

The Evangelist

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VOLUME LXXIII

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THE EVANGELIST

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THE EVANGELIST

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WHOLE NO. 3749

UNDER THE WINTER SKY

Julia Larned

Oh forest hoar, that liftest patiently
Against the deepening grey thy branches bare,
Beholding thee my spirit seems to share
The deep and solemn joys that glorify
Thy stricken life beneath the winter sky.
The clear, high-vaulted, lonely midnights where
Thick-thronging stars make calm the icy air,
And search thine inmost depths that open lie
Beneath their steadfast gaze; the exultant sweep
Of purifying winds that pass in might,
And then the shining peace, the silence deep
When on the still earth lying robed in white,
Pure as the forehead of a child asleep
The holy dawn looks down with smile of light.

The Kingdom

The National Free Church Council. The annual meeting of this representative body is to be held in Bradford, England, in

March. The tentative programme has been issued, and a great meeting is assured. Robertson Nicholl, of the British Weekly, is to give the annual sermon. One of the subjects to be treated will be "The Federation Movement—A Link Between Nations." This is to be discussed by Rev. J. M. G. Owen, of Birmingham, who has been for some time in the United States observing the working of the Federation here. During the meetings a large number of public services will be held in Bradford and adjacent towns.

Canon Gore's Successor. Westminster Abbey has another Canon—the ex-Bishop of Calcutta, Dr. Welldon. The newcomer is entirely different in type from his predecessor, yet he is likely to prove very acceptable as a preacher from the historic pulpit. Dr. Welldon is said to hold very favorable ideas concerning Reunion, and there will, therefore, be three Westminster Canons known to be in favor of the co-operation of Established and Nonconformist churches. Canon Robinson and Canon Henson are pronouncedly Reunionists—not of the Catholic type, but rather of Dean Stanley's order; and the junction of Canon Welldon with them will make the Abbey pulpit a great power in the immediate future.

Father John on Reunion. There is no more picturesque figure in the Christian Church to-day than Ivan Ilyitch Sergieff, of Kronstadt, Russia. Under the title of Father John he is known, loved and almost worshipped by the Russian peasantry, and he is consulted and respected by all ranks of the people, even the Czar himself esteeming him as a friend. He is believed to be a worker of miracles, and dispassionate observers attribute to him peculiar spiritual power. There is no theatrical effect about the scenes of healing, but his words of earnest counsel and comfort have had wonderful effect on great numbers of people.

A recent visitor in Kronstadt had an interview with the great Russian. It is generally known that the High Church party of the Established Church of England has been endeavoring to se-

cure close relations with the Greek or Russian National Church. The visitor sought from Father John his views on the possibility of reunion, not only with the church of England, but of Christendom generally. The reply was, perhaps, a fair sample of the way reunion impresses itself upon the mind of the Russian Church.

Said Father John, "I am very fond of the English and Russian people, for they are always liberal seekers after the truth. The reconciliation of the Christian Churches is good, and I have always desired that this might be brought about. The way is not difficult, for it is only necessary that the world come back to the present Greek Creed for this to be happily accomplished. You will understand that I speak only in a personal sense, for my synod in Moscow alone deals with such matters officially; and the Government, of which I am but one. For a thousand years the Russian Church has prayed for the union of all churches, in the spirit of Christ's last prayer, and when I read the Liturgy every day there is no portion that I pray more sincerely. Union might be possible, if the English Church would accept our dogmas of faith; but we shall never give up, for example, the worship of the Virgin Mary."

It may easily be observed that Father John regards his church as absolutely right, and all others in order to get right must conform with it.

Militant Presbyterians in the Hebrides Our readers will remember the statement given some weeks ago concerning the

refusal of some congregations in the Highlands of Scotland to submit to the new order of things consequent upon the union of the United and Free Presbyterian Churches. In the Island of Lewis things have assumed a distinctly ugly appearance, and at our latest reports the presence of the military had been called for. The minister at Ness went into the new United Church, but his congregation declined to follow him, and refused to surrender the church property when called upon. The sheriff was put out when he attempted to gain possession. He brought a force of constables over from the main land, and proceeded to open the doors of the church with the aid of a locksmith. Once within the church several mobs of islanders converged upon the building and proceeded to bombard it with stones. Huge boulders were rolled up against the doors and the missiles thrown smashed all the windows. During a cessation of the attack the Chief Constable had a parley with the assailants and asked what they wanted. The reply was that the police were to get back to the mainland, and if they did not the islanders would not be responsible for their lives. Under the circumstances the constables deemed it wise to vacate, and proceeded under sufferance to Stornoway, but on the road they were several times struck with stones thrown in the darkness. The whole island is in an uproar, and the authorities are considering the advisability of sending a detachment of military from Fort George. All this might be called the injection of the strenuous into religion, but it will have a very bad influence on the cause of Protestantism in that locality.

Dilettantism in Religion In a recent address Lord Provost Chisholm, of Glasgow, gave his hearers a warning which, perhaps, is as much needed elsewhere as it is in Scotland. While there might be a place for the dilettante in art, there was none for him in religion. That sort of superficial criticism of the old-fashioned forms of worship, and the barn-like structures which former generations used for churches, was very petty. Fifty or a hundred years ago churches were not erected or kept up by millionaires or peers, but by the hard working and poorly paid peasantry, and that any structures at all were built was a tribute to the self-denying religious earnestness of the people. To affect to sneer at these things is unfortunately becoming the fashion in some circles.

IN THE CITY SETTLEMENTS

Maudie Louise Ray

One of the most astonishing things in this world is to see the variety of directions in which people are moving, and the number of points from which they have started, to arrive at the same final goal.

This is exemplified in the Settlements of the city—and their number is surprising to one who knows only of two or three. They are all reaching out and down to lift people up into the light; the methods, of necessity much the same, differ according to the conditions of the various neighborhoods. "There is an idea abroad among moral people," said Robert Louis Stevenson, "that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may." In the words, "to make him happy—if I may," dwells the true Settlement spirit, be it working in methods educational, civic, social, practical or religious.

No sharply-drawn line of classification is possible; still, foremost with the educational idea is the University Settlement. The large, sightly building on Eldridge street stands out boldly from the narrow, dirty, skulking structures, just as the ideals of the Settlement stand out from the meagre, dingy, hopeless lives of the people. Through the classes, the clubs, over fifty in number, representing literary, social, musical, industrial and physical needs and aspirations, through the lectures and entertainments, above all through the example of a cultured, purposeful life the aims of the Settlement are carried out. The two main lines of work are first, institutional: to give the people a knowledge of true American ideals; to teach them to want and demand their rights—clean streets, better schools, improved conditions of labor, public morality; and, second, individual. The residents are representatives of the leading Eastern colleges for men.

The building is completely equipped with assembly rooms, library, club rooms, gymnasium, etc. On top of the building is a brick flooring, one side wired in and used for a basketball court. Here the "Jerome Athletic Club"

was practicing for a contest one Saturday morning not long ago. Many labor unions meet in the building. The neighborhood is very strongly Jewish. A West Side branch was opened about a year ago at 30 King street for work among Italians.

At some distance geographically, although close enough in its ideals, is the East Side Settlement, 76th street and East River. Surrounded by sloping lawns and playgrounds the rambling frame house is connected with a three story building, the Webster Free Circulating Library.



LIBRARY DAY AT RIVINGTON STREET

It is all rather picturesque, and it is also quite inadequate to meet the demands of the work; a new building is already in process of construction, to be ready for occupation by summer. The Day Nursery, which accommodates over 2,000 children a month, is in a separate building on Avenue C.

There are a few residents, men. The class of people interested is very different from that on the lower east side. "They are chiefly Bohemians, people who do not want to be helped or boosted, but need cheer and fellowship in climbing; a class of ambitious wage-earners, responsive to that which a Settlement should supply." The usual clubs and classes are found here, the men's clubs particularly strong. The Riverside Association, formerly the Colleagues, is composed of about a hundred men. The Fellow Citizenship Association tries to awaken a good fellowship in all improving social recreation and



"SAY BOSS, KIN I GO TO DE COUNTRY?"—
UNION SETTLEMENT

civic matters. This Association, working through its individual members, did not a little last fall to bring about a plurality for Low in a district usually strong for the candidate of vicious government.

The Webster Free Library, with over 12,000 volumes, is most popular with the children and very useful to the teachers of the public schools.

From 7 A. M. to 10 P. M. the house grounds are

open to all members of the Settlement. The river front of the Settlement is open during the same time to all orderly neighbors. From Blackwell's Island opposite the music can be plainly heard.

In the West Side Settlement, 44th street, near Tenth avenue, under charge of the Y. M. C. A. of the City of New York, one finds a still different type. The people are almost entirely Irish, "real nice people," as the head worker said they might be called. They are all connected with some church, or at least realize the value of claiming

Settlement, 95 Rivington street. Picturesqueness, with its too frequently intimate companion, filth, is a noticeable quality of Rivington street. The street is narrow, ill-paved and dirty, crowded full of trucks and hand-carts, of jabbering, gesticulating sellers and protesting buyers, strollers of questionable appearance and playing children. Everybody is busy; almost all of the people are Jewish and "Yiddish" is the language spoken.

The Jews are intellectually gifted, so that the educational work of the Settlement is encouraging. The literary classes are popular, there being a great demand for Shakespeare! There are several young men's clubs. Religious work has naturally seemed to be impossible, although much helpful personal work is done.

The residents are college women, and the house, an old-fashioned brick building, is most attractive; the parlors are in quiet tints, and a window conservatory adds a cheerful note.

A music school in a separate building is flourishing and also a summer home at Mount Ivy. There are not rooms enough to accommodate all the clubs of young men and girls who would prefer them for meeting places. Everything on the East Side must be carried on in public, so that a Settlement may easily become a social centre. This the College Settlement is, in the best meaning of the word.

On dreary Avenue C, a huge gas plant opposite, a beer saloon next door, without a single object of beauty in sight, a first floor double windows filled with flowering plants and palms naturally attract one's eye. Inside is a large, pleasant room, the walls lined with book cases, and covered with pictures. This is the Cooper Settlement, whose workers are non-resident.

In one room, on the day when we visited the house, a drawing class was in progress. One little girl stood on a chair, holding a pan, and the others were preparing, with much preliminary giggling and whispering and hitching of chairs, to draw her "exactly as they saw her." A class of boys were at work braiding mats on looms which they had made in another class. Systematic training in handicraft is the principal work of the Settlement and is of great practical value. The neighborhood is a political



A CHILDREN'S CLASS.—CHRISTODORA HOUSE

to be, so that their greatest need is social life and this the Settlement tries to supply. Most of the workers live in the immediate neighborhood, thus making more than one centre, and they aim to give the girls and women—and children, of course—an idea of healthy social pleasure, feeling that the sooner they outgrow their dependence on the house, the better. There are classes for boys under ten only, the fact that the older boys and young men are no provided for having proved somewhat of a drawback. In connection with the Settlement is a boarding-house for working-girls, accommodating at present twenty-three young women.

The Penny Provident Bank is here in a most flourishing condition, there being over 4,400 depositors. A cooking school, "on strictly economic principles," is carried on in a pleasant room of a renovated stable in the rear of the house. The Hartley House on 47th street is a well known "social settlement," under the management of the New York Association for Improving the Condition of the Poor. There are about ten women residents, and the Settlement has made itself an integral and vital part of the neighborhood. In the three houses are the assembly-room, club-rooms, library, etc., with a gymnasium overhead. Cooking has received special attention in the room fitted up for individual work, and there is a "demonstration bed-room," where girls are taught one part of practical housekeeping. Professional nursing is an important part of the work, and the classes for mothers and young women are deservedly popular.

Settlements are thick in the net-work of streets in the quarter of the city where is the College

stronghold, the people chiefly Irish and Bohemian, and intensely interested in municipal questions. The workers try to influence the boys and young men as much as possible in civic matters. Many debates on political and educational subjects are held, one recently being on the question, "Should a boy go into business or to High School?"

Combining with its social, educational and

practical activities, much religious work as well, the Union Settlement on East 104th street, in connection with Union Theological Seminary, is constantly enlarging its field. Five houses are given up to the Settlement, with its fifteen to thirty residents, men and women, its club-rooms and kindergarten and assembly rooms. In summer the five yards behind the Settlement, thrown in together, make a beautiful flower garden, a rare joy in this excessively crowded district where the population in most blocks averages one family to every foot and a quarter of frontage.

The Woman's Auxiliary is kept constantly busy, visiting the houses and helping the mothers, girls and children to enjoy themselves in simple, satisfying ways. One original idea is the Coal Club, conducted by the kindergartners for the housekeepers, who deposit their small savings and are enabled to buy coal in small quantities at ton rates. Every Sunday there is a preaching service and Sunday school.

Christodora House, 147 Avenue B, is another Settlement which seems to have been animated by a beautiful Christlike spirit ever since its formation a few years ago, when the first meeting for young women was held in a cellar, the pillars of which were embowered in syringa and every crack in the wall filled with daisies and roses sent by sympathetic country friends. Mrs. Sangster is the president, and that fact alone gives an inkling of the helpful and loving work of the Settlement for young women and children.

The workers (there are several resident) desire that the Settlement shall stand for the best kind of home life in all its aspects; although there are fourteen different nationalities in the one block, the question of religion is not shunned but approached very frankly. The workers have the confidence of the people of the neighborhood, and the house is "ours" in a remarkable sense to hundreds of people. Many of the club members are working girls with fine positions. On Sunday several meetings are held and much interest in Bible study is shown. The Children's Hour, from 6:30 to 7:30 is a particularly lovely service.

On Henry street, not so very far away, is an unusually homelike Settlement, the King's Daughters', well known to Evangelist readers. They know how Jacob A. Riis, while yet a police reporter, brought flowers to the children; how he called on the King's Daughters to help him;



MOTHERS' ROOM.—KING'S DAUGHTERS' SETTLEMENT

how from a few rooms, the Settlement grew till it has now two houses, every room in which is devoted to the various clubs and classes and life of the neighborhood people, for the members are non-resident. Much systematic visiting is done by the workers, and the relations with the different families are most intimate. One very attractive room is the little nursery, with its playhouse and many toys, and walls covered with bright calendar pictures, a little room with cribs opening from it.

In the cheerful parlors on the day when the house was visited, the sewing-class was in progress, each teacher surrounded by seven or eight little girls, who sang lustily, all unconscious of the pathos of it, "I will be a little helper," after the lesson was over. A city history club (as in several of the Settlements) has a special room and is very popular.

Next door is the Sea and Land Mission, the Church Home for the Presbyterian Church of the Sea and Land across the street. There are nine residents, and all the activities of the people connected with the church find their home here.

The Nurses' Settlement, also on Henry street, is a most attractive house. Twelve women reside here, most of whom are professional nurses. Their purpose when the Settlement was established, nine years ago, was primarily the care of sick in the neighborhood, who paid as they might be able. This is still the principal part of the work, over three thousand visits a month being made; but also the usual social, educational and civic interests of the neighborhood have found their centre here. A flat in a tenement house illustrates housekeeping, a house on Seventeenth street and a country house also belong to the Settlement. The neighborhood is a very intellectual one, consisting chiefly of Russians and Poles, most important to the welfare of the city.

It is through the children first of all, that the Settlements try and are able to reach the families. The work—and the play—with them is most encouraging, although when one sees the surroundings in which they live and the conditions of life, unhealthy socially and physically, with which they cannot help becoming familiar, it seems almost hopeless, and the question where to begin is a difficult one.

On Chrystie street, a street typical of the worst conditions, is Mr. Willard's house for boys and children. It can hardly be called a Settlement, as Mr. Willard is the only resident, although he is assisted by volunteer workers, yet it is one in a unique way. In the double parlors on the first floor the children play every afternoon, boy's clubs meet in the evening, dances and social gatherings are held. Anyone who likes comes Sunday afternoons for a sociable time to sing hymns or talk together. In this Hebrew neighborhood Mr. Willard lets it be known that the customs of his house are Christian, and anyone who wishes to come, may. His theory is to have no theory. Everyone who comes into the house is a guest. There are several bedrooms, light, clean, daintily and simply furnished, which accommodate boys sometimes for only a few weeks, often for a much longer time.

As far as possible the workers in all the Settlements co-operate with various societies for improvement in their neighborhood, and study for their own help and others' enlightenment the social conditions. Whether the workers are non-resident—believing that more hope and cheer can be carried into the Settlement and the work done more naturally in this way—or resident, feeling that that one must live amid people's surroundings to understand them perfectly, they try to meet the people with sympathy; if the help is offered in the right spirit the response is eager, and the vigor and enthusiasm with which those who have been benefited by the Settlement and who have grown up in it take hold of the work is the greatest factor in its success.

Go into the Settlements any afternoon or evening and many clubs and classes will be in progress. Just a few names taken at random: millinery, dancing, current events, economic, Laureate Literary Society, basket weaving, dramatic, social reform, animal protective, singing, paper doll, etc., etc.—these show the varied interests. In the summer time there is continual "fresh-air" work, and picnics and excursions are of frequent occurrence.

"Reform, betterment, or whatever else the



A CORNER OF GIRLS' CLUB-ROOM—CHRISTODORA HOUSE

Settlement aims may be called, cannot be imposed from above. The desire, the ideal, must have seed; recognizing its strivings, however rough the shape, the Settlement worker has but



BABY SWINGS—UNION SETTLEMENT PLAY GROUND

to tend and water a need otherwise without surrounding opportunity. Give it this—one's best friendly companionship and faith, and a partner is won from whom largely shall come the increase."

Mrs. K. Arthur Behenna exhibits her miniature paintings at the galleries of Glaenger & Company, 303 Fifth Avenue. They may be seen there until February the 20th.

At the Avery Gallery, 368 Fifth avenue, is an exhibition of the work of Hopkinson Smith, painted in Venice, Holland, and along the English Thames, during the past summer. The pictures are free to the public during the week.

The Conference of Christian Workers is in full activity in this city as this paper is being made. Next week we hope to give some account of it.

The Evangelist

A Religious and Family Paper

THE COMPLICATED SALOON QUESTION.

The letters which have lately passed between the Society for the Prevention of Vice and the Mayor of this city are perhaps of chief importance to the public as revealing in a clearer light the extreme complexity of the question of Sunday opening. To men and women accustomed to weigh all issues in the balance of abstract right, the question seems to be simple; to men and women of large social sympathies, accustomed to measure public questions not against an abstract rule of right, but against what appears to them to be the public need, it also appears simple. And these two classes hold diametrically opposite views of the present question. To state this fact is to prove that the question is a complex one; and very many who have spoken and written on this topic have recognized this fact. But it remained for this correspondence between men of the highest religious principles, of large social sympathies, and of extensive experience in public service, to open up to the thoughtful public the intricacies and perplexities of the problem, not as a matter of academic interest, of religious importance, or of social well being alone, but as one of immediate practical insistence, calling for action which while respecting all these considerations shall first of all be settled on a practical and possible basis.

Such a recognition is indeed far from being a revelation of what is practical. He would be a bold publicist, a bolder minister or editor, who should claim to have found the true way out of this problem; the clearly right way of settling it. More than one of its issues is of essential importance and concerning more than one of them this paper has spoken clearly. But there are aspects of the question which still remain to be considered; and postponing to another week that more careful discussion of the correspondence already alluded to, which it deserves, we would present one or two of these other considerations here.

To begin with, we note the outcry in recent weeks against the "Raines law hotels," the endeavor being apparently to transfer to them a large part of the odium heretofore resting upon the saloons of the very worst class. We observe that Senator Raines, the author of the law, has been speaking on this phase of the subject in Rochester, and he evidently entertains the view that the saloon interest is just now preternaturally active in finding fault with things as they are, in the hope of a change in the direction of fewer hotels; at any rate, more saloons, and especially more hours of traffic each week and during the comparative leisure of Sunday. Mr. Raines is reported to have said "If decent men are keeping my hotels in an indecent way, or indecent men are doing the same thing, there is nothing to prevent the authorities charged with the execution of the law from bringing about a change in methods, though it does take the change from their pockets! If they are disorderly and become resorts for the vicious, these exist in spite of law and only through the supineness of the local authorities." The Senator gave it as his opinion that no law exists at present that cannot be enforced, and he especially protested against making the existence of disorderly places which can be suppressed "an excuse for countenancing the worst calamity that could befall poor humanity—namely, the Sunday selling of liquor by saloons."

Another point of interest is suggested by Magistrate Brann of the Centre street Police Court, who committed to prison a man for working in his Broome street factory on Sunday.

While thus enforcing the law, Mr. Brann admitted that factory operatives had the same rights as saloon keepers, and that if the saloons are to do business on Sunday the factories should have the same liberty. The line cannot be drawn around the liquor business alone. This matter of privilege is a very big one indeed, once the question is sprung upon us, who shall have it and who shall not!

Furthermore it is in order to observe that there is nothing more fatal to government, to all progress whether pertaining to church or state, than supineness—the dry-rot of simple indifference. Like the "grippe" it is often a pervasive ailment that seems to seize upon a city or a whole state area, in a night. Once it takes possession of any department of city or state, the wheels of government are disjoined and without an informing spirit. Combined action is questioned; really effective service withheld. The fact that the state and city pay well for the work set forth to be done does not matter, every man contrives how little of it he may do and yet lay claim to his salary. Something akin to this paralysis seems to have fallen upon the local police here, and quite at large over the state. Thus the saloons have been left to go their way, and the Raines hotels, if we may trust reports, have steadily waxed worse and worse. It is not, however, that present conditions were not foreseen and provided against at the outset five years ago. The real trouble is that default lurks somewhere, and it has grown to be serious and pervasive. We notice that Excise Commissioner P. H. O'Neill undertakes to locate the trouble. He is confident that there would be no cause for complaint against the present law "if the police officers throughout the state did their duty." He thus concludes: "A good-faith enforcement of the law by local criminal authorities, it is believed, would minimize many of the faults complained of, and it is our judgment that a dual enforcement of the law—that is, the enforcement of the civil side by the state department of excise, and the enforcement of the criminal side by the local authorities, as the statute provides and was the intent of the framers of the act—would remove all grounds for valid complaint, and secure results in the interest of good government of such a character as to meet the approval of all citizens." There is a small army of 16,000 police, officers and men, in this state, now mainly intent, it would appear, on drawing their very liberal pay! Doubtless there are as many effective men ready and willing to take their places.

These are only a sample of the difficulties that inhere in the question. Their name is legion.

THE WELFARE OF PRISONERS

Statistics, meant for the edification and enlightenment of people of indefinite ideas and vague notions, are apt to be somewhat of a shock at times, as well as misleading, unless comparisons, not invariably odious, are carefully made. The Seventh Annual Report of the New York State Commission of Prisons, though hardly entertaining reading from the very nature of the subject, is certainly interesting and instructive. From it we learn that the total prison population in this state is 11,157—an increase for the past year of 396. Both the number and the increase may well arouse a first impulse of surprise in the thoughtful mind, yet figures may unwittingly deceive, even though they do not lie. It is not unreasonable to hope and work for a time when the number of criminals will decrease in inverse ratio to the increase of population.

A prison population of 11,157 offers an invaluable opportunity to those who are endeavoring to bring good out of evil—and not only after the methods of Mrs. Ballington Booth. These non-voters occupy a unique position; incapable as they are of doing active harm, it is yet difficult to calculate the harm which may result from the coming together in prisons of so many bodies and minds and souls diseased—and there is a closer connection between the three than is always admitted. An evil thing may be in danger of being still further contaminated, and the almost inescapable impression that crime is a thing to be taken for granted may be a minute encouragement. Here is the soul-saver's opportunity. Does he appreciate the advantage of a congregation that cannot get away?

