

LIFE AND CHURCH WORK IN SOUTH AFRICA—Robert Buchanan D.D.

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The Evangelist

Vol. LXXI.--No. 5

NEW YORK: FEBRUARY 1, 1900

WHOLE No. 3645

"GLORY TO GOD IN THE HIGHEST."

Julia Larned.

God! Like a sunrise over lonely snows,
The radiance of that name of names o'erflows,
The heights of thought: God! Through the solemn hush
Of that all-glorious word there sweeps a rush,
Of mighty joy: God! Round our human shame
We draw the shining mantle of his name
And feel ourselves divine. Unto the tears,
The strife, the pain, the mystery of the years
The soul cries, "God!" and draws triumphant breath.
Sinking within the cold embrace of death
It whispers "God!" and smiles, then wakes above
To praise with heavenly hosts that name of love.

All Round the Horizon

The week which opened with such bright prospects in South Africa has closed amid deepest depression. General Buller's attempt to turn the Boer flank and to press on to the relief of Ladysmith has proved a second failure.

On the night of January 23, General Warren captured Spion Kop, a large hill on the Boers' left and the key of their position. But a terrific shell fire of the Federal artillery which rained lead down from the adjoining hills forced the British to retire. Forty-eight officers and a very large number of the rank and file were lost. General Buller, concluding that the enemy's position was too strong to be carried by assault, decided to withdraw his forces to the south side of the Tugela. An orderly retreat was quickly effected. But it was a far different ending than the world expected from England's foremost General, who had promised his troops that the only order would be "advance."

The military situation which confronts England to-day is indeed a gloomy one. Its leaders are non-plussed; its armies baffled and beaten back, and the capture of Ladysmith apparently certain. English territory has now been invaded for four months. The reserves are exhausted; and any new troops sent to the front will be raw recruits only. The pity of it is that the dogged English spirit will not consider a peace until English successes allow Great Britain to dictate her own terms. Future Boer victories will only mean a prolongation of a cruel war and a useless waste of many brave lives.

England is paying a terrible price for her supremacy in South Africa. That there is reason for just censure no one can doubt; but on whom that censure should fall is a question. The War Department has shown a complete unpreparedness for the serious struggle before it: the Generals a want of knowledge of the enemy's position coupled with a most unfortunate lack of reliable maps and information. It has been the under estimation of the difficulties and the enemy that has brought British failure. But under the cloud of reverses the situation is apt to appear worse than it really is. Buller's defeats and the fall of Ladysmith will prove but halting periods in the English conquest of South Africa. Though

the end be afar off the final result is none the less certain.

The Empress of China is a king maker. It is reported that Emperor Kwanggen has abdicated in favor of an unknown boy of nine years. Whether the report is true or not, it is certain that Russian influence is dominant with the Dowager Empress. Li Hung Chang, her chief adviser, is strongly pro-Russian. That does not necessarily mean that he is opposed to the reforms that are being urged by Great Britain, Germany and the United States. It is quite possible that a wise conservatism will do more for sluggish China than the advanced radicalism of the new-China party. So long as the open door policy remains established the change will probably not affect American interests in the far East.

Congress is crowded with important questions just at present. After it has finished with its discreditable election disputes, it will be free to consider such national measures as the development of the Philippines, our policy in Cuba, free trade with Puerto Rico, the Nicaragua Canal, the Ship Subsidy Bill and the Pacific Cable. The American public hardly appreciates the importance of the work before this present Congress; but as the full effect of these measures is felt we shall know that they are the first acts of our new commercial empire.

It has not taken long to decide the Roberts question. His exclusion by a vote of five to one is a moral rebuke to the state that had the effrontery to elect him. If Mr. Roberts and his people are wise they will treat the incident as closed. The only matter for regret is that it should have caused a moment's discussion.

The nation is in earnest about the Nicaragua Canal. The politicians and corporations who have been endeavoring to block the bill must have learned the hopelessness of such an attempt. The only question is how to remove the obstacle of the Clayton Bulwer treaty. But necessarily the preliminaries of such a great undertaking will take some time. The passage of the bill is practically assured. A modification of the obsolete treaty to the extent of guaranteed free trade to all nations through this water way would be a wise and a progressive solution of the difficulty. For we cannot afford to expend \$150,000,000 to construct this great canal in foreign territory. While we seek no monopoly for ourselves, we must have the power to enforce the open door with the canal and to protect it against foreign aggression.

New York state has a canal problem of her own. The importance of this question was hardly appreciated until we perceived the strides Canada has been making in this direction. Canal development in that country has progressed so rapidly that it threatens to absorb the wheat exportation of the Northwest. The Montreal dock privileges have become so valua-

ble that United States capitalists have secured large wharfs there under a guarantee that they will bring to that port 35,000,000 bushels of export wheat a year. It is well known that New York commerce has greatly diminished of late. Consequently the message of Governor Roosevelt recommending the expenditure of \$62,000,000 for the betterment of the waterways of the state has been eagerly read and discussed.

It is a large sum to spend on one plan of commercial development; but the need is urgent. We are in danger of losing the valuable grain trade merely through the lack of a proper waterway. Other nations have realized the value of canal development and have spent enormous sums for that purpose. Russia has through her canal and river improvements increased her traffic 75 per cent. She has now on these water courses 1,500 steamers, 60,000 canal boats and crews numbering 800,000 men.

The United States has been dilatory in the development of ship canals. Why should not New York, the greatest commercial state, set the pace? To keep the high position in trade she now occupies she is forced to act speedily. At one time there was no other outlet by water from the interior to the coast than through the Empire state. Now that Canada is an eager competitor, self-preservation demands that the Governor's advice and warning receive intelligent response.

In another way Governor Roosevelt has attracted the public attention of late. His firm and determined attitude in the Payne contest merits the approval of every honest voter of the state. It was no small matter to oppose a man so closely attached to the party organization as Mr. Payne is, and required true moral courage. Mr. Platt, though sorry to lose his favorite, has yielded and a good and competent man is to succeed one who has been one of the worst examples of party politics in New York. It is a victory for Mr. Roosevelt which he will fully appreciate when election time comes, and it has been accomplished without a break with the party organization. A reformer can do far more effective work if he has a great party back of him than if he attempts to reform outside of that party. Mr. Roosevelt is not a reformer in the worst sense of the word, but his work is none the less one of effective political regeneration.

Comptroller Coler requests that the attention of voters be called to Constitutional Amendment Number 2 to be voted upon at the coming election. This amendment provides for deducting the old county debt from the general indebtedness of the city and would make it possible for New York to borrow \$30,000,000 in excess of her present debt limit without exceeding the legal limit of 10 per cent. of the assessed values. The amendment has been passed by two successive legislatures and now only needs a favorable vote of the people to be in force.

THE HISTORIC MANSE AT SPRINGFIELD.

(Concluded)

Julia Keese Colles.

The Rev. Gershom Williams occupied the parsonage after the much-loved Jacob van Arsdale "entered into his rest." After thirteen years of discouragement, suddenly came a great revival and above one hundred names were added to the church in one day. "Wonderous day of the Lord!" writes the faithful and astonished pastor, "never to be forgotten." A Sunday-school, the first known in this part of the country, was introduced at the close of his ministry, in 1818, by Miss Catharine Campbell. This, we are told, being a new thing under the sun, was looked upon suspiciously, and was thought by some to be a money-making operation, but the difficulties were overcome in time, and the new work greatly prospered.

The Rev. Elias W. Crane held the charge for six years, from 1820, and preached the first historical sermon, of which, unfortunately, no copy can be found. The fiftieth anniversary of the nation's independence was celebrated in the last year of his pastorate. Various innovations appeared in the church at this time, to disturb the tranquillity of the villagers. Mr. Crane seems to have been progressive. Stoves were introduced, to which there were many objectors, one of whom exclaimed: "Why, we used to keep warm enough in the old barn, and now we can't keep warm in this comfortable meeting-house!" Music entered next, and when a violin was actually brought into the singer's gallery one day, there is a story that one old lady said to another: "Why, I sat close to it, and true as you live, Betsy, it is just a fiddle; dancing comes next!" The reduction of the number of Sunday services, from three to two, produced another rebellion, and one individual announced: "Truly, we shall soon get so holy that we can do without preaching altogether."

Mr. Crane preached a curious sermon, the manuscript of which may still be seen, on September 26, 1824, on Lafayette's visit to this country, and just after his passing through Springfield. It was from the text: "The eye is not satisfied with seeing" (Ecl. i. 8). He calls attention to the eagerness with which the eye of the multitude had gazed on Lafayette, and directs the eyes of his people to a "personage more worthy of their regard and attention than any man who lives or has ever lived." He says: "I mean him concerning whom some once manifested great anxiety, and whom they earnestly desired to behold, saying, 'We would see Jesus.'"

The Rev. John C. Hart was the last occupant of the old parsonage which was replaced by the present one in 1844. Mr. Hart preached a historical sermon on July 4, 1840, the manuscript of which has been seen by the present writer, as also that of the sermon referred to above. Reference is made to the historical sermon in the Historical Collections of New Jersey.

In 1853, the Rev. Orlando L. Kirtland came into the new parsonage, where he was to remain for nearly twenty years, until failing health compelled him to resign. With him came his sweet and gentle wife, whom he had married while pastor of the First Church of Morristown. She was the granddaughter of "Good Pastor Johnes," the patriot, the strong, true friend of Washington, who exercised so powerful an influence for good in church and town and state for over fifty years, and particularly during the Revolutionary War. It was he who administered the communion to Washington, with the congregation assembled in the open air on the grounds of the "Historic Manse of Morristown." This link between the two historic manses, and with the colonial and revolutionary past, was broken only recently, by the death of Mrs. Kirtland, in the

eighty-eighth year of her age, on the 21st of last December. Together, this large-hearted, earnest man and this gracious woman shed sunshine within and without the parsonage, and gained for themselves the same peculiarly warm affection of the people as did Mr. van Arsdale. They loved their garden and their flowers which always bloomed, in their day, about the parsonage. The fence was taken away, and the entire space before the house was laid out both for beauty and utility. The impression remains, as a bright vision, among the present Springfield residents, of this attractive corner upon the high road, before the manse. The Rev. Mr. Teller, one of the pastors of the Springfield Church, in his Historical Discourse (July 16, 1876), dwells eloquently upon the period of Mr. Kirtland's ministry. He says of Mr. Kirtland: "He has been to you father, and brother, and friend; such friendships are formed but once in a lifetime," and he touchingly speaks of "the fragrance of his name." Large numbers were added to the church during Mr. Kirtland's pastorate, and two years after his resignation, he "fell asleep in Jesus." The Rev. William Hoppangh, since June 1, 1887, has been the faithful and devoted pastor of the Springfield church. On many occasions, he has spoken and written upon the story of the church and town, and he has gathered a large mass of interesting material for a book on the subject. In his sesqui-centennial sermon, delivered on November 8, 1896, he said: "Organized while New Jersey was still loyal to the rule of King George of England, the members earnestly espoused the cause of independence and the old Springfield church has an honored place in the pages of Revolutionary annals."

On a perfect October day (October 19, 1896,) the anniversary of the final victory of the Revolution at Yorktown, the town of Springfield was crowded with people coming from many directions to unveil a granite monument placed by the Sons of the American Revolution in the soldiers' burying-ground. The scene and ceremony were most impressive. It is a remarkable fact that the ground upon which the monument stood was given by a descendant of one of the Hessian soldiers of Knyphausen's army. The seal of the society in bronze is singularly appropriate—a minute man. A service of great beauty and interest was held in the old church, old, although the successor of the one that was burned at the famous battle of June 23, 1780. Thus, in this day's celebration, the religious and the patriotic history of Springfield were united. The day was completed by the whole company climbing one of the Short Hills to unveil another monument which marks the spot where stood the great signal gun known as "The Old Sow," which so influenced the fate of "the Jerseys," and of the country, on that eventful day. The grouping of the motley crowd of people, as the long procession wound up the hill, in the brilliancy of October's finest foliage, was a thing to be remembered, and suggested a pilgrimage of the Canterbury Tales. On foot, on bicycles, and in every sort of vehicle they came, from the elegant carriage or dashing dogcart, to the veriest old farmer's wagon and the "one-hoss shay." It was a blending, not often seen, of the modern and the past. Still, as the people scattered among the trees, standing in picturesque attitudes or sitting upon the stones and logs, or upon the ground, to listen to the exercises, there was a feeling of unreality among the thoughtful lookers-on. It seemed as if time's clock might have been turned back, and we could realize the scenes which we were celebrating.

On the unique monument placed here, a giant boulder, is riveted a bronze plate with a striking inscription, in which we find the words:

"To the signal beacon and the cannon which in time of danger and invasion summoned the patriotic minute men of the vicinity to the defence of their country and the repulse of the invaders." "This great rock is dedicated to their memory by the Sons of the American Revolution and by the patriots of New Jersey."

So, we find the patriots remembered, and the heroic ministers of God, who have tenderly watched over and sympathized with their people, still loved and honored. Verily the good men do, lives after them.

MORRISTOWN, NEW JERSEY.

HELP ALONG THE WAY.

Gilbert Reid D.D.

Having reached Peking only a week ago, let me send a few points as to the way the International Institute has been favored.

The latter part of August we passed a week in San Francisco. The interest taken in China was greater than ever before. Three commercial bodies, the Chamber of Commerce, the Board of Trade and the Manufacturers' Association, agreed each to appoint five men on a Pacific Coast Committee to raise \$15,000 for one building. I met privately upward of thirty business men who are looking to China as a possible field for commercial development.

In Shanghai a public meeting was called to hear a report of the progress made. The United States Consul-General presided, and the German Consul-General was one of the speakers. A new committee was elected, consisting of four Americans, six Englishmen, three Germans and two Frenchmen. The committee decided to issue an appeal for money to help meet the deficiency in the fund for working expenses. Every one nearly was interested in the work already done and expressed the wish for complete fulfilment of the plan.

We took a week to go up the Yang-tze River to Hankow and Wuchang. In the former city, where international jealousies have existed, a special meeting was called by all the Consular representatives, namely for Russia, Great Britain, Germany, Belgium, the United States, Japan and France. The Belgium Consul-General was in the chair. The French Consul moved that a committee be appointed to assist, the committee to be formed by each Consul naming one man.

In Wuchang a conference was held with Viceroy Chang Chili Tung. He is the most powerful and capable of all the Viceroys and Governors. On a visit which I made there two years ago, \$2,250 had been subscribed by the officials. On the present visit the Viceroy promised that all the subscriptions would be paid up. He regarded the plan as most important and expressed the hope that it would meet with favor in Peking.

Early on my arrival at the capital, I paid my respects to Li Hung Chang. Though holding no position of power, he is still an important factor. He listened eagerly to my story and thought the Empress Dowager would favor the international enterprise. A report in Chinese has just been completed, which I will present to the Chinese Foreign Office in a day or two.

The position taken is this: Without the sanction of the throne and the co-operation of the leading Chinese, no money will be expended. With such sanction and co-operation, all countries will be prompt to supply the money. A leading Russian told me to-day that under such conditions I could rely on support from his country. This, therefore, is my task, to win over the Chinese and especially the Empress Dowager.

Dr. Martin and my Baptist associate, the Rev. Mr. Stelle, have held the fort in my absence. It is a pleasure to enter into the fray. May our Father help this land to see the source of individual and national salvation.

Dr. Field's Letters

A LESSON FROM THE BLIZZARD.

AN ISLAND WHERE WATER NEVER FREEZES AND CONSUMPTION NEVER COMES.

DEAR MRS. HOUGHTON: I have been here a month, and had such perfect rest, with a steady return to health, that I have but one wish: that those who are as I was should follow my change of scene, with the same happy experience. My anxiety has been increased by the reports of the blizzard at the North. That is not a visitation to be spoken of lightly. I remember the one that struck us in New York a few years since, which killed Roscoe Conkling and many others whose death was a public loss. More lately there was a blizzard in Florida, which destroyed the orange crop that is the chief source of its prosperity, from which the planters have been trying to recover ever since, till now they have another blow which we much fear may complete their ruin.

The storm is over but the wreck remains, and we are blunderers indeed if we do not try to get a lesson from it. It is hard to tell where one of these tremendous cyclones comes from. At times it seems as if it came from the North Pole and swept over thousands of miles of ice and snow, till it crossed our Northern border and went roaring and destroying far down our Atlantic coast.

Now the question comes: If we cannot stop the blizzard, or turn it aside, is there any shelter from it? I do not mean by running away from it to Europe. That is a cowardly retreat, and will not help us when it comes again. But is there not some place of meeting it this side of the shore of the Mediterranean?

I should not presume to give my opinion as having the slightest weight, but I appeal to physicians, and other eminent authorities, who tell us that we have a *sanitarium* quite as good as Madeira, and what is of next importance, *close to hand*. Of course I am speaking of the very island where I now write. When the blizzard two weeks ago was raging with terrific fury along our coast how was it that it did not touch the hem of our garments; that not a tree on this island was shaken by the mighty wind, and that every flower kept its beauty and its bloom? Heat and cold travel in the atmosphere, and would seem to have power to sweep over a few degrees of longitude; and so it would have been but for a counter force, coming up from the Gulf of Mexico (which gives it the name of the Gulf Stream), that rushes into the wide expanse of ocean, as if a thousand Niagaras were making a path in the midst of the seas. Such a force it is impossible to compute, but geographers can at least form some vague conjecture of the force of a body of water deep as the ocean and forty miles wide, that would have the steady impetus, if not the rush and roar, of all the cataracts in the world. As the group of the Bahama Islands lies in its path, they get the warm breath of the tropics which it brings: and not only so, but the Gulf Stream turns aside to these shores, as a mother would reach out her arms to her children, to give them the warmth of her loving breast. This is not poetry, but the force of nature, or the hand of the Almighty, directing the courses of the great deep.

And what is the effect upon the temperature of these islands as compared with that of the mainland that stands over against us, not two hundred miles away? That is easy to discover, by looking at the thermometer that hangs upon the wall. To-day is the 8th of January, and the mercury stands at 70 degrees, while the report from Chicago at the same hour is 30! a difference of 40 degrees, which is almost the difference between summer and winter. Some may think this to be an extreme case; that

somehow we have hit upon a cold day in Chicago; while we have a warm one here. Very well! Try it again! Try it for a week, or a longer time! I have been here for a month, and find that a dozen thermometers tell the same story. And when I turn to books, and read all the authorities, I find that the air of this very spot has not touched the freezing point in a hundred years!

But I do not want any thermometer to tell me whether it is hot or cold. I take my walk half a dozen times a day, and find that I always gravitate to the shady side of the street. And as to the medical opinion the best authorities tell us that where Jack Frost never shows his grim and shivering face there is no consumption! That does not imply that no man ever dies here of consumption. Many come in the last stage of disease, when it is too late to apply any remedy: and nothing can be done but to soothe the last hours. But for the man who has been overworked, and is on the verge of breaking down, if he will take warning *in time*, not for a week or a month, but for the whole winter—the chances are greatly in his favor that he will go back in the spring (not too early!) with his frame renewed—a wiser and a happier man.

H. M. F.

OF PRESENT INTEREST.

The meeting of the Presbyterian Union next Monday evening, February 5, promises to be a notable one. The subject, Among our Colleges, is peculiarly timely and interesting. The guests of honor will be the Rev. George Harris D.D., L.L.D. President of Amherst College, and Mrs. Harris, Miss Caroline Hazard L.T.D.M.A. President of Wellesley College, the Rev. George T. Purves D.D. Professor of New Testament Literature in Princeton Theological Seminary and pastor-elect of the Fifth Avenue Church and Mrs. Purves, Miss Mary E. Woolley M.A. Professor of Biblical History and Literature in Wellesley College and President-elect of Mount Holyoke College, with Mr. Richard T. Percy, the organist of the Marble Collegiate Church, and Mrs. Percy, soprano. The program is only too rich and attractive. After the address of the President, Rush Taggart Esq., Dr. Purves will speak on Our Boys at College, Miss Hazard on A Last Century Presbyter, Miss Woolley on The Crown of Mount Holyoke, and President Harris on The College and the Ministry. The musical program will include Coenen's Come Unto Me, three Christmas songs by Cornelius, Arthur Foote's I'm wearin' awa' to the Land o' the Leal, and Campion's The Ninety and Nine, sung by Mrs. Percy. The Union meets, as usual, at the Hotel Savoy and there will be the usual reception and collation.

An interesting Conference in the interests of Federative Action among Churches and Christian Workers throughout the United States is being held in the parlors of the Young Men's Christian Association, East Twenty-third street, this city, to-day, February 1, and to-morrow, Mr. William E. Dodge presiding. The discussion will be opened by the Rev. John H. Prugh D.D. President of the Pittsburgh (Pa.) Federation of Churches, and it is expected that representatives of federative work in Boston, Philadelphia, New Haven, Conn., Buffalo, N. Y., and other places, will take part in this discussion. A Brief Historical Statement of Federative Church Work in the United States will be given by the Rev. E. B. Sanford D.D. Dr. E. Walpole Warren D.D. rector of St. James Protestant Episcopal Church, William DeWitt Hyde D.D. President of Bowdoin College and John Henry Barrows D.D. President of Oberlin College will make addresses. In the session of Friday morning the Rev. Walter Laidlaw Ph.D. will present

Methods of Work in the Federation of Churches and Christian Workers of New York City, to be followed by discussion.

An interesting course of lectures will be given in the chapel of the Old First Presbyterian Church, Fifth avenue and Eleventh street, on Thursday evenings of February, March and April, at 8.15 o'clock. That of this evening (February 1) is on Photography Up to Date (Illustrated), by George G. Rockwood. The subsequent lectures are: Why the Englishman Came and Why he Stayed, by Rossiter Johnson L.L.D.; Our Presidents and the Territorial Growth of the United States (Illustrated), by Prof. T. H. Roberts; Astronomy, by Garrett P. Serviss; The Colorado River and its Canons (Illustrated), by Miss Mary V. Worstell, and Readings, by Mrs. Harriet Otis Dellenbaugh. Tickets, which are one dollar for the course or twenty-five cents for single admission, may be obtained from Mr. Rossiter Johnson, 72 Fifth avenue; Miss Barr, 243 Waverly Place; Miss Holmes, 39 West Twenty-fifth street.

The Anti-Saloon League, an organization first formed in Ohio, has begun a campaign against the evils of the saloon in New York City and state. Its representatives occupied the pulpit in nineteen Harlem churches and two halls last Sunday. Next Sunday the workers will be heard at Newark, N. J., on February 11 at Tarrytown, and the succeeding Sabbath they are to cover the field on the West Side from Harlem to Fifty-ninth street. The Rev. John Lewis Clark has immediate charge of this work, and it is proposed to effect a state organization similar to that in Ohio. The addresses now being made are designed to prepare the way for organized effort to secure needed legislation, enforce the laws and create a vigorous temperance sentiment in all parts of the state.

At the request of a friend we insert the following: The academic students in the German Theological School at Bloomfield, N. J., have courses in Old and New Testament study, the one centering on the life of David and the other on St. Paul. It is but justice to Mrs. Houghton to say that Dr. Sawyer has introduced as collateral reading in one of these courses her Studies in Old Testament Literature as they are now appearing in The Evangelist. They have proved helpful and inspiring to these young men and should be carefully read by Sunday-school teachers and in Bible classes. The spirit of love for the Word, the clarity of insight to its content, and the method of illustrating the style and discovering the full significance of the text, are characteristics of these studies which commend them to the esteem and respect of all lovers of the Bible.

A CORRECTION BY DR. CUYLER.

I often observe that in many religious and secular papers I am spoken of as the "Pastor Emeritus of the Lafayette Avenue Church." Allow me to state that at the time of my resignation of my long and happy pastorate, I declined the offered honor of "pastor emeritus;" both because I did not desire to receive any annual "pension" from my beloved people, or to retain any official position that might in any way embarrass my excellent successor. In justice to him and to myself please to publish this brief correction. Yours truly,

THEODORE L. CUYLER.

BROOKLYN January 27, 1900.

The Rev. Hugh B. MacCauley of Freehold has just been called, unanimously, to the pastorate of the Fourth Presbyterian Church of Trenton.

THE EVANGELIST

A RELIGIOUS AND FAMILY PAPER

ISSUED WEEKLY

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HENRY M. FIELD, Editorial Correspondent

LOUISE SEYMOUR HOUGHTON, Editor

FRANCE AND PROTESTANTISM.

In no country of modern times has religious history been making so rapidly as in France during the past few years and especially during the past few months. The wonderful story of Laos, the remarkable religious history of Japan, are surpassed in interest and importance by the rapid development of religious events in our sister-republic across the sea.

We saw something of this a few weeks ago when reviewing the results of the Conference held in Lyons last November. At that Conference, it will be remembered, the orthodox and liberal wings of the Reformed Church of France—Calvin's own foundation—came together with the earnest purpose of seeking a basis of union. The immediate motive of this Conference and of this earnest effort for union was that to which allusion has already been made—the remarkable religious history of France during recent years, and the necessity thereby laid upon the French Protestant Churches to unite in the task which it has set before them.

The needed basis of union, it will be remembered, was found; found however, not in a compromise creed, nor in any doctrinal standard, but in *work*. The urgent need of an active demonstration by Protestant Christians of the spirit and of the life of Jesus Christ, their Lord and Master, was found entirely to dominate the need of a doctrinal basis of union. And so those Christians, liberal and orthodox, gave to one another the right hand of fellowship at Lyons, and resolved to unite in a campaign of love and good works for the social and moral elevation and re-Christianization of France. In such a work not only the two wings of the Presbyterian Church could unite, but all other French churches, Lutheran, Wesleyan, Baptist, could be and were urged to join, and have since then signified their readiness to join.

The most obvious result of the movement up to this time is the launching of a new bi-monthly paper, called *L'Avant Garde*, a "journal exclusively devoted to questions of evangelization," and bearing as its motto, *And Jesus went about teaching and preaching and healing*. The motto and the title are both important as showing what our French brethren understand by the words "social and moral elevation." Evidently they are not undertaking a purely ethical movement; nor are their good works to stand on anything but a frankly and practically religious basis. "Evangelization" is the watchword of this new movement; the Gospel of Jesus Christ, the good news of the kingdom, is the foundation stone of the social and moral work upon which the Protestant Christians of France are now entering.

It is an interesting fact that out of the well known poverty of French Protestantism, in face of the immense expenses of the Protestant foreign missions of France, newly assumed for work in Madagascar, South Africa and else-

where, and the intense pressure upon the committees of Home Missions due to the remarkable religious awakening in the west and centre of France, the importance of this new movement, and the necessity that a special organ should be provided for it, have been so clearly recognized that funds are already provided for the publication and free circulation of *L'Avant Garde* for an indefinite period. This paper offers an open field to all students of the social question. "We desire that every one, whoever he may be, whencesoever he may come, whatever he may be called—provided he has at heart the moral elevation of our people of France by means of the Gospel (important clause)—may have the right to say what he thinks, seeks, hopes, is doing, and to bring his contribution to the work which *must* be done, without ever being made to feel in any sense the slightest restrictive influence."

Merely as an experiment in religious journalism the career of *L'Avant Garde* will be watched with interest on both sides of the sea. But there is far more in this venture than an experiment in journalism. The conditions which the new movement in the French Protestant Churches has to face are important in the last extreme, and as unique as they are important.

