine was more than doubled, it being 12,954,961 gallons in 1875 and 26,000,000 in 1891.

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Abundant rains have at last begun to fall over the southwest Texas district and the suffering among stock has been completely relieved. Crops have been greatly benefited. Many farmers in the drought stricken districts planted new crops in July and late fall rains will make good crops.

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Twelve classes are opened every year, on the first day of each month, a Specie of daily study is required.

THE POPULAR SCIENCE MONTHLY.

The catalogue of the John B. Stetson University of Beldona, Florida, shows that Florida intends by no means to lag behind other States in means of education. The faculty consists of fifteen professors and teachers. There were last year only two candidates for a college degree, one in Civil Engineering, and one in Law.

James C. Clark, with twelve special students, has now a goodly number in preparation in the academic departments, and the special schools of English, music and art are very full, the total number of students being 186, from fourteen different States.

TEMPERANCE NOTES.

If the Chicago Inter Ocean has correctly read the figures furnished by the Government with regard