The necessity of mental exertion involved in labor, of whatever kind, to which the body must bend its energies, is a strong safeguard from evil imaginings. This is the value of industrial labor in penal institutions as it has been gradually worked out from the time when insanity was a most usual thing in prisons, consequent upon solitary confinement without occupation, which forced the mind to prey upon itself. A large number of industries have been established in these institutions; prison products have become so widely diversified as to interfere as little as possible with outside institutions engaged in the manufacture of the same line of products. Thus the prisoners are enabled more easily to follow each his particular bent, and the time of confinement will not have been entirely wasted.

The punitive character of a prison is, at least, not of more importance than its reformatory character. It has been a serious question whether the criminal and the immoral classes were not treated too kindly, honored too well, fed too bountifully, as compared with the possibilities of honest labor in these respects. It is well known that many men break a law simply to obtain the shelter of a prison.

There is much to consider in this argument. At the same time, the Government has clearly no right to endanger human life, however worthless that life may be, as it seems to be endangered by the conditions that to-day exist at Sing Sing, and are recited in this report. The prisoners, with the exception of condemned men are kept in the 1,200 cells of the principal cell building, each cell with a separate lock. If the wooden roof of the building should by any accident take fire it would almost certainly be destroyed, and cause a fearful loss of life, as it would be impossible to rescue all the inmates. Moreover, the drainage is bad, sanitation unsatisfactory, the windows small, ventilation poor and the air space entirely inadequate. These conditions cause tuberculosis and make the prison a distributing centre for scattering the seeds of the disease among the families and communities to which the inmates return on their discharge. Sleeping in such a vitiated atmosphere enfeebles the prisoners, unfitting them for labor, and turns them out at the termination of their sentences often incapable of self-support. On November 15, there were 257 cases of tuberculosis at Sing Sing. It is therefore recommended that these patients be removed to the new hospital ward at Clinton prison, a plan highly commendable. There is no excuse for allowing in prisons the same conditions that undoubtedly in many cases produced a tendency to commit crime. A man discharged from prison at best finds it hard to obtain work, but for an enfeebled man the difficulty is much greater. If a discharged prisoner is not spiritually and mentally more healthy than when he entered, he at least should be more healthy physically.

The law of indeterminate sentences commended by the Report is one way in which "justice tempered by mercy" and common

sense has worked itself out, by giving the prisoners a chance to help themselves and by recognizing and encouraging what is good in wicked and erring fellow-creatures.

Editorial Notes

Several articles in this paper afford food for thought. We would especially call attention to Mr. Hazard's presentation of the ills which arise from overloading a pastor with executive work, and the suggestion that such work is properly the office of the deacons. With the fine business ability resident in the membership of all our city churches, would not the institutional work be better done, if the office of deacon were magnified to include all this? So the pastor would be set free to realize his best self and raise to the highest efficiency that work which only the pastor can do.

There are many in this city who, recognizing that the social needs of the working man are distinctly *not* met by the saloon, see the need of some movement which will meet these needs. The King's Daughters' Settlement proposes at once to open, in the basement of the Jacob A. Riis House, a place of meeting for men, with such accessories for comfort and social enjoyment as are needed. The primary essential, however, is a suitable man for leader, and we here make appeal to our readers in this city to help us to find this leader. He should have had some experience in similar work, should look upon it as a vocation and an opportunity, and should be willing to accept a moderate salary. Information may be sent or application made either at 48 Henry street or at the office of this paper.

Dr. James M. Lindlow has achieved a notable all-round success as the minister of a large and flourishing church and at the same time a writer of certain volumes of oriental fiction of large circulation. His last, *Deborah*, bids fair to outrun *The Captain of the Janizaries* in the number of its editions. It is the Jewish times between the two Testaments, and is essentially religious in tone. The moral contrasts, latent in the movement of the story, between the heathenism and the Jewish civilization of the era, are very instructive, because true to actual conditions in the times of the profanation and final destruction of the Temple. We are not surprised to learn that many intelligent Jews are reading *Deborah*.

To those who wish to understand exactly what Church Federation is, a little pamphlet by J. Cleveland Cady, 83 Bible House, will make it very clear. Church Federation is simply the fraternal co-operation of religious bodies of various creeds for important ends which they could not hope to accomplish separately. "Comity" is simply the disposition to treat with courtesy and honor the members of another denomination, while holding as decidedly as ever one's own particular tenets. The organization is three fold—local, state and national. Local organizations spring up wherever people see the need of them, are stimulated in their work by a state organization, and the entire work is pushed forward by the National Federation. In Maine, Hartford, Conn., and Syracuse, especially good results have been attained.

The policy of announcing subjects of discourse seems to have settled the question of propriety, and we notice one of the most venerable and conservative churches offering to the congregation *Winsome Womanhood* by a preacher of gifts. In the old sensational days a

Brooklyn preacher announced a sermon on the Unregenerate Insect, and drew a crowd to hear him explain his theme, the text being: "The wicked flee." Better taste prevails to-day, but the tendency to the display of themes is hostile to the serious solution of subjects for the pulpit. And the advertising of the sermon, like the advertising of the music, carries an impression of exigency and of feebleness which should never cling to the worship of our God.

EDITOR'S TABLE TALK

This year the United Free Church of Scotland will hold its session in the city of Glasgow. The place of meeting has been decided upon, after much committee consultation. St. Andrew's Halls have been chosen, because of their central location, and numerous rooms suitable for committees, refreshments and other needs. One objection will need to be remedied, before the place can be said to be perfectly adapted for a deliberative body's sessions. The large hall, in which the Assembly will sit, has very poor acoustic properties, and plans are now on foot to alter it so that speakers may be heard.

The Ireland Presbytery of the United Free Church of Scotland at its November meeting voted in favor of the proposition to send a second elder to Presbytery and Synod from congregations having a membership of more than two hundred and fifty.

The Indian Witness is in close contact with Missions in that great Empire, as carried on by the Methodist Episcopal Church, and expresses the opinion that they call for a thorough overhauling and reorganization, at the hands of "the chief pastors of the Church." All the other benevolent organizations of that Church "are forging ahead while the Missionary Society lags behind."

Keeping in mind that Canada has but between five and six millions of population, counting Indians and all others, the Presbyterian Church there is making a worthy record. During the last ecclesiastical year the one Presbyterian Church of Canada raised considerably over one million dollars as a Twentieth Century Offering. Thus \$900,000 was given to pay local church debts and \$50,000 for the general fund of the Church—or, a total of one million four hundred and sixty thousand dollars. The Canada Church has a noble mission record both in the foreign and home field. It is indefatigable up and down the great wilderness front of its immense territory.

The Rev. Dr. George D. Mathews, once upon a time the pastor of the Westminster Church then in West Twenty-second street, New York, is indefatigable in looking up the lost sheep of the Reformed faith and polity, as Secretary of the Presbyterian Alliance resident in London. His recent visit to the Reformed Synod of Wansan in Russian-Poland, was evidently well received by the remnant of the Reformed Church which still survives in that country despite all solicitations to abjure the scriptural faith. There were, in former times, nearly four hundred Reformed ministers in Poland. Some of these were chaplains to noble families, but a large proportion were pastors of self-supporting congregations. Recovering its lost power with the state, these churches were pitilessly persecuted by the Roman Catholics, and their situation was hardly improved when, in the last century, Poland came under Russian domination, and the Greek Church sought to suppress both the Catholic and Reformed bodies. There are now only ten or twelve congregations in the Wansan Synod, and less than twenty-five ministers. The meeting attended by Dr. Mathews was held with closed doors, and all intercourse with these brethren on the

part of outsiders, has to be brief and very guarded.

The Rev. W. G. Horder, pastor of an Independent or Congregational Church, in Ealing, suburban London, has accepted an invitation from Hartford Theological Seminary, Hartford, Conn., and Union Theological Seminary in New York, to give short courses of lectures on special themes in Hymnology. His dates for Union Seminary are May 12 and 13, and for Hartford Seminary, May 16 and 17. If mutually convenient dates can be secured, he will be invited to repeat the lectures before the New England Conservatory of Music, Boston. Other theological and musical institutions are negotiating for the repetition of the lectures. Mr. Horder is the highest authority in hymnology among the Congregationalists of Great Britain and ranks second only to the Rev. John Julian as a British authority on that subject. Mr. Horder's constant aim has been to elevate the standard of Christian congregations, as related to the literary quality of hymns and the kind of music adapted to them. He holds that there is a new era in hymns, that the day of rhymed prose is over, that, in our age, poetry in the form of hymns is being furnished in a degree unknown, or known but rarely in earlier days; that a hymn should be a lyric poem, that quality and variety are increasingly the characteristics of modern hymnals, that a really good hymn-book ought to be the companion of the New Testament.

Ministerial Personals

The address of the Rev. D. S. Johnson D.D. is changed from Chicago to National City Cal. All correspondence addressed to him as Stated Clerk of Illinois Synod at 1010 Young Men's Christian Association Building, Chicago, Ill., will receive prompt attention.

The Rev. Alvin M. Hendee, pastor Presbyterian Church, Erie, Colo., has opened his study for a reading-room in this coal and mining town and wishes contributions of books.

The Second Presbyterian Church of Ogdensburg, N. Y., recently adopted in *Excelsis* as a new hymnal for the congregation. The acting pastor, the Rev. Alton H. Cowles, lately received a call to be the Financial Secretary of the Buffalo Reform Anti-Saloon League work. Mr. Cowles supplied the pulpit of the First Presbyterian Church of Ogdensburg last Sunday (January 26).

The Ogdensburg Second Church has sent out three very successful young pastors into the active ministry. The last one, the Rev. J. Elmer Russell, son of Elder Russell, is soon to be installed pastor at Cape Vincent, N. Y.

The Rev. John F. Blue of Milwaukee has organized a new Sunday-school, with five teachers and fifty scholars, in a large hall, formerly used as a saloon, at the corner of Vliet and Thirtieth streets, in the western part of the city of Milwaukee. The people are far from church privileges and are ready to take hold of the work. Mr. Blue will keep up a preaching service in connection with the school.

The Committee of the Presbyterian Union of New York announces that the next regular meeting of the Union will be held at the Hotel Savoy, at eight o'clock on Monday evening, February 3d. The literary features of the evening will consist of an address by the Rev. Geo. C. Lorimer, D.D., the newly installed pastor of the Madison Avenue Baptist Church of this city, and one by the Rev. Robert McKenzie, D.D. recently installed pastor

of the Rutgers Riverside Presbyterian Church. Dr. Lorimer will speak on A Message from the East, and Dr. McKenzie on A Message from the West. It is hoped, moreover, that we may have the pleasure of greeting and listening to the Rev. J. Ross Stevenson, D.D., soon to be installed pastor of the Fifth Avenue Presbyterian Church. The music of the evening will be rendered by the choir of the Madison Avenue Presbyterian Church. As usual, the price of tickets for ministerial member and for lady guests, is \$1.50.

TO MALTBY DAVENPORT BABCOCK

Rev. John Barstow

[After reading his poem, School Days]

Brave soul, farewell!
For thee has rung the bell
That caused thy heart to bound
At the thrice-welcomed sound
"That school is out."

No matter how it ended,
What complications blended
To close the door;
Thy lesson was well learned,
Thy whole soul ever yearned
To serve men more.

Within, the flowers grew;
Their beauty thou didst show
On every side.
Their fragrance, sweet and strong
To the whole world belong,
And will abide.

Thy daily task God chose:
And only He now knows
Why rang the bell.
'Tis not for us to doubt:
We'll join thee in the shout
That all is well.

—Zion's Herald.

Here are two specimens of the views of revivals which prevail in some quarters, and of the schemes resorted to for the purpose of drawing congregations. They are from the same issue of the same secular paper; are from different denominations; the one is an advertisement, the other is in a news column, but evidently furnished by the same party. The first runs thus: "Revival services, to last all January, will begin at the — church next Sunday. A great treat is in store for the people in the meeting at 3.30 p. m., in charge of the great evangelist, —. At that meeting the charming contralto, —, will sing several solos. For the ten days following the Rev. —, the singing evangelist, will assist the pastor. — is one of the finest gospel singers in the world, and will delight all who hear him." The other reports thus: "The revival service at the — church last evening was a solemn and tender one. The pastor's exhortation was short and powerful. Mrs. —, Prof. —, and Mrs. — sang at intervals during the meeting. The meetings will continue each evening during the week. There will be special music at each service. On Wednesday evening the pastor will give one of his Gospel chalk-talks. Rev. — the celebrated — evangelist, will be present, on Thursday evening. He is a speaker of great power and eloquence. The people of — are fortunate in securing him, and will show their appreciation by filling the house." We have seen it stated that Spurgeon once said he would go into the pulpit in his shirt sleeves if that would draw people to whom he might preach the gospel. But this kind of religious advertisement rather grates on the spiritual feeling. Imagine "the celebrated evangelist" Paul being introduced by such puffs!

Christianity is rapidly spreading in India from a number of reasons. Christians establish schools for Hindu children and their fees are small; they make use of such occasions as a famine to save the children and then get an opportunity of interesting them. The Bible is scattered everywhere, the Christian religion is spread in every way possible and the mistakes of the Hindu Scriptures are published far and wide. The Hindus seem to be indifferent and lacking in patriotism.

CHRIST INVITES YOU

Rev. Theodore L. Cuyler, D.D.

The three sweetest words that have ever fallen on human ears are these three spoken by Jesus Christ, "Come unto me!" All the libraries of human philosophy, if boiled down to their essence, cannot compare with them. To whom is this cordial invitation addressed? It is to every one; and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! cries the hospitable Master of the Gospel feast; my supper is prepared and all things are ready. Come! cries the voice of yearning affection; you have stayed away too long; I have a great gift for you; whosoever cometh unto me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to utter the gracious invitation himself, the closing words of your Bible re-echo the call, "The Spirit and the bride say, come! And let him that heareth say come! And let him that is athirst come! and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of heaven.

No less a personage than the Son of God presents to you this most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a new life imparted which will go on enlarging and brightening to all eternity. Jesus Christ does not present to you a system of doctrine and ask you to study it; he does not paint for you an ideal and ask you to admire it; he offers you himself. It is a person, not a system that you need; a person who atones for your sins, a person who teaches you how to live, a person who is able to help you; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus says to you, "He that hath the Son hath life." The most extraordinary man in the first century declared, "I live; yet not I, but Christ liveth in me; and the life I live is by faith on the Son of God."

Perhaps you attend some Christian church, and enjoy a good sermon, and often read your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible-reading, prayers, and good intentions do not save your soul. Jesus Christ makes the Christian. He says, "Come to me." The Holy Spirit saith, "Come;" and of all the multitudes who were seen by John as praising God in the white robes of heaven, it is declared that they had "washed their robes and made them white in the blood of the Lamb."

"Just how shall I come to Christ?" To this proper question I would reply that "coming" implies action on your part; it is more than an opinion, a feeling or a desire. It is a positive step. The only faith in Christ that is of the least avail is the faith that acts. In two ways your faith may act—prayer and practice. Your sins lie as a heavy score against you; pray fervently for forgiveness. Your heart is unclean; pray for cleansing. You are morally weak, deplorably weak; pray for strength. All this prayer will not avail if you do nothing toward the answering of your own petitions. Obey Christ! Begin to do what he bids you. This means a ready, sincere, conscientious obedience to a new Master. The first thing you do simply to obey Jesus Christ marks the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with new beginners who are sincere in coming to him. He says, "Learn of me," in very much the same way that a loving mother directs and helps her baby who is making his

first attempts at walking. Remember that you are dealing with a divine all-powerful Person, who can act and does act directly on you and me in a supernatural fashion, promises his supernatural help to you in the coming; and when you begin to obey him, he tenderly says to you, "My burden I will make light; my yoke is lined with love; my grace is sufficient for you."

"If I come to Christ, must I not deny myself and take up a cross?" Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world but it requires self-denial of some sort. Jesus Christ does not make Christians simply to make them comfortable; he provides no palace cars or transportation of self-coddling disciples. It is what you and I give up for Christ and our fellow-men that makes us rich. Rejoice that he who bore our sins on the cross seeks to have us "bear one another's burdens" and so fulfill the law of love. Do not, I entreat you, bargain for a cheap and easy religion. Following Christ brings some uphill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns.

His gracious promise is, "Come unto me, and I will give you rest." Don't misunderstand that pregnant word. It does not mean idleness or heaven in advance. There is no such crushing load of bondage as sin. The Redeemer Christ, at infinite cost, died to relieve you of that load of damning guilt; you can only find relief by accepting him as your substitute, your Sacrifice and your Saviour. The rest that is promised you is a soul-rest. Money or fame cannot purchase that. The sweet sense of forgiven sin, the peace with God which conversion brings, the repose which you will feel when conscience tells you that you are right—just as the compass needle is at rest when it points to the Pole—the satisfaction of doing good under the inspiration of Christ within you, the glorious assurance of heaven at last; all these are held out to you in that loving hand that was wet with tears and red with atoning blood. Can you refuse such a call as that? On your "Yes" or "No" to Christ hangs your destiny to all eternity.

ANOTHER TRIBUTE

Permit me also, my dear Editor, to render a tribute to my dear old friend, Dr. Cuyler, on the eightieth anniversary of his birthday. The life of this eminent servant of God has indeed been a very useful one, and even at this period of his earthly existence, he is unremitting in his efforts to bring souls to Christ. Truly is it made manifest in him that "Age is opportunity, no less than youth itself, though in another dress, and as the evening twilight fades away, the sky is filled with stars invisible by day." Surely Lowell did not have him in mind when he wrote:

The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out,
Shall die and leave his errand unfulfilled.

Sincerely your friend,
CHARLES W. DARLING.

The Rev. G. Campbell Morgan will preach on Thursday and Friday of this week at 4.30 and P.M. in the Central Presbyterian Church, 212 West Fifty-seventh street. Next week he preaches each day at 4.30 and 8 P.M. in the Fifth Avenue Presbyterian Church, corner Fifth Avenue and Fifty-fifth street. Mr. Morgan's subject for the afternoon meetings beginning Thursday will be the Series of Studies on Prayer, which has been given with great blessing in other cities. All are invited to these meetings.

Can a Business Man Preach?

Rev. Christopher G. Hazard

A preacher is a man who is sent from God to do one thing, but not another: to do one thing, but not two things. There are times when such a man considers it a distraction to serve tables, when he forgets social salutations, when he even thanks God that he has failed to baptize men, when he is so filled with one great idea and one great purpose that he cries out, "This one thing I do." Such a man is a rare gift to the church and to the world. Both need inspiration, and inspiration comes only of men who are filled with ideas which appear to themselves inconceivably great and surpassingly important, and which drive them about and bear them along as by the infinite forces of the breath of God. Not all are Apostles. One preaches, many are moved to action. One labors in word and doctrine, a thousand who cannot think, work.

The pulpit is as elevated and permanent an institution as Mars' Hill. It is commanding, for he who fills it does not speak as one having authorities, but as one having authority. It stands for the supremacy of truth over that humanity that is bound to love God with its mind. It is unique because by the foolishness of preaching to dead people it pleases God to accomplish resurrection as by no other means. Other means are blessed, but preaching has the promise. The pulpit is like a reservoir, set on a hill, from it descend with force those streams of living water which are at the roots of all that is good and beautiful in the world. It has the most varied, interesting, and important message ever delivered to mankind. It has been and it will be the most popular of institutions. There is no spot on earth so attractive as that spot where Christ is lifted up. It is easier to define the preacher and the pulpit than to define preaching. Preaching is after a pattern shown in the mount, and neither Peter, James, nor John could give a full account of the vision. Not only does expression fall short, it differs. The witness of those who were in the holy mount was one, and yet it was individual. As each nation puts its own stamp upon gold, so does each preacher of the one transcendent Gospel say, "according to my Gospel." The elements of preaching, like the bits of glass in a kaleidoscope, fall into ever new, but always orderly and beautiful ideals and expressions. But amid an infinite variety of characteristics, preaching must preserve one character and accomplish one end. It must be true, and it must communicate faith, inform it, and move it.

Now the preacher will run unseated, and the pulpit will be vacant, and there will be no vision for the perishing people unless certain conditions are fulfilled. In preaching there must be a practical element or abstract theorizing will still curse theology; there must be a parochial element, or the shepherd and the sheep will not be in touch; but into preaching there must go a time element, or it will be crude. There must be time for thought. No man can improvise truth, and no man can improvise art. The preacher's message and method must be slowly elaborated. Into the preacher's production must go thought. Only as a subject is turned over and over in the mind will the picture form. Doctrine distils as the dew, when it comes naturally. Meditation by day and by night precedes living words. Reading and study are more, not less, necessary to inspiration. There must be time for prayer. Into this production must go prayer. The people knew not what had become of Moses when he was in the mount, face to face with God, but if Moses had not had that high communion

with God the people would not have had that significant and beautiful Tabernacle. With all preparations the preacher's work—never so exacting and difficult as in the present age—will seem to come so far short of ideal and power as to be foolishness, but without them it will be foolishness. But preparation takes time. God's high communications are to leisure. It took Moses forty days to prepare that sermon on the Tabernacle.

It sometimes seems as though our age may be making an ancient mistake. It is putting a time limit on the sermon in more senses than one. The time element, so essential to true and powerful preaching, is the one element denied to the modern preacher. No longer a prophet and a seer, he has become a busy, fussy man of affairs, and manager of countless ecclesiastical, social, and philanthropic institutions and enterprises. When he stands up to speak of "the things which he has made touching the King," he feels that they have been hastily caught up and put together, they have not grown up in his mind and experience, and the work of the Creator is not upon them. Sometimes it is suggested that in their impatience the people have abandoned the more meditative Moses, and have chosen the more active Aaron for leadership. Sometimes they seem to be dancing about the calf that Aaron made rather than worshipping at the foot of the awful mountain.

Probably it is at the demand of the people that the Church has so largely abandoned her teaching function and set out upon the path of active and material progress. And probably the minister is but hearing the church in becoming so largely a business man. But after the minister has forgotten his apostleship, and after he has become so busy a man, can one move to ask the question, Can a business man preach? The impression that one gets from extended observation is that he cannot. This is not an era of great preaching. There is an abundant misstatement of questions, and they are ably discussed. Terse, epigrammatic treatments of ethical truth, and business-like presentations of practical subjects, are everywhere heard. But one misses the high notes, and marks the narrowness and bareness of the speaker's art. It is borne in upon those who listen to modern preachments that, very often the preacher is "not prepared." Greatness of subject and thought, depth of treatment, easy command are sufficiently rare to disappoint, and to provoke questioning. This growing failure to deal with theology—that greatest subject of human thought—with Christian experience, with the need and way of salvation, with an administration of God to the people, is in part because of a yielding to the time spirit instead of following the Eternal Spirit, but it is largely the consequence of the lack-of-time spirit begotten of the modern avalanche of matters alien to preaching which is killing and burying the modern ministry.

These thoughts touch one of the causes of the abandonment of the church on the part of the people. With singular inconsistency men first obtain what they want and then do not want it: they vitiate the divine service and then desert the secular and commonplace altar. As God has put magnetism into certain substances, so he has put attractiveness into his high and holy Gospel. If it be not fitly and fully spoken men will despise its substitutes. The Gospel is often offensive to men, yet it draws them. Ethical, social, or practical dissertations often please men, yet at last they weary them. Who denies the fall will deny

the bruise: who learns not his deep need of the Saviour will soon get along without him altogether. The untrue compass is harmless until men steer by it, but the pulpit that does not direct men to the all-sufficient Christ must at last direct them elsewhere. And, in the end also, through much business the ear fails to hear God, and the ministry fails in its highest office. The servant of God, on his way to a convention to discuss new methods of "reaching the masses," leaves the wounded traveler to the Samaritan, the servant being "busy here and there," the soul escapes.