Briefly to sum up their more prominent features in a final paragraph, to be discussed more at length at some future time, they are such as these: The so-called priest movement, by which in the past half dozen years a large number of the more intelligent, respectable and prominent French priests have given up their benefices and either within the Church of Rome or, more generally, outside of its fold, are laboring for the purification of the religion of the French people: A series of very remarkable religious awakenings among the peasantry of various parts of France: The abandonment of all religion by a large proportion of the working men of France, so that in the province of the Yonne, set down in the latest text books as almost exclusively Roman Catholic (only 1,500 Protestants and 100 Jews), there are often not more than three or four women at Mass on Sunday and many children are unbaptized: The founding in Paris, Nîmes and elsewhere of "the Popular University," a sort of Working Men's Institute, and in other cities, notably the artisan centres, Roubaix and Lille, of a sort of People's Palace, *La Solidarité*, with the immediate purpose of the moral and social elevation of the people: The very interesting spiritual awakening among the student and younger literary class, impelling them to purer morals and to a better religious life, though not in general, to Protestantism: And, perhaps an outgrowth of this awakening, the pondering of the question by publicists and others whether or not Protestantism may not on the whole be a better religion for France than Romanism. And on the other hand the vehement attacks upon Protestantism made by such papers as *La Croix*, *La Libre Parole*, *L'Intransigeant* and others and by such writers as Renan in his violent, almost libellous works, *Le Pêril Protestant* of last year, already in its tenth edition, and *La Conquête Protestante* of a few weeks ago; the active anti-Protestant propaganda carried on in many parts of the country by the Church of Rome, showing itself now in the popular proverb, "Who says Catholic says Frenchman, who says Protestant says Englishman," or German, now in that widespread popular opinion of which the Dreyfus incident was merely an exponent.

Such is the condition of things which faces our Protestant brethren of France and which they are preparing to meet, as our Lord met the needs of the world, by going about doing good.

"BLIND UNBELIEF."

That is a very expressive phrase which Cowper uses in his familiar hymn, "God Moves in a Mysterious Way," when he writes:

"Blind unbelief is sure to err
And scan his work in vain."

We are not perhaps accustomed to think of unbelief as "blind." The common antithesis of faith with sight has led us unconsciously into thinking of faith as blind, rather than unbelief. So Tennyson contrasts faith and sight:

"We have not faith, we can not know,
For knowledge is of things we see."

But the words of Cowper remind us of the deeper truth, that faith is itself a form of knowledge, with a wider field than that of sight. The antithesis of faith and sight is based, not upon the limitations of faith, but upon the limitations of sight. The man without faith is blind, because he sees only the material, the external: The believer sees all this and more. "Faith," says Vinet, "is the vision of the invisible." It is "the faculty divine" which gives insight and inspiration to the poet, the artist, the author. The province of art is "to make visible the invisible." The artist is he who can see the angel in the shapeless block, invisible to the common eye. So Longfellow compares the vision of the poet with that of the ordinary observer:

"These, and far more than these
The poet sees."

We do our Christian faith no credit, therefore, when we speak of it as blind. Says Mark Hopkins: "It is a libel upon religion to say that it requires a blind faith, or anything but a rational faith. There is no tendency in faith to a blind belief. She may indeed take hold of the hand of a Father, and be willing to step where it cannot see, but she is willing thus to step only because she has a rational ground for believing that her Father will lead her right." If Faith is but a blind girl clinging to a cross, the cross might as well be an image of Buddha. The believer knows him whom he has believed, and because he knows, he trusts. He takes no leap in the dark.

"The steps of faith fall on the seeming void,
But find the rock beneath."

EDITORIAL NOTES.

Among the features of special interest in the coming April Ecumenical Conference on Foreign Missions in New York will be a Progressive Exhibit showing the results of a hundred years of missionary effort. This will combine a library and a museum, and will comprise publications of all kinds—Bible, books and magazines from the field, in English and other languages; maps and charts, pictures, models, curios in dress and workmanship, and objects of religious worship, such as idols and fetiches—all illustrative of the actual conditions encountered by our missionaries. A corporation has been formed with a view to give permanency to this exhibit, composed of the following: Alexander Maitland Esq., a member of the Board of Foreign Missions of the Presbyterian Church and manager of the New York Library; the Rev. Edwin M. Bliss D.D. of The Independent; Harlan Page Beach Esq. of the Student Volunteer Movement; the Rev. W. I. Haven D.D. of the American Bible Society; Luther D. Wishard Esq., representing the Forward Movement in the American Board, and the Rev. H. Allen Tupper D.D. Exhibits that may be loaned for the occasion of the Conference will, if so specified, be returned at its close. There are very many interesting objects in private hands and known only to a circle of friends. These, if they can be availed of, will add much to the variety and instruction of the gathering.

The jubilee celebration of Dr. John D. Wells's

pastorate in Brooklyn last week abounded in interesting incidents, and some that were of a substantial aspect. On Wednesday evening, January 24, he was presented with one thousand dollars. The pile of gold eagles was tendered on a silver salver by Registrar James R. Howe, an elder of the church. Dr. Wells also received an engrossed copy of the congratulatory action of the Sunday-school signed by every teacher and officer. Addresses were made in the course of the evening by David S. Giffing, an elder, who presided; the Rev. Newell Woolsey Wells, who has been his father's assistant for fifteen years; George R. Valentine, on behalf of the session; John Petrie, for the trustees; N. B. Roberts, for the Sunday-school, and James K. Campbell for the Endeavor Society. The celebration closed on Thursday night with a public reception. There has been a remarkable manifestation of respect and love for the venerable pastor.

Whatever our Brooklyn friends may hope for the labors of the zealous evangelists now employed by them, we are quite sure they do not expect to reap great good from assaults on respectable and cultured religious people there and elsewhere. If the faith of Unitarians is a menace to true religion anywhere, the very best way to promote that faith is to begin, as one of the evangelists declares his purpose, a year's campaign against it. The mistake of zealous men is vituperative speech. That is the end of progress in a spiritual work. Our large minded, warm hearted ministers in Brooklyn cannot be held responsible for these outbreaks. Yet they should recognize the cost of such mistakes, and measure the mischief of such methods. To characterize all Unitarians as sinners is at least not Christian. It is perhaps a good time now for the churches to settle this great question of evangelistic services, and we commend to them the remarks of Prof. Thomas C. Hall, lately printed in *The New York Herald* as to the evangelizing of communities instead of individuals, as worthy of earnest consideration.

The Rev. John Timothy Stone of Cortland (Presbytery of Binghamton), gave notice to his congregation on Sunday last, at the close of the morning service, of his wish to resign that pulpit on March 1. This will, no doubt, be complied with by Church and Presbytery (though with unfeigned reluctance on the part of both), as it is well understood that Mr. Stone has received a unanimous call from the Memorial Church of Baltimore, to succeed the Rev. Dr. Babcock, now of this city; and it goes without saying, that the latter has probably strongly favored the choice thus announced. The Cortland pastor was born near Boston about thirty-one years ago, and counts, on his paternal side, as the sixth generation to make choice of the sacred ministry, without a break in the succession. He was graduated from Amherst in 1891 and from Auburn Theological Seminary three years later. Called to Olivet Church, Utica, his ministry there was very successful, as it has uniformly been over the large First Presbyterian Church of Cortland, since November, 1897. That he will succeed in Baltimore and that in the best sense, all who know him will confidently anticipate.

The death of Thomas MacKellar, printer, publisher, poet, was preceded only a few days by that of his friend, Stephen T. Beale M.D., D.D.S. When the temperance movement was rife in Philadelphia in the early forties, Dr. Beale and Mr. Thomas MacKellar were two of its staunchest promoters. Upon coming to reside in Philadelphia, he united with the "Old Pine Street Church," Dr. Thomas Brainard pastor; and for the past thirty years he had been a member of the Second Presbyterian

Church, Germantown, thus being for sixty-seven years a member of the Presbyterian Church. A family of six sons and three daughters survive their honored father.

The day of prayer for colleges was observed in Oberlin last Thursday, all recitations being omitted. President Barrows had been utilizing the evening chapel services of the four preceding days for a series of helpful talks on temptation and the glorifying of God. He had also preached on Tuesday evening on the subject of the way of salvation, and again on Wednesday evening on Jesus of Nazareth. To both of these preaching services the students came out in large numbers, and a deep feeling of interest was manifested. A splendid audience gathered on Thursday in college chapel to hear the President's address on the Place and Power of Prayer. It was a fine address, and took strong hold of the students. Following this came a brief prayer service, remarkable for the number of young men and women who gave expression to strong testimonies of their faith and religious experience. On Thursday evening all the young men of the institution gathered in Warner Hall, the meeting being led by Mr. R. E. Brown, 1901. At the same hour all the young women gathered in a similar meeting in Sturges Hall. Again on Friday afternoon large union prayer services were held, all the seminary, college and conservatory students uniting in one of the meetings, and the members of the academy classes in another. The enthusiasm and interest shown in these services is a matter of great encouragement to those who believe that Christianity has a place in the higher education.

Rochester, more than most communities, early cherished the Berean spirit, and when Mr. Finney came that way by canal packet, though reported a "new measure man," they heard him, and greatly profited by his message, and this, again and again, we recall not just how many times. And ever since, the pastors and churches there have been wont to have seasons of special service, when the truth "as it is in Jesus" is given free course, and that for days together. The pastor of the Central Church, Dr. Stebbins, his session and others, invited Dr. Pentecost of Yonkers to thus labor with them in the Gospel, a fortnight or more since, and these services have just closed. They have been attended with much interest and profit, as will be seen next week when we shall give our account of them that came to hand too late for this issue.

The fourth Philharmonic Concert on Saturday night was unusually fine. The Overture from the Flying Dutchman was well rendered and Beethoven's charming Fourth Symphony in B flat major seemed to make a strong appeal to the orchestra, whose sympathetic playing was delightful. Mme Schumann Heink's lovely contralto voice was heard with enthusiasm in a new concert piece, Goethe's poem, Ganymed, arranged for voice and orchestra in three parts by Louis V. Saar. Mme Heink also sang four songs. The final number from Goldmark's Prometheus Bound. The concert for the first time closed at the sensible hour of 10 P.M. leaving the audience in a proper state of regret that the evening was so short.

S. A. DAVENPORTS OPEN LETTER TO DR. BIRCH.

The spirit and sentiment and expression of this letter are all good. It is a Christian letter and Dr. Birch, being a Christian gentleman, will carefully read and consider it. Hundreds of thousands of members of the body of Christ, in all denominations, think and feel substantially as the letter expresses. The Christian spirit everywhere deprecates such strifes. Dr. Birch does. Is it probable that Christian duty

drives him upon such goads? There are duties that so drive. But is this one of them? Both the writer of the letter and Dr. Birch should know that millions of loyal followers of Christ respond No, no.

Will not Dr. Birch pause and think once more?

JAMES H. TAYLOR.

CLINTON, N. Y. Jan. 1900.

FROM THE TWIN CITIES.

William C. Covert.

The Westminster Church, Minneapolis, in which the last General Assembly sat, is to its great surprise and sorrow once more pastorless. The Rev. Pleasant Hunter D.D. who has been over this prosperous congregation for seven years presented his resignation to the session on Monday evening, January 8, and to the church the following Sunday. While the resignation was the carrying out of a long cherished purpose of Dr. Hunter's, it was none the less a startling surprise to the entire church and community. The resignation becomes effective so soon as the session finds a successor. This plan protects the church from any disastrous interregnum that might otherwise ensue. The great power of Dr. Hunter lies in his unusual pulpit ability. He is easily one of the foremost preachers of our denomination and choosing the old and simple themes of the Gospel brings to them the unusual gifts of his fine mind and marvelous memory. Dr. Hunter is a graduate of Boston University and of the Theological Seminary at Andover. He came to Minneapolis from Newark seven years ago and succeeded the Rev. David J. Burrell D.D. who had been called to the Marble Collegiate Church, New York. It is Dr. Hunter's purpose to spend a year or more abroad. He will pursue some special reading at Oxford and devote the rest of his time to securing a much needed rest on the continent. His work has been well done in Westminster and he leaves a most harmonious and loyal people. The church is one of the ideal churches of the country. It has a large, brainy consecrated eldership; a well organized church society of sixteen hundred members; a magnificent church building, a half dozen mission plants all generously supported by the church and cared for by effectively trained workers.

Two pastors of the New York Synod have just been installed in the Twin Cities. The Rev. Stanley B. Roberts, lately of the Bethany Church, Utica, N. Y., has been placed over the Bethlehem Presbyterian Church, Minneapolis, and was installed on the evening of January 24. The Rev. Dr. J. B. Helwig of the First Church, the Rev. Henry F. Gilt of the Fifth Church and the Rev. D. D. McNay of the Grace Church participated in the services.

Under Mr. Roberts a new life has already come to the church. Ten new members have been added to the roll, a large chorus organized and the other departments of the church correspondingly stimulated. The Rev. Herbert W. Knox who recently came from Belmont, N. Y., to the Ninth Presbyterian Church, St. Paul, was installed on February 8. The Rev. S. J. Kennedy of Stillwater, Moderator of St. Paul Presbytery, the Rev. M. D. Edwards D.D. Dayton Avenue Presbyterian Church, and the Rev. C. W. Scovel of the House of Hope, St. Paul, took part in the installing services.

The Rev. John Sinclair who has been pastor of the First Presbyterian Church, St. Paul, for nearly two years has lately had the pleasure of incinerating a \$5,000 mortgage on the property of this our most venerable organization and the wiping out of a floating debt of \$1,300, leaving the society clear of all debt. It was the climax in the steady progress of Mr. Sinclair's work and indicates the condition of the church that now after celebrating its

fiftieth anniversary on November 26, 1899, begins its second half century of work most auspiciously.

Prof. W. J. Johnson, lately of Lucerne, Minn., has taken up the work of Field Secretary for Macalester College. He is a young man of special gifts in this direction and his new work opens encouragingly. Macalester is the Synodical college of both Minnesota and North Dakota, and is now about to come into her heritage through complete freedom from debt. The Woman's Synodical College at Albert Lea, Minn., is crowded with young women and planning for larger things. The Rev. C. B. Anger is the representative in the field.

The architectural harmony of the beautiful Andrew Presbyterian Church, Minneapolis, the Rev. M. D. Hardin pastor, has been perfected by the erection of the chapel originally contemplated in the plans. It was built at a cost of \$20,000. The main structure, built under the pastorate of the Rev. W. M. Kincaid D.D. now of Honolulu, is after the design of St. Giles and of heavy gray stone.

With another beautiful harvest and the completion of the many new railroads already under construction the tide of home seekers now pouring into the state will rise higher than ever. Our Presbyterian Churches in the main centres are freeing themselves from debt and girding themselves for larger duties, while our Synodical and Presbyterian agencies are pushing on into new and needy fields. It is a hopeful day for the Presbyterian Church in the Northwest.

ST. PAUL, MINN.

WISCONSIN.

Rev. C. L. Richards.

Our Congregational brethren held a short and enthusiastic meeting in Madison on December 12, in the interest of their State Home Mission Work.

The Rev. George R. Leavitt D.D. of Beloit, Wis., who came from New England nearly four years ago to be the pastor of the Beloit Congregational Church, is the President of their State Home Mission body. He is one of the very best presiding officers I ever saw. In two and a half hours he led the assembly through sixteen lively speeches to a harmonious conclusion. It was masterful without being dictatorial. This denomination has had a healthy growth for a generation past; and during the last few years has made several efforts to reach self-support.

Over two years ago their National Board began serving them as the eagle does her young—crowd them out of the nest. They were already raising more money per communicant than we. But last year they made heroic efforts. The cost of administration was reduced over one thousand dollars by dismissing one of their district missionaries, another thousand was cut from the churches aided and three thousand dollars more money was raised.

So they were prepared at their annual convention in September, 1899, to report a net gain of five thousand dollars. Thereupon the convention found itself within five thousand more of self-support, and resolved that beginning with October 1, 1899, they would cut loose from national support. This means raising eight thousand dollars more than two years ago, or eighteen thousand dollars in all, for their state work.

That eighteen thousand dollars was divided or apportioned among their 257 churches.

Then they chose the first Sabbath in February for Self-Support Exchange Sunday. On the last Sabbath of January, each minister is to present the cause of Home Missions in his own church. Then he and his best workers are to canvass the congregation during the week.

At the mid-week prayer-meeting they are to pray for it, and on the following Sabbath there will be a general exchange of pulpits. Each department of church work is asked to do its part. Then half a dozen of their best men are to look after the laggard churches if there are any.

I went out of that convention with the profound conviction that some of those ministers had a happy combination of practical business sense and Home Mission consecration. They had the will and they would make a way. Apathy upon the part of the majority is all that stands in our way of doing as well. The mother eagle method is a good one.

The Rev. James L. Dodds, who has served the Poyette Presbyterian Church for a year past now goes to the newly organized church at Stanley.

The Rev. James H. Black leaves the Big River Church in order to supply the churches of Sechlerville and Alma Centre.

BARABOO, WIS. JAN. 1, 1900.

CHIPS FROM THE STUDY TABLE.

John Inglesant.

One of the divinely-selected methods for the introduction of new truth is that of an irruption. It comes either as a copious shower, drenching the soil even beyond its immediate capacity for absorption or as a torrent which follows the melting of snows and frosts under the warmth of a genial sun. The chronic demand that its results shall be confined to certain designated channels, cannot therefore be met. "Why, that's flat pan-theism," said Sterling to Carlyle. "Well, what if it's pot-theism," retorted the great thinker, "if it's true!"

When God ordains a religious crevasse the proudest denominational standards find themselves overflowed: but the rich alluvial deposit that remains is a full compensation for the seeming disaster. A good while must elapse before the on-rushing revelation can be confined within the revetments of accustomed thought. And during the transitional period a happy and guiltless inconsistency prevails between the forms of truth which have become consecrated by adoption and usage and the actual beliefs which are being provisionally formulated. But neither can a monopoly of the newer thought be exploited by those who are friendly to it, nor can an indifferent composure be maintained by those who are unfriendly through some impossible endeavor to restrict the turbid stream to some community canal of conventional thought.

This is the way Matthew Arnold puts it:

"Thundering and bursting,
In torrents, in waves,—
Carolling and shouting,
Over tombs, amid graves—
See! on the numbered plain
Clearing a stage,
Scattering the past about
Comes the new age.
Bards make new poems,
Thinkers, new schools,
Statesmen, new systems,
Critics, new rules,
All things begin again,
Life is their prize:
Earth with their deeds they fill,
Fill with their cries."

Listen to what Dr. Gray of The Interior has to say in a recent issue: "The design to break up the Christian Endeavor organization into sectarian societies is not yet abandoned. The great object in the training of the young is to make them Methodists, Congregationalists, Presbyterians, etc. first. If there be any time left, it can be devoted to making Christians of them. The charge against them is, first, that they are exercising too much influence in the churches; and second, that they

give too much attention to Foreign Missions. There are two reasons why the schemes for disrupting the Endeavorers will not succeed. The first is that the Endeavorers will not consent to it. The second is that the fathers and mothers of the young people will not consent to outside dictation to them and to their children. The fathers and mothers are greatly pleased to see their children interested in young people's Christian work. They know it is good for them spiritually and morally. They also know that connection with an inter-denominational society is good for them socially, and good as making them intellectually and spiritually broader and stronger men and women." Amen! to that, a regular Presbyterian amen, too.

OF OUR CITY CHURCHES.

Evangelistic meetings are being held not only in the city but in many churches of the vicinity. A number of pastors in the habit of attending the Union Seminary Alumni Club were absent from its meeting on Monday, because of engagements in such work. A new series of extra services of this nature begin to-night in the Scotch Church. The Rev. Drs. J. L. Campbell, W. T. Sabine and S. B. Rossiter will assist Dr. Wylie this week.

During the Rev. Dr. Shaw's absence upon his tour to the Holy Land, the Rev. Dr. F. H. Marling will have general pastoral charge of the congregation, and several distinguished preachers have been engaged to fill the pulpit of the West End Church. Among them President Patton and Dr. van Dyke of Princeton, with the Rev. Dr. C. C. Hall of Union Seminary, will be heard.

An evangelistic "rally" took place Monday afternoon at the Marble Collegiate Church, Dr. D. J. Burrell's, to arouse attention and interest in the immediate work for the conversion of the impenitent. The Rev. Dr. A. C. Dixon of Brooklyn presided and Countess Schimmelmann of Denmark was the principal speaker. She has carried on religious work among fishermen in the Baltic Sea for several years, and her yacht is now in the Erie Basin.

The Rev. Dr. Thomas C. Hall will preach next Sunday in Dr. Storrs's pulpit at the Church of the Pilgrims, Brooklyn. President Stryker of Hamilton College has preached with great acceptance to that congregation during the past month.

At the recent congregational meeting of the Madison Avenue Presbyterian Church, to consider the resignation of the Rev. Dr. John E. Bushnell, expressions manifesting strong appreciation of him and his work were made and resolutions testifying to his faithfulness and also to that of his wife were adopted. A resolution instructing the trustees of the church to pay Dr. Bushnell the sum of \$5,000 in addition to the \$3,500 salary paid him from July 1, 1899, to January 1, 1900, was also passed. Dr. Bushnell has approved himself a most able and acceptable minister, in and outside the pulpit.

The Year Book of the First Presbyterian Church of Yonkers is an excellent specimen of typography, and its hundred and four large octavo pages, recite a prosperous history during 1899. The Book is adorned with a picture of the church, one of the pastor, Dr. Pentecost, interleaved with the Pastoral Letter; there is also one of the Clerk of Session, Ralph E. Prime Esq. which the pastor explains was secured with difficulty. Mr. Prime's report is a model one and all reading it will wish to see his face. There are also portraits of this church's special missionaries to the Philippines, the Rev. David S. Hibbard and wife. The aggregate of subscriptions and offerings for all purposes is given at \$26,219.28. The present Year Book is the third in the series.

LIFE AND CHURCH WORK IN SOUTH AFRICA.

Robert Buchanan D.D.

I.

It is difficult to conceive a greater contrast than between life in America and life in South Africa. In the former you may be in solitude, but you can never get rid of the sense of that movement of civilization which is fast threatening to invade the quietness around. Every one is thinking, working, striving. The very atmosphere makes the blood course vigorously, haste and activity are the breath of life. In South Africa, on the other hand, a universal stillness seems to settle down upon everything. "Wait a bit," not only applies to the crooked thorns that stop the way-farer's progress, but is the proverb that tells in one word the whole of life. Nothing is done in a hurry, everything is gone through leisurely and as if life were an unlimited quantity. That which has been is now and that which is hath already been. Just to live as my father and grandfather lived before me, to gaze out from the same old Dutch farmhouse door on the red tinted, heath spotted, boulder strewn veldt with its cactus covered kopjes seamed and scarred by torrent worn spruits and all the horizon quivering in the heat, to see no smoke from neighboring farm far out on the waste or sign of life but from a few lazily loitering shaggy ponies or bullocks—that is the ideal of life to the South African Boer. The great stream of the world's struggle is far away and he does not hear it. Existence for him is orderly, quiet and measured, to us it would be monotonous and but another name for death.

In the morning, if he be near a town, he inspaus his wagon and goes into the market which is held in the square in the centre of the town. Here he disposes of the few pumpkins or vegetables which have grown on the small patch of watered ground near his home. All the farmhouses have a spring beside them and hence the general use of the name "fontein." These springs form the little oasis in the desert which constitutes to the Boer his home.

The South African town, we should call it village, is constructed upon one uniform plan. The streets are lined with trees, which cast a refreshing shade on the stoops of the houses; where water can be had, it is led in streamlets down the streets, the houses are thatched and high gabled, or if railways have come near, roofed with corrugated iron. Each street with its border of trees opens out on the barren veldt, while most lead up to the central square wherein the morning market is held and near which is usually to be found the Dutch Reformed Church. Sound of work or factory there is none, except the creaking of the bullock wagon wheels or the sharp pistol-like crack of the sjambok as that is wielded by the Kaffir vorlopper. The one event of the day is the morning market, when each one attends in person and buys what of raw produce will serve his household for the day. The townships antioneer is a person of great importance, for through his hands pass daily the butcher meat, butter, forage, fuel, vegetables, eggs—all that goes to feed the community. Stores there are, no doubt, but these are mostly for dry goods or articles that will keep. All perishable products are sold in the auction mart and the whole community depends upon this hand-to-mouth mode of provision.

The indifference of the Boer to foreign innovations and improvements is largely based on contempt. Mining has opened up South Africa and the miner is essentially an adventurer, one who sets at defiance all the quiet, orderly customs and manners to which he has been used. The restless, bustling, pushing, enterprising Engländer is a source of surprise but more of suspicion to the Boer. His methods

savor too much of the nature of "short cuts" for him to appreciate. There is nothing which he would leave alone. It is useless to tell him that this is not as it used to be. He goes right ahead and seeks only to get through with his business, whatever that may be. So the Boer does not like him nor trust him. Besides he knows that the English nation is not a military nation. Himself he is subject to burgher laws and may be called out to military service at any time. The other European nations have compulsory military service like his own, but this restless self-seeking Uitlander (be he English or American) has never even perhaps handled a rifle or sat on horseback, and the Boer despises the man who can't "skit" or ride. He dreams of the day when he will see all this tide of disturbance turned back by the simple superiority of his own people.

For the Boer, especially the ultra fanatical section of the Dopper Boers, believes himself to be one of an elect race, a peculiar people. According to his light he is religious, but his religion has not much morality in it when it comes to dealings with others, and its whole basis is stern, unrelenting, pitiless as the arid veldt in which he lives. He is as if he had never come out from under the shadow of Horeb, certainly he has never sat at the foot of Calvary. His Bible, like his daily life, is largely patriarchal, and the swift onslaught of Abraham, the decimating wars of Joshua, the stratagems and guile of the Gibeonites and the Judges, these stir his blood more than questions of apostolical succession or baptismal regeneration. Of his sincerity there can be no doubt, but it is so easy to be sincere if one only narrows and shuts in the horizon. And he does that. He will not allow himself to look out beyond the narrow bounds of his own preconceived ideas and habits and hence he must go down before the wave of advancing civilization, which has broken in upon his land. But he will fight bravely against that invasion. For he is brave in his narrow minded simplicity, big and raw-boned in his physical strength and innred to wiles and cunning on the hunting field.

28 QUEEN'S CRESCENT, EDINBURGH.

CHURCH AND STATE IN GERMANY.

Count A. Berustorff.

The relation between the churches and the state in Germany are a result of the historical development. Luther had evidently hoped that one or more bishops would join the Reformation—in that case the church which bears his name would have received an Episcopal constitution and have remained free from the state. The state would only have kept the same rights it exercises with reference to the Church of Rome—the so-called "juraisca sacra," the rights of territorial sovereignty over everything which happens within its limits. Things however came differently. No bishop joined the Reformation. This is in one respect a blessing, because not even our high church party can boast of "Apostolical succession," but on the other side it threw the young church into the hands of the sovereign, who stood up for her and prevented her from being crushed by the continued efforts of the priesthood and the secular arm of the "holy Roman Empire." Luther, therefore, intrusted those German princes like the Elector of Saxony and others, with the government of the church. It was not a question of principle, but one of expediency—perhaps as it would seem of necessity. How fierce the struggle was is shown by the fact that only in 1648, after a war of thirty years, the right of existence of the Lutheran and Reformed Churches in Germany was officially recognized.

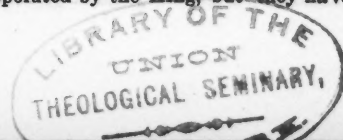
This state of things has virtually remained unchanged for nearly four centuries, although

small changes took place. The truly pious and evangelical King Frederick William IV. of Prussia recognized the anomaly. He wished, but in vain, to find the right hands, in which he might place his ecclesiastical rights. In Prussia, the largest of the German states, the influence of the Sovereign was most strongly felt in the church. This was very natural, as the Kings of Prussia always showed great interest for the Protestant Church. Since the electors of Saxony had abjured the Protestant faith for the sake of the crown of Poland, the Kings of Prussia were the patrons of Protestantism.

