

SICK PRAYER-MEETINGS.

By Rev. Theodore L. Cayler. The best place to feel the spiritual pulse of the Church is the prayer meeting. If that is full of life, warmth and vigor, then the Church is healthy; if the prayer meeting declines, then the whole body is apt to suffer from this disease as the head. The circulation of warm blood is impeded; devotion, which is the breath of the Church, becomes feeble, and pretty soon the "extremities" grow cold, as in the case of a dying man.

DARWIN'S DESCENT OF MAN.

Prof. Darwin is not the only scientist who has reduced the fundamental theory of Darwin as to the transmission of species, and with the exception of the doctrine of the struggle for existence and the survival of the fittest among animals and plants among the varieties of their species, none of the so-called Darwinian theories are universally accepted by scientists. Alfred Russel Wallace, who was a contemporary with Darwin of the theory of the origin of species through natural selection, and has generously waived his claims in favor of the latter, years ago parted from his co-laborer when the latter contended that the moral and spiritual nature of man had been developed under the law of natural selection, and in his recent treatise entitled "Darwinism," he repudiates the argument of continuity of man's progress from the brute, except as to his physical qualities, and expressly admits the existence in man of something which he has not derived from his animal progenitor. The intellectual and moral faculties which could not have been so developed, must have had another origin, "and for this origin," says Mr. Wallace, "we can only find an adequate cause in the unseen universe of spirit."

A NOTE FROM DR. SHEDD.

To the Editor of The New York Evangelist: Will you grant me the space to disclaim the imputation which Dr. Van Dyke puts upon me of the phrase "fault-finding with the Confession." I employed it in no discourteous sense, but to express what seems to me the simple fact in the case. Dr. Van Dyke contends that the Confession does not proclaim the love of God towards all men. This, it is true, is a fault in it. I mention this fact merely by implication that God creates men in order to damn them. This, it is true, is a fault. I do not think that my phrasing warrants his assertion that I "intimate" that "he is ignorant of any good Calvinistic treatise, or unable to comprehend the meaning of the Confession." I mentioned this fact merely to indicate what is the common understanding of the Confession by this class of persons, not quoting them at all as having ex cathedra authority in the matter. I expressly say that my limits forbid the examination of passages in proof, and hence I adopt this short method of citing the theologians in regard to the meaning of the Confession. My lawyer would cite the expositions of jurists like Kent and Story, as to the meaning of the Constitution. Yours truly, W. G. T. SHEDD.

A LOVELY OLD NEGRO WOMAN.

SANTA CLARA VALLEY, Oct. 11th. I have read in recent EVANGELISTS beautiful tributes to the worth and Christian character of some members of the negro race, and would like to add a memory of my own. During the war, I was at Washington some months. Contrabands were pouring in, and a camp was set apart for them. One Lord's day, I went there with others to hold religious services. As well as I could, I talked to them, and had excellent attention at the morning service. We were to spend the day and go among the negroes, and get acquainted. At ten o'clock, a crowd of girls about twelve years old came round me, and wished I would teach them to read. Brighter scholars I never had; one of them seemed to march straight through the maze of irregularities of English spelling, and though only a few days' learner, was on the high road to be a good reader. Being away from home for the first time, I looked about for something to eat, and soon learned that an old woman in the camp was preparing a meal for us. We went to her cabin, and were received with a Christian grace and cordiality and dignity which I little expected in such a place and among such a crowd. From her scanty resources she set before us a simple repast, which displayed a skill and taste that left not any amples to be desired. She had neat table linen, a few napkins, I think some silver teaspoons, and made the table look so inviting that we forgot we were in a camp where the negroes suddenly hustled together. She waited on us with all possible skill, and when the meal was over, we had a very rich experience. She waited on us with a rather hard mistress, but she spoke of it with naught of malice. She had had children, and they had been sent away, and she never expected to know of their fate till the future beyond the veil; but as she spoke of them, nothing belonging to rich nor poverty's instinct was lacking. I offered her religious comfort, and she thankfully accepted it; but I soon found that I was the novice, and she fitted to teach me on the rich experience. I have been fortunate in knowing many choice, refined Christian women, and when I think of it, I always call to mind the hour I passed with the poor old African woman, who would easily rank with the best of them.

