

# The Evangelist.

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## THE EVANGELIST.

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HENRY M. FIELD, Editor

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## All Round the Horizon.

The war in Cuba has been dragging on for two years and a half, till we are weary of the sickening tales that come to us from that unhappy island, which the Creator has clothed with beauty, but man has devoted to destruction. Of late, there has been less of actual war, or attempts at war, inasmuch as, in accordance with the new policy of the Spanish Government, the Captain General of Cuba has orders, *not to make war, but to make peace.* In place of extermination is now substituted a policy of conciliation. The Spanish Government seems to think that the offer of autonomy—of self-rule—is a very liberal one. And so it is! But the trouble is that the Cubans have no confidence that it will be carried out. In their view it is simply a bait to lure them into laying down their arms, when they will find themselves once more helpless and enslaved, with their strength all gone, so that they cannot put forth another attempt for ten or twenty years to come. So enraged and defiant are their leaders, that they will not have their soldiers tampered with by emissaries from the Government, holding out alluring promises. So determined are they in their struggle, that they will not allow a man to speak the word *peace* under any other condition than that of absolute independence!

Gomez, the commander of the insurgents, has issued a decree that even to talk of peace without independence shall be a capital crime! But this was thought to be one of those horrible threats, that are sometimes used to curdle the blood with fear, but with no intent of execution. Presuming on this, a Spanish officer, authorized by the Captain General Blanco, opened a correspondence with an officer of the insurgents, and finally, in confidence of protection, ventured into the rebel camp. When the dusky warriors learned that there was a Spanish officer among them, they began to ask, wherefore did he come? Did he bring an acknowledgment of the independence of Cuba? If *not*, what business had he here? And why should not the order of Gomez be obeyed? It was obeyed, and the Spanish officer, instead of being received with honor, was taken out and shot!

Of course, as soon as news of his danger got back to Havana, there was great excitement, and anxious inquiry if there was no means to save him, and the American Consul was asked to use his influence with the insurgents for his release. General Lee immediately offered to do anything in his power, and a representative was pushed forward rapidly to the rebel camp. But he came too late! The venture-

some Colonel, who thought to bring peace and not a sword, was in his grave, falling not as a hero falls in open battle, but as if he had been a spy or a traitor!

Now that the horrible deed is done, and cannot be undone, everybody will ask, What will be its effect? It will be very great wherever the tidings may come, here or abroad. A hundred men—yes, a thousand—might have fallen in battle, and it would be accepted as the natural and inevitable issue of war. But the shooting a man in cold blood wakens a feeling of horror that does not attach to common warfare. For the act we make no extenuation or apology. But it may put to shame their Spanish accusers, who reap what they have sown. To Weyler, who is now safe in Spain, going about blowing his own praises, it will be really a feather in his cap, for he will say, "Ah! I told you so! Do you not see that those Cubans are a vile race, that ought to be exterminated off the face of the earth?"

Ah, yes! brave Master Weyler! But it is not so long that you should forget what you did with *your* prisoners. If you were rightly reported, you did not stand on the order of your proceeding in dealing with them. Did you observe very strictly the rules of law in your courts-martial? Did you always give the accused the opportunity of making their defence? How many were shot by your orders? What meant the fusillade which was so often heard at night from within the walls of Morro-Castle? You will not suffer for taking the law into your own hands, and shooting prisoners without mercy. But it is a pity that your successor, who seems to have the instincts of an honorable soldier, should suffer the consequences of your cowardly assassinations.

As to the impression upon our own people, it will no doubt turn away the sympathy of many from the Cubans, who, they will say, "are no better than savages." "This is not war," will be the cry, "it is butchery! it is murder; foul, base murder!" So it is. But we must be just, even to slaves or savages. Is not all war—however we may gloss it over by relating the deeds of heroes—at the bottom murder and butchery?

As to the effect in Cuba itself, in ending the war or prolonging it, it is impossible to give any opinion. The shock may possibly induce both sides to pause, but it seems at this distance, as though it would only inflame their mutual animosity, so that they should give up all hope of peace, and go on in a war of extermination. But an overruling Power often accomplishes His will by unexpected events. As the assassination of Canovas changed the administration in Spain, and the manner of conducting the war, so may the shooting of an officer be a potent factor in deciding the fate of Cuba.

## UNDER THE CATALPA.

By Rev. Theodore L. Cuyler.

BROOKLYN, N. Y., Dec. 18, 1897.