The business man can talk, but he cannot preach. The Church is spoiling good preachers and making poor business men. Wherefore let the Church thank God for this era of manifold and blessed activity, but let her look out seven men, of honest report, full of the Holy Ghost and of wisdom, whom she may appoint over her multifarious business, and let her give to her Pauls and Johns leisure for communion with God, and separation unto the Gospel of Christ. It is not possible for one man to comprise and combine in himself the functions of the whole Church, she is a body with many members. It would not be good to have a one-man Church if it were possible. It is not needful; at last the burden can be rested more squarely upon the shoulders of Church officers. Had not Moses hearkened to the counsel of Jethro, he would not have guided Israel, and he would not have lived one hundred and twenty years!

CATSKILL, N. Y.

THE BEAUTIFUL ISLE OF TAHITI

William F. Doty

The scenic island of the world par excellence is Tahiti. Possibly Ceylon had greater attractions for Lady Brassey, but the romantic island in the South Seas greatly charmed her and was accorded at least the second place. But the two ought not to be compared. Ceylon is a large one, while the other is less than forty miles in length. Were a vote to be cast by all competent travelers, we have no hesitancy in predicting a verdict favoring Tahiti above all others among the many picturesque islands of the sea.

Very conveniently now one can board a well-fitted steamer at San Francisco directly bound for Tahiti. En route one will do well to have at hand Robert Louis Stevenson's Song of Rahéro: A Legend of Tahiti.

And then one is reminded that Stevenson loved Tahiti and wished that he could spend the few years of life that remained to him among its hospitable folk and attractive scenery; but the political crisis in Samoa drew him thither. Possibly some one of the passengers is telling interesting reminiscences of the famous novelist. How many noteworthy sayings of the litterateur while dining out as the guest of officials or native chiefs! Then we are made to laugh at the expense of that splendid "Bohemian" who essayed to wear the native "parian," that folds about the waist and drops loosely to the knees. How gannet his appearance, by reason of very slender limbs! Bare-legged he appeared in public at times to the amusement of his many devoted friends.

As the voyage is to last thirteen days we have ample time to read another interesting work, that of the Marriage of Loti. Pierre Loti lived for a time in Tahiti. The devotion of a young native woman was the basis of his story. The attachment ended suddenly by Loti's desertion and the speedy death of the beautiful Tahitian, stricken down with overwhelming grief.

Are we in the mood for nonsense? Then Charles Warren Stoddard, traveler and lecturer, will assuredly afford it in his Summer Ornising

in the South Seas. Another work of Stoddard's is truly superb: the South Sea Idylls. These describe the notable scenic localities of Tahiti. Perusing them and bearing in mind a few of the fine paintings exhibited in the states a few years ago, made by La Farge in Tahiti—in this way one prepares himself to appreciate the surpassingly beautiful scenery of the far-famed island.

Early in the morning, after an uneventful

at the base of the sloping mountains and facing a beautiful stretch of smooth water, with the Island of Moorea in the distant horizon, I wonder if any other city is so romantically located. The population of five thousand inhabitants is cozily sheltered in neat cottages whose walls are nearly concealed beneath a luxuriant intermingling of vines and flowers. Tall trees give the coveted shade. The scent of fragrant fruit blooms mixes with that of the flowers. In

arena in which so many weird, horrible, and in some instances, pleasing episodes occurred, remains essentially unchanged.

To "beat the bounds" of Tahiti is the first undertaking of the tourist. This means driving in a carriage forty miles a day during three days. In the rainy season this is rendered a very difficult and occasionally a somewhat hazardous undertaking by reason of the swelling of the streams, which number more than one hundred, and the fording under these conditions, whether by carriage or canoe, is exciting in the extreme. It was at Point Venus Lighthouse on the northern point of the Island that Captain Cook landed about the middle of the eighteenth century and observed the transit of Venus. The stone that he placed is still there. Sailing under the auspices of the Royal Geographical Society, he deemed it proper to name the islands the Society Group. The road is very charming, keeping the sea ever in view; while the steep cliffs of the mountains overhang the carriage that is kept now and again with the utmost difficulty upon the narrow road, from whose edge there is a vertical drop of a hundred feet in places. At nightfall a bath in the sea is indulged in and a hearty supper about the hospitable board of a native chief. Looking up the river valleys, the scene of range after range and peak upon peak is very attractive. The precipices near the shore are very awe-inspiring, and the rising and setting of the sun are splendid events ever. Clear blue is the sky at midday and this is in fine contrast with the verdure of the land and foaming billows breaking upon the coral reef. The circuit completed, the tourist finds himself again in Papeete.

To penetrate somewhat the interior then becomes the order of the day. The Fatana River invites one to stroll or drive by its meandering course high into the hills. The trail has been improved within recent years for a distance of five miles. There are some dangerous stretches where boulders may roll down the mountain side and become destructive to wayfarers. In dodging some of the rocks the driver takes his carriage upon the very brink of a cliff, and has to know well his horse as otherwise there would be a bad fall. Leaving the carriage at length, one follows a donkey path across the river and by a series of very steep ascents, emerges finally from the dense verdure upon a magnificent view of the waterfall. The plunge is six hundred feet sheer into a pool. Above the fall the mountains rise to the height of several thousand feet nearly vertical. The path leads one close to the edge of a precipice one thousand feet in depth. The thought of danger is overcome by the wonder excited by the beautiful column of water. In the stream above the fall the natives frequently swim, all heedless of the peril. One fatality only is recorded of a swimmer who was carried over the brink to his death. Higher up the stream a second fall is encountered, but by no means so startling a marvel as the first one. In view of this fine phenomenon of nature is situated the old native fort whither the stalwart spirits of the Tahitians resorted for their final stand against the conquering French. They had been worsted in a great battle, upon whose field the French erected three forts and secured in this way the control of a large section of the Island. At Fort Fatana the natives held their own until one of their number betrayed them by revealing to some French soldiers a path in the rear. Not far distant is the fort of the French where a few soldiers are retained to hold possession of the Island in case of attack, until reinforcements could drive out the enemy and the city become once again the possession of France. According to the view of one of our naval commanders it would be impossible to gain access to this French fort in the face of



Photographed by Holmes, Papeete

PICTURESQUE PAPEETE—TAHITI

voyage of nearly a fortnight, the outline of land is dimly discerned. As the sky reddens, a magnificent view confronts us. Tahiti stands majestic. Two fine peaks tower aloft to a height of nearly eight thousand feet. The "Orahina" resembles a saddle in appearance and this possibly is the derivation of the name. The word is thought also to mean the "unattainable." An Alpinist once assured me that the "Matterhorn" is less difficult than many of the higher peaks on Tahiti. To cling to the face of these precipices, one has to dispense with footgear altogether and force one's toes into small crevices. The mountains give the appearance of volcanic formation. Professor Dana of Yale regards this as one of the best localities for the study of volcanic action. The eruption that blew the head off of this once towering peak must truly have been terrific in its fury. The result is a series of fantastic structures in the way of nearly vertical "razor-back" folds or almost sheer columns rising far into the sky.

Approaching the coral reef near the pass, the Diadem of Tahiti comes into view, a summit that looks like a crown, which is finely situated in an open space, with loftier peaks rising on either hand, yet they set off its greater beauty and appear to protect and reverence the royal mount.

To enter the pass through the coral reef is an interesting experience. Fine surges break upon the wall on either hand. The coral can be seen far down in the depths sloping into the deep blue of the sea. Varied is the formation, resembling flower beds here and cathedral spires further on. The surface of the water finely reflects the sun in colors ranging from light green to cerulean blue. To the navigator this variation of color is the best guidance through the treacherous lagoons.

Picturesque Papeete is our haven, the capital of the French Possessions in Oceania. Built

this atmosphere of sweetness and tranquility, amidst the grand panorama of mountain, valley and sea, with the outlying coral barrier encircling all, here we find if anywhere, the ideal state of nature, albeit not human nature. We are actually on that enchanted isle of Tahiti. From our childhood we have regarded this strange locality as the magic isle beyond all others. A people of simple habits, a cozy mode of existence where fruits and vegetables flourish, without cultivation, and in whose adjacent waters the fish abound; whose youths and maidens continually chanted and for many nights in succession sustained the merry dance; where courtesy and kindness and hospitality usually obtained; but where on the other hand dread mystery deeply colored the otherwise fair prospect, where religion rested on a deep superstition that sanctioned human sacrifice and built its temple walls on the bones of its victims, that rendered the wizard an object of constant fear, whose incantations invariably produced sickness, agony and even death to his enemy; this was Tahiti a century ago.

Then we read again the story of the landing of the missionaries, twenty-six in all, in the year 1796. An earthquake a few days earlier had portended an unusual occurrence, interpreted as a favorable omen upon the advent of the devoted Christian band. The novelty soon wore away, however, and then, during a score of years, the company suffered persecution, losing a member by martyrdom again and again. But the victory speedily came. The ministry of the "Bonny" that had called at Tahiti for breadfruit,—this is a further story that we associate with the name Tahiti. To-day the survivors of those missionaries who landed on Pitcairn Island and remained lost to the world for so many years visit Tahiti in the interest of evangelical propaganda. Social conditions have indeed changed on the Island, but the

opposition, and it is so thoroughly protected by the mountains as to render it safe against bombardment. The Governor has a cottage near by. Climbing the range one gains a grand view of the interior of the Island. Should he be a strong and hardy pedestrian and a cool-headed climber, there is a great opportunity at that point to test his mettle by an excursion lasting several days in the midst of the lofty peaks. To divert himself, he can hunt the wild boar or the mountain goat.

To scale the highest peak appears an impossibility. The second peak, however, was ascended more than twelve years ago by an American (I think) by the name of Spitz, who was accompanied by several natives. Two weeks were required for the accomplishment of this feat. Starvation and thirst confronted the bold climbers who were in sore straits otherwise, clinging to the precipitous sides of the "Oraphenan." To reward the successful mountaineer for planting the French flag upon the summit, a trip to France at public expense was granted by the Governor. A Mr. Dncorren made the ascent alone later in about one week. To me he described his predicament while scaling the "razor back" fold near the summit. At times he straddled the ridge, while now and again he clung to crevices in the rock. Had he fallen he would have soared through space several hundred feet ere striking the base. To Duke D'Abruzzi or some other celebrated mountaineer we shall have to appeal, when we suggest the scaling of the "Orahina," the hitherto unattainable peak of Tahiti.

Returning from the trip into the region drained by the Fntana River, probably the next venture will be a visit to a beautiful sheet of water ensconced in the very interior of the Island. It is known as Lake Vaihiara. A three hours' drive to the west and south along the shore from Paputi brings one to a place where the ingress into that portion of the Island is best made. Crossing and recrossing a stream nearly eighty times, after five hours of difficult

good thing to catch a large eel which frequently measures three or four inches in diameter; and upon this and wild plantain depend for the evening meal. In the cool waters a swim will refresh one before seeking rest for the night in a hastily constructed bower.

Beautiful, solemn and grand reposes Moorea in the sea, about twelve miles from Tahiti. It is a small island of triangular shape, each base less than ten miles. The crater formation is very striking. To Moorea let us go by open boat, propelled by the oars of eight strong natives. If a storm suddenly bursts upon us on the Pacific Ocean we shall have an experience which we are not likely to forget. Mrs. Colklew, the heroic globe-trotter and interesting lecturer, was once in dire danger crossing in a row boat with the wife and child of the American Consul. Grand those mighty waves assuredly were. In such a plight the crests of the billows fill the boat, if the crew is not skilful all the while in taking the huge "combers" properly. Then, too, so high is the prow lifted from the water at times that the intense strain may cause the boat to break into two parts, or open great seams at least, and in either case drowning is the inevitable event for crew and passengers. Hurricanes, however, are rare in those waters. There is accordingly as a rule no great hazard in rowing over to Moorea. The mountains on that island come down to kiss the waters of the sea in steep but well-wooded slopes. Through one of the ranges a natural tunnel runs and is a remarkable physical feature. A giant, so the natives tell, by the name of Pais, in the good old days stood over in Tahiti and cast his spear through this mountain, and it went on further even to the Island of Huahini, forty or more miles distant. In Moorea there are great crags and deeply sheltered vales. It is likely ever to attract to its solitudes earth's care-worn souls, who seek amidst noble natural wonders that peace which the world denies them.

Safe back in Paputi from our excursion, we

opportunity to cruise among the Pearl Islands in the Low Archipelago and among the stately islands of the mystic Marquesas Group. Meanwhile, we will further acquaint ourselves with the beauty and the quietude of sheltered dales of Tahiti, in the mood of the Lotus Eaters:

"In the afternoon they came unto a land,
In which it seemed always afternoon.
All round the coast the languid air did swoon
Breaking like one that hath a weary dream.
Full-faced above the valley stood the moon;
And like a downward smoke, the slender stream
Along the cliff to fall and pause and fall did seem.
O rest ye, brother mariners, we will not wander more."

PRINCETON, Jan. 23, 1903.

Civic Religion

V

THE COMMUNITY AND THE CHURCH

Frank Mason Worth D.D.

Dean Hodges puts strongly the principle which ought to be fundamental in the thinking of the modern Church that the problem of the community is essentially a Christian problem. The worth of those who hold something less or other than this need not be denied, but none the less their conclusions need not be accepted. There is such a basis for men's relations to each other in a community as "common law"—a basis for which statute may be an expression, but not a substitute. With far more reason and stronger tenacity may we hold that our American communities, whether they be cities, states or nation are held together not by a mere utilitarian or economic tie, but by bonds which belong distinctly to the region of moral and religious life. Dr. Hodges in Faith and Social Service says:

"The American city made up of American citizens cannot continue to be a by-word among the nations. Oliver Cromwell facing a problem similar to this, but greater, made up his mind that it could not be solved without the help of religion. 'I raised such men,' he said, 'as had the fear of God before them, as made some conscience of what they did, and from that day forward I must say to you, they were never beaten, and whenever they were engaged against the enemy they beat continually.' That is the secret of it. The men who are never beaten are those who make some conscience of what they do. They never know when they are beaten; they turn defeat into a victory. The problem of the city is a Christian problem, and it needs Christian men to solve it. The purpose of it is to make the city better, that the people may be better. It would save men's bodies for the sake of their souls. It is in line with the purpose of Jesus Christ and is to be undertaken in his name. It is by his help that we may hope to establish the city of God.

It will be a great gain everywhere if Christians who think and act in relation to municipal affairs may but bring the community issues to the test of these fundamental principles of the divine order for which the Gospel stands, and which it also interprets. This is not to say that narrowness and sectarianism are to prevail; that the church Pharisee is to dictate terms or that the meditative recluse who breathes the open air but once in seven days is to choose for other men their use of life and opportunity. But when a Christian citizen antagonizes a movement or a custom, it should be on the broad ground that it does not conform to the principles of Christ's Gospel, and when he advocates a measure, or stands for an existing law, it should be because another course would place him under the condemnation of the spirit if not of the words of Jesus. Let a citizen realize the presence of one who at every cross way of decision says: "Ye have heard that men say—but I say!"—and the function



SHORE SCENE—ISLAND OF MOOREA, OPPOSITE TAHITI
Photographed by Holmes, Paputi

wading and walking, the romantic lake is reached. From the steep sides of the surrounding mountains are falling countless little brooks, plunging finally into the bosom of the lake. From this there is no outlet on the surface, but a whirlpool can be discerned in one place above the underground outlet. It is a

attend the concert in the open air given by the Symphony Orchestra, and as we stroll about, we behold Moorea aglow in the reflected light of a glorious sunset. Then we determine some day to follow the sun to the Western or Leeward Islands of the Society Group. Should our stay be somewhat prolonged, there will be also the

of the Gospel in civic affairs will declare itself in power.

The influence of men who as Christian citizens continually "make some conscience of what they do" will be felt in many particulars; two or three of which may be here mentioned.

Such men will inevitably keep alive the community's discontent with low civic ideals. Many people did not imagine how wholesome clean streets are until Colonel Waring made some streets clean. A poor, insanitary school building has in many instances "served the purpose" or been "good enough," until a few people who have the belief for better things have awakened wide spread discontent. It is the business of church and missions in the crowded sections of the city to make people unhappy with conditions which personal neglect and governmental folly have confirmed. And this is the more clear when we recognize the fact that the cities as we know them are the product of what we call a Christian civilization. They are the world's greatest mission fields to-day, because the forces which civilization has discovered and set free in applied science, in industry, in commerce, in art, have made them inevitable. Just as the victorious advance of an army creates problems which even conquest cannot solve, the "march of civilization," as our triumphant phrase has it, has forced upon humanity a kind of exigency that has taken the church unawares. The Christian forces find themselves unprepared to meet the results of their own free movement. A first duty of the Church of Christ is to have a social program, and by being instant in season and out of season to show all men—not one small section of a city, not a few saints who perhaps do not need the disclosure—but the community and all men in it, the true meaning and the method of life. While the church exists in any city the citizens should not be obliged to search far to find the best ideals for that city's life.

But this influence should have a direct bearing upon municipal order. There are conditions which every community as such should recognize as fundamental—without which the community itself is defective. Tasks are now everywhere undertaken by the church which are hers only because the community has failed to assume them. It is one of the primary duties of the church to force the community, by the awakening of agitation, by the persuasion of argument, by the appeal of example, to assume the functions which inhere justly in its very constitution.

Those who work for Christ among crowded populations need no reminder that a large part of their time and energy is consumed in meeting the physical and material misfortunes of the people. These ills are in a general measure preventable by law and by public sentiment. Bad drainage, ill paved and unclean streets, overcrowding, the surpluses of saloons and the lack of schools, unemployed labor and protected vice are the fault and the crime of the community itself. Upon it, not upon the church, rests the responsibility for the correction of these evils and the betterment of the city.

What is our usual course as Christians? We strive in every way to alleviate the conditions of those who are the victims of the neglect, the brutal selfishness and the ignorance of officials or of the inadequacy of the municipal laws. Soup kitchens and cheap restaurants for the starving, nurses for those who are dying of sewer poison, kindergarten and industrial schools for the children for whom the city finds no room, trade classes for those who otherwise could learn no trade, night schools for others whose daily toil extends to twelve or sixteen hours instead of eight, club-rooms for those in whom the social instinct is a birth-right, but to whom home life is either an im-

possibility or a farce, orphanages for children who are doomed to desolation by the drink which the community licenses men to sell—these are a part of the price exacted from philanthropy by this social order which we call advanced civilization—a price paid in the coin of Christian service which may be saved for higher uses when the community sets right its own wrongs and bears its own burdens.

Now it is one of the high obligations of the church to thrust upon the public conscience these social ideals and convictions of what the Gospel is the source and the guarantee, and to strive mightily not only for the alleviation of misery and wrong by charity, but for their correction and abolition, so far as may be, by the just laws of a righteous community. It is doubtless one far more than politicians are inclined to think to the operation of these principles in the consciences and minds of Christian citizens that we may look forward to a two

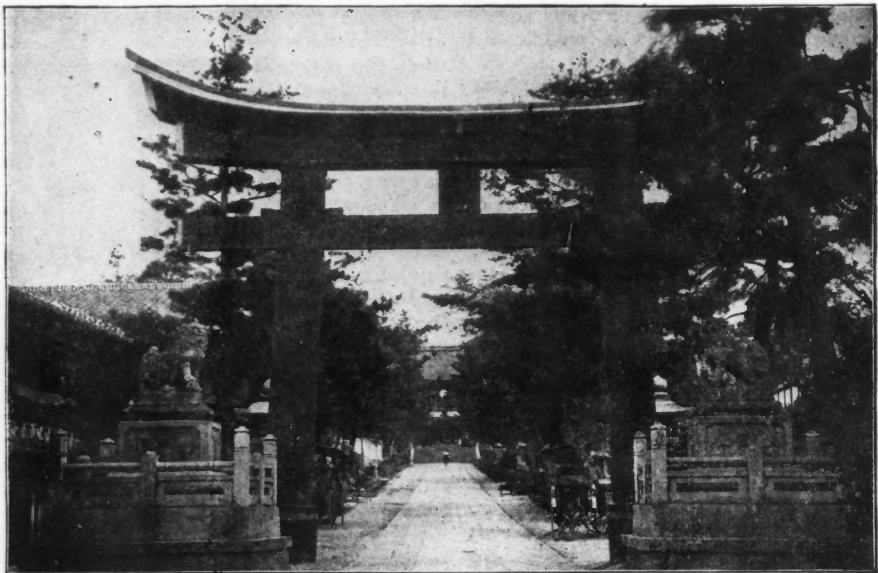
heart of the community—and that means anarchy.

Who can show the church not only how to lift the present level of the community's ideals and to force upon it the obligations which they involve, but also how to capture and control the childlike of the present that it may be prepared for the exalted suffrage of to-morrow?

SHINTOISM

Rev. H. Loomis

In the year 1873, there came to my home in Yokohama an old Shinto priest with a serene and kindly face, bringing a copy of one of the Gospels which had recently been published, and saying, "I have been many years a teacher of the doctrines of the Shinto religion, I am convinced that it is not the truth. I want to have something better. Will you teach me the religion which is found in this book? I think this is what I ought to believe."



A SHINTO TEMPLE.

From "The Gist of Japan." Copyright, 1897, by FLEMING H. REVELL COMPANY

years régime wherein the community will tend more and more to assume its just responsibility, and the church will be free to fulfil those higher offices which can be discharged by her alone.

There is one other phase of this general subject to which large attention must be given promptly. It reveals itself when we ask two questions. How many children are there to-day in New York City between the ages of eight and sixteen who are absolutely without any instruction in the fundamental principles of morals and religion? How many are there who, coming under some kind of spiritual influences, are at all adequately instructed? If the true answer to the former question be, "Tens of thousands," and to the latter, "A very small minority," is it not pertinent to ask what will become of the essential moral convictions upon which are based the rules of conduct in the individual and the community? The most appalling condition in this city to-day is not the protection of vice, not the dominance of the saloon, not the competence of the police force, but the rapid paganizing of the children of the city. That way lies the peril of these great American communities. For a childhood to-day, destitute of the fundamental convictions of the Gospel, means a citizenship to-morrow which will be "without conscience of what it does." Here is a problem larger than that of the Bible in the public schools—it is the absence of the very conception of duty and the motive for righteousness from the

I gladly consented to assist him in his search for the truth that he longed to find, and he came to me regularly to have me explain passage after passage which he had read, but did not fully understand. To assist him in his efforts to learn exactly and completely what were the doctrines of Christianity he obtained a copy of Martin's Evidences of Christianity, and also a copy of the Bible, both of which were in Chinese.

To the study of these three books he devoted his time most diligently, and apparently accepted the doctrines as he came to understand them. As the light dawned upon him he seemed to find great pleasure and comfort in what he learned. With his increasing knowledge came an enlargement of his faith. It seemed to be just what his soul longed for.

Shintoism has no promise of a future life; it treats only of this life. The old man was nearing the end of his days on earth and he eagerly grasped the idea of a blessed immortality which awaits the righteous in the Kingdom of God.

After some weeks, or months, of instruction there was an appointment for all who wished to make a profession of their faith in Christ to meet the officers of the church for an examination as to their knowledge of the way of salvation and fitness to receive the ordinance of baptism. The old priest came with the others.

When we asked him about the teachings of Scripture he showed that he had given much and careful thought to the words of Christ

which he had read, and was able to quote very freely from the different books and passages that had interested and helped him.