OUR BOOK TABLE.

EUROPEAN SCHOOLS; OR, WHAT I SAW IN THE SCHOOLS OF GERMANY, FRANCE, AUSTRIA, AND SWITZERLAND. By L. R. HIGGINS, Ph.D. New York: D. Appleton & Co. 1889. \$1.50. It would be difficult to exaggerate the importance of this volume to all educators. Dr. Higgins saw the best European schools, observed the teaching in detail, and reports in a conversational style all the facts he learned. The book fairly bristles with suggestions of better principles and methods of teaching, which American teachers will be quick to try for themselves. The description of the Herbart movement in Halle, will attract attention; and the value of the principle that one branch of study should have a logical and organic connection with many other branches, will be tested in our schools. Certainly one effect of the experiment would be the destruction of the wearying monotony that prevails in many schools. Prof. Higgins' book is a most admirable and readable work. Personally conducted. By Frank R. Stockton. Illustrated by Joseph Pennell. Alfred Parsons editor. New York: Charles Scribner's Sons. 1889. \$1.50. Mr. Stockton's inexhaustible and irresistible vein of humor—or he would better say, of fun—is here perhaps more difficult for his readers to take him seriously. This may account for the feeling of disappointment with which one turns over the pages of his latest book. It has no more fun in it than the guide-book itself. The book is in the hands of the public, and it is a pity that the author is not more widely known. It is a very good subject in general. Still Mr. Stockton has made a readable book, which will be especially useful to young people contemplating a journey abroad. It is fully and well illustrated, and in all respects a most excellent book. "Don't be afraid, Louis." By Charles G. Loring. New York: D. Appleton & Co. 1889. Paper, 50 cents. The Revolution began with the 8th of August, 1889—the time when the Queen of England came to Cherbourg on a visit to her imperial neighbors, on which occasion the author first attracted the attention of the Empress, and formed for her that strong affection which was afterward developed by constant association with her. The Empress is indeed the prominent figure in these recollections, although the scene does not lack of other characters of interest. One of the prettiest anecdotes in the book is that of the young Prince, then eleven years old, when the boat in which the imperial family were debarking at a small fishing port, was driven upon the rocks through the blunder of a sailor, replied to the Empress' reassuring "Don't be afraid, Louis." "I am not, mamma. I have not forgotten that my name is Napoleon." The book brings the story of the Empire down to the death of Maximilian, and the end of the sad Mexican fiasco. It is well translated, and will make the pleasantest possible reading for the family around the evening lamp.

FROM A PROFESSOR IN A CUMBERLAND PRESBYTERIAN THEOLOGICAL SEMINARY.