A striking example of royal interference took place in 1817, when King Frederick William III. with one stroke of his pen united the Lutheran and Calvinist churches of his country into one "Evangelical" Church. The King, like his forefathers, belonged to the Reformed Church, the Queen, as a Mecklenburg princess, was a Lutheran. Therefore according to the narrow views of the clergy at that time, they were not allowed to receive the Lord's Supper together. This seemed intolerable to the King and induced him to introduce the "union."

This would be impossible in our days. The religious indifference which generally prevailed at the time, combined with the circumstance that the religious awakening beginning in those years had little interest for ecclesiastical differences, instituted a measure which fortunately was not repeated in 1866. Prussia, when she annexed the provinces of Hanover, Schleswig-Holstein and Hesse, did not attempt to introduce the union there. If we say fortunately, we do not thereby mean to say that the union itself was unlucky. On the contrary, it has proved a blessing to Prussia, by enlarging the views. Many new schemes of home mission first found admission in Prussia, and only afterwards in the other German countries. One may truly say that the ideas of religious liberty in Germany have all come from Prussia. But a compulsory introduction of the union in the newly acquired territories would have been felt as a religious persecution and would have thrown the best of the inhabitants still more into the hands of exclusive Lutheranism. These differences of creed rendered it more and more difficult to pass laws and to make reforms in the Protestant Church. There undoubtedly exists one or more bonds of Protestantism. All evangelicals feel themselves as one church—but this usually is as invisible as the real Church of Christ herself. Each German country has at least one national church—Prussia has eight! The united churches of the old provinces and of the former body of Hesse, the church of the former electorate of Hesse, which is not united, but wherein Lutheran, Reformed and united congregations are separately administered by the same consistory, each denomination having a General Superintendent of its own; the Lutheran Churches of Hanover, Schleswig-Holstein and Frankfurt (Main) and the Reformed Churches of Hanover and Frankfurt.

Notwithstanding these difficulties, at least in Prussia, a steady progress has been made to grant the Protestant Churches a measure of liberty, or at least of self-government. In times of old the churches, as a kind of moral police, stood under the home Secretary. Already in 1833 these things were detached from the home office and a separate minister for public worship and instruction was entrusted with them. King Frederick William IV. went further and instituted an Upper Consistory, which has to settle the inward affairs of the churches, while the ministers for public worship only retained the representation of the rights of the state against the churches. The members of the Upper Consistory are also appointed by the King, but they have at least



the privilege and the duty to feel themselves as representatives of the church, not of the state. The greatest change was introduced in 1875 by the new Synodical Constitution. Now there are elders, chosen by the congregation, placed at the side of the pastor, to share with him the administration of the church. In every district there is a district Synod, chosen by these elders, in every province a provincial Synod, elected by the members of the district Synod, and finally a General Synod, which is elected by the provincial Synods. The latter is a real church parliament; it gives the church a month, wherewith publicly to express her wishes. No church law can be passed without assent of the General Synod. It is true that the Emperor (in his capacity of King of Prussia), must sign every law and remain supreme ruler of the church; it is also true that in every important question (purchase or sale of property exceeding the value of 100,000 marks—levying of church taxes) the church is bound to the assent of the state authorities—but it cannot be denied that after all the Synodical Constitution gives a considerable measure of self-government; and this has undoubtedly in these twenty-five years helped to raise church life.

So far the position of the national Protestant Churches. We have in Germany privileged or state churches, recognized and tolerated churches. State churches are the Roman Catholic and the national Protestant Churches. Their buildings are, for instance, free from taxes, and the state adds to the necessary salaries of the clergy. The latter assistance has been regulated, in 1898 by a large state fund being given to the churches, who now themselves give the necessary additions to the salaries. The system is based on the principle of a regular increase of the salary, according to the age of the pastor. It cannot be denied that the Roman Catholic Church has a great advantage in this respect, as the privileges are the same without state interference, while in the Protestant Churches the influence of the state is strongly felt. In 1873 when the conflict of our Government with Rome began, an attempt was made to interfere with the inner management of the church, but the Church of Rome came out victorious, and after ten years' conflict hardly anything remained of the laws of 1873. But the conflict had another tragic side. The Roman Catholics were thereby welded together into a strong political party, which now occupies a leading position in the German Parliament.

The recognized churches are those which receive corporate rights by special laws. These are the dissenting Lutherans, the Baptists and the Mennonites. All other churches are tolerated. This however, in no way hinders their unlimited activity. Since 1849 we have full religious liberty in Prussia. Everybody can hold religious meetings. Public assemblies have only to be announced to the police—a permission is not necessary.

An important matter is the appointment of pastors. There are three different methods of choosing the minister. In some cases the congregation elects, partly quite freely, partly from three candidates proposed by the Consistory; in others the patron appoints. Patron is in most cases the landed proprietor. His right is generally based on the fact that his ancestors originally endowed the minister. In the cities the town council often exercises this right of patronage. A third method is appointment by the church government. With reference to the latter places, the government has granted a great concession in 1873. In all cases where the Consistories had the appointment, they alternate with the congregation.

The pastor when once elected cannot be removed, unless by a formal judicial procedure

if he has committed something wrong. He is always appointed for life time, which secures his moral independence from the congregation. It is therefore necessary that the church government should keep some appointments in hand, in order to be able to remove a pastor to another place and to repair eventual injustices.

BERLIN.

IS PROTESTANTISM A FAILURE IN MEXICO?

A REPLY TO VICE-PRESIDENT MARISCAL

Rev. Hubert W. Brown M.A.
Presbyterian Missionary.

The Independent of November 16, 1899, gave wide circulation to Mr. Mariscal's statements in reference to Protestantism in Mexico, and as the high standing of this well-known Mexican statesman will lead people to give great weight to whatever he may have to say in reference to his own country, the writer feels that some reply should be made. Mr. Mariscal, probably more from thoughtlessness than for any other cause, has done real injustice to those of his countrymen who are Protestants, while at the same time he has given an imperfect idea of the nature and extent of the Protestant work and influence in Mexico.

I shall not attempt any reply to his estimate of the average missionary. I judge that he meant to be fair, and it is not to be wondered at that looking at our work from without he should fail to appreciate the deeper motives that animate the Protestant Christian worker; and that he should imagine that we are more easily deceived than is really the case. My chief concern is to give your readers a truer idea of the character and consecration of the Mexican Protestant.

Mr. Mariscal makes this sweeping statement: "Thoughtful Mexicans believe that they (the missionaries) are deceived by people who seek them for the loaves and fishes. Practically the country is as catholic as it ever was." It is doubtless true in Mexico, as everywhere else in the world, that some false brethren creep into the church. Even Paul was troubled that way, but such are detected sooner or later and withdraw. The average member or minister does not belong to that class and he is not a Protestant because he is after the loaves and fishes. The simple statement of three facts will refute this slur on Mexican Protestants.

The first fact is the impossibility of buying up all the Protestant converts. Mr. Valderrama writing in a Mexican paper shows the absurdity of the idea. Take Mr. Mariscal's own figure, thirty thousand communicants. It is a common slander in Mexico, based on the help given to the poor by Protestants, especially in the early days of the movement, that our converts are supported by us. At only twenty-five cents a day it would take a daily outlay of over seven thousand dollars, or more than two and a half millions annually just to pay our Protestant converts, and what of the rents and regular running expenses? The Boards do not give anything like that sum for all the branches of the work.

Indeed so far are we from paying our converts, and playing the role of "bread-king," that all our Boards are strenuous advocates of a plan of self-support. The Presbyterian Mission this last year has called upon many of the churches to pay 35 per cent. of their pastors' salaries, and next year the amount will be 40 per cent. The churches have responded nobly. Last year we raised over thirteen thousand dollars (*pesos*), silver, among our Mexican church members. The figures for the Methodist Episcopal Church published by Mr. Valderrama are thirty-two thousand dollars, and for the Southern Methodists twenty-four thousand. This does not look as if our Mexican Protestants received many loaves and fishes. They give and many give liberally to support the work. I know many of these givers per-

sonally and they make real sacrifices for love of Christ and his cause.

The third fact in proof of the disinterested motives which animate the Protestant Mexican is that example after example can be given where real loss has been suffered by adopting a true Christian standard of living. In a mining town a woman who kept a saloon and gambling den was converted. She turned her house into a place of worship and sacrificed all her ill gotten gains. A convert in Mexico City, M—— G——, felt obliged to stop the sale of intoxicating liquor and close his little store on Sunday. The nominal Roman Catholics who were his customers were so disgusted with this conduct that they ceased to buy of him and he failed in business, but suffered all for Christ's sake. I have known several instances of Protestant preachers whose wealthy Roman Catholic relatives offered to put them in comfortable positions if they would renounce Protestantism. In such cases who uses the loaves and fishes as a bait?

I am personally acquainted with many Mexican workers and humble church members, some of whom support themselves and do regular Christian work, while others accept a bare living salary, when in all probability they could do better in business or a clerkship. I wish Mr. Mariscal and those who hold his views could attend an evangelistic service conducted by the Rev. Arcadio Morales, and hear him preach salvation by faith in Jesus Christ. Do those who doubt the sincerity of their Protestant compatriots forget how many have died as martyrs to their conviction? If Don Precipio Diaz could rise from the grave and tell of the colonelcy in the army he resigned to become a Protestant preacher on smaller pay, and show his hand mutilated by the mob at Acapulco, perhaps a better idea of the sincerity of our converts and of their willingness to place their all upon the altar would be obtained.

It is true that relative to the whole population the Protestants of Mexico are poor and few in number. But they are to be found everywhere, and they are steadily growing in number, and they exercise a powerful influence on public opinion through the pulpit, the press and the Protestant schools, taught in many cases by graduates of our normal schools who show their gratitude by often working with the mission for smaller pay than they could get elsewhere.

Mr. Mariscal says that "practically the country is as catholic as it ever was," but he at once modifies the force of this statement by showing that Romanism has changed its tactics, is not feared in politics as before, and that the Pope is bent on healing past differences. A little before he states that many liberals encouraged the presence of Protestants in the days when Rome was still feared for its insolence and despotism, since they recognized that the Roman Catholic Church needed a "rival." The Protestant "rival," to use his term, has done good service, and if Romanism in Mexico is different to-day from what it used to be, the Protestant Church has helped effect the change.

In conclusion, I invite Mr. Mariscal to attend the next Sunday-school, Christian Endeavor and Epworth League joint convention which meets in Mexico City in July, 1900, and then to tell us if no influence of worth is wielded by the large constituency represented by the numerous enthusiastic delegates from all parts of Mexico, and if such men and women and boys and girls are not true patriots of whom any Mexican who loves his country may be proud.

The Rev. M. J. McLeod, late of the Third Church, Chester, Pa., has accepted the chair of Greek in Lincoln University, Pa.

THE BOOK TABLE

VAGABOND LIFE.*

This book and Professor Wyckoff's *Workers* make together a revelation of certain aspects of modern life which are extremely difficult to get at and extremely important to be understood. No more valuable contribution has been made to sociology, and no novel is more fascinating than the romance of reality as presented in these volumes.

The difference between them is radical. Professor Wyckoff treats of the honest laborer and Mr. Flynt, of a class who, if not distinctly criminal, are never far away from being such. Mr. Wyckoff's workmen wish for nothing so much as work. Mr. Flynt's despise, abhor and dread nothing more.

The chapters that compose Mr. Flynt's book have been already published in the magazines, but they make a whole, and are far more effective as gathered in one volume. No such treatment of the subject is in existence, and for the good reason that no one has put himself in the position to write it by such a study of criminals and tramps.

As the author remarks, our previous studies in criminology have been applied to the criminal behind the bars. Here we have him "in the open," in the freedom of his natural life. The difference between the two methods of study is very great and the differences reached in the conclusion are no less.

The first chapter on "The Criminal in the open," presents a radically different view from what we get in the sombre and materialistic pages of Lombroso. The theory of the physical or congenital development of criminals, with impulses to crime imbedded in their constitution and ascertainable in the measurement of the skull, the features of the face, the conformation of the brain, and the rhythm of the pulse, changes into a more encouraging view of the class as human beings developed into what they are under more or less free responsibility.

The book treats of two classes, one of which is distinctly criminal and the other not, but only vagabond. The impulse which leads to crime in it is described as, in the main, the love of luxuries and the criminal passion to get them by crime. The ordinary vagabond is such because the passion of vagabondage is in him. He may have come into the class as a discouraged criminal. He may upon occasion turn his hand to crime. But the "Hobo" as such is no criminal. He has the pride and the enjoyment of his class, and leads by no means so dark, joyless and dismal a life of it as we, who see it only when its misery is the beggar's stock in trade, imagine.

Another popular notion Mr. Flynt makes an end of—that criminals are the scum of society and wholly unable to win their living in honest ways. On the contrary, they are often endowed with remarkable talents. The writer of this notice knows of one who was a laureate of Leipzig and could read the *Iliad* in extemporaneous translations of great poetic beauty. He knows of another who, when the fit for crime was on him, was the boldest hand that ever cracked a safe, but who in his rational moods was a trusted confidential mechanic in the confidence of a wealthy family.

Both classes so described in these pages ask for no pity. "The majority of them are as happy in their squalor and poverty as the aristocrat in his palace." In Whitechapel as well as in the worst parts of New York," he writes, "I have met families who would not exchange with the rich, provided the exchange carried with

it the duties and manners which wealth presupposes; they even pity the rich, and express wonder at their contentment "in such a strait-jacket life."

As to nationality Mr. Flynt remarks that though Ireland is said to be the least criminal land in Europe, here it is something quite out of the ordinary if the criminal cannot in some way trace back to the Emerald Isle.

On the whole, the Lombroso theory of the criminal physique and feature has a distinct set-back in this study of the criminal "in the open."

The whole chapter is a remarkable contribution to the study of crime and its treatment. The remarks on the responsibility of criminals are particularly worth study. They are soundly discriminating, indulge in no wholesale theorizing and stand by the facts as developed in a very refreshing way.

Yet the study of criminals is not as thorough as of tramps. The tramp study was carried all over this country, into England, Germany and Russia, and with a marvelous energy and zeal. Mr. Flynt stuck at no obstacle. He put on the tramp all over, and went into his life, hunger, rags, filth, vermin, even to getting into jail and riding on the trucks of express train sleeping cars. No such study as this of tramps and vagabondage has been made. In addition to his miraculous enthusiasm Mr. Flynt had a wonderful genius for winning the confidence of these people, making friends among them, identifying himself with them, while all the time preserving a perfectly sound judgment wholly detached from the tramp view of things. He shows how these people become tramps, what the vagabond charm is to boys, how they are seduced into it and what use is made of them by the old "Hobo" decoy. Rum and "yellow literature" have to answer for most of it. Drunken fathers seem to be the most common cause. His study of the "Hobo" decoys and the life they lead the boys is a frightful chapter. If it is ever fairly and fully understood it will give penal law a new start. About one third of the tramp boys now afoot in this country come from "York" city and how they lived there is astonishing comment on what they read.

Mr. Flynt thinks there are in the country all told about sixty thousand tramp vagabonds and that at least one thousand of them are taking somewhere on the American railways their stolen rides every day. He thinks the vitality of the whole tramp scourge depends on the railways, and that if it could be rooted out there it would fall back into comparatively harmless proportions. His study of this part of the subject is very complete and very convincing. We can make no adequate report of it. It must be read.

The general reader will, of course, find most to interest him in the matchless study of vagabondage all over the world, the characteristics it develops in different countries, the perennial charm that keeps it alive, and makes these modern gypsies in their rude and filthy "hang-outs" light of heart, jovial, witty, well-fed rogues, with their three straight meals a day and with less carping care gnawing their hearts than many a citizen with a big balance in the bank to his credit.

Most instructive, too, in this volume is the study of the bank on which all this vagabondage draws for its support, and which never fails to give it a support which comes ominously, and distressingly, near the average daily earnings of honest unskilled labor. Pennsylvania seems to be the fattening ground for all the vagabonds. On the whole, New England is their leanest territory. The more public charities have been discussed, the poorer became the tramps' pickings. Sentimental weakness is their strong reliance. Systematic

charity is their worst enemy. Work is worse than the pangs of hunger and only becomes tolerable when the hunger is some forty-eight hours old. Credulous folk keep the race alive. If people would only commit their public charities to trained expert hands this lazy, dangerous vagabondage would cease.

CHILD-LIFE IN COLONIAL DAYS. Written by Alice Morse Earle, author of *Home Life in Colonial Days* and other *Domestic and Social Histories of Olden Times*. The Macmillan Company. \$2.50.

We do not wonder that this new work by Mrs. Earle went into a second edition on the day of publication. The subject has an irresistible charm. Aside from that which always attends child life there is a deep pathos in the Pilgrim children's partnership in the hardship and deprivations of the early years at Plymouth, Salem and Boston. That child-life there resumed its blithesome aspect ere many years had passed, this volume proves. There were "cakes and ale," merrymakings and light hearts in colonial times as truly as there are heavy hearts in our own. Mrs. Earle's book is a delightful illustrative museum of the child-life of the period. The study of Copley portraits is particularly interesting. Beginning with *Babyhood* she follows the subject through the whole range of dress, school, penmanship and letter, commonplace books, old-time discipline and manners, play and picture books, games, pastimes and many other topics. The illustration is an effective feature of the book. It is managed on the principle of the English historian, the late John Richard Green, of making the illustrations retell, in their way, the story of the book. In this case the series is complete enough to form a history by itself—a well arranged gallery of illustrations.

THE RED RAG OF RITUAL. By George Cusack. Frederick Warne and Company. London and New York: \$1.50.

The close approach of romance in modern fiction to dramatic reality makes it an attractive field whereon to study some of the deeper problems of life. Mr. Cusack in this volume applies it to illustrate the widely different effect of ritualistic Christianity on different natures. Mrs. Mason in her refined and delightful story of *The Windflower* has given us a study of the working and outcome of ritualistic Christianity which in a wholly different way deals with the same problem around which Mr. Cusack's story revolves. One of his vicars, shrivelled and dried up by his mechanical ritualism, turns to stone in the process. The heart withers in him and he dies. The other driven out of the Church in time to save his heart and his humanity recovers his faith in the experience of a natural human life. The story is a strong one, developed in a dramatic fashion, with literary brilliancy, and a good deal of keen and close analysis of the experience of the two vicars under the strain of temptation and reality. This is the best part of the book and is well done. There is no preaching in it and not a great deal of story.

THE STORY OF LEWIS CARROLL. Told for Young People. By the Real Alice in Wonderland, Miss Isa Bowman. With a Diary and Numerous Facsimile Letters Written to Miss Isa Bowman and others. Also many Sketches and Photos by Lewis Carroll and other illustrations. E. P. Dutton. \$1.

This is one of the most altogether charming stories that was ever put into print, natural, genuine, sweetly told, and one that perfectly justifies itself in all its intimate disclosures, by its beauty, propriety and simple grace. Isa Bowman was the favorite niece of Professor Dodgson. The relation between the child and the Professor of Mathematics at Oxford was something which carries us into "Wonderland." The book is a piece taken right out of

*Tramping With Tramps. Studies and Sketches of Vagabond Life; By Josiah Flynt, With Prefatory Note. The Hon. Andrew D. White. The Century Co. \$1.75.

the life itself, in all its simplicity, its sympathy with childhood, its playfulness and genius. The facsimile letters are as wonderful as anything in it and Lewis Carroll's own photographs and comical drawings in it give other glimpses of the man which we would not miss.

CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF PROVERBS. By Crawford H. Toy, Professor of Hebrew in Harvard University. New York: Charles Scribner's Sons. 1899. 8vo. Pp. xxxvi., 554. \$3 net.

This volume is the latest addition to the International Critical Commentary, edited by Drs. Briggs and Driver, and it makes a most welcome accession to the literature of this particular book of Scripture. With the exception of the volume by Dr. Horton, published in the Expositor's Bible Series, it is almost a quarter of a century since an English commentary on the Proverbs has appeared. There have been several in German series, but these have not been transferred to English dress.

It is also a matter of congratulation that so able a man has undertaken the work. One cannot read the clear and elegant renderings of the original Hebrew without feeling that a master hand was concerned in the translation. The comments upon each section reveal at once the scholar and the appreciative expositor. The reader is referred to parallel or illustrative passages, and then the particular passage is explained with detail. In fact, so thorough is such explanation, that if any criticism as to method were possible it must be to the effect that there is too much detail. The nature of the book makes it one that requires explicit and minute exposition, but it is also one which repays such minuteness to the full. It must also be added that while this commentary is called "critical" and is such, it is not one in which the apparatus is spread out in detail; it is one which any intelligent English reader can readily use and thoroughly understand.

The introduction is a model of concise and succinct statement. All that one needs to know is there stated in admirable shape, and the student thus armed will be in most excellent position to understand the meaning of the writer and the text.

BOOK NOTES.

Leo Dayne, A Novel, by Margaret Augusta Kellogg, is written with too much controversial and dogmatic purpose for a successful romance. The point of the book is to bring a certain type of so-called liberal religion to the test of supreme trial in life and death and by bringing it through triumphantly to meet the Christian argument with this practical reply. The book as a study of spiritual experience is dreary enough and falls flat as a psychological study in the interest of humanitarianism. (James H. West Company. \$1.50.)

The Monster and Other Stories, by Stephen Crane. The opening story in this series is the strongest and the most original. It contains points which give full swing for Mr. Crane's characteristic style. The story turns on a poor negro who was crazed and burned into a monster, in saving his master's son from the flames of his home. What became of the "Monster" and how the master fared in showing gratitude to the poor maimed wreck of a man and how his neighbors behaved is the pith of the story. It is a weird tale, almost fantastic, and yet has marks of being, as we understand it is, strictly true to real life. (Harpers. \$1.25.)—Edward S. Ellis's *Dorsey the Young Inventor*, is a most healthy book for a boy to read. Full of motive and with plenty of adventure and the kind of ingenuity that pleases a boy and he profits by. There is plenty of fun and oddity. The theme is free and sympathetic and the whole book moves on strong, joyous, and healthy. (Fords, Howard

and Hulbert. \$1.25.)—*The Story of Magellan and the Discovery of the Philippines*, by Hezekiah Butterworth. It was a clever stroke in Mr. Butterworth to bring out Magellan's discovery of the Philippines as the timely feature which adds its attraction to this new story. It is told in Mr. Butterworth's well known style, with all his thoroughness and descriptive power and care as to details, literary and historic. The book contains a full series of good historic illustrations. (Appleton. \$1.50.)—Another story of a similar character but developed in a much more scholarly way is *Drake and his Yeomen*, A True Accounting of the Character and Adventures of Sir Francis Drake, by James Barnes. The book purports to be a "true account." So far as the careful studying up of the Drake documents and authorities can make it so, this is no unfounded claim. The story is not only told well but is contrived and laid out well. It makes just the impression of the Spaniard which survives in the English chronicle of the times and gives the same picture of Drake and, as we should call them now, his pirates. He was, however, no pirate then, but a true hero against the Spanish King, and earned his knighthood. Whether he was in American waters or "singeing the Spanish King's beard" at home, he is, and always will be, the central hero in England's romance of the sea. (Macmillan. \$1.50.)—In spite of its bibulous introduction and sensational character, *The Watchers*, by A. E. W. Mason, is a strong story. The story is laid early in the last half of the eighteenth century when slaves abounded on the coast of Africa, who did not scruple when that trade was dull to try their hand at piracy and smuggling. Mr. Mason's story grows out of the riches which one of his characters has amassed there and which at his death drew some of his old fierce crew as hungry "watchers" to his lonely island home to seize their share in the plunder. There is the usual allotment of ruffians and villains with a sprinkling of the bibulous variety of both thrown in. A hypnotic episode is added to untie the hard knot of the story. The interest of the book lies in the perplexity of the situations rather than the development of the story. The author writes with a strong pen. (Stokes. \$1.25.)—*Julian the Apostate*, by D. S. Mereshkovski. Translated by Charles Johnston. This is a book of much the same type as *Quo Vadis*. Julian stands out in the one as Nero does in the other. It presents a brilliant and telling picture not only of the emperor and the times he lived in, but of the relations and conditions of the Christianity of the period. The portrait of Julian is that of a far nobler and higher type of man than that of Nero could be, but in its power, interest and living vitality is worthy of being compared with Sienkiewicz's masterpiece. (Henry Altemus, Philadelphia. \$1.25.)—*One of Those Coincidences and Ten Other Stories*, a collection of stories varying in interest, but very much up-to-date, by Julian Hawthorne, Tolstol, Charles G. D. Roberts, Florence M. Kingsley and others. Mr. Berd's Francisco is a pleasing reminiscence of the Cuban War.

The Chronicles of Aunt Minervy Ann, by Joel Chandler Harris. In this collection Mr. Harris makes a new departure from the line of his fascinating "Uncle Remms" tales, though he lingers in the atmosphere and scenery of the South. "Annt Minervy Ann," a sharp witted and sharp tongued old darkie recites to a young Northerner in a very amusing way and out the loyalty of her race, the legends of her masters and their people in the times "befo' de wah" and since. (Scribners. \$1.50.)

The new edition of *Washington the Soldier*, by Gen. Henry B. Carrington LL.D. deserves a warm welcome. Since its publication last

winter it has received high commendation from intelligent readers as a view of the subject which has not been as thoroughly studied as it should be and which presents Washington in a light which to many persons will be a new revelation. The nation has been so much absorbed in veneration as to have had little room left for any more purely human emotion of admiration. He has been so great in the moral balance of character, in wisdom, judgment and prophetic statesmanship, that his merit as a pure and simple soldier has been lost sight of and in some quarters come even to be doubted. General Carrington's book puts an end to all this. In a graphic manner, unburdened with technical description and in good literary style he goes over this part of his work and adds a new volume to the long list of works on Washington at a point when there was a gap in the series which greatly needed to be filled. (Scribners. \$2.)

Wee Lucy's Secret, by Sophie May, is the fourth volume of the Little Prudy's Children Series. Lucy, Jimmie and Baby Eddo are on a visit to their grandparents' farm. The story of how Lucy found a new friend and adopted her as a niece, and the wonderful secret they had together must be discovered by the youthful reader. (Lee and Shepard. 75 cents. Illustrated.)—*The First Book*, of the Graded Literature Series, edited by Harry Pratt Judson and Ida C. Bended, is arranged for teaching the word and sentence method in the earlier lessons, later it combines with the phonetic method. The vocabulary is of words habitually used by children. A few colored plates of birds, flowers and insects enliven the plain black and white of the many illustrations in the text and make it a most attractive book for the little ones. (Maynard, Merrill.)

LITERARY NOTES.

Part II. of the Oxyrhynchus Papyri just published by the Egyptian Exploration Fund promises to surpass Part I. in interest. There are in it twelve new classical fragments, one of which is fifty-one lines of a lost comedy by Menander; a commentary on the Iliad; a list of Olympic victors of 480-468 and 446-448 B.C.; studies of Greek metres and citations from Sappho, Anacreon and Callimachus, and most amusing of all some Greek medical prescriptions, one for the ear-ache which we will venture to say is still practiced as vigorously in this country as it ever was in Greece, and which consists in the application of the warm juice of roast onion.

The Rev. Dr. Lewis O. Brastow's Memorial Address Commemorative of the Life and Services of Samuel Harris D.D., LL.D., late Professor of Systematic Theology in the Divinity School of Yale University, has just been published. It is a striking review of Dr. Harris's life and work as a man, a Christian and a theologian, with very just recognition of the breadth, catholicity and progressive character as a mediating theologian who held the most commanding position among all American theologians and did for this country what Julius Müller, Rothe and Dorner did for Germany.

The great Lippincott fire which destroyed all the plates and manuscripts they had on hand gives the authors a chance they do not often have. The books will probably be republished at once but the manuscripts are gone, and the loss taken in connection with the present state of the literary market creates conditions which should set every idle pen that has any ability or genius behind it to work at once.