But when asked what was the ground of his acceptance as a child of God, he was utterly confounded. Christianity was to him a religion of doctrine, and all that seemed to be necessary was to study it as he would so many problems in mathematics, and if he accepted its teachings that was all that was needed to become a Christian. The nature of sin, and the necessity of atonement had not entered his mind at all. It was with him simply an intellectual acceptance of the doctrine of the being of God, and Christ as the revelation of the divine will to men.

By his side sat an old woman who could read but very little, if any at all, and she simply grasped this one idea that she was a sinner and Christ came to save just such poor and unworthy creatures as she was. She had faith that he would do as he had promised, that if she came to him he would not cast her out, and she just joyfully rested on his word, and that was all.

We decided that we would take the old woman into the church, but not the priest. It was a great disappointment to him, and he could not at the time understand why one who had an extensive knowledge of sacred books, and was looked up to as a man of great wisdom, should be set aside and preference given to an ignorant woman.

For a time I saw nothing more of him; and I feared that he had turned away entirely. But some months later I learned that he had gone to his old home and was there teaching his family and friends the doctrines of Christianity. I sent a request to him to come and see me and not long after he appeared again.

I found that the experience he had passed through had led him to study the Bible with greater care, and he had been led by the Spirit to see that the mission of Christ was not that of a mere teacher, but that he came to make atonement for sin by his death on the cross. This had given him such a revelation of his own need and God's abounding grace that his whole life was changed. Like the man who had been born blind this new and spiritual vision brought him light and joy, unspeakable.

Before he left we knelt together in prayer. When he attempted to pray, he pled that God would give him strength and wisdom to teach his people the way of life and peace and so filled was he with this one desire he could not restrain his tears, and he buried his face in his hands and wept. There was no further question as to his fitness and at the next communion he was received into the church. As he took in his hand the broken bread I shall never forget that sight. He just held it up as too sacred and precious to consume, while tears of joy and gratitude rolled down his face.

After this he returned to his home. Once again he came over and brought a granddaughter whom he had led to the Saviour, and who wanted to join the church.

When I left Japan to return to the United States he was one of the very last to bid me good-bye. He came to me as I stood on the deck and grasped my hand, while he bowed his head in grief, but could not speak. It was a trial that few can realize to part from those whom I had come to love so deeply.

He spent his remaining days in preaching Christ. It was his one desire that others might taste the blessedness that he had found. But his conception of what a preacher ought to be prevented his accomplishing all the good that was in his heart. He never got rid of the idea that a religious teacher must display his superior learning in order to command the respect and confidence of his hearers. And so his sermons were in a language that the com-

mon people did not comprehend, and his themes such as would interest only men of cultivated mind.

After a few years of patient labor he went to be forever in the presence of him whom he so faithfully served. But a small number had been led to an acceptance of Christ as the result of his preaching; but there was a large gathering at his funeral; and the general expression was, "We have never seen such a life and death before. He had a peace that no other religion can give. When he died it was a triumphant departure to a brighter and better world. We have not understood his sermons, but we have seen the result of his faith in God in his life. We are convinced now. We want that religion when we come to die."

Thus did the Gospel find an entrance into that village and the surrounding country. People came to hear because they had seen in the life and death of the old priest something that would stand the test. The seed sown has brought forth fruit in after years, and many have chosen the same path that they might have the same happy end.

A SWEDE

E. G. Ray D.D.

A young Swede, cast adrift by a drunken father after his mother's death, without money, friends or education, was dropped from an emigrant train in the West. Nineteen years of age, big and brawny, with limbs twisted by wielding since early childhood the heavy blacksmith's hammers, he faced a new life in a new land. He took his place with tots of six in the public school and learned to read and write.



THE SWEDE

He gave his heart to Christ and a new fire burned within him; he must make known the love of God to others.

Eastern Colleges were far away and beyond the means of this penniless Dakota boy, but near at hand was our College. For service as furnace boy and kitchen girl he got board and lodging in a home two and one-half miles from the College, tramping back and forth morning and night through the biting storm or the glory of Dakota sunshine. During two years the Christ-like spirit and broad culture of President Blackburn drew out the possibilities of the young Swede, and planted deep in his heart noble purposes. He is now a Sophomore in Huron College and a candidate for the Gospel ministry.

During a recent summer he supplied a neighboring Presbyterian pulpit. So powerful was his preaching, so winning his spirit, that the church insisted on his continuing to preach for them every other Sabbath, and the arrangement has lasted two years, paying his way in College. The church recently declined to give him up for a recent theological seminary graduate.

Such fruitage our Church gathers from the institutions aided by our Board of Aid for Colleges and Academies. They are mostly thriving plants. They need and deserve watering and enriching. When February offerings are made for this cause, remember that it pays.

The best of these institutions should now be moderately endowed. There is no more urgent work before our Church, if it is to thrive in the West. The time has come for it.

THE NATIONAL MUNICIPAL LEAGUE

Clinton Rogers Woodruff

Prior to January, 1894, there had been no national organization devoted exclusively to a consideration of the problem of municipal government in any of its phases. In that month a National Conference for Good City Government was held in Philadelphia, at the invitation of the Municipal League of that city, and all its sessions were largely attended. James C. Carter, President of the City Club, presided, and the writer, who was then Secretary of the Philadelphia League, served as Secretary. The delegates, upwards of two hundred in number, came from all the leading cities of the country east of Minneapolis and north of New Orleans.

This Conference lasted through three days. Among the speakers were the Hon. Theodore Roosevelt, Moorfield Storey, the Hon. Charles A. Schieren, Mayor of Brooklyn, William G. Low, Edwin D. Mead, editor of *The New England Magazine*, Charles J. Bonaparte, the Rev. William S. Rainsford D.D., Ex-Postmaster John Field of Philadelphia, the Rev. James H. Eob D.D., the Hon. Edwin S. Stuart, Mayor of Philadelphia, the Hon. Carl Schurz, Mrs. Mary E. Mumford, Samuel B. Capen, Horace E. Deming.

The interchange of opinions and experiences at the Conference proved so valuable that there was a general sentiment in favor of arranging for future meetings, and to that end, of organizing a national body. Accordingly, a meeting for the purpose of perfecting an organization was called to meet in the city of New York in the following May, at which time and place the National Municipal League was formally organized, with the following objects and purposes:

First: To multiply the numbers, harmonize the methods and combine the forces of all who realize that it is only by united action and organization that good citizens can secure the adoption of good laws and the selection of men of trained ability and proved integrity for all municipal positions, or prevent the success of incompetent or corrupt candidates for public office.

Second. To promote the thorough investigation and discussion of the conditions and details of civic administration, and of the methods for selecting and appointing officials in American cities, and of laws and ordinances relating to such objects.

Third: To provide for such meetings and conferences and for the preparation and circulation of such addresses and other literature as may seem likely to advance the cause of Good City Government.

Mr. Carter was elected President of the League; Charles J. Bonaparte, chairman of the Executive Committee; R. Fulton Cutting of New York, Treasurer, and Clinton Rogers Woodruff, Secretary. These positions still are filled by the same officials, except that Mr. Cutting has been succeeded by Mr. George Burham Jr. of Philadelphia. The Vice-Presidents are Charles Richardson of Philadelphia, Samuel B. Capen of Boston, President of the American Board of Missions, Dr. H. Dickson Burns of New Orleans, Thomas N. Strong of Portland, Oregon, and Prof. Edmund J. James of the University of Chicago.

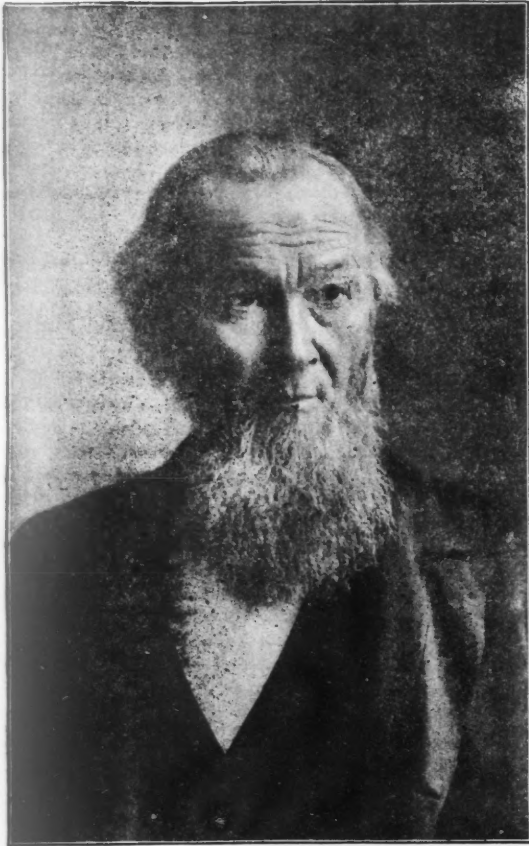
The League has held Conferences in Minneapolis (1894); Cleveland (1895); Baltimore (1896); Louisville (1897); Indianapolis (1898); Columbus (1899); Milwaukee (1900); and Rochester (1901). At the earlier meetings the municipal conditions of leading cities occupied the greater part of the League's attention. At Minneapolis, Cleveland, Baltimore and Louisville, this phase of the subject was considered at length and as a consequence the League pre-

(Continued on page 21.)

The Book Table

A POETIC INTERPRETATION OF NATURE

LIFE AND DEATH*



*Appreciated by
W. C. Gray*

There is something indescribably impressive in a posthumous book. It seems to have acquired sanctions from that near yet distant land where values are weighed in other balances than those of earth. Especially is this the case when the writer is one who for many years by his published writings has made his personality real to a large circle. Dr. Gray was a distinct personality to thousands who never saw him. There was not a fibre of conventionality in his whole body. His utterances always rang true to his own convictions, and his convictions were so intimate and so essential a part of himself that whether the reader agreed with him or not, whatever other criticism he might make, this one was sure to be first: "Dr. Gray all over." Every utterance was a revelation of the man.

This volume was almost ready for the press when Dr. Gray died. It is impossible to have followed his writings in *The Interior* during the last months of his life and not have perceived that consciously to himself the shadow—or shall we say the light?—of death was upon him. He knew that he was soon to go; and with that care for the interests of others, that fearlessness of what must come to himself, which he so beautifully describes in that "study of death" which closes the book, he had addressed himself to culling from his

countless writings those which with his unerring editorial instinct he deemed of permanent value, to winnowing them of the chaff which almost inevitably blows back among the wheat of writings thrown off week by week to meet the inexorable demands of a newspaper, and to putting them in order as his best bequest to the public to whom he was about to say good-night. Death came for him, perhaps, a little sooner than he thought, for he did not live to see the book through the press. Yet it did not take him unawares. "It seems to me that I hear the sound of the coming ship more distinctly as it approaches," he says in his closing paragraph. "She is past and cannot delay much longer. Already I see her plumes of smoke and hear the splash of her wheels, and I step upon her decks for a journey into the Unknown, from which there is no return." With all the joy of life throbbing strongly in his veins, with that glad sense of beauty and delight in love which even at seventy-one years made him question whether he was not having "as happy days here as it is possible for any one to have in heaven," he stepped fearlessly aboard of the ship that came to carry him across the River, and we may believe that this man, whose soul was so perfectly attuned to the harmonies of nature, did not find himself in discord with the melodies of heaven when God opened his ear to them.

Dr. Gray's early life was doubtless the best possible training for the poetic, nature-loving, yet practical man that he was to become. Born a prosperous farmer's son, educated at that Farmers' College from which so many notable men of his generation drew their instruction—Benjamin Harrison, Whitelaw Reid, Marat Halstead, Bishop Niide—his soul was steeped in love of nature, and in the printing office where he learned his trade, he learned how to interpret the mystic language of his soul and of God's world. From the sharp theological contentions of two grandfathers of different schools but of equal piety, he learned to estimate as we know he did afterward estimate—lightly—small points of difference which loom large when held close against the eye, but to hold in most profound respect that zeal for truth and righteousness which underlay the sharp debate. In the prime of life—at forty-one, he was called to the editorial chair of *The Interior*, and the religious world knows the rest.

Knows it, that is, superficially, as one learns things from the newspaper. Here in this book which he put into our hands as he went away we learn to know it profoundly—the key is here that unlocks his heart. And as one might have found *Calais* written on the heart of the proud, passionate, disappointed English queen, so the heart of this child of the great West and the unconventional period of our Western life is written all over with the two words which to him are one: Nature; God. Not that he was in the slightest degree in accord with pantheism. Let him explain himself, in one of his many discourses about those living friends of his, the trees:

A tree is not more obvious to the physical eye than the spirit of the tree is apparent to the vision of the spirit. There is a spiritual atmosphere pervading the words which the soul breathes as really as his nostrils do the

pure air. . . . I suppose that this presence, this pervading spiritual atmosphere, is God, and am glad to so believe, because it is so gentle and kind, uplifting and inspiring. God is not to be found by introspection, by searching our hearts. There is probably less of him there than there is in one of these apple blossoms. We are a good deal more liable to find self there than God.

Yet his apprehension of nature no more than his theology has room for sentimentalism. All is not beautiful in the one any more than all is love in the other. Or rather, even the sternness and the ugliness are a part of the beauty and the love.

But nature has her little hells. They are a necessity to her as they are to human and divine society. One of them in the midst of Paradise is a tamarack swamp.

"The tamarack is the devil's own tree," he concludes after a description of the many varieties of its "ruffianly rudeness" of behavior.

No wonder that such a man, living in such a city as Chicago, early found for himself a retreat among God's first temples—a literal lodge in a vast wilderness of trees, a boundless continuity of shade. In his log cabin camp on the island in the northern lake he found retreat during a large part of every year, and here in the very home of his heart he did his best and brightest work.

"Better, however, is a log cabin and a camp fire in some locality chosen for its waters, wildness, and beauty," he says, after a consideration of tent life. "Such outings are supposed to be appropriate only for men, but women should go. . . . A woman can never fully appreciate the refinements of her home till she have an opportunity to contrast them with their opposites—not the opposites found in poverty, overcrowding and squalor, but those which make the contrast between nature and artificiality."

Here in this woodland home year after year he gathered children and grandchildren and friends around him—at first no doubt to the surprise of many who prefer "the sweet security of streets" to the long drawn aisles of the forest. It is with such friends in mind that he writes:

The first question that is asked me at home is, "How about the mosquitoes?"—a question which displays ignorance of this high-spirited siren. She is a stickler for etiquette. She demands precedence in the procession and attention to her music. She bites you because you invade her urban temples before she has finished her oratorios. You must wait till she has concluded her outing, sung her last madrigal and gone over to bite the angels.

Of course that unfailing source of joy, the camp fire, inspires many of his best passages.

The evening camp fire burns low; one by one the brands have dissolved into coals, and one by one the little circle has retired into the cabins and gone to sleep. I take from a pile of the skeleton of a dead pine one of its huge resinous bones and cast it on the coals. The surrounding trees have all retired into the silent darkness to repose from the toils of the stormy day—now with its wrestling winds also gone into the darkness of the past. Immediately the yellow flames shoot up high, and the trees step out of the darkness on silent feet, with a surprised expression as if to say, as they look down upon me, "Why, we did not expect you to call for us again." And there they stand waiting, with the stars glittering in their tangled hair.

It was when he had toiled right manfully at felling trees and dragging them to their own place, that he falls to musing on the tender-hearted Miranda, who would have relieved her Ferdinand of his load.

There was this difference between the two scenes: our girls were all married; Miranda wanted to be. I will not say that our girls would not have helped us carry the logs if there had been any occasion for it. The specific evidence of this love loyalty on their part was that they insisted on punching the fire.

It is after a most poetic discussion of the history of church architecture as drawn from the forest that he again—as he so loves to do—finds the forest interpreting God.

The Oriental, who went to the cliffs and

*MUSINGS BY CAMPFIRE AND WAYSIDE. By William Cunningham Gray, Editor of *The Interior*. Chicago and New York: Fleming H. Revell Company. Pp. 337. \$1.50.

caves for models for his sacred architecture worshiped a God strong of heart and of hands. When this God was carried over into forested Europe, ages were required to rehumanize him, and this work of divine transformation the trees had not fully accomplished before they were hewn down to make room for the husbandman.

Not church architecture only but church music came from the forest.

The civilized man of the woods also further sought to please God and to beguile him into living with him in the city by reproducing the music of the forest, which he knew God preferred. In his chants and anthems and intoned prayers he sought to repeat the long drawn, solemn sounds which the words drew from the trees, and he built his organs of pipes and reeds, carefully feeling his way back to the melodies of Paradise.

He has St. Francis's own sense of kinship with the beasts. Brother Otter has told him the secrets of his domestic economy, Brother Bear has shared with him his likes and dislikes. He sees through Mr. Fox's pretended exclusiveness, as one of the Four Hundred, and is admitted to the secret intimacy between the deer and the loon. His infinite power of sympathy penetrates to the earth-world of Alpha Cassiopeia, and he sees the doe and the squirrel bringing their little ones to share the care of Mr. and Mrs. Crusoe in that enchanted world.

But why go farther in recommending this delightful book? What need to point readers to the inspired chapter on The Tragical in Nature and to the prose poem on the music of the spheres, which, just because it is a poem and must be true, compelled a bracketed insertion when the writer got back to his books.

The science—where occasion demands it—is as perfect as if it were not also poetry; witness the exquisite description of the making of a bird's feather. Now he drops into metre and again he permits himself to dream—of other worlds or of the heavenly paradise. Some of his most striking and profoundly suggestive chapters are of the earthly Paradise, What Adam Did in Eden, and one of his most beautiful tributes to women finds place in his description of Eve and the temptation; only equalled in this respect by the lovely description of the "daughter of Eve," who afterward became his wife.

Yet all Dr. Gray's vacations were not spent in the forest. A journey through the Southern states furnishes material for half a dozen chapters which well bring out his practical qualities, and a trip to Alaska shows him capable of penetrating the mysteries of nature under all her varied forms. But it is by his own camp-fire that we learn to know him best, and it is a cause for real gladness that some of his many photographs of this enchanting region have been very admirably reproduced for this volume. It is under his own trees that he has his deepest visions, "dreaming true" every time. And so we close this too long yet all too brief review:

Yes, I know as well as anybody else that one can hear anything he listens for. . . . I have heard my name called, and started to answer, when the quick thought came, with a sad disappointment, that the voice I heard calling me had been silent half as many years as I have lived. We can hear what we listen for, believe what we wish were true, expect what we desire, anticipate and dwell in a better future.

My body is this cabin camp where I sleep and rest. My soul is myself, free to wander where it will, to see lands not lit by the sun, and to hear music which comes not in the chariots of the air.

Book Notes

The Youngest Girl in the School, by Evelyn Sharp, is that rare thing, a good book for girls in their teens. This peep into an English boarding school life will interest the consins this side of the water. The "youngest girl" is very clever and lovable, but so erratic and

dreamy that she is a constant wonder to her companions. The head teacher of the school understands her, however, and develops her best side. A serious accident and a pair of lovers add their contribution to the interest of the story, which we commend to our young friends. The book is well illustrated. (Macmillan. \$1.50.)

The Victors, by Robert Barr. This strong book is a political novel, dealing cleverly with the "boss system" in politics. Having taken for the motto of his story, "To the victors belong the spoils," Mr. Barr presents the social evolutions of his peddler, McAllister, from Michigan squalor up to New York "bossism." The Michigan town is Ann Arbor and the dedication of the book is to the University in that town. (Frederic A. Stokes. \$1.50.)

Mr. Quillier Conoh is never commonplace and always interesting, and these Cornish stories collected under the title, *The Laird's Luck and Other Tales*, are full of the qualities that distinguish those people. They are full of mysticism, superstition, and exemplify his love of the unusual and ghostly. Perhaps the story that gives the title to the book is the best, although *The Ship of Stars* will captivate many by its quaintness, simplicity and imaginative quality. (Scribner. \$1.50.)

Amos R. Wells continues his *Endeavorer's Daily Companion* for 1902. It is a little book that will readily go into a small pocket where it will be ready for daily use. Each day of the year has its passage of Scriptures and each week has two pages of pertinent thoughts. As a whole, it cannot fail to be helpful and profitable. (Boston: United Society of Christian Endeavor. 10 cents.)

From the same publishers we have *Fifty Missionary Programs*, by Belle M. Brain. The book is small, but full of suggestion and suggestions. The ideal missionary meeting is described, and then follow outlines or plans by which to realize the same. Material for use in such programs is given briefly, and a bibliography follows which will be found useful, though it is arranged by publishers instead of subjects. (35 cents.)

To write a book for the young demands a peculiar talent, one possessed by few. A fourth volume in a series of New Testament biographies by George Lindington Weed has appeared, *A Life of St. Peter for the Young*. The author has been encouraged to the present attempt by the success which attended the [previous volumes on Jesus, Paul and John. The purpose is most commendable and the object good, but the execution does not appeal to the feelings of the present writer. The text of the Gospel is just as intelligible and its vigor is far greater. Sometimes it is advisable to "write down" to an audience, but when it is needless it is labor lost. Frankly, this attempt does not appeal to us at all. (Philadelphia: George W. Jacobs and Company. 60 cents net.)

To condense an account of *The Protestant Church in Germany* within one hundred and twelve small duodecimo pages is a task undertaken by Prof. George H. Schodde Ph.D. It certainly can be no more than a "bird's eye view," but a good deal is packed into the space. After a historical sketch, the organization and government of the Church are treated, and its confessional status explained. The theological position of the "Fatherland" is set forth and the relation of Protestantism and Catholicism. The final chapters treat of the work of the Church at home and abroad, and the numerous organizations employed to forward the Kingdom. The main difficulty with the book is that it is so condensed that it runs the unavoidable risk of becoming wooden in its treatment and dry in its detail. (Philadelphia: Lutheran Publication Society. 40 cents.)

Literary Notes

Scribner's for February will have a presentation of the question of the Isthmian Canal question, by Prof. W. H. Burr of Columbia College, who is also on the United States Canal Commission. Frank A. Vanderlip, whose first article in the series of Commercial Invading has attracted much attention, will present the industrial conditions which confront America in Italy, Austria and Germany.

The February *Harper's* has the first eight drawings of Edwin A. Abbey's illustrations for Goldsmith's Deserted Village, with a criticism from Austin Dobson; Elizabeth Shippen Green illustrates in color a short story by the author of *An Englishwoman's Love Letters*; Mæterlinck has an essay on Motor Car Impressions. There is also a poem by Dr. Henry van Dyke.

Ginn and Company of Boston have removed their place of business from their old stand to 29 Beacon street, on historic ground. This firm announce the publication of a series of supplementary readers, to be called *The Youth's Companion Series*, containing much valuable material published in that periodical which is worthy of a permanent form. The first volume, *The Wide World*, gives a brief survey of child life in Japan, Egypt, France and other countries, and will appear early in February.

Mrs. Mary Wilkins Freeman is engaged on a serial story for *The Ladies' Home Journal*, dealing with caste distinctions in a small New England village. Frank R. Stockton is also a contributor. The blind deaf mute, Helen Keller, continues her autobiography in the February number, which also contains the description of a Polish Settlement, attempted years ago, by Sienkiewicz and thirty of his compatriots, in the Santa Anna Valley. The dramatic artist, Madame Modjeska, was one of the colonists.

The Scribners will shortly publish Prof. George Trumbull Ladd's *Philosophy of Conduct*, a treatise on the facts, principles and ideals of ethics. This volume is said to be the most literary of Professor Ladd's many works.