As we admit so freely criticisms on the views we have expressed in regard to the South, it is but fair to ourselves to let our readers see that there is another side to these questions—a side that is held by those who are perhaps better informed than some who have shown themselves full of zeal for what they believe to be right, but who have not had the same opportunities of observation, nor considered so fully the extreme difficulties of the problem to be solved. LEBANON, TENN., Oct. 16, 1889. REV. HENRY M. FIELD, D.D.: Dear Sir, I have recently renewed my subscription for another year to that excellent paper, THE NEW YORK EVANGELIST, and it fell moved also to write a line to you, its Editor, in a memorial to a Professor of Southern Presbyterian Church, and a Professor of Cumberland Presbyterian Church, and a Professor of Southern Presbyterian Church, and a graduate from the Union Theological Seminary, New York, which statements I make, because to you I am a stranger. One of my pleasant memories of the great city is the recollection of a lecture which I heard you deliver in one of the churches shortly after your journey around the globe. I read the denominational parts of the EVANGELIST as an outsider, perhaps, and yet not wholly so. For if there are differences between your Church and mine, we are perhaps not also strangers, and are not all members of the same Great Shepherd's fold? But I write to you chiefly to say this: In none of the Northern journals, of which many, either regularly or irregularly, come to my table, have I ever seen any discussion of the Southern Negro question so eminently characterized by fairness, truth, and sobriety, as are the articles from your pen published in THE EVANGELIST. While some of course do not express themselves on the subject in one way or another, I would often seem, on the other hand, that you are a most judicious writer, and that you endeavor to inform himself of the situation by study and personal observations among the people of whom he writes. The crabbled misrepresentation, and goading, snappy criticism, to which currency is only too often given in the papers and the spirit of the subject, do not seem to have been your lot. Permit me to say that both the heir and the subject-matter of your letters indicate on your part a noble willingness to admit that the Southern white people are, as a rule, trying to do right; and it is also certain that they would do nearly and more quickly succeed, if it were not for what seems to be the ill-natured malice of some of those who see only from afar off. No social or any other problem can be settled better by its time. The man who loves his country best, whether he be Republican or Democrat, politician or minister of the Gospel, is not the man who would keep up a perpetual

COLORED PEOPLE IN NEW ENGLAND.

The following letter we publish, not only willingly, but with the greatest pleasure. It is from the pen of the wife of Rev. Dr. Grimké, pastor of the Colored Presbyterian Church in Washington, D. C.—a man who is held in high esteem by his brethren in the ministry, both white and black. The womanly warmth with which she writes in favor of her people, does her honor, and we are happy to find so many instances of ability and success, that are encouraging and cheering. May they be multiplied not only in New England, but all over our country. WASHINGTON, D. C., Oct. 1, 1889. TO THE EDITOR OF THE EVANGELIST: DEAR SIR: In your letter of Sept. 29th, entitled "Relations of Whites and Blacks in the South compared with the North—Is there a Color Line in New England?" there are some erroneous statements, which I should like to correct. I think you will willingly accord me this privilege, as you say that you should be glad to be corrected if you have made mistakes. As I am identified with the people of whom you write, I am naturally anxious that no statements in regard to them should be published which are not strictly in accordance with the facts; especially at this time, when the tendency all over the country is to depreciate them. First, in regard to the colored people of New England, you say "In half the country there was no effort to keep them down; for slavery was abolished a century ago. From that time the black man has had every right that belongs to his white neighbor," etc. The colored people of New England, in fact, are in a hundred years. But in fact, it is less than half a century since colored people, even in free Massachusetts, were denied the privilege of attending the public schools, and of riding in the public conveyances. In the case of the colored people of New England, there were other instances of the kind. You are doubtless familiar with the story of Prudence Crandall, who for attempting to establish a boarding school for colored girls in Canterbury, Conn., was outrageously persecuted, and finally imprisoned in her schoolhouse set on fire. Through the influence of these citizens upon the Legislature, a "Black Law" was enacted, forbidding any person to establish in the State any school, academy, or literary institution, in which the education of colored persons who are not inhabitants of the State, "without the consent in writing first obtained of a majority of the civil authority, and also of the selection of the town, in which such school, academy, or literary institution is situated," etc. It is a fact that "on the receipt of the tidings that the Legislature had passed the law, joy and exultation ran wild in Canterbury. The bells were rung and a cannon fired until all the inhabitants for miles around were informed of the triumph." In regard to the colored people of New England, you say "In half the country there was no effort to keep them down; for slavery was abolished a century ago. From that time the black man has had every right that belongs to his white neighbor," etc. The colored people of New England, in fact, are in a hundred years. But in fact, it is less than half a century since colored people, even in free Massachusetts, were denied the privilege of attending the public schools, and of riding in the public conveyances. In the case of the colored people of New England, there were other instances of the kind. You are doubtless familiar with the story of Prudence Crandall, who for attempting to establish a boarding school for colored girls in Canterbury, Conn., was outrageously persecuted, and finally imprisoned in her schoolhouse set on fire. 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I find colored barbers and white-washers, shoemakers and chimney-sweepers; but not a colored man who has grown to a merchant or a banker, a judge or a lawyer to practice even in the petty courts, a member of the Legislature or a justice of the peace, or even a selectman of the town. In all of these respects they remain where they were in the days of our fathers." I look upon the colored people in New England, and I see a few colored men; but what are they doing? They work in the fields; they hoe the corn; they dig potatoes; the women take in washing. I find colored barbers and white-washers, shoemakers and chimney-sweepers; but not a colored man who has grown to a merchant or a banker, a judge or a lawyer to practice even in the petty courts, a member of the Legislature or a justice of the peace, or even a selectman of the town. In all of these respects they remain where they were in the days of our fathers. In answer to this, I send you the following facts, which have been forwarded to me by my brother-in-law, A. H. Grimké, a lawyer, who has been long a resident of Massachusetts: "There are about a dozen colored lawyers in Massachusetts, a majority of whom are just the same as the white ones. There has been a colored man in the Legislature every year since 1821. Prior to that period, there was a colored member of the Legislature every second or third year since the close of the war. Twice during these periods, two colored men were members at the same time. Every year there are three or four colored members of the Republican State Convention, and this year there was a colored member of the Democratic State Convention as well. Mr. J. C. Chapelle is at present a member of the Republican State Central Committee. In my own town of Hyde Park, a colored man is Sealer of Weights and Measures. If you will allow a personal reference, I am one of