Washington Irving once said that it is a great privilege to have been born in the vicinity of some lake or river or mountain—to which one could tether his memory, and link his associations in his after life. I have always counted it such a privilege to have first seen the light on the shores of the Cayuga Lake, which rippled its waves within ten rods of my father's house in the beautiful village of Aurora. I have just revisited the spot, and found it as beautiful as ever—though only one or two persons survive there who walked its long shaded street during my early childhood. My errand was to deliver, last Sunday evening, the "Founders' day Address" at Wells College. It was the birthday of Henry Wells who first gave existence, and his own name to the institution. He was not a native of the village—having been born in Vermont on the 12th of December, 1805.

When he removed to Aurora, he was conducting successfully the Express business as the head of the famous firm of Wells and Fargo. Regarding the money he was honorably earning as a trust from God, and not as a personal possession he determined to found an institution for the higher education of women. He put about \$150,000 into this educational "plant," and accordingly Wells College was organized in 1868. He thus linked his name with Ezra Cornell, Matthew Vassar, Johns Hopkins, Charles Pratt, and other builders of intellectual reservoirs for irrigating and fertilizing our country. Such big-hearted benefactors become the mental parents of ever enlarging families; like Israel of old they "bring their sons from afar, and their daughters from the ends of the land." Mr. Wells found a liberal associate in the person of the late Hon. Edwin B. Morgan, who was an Aurora boy, an Aurora merchant, and for many years of his public career the most distinguished citizen of the town. He contributed even more largely than his friend Mr. Wells, and one of the two College buildings bears the name of "Morgan Hall." The same generous hand reared "Morgan Hall" for the Auburn Theological Seminary. It is related of Colonel Morgan that when a gentleman of wealth complained to him that he found it difficult to invest his capital profitably, Morgan replied, "Why not invest in some worthy public charities? I have found them the best investments." There is a good text for the Secretaries of our debt-laden Missionary Boards to preach from.

I was delighted to find Wells College so prosperous. It has shed off its preparatory school into another part of the village and is now a full grown, and finely equipped College with a standard as high as "Vassar," or any other institution for female education in this State. President Waters—a Yale graduate—brought over one hundred comely maidens into the chapel last Sabbath evening, and I have never found a more inspiring audience. The institution owes much of its success to its Dean of the Faculty, Miss Helen F. Smith, a daughter of the late President A. W. Smith of the Wesleyan University at Middletown. The daughters of "Wells" for the last twenty years "rise up, and call her blessed." In the centre of the main College building is the superb window placed there last June by Mrs. Grover Cleveland and her class-mates of the class of 1885. It contains a full length figure of "Aurora," bearing the torch to light the morning. All education is atmospheric, and I found the religious atmosphere at Wells most decidedly evangelical and vigorous; the Sunday morning prayer-meeting of the students was attended by nearly all the young ladies.

Wells College is not the only interesting institution that I have visited lately. A few evenings since, I addressed a large meeting in

Philadelphia in behalf of the "Sunday Breakfast Association"—an unique organization which originated in Philadelphia twenty years ago, and which has grown into a great religious Mission. It was started by a few reformed drunkards, and then taken up by Mr. John Wanamaker, Mr. Lewis U. Bean and other prominent citizens. The Association during the last year gave a free breakfast and a tea service to 56,800 persons. On the Sunday afternoons they gathered 8,350 persons into a Bible School; and on four evenings in each week prayer-meetings are held at their large building in Twelfth Street, which are attended by several thousands. There is a Christian Endeavor Society which gathered 4,490 persons into its meetings and on Saturday afternoons 2,800 children were taught to sew; there is also a flourishing Kindergarten. Meetings are also held at Police Stations and on board of ships. This widely extended movement—which is one of the most remarkable in the United States—has resulted in the reformation of many hard drinkers, the uplifting of many degraded families and the conversion of a great number of souls. There is room for just such an enterprise in New York, on a large scale—provided that it is not run by enthusiastic cranks, but by the same sort of judicious managers as those who control the Philadelphia Association.

The controversy over intercollegiate football games goes on apace. The fact that brutal violence is often seen in some of these games is not disputed. But the worst feature in my judgment is the betting and drunkenness that attend them. According to "Men" (the official national organ of the Young Men's Christian Associations), there was a most disgraceful debauchery among the students of Yale after their recent victory over the students of Princeton. The saloons in New Haven were crowded for hours, and there was a drunken carousal that lasted long after midnight! This, too, on the evening of a day set apart for public Thanksgiving to God! Such scenes are a burning disgrace to any institution of learning; and the sooner such intercollegiate games are abolished the better.