G. P. Putnam's Sons are bringing out a work by Frank J. Goodnow of Columbia College, on *Comparative Administrative Law*, being an analysis of the administrative systems of the United States, France, England and Germany. It will be in a students' edition of two volumes.

Dodd, Mead and Company are the publishers in this country of Sir Walter Besant's *Autobiography*. It will appear early in February.

Herbert A. Giles LL.D., Cambridge, England, is to be the first lecturer on Chinese literature on the new endowment given by General Charpentier to Columbia University. His most important work is the *History of Chinese Literature in the Literature of the World Series*, edited by Edmund Gosse, and published by the Appletons. This book is said to be the first attempt in any language to present a history of Chinese literature.

E. P. Dutton and Company publish this month *Francois de Fenelon* by Viscount St. Cyres, with eight illustrations; another valuable publication of the same firm is *Stories of Tuscan Artists*, by Albinia Wherry. Among their recent fiction is a tale of the present Navy, *In Ships of Steel*, by Gordon Staples.

The Macmillans are bringing out a new uniform edition of F. Marion Crawford's works. This firm also publishes a new *Guide to Palestine and Egypt*.

The *Westerners* by Stuart Edward White has been so well received that the author will continue his studies of Western life and bring out a new story, *The Bazed Trail*, in the spring.

Another volume from Conan Doyle with more *Adventures of Sherlock Holmes* will be among the spring publications of McClure, Phillips and Company.

Anthony Hope's latest novel, *Tristram of Brent*, is meeting with a wide success. The Booklover of Melbourne has placed it at the head of the popular book list of Australia. It takes third rank according to the English book-sellers.

Ira D. Sankey gives an entertaining description of his trip through Palestine in the February *Delineator*. The illustrations for this article are well chosen.

The Sunday School

THE INTERNATIONAL LESSON

SUNDAY FEBRUARY 9, 1902

THE SIN OF LYING.

Acts iv. 32—v. 11.

GOLDEN TEXT.—Wherefore putting away lying speak every man truth with his neighbor.—Eph. iv. 25.

The title of the lesson is most unfortunate, for the true subject of our study to-day is that Christian Communism which is so greatly occupying the minds of a great body of earnest Christians of our time. The falsehood of Ananias and Sapphira, though a solemn warning, is not here the fundamental thought but one entirely subsidiary.

In these days of disturbed industrial conditions, adherents of more than one school of economics point to the teachings of Jesus and the customs of the early Christian Church as giving rules which should govern the economic relations of a Christian community. Such action is assuredly based upon a right principle: the law of Christ was undoubtedly meant to govern not only the relations of man to God, but the mutual relations of man and man. We do not, however, often find Jesus laying down rules which govern particular cases of human relationship; his teachings are for the most part of broad underlying principles. When therefore we find, as in our present lesson, and in ii. 42-45, what appears to be the application of general principles to particular conditions, it behooves us to give very careful study to such passages, that we may make no mistake as to their actual bearing upon the problems with which we are ourselves called to deal.

Let us first take into account what were the circumstances in which the infant Church in Jerusalem found itself, and then look carefully into the nature of that state of things which has received the name of communism; concluding our study with a brief survey of the results of the system as they disclose themselves in the subsequent history of the Jerusalem Church. For at the very beginning of our inquiry lies the fact that this communism, whatever its nature, was not a feature of the Christian Church as a whole, but only of the Church at Jerusalem. We hear nothing of it at Antioch; nor at Ephesus or Corinth or Rome, although the Gentile churches, being for the greater part congregations of slaves and other poor people, would appear to be quite as much in need of such a system as any other community whatever.

The early Jerusalem Church, however, was entirely anomalous in this respect: that it consisted largely of those whose homes were far away (ii. 5, 9-11); men temporarily resident in Jerusalem for one purpose or another. Those strangers who had come with the intention of remaining had doubtless made provision for their support; but a large number of the converts had simply come up to attend the feast, and were now staying on for further education, or because they felt it impossible to separate themselves from brethren to whom their tie had become closer than that of kinship. These men would be almost if not wholly destitute, and dependent upon the benevolence of the more wealthy brethren. On the other hand, many of these converts of the Dispersion were, as we saw in a recent introductory study, men who, having amassed a fortune, had come to pass the remnant of their days in the beloved city. That these should share of their substance with their impecunious fellow converts was the most natural thing possible under the circumstances. It is, indeed, a fact which has

been often repeated in the history of missions both in the Old and New World, in earlier and in later centuries. The Church of the third century, which was then one great missionary enterprise, was almost wholly a mighty co-operative institution, and an important part of the bishops' functions was the direction of this co-operation. The same is true in recent missionary experiences, notably in India, where the high caste Hindoo converts, forfeiting their means of livelihood, had in the early days to be taken into the mission stations and supported.

It is certain that this sharing of funds would appear to the Apostles to be eminently natural and proper. It had been their own custom during the lifetime of their Lord (John xii. 6, xvi. 29) and their confident expectation of his speedy return (Acts iii. 20; 1 Thess. iii. 17; Jas. v. 7) would make them hold all property as of little value, even if his direct teachings had not led them to estimate material good in some degree at its true worth as compared with spiritual riches (Luke xii. 15; Matt. vi. 31-33, etc.).

The actual condition of things seems to have been this: it was not a law of the Church (v. 4), but a well understood custom, that all property should be, not precisely held in common, but put absolutely at the disposal of the Apostles (iv. 35) for the benefit of the whole body of believers. Certainly all property was not at once turned into money: the system had been going on at least two years when, as our lesson shows, Barnabas sold his field (iv. 36, 37), and it was evidently something peculiar in the circumstances of that event which moved Ananias and Sapphira to covet the reputation which such an act gained for those who practiced it: an evidence that all such giving up of property was to a degree voluntary. It was, however, so customary that the poorer people were not long in coming to look upon their share in the common fund as something to which they had rightful claim, very much as the poor of our own cities regard the shoes and garments, the groceries and excursions, provided by the churches, as things to which they have a right; and the result of this view, even in that early Church, where the Spirit was so manifestly present, was not far different from the results seen to-day by managers of church charities—murmurings and jealousies, and a conviction in the mind of each recipient that he or she had not received a fair share (vi. 1).

It was perhaps the object lesson furnished by the jealousies and murmurings that deterred the other churches from following the example set by Jerusalem. However this may be, it certainly was not adopted in other communities (1 Cor. xvi. 2; 2 Cor. viii. 4, 7; 1 Tim. vi. 2; Jas. ii. 1-5), and a study of the later history of the Jerusalem Church seems to show that the system worked harm in the long run. We are beginning to understand, in these days, how difficult it is to help the poor with money without pauperizing them: something of the same result appears to have flowed from the communism of the Jerusalem Church, even though that system was inspired by a genuine spirit of unity which is far from prevailing at the present day. We are not long in learning that from comparative affluence (as a body) the Jerusalem Church had fallen into dire poverty (xi. 29, 30); nor was this merely the temporary result of famine, but a condition which extended over a long term of years (xxiv. 17), during which the needs of the poor among the saints in Jerusalem (Rom. xv. 26) were certainly too great for the community or goods, if it still

existed, to meet, and rendered them dependent not merely upon the bounty of the Palestinian brethren (xi. 30), but of those of Rome (Rom. xv. 25, 26), Corinth (1 Cor. xvi. 1-3) and other churches.

(Similar, but far more disastrous, was the outcome of the system as it ruled in the Church of the third century. Its ultimate result was, with the cessation of missionary operations, the degeneracy of the entire social body, through the concentration of vast wealth in the hands of ecclesiastics and the development of hordes of idle beneficiaries, who lived entirely upon their bounty.)

Notwithstanding all this, it cannot be disputed that the communism of the first few years of the Jerusalem Church was, ideally, in accord with the spirit of Christianity. Unselfishness in worldly things, enthusiasm in the things of the Kingdom of Christ, are the notes of the true Christian, the secret of spiritual power. Without question, the state of things that prevailed after Pentecost was an attempt to realize the conditions of the new heavens and the new earth, and its beneficent results were indisputable (ii. 46, 47, iv. 33). But this, we must observe (and it is in fact the key to the enigma), was true only so long as the community consisted only of true Christians. As soon as it became worth while, for other than spiritual reasons, for men to unite with the Church, then the mischief crept in which the latter part of our lesson illustrates, and disastrous results followed. And this is always the case in the Church, and will be while the present order lasts. The ideal Church can only be realized by ideal Christians.

We should take notice, too, that Christians seem the nearest to the ideal when they are filled with the missionary spirit. It was so after Pentecost, it was so in the early Christian centuries, it is so to-day, it will be so till the end of the present dispensation. A missionary spirit is in essential antinomy to the spirit of covetousness and self-seeking. It is not necessary to the existence of this spirit that all Christians be actively engaged in mission work; but the missionary spirit should control all their intercourse with their fellow-men. When this is the case, when the spirit of UNITY has taken the place of that spirit of LIBERTY which now prevails, then social and economic conditions can and will be governed by the law of Christ's Kingdom, and a true, not a factitious, equality and brotherhood of men need no longer be an impracticable dream.

The general historic conditions having been given in vs. 32-35, our lesson goes on to give two strongly contrasted illustrations of the effect of these conditions upon men of two different types of character. A certain good man, Barnabas, was a veritable son of consolation (A. V., IV. 36, *exhortation*, R. V.) who with the largest apprehension of the essential unity of the Christian brotherhood had devoted his property to the common use. His unselfish and genuine devotion was in marked contrast to the spirit which actuated Ananias and Sapphira. There is reason enough why this double story should be told, apart from the awful warning which it conveys, for it marks a new era in the history of the infant Church. Here we see the beginning of popular favor, as distinguished from the spiritual influence which up to this time had alone brought men into the Church. The noble unselfishness of the new sect had gained them a degree of honor from the people, had, at least, set them apart from the mass of the people in a way which their distinctive tenets had not as yet done. Covetous people, self-seeking people, people, perhaps, who had a grievance against the existing system, decided that it would be worth their while to join the brotherhood.

Thus the first discordant element enters the Church.

Here we have the reason for [the appalling and exceptional punishment that fell upon Ananias and Sapphira for their sin. Once for all, at the very outset, God would testify to his estimate of this form of offence.

Coveting the respect accorded to Barnabas for his generosity, but far removed from his missionary spirit, they coveted still more the possession of their property, and deliberately agreed together secretly to keep back a part of that of which the whole was ostensibly dedicated to God. It needed not that a word should be spoken to make this a dishonest act. Simply to bring the money to the accustomed place was to take advantage of the common understanding that he who gave at all, gave all. We are not told how Peter recognized the true character of this act (verse 9), but it was doubtless by the indwelling Spirit (compare 2 Kings v. 26).

We have in his question (vs. 8) the evidence before alluded to that the communion was wholly voluntary, being indeed the outcome of an overmastering emotion. Ananias had a right to his own property, but not to a reputation which he did not deserve. We have here two teachings with regard to the Holy Spirit: one, his personality; he can be offended (verse 9); the other, his divinity (compare verse 3). It is because this sin was against the Holy Ghost that there was here no call for repentance (Luke xii. 10) and no offer of forgiveness. At the words of the Apostle, the "Lord and Giver of life" withdrew his support from the guilty man, and sudden death was the necessary result (vs. 5). It is not to be explained by natural terror and awe at Peter's words. The first judicial act in the infant Church is the act, not of the [Apostles, but of God. The meaning of this is evident: it was for the sake of the Church. Three times (verses 5, 11, 1) the fear and awe which fell upon these Christians is noted. Once for all, in infinite mercy, God showed in a moment that which in the long run is always and inevitably the result of the sin of hypocrisy.

It is idle to attempt to account for the difficulties of the story (vs. 6-8), except by the recognition that before the period when Luke heard it (probably on his visit to Jerusalem with Paul) "the desire to bring into strong relief the unselfishness of the primitive Church had worked itself out in a moral apologue," as Ramsey says. This was entirely in accordance with Jewish methods of religious teaching and habits of thought, and it does not in the least invalidate the historic truth of this book that Luke, who was not a Jew, accepted the story as he heard it. But it does violate not only "the deepest feelings of oriental life," but our own standards of right conduct, that Ananias should be buried unknown to his wife and family. It may well have been the case, however, that Sapphira was not made aware of her husband's death until after the question was put to her which gave her the opportunity for repentance.

These deaths, which seem so startling and awful, were in fact only a visible sign of what is without observation taking place every day. Hypocrisy always works death; covetousness always blasts the life. It is only because we do not apprehend the wonderful nature of our connection with God that we stumble at this; we are members of a living Church, because its life is the breath of the living God. When by reason of immorality or lowering of spiritual tone, the life of God is withdrawn from it, the necessary result is death.

But this judgment, like all God's judgments, was indeed mercy. Thenceforth no hypocrites would give themselves to that infant Church to work its moral death.

L. S. H.

Christian Endeavor

Rev. Henry T. McEwen D.D.

Peace

- Feb. 3. Peace with God. Rom. 5: 1-10.
4. Peace with men. Luke 2: 8-14.
5. Peace with self. Phil. 4: 4-9.
6. Making peace. Matt. 5: 1-9.
7. How peace comes. Rom. 12: 16-21.
8. How peace goes. Isa. 48: 16-22.
9. Topic—The pathway to peace. John 14: 25-31; Isa. 26: 3.

What is meant by "the peace of God"?
What is the result when the peace of God comes into a human life?
How can we get the peace of God if we have it not?

Peace is to the soul what harmony is to music, the absence of discord. It is founded upon right relations to God, to our fellow men, to the world without, and to the world within. It dreads neither the issues of time nor eternity. Peace differs radically from calm. The latter is due to the absence of storms. Peace defies storms. With the angry, threatening storm clouds of Gethsemane, the Judgment Hall, and Calvary overhanging him, Christ said to his disciples, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." That these disciples might know how to defy and defeat the tempests which would soon be surging over them, he said, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world." Note the contrast. In the world tribulation, in Christ peace. The peace of God which passeth all understanding is not due to favoring conditions, but to the divine indwelling. This truth is put in many ways both in the Old Testament, and in the New. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." "Thou hast been our dwelling place in all generations." "In thee we live and move, and have our being." "In my Father's house are many mansions. If it were not so, I would have told you." There is good reason for the two renderings of Romans v. 1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," or "let us have peace with God through our Lord Jesus Christ." The former is a statement of fact, the latter a command as to duty and privilege. The possibilities of peace are one thing, the enjoyment of peace is quite another. Millions have rich possessions who fail to appreciate and enjoy them. It is a duty to enjoy peace, as well as to possess it. That faith in Christ which secures salvation opens and bids us enter the palace of peace.

Calvary means that through Christ we have reconciliation. God's final judgment is robbed of its terrors. With absolute peace we ought to contemplate its approach. Listen to Paul's ringing assertions and stirring questions as he deals with this great truth. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." "If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? Who is he that condemneth since God justifieth?" So far as eternal issues are concerned, the Christian has every right to the enjoyment of peace in anticipation.

In the closing verses of the seventh chapter of Romans Paul deals with the conquest of self, whilst in the closing verses of the eighth chapter of Romans, he deals with [the forces which are usually supposed to make against us. In the former he exclaims, "Wretched man that I am, who shall deliver me from the body of this death?" And the answer for him is the answer for us, "God through Jesus Christ."

We need fear neither self nor sin, although like him we have learned that when we would do good evil is present with us. Granted that we cannot be conquered by that which is within, may we not be overwhelmed by forces that are without? What are the all things over which we are more than conquerors through him that loved us? "Tribulation, anguish, persecution, famine, nakedness, peril, sword." Furthermore, Paul is persuaded that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus."

With such assurances, awe and fulfillments, as these in mind, worry and hurry, twin vices of America, should be forever banished. Why worry, when all power is God's, why hurry, when a thousand years are with him as one day? Christ never despaired, though the world which he came to save crucified him. On his way to raise the daughter of Jairus from the dead, he stopped to heal the woman with the issue of blood. Why should he hurry for whom it was as easy to raise the dead as to heal the sick? In the path of duty, opportunities are never lost. Duties co-operate, they never conflict. God gives me both the time and the strength to do what I ought to do. I need not hurry, I need not worry, let me, defying storms, be at peace.

THE STUDENTS' MISSIONARY CONVENTION

The program of the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, which will be held in Toronto, Canada, February 26 to March 2, promises to be very strong. The meetings will be held in Massey Music Hall, the largest meeting place in the city. Some of the ablest missionary speakers of North America and from the mission field will address the Convention at the five evening sessions. These addresses will deal largely with the obligations of promoting the missionary enterprise and the means which are essential to its success. A part of each day will be devoted to the consideration of the relation of students to missions, the promotion of missionary interest in the Colleges, the financial problems of missions, the extension and development of the Student Volunteer Movement, and the responsibility resting upon clergymen and laymen in view of the consecration of students to world-wide evangelization. Among the speakers who will address the Convention are: The Rt. Rev. M. S. Baldwin D.D., Bishop of Huron; the Rt. Rev. A. Sweatman D.D., D.C.L., Bishop of Toronto; Mr. Robert E. Speer of New York; the Hon. S. E. Capen LL.D., President of the American Board for Foreign Missions; Bishop Charles B. Galloway of Jackson; Bishop J.M. Thoburn of India; the Rev. J. Ross Stevenson, D.D., formerly of McCormick Theological Seminary; Dr. and Mrs. F. Howard Taylor of the China Inland Mission; and Professor Gamewell and Dr. Ament, who are so well known in connection with the siege of Peking.

Three afternoons of the Convention will be devoted to section meetings. The first of these will be given to simultaneous conferences on the great mission fields and will be addressed by missionaries. On the second afternoon denominational conferences will be held. The fact that the Conference of Secretaries and officers of Boards of Missions will be held in Toronto just preceding the Convention will assure the attendance of these and will thus give opportunities for helpful contact between the students of the different denominations and their missionary leaders. One afternoon will be devoted to conferences to consider different

phases of work on the mission field. At the same time there will be a meeting of professors and instructors and a conference of editors of religious and missionary papers and magazines to consider the relation of the press to the cause of missions. Mr. John R. Mott, the chairman of the Student Volunteer Movement, who has been visiting Japan, China and India to hold conferences and conduct evangelistic meetings for students, will return in time to preside at the Convention.

The Prayer Meeting

Rev. C. L. Carhart

Week Beginning February 2, 1902

Missionary Concert China

In connection with our Church there are in China two Synods, comprising ten Presbyteries and ninety churches with sixty American clergymen and forty Chinese. In addition there are at work thirty single missionary ladies with about five hundred and fifty other Chinese helpers, of whom more than a hundred are licentiates. The churches numbered more than eleven thousand communicants and received more than one thousand additions to communion during the last year for which a report is available, which includes the time of the massacre.

Not quite one-fifth of the million dollars which we gave for foreign missionary work through our Board was spent in China, where we have one-fourth of our missionaries, and more than one-fourth of our converts. In some thirty hospitals and dispensaries one hundred and thirty-five thousand patients have been treated by our thirty missionary physicians, male and female, and from the great press at Shanghai went forth more than sixty-five million pages of printed matter.

Tsingtan, the new station of the East Shantung Mission in Germany, territory reports good prospects. The whole Shantung Mission owes much of its comparative immunity in the time of danger and its present readiness for the continuance of its work to the progressive policy of Governor Ynan. The opening of the new station contemplated at Shuntepn in connection with the Peking Mission is, of course, postponed till lost ground can be regained at Peking and Paotingfn, where everything was destroyed. To the roll of missionary martyrs should be added the 178 communicants, chiefly of this mission, who witnessed a good confession with their blood. The work is being resumed with new earnestness, and if the church but do its share these dead shall not have died in vain. Hunan has been regarded as the most anti-foreign province of China, yet in the centre of Hunan at Siang Tan a station was opened two years ago with no opposition, and now after the storm the missionaries have returned to work unmolested there. Viceroy Chang of Hunan and Hupeh is known to us as the author of the plea for reform translated under the title of China's Only Hope.

The Court has come back to Peking, and the missionaries are at their posts. It remains to be seen whether the Empress has learned the lesson, and the nations, and the church. The diplomatic problem and the missionary are not unconnected, as Sir Robert Hart's well known saying bears witness. Christianization may not be the only alternative to dismemberment or disaster, but there is no secure solution of the present problem or solid basis for a new and better order that is not founded on Christian principles, and that will not be promoted and re-enforced by the leaven of Christian character. The harried church in the North faces the problems of the third century with lapsed and libellatici to deal with as well as with a roll starred with the names of martyrs.

Does not this sound like Polycarp's famous saying? "I am eighty years old, and it is time for me to die anyway. You may kill me if you like, but I will not recant." But the words are not from the bishop of Smyrna in the second century, but from an old Shantung woman in the last days of the nineteenth.

The Church must remember that Tertullian's dictum is not the statement of an automatic law. The blood of Christians is seed only as a living church furnish in obedient hearts fertile ground for it to spring up and bear fruit of loyalty and sacrifice. Martyrdom is of itself no dynamic save as we are ready to be inspired thereby to new zeal. The Kingdom comes through the living to whom the dead make mute appeal for the cause that was dearer to them than life. The last report of the mission closes:

"The outlook for the Church is good. The 'Boxer craze' is² about over, the crying need is for more workers"

Woman's Board of Home Missions

THE INDIANS

The relations of the Government, the Church and the Mission School to the Indians was the subject under consideration at the regular meeting of the Board, held on Tuesday, the 21st.

Miss V. M. White presided, introducing the Hon. Darwin R. James, who for years has taken an active interest in the Indian question. Mr. James said:

"I am very glad that this Board sympathizes with the Government in its efforts to help the Indians. We can give very little attention to the religious side, while you can give your attention almost wholly to the Christian side of civilizing the Indians. The other things grow out of that; lay the foundation right, get a foundation upon God's Word and the other things will come right. The Government does not give any of its time to opposing any denominational work, although it does not do Christian work. But I am happy to say that I have never yet visited any reservation of any Government school but that I have always found definite religious work being carried on by the teachers. I have never visited any of our Protestant schools but that I have found a little band of faithful, Christian workers who have always kept up religious services, prayer-meeting, Christian Endeavor meetings, and if there was a missionary to be had in any direction they had preaching service, but this is all outside of what they are required to do. But the teachers, so many of them, are Christians and are so earnest about it that they do carry on a very excellent Christian work. Mr. Jones, the Commissioner of Indian affairs, said that the missionary societies ought to take hold of this work with a great deal more strength, and that they ought to have more teachers, because this is the foundation work.

"Now in regard to the Government's position toward the Indians, let me say that the plans of the Board of Indian Commissioners, and of those who gather at the annual Conference at Mohonk, and of the Commissioner of Indian Affairs, and the Secretary of the Interior, who are all interested in helping the Indians, are all tending toward getting the Indian up on his feet within a few years. The progress which has been made in the last few years—within the last seventeen years—is quite rapid. In 1877 the first appropriation was made for the education of the Indians, and this was \$20,000. This year the appropriation of the Government is \$3,244,000, nearly three and one-fourth millions; that is all within twenty-five years, so you see what the Government is

doing in that direction; it is not stinting the money but is pouring out all the money needed."

Mr. James then spoke of the Dawes Bill, by which the Indians will receive their allotment and become citizens; of the effort on the part of the Secretary of the Interior to have a correct registration of the marriage and births of all Indians; also of a Bill now in preparation by the Board of Indian Affairs, making provision for the division of tribal funds, which fund now amounts to forty million dollars.