A FEW PLAIN QUESTIONS.

The President of a bank in this city, who is also a ruling elder in one of our largest churches, sends us the following inquiries, by a reply to which his own mind, and perhaps the minds of others, would greatly be relieved: For some months a plain Presbyterian, who never doubted that he was a Presbyterian, with a long line of Presbyterian blood in his veins, who saw his father and mother die in great tranquility, with the Scriptures and Confession of Faith lying close beside him, say "It is better to depart and be with Christ," and his sons to these and say "I have been sufficient, hold fast to them and come up to us later on." He is asked officially to declare, to give his opinion as to whether that Confession is misleading, and does not express the doctrines of the Scriptures. My internet soul protests against departing from it or putting it away, and yet Dr. McCosh, for whom I have great veneration, says "I should like to have in the Presbyterian Church a shorter and simpler creed than the Westminster Confession." Will Dr. McCosh or some other Doctor of Divinity give us in a "deadly parallel" column in your paper the objectionable expressions of the Confession and over against them the verses of Scripture, from Christ himself or from the Apostles or from the Old Testament, giving number of chapters and verse from which the Westminster Assembly is supposed most likely to have derived these expressions. Moreover, now let such Doctor of Divinity reverse the columns, stating the same Scriptures or additions thereto, and say in parallel column, what the expression of the Assembly ought to have been, as the Assembly would now say, if in session. It seems to me that in all discussions the burden of the proof is on those who would see the Scriptures, what the Scriptures really say, however hard the expression may be, and that a majority of the people of Scotland, and that it would prove unjust in its operations, the motion was rejected by the satisfactory vote of 219 against 157.

A SATISFACTORY RESULT.

A very interesting debate recently occurred in the British House of Commons while the "Universities (Scotland) Bill" was under consideration, and on a motion to abolish theological tests for the election, or continuance, of theological professors in such universities, the Lord Advocate having previously stated that the Government had already determined to abolish such tests in the cases of "lay" professors. In support of the motion, it was argued that it would be a national benefit if there were a free theological Faculty in every university in Scotland, although the precise form of the benefit aforesaid was not indicated. One honorable Member declared that Scotch theological professors should no longer be obliged to declare an adherence to the Westminster Confession, because that Confession was offensive to Roman Catholics. In reply to these and kindred objections, it was earnestly urged that the abolition of the theological tests in the cases of theological chairs, might result in filling theological chairs with teachers of both general and theological skepticism, whose lectures would ruin every Scotch university, and that the present Westminster Confession was generally acceptable to the Scotch people. After an earnest and forcible speech against the motion by Mr. Gladstone, in which he declared that the proposed amendment would exclude from theological professorships not only a majority of the Presbyterian people, but a majority of the people of Scotland, and that it would prove unjust in its operations, the motion was rejected by the satisfactory vote of 219 against 157.