It is gratifying to observe that the absurd proposal to annex Hawaii—with its mongrel population of natives, Portuguese and Japanese and only 3,500 Americans—is likely to be defeated. We only need a proper influence in those islands and that we have already. To annex them—without the consent of the people—would be not only a dangerous departure from our wise settled policy, but an outrage on popular sovereignty. The whole scheme is a speculation for money-making, and an excuse for squandering millions upon an increase of the navy to defend the islands after they have been stolen. While such eminent statesmen as Senator Morrill, Senator Hoar, Senator Gray and many of the best men in Congress are opposing this mischievous project, it is not likely to succeed. The secret history of this project ought to be thoroughly ventilated before the public; it would not be the "righteousness that exalteth a nation."

Lafayette College has our hearty sympathy in the loss, in large part, of Pardee Hall, its finest building—in the early hours of Saturday last. As this is the second time that it has been destroyed, it is a warning to exercise greater care in the inspection of college buildings exposed to fire. They should be inspected from top to bottom every autumn, before the term begins, and also in the middle of winter when the fires are constantly burning. The new building that will replace the one now nearly destroyed should be made as nearly fire proof as possible. So trivial and easily remedied an imperfection as a defective gas burner, is believed to have been the cause of the recent fire!

## A HUMANIZED CHRIST.

By Rev. Prof. E. D. Morris, D.D.

*They are taking away my Lord, and I know not where they are laying Him.*

In reading that interesting and suggestive, but very unsatisfactory book, "The Mind of the Master," by (to use his sobriquet) Ian Maclaren, one is in a constant puzzle as to the real meaning and aim of the author. For illustration: at one moment he is denouncing the existing creeds of Christendom, one and all, proceeding even to the point of inaccuracy or to misrepresentation in his statements; the next moment he is affirming that every man must have a creed, as he must have a home, and that both history and experience prove the necessity and the beneficent effect of creeds; and in the next moment he is enunciating what must be regarded as the most indefinite, most weak, most platitudinous, creed of the century! In like manner he is in one sermon so using the standard phrases of Christian theology as to make the impression that he receives them in their ordinary acceptation, while in another his use of them leads the reader either into painful bewilderment of mind, or plunges him into the query whether he ought not to follow the author in rejecting them altogether.

But the main query suggested by the book is the fundamental one, "Who and What is the Master?" Few preachers of our day have said more beautiful or precious things about the character, the teaching, the work of Him whom the author invariably calls, not Christ, but Jesus. He says in one discourse that, in spite of every intellectual difficulty, we must believe this Jesus to be the Son of God—even the Eternal Son of God, through the union of humanity with Deity. Yet in other discourses he brings this humanity out into such prominence, sets the human Jesus before us in such lights and aspects, as to suggest the conclusion that our blessed Christ is, after all, a man only—a man richly endowed far above all others, and accomplishing a work in the interest of religion which other men have never accomplished, still somehow after all, more human than divine. He tells us, for example, that there are signs that this Jesus had at one period a Messianic idea which did not embrace the Cross; in other instances he uses language which seem to imply lack of omniscience in Christ, or even something of human imperfection.

It is not the purpose of this paper to discuss further this perplexing volume or its author. But it may not improperly be taken as a prominent representative of a present tendency in thought and expression on this vital subject, which cannot be contemplated by any thoughtful mind without serious alarm. One can easily sympathize with the desire to make the teachings, example, character, mission of our Lord attractive by bringing out in all graphic and winning lights the humanity which he wears as a glistening robe in the fulfilling of his work as the Mediator between God and man. One would be slow to criticize even forms of expression that would seem to convey too sensuous or too earthly a view of Him as our Saviour, if there were associated with them a distinct and positive recognition of the fundamental truth that this Jesus was in fact Immanuel, God with us. But there is a fathomless abyss of peril at this point against which every Christian must be on his guard. It is becoming quite the style among a certain popular class of writers, in circles regarded as orthodox, to use such language as exalts the humanity in Christ at the expense of those supreme attributes and qualities which are inherent in Him as the Son of God. It is often said, How thoroughly human this Jesus is, but much less often, or not at all, How thoroughly divine is the Christ. It is but recently that one such writer has written of our Lord as sometimes involved in mental uncertainty, and

even as "tripping" in his statements, and proceeds to give illustrations—all in enforcement of what is described as the glorious truth of the humanity of Jesus.