Mrs. Edmund B. Horton, Secretary of the Woman's Board of the Dutch Reformed Church, was then introduced. Mrs. Horton said: "I have just come from the Indian Territory and Oklahoma, and I can speak to-day of the Indians who are living a camp life. There are about seventy-one thousand Indians who are nominally Christians, but among the more than a quarter of million, the others are as veritable heathen as in any part of the world. There are absolutely only two kinds of Indians—those who have placed their feet in the 'Jesus road,' and those who are absolutely heathen. There is no great middle class such as we find among white people, where people may be Christians, or church members, but there is absolutely nothing of that kind among any of the tribes. The duty of the church is the duty that the church owes to every soul in this country, and it is a great duty because the Indians are like little children, because they have been kept as children. Among the tribes whom I visited was the Apache, those people who have been prisoners of war for fifteen years, and during all that time not one word of Bible instruction has been given to those poor prisoners—prisoners in a double sense. The most of them are at Fort Sill, Oklahoma, and it was there our mission was started less than two years ago, and out from that tribe, the fiercest, cruellest and most barbarous, we have over fifty faithful Christians in less than two years, and not a man of those Indians who has given his allegiance to God but is willing to give his word that he will not go on the warpath again. That is a very peculiar life that the Indians are living, while prisoners they are not in prison, but have houses which have been put up by the Government. While we were there a great many of the Indians were using their houses as stables and they were living in arbors or tents, but every Indian has his village and there he gathers the people of his especial family or gens.

"We have a Bible school every day, because the Bible is the text book of our school. Some of these young people have come out as Christians, and it has been wonderful, for some of them have to undergo real persecution. One Sabbath while we were there, there were five different tribes, in their different costumes, at church. The Apaches were dressed mostly in the costume of civilization, because the Government will not permit them to wear their own costume, and a number of them are scouts and were dressed in the uniform of the soldiers. It was a wondrous day just to see the many who through our missions had received the knowledge of the 'Jesus road.' It seems very hard to say what the church might do but it does not depend so largely upon the church as upon the pockets of the people."

At the conclusion of Mrs. Horton's address a very graphic description of a visit to our own Mission Schools in Oklahoma and Indian Territory was given by Miss M. J. Petrie, our Young People's Secretary, who so completely carried her audience with her to Anadarko, Dwight, Tahlequah, Elm Springs and Henry Kendall College that all felt they had made a veritable tour of the schools.

Before the meeting closed, announcement was made that a Memorial service would be

held in honor of the late Secretary, Mrs. Frederick H Pierson, on Tuesday, February 4, at 10.30 A.M., in the Assembly Room at 156 Fifth avenue.

Women's Board of Foreign Missions

There was such an embarrassment of riches at the meeting of January 22 in the form of letters from almost all of the fields, [that the short hour did not begin to contain all that might have been said. Besides that, Miss Miner of India and Miss West of Japan were again present, and Miss Mary Forman of India. In the absence of Mrs. Beers, Mrs. Prentice presided. Mrs. Kimball read first from Mrs. Griswold of Lahore, India, who told what a busy place it is with its university life, especially at the closing of the term with athletic sports, alumni dinner, reunions, etc. There are twelve children in the station and they have their Christmas together. Miss Parsons had arrived, but all regretted that her stay was to be so short. Mr. Griswold had gone to Allahabad, where Mr. Mott was holding meetings, and for two months Mr. McConahy, the General Secretary, had been preparing for his coming.

Miss Giles writes interestingly of the settlement work, which Miss Wilder is carrying on. She and Mrs. and Miss Wilder were out visiting villages. Miss Giles says her study of the language has been interrupted by the famine, but she had just made her first public talk, and the habit of the Orientals of nodding the head and repeating a word they appreciate was a great encouragement to her. After telling of the famine and epidemic and the children whom the missionaries took in, having first to quarantine them for days, she told of a girl of ten years, who came begging to stay, as her father beat her at home. The father soon came for her, and their meeting was most affecting. It seems that the child had been married two years and was so cruelly treated that twice she had run away, and she told her father she would kill herself before she would go back again. But he said they had paid money for her and she must go, then he told her things to make her afraid of the missionaries, and at last she went with him. Many come to the mission for medical aid, and yet they are fatalists, and take no precautions against disease, and will hug the corpses of those who died from plague. The people generally acknowledge that the idols do no good, and yet they worship them. One man said, "Now the prophecy of Ram has come true, that monkeys should come in the form of white men to teach us about God!" At the mission meeting the permanent location of the Settlement was discussed, and it will probably be in a place about thirty miles from Kelhapur, on a good road, which Miss Giles says she can travel on her wheel.

A vivid impression of the work done at Baraka, Africa, where our Mrs. Ford is, was given by a letter written by Mr. Milligan of that station. He spends much of his time going from village to village trying to get boys to come to his school, gathering them here and there like precious treasures, gems to be cut and polished for the Master. His voyages on the launch "Dorothy" and encounters in the villages make a story alone, but that is only a small part of his work. Of his various occupations he writes:

We have the high warrant of Paul's example for becoming all things to all men. A missionary sometimes finds himself engaged in such a variety of professions that he is in danger of losing his professional identity. I scarce know these days whether I am a preacher, a theological professor, a judge, a schoolmaster,

a doctor, an accountant, a yard foreman, a captain, an engineer or a cook. The roll of professions to which long years ago I used to number the buttons on my sister's dress in order to discover the occupation of her future husband would have to be extended, with an additional row of buttons, besides, to cover my present work.

I have opened a primary boarding school for forty Fang boys from distant towns not yet touched by the Gospel. The boys of my former advanced class are still with me; one of them assists me teaching. At 6.15 in the morning, the prayer-bell rings, and I meet the boys for prayers. From 7 o'clock until 9, they cut grass or do other work in the yard. I need not say that it requires an expenditure of energy and also continual oversight to get forty boys to set to work promptly and to work well, for they are just at the age when total depravity takes the concrete form of laziness. As the "boss" of this "gang," I set high value on my Irish blood and perhaps speak Fang with an Irish brogue.

From 9 o'clock until 5.30 P.M. I teach, taking a noon recess. The teaching is in Fang and French. The program of daily studies covers the subjects usually taught in primary schools, together with the Bible and catechism. I pay much attention to singing. They have good voices and learn rapidly. We sing nothing but hymns; and the hymn is perhaps the form in which most of them will carry the Gospel to their far-away homes and teach it to others; for the Africans, old and young, love music and can learn to sing. When I was leaving America, a lady generously provided me with an organ, which I use in the school, and which has been an invaluable help in my work. Some of these boys are bright in all their studies and learn fast, as fast as a bright American boy; others, again, are remarkably stupid, as stupid as some American boys.

From the school-room I pass to the dispensary where I find a number of boys from five to fifteen daily with various ailments already awaiting me. Their diseases range mostly from itch to ulcer with occasional fever. Some of these boys have dreadful sores. The blood of many of them is so tainted with disease that a small cut or scratch is liable to become an ugly sore.

At 4 o'clock the boys again work in the yard, working until 5.30, when they all take a bath in the sea. A part of each evening I spend in preparation for next day—Bible exposition for various classes, translating, etc. Still later in the evening, or during my noon recess, I attend to the accounts of the station, as I am Treasurer. There is a large business side to a station like this, and the work of bookkeeping is considerable."

Besides this regular routine, there are many interruptions, and two days given to evangelistic work; we do not wonder that at times he feels worn out, and yet he says:

"The work of this field is fitted to arouse a man's utmost enthusiasm and engage his whole energy. Every part of it is interesting; so much so indeed that if another missionary should now arrive, I scarce know what portion of it I should be willing to give over to him."

When our missionaries give to the work such love as this, we can not wonder at their success, and that they have "souls for their hire."

S. R. D.

The McAll Mission

S. B. Rossiter D.D., Secretary
HOW TO DO IT

The Utica Auxiliary has done good work in the past and is in a fair way to do even larger work in the future. Change of officers, who have proved their efficiency through many

years of labor in a cause, is always a trying experience for an organization and that has been the experience through which the Utica Auxiliary has been passing. But prayer and faith in God and faith in one's cause can accomplish wonders and the Utica Auxiliary had among its constituency those who prayed, believed and labored. The indefatigable Secretary, Mrs. Griffith, adopted the suggestions of the Board at Philadelphia, and sent word to all the constituency to observe the prayer hour, 10 o'clock P.M. of the 18th of August, the date of the origin of the McAll Mission in the heart of Robert McAll. She sent out a little circular of the work of the city pastors with the request that they ask God's blessing upon this branch of mission work. She sent some of these circulars to the Sunday gatherings at the near-by summer resorts.

Preparations were made to observe the 17th of January meeting. An interesting program was prepared. Consecrated women were found who would for Christ's sake serve as officers. Notices of the meeting were widely distributed, and all human means exhausted to accomplish the result.

The 17th of January arrived, and the audience was double its usual size. Officers were elected. The meeting was spirited and enthusiastic. The Treasurer's report was read. The Secretary followed with an account of the history of the year. Miss E. S. Potter, for many years connected with the work, read a résumé of the thirty years' history of the McAll Mission, and Mrs. Grosvener, who recently has visited the halls in Paris, gave a delightful account of her experience in the halls, and so the Utica Auxiliary revived and strengthened sets out for good work in the future.

Letters from Our Friends

DEAR EDITOR: In the centre of the continent, at Council Bluffs, is a Christian Home, open to all needy children, whosoever. Sustained by voluntary aid from all points of the compass, its history for nineteen years is as marvelous as that of George Muller's orphan houses. Every gift, from one penny to thousands, is as carefully acknowledged as in any banking business. No children are sent out for service, but only for genuine adoption in worthy homes. No families are separated, like kittens, to forget one another; but, if not adopted together, they are cared for till able to stand united themselves. One good rich farmer (we have such out West) adopted six children. Isn't he a Christian? and he is not alone in fathering families of the Lord's poor. A boy who had been used by county physicians for experiments is now well and happy, his needless sores all healed. Hard work and faith alone sustain such a Christian Home.

Yours, K. S. R.

DEAR EVANGELIST: The President of the National Congregational Council commands a hearing by his office. A part of his message to the churches appeared in a recent issue of this paper and spoke for itself; yet we commend to our readers the whole address, a genuinely good and great "epistle" to be read in all the churches for instruction and edifying in a right faith and as a record of the times worthy of a place in history. A common idea, an unworthy, but no less easy delusion, is that a broad mind and a charitable spirit are inconsistent with positive conviction and definite spiritual knowledge. If any one has ever said that Dr. Bradford does not know what he believes (that is the usual ignorant judgment), a good discipline of his untutored mind will be a perusal of that paper. The man who sees is better than the many who only guess. And the man who knows something and says it is able to instruct those who make up by dogmatizing on speculation and theory, for lack of all definite knowledge.

R. A. S.

DIAMOND JUBILEE OF THE THIRD CHURCH, ROCHESTER

Henry W. Conklin

During the week beginning with January 12, the Third Presbyterian Church of Rochester, N. Y., celebrated with much enthusiasm the seventy fifth anniversary of its birth.

Sunday morning the Rev Francis Treadway Clayton, acting minister of the church, preached an anniversary sermon in which he described the differing characteristics of each of the four periods into which the history of the church would naturally be divided, and reminded his hearers of the abundant labors into which they had entered, a heritage from those who had labored in bygone years. At the Sunday-school session a history of the school was read by Miss Hattie L. Webber. Most of the older Sunday-school records have been preserved and from them the historian had derived much interesting information in regard to early Sunday-school customs. In the afternoon a special communion service was



REV. RICHARD D. HARLAN
Pastor from 1869 to 1901

held, conducted by the Rev. Richard D. Harlan, minister of the church from 1894 to 1901, and now President of Lake Forest University.

Wednesday evening the people gathered in the church parlors to listen to reminiscences from William F. Cogswell and Edward Harris, who have been active in the work of the church for more than fifty years. A sketch of the early history was read by Henry W. Conklin, grouping information obtained from old records, sermons and newspaper files. Much interest was manifested in a display of "relics" made by a Committee in charge. An ancient pulpit

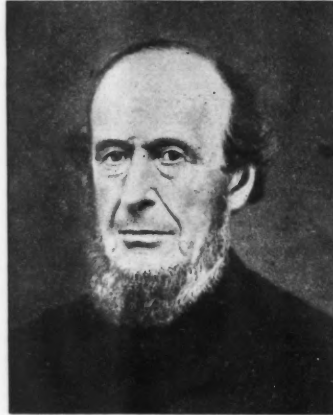


CHURCH ON NORTHEAST CORNER OF MAIN AND CLINTON STREETS Built 1828 Sold 1834

with Bible and lamp, portraits of pastors and elders, old catalogues, records, letters and newspaper clippings were among the articles exhibited.

The culmination of the anniversary came Friday night, when in the chapel and parlors, opened together so as to make one large room, the Women's Guild served supper to about four

hundred people. The rooms were adorned with palms and flags and the long tables with



REV. ALBERT G. HALL, D.D.
Pastor from 1840 to 1871

their decorations of red and green, enlivened by the twinkle of scores of red candles in silver candelabra, made a beautiful sight. Mr. Clayton presided and introduced the post prandial speakers. Greetings, both grave and gay, were given by Dr. J. P. Sankey of the United Presbyterian Church, the Rev. C. H. Moss of Park Avenue Baptist Church, Dr. Nelson Millard, Dr. T. H. Pattison of Rochester Theological Seminary, Dr. R. K. Converse of St. Luke's Protestant Episcopal Church, the Rev. F. D. Leete of Monroe Avenue Methodist Episcopal Church, and Dr. H. C. Riggs and Dr. S. B. Nelson, both of St. Peter's Presbyterian Church. Each of these addresses gave evidence of the fraternal feeling that exists among



THIRD PRESBYTERIAN CHURCH, ROCHESTER

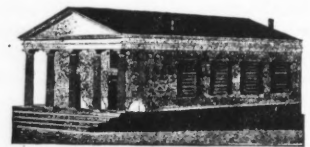
the churches of Rochester and abounded in congratulations upon the past and good wishes for the future. Dr. Sankey is the only man now occupying a Rochester pulpit who was a contemporary of Dr. Albert G. Hall, pastor of the Third Church from 1840 till his death in 1871. Dr. Sankey's tribute to Dr. Hall was hearty and discriminating.

When the Third Church was organized on the 17th of January, 1827, Rochester was a village of about nine thousand inhabitants. The first house of worship was a temporary structure, begun on Monday morning and made ready for use before the following Sunday. In this building Josiah Bissell Jr, one of the first elders of the church, set in motion a plan for supplying every family in the county that might be in need of it with a copy of the Bible—a plan subsequently adopted by the American Bible Society.

The first permanent building occupied by the church stood on the northeast corner of Main and Clinton streets. Financial difficulties made a sale of the property necessary in 1834, and for a time there was much discouragement.

In 1836 a small building was completed standing on the south side of Main street. This was subsequently enlarged and improved and was occupied until August 17, 1858, when it was burned. In 1860 the Temple street building was completed. It was designed by Upjohn of New York and was regarded at the time as the finest specimen of Gothic architecture in the city. In 1883 this property was sold to the Unitarians and a new location selected on the corner of East avenue and Meigs street. Here a chapel was first built and occupied until 1893, when the completed structure, the present home of the church, was dedicated, admitted by all to be one of the most beautiful church buildings in the city.

The first pastor of the Third Church was the Rev. Joel Parker, subsequently a leader in New York and Philadelphia. After his resignation



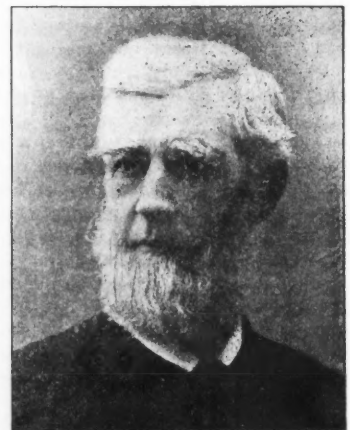
CHURCH ON SOUTH SIDE OF MAIN STREET
Built 1836 Burned 1858

in 1830, the Rev. Charles G. Finney supplied the church for about six months. During this time occurred the first of the three remarkable revivals associated with Mr. Finney's name in Rochester. Following Mr. Finney's work the Rev. William C. Wisner, the Rev. Lnke Lyons and the Rev. William Mack were pastors in succession.

In 1840, the Rev. Albert G. Hall began a pastorate which continued for more than thirty-one years. Dr. Hall shares with Dr. Shaw of the Brick Church the honors of long and faithful service in our Rochester pulpits. Representing one the Old School and the other the New School, they were equally zealous and prominent in bringing about the reunion of 1870.

Dr. Hall's successor was the Rev. George Patton D.D. who served as pastor from 1871 to 1893, and then as pastor emeritus until he died, greatly beloved and lamented, in 1897.

The Rev. Richard D. Harlan was installed as pastor in 1894 and resigned in 1901 to be-



REV. GEORGE PATTON, D.D.
Pastor from 1871 to 1893

come President of Lake Forest University. These seven years were especially marked by a large reduction of the debt upon the new building and an enrichment of the form and a cultivation of the spirit of worship.

Excellent work has been done by two assistant ministers who have served the church in recent years, the Rev. Charles Grenville Sewall, now pastor of the First Church of Rome, N. Y., and the Rev. Francis Treadway Clayton, now the efficient acting minister of the Third Church.

NATIONAL MUNICIPAL LEAGUE

(Continued from page 15)

sented to its members the first careful statement of the actual municipal situation, and backed it up by ample reference to authorities. At the Louisville Conference in 1897, the following resolution was presented and was unanimously adopted after a thoughtful discussion:

Resolved, That the Executive Committee appoint a Committee of Ten to report on the feasibility of a Municipal program, which shall embody the essential principles that must underlie successful municipal government, and which shall also set forth a working plan or system consistent with American industrial and political conditions for putting such principles in practical operation; and said Committee, if it finds such a Municipal program to be feasible, is instructed to report the same, with its reasons therefor, to the League for consideration.

In pursuance of this resolution the following Committee on "A Municipal Program" was appointed: Horace E. Deming, George W. Guthrie, Prof. Frank J. Goodnow, Dr. Albert Shaw, Charles Richardson, Prof. L. S. Rowe, and Clinton Rogers Woodruff. Its preliminary report was made at the Indianapolis Conference, the next year, and the final report was presented at Columbus in 1899 where the whole meeting was devoted to the question. As a result of the careful work of the Committee and of the thorough discussion of its two reports, a Municipal program was adopted.

This program, which consists of certain proposed constitutional amendments, and a Municipal Corporations Act, has been published, together with the leading expository papers and the report of the Committee, in a volume issued by the Macmillan Company under the title, A Municipal Program. The volume has been utilized by such Constitutional Conventions as have met since its publication, and has been generally used by the numerous Charter Commissions appointed within the past few years. In this way the work of the League is having a strong, affirmative influence upon charter and constitution makers, and it bids fair to have a still wider influence in the future, because of the growing appreciation of the value and soundness of the recommendations.

At the Milwaukee meeting two other important lines of work, the one the introduction of instruction in Municipal Government into American educational institutions, the other the establishment of a uniform municipal system of accounting and statistics, were begun. Committees on each were appointed, President Thomas M. Drown of Lehigh University, heading the first, and Dr. Edward N. Hartwell, City Statistician, the second. Both of these Committees made preliminary reports at Rochester, which received general commendation at the hands of the press. The report of Dr. Drown's Committee, together with the discussion of it, the syllabi of certain courses on the subject now being delivered, and a brief bibliography, has been published in a special edition and sent among the educational institutions of the country. It is safe to predict that the Colleges at least, during the next two or three years, will give more attention than formerly to the subject of municipal government, that a text-book dealing with the question will be published, and that within the next five or ten years courses in Municipal Government will have become an established part of the curriculum of practically all of our educational institutions, both higher and secondary.

The work of the Committee on Uniform Municipal Accounting and Statistics has met with equal encouragement. City auditors, controllers and accountants have been quick to recognize the success with which it is grap-

pling with the problem involved. The Committee submitted, as a part of its tentative report, the accounts of the city of Newton, made up in accordance with the Committee's suggested schedule. Other and larger cities, including Chicago, have agreed to make up their accounts in the same way so that within the coming year a basis of real comparison between the finances of a number of leading cities will be possible.

In addition to the foregoing lines of activity, the League has carried forward an active propaganda in behalf of higher municipal standards. It has published and distributed large quantities of leaflets and pamphlets and syndicate articles, which have influenced and created public sentiment, and it has brought citizens and officials into closer touch and co-operation. No phase of the municipal problem has been neglected. Primary and electoral reform, municipal ownership, franchises, street railways, home rule, charter reform, city improvement—all have received the careful consideration of the League. Besides the intelligent discussion of the current phases, the annual meetings have served to record the growth of public interest and the development through which our municipalities are passing, and to bring together those interested in the welfare of our cities.

Since the League was organized, in 1894, three other organizations have been formed, designed to consider certain phases of the municipal question. These are the American Society of Municipal Improvements (1894); the League of American Municipalities (1897); and the National Association of Improvement Clubs (1900). Toward them the National Municipal League has always manifested a spirit of friendliness and co-operation. With the coming years it is to be hoped that there will be a disposition even more general to cooperate for the reclamation of the American Municipality from the ban under which it so long has rested.

ANNIVERSARY HYMN

Henry W. Conklin

Written for the Seventy-fifth Anniversary of the Third Presbyterian Church, Rochester, N. Y., and published here at the request of the Editor.
Tune, "Ancient of Days."

We praise Thee, Lord, for love of holy living
That led our fathers in the days gone by
To build an altar where with glad thanksgiving
They might unite to seek Thee, O most High.

We thank Thee, Father, for relief of sorrow,
For sins forgiven, for courage newly gained
By those who sought Thy help against the morrow
With all its threat of virtue unattained.

We bless Thy name for heirlooms of example
From those whose faithful words Thy people stirred;
From those who loved Thy truth and sought Thy temple
And looked for daily guidance to Thy Word.

Hallow our worship with remembered beauty
Of vanished lives, triumphant now with Thee;
With earnest purpose that at call of duty
Our steadfast loyalty like theirs may be.

Be ours, O Master, a renewed endeavor,
Inspired by teachings of these reverent years,
To follow Thee in heart and life, and ever
To help men hope, and save them from their fears.

The College Department

Rev. C. W. E. Chapin
THE WOOSTER FIRE

On the 11th of last December, Wooster University was swept by fire, and this is what it means:

The principal building, containing the chapel organ, Museum, Chemical, Physical and Biological Laboratories, with all their contents, and all class-rooms, with valuable property of

professors, perished in the flames. The aggregate loss to the University was \$250,000, with only \$30,000 insurance, the highest amount that could be carried. New buildings must now be constructed, and new equipment purchased, in order that the good work of this institution may be continued. The Trustees now propose to erect individual buildings with a separate heating and lighting plant.

Fortunately, two friends have made liberal offers, which should incite hearty co-operation on the part of many who would share in the complete restoration of this institution of higher learning. A gentleman in New York City has pledged \$100,000 upon condition that a similar sum be raised in the country at large and \$40,000 within the city of Wooster and Wayne County. This \$140,000 must be secured prior to February 21, 1902. But this is not all.

An additional offer of \$50,000 has been made providing the above proposition be successfully met. Pledges may be made payable on or before July 1.

This institution belongs to the Synod of Ohio. Responsibility is, therefore, dispersed over a wide area, and has never before resulted in an interest deep enough to call forth much money. Moreover, the actual work done has not been widely known and rightly valued. But look at these facts, collated and now being sown broadcast:

The enrollment for 1901-1902 in all departments is as follows: Collegiate 219, Preparatory department 162, Summer school 418, School of Music 82, School of Expression 38, School of Art 32; total number of students, 777. These students represent fifteen states and six foreign countries. The graduating classes for the past four years range from 42 to 52. The cost to the Church for the instruction of each student is \$98 per year, of which the student pays \$60. Free tuition is granted to the sons and daughters of missionaries actively engaged on the foreign field. There are at present forty having this privilege at Wooster. The Board of Foreign Missions has provided two comfortable and commodious homes for such as desire this privilege. These homes are owned and controlled by that Board.