If anything more were needed to expose the brazen faced impositions of "Christian Science," Dr. Purinton's volume on the subject just published by E. B. Treat and Company furnishes it. The book not only shows what the peril to life of this practice, as a substitute for rational treatment, is, but what should be done by legal means to restrain it. Spiritualism had to stain its hands with fanatical homicide before it was effectually checked. It looks very much as if this new delusion were taking the same path and might hang itself by the same rope.

THE RELIGIOUS PRESS

The Cumberland Presbyterian is persuaded of the wisdom of every church owning a Manse, and it suggests a plan that may prove practicable even for poor congregations to proceed upon:

We know one pastor who is now serving his third church. In both his former charges his successors are cosily housed in parsonages built while he was in charge. At the end of his first six months in his third pastorate his plans are maturing for the early erection of a pastor's home which he expects to have ready for occupancy by springtime. "It has not been hard to do," he explained, in a conversation we had with him the other day. "If the people are unable or unwilling to contribute outright the necessary money, the building and loan companies make it possible to erect a house on monthly payments at about the same rate the pastor must pay for rent. Just now," he added, "I am paying \$15 a month rent. For the same amount monthly for ten years the local and altogether reliable building and loan company will erect at once a \$1,500 parsonage provided we will pay for the lot which will cost only \$500, which amount we have practically already raised. At the end of the ten years the property will be ours at no cost above the rent except for the lot."

Making every prudent allowance for the building and loan companies which may be unsafe—and confessedly not all are to be depended on—this suggests one method of manse building worth considering. Of course the better way is to buy outright and pay at once for the building which can usually be done. Many advantages there are in having a manse connected with a church or group of churches, not the least of them being the feeling of permanency and at-homeness enjoyed by the pastor. The prevalence of such homes would contribute much, we believe, to long pastorates. The manse is economical to the pastor or the church, usually to both. It enables the church to obtain for the same salary better pulpit ability than could be had without it since freedom from rent-paying is a material addition to this salary.

The Christian Advocate, referring to a case in the United States Circuit Court in which Anthony Comstock was a witness, and in the course of the trial of which the counsel attempted to traduce Mr. Comstock's character, says:

After the jury had returned its verdict, Judge Thomas announced that he considered that "Mr. Comstock had done more to promote morality than any other man in New York." "Were he to die to-morrow," said the judge, "I would adjourn court out of respect to his memory."

Having watched Mr. Comstock's public career since it began, and inquired into many of the cases in which he has been criticised, we have unreserved confidence in his sincerity, courage, and honesty, and have expressed the same on various occasions in this paper and elsewhere, and are gratified to have an opportunity to print the opinion of Judge Thomas.

Judge Benedict of the United States Circuit Court, before whom Mr. Comstock brought a great number of cases, held the same opinion. In many instances where newspapers have shown a peculiar prejudice against Mr. Comstock, misrepresenting his cases, we have found that he had successfully prosecuted suits against them for violations of law. Certain classes of lawyers hate him because his cases are so well prepared that he seldom fails to obtain a verdict. In the year 1899 he procured one hundred arrests, and brought eighty-six to trial, of whom eighty-four were convicted. No wonder the culprits and their defeated counsel hate him! The villains he pursues are the very worst class of criminals. A man who kills another in a fit of passion and is convicted of manslaughter, is by no means so great a foe to society as the wretch who will circulate obscene pictures and books among the boys and girls of the schools.

The Churchman says it is becoming very clear that if we wish to have religious liberty in the Philippines we shall not get it without vigilance and effort. It continues:

The claims of Archbishop Nozaleda in his interview with the Papal Legate are startling.

Not content with the demand that all property claimed by the Church and the Orders should be conceded, he insists that the brotherhoods shall continue to administer the parishes that exist and all new ones that may be established, and that they shall continue their exploitation of the cemeteries. He further demands that the Roman Catechism shall be taught in all primary schools, that the indirect contributions for the maintenance of churches and clergy be continued and at the same time that there shall be no interference with the Church in managing its (and other people's) affairs. The whole scandalous system of parochial fees for indulgences, dispensations, births, marriages, funerals, would be assured to the friars, with the continued control of the pawnshops and certain hospitals and schools. When we consider that it was just such demands as these made by just such men as these that has kept the Philippines in or on the brink of revolt for a generation, and that the fear of their re-enactment was one of the chief causes of the present revolt, it must be admitted that modesty is not the besetting sin of the Archbishop of Manila. A dispatch from Manila last week gives us some idea of what the result of yielding to these pretensions would surely be. In some way or other the Filipinos have got the impression that Archbishop Chapelle came to Luzon as joint agent of President McKinley and Leo XIII. to reinstate the friars. The Dominicans have furnished statements to that effect to the Spanish press, the accuracy of which the legate denies. Romanists from all sections of the island are sending petitions to him and to General Otis against the return of the friars, repeating the familiar charges of oppression, extortion and immorality. Delegations come to Manila on the same quest, and wealthy citizens send cable protests to the Pope. General Otis seeks to soothe the irritation and allay the alarm by stating that churches will not be compelled to accept the friars "and the Government will not force upon the Filipinos any ecclesiastical denomination contrary to their wishes." We certainly should hope not. The individual liberty guaranteed to us by the Constitution may not in its entirety be applicable to Luzon, but we much mistake the temper of the American people if they will tolerate any tampering with religious liberty.

The Christian Intelligencer discusses the question of the Oldest Protestant Church:

The question has been raised anew, Which is the oldest continuous Protestant church organization on this continent? A while ago, in connection with the 270th anniversary of the Congregational Church of Salem, Mass., dating from 1629, announced in the dailies as "the oldest Protestant church in America," we said that the Collegiate (Dutch) Reformed Church of this city has had continuous existence since 1628, and hence could claim to be the oldest. This has been questioned in connection with the statement that the Pilgrims of the Mayflower came to Plymouth in 1620 an organized church. This is true in only a modified sense. They came without an ordained minister, regarded themselves as still an integral part of the Church of Leyden, and though worship and preaching was maintained by Elder Brewster, the sacraments were not administered until the reception of the Rev. Ralph Smith as their pastor in 1629, and subsequent to the organization of the Salem church. The only church possibly older than our "Collegiate," must be sought among the Episcopal organizations of Virginia. These, however, for a long time after the first settlement were ministered to by chaplains, and we question if there be a single one now existing going back to 1630.

Of ancient Presbyterian churches perhaps that at Hempstead, Long Island, holds the precedence; but not without a counter claim from Snow Hill, Maryland.

The Jewish Messenger comments as follows:

It is of interest to learn, in view of the objection to religious exercises in the public schools of this state which some Catholic parents at Piermont have expressed, that Superintendent Skinner very properly deems it "a violation of the school law to compel children to attend religious services after the hour of school opening," and the reading of the Bible in the public schools is also prohibited. He holds that Scripture-reading and prayers constituted no legitimate part of the business of the public schools. Sectarian songs, doubtless, are no less illegitimate.

At a time when Jewish parents make no protest against their children in public schools

being obliged to sing doctrinal hymns on Christmas, it is refreshing to find fifty Catholics refusing to read the Protestant Bible in the public school of a Pennsylvania town, although they did not object to its being read by others. Their snub is now being investigated. Civil and religious liberty is supposed to be the basis of American institutions, and yet over-zealous Protestant teachers and superintendents forget that their Jewish and Catholic pupils have rights which must be respected.

Our contemporary is in danger of making an erroneous impression on the minds of such of its readers as are not "up" in the history of our public schools. They were an offspring of the early churches of the country—largely the Congregational, the Presbyterian and Reformed. The Bible was read in these schools as a matter of course—and usually prayer was offered at the opening session. The question of the propriety of such religious observance was never raised, the great majority of the patrons approving it, including a short hymn and prayer at the close of the day. This was substantially the order of things here in New York and the country over, so fast and so far as public schools were established. The custom was not only acquiesced in but approved, and the influences of these religious exercises was salutary. It was not until about the middle of the century now closing that the first distinct murmur was heard, in the effort of Bishop Hughes to secure public recognition in the way of partial support of Catholic schools. Failing in this, nevertheless an active contingent of our later population, Roman Catholic, Jewish, Agnostic, have more and more opposed the reading of the Scriptures, stigmatizing it as a "sectarian exercise." Now, as must be obvious, to all the fair minded, the Fathers of the Republic and equally of our school system had no thought of advantage to church or denomination in enjoining this observance as a part of the original curriculum; it was in their apprehension a seemly and necessary acknowledgment of Almighty God and his Christ, and one which no enlightened people, much less Christian parents, could fail to approve of, at least to the extent of tolerance and acquiescence. It needs to be kept in mind that these Catholics and Jews are not resisting a custom that has been arbitrarily imposed upon them and their children, thereby infringing their original rights, but themselves are the innovators, and they are seeking to set aside, to abolish, a venerable and always salutary custom of the schools, one which began with their existence, and was in accordance with the sentiment and wishes of those who won the liberties and established the customs of the country. One might imagine without special stretch of that faculty, that there would be such a lively sense of the boon these men had won, and straightway made common to all comers, that the latter would be slow to antagonize a feature and custom of our public schools thus impressed upon them at the very beginning, and alike dear to the American Fathers and their descendants. There is, we trust, such a sentiment as gratitude yet extant in the hearts of men, and if really entertained it is conceivable that it should operate as a "fine restraint" upon those mentioned by our Jewish contemporary.

The Interior takes a long look ahead—quite beyond the meeting of the next General Assembly perhaps:

Nevertheless a brighter day is coming—a day when these ecclesiastical swords shall be beaten into plowshares, and these polemic spears into pruning hooks—a day when we shall see eye to eye, because we shall see Jesus. Those who live in that light will look back at us with wonder, as we look back at the still darker age in which our ancestors lived. It is an upward struggle all the way. Let the strong lend a hand to the weak, and the true hearts carry the children.

THE SUNDAY SCHOOL

THE INTERNATIONAL LESSON.
SUNDAY, FEBRUARY 11, 1900.

JESUS AND NICODEMUS.

INTRODUCTORY STUDY.

THE EARLY WEEKS OF CHRIST'S MINISTRY.

Between this lesson and that of last week a very momentous event occurred, Jesus entered upon his public ministry. The manner of it was wonderfully significant and utterly unlike anything that would naturally have been expected. He now had five disciples who were convinced that he was the expected Messiah; but far from making a public announcement of his Messiahship he turned his face toward his quiet Galilean home, accompanied by his five friends, John, Andrew, Peter, Philip and Nathanael.

It is impossible, after the story of the Temptation and the announcement of John the Baptist, not to feel sure that Jesus was intensely occupied with the thought of his Messianic mission; yet so little did he understand it as calling him to live the social sphere

and acceptance of Jesus as Lord. Not that they now understood all the meaning of his character and work. Such marvelous truths could hardly be appreciated all at once.

Why Jesus and his family took this opportunity to remove to Capernaum instead of going back to Nazareth seems clear. It is too much to expect that one's countrymen will at once appreciate the evidence of superior character and a high calling given by one whom they have long deemed to be much like themselves. The story of Jesus' first return to his old home makes this clear. Accordingly, after the marriage in Cana, Jesus and his mother and his brethren removed from Nazareth and settled in Capernaum, a city of recent origin on the northwest shore of the Sea of Galilee. It was an important place, containing a Roman garrison, a synagogue and a customs station, being evidently on the great highway from Jerusalem to Damascus and the East, though its precise site is not yet known.

In Capernaum, however, they did not long remain. The passover was at hand, and accompanied by his immediate party, Jesus went to Jerusalem. There he was probably known at

desires with respect of his mission, he was always ready to explain himself to those who honestly desired to understand him. One such was a certain man of the Pharisees (the word *man* being repeated in contrast to the word in ii. 25), one of the learned class, that is, who made a close study of the Scriptures and prided themselves on strictly obeying the minutest points in the law. He was also a ruler of the Jews, a member of the Sanhedrin, or highest court. (Compare vii. 45-50.) This court both made and executed law. After the death of Herod the Great, its civil and criminal jurisdiction was confined to Judea. This fact is of importance in the study of Christ's life.

VERSE 2. We do not know with whom Jesus lodged while in Jerusalem. John the beloved disciple appears to have had a home in Jerusalem a year or two later (ix. 27), and although his father and brother and at times himself lived in Capernaum (Matt. iv. 13, 21) it has been conjectured that he had charge of the Jerusalem branch of their traffic in fish, enormous quantities of which were always sent from the Sea of Galilee to Jerusalem. (Compare John xviii. 15, 16.) Certainly this account reads as if it were written by an eye witness. Nicodemus came by night partly perhaps because he was timid and wished to escape observation, most probably because he wanted an uninterrupted interview; John would not be in the way in either case. He did not ask for a sign, but gave Jesus the high title of honor of which he himself was doubtless proud; his unfinished address was virtually a request that he should explain himself further.

VERSE 3. His unspoken question, whether Jesus was more than a Rabbi, or Teacher, whether in fact it was he who should inaugurate Messiah's kingdom, was answered at once by Jesus; he had indeed come to usher in the long-hoped-for kingdom of God, but unless a man were born anew he could not see it.

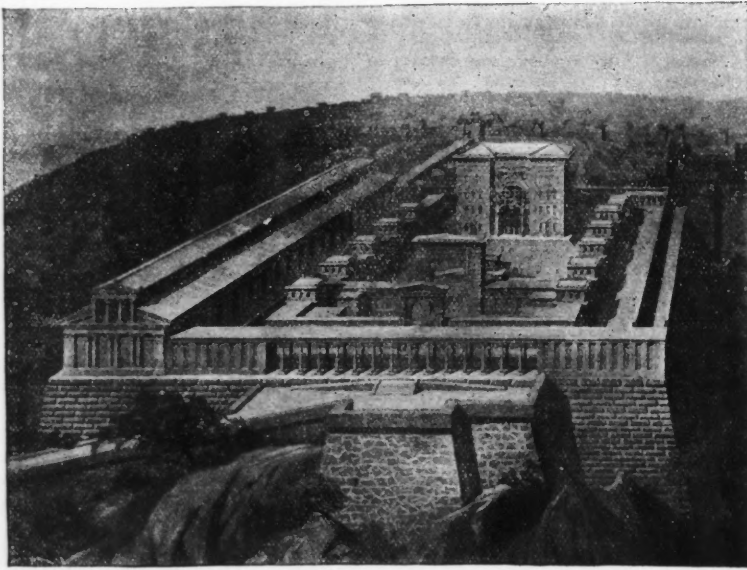
VERSE 4. The kingdom which the Baptist had announced was evidently in Nicodemus's mind. Jesus answers his thoughts as to the conditions of entrance into it; even to see that kingdom one must be born anew. The expression was not entirely new to Nicodemus; he had learned something like it from the Scriptures (Ezek. xi. 19, 20, xxxvi. 26, 27; Psa. li. 10), and in fact the rabbis taught that proselytes must be born again before they could be true Jews; but Nicodemus did not see how this could apply to him.

The thought of the rabbis was wholly carnal—an actual taking on of the seed of Abraham; becoming in human flesh as a Jew. Therefore Nicodemus was all the more bewildered. He did not ask "How" in mockery or sarcasm, but in a true desire to understand the difficult reply applies the question at once to his own case—a man when he is old. A moral change in an old man is almost as difficult to bring about as a new physical birth would be.

VERSE 5. Jesus told him what the nature of the new birth must be—of water and spirit. Nicodemus, learned in the Scriptures, must have recalled at once to Genesis i. 2; the Spirit brooding on the waters. Probably he had heard a report of the Baptist's words about the new birth (i. 13). Water, he would understand, symbolized purification; spirit, quickening—the imparting of a new and higher life.

VERSE 6. That which has been born is the real meaning of the present tense here; there is no such contrast between good and evil here as is often made in the opposition of flesh and spirit; the simple fact is given that mere human birth, whether from Abraham's seed or not, cannot make a man a member of a spiritual kingdom; for that he must be born of the Spirit.

VERSE 7. If Nicodemus perceived this, he would indeed not marvel at Christ's saying *ye must be born from above*. He would see that



THE TEMPLE BUILT BY HEROD.

From "Earthly Footprints of our Risen Lord." Copyright, 1891, by FLEMING H. REVELL COMPANY.

and family life into which he had been born that when on reaching his home in Nazareth he learned that his mother and family had gone to attend a wedding in Cana (a village perhaps three, perhaps eight miles beyond, northward), then he decided to push on and share in the festivity. Cana happened also to be the home of Nathanael and this coincidence points to the probability that Nathanael as well as John had been acquainted with Jesus before this time. That, having known him simply as a cousin or an acquaintance they were ready at once to admit his Messiahship speaks volumes for the impression his life and character had made upon them.

At this wedding the opportunity occurred for Jesus to manifest his glory by a miracle; the miracle of turning water into wine. Still no parade was made of this miraculous deed; no one knew of it but the servants, his mother and the disciples. It was for the sake of these last that the miracle was done, and especially of his mother, from whom he was necessarily about to separate himself and who would be indescribably sustained in a trial almost inconceivably great, by the memory of this witness to the glory of her Son. The important fact is that the miracle manifested forth his glory to those who were prepared by a degree of faith and love for a whole-hearted belief

least by sight by a number of those who had seen him at the Jordan. There he gave a sign (see John ii. 14-17), by cleansing the temple of all that was profaning it, not only that he was the one whom the nation was expecting to come suddenly to his temple, as Malachi had prophesied, but also what was the holiness that becomes the honor of God (Psa. cxiii. 5).

Unexpected and misunderstood as this act was, it did not make the rulers hostile to him. They were for the most part indifferent, or with a temporizing policy which was in itself guilt in those who should have led public opinion, they waited to see how the tide of popular feeling would turn. Assuredly there must have been some among them who hoped that he would prove to be the expected Messiah, notwithstanding the fact that his conduct was not such as they expected from the Messiah. But if so, these were not able to rise above preconceived opinion and admit a new view.

THE LESSON.

John iii. 1-18.

GOLDEN TEXT.—God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.—John iii. 16.

VERSE 1. Although Jesus would not commit himself (ii. 24) to those who indulged in wrong

this was simply the operation of a law. We should notice that our Lord does not say, as any other teacher would, *We*, but *Ye* must be born again. He had already proclaimed that he stood in a special relation to the Father.

VERSE 8. The words *wind* and *spirit* are identical in Hebrew, Greek, Latin, and other languages, but the distinction was obvious, for Jesus had been evidently speaking of spirit, and he now illustrates by the obvious natural phenomenon of the wind. There could be no better illustration of the action of the Spirit, which, though it may be according to law, is out of the sphere of any law that we know anything about. We may hear the voice of the wind, may know perfectly well that it is blowing, but we cannot tell from what near or remote place it came, nor whither it is going. So we may see the effect of the new birth, but we cannot understand its methods.

VERSES 9, 10. The question is not an expression of wonder, but a request for farther light. *How can these things come to pass? How may I become the subject of this work?* As the teacher of Israel Nicodemus ought to have been so far prepared in religious knowledge that he would by this time have known how these things could be.

VERSE 11. This we must almost certainly be taken as an evidence that one or more of the disciples were present. It is not an emphatic plural, and cannot refer to the majesty or divinity of Christ. He and his disciples knew of these things and were in the habit of bearing witness to them, and the Jews of Nicodemus's class had not received their witness.

VERSES 12, 13. What Jesus has so far told Nicodemus relates to earthly though spiritual things, because they are things that take place on earth. How deeply must we regret in studying these words that the stupidity of Nicodemus prevented our learning of our Lord more about those heavenly things which he was evidently ready to teach! Jesus here distinctly teaches that he became Son of man without ceasing to be divine, the one who had before been in heaven. The last clause of this verse, *which is in heaven*, has very little authority.

VERSES 15, 16. How the lifting up of Christ prefigured by the serpent in the wilderness (Numb. xxi. 7-9) was to give life to the perishing, he does not say, but all through his ministry he was gradually preparing his disciples for this event (Matt. ix. 14, 15, x. 39; Mark viii. 34; Luke xiv. 27). In verse 15 the words *not perish but* must be omitted. Our Lord did not say them, and we say them far too often. What he taught was his coming that men might have life (John x. 10).

VERSES 16-18. Precisely where the words of Jesus cease and those of the writer begin it is difficult to say, although it appears probable that the latter began with verse 16, the deep teaching that the coming of Jesus to earth proves the love of God to man. Here the expression Son of man, with which Jesus had identified himself with Nicodemus and with all men, is dropped and he is called the Son of God, the only begotten Son. This alone is proof enough of the boundless love of God to men; it is reason why not to believe in such wondrous love is in itself to be excluded from the kingdom.

The narrative does not tell how Nicodemus received this deeper teaching, but his conduct after the crucifixion of our Lord (John xix. 39) shows that then, at least, it became clear to him, and excited him to faith when the disciples of Christ were in despair.

It is cheering to note that Christian Endeavor moves on undaunted in the face of the depressing war situation in South Africa.

Mrs. H. E. Monroe of Philadelphia, gave

her John Knox entertainment in Leechburg, January 8 and 9, under the auspices of the Pastor's Aid and the Christian Endeavor Societies.

CHRISTIAN ENDEAVOR

Rev. Henry T. McEwen D. D.
The Kingdom.

- Feb. 5. The entrance to the kingdom. Heb. 10:14-22.
6. Jesus the door. John 10:9-16.
7. Becoming a child. Matt. 18:1-3.
8. Teaching the children. Deut. 4:9, 10; 2 Tim. 3:14, 15.
9. The promise of the church. Isa. 44:1-8.
10. Children in heaven. Zech. 8:1-5.
11. TOPIC—Seek first the kingdom of God. Matt. 13:44-46. (Union meeting with the juniors.)

To direct energy rather than arouse it was the purpose of Christ's command, "Seek ye first the kingdom of God and his righteousness." The question is not, "Do you seek?" but "What do you seek?" Not creation of energy, but conservation of energy. At tremendous moral and physical risk, men seek gold in the Klondike. For nearly four hundred years, risking life, ships and treasure, men of all stalwart nations have sought the North Pole. Defeat and death do not deter, they arouse to sublimer endeavor. Public schools, private schools, colleges, universities and technical institutions tell with what self-sacrificing persistence men seek to secure and impart learning. Of all seekers, the tramp is perhaps most determined, as well as recklessly prodigal.

It was a genuine appreciation of real, true values, which led the men in "The Hidden Treasure" and "The Pearl of Great Price" to sell all they had. It was not sacrifice, but surrender of the less to secure the greater and the better. The man had nothing at home comparable to the treasure in the field. Goodly as were the merchant's other pearls, they were subordinate, this was supreme. Paul was a man of achievement before he met Christ. From that time forth, "What things were gain to me, those I counted loss for Christ. Yes, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Men seek first what they deem best. They need appreciation of God's kingdom before it can have first place in affection and effort. Convince men that they can get more and better things in the service of God than in the service of the devil and you will have changed their allegiance.

Let us listen to the testimony of experts. God knows temporal and eternal values better than any one else in the heavens above or the earth beneath. Knowing all things and possessing all things, he placed so high an estimate upon man's salvation that he gave his only begotten Son. At Calvary's Cross is the best place to learn heaven's worth.

Christ met with no surprises. It was not an unknown way upon which he entered. He had measured the task before he undertook it. "For the joy set before him he endured the Cross, despising the shame." That joy was man's redemption and sanctification.

An innumerable chorus of the world's truest, noblest men and women joins Paul in exclaiming, "The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." Blinded by greed as this world is, it is yet compelled in its highest and holiest moments, to admit that the treasures of a Moody, for both time and eternity, outweigh anything and everything it possesses. To render these convictions abiding, inspiring and controlling, should be our aim.

Wealth, health and power are attractive magnets with men. They are surprised to learn on the sublime authority of Jesus Christ that to "seek first the kingdom of heaven, and

his righteousness" is the surest road to these. "I was found of them that sought me not," and "They that seek shall find" are both true Gospel. Some find God when they are not seeking him. Busy with other cares, the man came across the treasure in the field. The unexpected and unsought vision changed Saul the persecutor into Paul the preacher. Staggering up the Bowery, shivering with the cold, a wanderer turned into a mission to get warm, and found Christ. The merchant was seeking goodly pearls, and found the pearl of great price. John and Andrew went into the room seeking the Messiah and came out exclaiming, "We have found the Messiah."

AN APPEAL TO PRESBYTERIAN PASTORS.

John Willis Baer.

The great majority of Presbyterian pastors have given the Christian Endeavor Society their unqualified support, and every pastor whom I have known who has sympathetically entered into the life of the young people in the society has found it a pastor's aid.

The experience of the past eighteen years has proved that the Christian Endeavor Society may be made a strong auxiliary of the church, a power for righteousness in the community, a bulwark against the prevailing worldliness of the day and a bond of interdenominational and international fellowship between young Christians in all the world.

The last year has been a year of great prosperity. Will you not help to make the coming year better still, in numerical increase, in loyal church activity, in spiritual power, in fact, in all wise advance steps that, with the blessing of God the society may take?

Pardon my presumption, if such it is, if I suggest two or three ways in which this may be done.

(1) If you have not both Young People's and Junior Societies in your church, will you not carefully look into the matter, and see if they are not as well adapted to the needs of your church as to the other Presbyterian churches?

Many churches have Young People's Societies which have not yet formed Junior Societies. But these latter societies, when under the care of the pastor or his wife, or of a wise and devoted Superintendent, as most of them are, have found to be feeders of the church.

Intermediate Societies for boys and girls between fourteen and eighteen have been of very great value in many large churches, training and developing those who otherwise would be overshadowed by the and more experienced.

(2) Would it not be well if the custom was established for the pastor, whenever possible, to sum up in five minutes at the end of the young people's meeting the lessons of the hour? This "Pastor's Five Minutes" would give him a chance to impress the most important truths, and to mould and influence the young life of the society without taking the burden of responsibility for the meeting from the shoulders of the young, who ought always to bear it.

(3) Has not the time come in our denomination to put new emphasis upon catechetical instruction? The Junior Society affords a rare opportunity for such instruction. At least ten minutes could be wisely given during each Junior hour to a catechism, and not only doctrinal instruction, and practical right living, truth, purity, and gentleness, etc. but Presbyterian Church polity, missions and history could be taught.

At the same time, the work of the Junior Society as a training school in expression and service for Christ, and in missionary giving and work, should not be neglected, nor should the Junior Society be made another primary Sunday-school class, but instruction in the faith and practical training in Christian life and work should go hand in hand.

STUDIES IN OLD TESTAMENT LITERATURE.
FOLK LORE IN THE OLD TESTAMENT.

I.

In that impressive book, *A Study of Death*, the author strikingly points out the child-like character of the Hebrew people. The language of the Old Testament suggests the same fact. "When Israel was a child I loved him and called my son out of Egypt." The most prominent characteristics of the "children of Israel" were those of childhood. They had the intense feeling, the spontaneity and absence of self-consciousness which are so charming in childhood; like children, they were acutely susceptible to the delights of the senses; they loved good food, sweet perfumes, the dance, and music; they delighted in jewels and gorgeous apparel; the splendor of a goodly Babylonish garment lured Achan to ruin, and with savory meat blind Isaac was beguiled. Jacob thought it a high blessing for Judah that,

"He hath washed in wine his raiment,
And in the blood of the grape his vesture,
Heavy in the eyes from wine
And white of teeth from milk:

And for Asher that

"His bread is fat
And he yieldeth the dainties of a king."