It is not difficult to see where such a tendency will lead those who yield to it. The elimination of the super-human in Christ, so far as possible, will certainly follow: it is not an accident that Ian Maclaren, for example, tells us that Jesus did not think highly of physical miracles, was annoyed when they were asked, wrought them with great reserve, and on all occasions depreciated their spiritual value. The retirement or ignoring of the divine qualities which were always supreme in Him, will also follow; and we shall have before our eyes as our Redeemer a person who trips, who makes mistakes, who is sometimes ignorant, and who—according to Maclaren—did not at one time know that the Cross was before Him.

It is to be feared that in some minds this naturalistic tendency will produce, first, perplexity and doubt, then the collapse of faith, then the open rejection of Jesus as a Saviour in the Biblical sense, and finally either agnosticism as to Christianity throughout or open unbelief in all religion. It is a downward trend not unlike that which in the last century drew English Presbyterianism first into a vague and perplexing Moderatism, and at length into that rationalized Socinianism which proved its ruin. The end and issue of all such tendencies may be seen in that brief, sad creed with which Mr. Ingersoll, according to an authorized report, recently closed one of his brilliant but pernicious lectures:

Is there a God?  
I do not know.  
Is man immortal?  
I do not know.—

COLUMBUS, Dec. 1897.

#### UNION SEMINARY MEMORIAL ACTION.

In view of the death of Charles Butler, LL. D., the President, the Board of Directors of Union Theological Seminary, and the Faculty of the Institution, desire to record their recognition of his character and services.

Appreciating his wide influence and efficiency in many positions of honor and responsibility, his character as a Christian gentleman, and the wide range of his benefactions, his relations to Union Seminary naturally take the first place in our memories of him. He was one of its founders, and was a member of its Board of Directors from its organization to the day of his death. He was one of those to whom the Institution owes its survival of the perils of its infancy, and the development of its later and larger life. His liberality has greatly contributed to the enlargement of the course of instruction, and to the increase of the teaching force.

We hold in grateful remembrance the firmness, courage and wisdom displayed by him in the late crisis of the Seminary's history, and his sympathy with the Faculty in its stand for a free and broad historical study and criticism of the Scriptures. We are happily reminded of the genial courtesy of his personal intercourse with us, and of his genuine interest in our students, to whose pleasure he has so often contributed by his hospitalities, and whose zeal he has stimulated by his wise counsels.

We recognize in him the inspiration and direction of natural endowment by the Spirit and Gospel of Jesus Christ, and the union of simple faith with broad views of truth and ample charity; and we congratulate ourselves that the entire history of the Seminary has been identified with a character so worthy, and an activity so efficient and far-reaching.

To the survivors of his family we tender our sympathy in their bereavement, our prayers for heavenly consolation, and our thankfulness for the abundant and blessed memories which remain untouched by death.

UNION THEOLOGICAL SEMINARY,  
New York, Dec. 18, 1897.

#### IS STUDY IN A SEMINARY UNFAVORABLE TO ONE'S SPIRITUAL LIFE?

DEAR EVANGELIST: In reference to the article of two weeks since entitled, "Seminary versus Spirituality," I venture to write. Many are doubtless better qualified to treat the subject. But as a recent graduate from one of our Seminaries I, for one, take exception to the sentiment of the article. Much that is good and true is advocated by the writer. Many of his criticisms touch real evils. Do these evils inhere in the Seminary system of education?

No doubt many of the most spiritually minded Christians are unlettered men, never having learned in the schools of the Rabbis; while there are Gamaliels who are unable to discern the doctrine whether it be of God. To argue, however, from these facts as some at the Northfield Conference seem to have done, that profundity and piety, intellectuality and spirituality, are mutually exclusive qualities or even that they have a tendency to be mutually exclusive, is a vicious mistake. Probably the writer does not occupy precisely that position. But the tenor of the article and the cases cited to prove that our Seminaries are sadly lacking in spirituality would indicate to the average reader that the scientific studies of the Theological curriculum must necessarily have a blighting influence upon a young man's religious life.

One would almost think to hear the critics of a Seminary education that a student's intellectuality was boxed up in one compartment of his head, while his spirituality was contained in another or even down in his heart. In the case of a consecrated minister, it is truer philosophy to believe the greater his profundity, the deeper must be his spirituality. But the article in question touches matters of fact as well as matters of theory.

Two ministers who graduated within the past ten years are reported as follows: "If we came out of the Seminary with as much spirituality as we had when we entered, it was in spite of rather than by reason of the institution.