Students leaving Wooster at the close of the Sophomore year have entered the Junior year in Princeton without condition, and upon graduation have taken fellowships awarded only to the worthiest. Graduates entering the Medical department of the University of Pennsylvania have not only won scholarships on competitive examination, but because of the thoroughness of the science work in Wooster have been enrolled in the second year class.

The living expenses of Wooster are within the means of those in very moderate circumstances. The total number of students registered in the Collegiate and Preparatory departments is classified in respect to the churches to which they belong as follows: Methodist 55, Lutheran 18, Episcopal 12, Baptist 11, United Presbyterian 9, Reformed 8, Christian 6, Congregational 4, Mennonite 2, Evangelical 1, Church of God 1, Presbyterian 245. The Christian atmosphere of the College life at Wooster is of a very high order. Ninety-seven per cent. of the students are professing Christians.

In thirty years Wooster has graduated 811 who have entered distinctively religious work; 207 of whom have become Presbyterian ministers, 43 missionaries. Planted in the midst of a great agricultural region it appeals to the sons and daughters of farmers and others of small means the very best material out of which to make good men and women. It has proved itself to be a tremendous moral force and one of the chief recruiting stations for the Presbyterian ministry and missions. The opportunity to turn a calamity into a great blessing is now thrust upon the Presbyterians of this state, but the appeal is made to the Church at large to come to their aid lest by any possibility so worthy an ally and servant of the Kingdom should fail to rise out of her ashes with a new and nobler lease of life. What is done must be quickly done. There have been noble responses from within and without the state. Let them continue till the full tale is told.

The Religious Press

The Congregationalist has instituted an inquiry into the present drift of pulpit discourse. It sent inquiries to a large number of ministers selected at random in all sections of the country, and it publishes a digest of the replies of eighty-nine of them as to the topics of their sermons this winter. The conclusion follows:

The one central impression made by their replies is that the American pulpit to-day, in its conception of the kind of truth which ought to be preached, is as orthodox as it ever was. Those who have been complaining because ministers were preaching everything else except the simple Gospel will find in this broadside little to justify their criticism. Almost every respondent emphasizes as the purposed staple of his preaching God, Christ, sin, salvation, and the other central doctrines of the system of grace. Indeed, the straight, old-fashioned Gospel, with very little deviation from it in thought or phraseology, rings throughout the entire list of topics. Evidently these ministers have no other conception of the function of preaching than that it should adhere to the central facts of Christian revelation.

We doubt not, however, that if we had asked these ministers for their specific subjects from Sunday to Sunday there would have been a far greater variety in their replies. . . . Almost no preacher to-day dwells exclusively upon sin, salvation and the relation of Christ to the sinner. Important as these themes are, other aspects of the mission of Christ in the world and of the purpose of Christianity are being brought to the front. We regard this as extremely desirable. Preaching is something more than the reiteration of traditional truths in conventional ecclesiastical language. A sermon is the embodiment of a man's deepest and most real thought phrased in words which everybody can understand and addressed to the real needs of real people.

The Presbyterian Journal thus concludes paragraphic meditations under the initiatory observation, "Religion is heaven":

Regeneration is instantaneous; but this only commences what time alone can finish. We must be born as children and through experiences of the most varied kind grow into our manhood. Such is the law of God, and to it there is no exception. The day of small things is never to be despised. Within a single word or look may lie the leaven of God's Kingdom. Life is a meal measure, and the hidden leavens are constantly at work. Our hopes, beliefs, loves and hates—all have their real sources. We may not be able to trace them, but they exist. It is the hidden, secret leaven that ultimately fills the whole measure. Influence is often a nameless atmospheric thing. The rudder is always out of sight. Take heed to their next step and the journey will care for itself. The gates of heaven or hell swing on small hinges. The leaven of the Pharisees and the Kingdom of God differ not in size, but in nature.

The Churchman notes the interesting fact that the Roman Catholics are to have a Hymnal authorized for use throughout the United States:

This will be, we believe, the first vernacular hymnal that that Church has ever authorized in any country, though for a generation and more the Paulist fathers have had a Hymnal for their own use, and have cultivated congregational singing with conspicuous success. The material for such a collection is very rich, as those who will look through the authors' index in our own Hymnal may easily satisfy themselves; but it is almost all from the period of the undivided Church, and belongs to us as much as to them. And that is true also of such collections of Roman Catholic hymns as Orby Shipley's "Annus Sanctus." The Breviary is a veritable storehouse of lyric devotion, especially in its ancient, unrevised forms, before its verses were taught the mincing steps of classical metre. But the significance of this Roman Catholic Hymnal is its invitation to the laity to be singers of the Word and not hearers only. Perhaps congregational singing

will do more than anything else to take away from the Roman Catholic services that wholly foreign atmosphere that they now have, even to those whose Americanism is Catholic-spirited enough to join in every other earnest form of American Christian worship. We shall await the appearance of this Hymnal with curiosity, and examine it with interest. It is one of the most significant signs of the Roman Catholic times, and as what has come to be known in that Church as "Americanism."

The Christian Advocate refers to the spirit of license and disregard of our cherished ways and traditions in the great matter of Sabbath observance, now manifest in many parts of the country:

Sunday trading—open groceries, dry goods, shoe, furnishing goods, and general stores—has increased to such an extent in Illinois that the Illinois State Retail Clerks' Association has made an appeal for a Sunday closing law. Every trade unionist in the state is requested to join at least in sympathy with the association. In Ohio, Iowa, and Michigan acts of this kind, which have stood the test of law, are in force. President Mast of the association declares that "there is no excuse for this trade." "Housewives can purchase their supplies just as well on Saturday, as well as shoes and clothing, which can be purchased at any time during the week." All over the country Sunday trading of all kinds is increasing. There are towns in New Jersey where nearly every line of business is included.

People who are arguing in favor of open saloons on Sunday, and shut stores and places of other kinds, are below the level of rational argument. They are not as sensible as those who say that if saloons are to be open on Sunday it would promote public welfare to some extent to have everything else open; for all who were at work elsewhere would not be in the saloons spending their wages and drinking themselves drunk.

The Interior reminds us in the item following, that some one, moved, it may have been, by an ignoble jealousy, once upon a time styled the great and various and rich Chicago University, as "Harper's Bazaar!" Our contemporary is evidently beginning to face the trend in the direction of the greatest educational show on earth:

Do our best, we do not find it in us to "enthuse" very wildly over the prospect that a French school is to be established in our city, near our Chicago University with its thousands of youths of both sexes; simply because we know something of the student life of Paris, from which city most if not all of the expected students are to come. It is said that we shall have two hundred young men from the various institutions of France enrolled in an adjunct of the University of Chicago within a year or two at most. Do the young men who are to come understand that the University is located in a prohibition district? Do they know that the University is co-educational, and attended by hundreds of young women who know nothing of chaperons or demure? Will they insist upon the freedom of the boulevards and the license of the "quartier Latin"? Either the proposed school must be conducted upon very different lines from any French school we know in Paris, or the University will rue the day it accepted it as one of its closely allied institutions and granted it an honored place upon its own campus.

The Herald and Presbyter draws a lesson from the success of Mormonism. That imposture is succeeding, as at the start, partly through the suppleness of the Church, but yet more now by means of a thoroughly trained and zealous propaganda. Looking for the causes of their present growth in numbers, influence and in prosperity, despite their errors, our contemporary says:

One reason is that they are imbued with the determination to make converts. They scour the earth to make proselytes. They are missionaries in the most aggressive way. They are penetrating every part of this country and other countries. They are continually at work. They allow themselves no respite. They are vigilant and unrelenting. There are probably less than half a million of them all told, but

they are determined to succeed and to win others. Their missionaries are sharp and tricky, full of tact and skill, alert in their approaches to individuals and posted as to the most effective form of words and arguments to confound, to convince and to persuade. If evangelical Christians in proportion to their numbers were as active as these Mormons we might win the world. If we gave as much thought to the matter of winning others to Christ, and were as completely at home in the defenses of the Gospel as these Mormons are in the faith of Joseph Smith, we might see increasing multitudes turning to Christ.

Another reason for their success is their large liberality toward their church. The rule is for them all to give tithes of all their income. This means literally one-tenth of all that they receive. There is no poetical or imaginary giving of tithes among them, but an actual payment of one-tenth into the church treasury. Now the argument is right here. If these people are willing, in the support of a bad cause, to be so free and liberal, should we not be much more willing to do as much in advancing the work of Christ and his blood-bought Church? Never mind any objections to it, or arguments for it, right here. The fact is that if in our evangelical churches we should give as large a proportion of our incomes the treasuries would all be full, every church enterprise would be pushed forward with might and main, and in every home church and every missionary enterprise there would be a mighty march forward to victory.

Another reason for their success is their effective organization. All their forces are organized. Their church is full of officers, and they are held to their duties. Everything centers around their churches and schools. Every individual is looked after and held in line. The system is tyrannical, of course, but it is effective. No stragglers are permitted. No straggling is expected or allowed. We might profit by this and make our church work more effective if we only would.

Another reason for their success lies in the training of their children. Early in life the impression is made upon their minds that they are to be Mormons all through life just as certainly as that they live. There is no question raised. They are trained from the start as members of the Mormon body, and the lessons are drilled into them and sung into them so that they have no idea of being anything else.

Nothing that goes by the name of success comes as a mere matter of course. It means intelligent devising and earnest effort. If there is any cause in this world that deserves success it is the Church of Jesus Christ. If the devotees of false systems work and devise and give in order to win success for them, much more should all these things be found characterizing the followers and servants of Jesus Christ.

ON THE THRESHOLD OF THE YEAR

Sarah Doudney

On the threshold of the year,
Ere the snow-wreaths disappear,
Half in hope and half in fear
 Waits the heart;

When the coming days are sweet,
And the buds blow 'round our feet,
In the pathway, who will meet?
 Who will part?

When the daffodils expand,
And the sun is on the land,
Some will travel hand in hand,
 Calm and blest;

When the meadows wear their gold
And the lily-buds naided,
Underneath the daisied mold
 Some will rest.

On the threshold of the year,
See, the Lord is standing near,
And the heart forgets its fear
 In His smile.

Trembling soul, He speaks to thee:
"I myself thy guide will be;
All the way is known to me,
 Mile by mile.

"On the threshold of the year,
If the path looks dim and drear,
Then My love shall make it clear
 To thine eyes:
Only trust thy changeless Friend;
If thou wilt on Me depend,
What awaits thee at the end?
 Paradise!"

—Sunday Magazine.

Home Department

QUESTIONS

Mary Lowe Dickinson

Does she see the world in her baby's eyes?
Presses the weight of sin and care
On the trembling heart where His sweet head lies?
Does she know what He came to bear?
Can she cradle the Christ on her loving breast
And feel no sting of the scourge or thorn?
Did no sad note in the song of the blest
Haunt even the Christmas morn?

O Mother-heart, speak to the mother-world,
That fain thy sorrow or joy would share.
Shall we know, if we make of our arms a fold
To shelter His little ones, everywhere?
The heart that tenderly gathers the lost,
Guarding and guiding with love unpriced,
Asking no questions and counting no cost,
Is it not a home for the dear child-Christ?

—Exchange.

CHRISTIAN HEROES FOR CHRISTIAN CHILDREN

TO LOOK AT AND LIVE LIKE

By One Who Loves Them

JOHN ELIOT AND HIS BAND OF PRAYING INDIANS

Indians—what different thoughts the name suggests. *East* Indians carrying us away over the sea to old India, with its nearly three hundred millions of brown faced people. *West* Indians calling up the faces of those strangely mixed people who live on the islands southeast of us, like Hayti and Jamaica. *Red* Indians, the first natives of North and South America, and whose place we whites are holding to-day, and of whom boys with delight and girls with terror have read, in many a tale of border war and bloodshed.

Bad Indians, cruel Indians, drunken Indians, degraded Indians, of all these we have all heard. So much so that we are almost tempted to believe what a great American General once said, that "The only good Indian is a dead Indian." But never perhaps, or hardly ever, have we heard of *praying* Indians, *preaching* Indians, and better still of Indians *living out* what they prayed and preached with their lips.

And yet, dear boys and girls, there have been some such in the world. Indians, red in face, but white in heart, clean in soul and living in God and God in them, as truly as in you and me. And in this land of ours, Indians converted from their ignorance, superstition, hatred of their enemies, red and white, into loving, true hearted Christians, through the faith and love and life of one man, have left their mark for good and their names are written on many a town and village, not only in the far Middle West, but all over New England, and up almost to the very gates of Boston itself. It is of this man and his wonderful work for God and his red children, that I want you to think with me to-day.

His name is—not was, for he can never really die—John Eliot, and the picture at the head of our page will give you an idea of the man and of the men among whom and for whom he lived and did. The few known facts of his early life can be told in a few words. He was baptized at Widford Church, England, August 5, 1604, and a good way to remember the date is to bear in mind that it was in that year, our English Bible, commonly called King James's Version, began to be translated and was completed in 1611.

At eighteen years of age he graduated as a Bachelor of Arts at Jesus College, Cambridge, took holy orders, became an usher, or teacher in the family of a holy man, the Rev. Thomas Hooker. There he saw Christianity *practiced* as well as preached, and his soul turned to God, and received Christ as his Saviour and life forever.



Copyright by The Pilgrim Press JOHN ELIOT PREACHING TO THE INDIANS

His first years as he says, had been "seasoned with the fear of God, the Word and prayer." Three good condiments, or "seasonings" for any soul, of boy or girl, who wishes to be something for God and human lives around them.

And so in Hooker's family and school, the seed sown in babyhood was watered and nourished and took root to bear fruit for eternity. Those were days, dear boys and girls, when it cost something to believe in God in a real way, and to have two or three convictions so rooted in your soul that you would rather die or be banished than deny or give them up.

And so the time came in England in the early part of the seventeenth century, that men had to choose between their consciences and their comforts, between lying unto God and leaving home and kindred and all sweet things bound up in those words. Eliot did not take long in choosing, and so in 1631 he went out with Hooker and seventy others from dear old England, over the rough Atlantic, to seek a place where conscience could be free, and men could worship God in spirit and in truth without fear and in peace.

Boston was reached in November, 1631, and settling at Roxbury, near by, Eliot became the under shepherd of a little flock, and there for nearly sixty years, from 1632 to 1690, he lived and taught, and led men and women and little children to Jesus Christ. In his way and degree like the Great Shepherd, he gave his life to as well as for the sheep (St. John x. 11).

It was while there, Eliot prepared a new version of the Psalms and you, boys and girls, ought to know that this "Psalter," or Book of Psalms, issued in 1640, was the *first book printed in America*. It passed through twenty-one editions and was known as the "Bay Psalm Book," and later as "The New England Version of the Psalms."

About this time Eliot began to feel an interest in the Indians, and through a young Pequot, who had learned a little English, the young English pastor learned the tongue of the Red Man, studying it grammatically and colloquially, till after patient practice he was able not only to speak, but to preach to the Indians in their own tongue.

And here is another fact for boys and girls to

remember. In October, 1646, John Eliot, near Newton, Mass. preached to a congregation of Indians in their own tongue, the *first sermon* ever delivered, in North America, in the language of the natives. And a more important fact still, dear children, to bear in mind, God the Holy Spirit was in the sermon, because he was first in the man, and the "fruits of the Spirit" (See Galatians v. 22, 23) were soon seen in the congregation. An old warrior came on his second visit and asked with tears if it was too late for him to come to God.

This was the beginning, but not the end of a wonderful work of grace, in the hearts and lives of the Red Men.

And as always, so now, opposition and persecution began. The "Pow-wows," or conquering priests, did all they could to hinder and undo the work of the man of God—a man, *the man of God*—yes, children dear, that is the phrase I like to use, of this and every other true preacher of the Gospel—a man of God—belonging to God, and to be used as his owner willed, a man "filled with God" (See Ephesians iii. 19). A man overflowing with God, and pouring out into other lives as freely as God had poured into him the fullness of Jesus.

Try to picture him in your minds as he stood before his varied congregations of white and red faces at Roxbury, then at the old camping ground of "Nonantum" or "Rejoicing," five miles from Boston. At Neponset, at Pawtucket, at Natick, where seven thousand acres of land were set apart for the Christianizing and civilization of the Indians, and where in July, 1901, the two hundred and fiftieth anniversary of the founding of the town by Eliot and his friends was celebrated. From these and other points till in thirteen other towns bands of "praying Indians" were formed, the man of God moved on and in and out among his beloved red faces. By night and by day, in heat and cold, wet and dry, the shepherd followed and gathered the sheep for the arms and shoulders of the Great Shepherd.

Here is a little bit from his diary: "I have not been dry," he says, "night or day from the third day of the week until the sixth, but so travel and at night pull off my boots to wring my stockings, and on with them and so continue. *But God stepped in and helped.*" Mark the

secret of it, "God stepped in and helped," and look at this picture of the man, as given lately by one of his descendants:

"We can see his face, with the Prophet's dreaming eyes beneath the scholar's brow, balanced by the square jaw of determined energy, lighted by that kindly smile of charity for men and beautified by faith in God, we can portray the man with his childlike simplicity of manner and of habit, a gentleness that bred affection, a magnetism that drew to him even the hearts of the savages, a sense of righteousness, that when roused to reproof, flashed forth as many thunderbolts as words. A hater of contention, he would in Mather's quaint phrase, 'Ring aloud his onruff bell whenever he saw the fires of animosity.' His benign influence drew from his friends the acknowledgement that 'They were never with him but they got or might have got some good.'" This is the man and this is the type of man I want you, dear boys and girls, to see, to look at, to study, to make part of yourselves and by the grace of God live like, by letting Christ live out his life in you.

One such character as John Eliot, stamping itself upon your mind, conscience and heart will be more to you than a thousand others read about and passed on to the limbo of forgotten heroes.

As Mather ingeniously says, his very name spelled backward gives us "Toile." And how he toiled, the story of his life tells us. I have only given you a glimpse of it. But enough I hope to make you hunger for more of the man and his life.

I can only now gather up a few more of the more striking facts in closing and give you the opinion of some competent judges on the subject.

In spite of (1) opposition from the neathen Indians, (2) apathy on the part of the whites in England, old and new, (3) hostility from the critics and non-workers about him, he went on in the strength of God, to the end, with this splendid motto for his watchword which I commend to every child who may read these lines: "Prayer and pains through Jesus Christ will do anything." He went on in spite of everything and every one, till in 1649 he saw Christians so roused in England that the famous Society for the Propagation of the Gospel in New England was formed, and incorporated by Act of Parliament.

He worked on and lived to see in 1674, eleven hundred native Christian Indians in Massachusetts alone, the result of thirty-eight years of faithful labor, and twenty-five hundred more later on in other places.

He lived to see twenty-four Indian preachers of the Gospel, who could stand true to God through all the ravages of King Philip's War, and hear to be hated and hunted like wild beasts by red men and white, and Eliot himself denounced and despised for protecting them.

He lived to see his Indian Bible completed and issued under the patronage of the English Society, in 1661 and 1663.

It was the first Bible in the Mohegan language ever printed in America, and it has been truly called, "The Grandest Monument of Early American Scholarship and Evangelism," and occupied nineteen years of Eliot's busy life. Besides two editions of the Bible, no fewer than eight books in the Indian language were printed, all the result of one heroic God filled soul. Richard Baxter said of him: "There is no man on earth whom I honor above him." Southey called him, "One of the most extraordinary men of any country." Of his Bible, Edward Everett said, "The History of the Christian Church does not contain an example of resolute, untiring, successful labor superior."

Thus was born, re-born, lived, wrought,

suffered and conquered, this mighty man of God. And when the end came it was worthy of the man and his life work.

Climbing slowly one day the hill to his church he remarked to a friend, on whose arm he leaned, "This is very much like the way to heaven. 'Tis up hill. The Lord by his grace fetch us up." In his last letter to Boyle he says, "I am drawing home." To his faithful colleague standing by near the end he said, "Pray that I may have leave to be gone."

The leave was soon given, and at last on the 20th of May, 1690, after eighty-six years of faithful service in the field, he heard the command, "Call the laborers," and with the words, "Welcome joy," quivering on his lips he passed into everlasting rest and peace.

For all Thy saints who from their labors rest,
Who Thee by faith before the world confessed
Thy name, O Jesus, be forever blessed.
Hallelujah!

SHORT STORIES

A little fellow who had his wits about him when the collection was passed around, administered a rebuke to his mother, who, on the way home, was finding fault with the sermon, "Well, mother," he said innocently, "what could you expect for a penny?"—Selected.

The Chicago Man: "Well, what did you think of New York?"

The Colorado Man: "Thought it was a mining town when I first struck it. Somebody was digging in nearly every street."—Yonkers Statesman.

"Why do you call the fast bicycle rider a scorcher?"

"Because he goes at a hot pace, makes pedestrians hoiting mad, warms up the police, gets roasted in court and then thinks the whole thing is a burning shame."—Tit-Bits.

A clergyman occupying the pulpit of an Ahingdon church, as an exchange, on opening a hymn-book, found the following written on the fly-leaf:

"Why is this church like a railway track?"
"Because it has so many sleepers in it."—The Cambrian.

"He may mean well," said the young doctor "but I don't exactly like the tone of his letter."

"What's the matter?" inquired the old practitioner.

"Jones, the undertaker, writes and says that if I will send my patients to him he will guarantee them satisfaction."—Selected.

Mrs. Wopples—Funnny dey ain't no notice oh mah weddin' anniversary in de almanac fer de year 1902.

Mrs. Jackson—I doan see why dey should. Mrs. Wopples—Why, dey've got de Lishon earthquake an' de Galveston tornado an' lots ob udder catastrophes.—Exchange.

A burglar whose night entry into the parsonage awakened the sleepless pastor, said to his helpless victim: "If you stir you're a dead man! I'm hunting for money!" "Just let me get up and strike a light," pleasantly replied the dominie, "and I shall be glad to assist you in the search."—Boston Watchman.

Neighbor—The baby suffers from sleeplessness, does it?

Mr. Jeroloman (haggard and hollow-eyed)—I didn't say it suffered; it seems to enjoy it.—Chicago Tribune.

Boggs's Old Friend: "Great heavens, man! Do I find you reduced to playing a cornet at the street-corner to make a living?"

Boggs: "I ain't doing this to make a living. My wife won't let me practise in the house."—Exchange.

SUSIE'S SLED-FELLOW

Minnie L. Upton

"Won't it be fun?" chirped Susie, hopping around on one foot. "You know, mamma, when Roy took his soldier-bank to bed you said 'twas a queer bedfellow. Well, I think a smoked ham will be a queer sled-fellow!"

"I think so myself; but it will be a very quiet one, and won't kick and try to roll off when the sled begins to go rapidly, as Roy did when you took him to ride. Tell Anntie Hopper it is a ham from the spotted-nosed pig—the one that used to get out and run away and root in her garden. Tell her she's getting back some of the turnips and carrots that he stole—poor little scamp!"

"Yes'm, I'll tell her. Oh, isn't the crust smooth and slippery this morning? We'll just fly! Won't we, Mr. Ham? Whoa, Reindeer! Wait till I get fixed just right so that I can hold my sled-fellow on safely. Good-by, mamma; I'm off!"