Yet with all this joy of *sensation, sensuality* was no more a Hebrew vice than it is a vice of childhood. As in all child-like natures, delight in the sensible world was closely associated with high spiritual exaltation, and it was because this childhood was perennial, lasting on through generation after generation, that the spiritual capacity of this people became so deep. "Heaven lies about us in our infancy;" to the Hebrew it was ever close at hand. It was no strange thing, to him that messengers of God came and went familiarly between earth and that near sky in which God dwelt, like the shepherd who guards his sheep, spreading out the heaven as a tent above him (Jud. vi. 11-16, xiii. 2-9). The Hebrew had no more conception of the orderly development of events than the child has, and therefore he received the miraculous interventions of God in his daily life as a child takes its father's gifts, not as evidence of his existence and credibility, but as witness to his tender pre-occupation in the well-being of his child. The entire history of Israel, as Mr. Alden says, foreshadowed the principle which the life of Jesus illustrated, and which he laid down as the cardinal principle of his kingdom: that he who does not become as a little child cannot enter therein.

Perhaps it was because of this child-like artlessness that this people, living in the midst of nations each of which had its own supreme god, and entirely ready to admit the reality of the great gods of other nations and their power on their own territory yet dared to set up the God of their small and obscure nation as the *One Sovereign God*, to whom sooner or later all the gods of the nations, must bow. Surely it was only by the fearless faith of childhood, that surrounded as they were by intellectual peoples who were deeply perplexed with the problems of the world, Israel was able, without deep intellectual processes, to *live out*, as has been said, a religion "which not only undertook to explain the past but claimed the future as its own," and with the artless daring of a child "was sublimely confident that the greatest forces of the world were working for its ends." This spirit of childhood speaks in every page of the Old Testament. It is full of folk-lore, which is at once the *wisdom* and the *recreation* of children and immature peoples. Again and again you will find in this fact a clue to a puzzling passage in the Bible.

Let us not shrink from calling a thing by

its correct name simply because we find it in the Bible. In the very nature of things, there must be folk-lore in the Old Testament. Before the invention of writing, folk-lore was the only history and the only literature, if we may use the word for that which is not written. According to the ancient tradition of the Church, devoutly accepted for hundreds of years, the narratives of Genesis were handed down orally from Adam to Methuselah, from Methuselah to Noah, from Noah to Terah, from Terah to Abraham, from Abraham to Isaac, Jacob, Joseph, and so on down to Moses, who under divine inspiration committed them to writing; and though this view has necessarily been modified as men have come to know more about the growth of language, and the beginnings of the art of writing, yet something of this kind must have taken place.

And this is folk-lore—the narrative of events passed long from lip to lip down through the ages. Every nation in the world has it, and the comparative study of folk-lore carried on of late years, shows that in *fundamental ideas* and in some *formal characteristics* the folk-lore of all peoples have much in common. But folk-lore is the product not of *memory alone* but of *memory and imagination*, that divine faculty of the child and the child-like. Much of the folk-lore of all peoples is cast in a more or less rude poetic form; not only because the imagination is peculiarly active among primitive and child-like peoples, but because even a rude recitation or ballad aids the memory and tends therefore to preserve the story which has no other hope of preservation than the memory.

Now it has been discovered in comparatively recent years that much of the narrative part of the Old Testament is poetry, and this discovery brings out as never before the use the inspired writers have made of old folk-lore. You find an illustration of it in the Revised Version of Genesis iv. 23, 24, the "sword song," in which Lamech proudly boasts that whereas Cain had been fain to invoke the protection of divine vengeance, the inventions of his sons have put *him* above any such, since he has a sword and can avenge himself:

"Adah and Zillah hear my voice!
Wives of Lamech listen to my speech!
I slay a man for wounding me,
A youth for inflicting a stripe.
Lo, Cain would be avenged twice seven-fold;
But Lamech seventy-seven-fold."

You observe the highly finished parallelism of this little poem, and you know that parallelism is one of the most obvious marks of Hebrew poetry. This had not been discovered when our Authorized Version was made, and in consequence the translation is obscure and confused, but the Revisers recognizing that this passage was poetry, were able to put the passage into intelligible English. The poem is a fragment of a ballad, and it gives us good reason to think that there were other ballads circulating among the people, recounting the exploits of the great men of old in the forcible and simple diction of all ballads.

A few pages later in Gen. ix. 25-27, the curse of Canaan, we observe the deep displeasure of Noah finding expression in the words, "And let Canaan be servant to him," twice repeated like a refrain, after having been made the motive of the poem. This is precisely the ballad style.

The Revisers have not observed that the divine promise to Noah after the flood (viii. 21, 22) is also a poem, but it is; and one can readily understand how carefulness for the preservation of the words of God would very early have caused this story to fall into poetic form: how when Jehovah smelled the "odors of gratification," Noah's burnt-offering, Jehovah said to his very soul,

"I will not again any more curse
The ground for man's sake,
Though the structure of the heart of man be
evil from his youth.

And I will not again any more smite
All living things as I have done;
During all the days of the earth,
Seed-time and harvest, and cold and heat,
and summer and winter,
And day and night shall not cease."

We may with reasonable probability find in those lines a fragment of an ancient ballad of the deluge, an event almost certain to have been handed down in poetic form.

It is strikingly evident, however, that the parallelism of this ballad, unlike that of the *Sword Song* of Lamech, is very slight. The poem is in fact a rude recitative such as we find among our North American Indians, and among all primitive peoples; the earliest attempts to please the ear and aid the memory by a rude balance of clauses. There is much of this rude recitative in the narrative books of the Old Testament, but it was not recognized as poetry even so recently as the time of the Revised Version.

The oracle concerning Rebekah's twin children, in the twenty-fifth chapter of Genesis, and Isaac's blessings of Jacob and of Esau in the twenty-seventh, are in poetry; and so is Isaac's blessing of Jacob when he sent him away (chapter xxviii. 3, 4); although the Revisers did not perceive this passage to be poetry:

"May El Shadday bless thee
And may he make thee fruitful and may he
multiply thee.

So that thou mayest become a congregation of people;
And may he give to thee the blessing of Abraham,
To thee and to thy seed with thee,
To inherit the land of thy sojourning,
Which God gave to Abraham."

All along through the early books we find outcroppings of this old ballad lore. Much of it was gathered into written collections long before the books of the Bible were written. At least two of these works are mentioned in the books of Moses, and must therefore be older than these books; the *Book of the Wars of Jehovah*—that is, of Israel—and the *Book of the Valiant, Jasher* (the Revised Version translates it "the Upright." The meaning of the word is not certain, but so far as the contents of the book are known to us, it seems to be concerned with the valiant deeds of heroes).

The book of the Wars of Jehovah must have contained some very ancient poems. A fragment of what was evidently a ballad of Israel's journey in the region east of Canaan, given in Numbers xxi. 14, 15, is so ancient that the first word *Waheb* has dropped out of the Hebrew vocabulary. The translation in our Bible is a mere conjecture from the context and not a very probable one. A recent writer translates the word *War*; but this does not make very good sense, and it seems more likely that the word is the name of a place long ago changed. The ballad appears to be giving a sort of itinerary of the journey; telling of the places passed through by the Israelitish caravan; among others

Waheb in Suphah (we passed)
And the valleys of Arnon
And the cliffs of the valleys
That descend to the dwellings of Ar,
And lean on the shoulder of Moab.

The craggy cliffs of the valleys of Moab are noticed by all travelers. It would seem probable that the entire story of the wilderness journey and the conquest of the district east of Jordan was preserved in a series of ballads of this sort, perhaps for the same reason that the list of the kings of England has been cast into the doggerel verse, "First William the Norman," etc. and that Peter Parley taught children the early history of this country in

the rude ballad, "Columbus Was a Sailor Brave," etc., simply that the facts might be more easily remembered. The writer of the narrative in Numbers naturally made little use of such a poem, but this poetic description of the impressive scenery he could not leave out; nor could he omit the song, also attributed to this book, in which the digging of the "well of the heroes," Beer-elim, was celebrated: the strong contrast between this arduous digging and the free up-springing of the twelve fountains of Elim, and the miraculous outflow of Horeb, being full in his mind:

"Spring up, we'll sing ye to it! (but it did not spring up, it had to be digged; and so)
Which the princes digged
Which the nobles of the people delved,
With their scepters, with their staves."

L. S. H.

HOME DEPARTMENT

"THEY SAY."

Ella Wheeler Wilcox.

Have you heard of the terrible family "They"
And the dreadful, venomous things they say?
Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched House of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man,
Has existed the House of "They."

Gossip-mongers and spreaders of lies,
Horrid people whom all despise!
And yet the best of us, now and then,
Repeat queer tales about women and men,
And quote the House of "They."

They live like lords and never labor,
A "They's" one task is to watch his neighbor,
And tell his business and private affairs,
To the world at large they are sowers of tares,—
These folks in the House of "They."

It is wholly useless to follow a "They"
With a whip or a gun, for he slips away
And into his house, where you cannot go,
It is locked and bolted and guarded so—
This horrible House of "They."

Though you cannot get in, yet they get out,
And spread their villainous tales about.
Of all the rascals under the sun
Who have come to punishment, never one
Belonged to the House of "They."

—The Youth's Companion.

LISTENING FOR NOISES.

There had been a noisy bedtime romp and the Homekeeper was just wondering how to quiet her little Lodgers for sleep, when Four-Years solved the problem for her by suddenly suggesting, "Let's listen for noises."

The windows were open to let in the sweet air of the summer evening, and the Lodgers all settled themselves into comfortable positions to prevent any rustling. The Transient also settled herself with an air of expectancy to see what was coming. When all were ready, the Homekeeper gave the word "Now!" and the mystified Transient sat for three or four long minutes in what seemed to her total silence, wondering if some spell had been cast over the Lodgers and put them all to sleep.

The silence was broken at last by the Homekeeper asking, "How many?" and the quick answers showed that something else than sleep had kept the Lodgers quiet.

"Seven!" "Four!" "Nine!" "Six!" were the various answers given, and the Transient was astonished at the list of sounds heard when she had heard nothing. The ticking of the clock, the night call of a bird, the chirp of a cricket, the distant barking of a dog, the far-away rumble of an electric car, a long breath from Four-Years, who had found it hard to keep quite still so long, the far-off rattle of a wagon, the shutting of a door in the next house and the rustle of the Transient's dress were all noted.

The advantages of this simple game are obvi-

ous. Will not other Homekeepers give similar expedients that they have found useful for quieting or entertaining their little Lodgers?

Selected.

L. E. A.

MADE TO BE WORN OUT.

C. F. Goss D.D.

He was breaking stone on the Paddock road—a coal black negro, stoop-shouldered, dressed in a cotton shirt and a pair of blue overalls. Something or other in his attitude or manner (some elective affinity), I suppose, drew out my heart toward him and so to make conversation and exchange that electric spark of sympathy that trembled to pass between two spirits making a common journey across the stage of life, I said, "You have broken the handle of your hammer."

"Yes, dey doan las long here."

"How long?"

"Not mohn a week."

"How long will the hammer itself last?"

"De hammer? Lord! Boss, dat hammah made of de bes steel. I reckon dat hammah'll ware ont de bes man ebber lived."

"Whew! Seems kind of hard to think that a lifeless piece of steel will wear out a living man with all his powers of happiness and usefulness. Don't you think so?"

"Dunno bout dat, Boss. Reckon we all jest pnt heah to be worn out."

I had just been reading Markham's "Man with a hoe," and what he said struck me hard. The poet had pictured by his imagination, a laborer crushed down and embittered by his toil, inwardly chafing against his conditions and soon to rise in brute power and smash the existing order. Here I saw a genuine laborer right out of every day life itself, quietly and uncomplainingly asserting that he thought we were all pnt here "jest to be worn out!"

"Don't that seem hard?" I asked.

"Maybe so, Boss. Bnt it don do no good to object."

"Don't you get embittered by it?"

"No use in dat. Ebr'ying wears out in time; men, hammahs, stones, de ole arth himself. Don de Scriptue say de firmament hisself gwine melt with fervent heat? De hammah wear me ont; bnt Ise gwine ter build dis yere road! My life ain gwine ter be all los! I reckon wese all made to jes be worn out!"

I do not say that the "conditions" of the modern laborer ought not to be and cannot be changed for the better. I say they can. But I do say that no scheme and no revolution will ever alter the fundamental principle enunciated by this black Socrates. "We are all made to be worn out in service for the whole human race!" This is the unalterable decree of life. We must wear out or rust out, one of the two; "Out" we shall go! And a man is a fool who chafes his heart to pieces fighting against this inevitable decree of heaven. And yet what multitudes of people there are who are embittered and maddened by it!

Here is the father of a family, for example, whose health is poor and whose business is unsuccessful. Day by day he feels that the very fountain of his life is being dried up. He measures the candle as it burns down toward the socket, often with a trembling and enraged heart. "Why is it," he says bitterly to himself, "that I have got to be consumed at this stake to which I have been tied. I love life! No one is more sensitive to all its myriad pleasures! But here I am steadily wearing out for others. It's hard. It's wrong."

Now and then when he feels as if he cannot stand it for another moment, he tells his wife that he thinks he has almost reached the end of his rope, and imagines that she will break down and tell him that it must not be, that they will leave the city and go out on a farm

where she and the children will earn the living and he can sit out on the front porch and do nothing but drink in the warm sunshine. Not she! She just tells him that he has got another fit of the blues and that he must brace up and be a man!

"Idiot for ever thinking that I can get sympathy in this accursed world!" he says bitterly to himself, and setting his teeth goes back to his tread mill.

But a few hours go by, and the poor old fellow "comes to himself." "Mary was right," he says. "What on earth is the use of grumbling? I am here to be worn out! A man can't live forever. He has his work to do. Let him do it. It is the law of life. What is the use of chafing against the inevitable? The candle does not mourn because it is burning to the socket. The watch does not complain because its spring gets weak and its wheel teeth ground off. I guess I will quit my grumbling. I won't be hinting around for sympathy. I will do my work and do it cheerfully." A man is not like the handle of the old negro's hammer nor like the hammer itself. His body is like the shell of the bird's egg, which has to be broken to let the true life out. We think that the destruction of the body comes from attrition from the outside. Perhaps it is the soul wearing itself out, from the inside.

A SONG IN THE STREET-CAR.

"Jesus loves me, this I know,"

Sweet and clear rang out the childish treble. It was on a horse car. A little girl, between three and four years old, had been out visiting with her mother, and being shy among strangers, had kept quiet till her little prattling tongue could stand it no longer. So as soon as the horses began to trot, and the bells to jingle, she began:

"Jesus loves me, this I know,
For the bible tells me so;
Little ones to him belong,
They are weak but—"

The car stopped, so did the singer. Two or three passengers got in. Ding! ding! went the bell. Away went the car. Away went the singer—

"They are weak, but he is strong."

A smile went round the car; but the little one, kneeling on the seat and looking out of the window, and therefore quite unconscious of it all, sang on:

"Yes, Jesus loves me! yes, Jesus loves me!
Yes, Jesus loves me! the bible tells me so."

I do not know how many hearts were touched during that ride which was quite a long one and many passengers came and went. I do not know how many burdens were lifted; but I know that while the song lasted every one on the car heard the Gospel message. Everybody listened; everybody smiled; there was not a frown, there was not a troubled look on any face. The simple story of Jesus and his love had driven them all away. At length the song ceased, the mother turned, the little head was resting against the window. The baby was fast asleep. She had "done what she could."
—Exchange.

BOYS WHO BECAME FAMOUS.

A Swedish boy fell out of a window and was badly hurt, but with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw the boy fall, prophesied that the boy would make a man for any emergency. And so he did, for he became the famous General Baner.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who

amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." And he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

SEEKING THE POINT.

The following story is told of a Philadelphia millionaire who has been dead for some years. A young man came to him one day and asked pecuniary aid to start in business:

"Do you drink?" asked the millionaire.

"Once in a while."

"Stop it! Stop it for a year, and then come and see me."

The young man broke off the habit at once, and at the end of a year came to see the millionaire again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it! Stop it for a year, and then come and see me again."

The young man went home and broke away from the habit. It took him some time, but finally he worried through the year, and presented himself again.

"Do you chew?" asked the philanthropist.

"Yes, I do," was the desperate reply.

"Stop it! Stop it for a year; then come and see me again."

The young man stopped chewing, but he never went back again. When asked by his anxious friends why he never called on the millionaire again, he replied that he knew exactly what the man was driving at. "He'd have told me that now I have stopped drinking and smoking and chewing, I must have saved enough to start myself in business. And I have."—Youth's Companion.

NO BIRTHPLACE.

A remark made by a six-year-old boy on a certain occasion was the natural result of confusion in his small mind, but it caused amusement to the bystanders.

The house in which he had first seen the light of day had been torn down to make room for a wider street, and the little boy, holding fast to his father's hand, viewed the ruins with grief and amazement.

"Why, papa!" he cried, sorrowfully. "Why, papa, I wasn't born anywhere now, was I?"

The English Cousin: "What do they mean when they say that a person is 'in the soup'?"

The American Cousin: "They mean that he is not in it."—Judy.

THE OBSERVATION CAR.

ICICLES AND BICYCLES.

Iceicles and bicycles,
Why, a pretty rhyme,
Though one belongs to winter,
And one to summer time.

Bicycles and iceicles,
They're almost merry mates
For the boy who rides a wheel in June,
In January skates.

A FEW WORDS FOR THE CROW.

I am not going to try for the prize, having passed the seventeen-year limit some years ago! I only want to say a few good words for the crows who stay with us all winter and come out from their retreat in the pines and show us much sociability, when we are divided from our neighbors by a bad state of the roads.

In the stillness of this winter morning when the feed man's sleigh crunched over the crust of snow they came in flocks, and their loud

exclamations of "Caw! caw! caw" filled the frosty air. What was the occasion? The feed-man in lifting one of his bags had been so unfortunate, for him, as to let the string untie and the grain had fallen out and was scattered over the snow.

Who could help admiring the birds' manner of announcing that "they had struck it rich." How quickly they pounced down upon their good fortune and gathered it in! No matter if others were losers, so long as they were the gainers. Were they any more than human in their rejoicing? They only let their good fortune be more loudly proclaimed, perhaps.

A writer in the New England Magazine says: "I admire the crow for his love of those high places which I cannot climb, and though the pines sing many songs to me, he hears one I shall never hear. Consider also his domestic virtues. He is the only bird I know that continues care and solicitude for his brood with the second year."

Our chore boy says in his slow way, "Wall, after all the mischief they say them crows do in corn planting time, it would be mighty lonesome here in the winter without 'em. They haint pretty looking like the other birds and they can't sing with 'em, but they're lots of company when a boy is alone out in the woods a chopping." S. T. P.

THE SILENT HIGHWAY.*

Louise Seymour Houghton.

CHAPTER V.

M. le curé was disturbed. His morning soup was growing cold while he paced up and down the brick floored dining-room, now muttering to himself, now straightening out a crumpled newspaper, and again crushing it angrily together as his eyes fell upon a certain paragraph.

A footstep sounded on the tiles of the passage and he hastily seated himself at table, drawing toward him the bowl of half congealed soup.

"Anything wrong with the soup, Antoine?" exclaimed a strong cheerful voice through the opening door. "One would say that old Nannette should understand her kitchen if she understood nothing else."

"There is nothing wrong with the soup, Lucie," replied the young priest. "I was only thinking and forgot to begin."

"Thinking!" An expression of surprise crossed the woman's face; she looked vaguely around the bare room, and her eye fell upon the newspaper, crumpled up in a far corner. She picked it up, and smoothed it out. "See here," said the priest taking it from her hand, and she stood over him as he still sat at table, and read where his finger indicated.

As she stood thus it was plain that these were brother and sister. Both were tall and fair, both had the large meditative eyes of the beautiful white cattle of their own Nivernais hills, but there the resemblance ceased. Into the face of Lucie Chardonnet had passed the strength and significance of years of self-sacrificing struggle. Like many other women of her country, like Henriette Renan and Annette Coppée, of neither of whom, however, she had ever heard, like many another not less devoted though less distinguished, her life had been given to fit this younger brother for the priesthood. For his sake she had left her home, a timid girl of sixteen, and endured four years of privations indescribable that she might pass the examinations necessary to gain a position as village schoolmistress. For his sake she had worked hard and fared meanly for ten years more, sparing every possible son to aid him in his studies, moral or intellectual. And now in her youthful prime of thirty years the reward had come; first on the day when An-

toine took priest's orders, and a few weeks later when—oh, supererogation of joy! she had been appointed to the post of schoolmistress in Antoine's own parish, a modest church in an outlying part of Montargis; her schoolhouse facing his "presbytery" on either side of the little church. To attend mass on Sunday and hear his voice intoning the prayers, to visit him daily in the early mornings and the evenings after her long day's work was done, to superintend old Nannette, immemorial queen of the casseroles and marmites of the presbytery kitchen, this was a joy so exquisite that a single week of it had far outweighed the rigors of fourteen years. As she stood over her brother the hand that lay upon his shoulder trembled with the still unfamiliar emotion, even while her heart swelled with indignant sympathy as she followed with her eyes the pointing of his finger.

DECLARATION OF WAR!

The Foreign Enemy Upon Us!

The mischief working boat, spy, envoy of our enemies, subsidized by England and—who knows to the contrary?—by Germany perhaps, has arrived in our midst. Externally it looks peaceable enough: it even takes on the guise of a church. Citizens of Montargis, beware of the boat which calls itself the Good Shepherd but is indeed a veritable wolf, seeking to devour your souls! Make a stand for your faith, the holy Catholic faith, the only true religion!

Citizens, civil war is declared in France and the proof of it is this lying boat that comes among us seeking to turn us into enemies of the fatherland. It is well known that who says Catholic says Frenchman, who says Protestant says German. This nefarious boat is seeking to turn you into Protestants, that is, into enemies of your country.

Shall it remain here in peace? Shall it be permitted to go hence, scattering the seeds of revolution? A word to the wise is enough.

"Is such wickedness possible!" the sister exclaimed when she had finished reading. "What shall you do, Antoine?"

"Do!" he exclaimed, striking the table with his fist; "not what they have been doing at Moret and Corbeil, of that you may be sure! You did not see in *La Croix* of last week how the curé of a certain parish went aboard of this devil's church to sprinkle it with holy water, and so well exorcised the evil one that he left the boat, it would appear, and entered the priest, for from that time every night the reverend father attended the meetings and sang hymns with the others. Pah!" he pushed back the soup and rose from his chair.

"Your people will not go to the boat if you warn them not," suggested the sister, hopefully. "My people," exclaimed the young priest, "where are they? Who are they? Not a corporal's guard of men in church last Sunday. A couple of score of old women, the beneficiaries and the school children. A hopeful congregation for a man who has spent four years learning to say mass."

"But they have hardly seen you officiate yet, Antoine," said the sister admiringly. "Once you become known the men will come to church. Only warn them against that dreadful boat, Antoine."

"I shall do something more than warn," said the priest looking around for his hat.

"But, Antoine, you have not breakfasted. And your soup is cold. Let me call Nannette to warm it. And there was something I wanted to speak to you about."

The priest sat down while his sister bustled out into the kitchen. Thence returning presently with a steaming bowl she placed the bread and the salt within reach and sat down where she could feast her eyes on her adored brother's face.

"What was it you wanted to tell me," he asked, breaking his bread into the bowl.

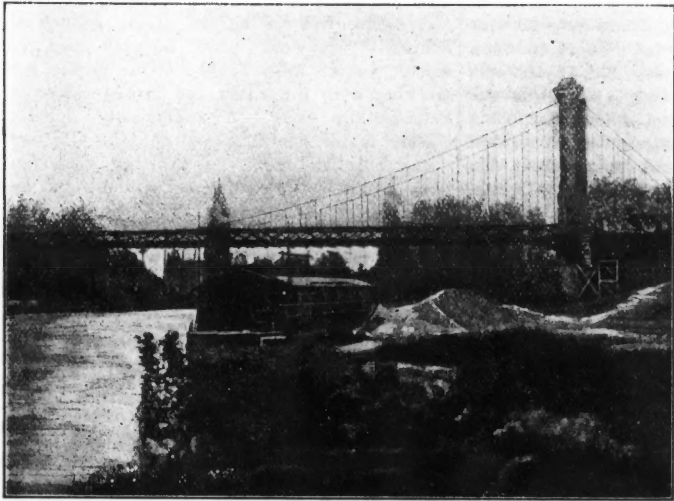
"About two children who have been coming to school. They are tracker children and the father, it seems, has been laid up with a

* Copyright, 1900. By LOUISE SEYMOUR HOUGHTON.

broken leg for a month past. They look half starved, Antoine, and they are such nice children. The little girl is blind, poor thing! I am sure they must be in want, and I thought—if there are any parish funds—"

"But they do not belong to the parish, Lucie, they have no right to parish aid. Nor have they probably any communs. It is always hard for the tracker people, you know, for that very reason."

"I know; yet I thought, perhaps—the little girl is so thin, poor child! And the boy is very bright and quick. It is easy to see that he would be a daring spirit in times of prosperity; even now he is all alive though I am sure that he is hungry all the time. Don't you think you could do something for them? If you spoke to the Mayor, for example—"



The priest slowly shook his head as he finished his soup. Then a thought seemed to strike him "I'll see," he said, taking up his hat and hurrying away.

M. le curé was very busy all day. First there was a visit to pay at the Mayor's office—a not very satisfactory visit to judge from the scowling brow with which he came out. Then down to the waterside among the men and boys who were idling there. He did not visit the Bon Berger which was moored near the bridge on one of the many lovely water ways of the pretty little inland Venice, but he often looked over toward it as he talked with the loungers, and at the close of each brief interview they would look admiringly after the young priest and say to one another, "He is a smart one, he is. The devil would have hard work to get the best of him." It was late afternoon when he drew near to the Jolie Charbonnière, which was moored out of the way of traffic in an unfrequented spot. Jean Poële, nearly recovered from his accident, was standing outside his cabin door leaning on two sticks. With very evident surprise he saw the priest approach the berrichon, and answered gruffly, when the young man asked, "Is it permitted to come aboard?"

"As you please, M. le curé."

The priest sprang lightly to the broad gunwale, and took with a word of thanks the stool which Thérèse brought from the cabin.

"You have had an accident, my man," he said.

"Broken leg, worse luck!" growled Jean.

"And things have gone badly no doubt."

"What will you have? A father of a family laid up for a month."

"And no commans, M. le curé," interposed Thérèse, "even the parish doctor to pay who set Jean's leg."

"And your little girl blind, the schoolmistress tells me. Yes, you must have been tried. And your boy hardly old enough to be of much use."

"He is a sturdy little chap and does what he can," said the father proudly. "But he isn't strong enough to serve the boat alone."

"You would like him to earn a couple of francs?" said the priest interrogatively.

"Why no?" asked the father. "What is the work?"

"Just to spend an evening on that boat over yonder and obey orders."

"That boat," said Thérèse with interest, following the direction in which he was pointing. "Why, I didn't know it was here. George will be wild when he sees it. He has taken the notion, poor child, that if he can only see the people on the boat he can get his little sister cured."

"Cured! how? Those are not doctors."

"No, but the little girl said that Jesus could make Ernestine see, and though I have explained to him that Jesus has long been dead and is now in heaven with the good God, he will not give up hope. But I have been thinking, M. le curé, that perhaps it might be done if one prayed aright to the saints. Do you think so?" The mother's voice trembled with anxiety.

"It never comes amiss to pray," replied the priest kindly, "and the saints are often kind."

"M. le curé," said the mother, eagerly,

"I have a thought, perhaps the good God sent it because you are here, for never a priest came to the Jolie Charbonnière before. In my country, in the Morvan hills, there is the Turning Stone. Do you know it?"

The priest shook his head. "It is a great pilgrimage though," continued the mother. "I have never been, but I know those who have, and who have received wonderful reward—cattle healed of distemper, husbands made faithful and even the gift of children, when they had been long married without any. Do you think the Turning Stone could give back her sight to my little one? In winter, when the boat is laid up, I would make the pilgrimage if you thought it would do good."