THE GREAT PHYSICIAN THERE!

condition which I shall confront, and not a theory; and that young woman, who knew no sin, lying suffering for twenty years, whose sweet face is calm under it, is a greater riddle than the Sphinx. Let not the Church do more than an artisan on a hard substance, or a politician in a hard case. Judge Rufus Warren, of the Charleston Municipal Court, in 1883, and filled the position with credit to himself and the community until his death about three years afterwards. Dr. Grant is one of the best dentists in Boston, and has a large practice among both races. He is a man of inventive skill in his profession. His invention in relation to cleft palates is well known here and elsewhere. Besides, he has been for years an instructor in the Dental College connected with Harvard University—mechanical dentistry being his department. John H. Lewis has a merchant tailoring establishment in Washington street, Boston, and does the second largest business in New England. His transactions annually exceed \$100,000; he has just started a branch store in Providence, R. I. Mr. Joseph Lee is owner and proprietor of one of the first-class hotels of the East. The richest people of the State are guests at the Woodland Park Hotel, at Auburn. His business is rapidly increasing, he has already enlarged the original building, and is about to enlarge a second time to meet the increased demands of the public. The property is valued at about \$120,000. Beside Mr. Lewis above mentioned, there are three colored merchant tailors doing a handsome business in Boston. In New York, one of the largest and finest drug stores is owned and conducted by a young colored man. In that city the colored people are butchers, fruiterers, grocers, master shipbuilders, etc. Colored young women have taught in the public schools of Boston within the past few years, and one, Miss Baldwin, has been for some years one of the most popular teachers in the public schools of Cambridge. What is true of the condition of the colored people in New England, is true of their condition in the Northern States generally and in many of the Southern States. Among them you will find numbers of lawyers, ministers, teachers, professors in colleges, merchants, etc. Here in the city of Washington there are not a few colored men who are engaged in real estate business. There are also brokers, bankers, successful lawyers and physicians, besides scores of teachers. Again, you say of the slaves, they "multiplied like the locusts of Egypt; but no Moses rose up among them to lead them out of the house of bondage." Allow me to say the cases are not parallel. Moses was raised up and divinely appointed to lead the people out of bondage. The thought did not originate with him. The fact is, he shrank from the task, and endeavored in every possible way to excuse himself when God called him to the work. Nor was he a poor degraded slave, without opportunities of self-improvement, but a man brought up as a member of the household of Pharaoh, and trained in all the wisdom of Egypt. In the case of the colored people, the weight of oppression and prejudice, leaders, in one sense, did arise among the colored people. Such men as Frederick Douglass, Henry Highland Garnett, Samuel R. Ward, and others—men who were born slaves—did much for their energy, eloquence, and ability to create that freedom, which led ultimately to the overthrow of slavery. As to the colored soldiers in the late war, you say "though they were brave enough in the ranks, yet no one had the natural capacity to command." May I ask what authority you have for this statement? Were there colored officers who acquitted themselves honorably, and the fact that there were no colored colonels or generals, may really be accounted for by the strong prejudice, which prevented the Government from employing colored troops at all, until it was forced to do so from sheer necessity. In the case of the colored people, the weight of oppression and prejudice, leaders, in one sense, did arise among the colored people. Such men as Frederick Douglass, Henry Highland Garnett, Samuel R. Ward, and others—men who were born slaves—did much for their energy, eloquence, and ability to create that freedom, which led ultimately to the overthrow of slavery. As to the colored soldiers in the late war, you say "though they were brave enough in the ranks, yet no one had the natural capacity to command." May I ask what authority you have for this statement? 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