My experience involving an intimate acquaintance with two Theological Seminaries compels me to give testimony directly the reverse of theirs. Following the advice of a member of the faculty—a man who walks near to God, (the last time we met in his class-room he carried us to the throne of grace in a prayer which the class will never forget), the students conducted frequent prayer meetings in their rooms—little bands of them, in addition to the regular class prayer meetings and those presided over by the faculty.

Says the writer, "How seldom is there spiritual food found in the sermons preached to the Seminary students? How infrequently, indeed, is there ability to give the bread of life to the hungry soul of the sinner?" If the professor whose address is cited in support of this statement had his choice, he would probably prefer to have his own language quoted rather than the language which is said to be on a par with his introductory words.

As to the sermons which our professors preached to the students, they were largely expositions of the Word itself. They were not aimed at the unconverted for obvious reasons; but they contained spiritual food if one had a mind to eat. Some of the texts stick in my mind at this day. The charge is made that "the members of every class are rated according to scholarship, rather than spirituality." It would be the height of presumption in any professor to rate or grade the students according to spirituality. It is right and proper for them to grade the students according to scholarship.

If experience and observation teach me anything, it is that the men who are the most conscientious in mastering the tasks imposed while in the Seminary are the most consecrated and efficient as pastors and evangelists in the field.

Two of my classmates, who glorified God in digging out Greek and Hebrew roots and systematizing the doctrines contained in Scripture after Calvin and Hodge are laboring with apostolic zeal in the vineyards of Oklahoma. Still others who spent their afternoons at their books are in Bulgaria, Japan and Mexico. And the majority were content to take up the ministry in remote country fields. That course of procedure is what we understand by tarrying in Jerusalem until endued with power from on high.

As to the "floweret, streamlet, rivulet, starlight man," I would recommend him to a course of homiletics under the professor who had charge of that department in my beloved Alma Mater. I have intimate acquaintance with still another professor of homiletics who would lead him in the way of expository or topical preaching that is soundly Biblical, providing the young man has spirituality enough to avail himself of its teaching. By the way I would not say that sermons on "Klondike," "Gas," etc., are necessarily unspiritual and I have heard a good series on "Armor," after Paul, and on "Bread," after Christ. Moreover, it is not hard to understand how a discourse on "Loyalty to Calvinism" could have more of Christ in it than a discourse on "Loyalty to Christ." That would depend on the man who delivered the sermon.

Turning to the two seniors who anxiously consulted their college professor with regard to the advisability of taking a Seminary course because "they were afraid that the atmosphere of the modern theological school was such that they would lose their spirituality," I know of no place on this earth where they will not be tempted of the devil. If their spirituality is of the hot-house kind, there is need for them to be anxious about it. I know "when a young man has finished his College course, and is arranging to enter the Seminary, he feels that he will soon be on holy ground, and that he will be always in such an atmosphere of religion that he will grow daily in holiness in spite of all his personal disinclinations." The quicker a young man gets rid of such unhealthy ideas of spirituality the better it will be for his growth in grace. Here he expects is the place where they are going to "make a minister" of him. The quicker he gets that idea knocked on the head the better. The laying on of the hands of the Seminary is not to impart the Holy Ghost nor to seal his call to the ministry, but to give him some necessary instruction. After his head is filled with Church History, Theology and the Bible in the original languages as far as he can so receive it, he is not likely to swamp the world with this scholarship. If he has the spirituality of a Calvin or a Paul, it will stand the strain. Robust Christians have been found in a Theological Seminary. There, as at the Northfield Conference, they have to fight the devil. Very frequently it is a fight to pin themselves down to the hum-drum work of the Seminary in preference to rushing with ill advised enthusiasm into the work of evangelization throughout the surrounding country. A man might think he was just fitted to preach the Gospel in Jerusalem while he was just in the proper stage of his education to spend three years in Arabia or a period in Cilicia. Some scholars arrange Paul's chronology so as to give him that very experience. Any how he had to wait.

In conclusion, the spiritual life of a Seminary is not to be judged by a casual visit. The waters may be still, yet very deep. In all that I have written I have no wish to disparage many of the statements made by Rev. Alfred Kelly. He has criticized genuine evils. But they are evils for which a Seminary as such has no responsibility. The facts when fairly stated are favorable rather than adverse to the Theological Seminary as an institution in promoting spirituality.

JOHN KENNEDY.

SHERMAN, PENN.