The despairing earnestness of the poor mother touched the young priest's heart. "A good work always does good," he said with a little hesitancy in his throat. "Never despair of what God and the saints can do. But yonder come the children. I have your permission to engage the boy?"

And pressing a five franc piece into Thérèse's hand he sprang lightly ashore.

(To be continued.)

NEWS FROM TURKEY.

H. Le Poer.

The disease which afflicts Turkey is like the old fashioned consumption—it neither kills its victim nor allows him to recover. The close of the year 1899 finds apparent peace but actual distrust, uneasiness and even revolt, though the latter is quickly throttled. A few weeks ago a nearly successful attempt on the life of his Imperial Majesty resulted in the exile of a General of Division and several others high in rank and official position; also the "disappearance" of many others not in the public eye. The sudden death of a Turk—in his own home, perhaps—is immediately accounted for in the public mind by the word "poison." What easier than to invite a "sus-

pect" to a friendly cup of coffee in the pleasant café on the quay, and what more surprising than to learn of his death later. There is a certain class of Turks intelligent enough to feel the degradation of the empire and yet unable to see any chance for radical reformation, for whom one cannot but feel the deepest sympathy. Let any student of history on the ethical side divest himself of the glamour of the Orient, of Art and Archæology, and study the conditions here for six months; he cannot but feel that grave and ancient problems are trying to get themselves solved—to borrow an idiom from Carlyle: another six months will lead him to wonder if any solution is possible—at present.

Armenians, the business element of the population, have been restricted, and more recently interdicted from going about in response to calls of business and other personal matters. Persistent protest and petition resulted about two months ago in an Imperial Iradi, granting them freedom to travel as before the troubles. At the same time the local government everywhere understands perfectly that this is merely a "blind" for Europe and a sop to close the month of petitioners such as the Armenian Patriarch. If complaint is made that this and that one is unable to get a traveling permit the answer is easy: "Quite impossible—you have been misinformed. Behold the Iradi so graciously granted by His Majesty who loves all his subjects equally."

Seven hundred Armenians are in Trebizond trying in vain to get permission to go to their homes in the interior or to Constantinople in the interests of their business. (Imagine New York merchants under such conditions!) They will be kept there all winter till their funds are exhausted and their families reduced perhaps to actual destitution; then they will be forced to return home, their pockets empty and their business unaccomplished. And so poverty increases and misery and discontent thrive.

Everybody who has occasion—and who has not?—to use the ferry boats of the Shirket-in-Hairie plying up and down the Bosphorus and connecting the two shores is now complaining bitterly, not that the boats are dirty, ill-arranged and some of them too small and old, but because their itinerary has been planned solely with a view to the advantage of the stockholders and quite regardless of the needs of the patrons. The explanation lies in the fact that the stock has gradually gotten into the control of the Palace. If a palace official can reduce the expense by taking off boats and saving coal, and thus increase his dividends at the expense of the convenience of the public, what is there to prevent?

CONSTANTINOPLE, Dec. 30, 1899.

HELP FOR PUERTO RICO.

The Rev. J. Milton Greene D.D. at San Juan, on his first Sabbath had a congregation of over one hundred Puerto Ricans. He must have a church building. An available property is offered him for four thousand dollars.

A gentleman—not a Presbyterian—on reading Dr. Greene's letter in last week's paper, came into our office to offer one hundred dollars toward the purchase of that building. Are there not others who will quickly give the balance?

The call is definite, urgent. The opportunity to do much with a little money is unusual. Who will respond?

Professor Herron expects to spend two or three years in Europe in the study of social conditions. He will be accompanied by his wife and Mrs. Rand, the founder of the chair he recently resigned in Iowa College. They will travel as far as Palestine.

WOMAN'S BOARD OF HOME MISSIONS.

A suggestive Bible reading on the subject of Old Testament benevolence or giving, as an act of worship, introduced the topic for February, The Indians.

Mrs. Nelson, the leader, stated that eighty-four thousand of the two hundred and fifty thousand Indians in this country are found in Indian Territory. The Woman's Board have among these people eighteen schools, eighty-nine teachers and fourteen hundred and eighteen pupils. About forty thousand children of school age have no schools provided for them and forty-seven tribes are without religious teaching.

Dr. Dixon, who has recently returned from a trip to the West and Southwest, presented this cause with enthusiasm. He found General Porter, who has recently been elected chief (and probably the last chief of the Creek nation), a charming companion and as handsome a man as one may see on Fifth avenue. His picture gives no suggestion of the Indian. The early education of General Porter was in a mission school. He is a Christian and a member of the Presbyterian Church. He has full faith in his people; in their honesty and integrity, and assured Dr. Dixon that a claim of the Woman's Board on the Niyaka School would be recognized and paid by the Indians, although not a written document exists to legally prove that claim, so strict is their sense of honor.

The Indian is worth saving, and being saved; he will work in the line of true nobility and will become a power for good. Twenty thousand Navajoes in Nevada have no missionary. The Maracopas are asking that we go to them with the Gospel. In Arizona about ten thousand Apaches are in the veriest heathenism.

A well studied paper was read by Mrs. Hill on Totems, as an integral part of the social system in all Indian tribes, having also religious significance, and some totems from Alaska were displayed.

Neah Bay, Wash.—Miss Helen Clark has reached her new field and reports that four have already come out decidedly on the Lord's side. She is pastor and teacher here, conducts the morning and evening services on the Sabbath, has women's classes and cares for the children. These people speak English, but never had a missionary. A woman whose heart the Lord had touched visited our teacher, who conversed and prayed with her. She was then told to pray. Her petition was: "Jesus take me and make me clean." "Cleansing is what they need. One of the boys came in. After conversation he said: 'We have had a nice talk. Won't we pray now?'" Surely these people seem ready to receive the Good News.

"Wilful Waste Makes Woeful Want."

It is as wasteful not to secure what you need and might have as it is to squander what you already possess. Health is a priceless possession. You can secure it and keep it by taking Hood's Sarsaparilla which purifies the blood, cures disease, and invigorates the whole system.

Impure Blood—"My face would be covered with scabs from impure blood, but ever since I have taken Hood's Sarsaparilla, my blood seems to be perfectly pure and I am strong and in good health." J. HARTSENN, 760 Grand St., Brooklyn, New York.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

Christmas at Good Will, South Dakota.—"All day previous to the Christmas celebration," writes Miss Loudon, "an air of mystery hung about the church. Closely covered baskets full of presents found their way there, soon after the spruce tree had been set up. In the evening the church was filled by Indian friends who had gathered from far and near to make the occasion joyful. Short speeches were made by the Dakotas. Before the tree was despoiled of its beauties, a collection was taken for Foreign Missions, amounting to six dollars. Many happy children went home that night with a doll, toy or book clasped tight, and we thought of those who had made this Christmas such a happy one for them. Jacob One Road, Martha Bear, Hattie Wakanna, Sarah Greely and about ten others remained here during the holiday vacation. At a Christian Endeavor service one of the Dakota members announced the hymn commencing, 'People and realms of every tongue, dwell on his love with sweetest song.' We thought of this when at the close of the Christmas exercises, the people, some in Dakota and some in English, joined in a great volume of song, 'Praise God from whom all blessings flow.'"

Our Bible Teachers in West Virginia.—Great progress is reported of Gospel work in Jarrold's Valley, and these good women are still planning enlargement. Urgent calls come from Horse Creek, Dry Creek and Peach Tree, places thirteen and fifteen miles distant, that Sunday-schools should be opened among them. The work being so well established in Jarrold's Valley, our Bible teachers felt called to respond to the "Macedonian cry."

Four of the Bible teachers, accompanied by a party of Christian friends, started on their Gospel journey, some on horseback and some in a lumber wagon, carrying the baby organ with them. Two schools were organized. One trophy of grace, a prominent helper in singing at one of the services, was the man who last year helped to cut our harness and caused our horse to run away.

These new organizations were a great delight to many, although they brought consternation to a few. A Methodist preacher had solemnly warned the people against the Sunday school women. He said: "Don't let them in, for if they get in, you can't get them out. They'll take the country." This opposer of the work was present at one service and when called upon to pray, he asked that God would "bless this strange people who had come in with their strange doctrine."

The people came from far and near and a number confessed Christ. A father and two grown sons were among the converts. This man had been greatly addicted to profanity. He has since sold his mules and bought horses, for he said that he could not live a Christian life and keep mules. At Horse Creek the blessing is apparent. One man who had not spoken to two of his neighbors in seven years is now reconciled to them and teaches in Sunday-school. It seems physically impossible for these women to undertake more work. The people recognize this fact. One who wanted to "run them off" last year, said: "We must order two more elders. Our elders can't stand such hard trips." Another asked: "Ain't there any more

women where you come from? We ain't goin' to have orn all wore out." "We are praying that the Lord of the harvest will send more laborers. Old and young did their best to make the work a success. Gray-haired men and women rose and recited in turn the Golden Text."

Domestic Science at the Home Industrial School.—"Our work moves on with good results," writes Miss Johns. "Our pupils are working with a purpose, the strong patiently helping the weak. The Domestic Science classes under the direction of Miss Coe are doing excellent work. A knitting class has been added to the sewing department and we hope soon to add weaving. The loom has been secured and some are ready to weave when the web has been set up. Special work in cooking and laundry has been mapped out for this year. The girls seem more and more to appreciate the value and dignity of this industrial training. They were much amused to hear one of our pleasant visitors, a lady from Paris, say: 'Why! there will be nothing they cannot do when they leave here.' In the Missionary Society, an earnest desire to be prompt in the payment of fees seems to be prevalent this year. A few days after school opened, one girl brought her fee to me, saying: 'Please receive my missionary money now. I am afraid it will take legs and walk off.' Do not many of the Lord's pennies 'walk off' because we, his treasurers, are not prompt in disbursing them for him?"

No Hope.—The doctrines of Mormonism furnish no well grounded hope of heaven. A mission worker says: "One of the saddest things to be seen here is the utter hopelessness of this people. A poor old lady past her three-score years and ten has passed away. When last I saw and conversed with her, she was so afraid to die. She did not wish to live but seemed to have the idea that God had a grudge against her, because of something she had done, hence her long illness. Only one member of her family holds to Mormonism, but knowing her views, the children prepared her temple robes. These were a long dress of white silk, an apron of green silk, embroidered with fig leaves and a cap and veil. She had been taught that at the resurrection day her husband will lift the veil from her face and call her to share with him the new life."

H. E. B.

Prof. Franklin W. Fisk, at the age of four-score, will retire from active service as President of the faculty in the Chicago (Congregational) Theological Seminary at the end of the present school year.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by druggists, price 75c.
Hall's Family Pills are the best.

THE McALL MISSION IN FRANCE.

S. B. Rossiter D.D.

McAll Anxiliary work is phenomenal. Where will you find on this planet associations that exist simply to give? And yet this is what McAll Anxiliaries are doing, existing simply to give. It is, therefore, a work that is very near the real spirit of Christianity, and that appeals to the very best in human nature. Happy are those who are associated in this work. It is more blessed to give than to receive.

Mrs. Le Gay of Paris has been connected with the McAll work in Paris from its very origin. She knows its history from the start and in all its successes, trials and developments. What she says of it can be relied upon as the very truth. In an address delivered before the Morristown Anxiliary, during her recent visit to this country, she made this striking statement, that the McAll work is "alive with success." Wherever it touches the flame seems to spring up. Whenever it halts it is because of lack of workers or lack of means. God signally marks his approval of the work. When the Christians of America know this there will be no lack of funds to carry it on. Let Anxiliaries spread these tidings far and wide. God is leading on. Let the Auxiliaries believe and pray and follow on.

The following interesting letter from a member of one of our McAll Auxiliaries will prove excellent reading. We commend the writer's diligence and sustained purpose to see her own foreign missionary work:

A SABBATH IN PARIS, AND A DAY IN CREIL.

One can worship in the quiet of the sanctuary, even in Paris. So we repaired to the American Chapel, where Dr. Thurber has officiated for many years, and which is the church home of so many Americans. Dr. Thurber is one of the directors of the McAll Mission, and was at the meeting in Buffalo this spring and as we entered the church, on the table in the vestibule were a number of papers, nearly all on the McAll work. After services we spoke to Dr. Thurber and he told us a little of the work in Paris, and how glad he was to speak to our Anxiliary in Buffalo.

That afternoon we visited the Salle at 23 Rue Royale, which is probably visited by more Americans than any other, because it is so centrally located, and it is perhaps different from any other in the city in that a better class of people attend, and not so many of the poorer working people. As we had reached the place much too early we took seats on the sidewalk and watched the people for an hour. A cafe is just east of the entrance to the Salle, and hundreds of people were passing, some stopping for refreshments.

When the hour arrived for the meeting, we went through a covered passage leading from the street to a court where we found a comfortable, neatly furnished room and a small, well dressed congregation. The singing was very good, an Armenian played a cabinet organ; he was a Christian and in Paris studying music. The service was in French and if we could not follow the speaker very well, we could sing the hymns and enjoy the spirit of the service.

Dr. Greig was out of the city, and the Mission Boat was off on a cruise so we did not see it, but we visited Creil and saw our dear Mr. Hawkins, which meant more to us, who have been interested in the school there, than anything else.

It was our last day in Paris and when planning how we should spend it, I said that if possible I would like to go to Creil, and learn something about our mission work there. On inquiry we found we could accomplish the trip without any difficulty, as Creil is quite a railway centre, being the junction of five

different lines, and from seventy-five to eighty passenger trains pass through daily. It is a town of five thousand inhabitants, prettily situated on the river Oise, with little to attract the traveler save perhaps a church of the twelfth century and the ruins of another of the same date, but we were interested only in finding Mr. Hawkins and the building where our Sunday-school was held.

To be sure of making myself understood where no one spoke a word of English, I had written the name of Monsieur Hawkins and Usine Saxby, Ronte de Montataire on a card. When I showed a cabman the card, reading the names to him, he looked very pleased, said "Oui! Oui!" and pointed in the direction of a building we had passed on the train and when we had noticed the sign, "Usine Saxby." So we felt that he had understood. We drove through the village and a short distance out to the works, where the cabman called a Mr. Warren out to see us. He was an Englishman and foreman, I think, of the works. So we easily explained our mission, and he took us to a building where the school is held every Wednesday afternoon. He said Mr. Hawkins lived in Chantilly, ten miles away, and came every Wednesday to the school here. The room is used daily as the eating and rest room for the men, but on Wednesday it is put in order, seats are placed for the children, an harmonium is brought out from behind some red curtains and it is altogether a different looking place. They have a school for the children from 3 to 4 and one for the mothers later. The building is of wood, thirty feet long and quite as wide with four windows on each side and one on either side of the door at the end; no plastering, but all comfortable. The children are very poor who come to the school and much opposition has been shown to Mr. Hawkins, who has been attacked and once was quite seriously hurt. Only the night before stones were hurled at the door. On our way to the station we noticed a sign, "Culte Protestant," with time of services. I went in and found a pretty room with pictures on the walls, a desk and chairs, where Monsieur Godet of the Free Church holds services during the week.

We were greatly disappointed not to find Mr. Hawkins, but were told that we could stop at Chantilly on the way back to Paris and that his house was close to the railway station. On arriving there we were ushered up-stairs into a pretty sitting room where he received us in his quiet, genial manner, seeming much pleased that we had come to see him and thinking it wonderful that Americans should be so interested in their work. He had lived in Chantilly twelve years, was manager of Mr. Saxby's works, but as the evangelistic work increased was induced to give up his other work and devote himself to that.

Chantilly is the centre of Mr. Hawkins's field, but there are three other schools and chapels in which he is interested, and he is doing a good work for the stable boys, of whom there are fourteen hundred in Chantilly. Large stables are situated here where the fine race horses are trained and these little boys are

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in training for jockeys. They are mostly English, as French boys have not the endurance and constitution of their little friends across the Channel. They are from nine to fourteen years old and of course away from homes and schools they are much neglected. Mr. Hawkins and some English friends have opened night schools for their benefit.

We left Mr. Hawkins feeling that no one could have been selected to do the work better and that although we had not seen the school in session, our interest had grown and we could continue our gift to this school feeling that the work is well looked after.

J. H. R.

A member of the Press Committee of the Woman's National Sabbath Alliance offers \$25 for the best short paper on the influence of the ministrations of the Church in developing in the young a proper regard and honor for the Sabbath day. A personal experience will alone be considered. Manuscripts will be received at the office of the Alliance, Room 711, 156 Fifth Avenue, New York City, till May 15 inclusive, and must contain a sealed envelope with name and address. No manuscripts will be returned unless accompanied with full postage, or called for at the office.

THE BERKSHIRE INDUSTRIAL FARM.

Rev. Franklin B. Dwight.

It was a fine September morning when we started from Lenox in the Berkshire Hills, and driving to the northwest over Lenox Mountain, soon found ourselves in the state of New York. It is a beautiful region, this border land between the valley of the Hudson and the Taconic and Hoosac ranges, which run north and south just within the western boundary of Massachusetts. They stand like a wall of granite as if to defend New England from hostile invasion. But to the friendly invasion of the summer tourist they are no barrier. Their streams and woodlands, their rugged summits and their silvery lakes only tempt the visitor from the Metropolis to seek more intimate acquaintance with their beauties, and no one who has once felt the charm of this romantic scenery but wishes to know more of it and to linger in admiration under its potent spell.

Our purpose on that autumn day was to visit the Berkshire Industrial Farm, which lies partly in Berkshire County, Massachusetts, but chiefly in Columbia County in the state of New York. As every one knows this admirable work was founded by Frederick G. Burnham Esq. of Morristown, N. J., in 1886. The Farm now contains eight hundred acres and stretches over a wide extent of woods and meadows with considerable ploughed land, brought under cultivation by the work of the boys who learn here to be tillers of the soil, while they are kept under the best of moral and religious influences, which wise and careful management can provide for them.

It was lunch hour when we arrived at the Farm and drove up in front of Gilpin Hall, the central building and the gift of the family of Mr. James F. Maury of Morristown. We were very cordially welcomed by Mr. Ernest

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Marx, the Assistant Superintendent, and invited to the matron's table, where, in company with a lady who had come to the Farm to see her two boys, who were among its inmates, we were given a bountiful repast, waited on by one of the boys, who discharged his functions with trained capacity, and with evident interest in his work. After lunch we were introduced to the Superintendent, Mr. W. W. Mayo. He is the son-in-law of my old friend and neighbor in City Mission Work, the Rev. John Dooley, who was himself for some years Superintendent of the Burham Farm, as it has always been called till recently, at the request of its founder, the name has been changed.

Mr. Mayo is a genial host as well as an efficient manager. He took us to the printing office, to the garden, to the pastures where the cows were lazily feeding, and to the stables, near one of which a fine litter of little pigs were playing in happy unconsciousness of their future fate. He explained to us the work done by the boys, and we saw various evidences of its thoroughness and of the cheerful spirit in which it is performed. "What are the requirements for admission," I asked, and the answer was, "Simply that a boy be bad." He may be poor, as are the majority, or his parents may be in comfortable circumstances, and able to pay a small sum for his maintenance and tuition, but the Farm was established to carry on the difficult but noble work of reforming bad boys, and rich or poor, it is willing to receive them when formally made over to its care and to do all that can be done to win them back to a pure and upright life. "What is the most frequent vice," I asked, "among boys who are sent here?" "The most common vice is stealing," was the answer, but of course there are various other vices into which boys too often fall, and the work is one which requires constant watchfulness and careful individual treatment of every boy.

Very faithfully and successfully has this beautiful work been carried on. There have been at one time as many as eighty-four boys under the care of the Superintendent and his assistants. At present there are not so many, about forty last summer, and at last accounts as the numbers are again on the increase, about fifty. But if larger means were at hand the managers could do a far greater work, as applications come from all quarters, as far apart as Maine and Texas. Mr. Mayo took us last to the school-room and chapel. A class was reciting in geography, and the young lady who was in charge impressed me as exceptionally efficient. The boys were positively enthusiastic as they gave their answers, and hands

were up all over the room, whenever any question of special interest was asked. It was plain that the boys were happy, that they enjoyed the companionship of their teacher, and that they were really taught their lessons, not simply kept at school. But, while not neglecting a good common school education and military drill as means of thorough discipline, the great work of this institution is religious. Its managers believe that if the boy is to be reformed his heart must be touched, his affection won, his inner being renewed by a power higher than any human agency can supply or any moral code instill. They believe that the only true morality is built upon the Christian faith and is exemplified in the Christian religion. Believing this they give the boys real religious instruction, not sectarian but earnestly Christian, pointing them ever to him who alone can take away sin and be their Friend and Helper in every time of need. Of course this could not be done in an institution supported by the state. The Berkshire Farm is supported wholly by voluntary gifts, only aided by the small sums which parents or guardians are in some cases able to pay, and which are charged with careful reference to their financial ability. The thoroughness of its work is also the limitation of its opportunity to seek or obtain that aid which it so well deserves, and for that very reason it has every right to appeal to Christian people for continued and increased support. The Treasurer, Mr. Robert Carter of Morristown, N. J., will be glad to receive any contributions, and no better investment can be made than in this truly noble work.

THE REGIMENTAL CHRISTIAN ASSOCIATION.

In response to an invitation from the War Department, the International Committee of the Young Men's Christian Associations has recently sent eight Secretaries to work with the army in the Philippines. They have carried with them on the transports books, papers, magazines, games, stationery and other things intended for the physical comfort of the army, as well as organs, song books, Testaments and other matter for use in religious and social work.

By the organization of Regimental Young Men's Christian Associations which undertake the arrangement of entertainments, literary and musical clubs as well as religious services, the tedium of the long voyage is relieved and the Secretaries enabled to become acquainted with the men and help them maintain the standard of morals which they had before enlisting.

The Secretary who accompanied the Forty-third Infantry on the transport "Meade" wrote from Gibraltar that: "The Association which we have organized has an enrollment of nearly six hundred. A literary society, chorus and glee club is already at work and a committee appointed to take charge of a systematic course of Bible reading which was followed by a number of the men and officers. Studies in the lives of Paul and Moses have been particularly interesting during our trip through the Mediterranean Sea, past Italy, Malta, Egypt and Arabia. In addition to these activities a class in English with a membership of twenty-five among the enlisted men meets each morning."

A letter from the "Thomas," which is said to be the finest troop ship in the world, says: "I feel sure that if those who are behind this movement and who furnish the means could hear the expressions of gratitude uttered by the soldiers, it would warm their hearts as it does mine. 'God bless the Young Men's Christian Association' and 'The Young Men's Christian Association is the best friend the soldier has,' are remarks heard frequently."

Writing from Malta, the Secretary on the

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"Logan," after speaking of the magnificent reception given that vessel at Gibraltar by the Mediterranean Squadron of the Royal Navy says: "Our work is going steadily on. The games are greatly appreciated and the men are eager for the religious services. At our last meeting twenty or thirty took part while several made definite decisions for Christ. Colonel Bird tells me that in all his army experience he has never known so decided a religious interest among the men."

Similar reports come from a number of other vessels showing the hearty appreciation of the work of the Association by the soldiers. Such a work commends itself to every one who has any interest in the "men in blue," who probably have stronger temptations and fewer restraining influences than any other class of men. Officers of the army are agreed that no other organization can do the work so well as the Young Men's Christian Association and the International Committee whose headquarters are in New York, and under whose direction the work is being carried on, should receive the hearty support in its effort to cater to the comfort of the soldiers and sailors.

"Piety attaches us to all that is most powerful—that is, God; and to all that is weakest, such as children and old people, the poor, the infirm, the unhappy, and the afflicted. If we have not piety, old age shocks our sight, infirmity repels us, imbecility disgusts us. If we have piety, we see in old age but the fullness of years, in infirmity suffering, in imbecility misfortune; and we feel only respect, compassion and the desire to give relief.—J. Joubert.

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UNIVERSITIES AND THEIR SONS.

The literature of the college and the university though of recent development is furnishing rich material for the historian and the student of our social and political life. Colleges, whether young or old have their histories and alumni rolls; in 1885, the United States Bureau of Education under Gen. John Eaton, the Commissioner of Education, commenced the publication of separate state histories of "Higher Education," these have continued until the present time. But the most valuable contribution to this field of literature, and to the literary history of our country as well, is the superb work, *Universities and their Sons*, published by R. Herndon Company, Boston.

The first volume has now appeared and contains elaborately illustrated histories of the four great Eastern universities, Harvard, Yale, Princeton and Columbia, each prepared by an alumnus of the particular university: Harvard by William Roscoe Thayer A. M., editor of *The Harvard Graduates' Magazine*; Yale by Prof. Charles Henry Smith LL. D., Professor of American History at Yale; Princeton by Prof. John DeWitt D. D., LL. D., Professor of Church History Princeton Theological Seminary; with a supplemental history of Princeton College by Jesse Lynch Williams; Columbia by Prof. J. Howard Van Amringe Ph. D., L. H. D., Dean of Columbia College. The entire work is under the editorial supervision of Gen. Joseph L. Chamberlain LL. D., ex-President of Bowdoin College and ex-Governor of Maine. In addition to the historical narratives of the universities, this volume contains an elaborate introduction by the Hon. William T. Harris Ph. D., United States Commissioner of Education, on the subject of Higher Education in the United States, and an article on *Universities of Learning* by General Chamberlain.

The various histories are richly illustrated; that of Harvard being accompanied by a very fine collection of pictures. The text is luminous, and the fascinating and inspiring stories are told with scholarly accuracy. The growth, development and expansion of these great universities are among the most remarkable facts of our country's history. First the creations of the individual colonies, they were fashioned

and directed by the opinions and the spirit of the colony and the time. Harvard perhaps suffered most and longest, being bound for nearly two centuries by shackles of the traditional Puritan spirit. But by degrees each of these historic colleges found its voice and felt its power and has for many years sent forth strong and independent influences which have served and blessed community, state, nation and Church.

In this volume we see clearly traced the years of the unfolding of these colleges from mere creations to powerful creators of thought and life, and are told how they became universities and attained their position and influence of to-day. The forthcoming volumes, of which there are to be four, will deal with biography, giving the life story and work of hundreds of sons of Yale and Harvard, of Columbia and Princeton.

The magnitude and value of this work will be the better realized when we consider that nearly seventy thousand men have been graduated from these universities, and that between three and four thousand biographical sketches will be given of men who have had to do with the making and moulding of state, nation and society.

It is greatly to the credit and wisdom of the editors and publishers that there will be found in these volumes not only those who have exerted wide influence and have become famous by great deeds wrought for commonwealth and nation, but also the life records of hundreds of "University Sons" who have been active and useful members of society, although they have never held "official position," served in the army, nor received honorary titles and degrees; for as is well stated by the editor: "The influence of higher education, and especially of Harvard or Yale or Princeton or Columbia as an institution, upon 'the directive power of the nation' cannot be determined and shown in any other way than by studying the careers of these comparatively unknown individuals who are truly representative of the whole body of University Sons."

This biographical matter has been secured by careful correspondence, with the college faculties, with class Secretaries and with families and all compiled by the following biographical editors: For Harvard, Charles E. L. Wingate (Harvard '83), Managing Editor of the *Boston Journal*; Yale, Albert Lee (Yale '91), editor of *Harper's Round Table*, and author of *Tommy Toddlers*, etc.; Princeton, Jesse Lynch Williams (Princeton '92), of Scribner's editorial staff; and for Columbia, Henry G. Paine (Columbia '80), Managing Editor of *Harper's Weekly*.

CHRIST IN THE UNIVERSITY—THE UNIVERSITY OF KANSAS.—A most encouraging work is being done for Christ among the students of the University of Kansas by the Young Men's Christian Association of that institution. It has been said that "the roots of the present lie deep in the past," and this is true of the phenomenal growth of the University Young Men's Christian Association for the term of school just closed. At the summer conference of Young Men's Christian Association workers held last season at Geneva Lake, Wis., several earnest Christian young men, one of whom was Mr. Harry Tangeman of Newton, a senior this year in the University of Kansas, planned the work which has been so fruitful.

The leading workers among the old members returned early and were formed into a fall campaign committee by the President. The object was to secure a hold on new students before other influences reached them. This committee met new men at incoming trains and escorted them, either on foot or in their chartered hack, to the Young Men's Christian Association headquarters. There they were given an opportunity to see the building and

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then they were shown to suitable rooms and boarding places. Each evening of the opening week was "open house" at the headquarters. In these ways 150 men were assisted by the Young Men's Christian Association. The "Decision" meeting Sunday, September 10, started the membership canvas of the Association. Up to date 143 new men have been received into the Association, making the total membership 235.

The Bible Study Committee has done very efficient work. There are nine classes in the Life of Christ, one in the Life of Paul, one in Old Testament Characters, one Mission Study class, taking up Japan this year, and a Normal Training class, the total enrollment in these classes being 116. The social life of the Association is by no means neglected. Four large receptions have been held at which there has been an average attendance of 125.

The membership committee, numbering 48, has done efficient work. This committee has a sub-chairman in each of the schools of the university and in this way comes into touch with the entire student enrollment of the institution. The answer given by every man approached by the members of this committee is recorded on the card catalogue. This card catalogue furnishes a record of every man in the university, his name, address, church affiliation, class and department, and the results of successive visits of the membership committee. The value of such a record is apparent; only with such data can religious work in so large a school be made a success.

Over 145 men are serving on the ten different committees of the Association. The four principal committees are the "Devotional," "Bible Study," "Social" and "Membership"—\$600 pays all expenses for the school year, including the salary of the Secretary and the rent of the Young Men's Christian Association House.

It is encouraging that so large an increase has been made to the active membership; that



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the Association stands so well among the students, nine classes having recently elected Young Men's Christian Association men Presidents, that the faculty of fifty-nine members have shown real interest in the Association by inviting the President, Mr. Tangeman, to describe its work and by giving to the Association both moral and financial support.

The young men believe they have entered upon an era of spiritual growth and uplift. They deserve the prayers of Christian people in the large responsibilities to which God has called them, for surely to touch and mould other young lives in the plastic days of college life is a task which requires divine anointing as well as a privilege for which one cannot be too humbly grateful.

THE RELIGIOUS INFLUENCE OF COLORADO COLLEGE.—Colorado College is just completing its new chapel building at a cost of \$35,000, which will be of great service in the religious life of the institution. It will seat nearly one thousand students and is greatly needed. The remarkable growth of this institution has made this building very necessary.

The religious life of the college is especially strong at this time; both the Young Men's and Young Women's Christian Associations exerting powerful influence among the large number of students. President Slocum is giving a series of practical sermons Sunday evenings which are doing much to strengthen and develop the religious life of the college.

Colorado College has taken the place of leadership in the religious and intellectual life of the Rocky Mountain section of the country, and with its six hundred students is exerting a far-reaching influence which is affecting every movement in that locality. President Slocum in declining the Presidency of Oberlin and two other Eastern institutions has greatly strengthened his hold on the people of Colorado.

MASSACHUSETTS INSTITUTE OF TECHNOLOGY, Boston, Mass. announces a recent gift of \$50,000 from Mr. Augustus Lowell, which according to the express wish of the donor is to serve as the nucleus of a fund, the income of which shall be used for the benefit of the teaching staff of the institute in cases of illness, death or retirement, subject to such regulations as the government may from time to time see fit to adopt.

The donor has left the door open for others to associate themselves with him in this good cause by requesting that the fund shall have no personal designation. This munificent gift, the first of its kind in the history of the institute, it is to be hoped, will serve to attract attention to the need of still greater endowments of this character. The institute has been exceedingly fortunate in recent years in the matter of gifts for aids to students. About \$24,000 a year is now available for this purpose alone, sufficient perhaps for all present needs. It is noteworthy, therefore, that the wisdom of making provision in the opposite direction, for aid for the instructing staff, should be emphasized by those so intimately associated, as is Mr. Lowell, a member of the Executive

Pearline

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Committee of its Corporation, with the need and the policy of the institute. The exceedingly rapid growth of the institute has, in the past, proved a severe tax upon its financial resources, necessitating the strictest economy in the matter of salaries. Mr. Lowell's generous gift will be the more highly appreciated for this reason.

It is not apparently the wish of the donor, nor would it harmonize with the practice of the institute in its general policy in the matter of appointments, that any hard and fast scheme of pensioning at a certain age, should be inaugurated even were there sufficient endowment available for that purpose. Such a policy would seem to be adapted alone to those colleges or institutions wherein a somewhat definite schedule of advancement and of salaries is made. A scheme of this kind, now in its second year of operation at Harvard, has already been productive of good results. The institute's policy has, however, always been to make preferment depend solely upon individual merit in each case, rather than to bind the Corporation rigidly to any system. Whatever endowments therefore may, with good fortune, aggregate about this generous nucleus provided by Mr. Lowell, will probably be utilized in the same spirit. They will constitute a general fund upon which drafts may be made according to the particular merits of each case.

The announcement is made that President J. M. Crafts has resigned the Presidency of the Massachusetts Institute of Technology, the resignation to take effect at the end of the present school year. While universal regret is entertained by members of the Corporation and faculty of the institute, it is generally recognized that the reasons stated by President Crafts are conclusive. In the letter of resignation and the notification from the Executive Committee to members of the Corporation are as follows:

My reasons for taking this step at this time are founded upon my desire to return to purely scientific occupations. A choice must be made between administrative and scientific occupations, and it is the latter which I wish to choose.

The office with which you have honored me, has brought me into more intimate relations with the government of this great institute, with its instructing staff and with many of its students, and I look with great pleasure to these few years of educational work, and particularly to my participation in the deliberations of the Executive Committee, which have led to close and friendly relations with its members.

All these ties are severed with great reluctance to return to a field which aroused my early enthusiasm and which still claims my most active interest. Yours respectfully,

J. M. CRAFTS.

COLLEGES FOR THE WEST.—"The state universities will furnish the West with its Harvards, Yales and Princetons. The denominations must furnish the Amhersts, Williams and Bowdoin. Several Western colleges can be compared to the last named institutions, but they are all too few and without the resources they deserve. In the decadence of the denominational college the West suffers a serious loss. The small colleges are conservators of the classics. In

them literature and oratory are as much honored as they are put below the sciences in the state university. It is the experience of the writer, a state university graduate, that the students from the best denominational colleges of the West outshine the state university men in the elegancies of speech, in refinement of thought, in a general well roundedness of education. The superior advantages that the big, apoplectic state universities give are at least counterbalanced by many disadvantages inherent upon their size."

These words are taken from The Independent of August 3, 1899. A very careful observer of the educational movements during the past ten years has noticed a reaction from the previous universal trend toward the great university. This does not mean opposition to the great university, but recognition of the fact that while the great university has its place, the smaller college no less truly has its place, and neither can take the place of the other. The small colleges of the West will, from the necessities of the case, from the character of the population, from geographical limitations, continue to educate a large proportion of the young people. Our Presbyterian colleges and academies in the West, under the strong influence of the Board of Aid for Colleges and Academies, are annually doing higher grades of scholastic work, being supplied with better equipment, increasing their faculties, raising their standards, and attracting more and more students.

Education Day, "a Sunday near the Day of Prayer for Colleges" is the time when these and similar matters should be brought to the attention of all Presbyterian congregations. The General Assembly says that; and evidently the General Assembly says it because the thing is so entirely fitting. Presbyterian people ought to know the proper relation of the Bible to education. They ought to know what their young but vigorous Board of Aid for Colleges and Academies is doing. They ought to be interested in this work, as they certainly will be if they are told about it.

Recent issues of The Evangelist have given marked attention to this cause. If our ministers will provide themselves with material and will address their people on this engaging theme on Education Day, and if sessions will give them an opportunity to make an offering during February, or any other time, our Presbyterian colleges and academies in the West, which are now growing and full of promise, will be so aided and so endowed that their present work will be greatly increased and their future usefulness made sure. Literature for ministers can be had by addressing the Secretary, 508 Montank Block, Chicago, Ill.

S. C. R.

Dr. Cyrus Hamlin has just passed his eighty-ninth birthday. He is in comfortable health, and as much interested as ever in the progress of missions.

The Rev. Wesley C. Haskell has resigned the pulpit of the Second Congregational Church, Rockford, Ill., his purpose being to demit orthodoxy.

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HENRY HOUGHTON, Business Manager.

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APPOINTMENTS AND INSTITUTIONS.

THE BOARDS.

Home Missions,	156 Fifth Ave., New York.
Foreign Missions,	" " " "
Church Erection,	" " " "
Education,	1319 Walnut St., Phila.
Publication and S. S. Work,	" " " "
Ministerial Relief,	" " " "
Freedmen,	516 Market St., Pittsburg, Pa.
Aid for Colleges,	30 Montauk Block, Chicago.

THE AMERICAN SUNDAY-SCHOOL UNION,

ESTABLISHED IN PHILADELPHIA IN 1824,

organizes Union Bible Schools in destitute, sparsely settled places on the frontier, where only a union missionary representing all the evangelical churches can unite the settlers. Expense saved. Denominational strife avoided. Work abides. 1,656 new schools started in 1898; also 88 frontier churches from schools previously established. 75 years of prosperity. Aid and share in the blessing. \$25.00 starts a new school, furnishing help for Bible study and a library. \$700 supports a missionary one year. You can have letters direct from missionary you aid. Send contributions to E. P. BANCROFT, Dis. Secretary, 156 Fifth Avenue, N. Y. City.

THE AMERICAN SEAMEN'S FRIEND SOCIETY,

76 Wall Street, New York.

Incorporated April, 1833, aids shipwrecked and destitute Seamen; aids in sustaining chaplains to seamen in the leading seaports of the world; provides a Sailors' Home in New York; puts libraries on American vessels sailing out of the Port of New York; publishes the *Sailors' Magazine*, the *Seaman's Friend*, and the *Life Boat*. Rev. Dr. CHAS. A. STODDARD, Pres.; W. C. STUBBS Treas. Rev. W. C. STITT D.D. Secretary.

THE SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN IN THE PORT OF NEW YORK.

(Commonly called Port "Society.") Chartered in 1819. Supports Ministers and Missionaries. Its Mariners' Church, 46 Catherine St., and Reading Room and daily religious services in Lecture Room and its Branch, 128 Charlton St., near Hudson River, are largely attended by sailors of many nationalities. Its work has been greatly prospered, and is dependent on generous contributions to sustain it.

Rev. SAMUEL BOULT, Pastor.
WM. H. H. MOORE, President.
THEOPHILUS A. BROUWER, Cor. Sec'y.
TALBOT OLYPHANT, Treas.
No. 21 Cortlandt Street, New York.

THE FIVE POINTS HOUSE OF INDUSTRY,

155 Worth Street, New York.

Established to provide for children whose parents are unable to care for them, or who are orphans. They are cleansed, clothed, fed and instructed until they can be provided for elsewhere. Many respectable men and women to-day are what they are because of the House of Industry.

During its existence more than 45,000 have been in its school, and over 26,000 have lived in the house.

Donations of money, second-hand clothing, shoes, etc., gratefully received.
Services of Song, Sunday, 9:30 to 4:30 P.M.; Sunday-school, 9 to 11 P.M. Day-schools, 9 to 11:40 A.M., and 12:40 to 3 P.M. except Saturday; at dinner-table, 12:30 to 12:40 P.M. Visitors welcome at all times. MORRIS K. JESUP, Pres.; F. E. CAMP, Treas.; ARCHIBALD D. RUSSELL, Sec.; WM. F. BARNARD, Sup't.

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind.

Rev. G. B. Spalding of Syracuse is interested in finding a position of dignity and confidence for a lady of education, the wife of an invalid minister of our church. She is competent for the part of Dean Registrar or lady principal of a college for women, or would be willing to take the position of mother's assistant or companion to an elderly lady. Apply to the Editor of the Evangelist or to Dr. Spalding.

Presbytery of Chicago will hold a stated meeting at the Board of Publication rooms, on Monday, Feb. 5th, at 10:30 A.M. JAMES FROTHINGHAM.

The Presbytery of Brooklyn will hold its stated meeting in the Durfee Church, Clermont Avenue near Atlantic Avenue, on Monday, February 5th, 1900, at 7:30 p. m. NEWELL WOOLSEY WELLS, Stated Clerk.

NEW PUBLICATIONS.

THE MACMILLAN COMPANY: The Golden Horseshoe; Edited by Stephan Bonsal. \$1.50.—How Women May Earn a Living; Hele Churchill Candee. \$1.—Brook Farm (National Studies in American Letters); Lindsay Swift. \$1.25.

G. P. PUTNAM'S SONS: Heredity and Human Progress; W. Duncan McKim M.D. \$1.50.—Henry Knox (American Men of Energy); Noah Brooks. \$1.50.—North American Forests and Forestry; Ernest Bruncken. \$2.

EATON & MAINS: Epworth League Handbook for 1900. 50 cents per dozen. Paper.—Epworth League Bible Studies, 1900. 15 cents per dozen. The Methodist Yearbook; A. B. Sanford D.D., Editor. Paper. 10 cents, postpaid 14 cents.

THOMAS WHITTAKER: The Makers of Modern Prose; W. J. Dawson. \$2.—The Chief Things. Second Series; Rev. A. W. Snyder. \$1.

THE LOVELL COMPANY: The Modern American Bible; St. Matthew; Frank Schell Baldernine.—St. Mark. The Same.

E. P. DUTTON AND COMPANY: Leaves from the Tree of Life; Alexander Maclaren D.D. \$1.50.

MAYNARD, MERRILL & COMPANY: Graded Literature. Second Book; Harry Pratt Judson and Ida C. Bender. 40 cents.

THE CHARITY ORGANIZATION SOCIETY: New York Charities Directory for 1900.

HOUGHTON, MIFFLIN & COMPANY, Boston: Recollections of My Mother; Mrs. Anne Jean Lyman; Susan L. Lesley. \$2.50.

WALTER L. SINTON, Chicago: Teapot Philosophy; Rev. Walter L. Sinton. Paper. 25 cents.

HONEYMAN & COMPANY, Plainfield: From America to The Orient.

NEAL BROTHERS, Marion, Ind.: Sunny Songs for Sweetest Singers, No. 2; Chas. E. Neal and Rev. T. C. Neal. 10 cents.

PERIODICALS.

January: Travel; Bulletin of the Academy No. 11 of the American Academy of Political and Social Science; Monthly Record of the Five Points House of Industry; Bible Society Record; Salvation; Kansas Presbyterian; The Friend, Honolulu, H. I.; The Presbyterian Herald; Our Church at Work; The Equitable Record, Winter Number.

February: Advocate and Guardian; St. Nicholas; Brick Church Life; Everybody's Mag-zine; Appleton's Popular Science Monthly; Scribner's Monthly; The Ledger Monthly; The Bible Reader; Sunday Magazine; Printer's Ink; The Forum; The Medical Record; The Pilgrim Teacher; Woman's Work for Woman; The Ladies' Home Journal; The Augsburg Sunday-School Teacher; Frank Leslie's Popular Monthly; The Century; Harper's Monthly; The Land of Sunshine; The Bookman; The Saturday Evening Post; The Missionary Herald; The Dubuque Presbyterian; Record of Christian Work; Homiletic Review.

PAMPHLETS AND REPORTS.

Report of the Commissioner of Education for the Year 1897-'98, Vol. II. Washington, D. C.

Catalogue of Pacific Theological Seminary (Congregational), Oakland, Cal. 1899-1900.

An Historical Discourse Delivered May 21, 1899, at the Two Hundred and Fiftieth Anniversary of the First Church in Malden, Mass.; Rev. Joshua Wyman Wellman D.D.

Down in Water Street, Twenty-seventh Annual Report of the Old Jerry McAuley Water Street Mission, 1899.

Norwegian Lutheran Deaconesses' Home and Hospital, Seventeenth Annual Report, 1898-1899.

Scriptural References Sustaining the Doctrines of Christian Science; John Gillespie.

BUSINESS ANNOUNCEMENTS.

Sometimes advertisements are funny enough to deserve gratuitous circulation. The following are from England, but they will be appreciated by readers in this country:

Two menageries recently arrived in a border town, one of which was under the management of Signor —, and the other under that of his wife, traveling respectively on their own account. Here they decided to unite their forces, and the fact was intimated on the bill thus:

"Owing to the arrival of my wife, my collection of ferocious wild animals is considerably augmented."

This was the work of a foreigner. It is thought to have been fairly outdone by a native who hung out the following from a traveling exhibition of waxwork:

"The public is invited to see Her Most Gracious Majesty, Queen Victoria, in waxwork, as large as life, and other curiosities."

WASHINGTON.

Personally-Conducted Tour via Pennsylvania Railroad.

The next Pennsylvania Railroad three-day personally conducted tour to Washington, D. C., leaves Thursday, February 15. The rate, \$14.50 from New York, \$11.50 from Philadelphia, with proportionate rates from other points, covers transportation for the round trip, meals en route, transfer of passenger and ordinary baggage to hotel, two days accommodations at the Arlington, Normandy, Riggs, or Ebbitt House, services of experienced tourist agent, and chaperon—in short, every item of necessary expense during the entire trip.

For accommodations at Willard's, Regent, Metropolitan, or National Hotel, \$2.50 less. Side trips to Mount Vernon, Richmond, Old Point Comfort, and Norfolk at greatly reduced rates.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents: Tourist Agent, 1186 Broadway, New York; 4 Court Street, Brooklyn; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

STENOGRAPHER—Experienced and competent.—Would like permanent position with reliable firm or literary person. Capable of taking lectures in shorthand. Good references. Address S. S. Evangelist.

WANTED—Position by competent and experienced director of chorus choir. Good precenor. Will play at sing in choir meeting. Address, Director, care of The Evangelist.

LETTER FROM DR. WILLARD.

THE "NEW NERVE,"

187 Loomis St., Burlington, Vt.

Dear Evangelist—Kindly inform your readers that I can still take a few patients before going South, and that the quota for the Southern party is not quite full.

A. J. WILLARD,

Vale '53, U. V. M. '77

FOR SALE.

Two new Electropoles, never been used, can be bought for half price. Address REV. W. P. WELCHER, 370 Carlton Ave., Brooklyn, N. Y.

FOR SALE (short distance from New York City).—Well established, select Preparatory School for Girls. Large house, all improvements; beautiful grounds; everything in good order. Price reasonable. Apply to MISS HANNAY, 156 Fifth Avenue, New York

OBITUARY.

DEATH OF A FORMER MISSIONARY.

Mrs. ANNA M. BRINSMADE Mrs. Anna M., widow of the late Horatio N. Brinsmade, D.D., died of pneumonia at her recent home in Columbia, S. C., January 14, 1900. This announcement brings grief to many friends in Newark, where she spent many years of her useful life. In 1853 Miss Anna M. Turner was a teacher in one of our public schools and a member of the Third Presbyterian Church, of which Dr. Brinsmade was pastor. Learning at a monthly concert of the establishment of a girls' boarding school among the Chickasaw Indians, and of the difficulty of securing teachers for it, she applied to our Foreign Board, under whose care the school had been placed, for appointment, was accepted and entered upon duty as teacher at Wapanukain, May, 1858. Here, with two other ladies, she had charge of the training of 100 Indian girls, and continued in this service three years, when, from enfeebled health, she was compelled to return North, and for a time was again engaged in one of our public schools.

In 1859 she made application for a return to the Indian work, which the Board gladly accepted, and assigned her to the Creek Mission, where she remained until the summer of 1861, when the Civil War broke up all the missions of the Board in the Indian Territory. In after years her interest in Christian work in that region was continued by correspondence and offers of friendship and substantial aid to some of her former co-laborers there.

In 1862 she accepted an appointment to the Iowa Mission, where she remained two years, when Government appropriation for education was withdrawn, and the mission to that tribe suspended.

In 1865 Miss Turner was united in marriage to her former pastor, Dr. Brinsmade, who had returned to Newark on the death of his former wife (whose protracted illness had caused his removal to the West), and organized and had charge of Wickliffe Church. On resigning this pastorate in 1873, Dr. Brinsmade removed to Roseville, a suburb of Newark, where he built a family home, and where Mrs. Brinsmade connected herself with Dr. Haley's (Presbyterian) church. There, as elsewhere, she was an effective helper in evangelistic work. On the death of her husband in 1879, she moved to her own family home in Great Barrington, Mass., whence she made protracted visits to the Pacific coast and to the South for reasons of health. Her remains have been taken to the family burial lot in Great Barrington. A memorial window in Wickliffe Church of its first pastor, placed by Mrs. Brinsmade, attests her love and reverence for the memory of the sainted partner of her married life, and is also a reminder of their joint labors in the opening history of that church. During her few visits to Newark since her widowhood, Mrs. Brinsmade always found a warm welcome in the homes of the friends of her early days, who now mourn her departure. Her life was one of unselfish devotion to duty in whatever sphere of activity Providence assigned her, and the writer of this brief record is grateful for the privilege of bringing a slight tribute to her memory.

WILLIAM RINKIN.

Mrs. MARY HOOKER PERKINS.—On Wednesday, January 24, 1900, Mrs. Mary Hooker Perkins, wife of Samuel C. Perkins, of Philadelphia, Pa., aged sixty-nine years.

Rev. W. W. EDDY D. D.—On Monday, January 29th, at Beirut, Rev. W. W. Eddy D.D., for forty-five years' missionary to Syria.

ROCKLAND CEMETERY.

PIERMONT-ON-THE-HUDSON, Northern New Jersey R.R., Chambers and 82d St. Ferris.

MEMORIAL TABLETS

Handbooks free.

J. & R. LAMB, 59 Carmine St., New York.



HYMNOLIA PIPE ORGAN
 DISPLACES THE REED ORGAN
 (Same Size)
 Church Organ Pipes Only
 TWO MANUAL AND PEDAL BASS EFFECTS FROM ONE KEYBOARD
 HYMNOLIA Warerooms, Chickering Hall, New York
 130 Fifth Avenue,
 FRANK TAFT, Sole Prop. and Manuf'r.

Church Music.

MUSIC AS A "DOORMAT."

A writer in The Musical Times makes an excellent point and one of wide application in the following paragraph:

It was a well conceived idea to arrange for a series of organ recitals upon the magnificent organ at the Royal Albert Hall, as preludes to the meetings of the Church Congress to be held in that building. The phrase "before the meetings," however, gives one an uncomfortable feeling of a kind of consent to making music a "doormat," which people, more or less, heedlessly step on or step over, with their expectations fixed upon the "good things" to follow. Why not count the recitals as among the "good things," and so place music and its excellent representatives in a more dignified attitude by announcing that the meetings will commence with organ recitals?

Is it not too often the case that the music which should be an important part of that most solemn act, the public worship of God, is relegated especially in the so-called "popular" service of Sunday evening to the humble position of "doormat" or the even less dignified position of the outdoor band at a rural festival, to allure passers by to enter? Let us not degrade that which ought to make the highest and strongest appeal to the spiritual nature, by treating it as a mere accessory to worship, instead of, as it should be, one of the loftiest and most spiritual elements of worship.

THE CHILDREN'S CHOIR.

Edith H. Kinney.

Their fair heads in the dim light faintly shone
 As flowers in their places,
 With parted lips, like petals but half blown,
 They lifted singing faces.

Then from the hush what melodies outsprang,
 Like Easter bells a'chiming,
 Their pure, aspiring voices as they sang,
 Up silver stairs seemed climbing.

Up silver stairs among the morning stars,
 And we were fain to follow,
 The world's poor gold gained by the greed that mars
 All suddenly rang hollow.

Our weary souls deep-scarred with loss and pain,
 Down childhood's lanes went straying,
 And unawares our softened lips again,
 Forgotten prayers were praying.

We knew earth's toll-won dross could never buy
 One lily from God's garden,
 And "Heimweh" was our sad heart's yearning cry,
 Faint for a Father's pardon.

Like angel's answer to the dumb desire
 Of all the burdened city,
 Above bowed heads that mourn the children's choir
 Sang love and peace and pity!

When the saloon burned at Ridgefield Park, N. J., the Endeavorers began a fight against replacing it. Although ground was broken for a new one, they succeeded, after a discouraging beginning, in getting such an array of signatures to a petition that the judge refused the license.

South Australian Endeavorers wish their convention in Adelaide written down as one of the Holy Spirit. Strange if it were not one of evangelistic fervor, with such a motto as President Burt's ringing in the ears of all, "Each one get one." When the President's gavel fell in the closing session the convention had only begun.

Collected with SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

The King's Daughters' Settlement

[TENEMENT HOUSE CHAPTER.]
 48 Henry Street.

Mrs. JULIAN HEATH, Chairman.
 Miss ANNIE R. BEALS, Cor. Sec'y.
 Miss CLARA FIELD, Treasurer.
 Miss ALICE C. MAYER, Supt.

NEW CLUBS AND CLASSES.

There are few unoccupied moments down at the King's Daughters' House now, for as always after the holidays the work started in the autumn and early winter takes a fresh impulse and goes on with full zest from the first of January until the warm weather reduces our corps of leaders by taking most of the volunteer workers out of the city.

The old clubs have started new classes, cooking being again, as it was last year, the most popular course. The "Excelsior Club," the "Ready and Willing Club" of Little Housekeepers and the "Home Makers" all are deeply interested in the practical instruction given them, and as Miss Mayer says, "We shall soon be well cooked up." The Home Makers are also enjoying a series of talks upon home training by Miss Gordon of the League of Political Education, and the "Lend a Hand Circle" are eagerly listening to one of Dr. Vinton's practical courses of medical lectures which teach them so many valuable lessons as to the care of their health. This Circle having already learned that to lend a hand is the surest way to happiness are working hard for a "Sale," to be held in the spring to raise a fund for the nurse to use in the summer to purchase medicines, delicacies and other supplies for her sick people. Perhaps some of our young readers may like to help them by sending articles for this Sale, remembering that the patrons in this region cannot purchase elaborate things.

There were so many more mothers than we could find room for in the "Home Makers" that we have organized the "Frances Woodbury Club," which meets every Monday afternoon under the leadership of Mrs. Creevey, one of our new Board members. The women sew and talk and sing and have a cup of tea together much as the older club do and are already getting much interested. Then we have organized the "Happy Girls," a third club of working girls, a little younger than the members of the "Lend a Hand Circle." There are thirteen of them and with twenty-three in the Circle and forty in the Excelsior Club, make a total of seventy-six self-supporting girls and young women who find rest, recreation and helpful sympathy in our pleasant rooms.

The "Blossom Club" which meets on Wednesday afternoons is made up of girls that have graduated from the "Sunshine Club" to make room for more of the little ones. These "blossoms" are to take up the study of plant life, each girl taking the name of her favorite flower. They have started a window garden in which each one has her special plant to care for, and in the spring as soon as the first blossoms appear they are looking forward to some excursions to the home of their kind leader in Staten Island, where they can hunt for wild flowers, and see how they bud and blossom in the fields.

The latest organization is the "Wide Awake Club" of little boys, a lot of happy little fel-

PINE TREE INN

LAKEHURST, NEW JERSEY

Is a new and handsome hotel, built especially for winter, situated 66 miles south of New York, in the great sandy Pine Belt, which gives it an air of unusual purity and healthfulness. For rates or other information please address
 ALBERT A. LE ROY, Prop'r.

lows who come to play games and have a good time generally under wise direction.

On Saturday the boys had a delightful lantern lecture on City History, and on the coming Wednesday a Musicales is to be given for the "Home Makers" and their friends, for which they are selling tickets at ten cents apiece to raise money for their empty treasury. This gives them a delightful little social time, and a chance to feel that they are supporting their own club, and we are always grateful to the up-town friends who are willing to use their talents in this helpful way for them.

THE SPIRITUAL LIFE.

Our Lord's message began and ended with the kingdom, and this was the substance of his teaching. But by no means has this been the point of view of the churches, and especially during the centuries in which our Protestant theology has been made. That theology has been strongly individualistic. The sole aim of the church has been to save the individual. The churches have looked upon duty as limited by the circle described around him as a centre. The church of the twentieth century will look upon duty as represented by the ellipse described around the individual and society as the two foci. It will believe that Christianity was intended to save the entire man, "spirit, soul and body," and to rectify his relations both to God and to his fellows.

It will believe that society can be saved, that politics can be purified, that the problems of pauperism and crime can be solved, that business can be Christianized and that the Golden Rule can be lived.

It will believe, as Lincoln used to say, that "right makes might."

It will believe that Christ's prophetic prayer is to have its fulfilling answer, and that God's will is yet to be done in earth as it is done in heaven—that is, perfectly. It will believe, therefore, that there is no such thing as permanent and necessary evil in the world, and that indifference to any social ill is disloyalty to the kingdom and to the King. Believing all this, it will believe that it has a mission to society as well as to the individual. Such a belief will certainly control the church life and find expression in its various lines of activity. —Josiah Strong in the Quarterly Review of the United Brethren in Christ.

God keep us through the common days!
 The level stretches white with dust,
 When thought is tired and hands upraise
 Their burdens feebly, since they must.
 In days of slowly fretting care,
 Then most we need the strength of prayer.
 —Mrs. Sangster.

FOR REVIVAL, PRAYER AND EVANGELISTIC MEETINGS.

Church Hymns and Gospel Songs

Is now being adopted by many churches, etc., throughout the land. \$25, \$30, and \$35 per 100, according to binding. Samples of either, post free, 25 cents.

THE BIGLOW & MAIN CO., New York and Chicago.



Christian Cleanliness

Why do you permit a custom at the communion table which you would not tolerate in your own home? Would you like to know where Individual Communion Cups are used? Send for our free book—it tells all about it. A trial outfit sent free.
 SANITARY COMMUNION OUTFIT COMPANY, Dept. B Rochester, N. Y.

The Camera Club

Lucile Wand.

As this Department is conducted for the benefit of those interested in Amateur Photography, all questions will be answered by the Editor where possible.

One of the most fascinating branches of photography is made possible by the introduction of the flash light.

Since the application of magnesium metal as a source of actinic light, so many improvements have been made in the method of its use that any amateur can make instantaneous photographs in this way with almost no trouble. The powdered magnesium is put up in cartridges containing the proper amount for an exposure. For this work the ordinary hand camera is best adapted, although any camera can be used.

To avoid the strong contrasts usually found in flash light pictures use a little care in the matter of lighting.

Place the magnesium so that no light will enter the lens, a little above the camera and sufficiently to one side to give the best light effect on the object to be taken. If the room is a large one, or the group so arranged that one flash will cause an unevenly distributed light use two lights, one on each side of the camera. In some cases a reflecting screen adds to the lighting effect, as in portrait work.

Contrary to the popular belief, it is not only better, but almost necessary that there should be some light in the room when the flash is set off.

If done in a perfectly dark room, the intense brilliancy of the magnesium light is apt to make some one wink and to give those who manage to keep their eyes open a staring look. It is best, however, not to look directly at the flash.

The rapid lens and very sensitive plate are necessary for this work.

It is not necessary to use a special developer, although there is a formula highly recommended which we will publish if requested.

We shall be glad to publish all communications from members of the club and urge those who have experimented with any branch of the work to let us have the benefit of their labors. There are many perplexing phases in printing papers, and it will be a greatly appreciated kindness if those who have solved the difficulties will send us a short explanatory article for publication.

The prizes for January will be forwarded as soon as the winners send us their choice of books.

The February competition closes on the 16th.

Notwithstanding the fact that Mr. Ira D. Sankey has been offered large sums of money by different publishers to write for them a "Life" of Mr. D. L. Moody, he has refused, in the interest of the family, to do so, and as his name is now being extensively used in advertisements of various projected "Lives" and other books in relation to Mr. Moody, he wishes it stated through the public press that the use of his name in connection with the au-

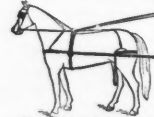
Bon Ami

Is especially adapted to remove that unwholesome odor from refrigerators which is so detested by housewives. One cleaning does wonders.

IT'S WORTH YOUR WHILE....

to investigate the difference between our prices and those of agents and dealers for the same grade of work.

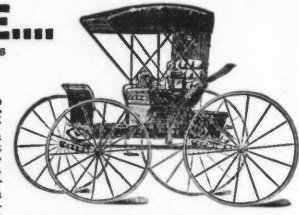
...WE DO NOT SELL...



No. 47 1/2—Single Strap Harness. Fits with nickel trimmings, \$9.50. As good as sells for \$6.00 more.

through agents or dealers, therefore we do not have time to protect, and in making our prices are enabled to figure them as low as the grade of work we manufacture can be sold. We save you the profits that are added between the manufacturer and the consumer, by selling direct to you from our factory. This has been our method of selling for the past twenty-seven years, and we are today the largest manufacturers of vehicles and harness in the world, selling direct to the user exclusively. We make 175 styles of vehicles and 65 styles of harness and ship anywhere for examination, guaranteeing satisfaction. Send for free catalogue showing all of our different styles.

ELKHART CARRIAGE & HARNESS MANUFACTURING CO., W. B. PRATT, Secretary, Elkhart, Indiana.



No. 191—Buggy, with leather quarter top. Price with shafts, \$33.00. Guaranteed as good as others, will sell for \$25 more than our price.

thorship of any of these works is without his permission or authority.

PRESBYTERIANISM IN NORTH WESTERN TEXAS.

Forty or fifty years ago the settlers in this part of Texas, especially what is now known as Shackelford County, were few and far between, the nearest neighbors being thirty or forty miles apart. Among the earliest settlers were the families of Mathews and Reynolds: pioneers who like the pilgrims of old went out under the guidance of God to make homes and become the advance guard of civilization and religion on this frontier.

To them came, just at the close of the Civil War, a young man named Bartholomew from Bristol, Conn., who, impressed with the necessity of education for the young people, opened a school in a log house on the ranch of Uncle Joe Mathews; this was the beginning of what is now one of the best educational centres in Texas.

There were many years of struggle and difficulty, conflicts with Indians, loss of cattle which represented their wealth, all the hardships incident to frontier life. But they were not the kind of people easily discouraged, they stayed, struggled and prospered, founding the town of Albany, now the county seat of Shackelford County.

Best of all, religion was not forgotten. A Presbyterian Church was organized, and a house of worship built. In this home the congregation grew and prospered, until at last it was too small, and a fine building of native grey sand-stone was built at a cost of \$10,000, an architectural gem with stained glass memorial windows, and beautifully furnished interior.

These people never lost their interest in education. Good public schools replaced the old log house. But recognizing the need of higher Christian education, they founded in 1898 Reynolds Presbyterian Academy, a fine building of red pressed brick was erected on a prominent site, and suitably furnished for academic work. The cost was \$20,000. No outside help was asked or needed, the congregation furnished all the money for both church and school.

Lest the academy should not pay expenses a special guarantee fund of \$3,500 a year for five years was subscribed by founders, but it has not been needed, for the school has paid expenses from the beginning. The charter provides that a majority of the trustees shall be members of Presbyterian Church in United States of America, and no change shall be made in charter without consent of Synod of Texas. The faculty of the academy is, O. E. Arbuckle M.A. Principal, Mathematics and Science; Ida M. Barton A.M., Latin Literature; the Rev. French McAfee B.A., Greek and English Bible; Florence Y. Munspaugh B.A., Primary Department; Mrs. J. B. Ewing, Music. The academy is a memorial of Mr. B. V. Reynolds, and the church of Mr. Joe Mathews, and certainly no more beautiful or appropriate monuments could be raised for the honored dead.

Under the pastoral care of the Rev. French

McAfee the congregation has made great progress during the last six years. A large congregation, Sunday-school and Christian Endeavor Society active and earnest in the Master's work, testify to good preaching and faithful work on the pastor's part. At January meeting of Ladies' Missionary Society the quarterly offering was \$47 for Home Missions.

The church and academy are a great power for spiritual and intellectual influence in this part of Texas. C.

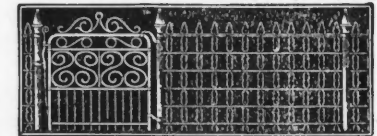
Ministers and Churches

NEW YORK.

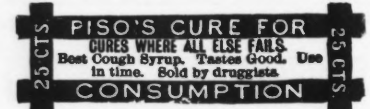
THE PRESBYTERY OF TROY held a special meeting in the Second Street Church of Troy, January 25, and heard with regret the request of the pastor, the Rev. George T. Berry, for the dissolution of his pastoral relation to take effect the end of this month. Four years ago last November he was installed, and for nearly five years he has made his name known as pastor and preacher for his industry and ability. Last spring he was successful in raising in Troy more than his quota of the special gift for the debt on the Home Mission Board. Lately a promising opening has been offered to him, and as a preparation for this work Mr. Berry expects to sail early next month on a trip to the Holy Land and to the Continent. His request was granted after Judge Charles R. Ingalls had spoken feelingly and had read the resolutions of the congregational meeting which agreed with the pastor in his request. The motion for the dissolution of the pastoral relation was made by Dr. T. P. Sawin and seconded by Dr. Hector Hall, both of whom spoke in the warmest terms of the retiring pastor. The Moderator, the Rev. George Dungan, was appointed to declare the pulpit vacant on February 4. Presbytery ratified the work of the committee of Presbytery, the Rev. John R. Mackay and Prof. D. C. Farr, in reorganizing the church of East Lake George last November. There have been no services nor members there for some years, but during the last year Mr. Charles O. Howe, Mr. W. D. van Duzen and Mr. George Pompey of Glens Falls have held services there in the church, and a deep interest has resulted in the neighborhood. A vote of thanks was passed to these brethren for their faithful labors. A. H. A.

NEW YORK CITY.—The Sea and Land Church, which was "Dedicated to the Worship of Almighty God A. D. 1819," continues its successful work under the Rev. John Hopkins Denison, at the intersection of Henry and Market streets—our farthest lighthouse downtown, on the East side. Those who have moved away from that quarter of the city, but

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yet feel an interest in its religious welfare, might do well to inclose fifty cents to 61 Henry street, and secure The Sea and Land Monthly for a year. They would be sure to find in it many things of interest to them. The spirit of pastor and flock is admirable in its self-helpfulness. We are told that "the church never looked better than in its green holiday dress this year;" that Secretary Hildreth had converted the school roll into card catalogue form; that the Sunday-school officers were all unanimously re-elected, viz.: Superintendents, Frederick Brückbauer and W. Raymond Jelliffe; Secretaries, Willard A. Hildreth and Herman A. Schlichting; Treasurers, A. R. Richmyer; Librarians, Miss Emma E. Bosch and Thomas Hayes; Examining Committee, Miss J. E. Hitchcock and Miss H. Van Cleft. Average attendance of the school for November: In 1897, 254; in 1898, 326; in 1899, 348. The prevalence of measles among the children is noted. And attention is not wholly confined to self-support, for we read that the Missionary and Aid Society can point to a list of contributions that might make any organization proud. What do you think of \$313.39 raised since November 10, 1897, and all done almost without machinery. Laos, Nanking, Lodiana, Canton, Natal, West Virginia have been remembered. It is also noted that this was one of the first churches in Presbytery to pay its portion of the Synodical Aid allotment which was \$20.

New York City.—The Lord's Supper will be observed in the Church of the Covenant, East Forty-second street and Second avenue, Sunday, February 4. The pastor, the Rev. George S. Webster will, it is expected, be aided by Dr. Maltbie D. Babcock, on the occasion—this being an affiliated congregation of the Brick Church. This happy relation, now of six years' standing, is ascribed to Dr. Henry van Dyke, the late pastor of the Brick Church, in a warm note signed by Pastor Webster and all his official members, and to this the following reply has been made:

STANWORTH, PRINCETON, N. J., January 15, 1900.

MY DEAR FRIEND: To you, and to the Church of the Covenant, my love and hearty thanks for your letter. It came to me on a day of pain and brought real comfort. For the providence that brought me into relations with the Church of the Covenant I shall ever be grateful. You have done me good and not evil, all the years that we have been together. From you I have learned much and received true help. God bless you all in your work for the Master, and keep us always good friends in the fellowship of service. Faithfully yours,

HENRY VAN DYKE.

To the Rev. George S. Webster and the Church of the Covenant, men, women and children in the unity of Jesus Christ.

WARSAW.—The men of the Presbyterian Church recently gave a banquet in the church parlors in recognition of the fifth anniversary of the pastorate of the Rev. George D. Miller. One hundred and ten men from the congregation sat at the tables in the finely decorated rooms. After the men had satisfied their appetites, the toastmaster called for addresses from representatives of the different official bodies of the church. These formed a general review of the work done in five years. The progress has been steady but continuous. The financial and benevolent sides of the work have been carefully maintained; and the membership has shown a net gain of 120, giving at

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present 380 members in actual attendance. At the last communion season thirty-six were received into the church, of whom fifteen were men and all but one heads of families. About twenty more were held in reserve for a later reception. Most of these came to a decision for Christ during the Gospel services conducted by the Rev. E. E. Davidson in November. The whole number of accessions during the five years has thus reached 194. Every branch of the church organization promises even better results for the coming year.

BUFFALO.—The Rev. Henry Elliott Mott has resigned his pastorate of the Central Church here, to accept a call to the Westminster Church, Newark, N. J.

Buffalo.—The Lafayette Avenue Church celebrated Sunday, January 21, by raising over \$100,000, thus clearing off the entire debt upon their new and beautiful building. This was done in the absence of the pastor, the Rev. William Burnet Wright D.D. who was called away by the illness of a relative. A grand result this!

CHATEAU GAY.—The pastor of the First Presbyterian Church, the Rev. Ernest L. Tiffany, writes to The Evangelist in hearty commendation of the Rev. Edward F. Walker for special evangelistic services. His labors have been among the churches of the middle West, Greencastle, Ind., being his home address. His methods as a preacher are described as logical, scholarly and persuasive. Any pastors who may wish Mr. Walker's aid are at liberty to write to Pastor Tiffany, as above.

NEWARK.—The Rev. E. Parke Burgess D.D., for twenty-six years the pastor of this church, has resigned his pulpit, to take effect April 1.

PENNSYLVANIA.

BRANDT.—The Harmony Presbyterian Church, the Rev. F. H. Watkins pastor, had a communion service yesterday unequalled in all its history. Thirty-one members were received into membership, twenty-eight of them upon confession of faith. Many of these were led to Christ in the recent meetings conducted by Evangelist Sheldon. The Lord has been gracious in these first days of the new year, and many prayers have been answered. We are encouraged with the outlook as the church this spring finishes the first quarter of a century of her existence.

OHO.

PRESBYTERY OF DAYTON on January 25 received the Rev. J. Rosser Jones D.D. from the Presbytery of St. Lawrence and installed him as pastor of the Fourth Church, Dayton; and dismissed the Rev. Addison M. Chapin to the Presbytery of Zanesville.

CLEVELAND.—A remarkable series of union meetings was held in the Old Stone Church during the Week of Prayer. All the denominations that usually join in such services were liberally represented in the large audiences that gathered from day to day when addresses were made by pastors of the city churches. The meetings began at 8.30 P.M. and lasted a single hour, giving time for those who had evening meetings in their own churches to reach their homes and be ready to attend them. The Union Series, for which both careful and prayerful preparation had been made had its culmination in a Union Communion service on Sunday P.M. The large audience-room was filled on the lower floor, from pulpit platform to the entrance lobby. The Lord's Prayer and Apostles' Creed were repeated in unison, the hymns were those most highly prized by all Christians and were grandly sung. It is believed that the cause of Christian Union, already more advanced in Cleveland than in many other cities, has been farther strengthened by the holding of these meetings. There has been a larger observance of the Week of Prayer in the churches this year than usual, and in some revival services have been held or are in progress. Successful services of this kind have been held in New South Lyme (Father Laylor pastor), conducted by the Rev. F. N. Riale, under the auspices of the Home Missionary Committee of our Presbytery. Dr. Riale is to conduct special services at Kingsville, at the newly formed church at Ashtabula and later on, at the Central Church of Akron. Union revival services held for three weeks at Northfield and conducted by Evangelist Kaylor of the United Presbyterian Church, have resulted in the awakening of Christians and in considerable additions to the three churches joining in the services. The year 1900 has thus begun in this Western Reserve region with evidences of increasing interest among the

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churches in the matter of personal religion. That there is room for an increased interest in this matter, here and in other places, will not be denied. W. H. B.

MICHIGAN.

DETROIT.—Wednesday evening, January 17, brought around a thronged and lively meeting of the Jefferson Avenue Presbyterian Church. It was the annual meeting of the society, and the Rev. A. H. Barr, the pastor, announced that over \$14,000 of the \$16,000 indebtedness which has hung over the society for a number of years had, without any organized canvass, been removed from the books. "I believe it is the direct outcome of the spiritual uplift arising from our Week of Prayer. The time will soon come when the fact will be recognized that the so-called secular work of the church has just as deep a spiritual meaning as any other," said Pastor Barr. "We have had to hold back subscriptions rather than seek them. Day after day the total has rolled up—five—eight—thirteen thousand dollars. This morning it was fourteen thousand. I hope before

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we go out the whole debt will be raised." Then Henry Russel, chairman of the meeting, began to call for subscriptions. They came in \$100, in \$50, even in \$1 donations. One young man without money subscribed his day's work, another wished to give up his much needed vacation. Friendly rivalry began to run high. A lady gave \$25 each for her daughters. "My daughter is just as good as yours," called out another lady, laughing; "put her down for \$25." "Put my grandchild down for \$100," said an elderly lady. "What name?" "She has no name yet," was the answer. Gilt-edged pledges continued to come in a steady flow. It was voted to raise the \$700 floating debt in addition to the late standing incumbrance. At about 9.30 Chairman Russel shouted: "We are now on a gold basis, let us adjourn and sing 'Praise God from Whom All Blessings Flow.'" A look at the books showed that over \$16,850 had been raised. The collections by envelopes during the last twelve months, exclusive of pew rents, has amounted to \$4,088.96. The total receipts for the year have been \$9,217, showing unpaid subscriptions of only \$140. Seventy additions have been made to the membership, making a total of 370, by far the largest in the history of the society. Great spiritual growth as well as numerical increase was reported. The Sunday-school shows a roll of 324, and over \$587 has been raised for benevolence and expenses. The librarian has issued 1,100 books and it was announced that \$50 worth of new ones are to be added. The Pastor's Aid Society, in addition to establishing ladies' and girls' sewing circles, has under contemplation a child carving and clay-molding class for boys. They have raised \$497.34 toward the support of the church. The various women's missionary societies have expended over \$600, in addition to the regular benevolences amounting to \$4,861.69. A flourishing Christian Endeavor Society and a growing mothers' meeting of thirty-three members are other good features of the general upward trend. At the close of the meeting De Witt Loomis was unanimously elected to succeed himself as trustee for three years.

MINNESOTA.

MINNEAPOLIS.—Bethlehem Church has lately received ten additions to membership and the Rev. Stanley B. Roberts, the new pastor, and his people are much encouraged. The Sunday-school averages 230, and all departments of the church are flourishing.

DULUTH.—At the regular quarterly communion of Westminster Church, the Rev. A. Jamieson the pastor, welcomed six new members, all the heads of families. The Rev. R. A. Montgomery received nine new members at Glen Avenue Church on January 14. There have been special meetings held in New Duluth, which have been helpful, the congregations showing much interest. Special meetings began at the Highland Church on January 15. The Rev. S. A. Jamieson is assisted by Evangelist J. W. Wishard in the conduct of the meetings with good interest by the people and success in the work.

MADISON.—The Rev. Barton B. Bigler of Christ Presbyterian Church assisted the Rev. J. H. Ritchey D.D. of Portage in a series of meetings. The Rev. Henry A. Winter, for twenty-five years the pastor of the German Presbyterian Church in Madison has resigned his charge. He is seventy-four years of age and is not strong enough to carry forward the work.

LODI.—The Rev. George C. Lamb, the new pastor of the church in Lodi, is meeting with the favor of the people and their co-operation in the work. The Rev. James M. Bain, Sunday-school missionary, assisted him in his services at Lodi and at the Mission Sunday-school at Okeo.

POYNETTE.—The Rev. James A. Dodd has resigned the pastorate of the Presbyterian Church in Poynette in order to accept the call of the Presbyterian Churches of Cadott and Stanley in the Presbytery of Chippewa.

NEBRASKA.

YORK.—The Rev. Dr. A. T. Wolf of Sionx Falls, S. Dak., has received a unanimous call to become pastor of this church. Dr. Wolf has considerable reputation as a lecturer as well as an able preacher and will be quite an acquisition to the force of consecrated ministers in this great state.

LYONS.—This church has recently built and

completed a fine eight room parsonage and Pastor Miller and family are happy in their new home. This wide awake and faithful pastor, the Rev. J. W. Miller, had the pleasure of receiving eleven persons to church fellowship recently, the result of special meetings held by the pastor in the latter part of December and in the Week of Prayer. They have also had to sorrow in the loss by death of their senior elder, Mr. C. D. Hotchkiss, a charter member of 1868 and a power for good in the church and community.

BELLEVUE.—The Rev. William Nicholl is the beloved pastor of this church; he also preaches at Papillion and Anderson Grove. This field has been a difficult one to maintain, but since Mr. Nicholl took charge there has been marked improvement in each church, an earnest activity and taking on of spiritual life. The church at Papillion for the last three communions has received from one to four accessions. At a late communion four were received and five children baptized. At Anderson Grove they recently received one to church fellowship and seventeen children were baptized.

LINCOLN.—The First Church of this city, the Rev. W. M. Hindman D.D. pastor, began the new season of activity on his return from his usual summer vacation by a company of brethren meeting at his study and offering special prayer for the outpouring of the Spirit. Two

evenings each week were set apart for this prayer circle, which was attended by different members of the church as they had opportunity. The influence of this circle was soon felt throughout the entire church. Many reported that while they could not be present, they were earnestly praying in their homes. In various departments of the church new life was manifested. Sinners began to seek the pastor, and ask what they must do to be saved. The Week of Prayer was duly observed. The attendance grew too large for the lecture-room, and the services were taken to the auditorium. The pastor preached a short sermon, and then received requests for prayer. It only follows that God's people in large numbers have been led to renew their covenant vows and are much revived. More than fifty have declared their acceptance of Christ as their Saviour. A committee has waited on the pastor to state their conviction of duty to undertake the support of a missionary on the foreign field, and such a work will soon be taken up. On the second Sabbath of the month thirty-one united with the church, eighteen on profession of faith. Others will soon be received.

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AMERICAN TRACT SOCIETY: SPECIAL STATEMENT.

The Executive Committee asks attention to the following statement:

With the opening of the year 1900, the American Tract Society completes its three-quarters of a century. It has been, and still is, an important factor in the life of this nation, and in that of almost all the peoples of the earth.

It has printed the gospel, as held in common by evangelical churches, in 153 languages or dialects, and has issued nearly 14,000 distinct books, tracts, etc., besides its six periodicals.

On heathen soil it has transformed native speech into permanent literature, and supplemented the voice of the missionary by the power of the press. With these two God-given agencies, by Union Missionary colportage it has systematically carried the printed gospel, accompanied by the living voice, into nearly fifteen million homes of our country, say to seventy-five million parents and children.

These colporters, diligent in the Master's business, have sought out the interlying and outlying settlers in the newer States and Territories, and the camps of the miner and lumberman, and of the builder of railroads. They have organized Sabbath schools and prayer meetings, and have been the forerunner of the Home Missionary and of churches of all denominations. They have, under God, done much to lay the foundations of the republic in righteousness.

The Society has ministered lovingly to the sick in the hospitals, to the inmates of prisons and asylums, to our soldiers and sailors, to the unchurched in the cities, and to the multitude of immigrants speaking many languages for whom no adequate supply of living ministers is available, and for whom it provides missionaries and books in their several tongues.

For the Spanish-speaking people it has issued over three hundred separate publications, the largest single collection of evangelical literature in that language extant. Provisionally, these are now greatly needed, and very useful in Cuba, Puerto Rico and the Philippines. Appeals for these helps, and for books for the army and navy, are urgent, and the requisitions are very large.

It has been a pioneer in the promotion of Christian unity, in both theory and practice. It presents the essential truths of the Bible as held by believers, and has attained practical co-operation, in that all evangelical denominations have been and are represented in its officers and committees, its thousands of colporters, and its hosts of voluntary distributors.

All that has been done as here recounted is still being carried on by the Society; but for lack of means the work has been somewhat curtailed, while the field is open more widely; and by the need, the opportunity, and the promised fruitfulness, the call becomes the more urgent.

Curtailement is not peculiar, however, to this Society; it suffers in common with all the interdenominational Societies of about the same age, and designated as "American." Indeed, which of all our denominational Boards or Societies has not within the last decade been compelled at times to retrench, and to appeal to its friends to remove the burden of a heavy debt?

Early in 1825, friends in this city contributed about \$26,000 for the purpose of purchasing ground and erecting a building for the offices, manufactory and depository of the Society. This property having now become valuable, the Committee, according to its best judgment, in 1894 mortgaged it and with the proceeds erected thereon a building in which the offices and depository are now located, with the hope that in time, in addition to affording a permanent home for the Society, an endowment would thus be assured to supplement the gifts of its members and friends in the furtherance of the work as here summarized.

In confident expectation of this income, based on the rentals as they were then being made, a floating debt was not included in the mortgage. Two elevator accidents, which could not have been foreseen, cut off the progress of the renting, and left us without this income up to this date. The elevators have been changed and are now unexcelled, and confidence has returned. The building has almost reached a paying basis; and the new agent, Mr. John N. Golding, assures us that this point will be reached by or before next May.

But provision must be made for this floating debt, which now amounts in round numbers to \$200,000. It hinders the Society's usefulness, restricts its operations in many ways, and in certain contingencies might threaten its very existence.

It has been suggested that in view of the honor that God has put upon the Society in making it so useful in edifying believers and saving souls, a working capital of half a million dollars be contributed for printing new editions from its valuable plates, and the preparation of new and timely issues. The Society, however, though in a receptive mood, does not include that item in its present appeal.

But it most earnestly solicits the sum of \$200,000 in order to extinguish its floating indebtedness, and it appeals for gifts for this purpose to almoners of God's bounty, in the confident expectation that as he has so wonderfully poured out blessings upon his servants, they will hear and respond to this call to come up to the help of the Lord as represented by the work of this Society. Yours in the Master's service, DAVID JAS. BURRELL, Chairman. WM. W. RAND, and GEORGE L. SHEARER, Secretaries.

Donations may be sent to MR. LOUIS TAG, Assistant Treasurer, 150 Nassau Street, New York.

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We heartily approve the above statement, and commend it most earnestly to the practical consideration of the friends of this historic servant of our Lord and his churches, the American Tract Society.

- O. O. Howard (Maj.-Gen. U. S. A., Retired; Pres. American Tract Society).
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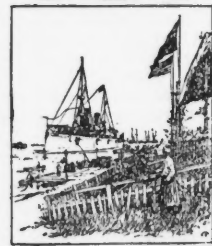
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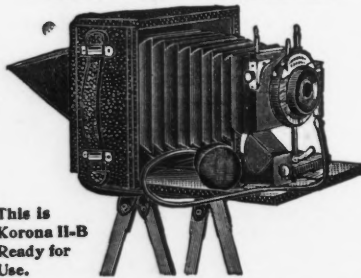
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