Yes, so they were "off," but not in the same way that they were a minute later. The March crust was smooth as glass, and it was so early in the day that the sun had not softened the surface at all. Susie soon found that Reindeer was going much faster than was at all to her mind. She tried to dig her stout little boot heels in to check the speed, but it was of no use. Suddenly Reindeer ran against a little "stuh" that the snow had not quite covered, and went one way, while the ham went another, and Susie still another.

Luckily the little maid was not hurt, and neither was Reindeer, who had lodged against a brush-heap. But the ham was not to be seen!

Susie looked all around the brush-heap, and then, slipping and sliding and rolling, managed to reach the fence at one side, and search diligently, but in vain, around the post-holes and in every nook and cranny. She had heard of things disappearing as if the earth had swallowed them up. This must be just such a case.

"Well, I will slide down as far as Anntie Hopper's house, and then walk back by the road, for I can never climb the hill on the crust. Oh, what will mamma say?" thought the crestfallen little maid.

She mounted Reinder, and in a trice had coasted right into Auntie Hopper's dooryard, and stopped right beside the ham, which had wasted no time on the road, but when it found itself without a vehicle, and deserted by its friends, had coasted courageously down, all by itself, and was waiting patiently to be let in!

How Auntie Hopper laughed, as Susie sat by the big open fireplace, with a doughnut in one hand and a mammoth red apple in the other, and told of her funny adventure!—Selected.

NO TIME TO PRAY

No time to pray!
O, who so fraught with earthly care,
As not to give to humble prayer
Some part of day?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God His face should hide
And say, thro' all life's swelling tide,
No time to hear!

Cease not to pray!
On Jesu, as your ail, rely,
Would you live happy,—happy die?
Take time to pray. —Selected

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

When the immortal is overborne and smothered in the life of the flesh, how can men believe in the life to come?—F. W. Robertson.

The last day lies hid; therefore watch every day.—Augustine.

The Observation Car

THE SNOWSTORM

Ralph Waldo Emerson

Announced by all the trumpets of the sky
Arrives the snow, and, driving o'er the fields,
Seems nowhere to alight; the whited air
Hides hills and woods, the river and the heaven,
And veils the farmhouse at the garden's end.
The sled and travelers stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, inclosed
In a tumultuous privacy of storm.

Come, see the north wind's masonry!
Out of an unseen quarry, evermore
Furnished with tile, the fierce artificer
Curves his white bastions with projected roof
'Round every windward stake or tree or door;
Speeding, the myriad-handed, his wild work
So fanciful, so savage; naught cares he
For number or proportions. Mockingly,
On coop or kennel he hangs Parian wreaths;
A swanlike form invests the hidden thorn;
Fills up the farmer's lane from wall to wall
Mauger the farmer's sighs, and at the gate
A tapering turret overtops the work.
And when his hours are numbered, and the world
Is all his own, retiring as he were not,
Leaves, when the sun appears, astonished Art,
To mimic in slow structures, stone by stone,
Built in an age, the mad wind's nightwork,
The frolic architects of the snow.

WINTER BIRDS IN VIRGINIA

J. E. Davis

It is late winter in a certain garden in Tidewater Virginia, not far from the low sandy shore of Chesapeake Bay. Long since, the leaves fell from the tall cotton-woods and maples that form its outside border, and spread about it a carpet of bright arabesque. Within, the eye is caught by the glossy, green leaves of the magnolias, standing here and there as sentinels to guard the bushes which still bear belated roses, a sort of aftermath to the glorious bloom of the summer. Wall-flowers are already budding and the "pale green tips of daffodils" are pushing up through the soft ground. The air is sweet with the perfume of the English violets that border the garden plots, and close by on the blue waters of a little "creek," white-winged canoes flit in and out.

The lord of this fair realm sits, in great contentment, on the tallest spray of the ivy that clothes an old tree trunk. Clad in a quaker suit of gray and white, he looks down on the roses, the daffodils, and his friends the magnolias, whistling and singing and talking all the day long—a happy bachelor! He has lived alone in his garden all winter, this king whom we call the mocking bird. Lacking a certain sprightliness which he assumes in the spring when he seeks a mate, he never indulges now

Old as the Pyramids

And as little changed by the ages, is Scrofula, than which no disease, save Consumption, is responsible for a larger mortality, and Consumption is its outgrowth.

It affects the glands, the mucous membranes, tissues and bones; causes bunches in the neck, catarrhal troubles, rickets, inflamed eyelids, sore ears, cutaneous eruptions, etc.

"I suffered from scrofula, the disease affecting the glands of my neck. I did everything I was told to do to eradicate it, but without success. I then began taking Hood's Sarsaparilla, and the swelling in my neck entirely disappeared and my skin resumed a smooth, healthy appearance. The cure was complete." Miss ANITA MITCHELL, 915 Scott Street, Covington, Ky.

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Thoroughly eradicate scrofula, and build up the system that has suffered from it.

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in one of his characteristic, bounding flights in the air from the top of some tall tree, when he appears to turn a somersault and then drops back onto his perch; his song, too, is uniformly low and confidential, and we miss the merry, rollicking, ringing, constantly changing notes that distinguish it later.

Close about him in the ivy are none but those street Arabs of birddom, the English sparrows, but he has frequent visits from a merry little Carolina wren, who says with social suggestiveness, "tea-kettle, tea-kettle, tea-kettle." In spite of his oft-repeated hint, however, we have not been able to learn that afternoon tea has been served by his bachelorship. Perhaps he is waiting for the spring housekeeping.

Another neighbor is a hardy little yellow-rumped warbler, a welcome visitor even on the dullest day, for he literally carries his sunshine with him. He usually makes a short call, for he is anxious to return to his bay-berries in the hedgerows on the other side of the creek. Here a slough makes up into the land and at high tide the water penetrates in a narrow stream far inland. On either side are hedges of shrub-oaks, low bayberry bushes, groundsel, gum tree saplings, and young maples, overgrown with the wild-grape and the prickly catbrier, while here and there are tall water-oaks, holly trees, and wide-spreading live oaks. From out this almost impenetrable tangle with its sharp thorns and tough, interlacing branches, come to us as we walk along snatches of the song sparrow's cheerful music, the Carolina wren's clear call, the jolly notes of the chickadee, and, to our surprise, the unmistakable, metallic mewing of the catbird.

Here is an opening in the tangle, and we follow a little path to the foot of a tall oak where a spring bubbles up. Hush! a tiny myrtle warbler has come down to bathe. Watch him as he tilts his dainty body back and forth; he is there but an instant and then flits away out of sight with a loud "tehip, schip." A white-throated sparrow in the distance calls, "e, ee, peabody, peabody, peabody," and field

sparrows fly from bush to bush before us as we follow the slough to its head. We miss their pretty spring trill as well as the song of the meadow-larks, who are also out of voice, but dot the fields everywhere.

Were it not for the leaves of the evergreen trees, the purple berries of the catbrier, and the red ones of the holly, all nature would be as brown as the meadow lark's feathers.

What a welcome sight in such a landscape is the cardinal grosbeak in his bright red coat! "With almost everything earthly that he touches," says James Lane Allen, "this high herald of the trees is in contrast. Among his kind he is without a peer. He seems to have been nested in the far depths of the crimson sunset skies, and to have come thence as a messenger of beauty, bearing on his wings the light of his diviner home." Just now three of these bright "heralds" are glorifying one small, brown bush; but look! surely that is a mocking bird on the fence rail yonder. Yes, as he flies we see the white markings of wings and tail and are reminded that our quaker friend in the garden has been long alone while we have been calling on his neighbors. Leaving the rest for another visit we hasten home. Goldfinches in winter dress rise singing from the fields; "kildees" cry farewell as they fly over high above us; out in the creek gulls are fishing for their supper; and in the sunset light of the garden we find "polyglottos" still happily keeping bachelor's hall, and whispering his contentment to the passers by.—Southern Workman.

An exchange publishes the following story of Kipling: This author was once induced, through the powerful influence of a cheque for a big sum, to write a story of Indian life for a ladies' paper in Philadelphia. The third instalment brought a letter from the editress, who said it was the unvarying rule of the journal to strike out the name of any intoxicating liquor, and that in one chapter two of the characters are said to have consumed a bottle of champagne between them. Kipling wrote back: "Strike out champagne and make it 'Mellin's Food!'"

The L. D. O. Club

Mande Louise Ray.

President, Henry Lester Jones.
Vice-President, Douglas C. McMurtrie.
Secretary, Starr Hanford Lloyd.
Treasurer, Richard Sheldon Ould.



I wonder if last Sunday was a "day of rest and gladness" to all of you, as our L. D. O. hymn says? There is one thing of which I am pretty sure—unless the six days have been good and glad and busy, the one day certainly will not be. Have you all found that out, too? Won't you boys all learn our hymn? Perhaps you know it now. Then if we ever do meet, we can all sing it very heartily.

I have a suggestion to make to you concerning those boys who never go to church or Sunday-school, because they never have been brought up to do so. Perhaps it is more of a habit with us than anything else. So before you blame them too much, or think they must be queer boys, just put yourself in their place. Perhaps no one ever asked them to go to any Sunday service, just taking it for granted they wouldn't care to, and that it would simply be a waste of time. But that isn't so, as you all know.

My idea is this, let us have a special L. D. O. Sunday—no, several special L. D. O. Sundays, on which every single boy shall try his best to bring at least one boy to Sunday service, the one that you think he would enjoy most and that would make him fidget least! Don't stop at one boy or two boys or three boys—try girls or older people, a big brother perhaps, who thinks he has outgrown such things, or some one who is looking for something to do—you may just happen to ask someone at the right time.

When shall these Sundays be? Let us say that we shall have three a year (of course, you understand that these aren't the only Sundays that you want to influence people to observe in this particular way). Let us call them, the first one the first Sunday in March—March 2; the second one the first Sunday in July, July 6

(a good chance for summer shirkers here!); the third one the first Sunday in November, November 2. We are going to be very business-like about this (where does it say in the Bible, "diligent in business, fervent in spirit, serving the Lord"?) and I want to have a regular report. So I am going to have the Secretary send to each member a postal card on which are certain questions for you to answer and send to me the Monday after that Sunday. We want to see some practical result. Let us be very careful about this, boys, and show that it really does make some difference to us if we can help a little to make God's day observed in a way that he observed it. Now watch the mails for your postal!

One of the boys spoke of the giggling and whispering in meetings in church. Now every one of us knows that there is nothing really wrong in laughing and talking to each other—of course there isn't. But if you should be in the presence of some statesman or celebrated man wouldn't you feel such an admiration and respect for him that you would want to behave just as well as you could, and not have him think, "What a rude, ill bred boy!"

It is *ill-bred*, isn't it, it is impolite to God to do things in his house that annoy people who are trying to worship him or quietly think about him. It isn't necessarily wicked, because people are often just thoughtless. But certainly God's house is the place above all others to be gentlemanly—and that doesn't mean to wear a long, solemn face either! I am sure you boys know this and I only wanted to give this little bit of a "preach" so that perhaps you could tell someone who does not understand how we feel about it in the L. D. O. Club. Let every single one of you, boys, be reverent—and won't somebody else follow your example? If you are a leader, you know the other boys will do what you do. If you aren't one, begin to be one in this!

Now about Sunday studying just a word. I don't believe any boy of our age has such hard studying to do that he is obliged to study on Sunday to get his lessons, does he? Otherwise, how does it happen that he can get his lessons just as well—generally better—for other days than Monday, when there is no Sunday in between? It is just because the old "thief of time," Procrastination, has been around, and stolen Friday and Saturday that the boys decide to take a little of Sunday away from God for week-day things that aren't necessary—aren't necessary, that is the point. So don't study on Sunday, boys, and if you know boys who do, perhaps by not drawing them into some game on Saturday when they ought to be doing a little studying, you can do your part. It will show whether you are really in earnest! It does seem as if there never were a time when the question of Sunday Observance was being considered by so many people all over the country. If you are up-to-date boys and read the newspapers, you can't help seeing that, even if you are more interested in the athletic page! Now is a good time to find out what great and good men think about it and to make yourself ready to defend what you believe. We believe in the first place because the Bible commands us. But there are ever so many who can't be convinced in that way, and we must learn how to convince them in others.

Hasn't some boy a Sunshine or a Rainy Day Report to send in pretty soon? It certainly is time.

This week I thought I would give you a cosy little talk, just as I would like to do if we were all sitting in a room together!

FLORIDA.

Two Weeks' Tour via Pennsylvania Railroad.

The first Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York, Philadelphia, Baltimore, and Washington by special train on February 4.

Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals en route in both directions while traveling on the special train, will be sold at the following rates: New York, \$50.00; Philadelphia, Harrisburg, Baltimore, and Washington, \$48.00; Pittsburg, \$53.00; and at proportionate rates from other points.

For tickets, itineraries, and other information apply to ticket agents, or to Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

ONE THING AND ANOTHER

The Print Collection given by S. A. Avery to the New York Public Library a year and a half ago, was intended to illustrate the art of etching and lithography during the nineteenth century, particularly in France. The presence among the books in this Avery collection of a catalogue of the works of Daniel Nicholas Chodowiecki, a Prussian etcher of the eighteenth century, had a somewhat tantalizing effect, since that artist was not represented by any of his work. This deficiency was lately made good when a collection of 1645 spirited plates from the Crawford collection (Lakeland, Cork) was offered for sale. Mr. Avery presented the collection, mounted and bound in thirty-three octavo volumes, to the library. These etchings give an excellent idea of the scope of Chodowiecki's artistic activity, which found vent especially in book illustrations. They offer, besides, a remarkable picture of the artist's times. As a record of manners and customs they form a valuable contribution to the social history of the period. Despite the thoroughness which makes his work valuable as historical material, he was remarkably productive. Chodowiecki was not merely an artist famous in his day, but the interest and value of his work has caused it to live.

ACROSS THE SEA

The Congregational Union of England and Wales will, for the first time in its history, hold its annual session in Glasgow, Scotland. The meetings will be held in the week beginning September 21.

So far as Irish Episcopalians are concerned, emigration has almost ceased. The Archbishop of Armagh in a recent address pointed out that from 1847 to 1870 emigration made serious inroads in all the Irish Episcopal parishes. Since 1870 there has been a lessening of the drain, and now the question is simply one of readjustments. The agricultural parishes are sending people into the towns, and the town parishes are growing at the expense of the more sparsely settled parts.

Seven Presbyterian Churches in London are without pastors. One of these, however, is about to present a call.

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SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

The Polish writer, Sienkiewicz, the author of Quo Vadis, which was so well liked at the Vatican, has lately received from the Pope a marble tablet of the time of the Emperor Constantine, recently found in the Ostriano Cemetery.

The Cambrian, a monthly magazine devoted to the interests of the Welsh in this city, gives this story of a great American: When General Grant was in Paris, the President of the republic, as a special token of respect, invited him to occupy a place on the grand stand to witness the great racing, which always occurs in that country on Sunday. It is considered a discourteous act to decline such an invitation from the head official of the republic. Such a thing has never been heard of, but General Grant in a polite note declined the honor, and said to the French President: "It is not in accordance with the custom of my country or with the spirit of my religion to spend Sunday in that way." And when Sabbath came that great hero found his way to the American Chapel, where he was one of its quiet worshippers.

Dr. Monro Gibson, pastor of St. John's Wood Presbyterian Church, London, was recently injured while playing golf. The ball rebounded from some obstruction after he had struck it and hit him in the eye, inflicting a severe and exceedingly painful wound.

ENGLISH SALOON TRUSTS

Perhaps as an indirect result of the present Temperance agitation in Great Britain, there is a growing public criticism of the various combinations which are seeking to control the "improved public houses" of the land. The shares in these trusts are known to be held by brewers and bishops, distillers and dissenters, tipplers and temperance people alike. It appears that the new movement claims patronage on the ground of furnishing a superior sort of liquor place, but the danger is none the less real because it seems to be under control. One of these new companies, known as the "Hampshire Trust" offers six per cent. return on its stock. The British appetite for investment easily finds opportunity under such circumstances.

THE CONCENTRATION CAMPS

Those pro-Boers who have without any investigation as to causes seized on the excessive mortality in the refugee camps, as a proof of "British barbarity" will find in the British Blue-Book issued on the subject abundant explanation of the high infantile mortality, and the wonder will be, that the mortality has not been even greater. It is not the failure to make medical and sanitary provision in the camps that has been accountable for the terrible death-rate, but rather the complete and wanton disregard of such provision and the open defiance of the doctors' and nurses' orders. The Boer mothers have insisted on treating their children in their own way, and by resorting to

methods of cure that are about as primitive, superstitious and cruel as could be expected among races sunk in actual barbarism. It is a glaring outrage on justice that those who have, in the interests of the Boer refugees, been striving so laboriously and bravely to stem the tide of distress should have charges so harshly brought against them holding them responsible for results that are due chiefly to the Boer ignorance, uncleanness and obstinacy.—Aberdeen Free Press.

Church Music

MUSIC IN GERMANY

Our correspondent in Germany, sending us the news of The Kingdom in that country which was recently published, adds the following, saying: I do not know that you will consider the articles on Bach and other musicians suitable for "The Kingdom;" if not, you may wish to use them for some other department of The Evangelist. Music enters so largely into the life of the Germans that one can scarcely speak of them without some allusion to music. The hearing of good music is a kind of worship to them.

Verdi was not only a Christian believer but a warm and eloquent defender of his faith. While in Paris at the time of the performance of his great Requiem, a distinguished Journalist laughingly said to him, "Your Requiem is a master piece and has produced a most wonderful effect; one is almost disposed to think you take the last judgment seriously." "I do take it seriously, and all that is taught by the Church," answered Verdi with considerable vivacity. "I do not understand how it is possible for an artist or a poet to be without religion. The most beautiful master works by the hands of men have been inspired by Christianity. Neither Raphael nor Angelo, neither Palestrina nor Mozart would have been what they were without strong religious convictions. If my 'Requiem' has power and worth it has such because it is the work of a believer." Further on in the conversation he said, "I am no bigot, but I am an outspoken believer."

The religious feelings of the great artist grew with his years. He somewhat rudely handled an architect who set before him for his home for aged and indigent musicians, a plan without a chapel. He could not understand how a man could plan a home of such character and for such purpose without indicating a spot to be dedicated to God and the needs of the soul.

An enthusiastic lover of his art, capable of grasping and contemplating its highest ideals, unable to live without its inspiration and soul-nourishment, yet with Verdi as with other great masters his art in itself was not sufficient.

Its ideals were to him but symbols of the true ideal. To those of his art he somewhat satisfactorily attained; to the real ideal he had no hope of attaining except in the presence and perfect likeness of God. The methods of his art were to him a means of giving expression in his supremest efforts to the joy and peace, to the satisfaction and realization of inner power in the contemplation of the real and highest ideal.

All true culture must be toward not only the moral and esthetic but religious, toward something more than an empty law of duty, something more than satisfaction in art creations, "such stuff as dreams are made of," toward realization of the higher self, toward that freedom which is found in a life in God.

DONNIZETTI'S PIANO

The instrument which the great Maestro used is still in existence and is to be seen in the Donizetti Museum in Bergamo, the city in which he was born. In a letter to his brother-



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in-law concerning this piano the eminent composer expressed himself as follows: "Do not think of selling this piano at any price. It is associated with the whole of my life as an artist, from the year 1822 on. Its tones abide in my ears. There whispered Anna, Maria, Fausta, Lucia—oh, let it live as long as I live! With it I lived the years of hope, of happy marriage, of loneliness.

"It heard my exclamations of joy, it saw my tears, my disappointments, and the honors which were bestowed on me. It shared with me my toil and trouble. In it lives my genius and every segment of my life's career. Your father, your brother, all of us has it seen and known; we all of us have tormented it; to all has it been a faithful companion, and so may it always be to your daughter a companion, as a dowry of thousands of sad and happy thoughts."

Praise more soul-felt has never been sung of a piano. We must not think of these words as simply the praise of a musical instrument. They are the expressions of a reverent soul, of a deeply religious nature. They are the outpouring of a profound reverence which characterizes every beautiful and highly gifted nature. A soul that can so love a material object because of blessed and cherished associations will devoutly love God when he is the object of its contemplation.

The element of religion in our nature manifests itself not only in the hour of divine service, at the altar, in meetings for prayer, but at all times in a thousand expressions which speak of objects, events and experiences relative to

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BACH AND LUTHER

It was good taste on the part of the management in arranging for a concert in which Bach's famous Cantata, "O, eternal fire! oh, source of love," was given to have at the beginning of the program Luther's Choral, "A mighty fortress is our God." Both performances reveal to our hearts and understanding the traits, the depth of feeling, the enthusiasm, the spirit and faith of their respective composers. In some respects, Bach is very like Luther.

There is no master more completely and inseparably protestant in spirit than Johann Sebastian Bach. How many soul-refreshing and soul-strengthening qualities he shares with the dauntless founder of the faith which solely rests on the teaching of the Gospel. A faith, the composer inherited from his parents and enthusiastically apprehended in his years of maturity. A faith which through inclination and inner compulsion he continued as an artist to his last breath to cherish, to give clear expression to, and to proclaim.

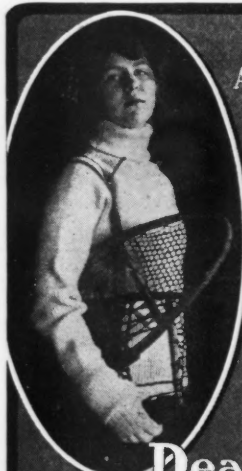
A few days before his departure the blind master dictated to his scholar and son-in-law Altnikol, an old choral titled, "In Times of Greatest Need," which he had changed to "Before Thy Throne I Come." These words are expressive of his own constant attitude to God.

Unwavering trust and strength of faith, genuine piety, piety free from cant and hypocrisy, a stand for truth void of vague and dreamy idealism, an intrepid, resolute manliness, deep spiritual feeling and compass of thought, characterized Bach as well as Luther. Mighty kindred spirits were they. And we rejoice that they speak to us to-day through compositions which are replete with their own supreme, divine thought and feeling. M.

LEIPZIG, GERMANY

Of Our City Churches

Special Evangelistic Services will be held in the Thirtieth Street Presbyterian Church, between Sixth and Seventh avenues, from January 27 to January 31, inclusive, when the following well-known ministers will preach: The Rev. Wilton Merle Smith D.D., pastor of the Central Presbyterian Church; the Rev. Donald Sage Mackay D.D., pastor of Collegiate Church, Fifth avenue and Forty-eighth street; the Rev. A. Woodruff Halsey D.D., Secretary Board of Foreign Mis-



Good Advice

A writer in the *Chaperone Magazine* on Flannels, Blankets and Laces insists on little wringing for woollens and no rubbing for laces. Every intelligent woman has a method of her own but all agree on those two points—hard points using ordinary bar soap—harder still with penny—cheap Washing powders.

Have used Pearline a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing. Mrs. Rev. C.T.

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sions; the Rev. John Balcom Shaw D.D., pastor of the West End Presbyterian Church; and the Rev. Charles J. Young D.D., pastor of the Church of the Puritans. The meetings commence at 8 o'clock. There will be good singing.

President Hadley addresses At the sixth annual College Men special service for students and College

men at the Calvary Church, Fourth avenue and Twenty-first street, Sunday Jan. 19, conducted by the Rev. J. Lewis Parks, President Arthur T. Hadley of Yale and Bishop Potter made addresses on the subject, The Modern View of Life's Purposes. To the question of where shall wisdom be found, said President Hadley, each age has tried to give a distinct answer. The best men have regarded the fear of the Lord as the best wisdom, but there have been different sects, each fulfilling the needs and ideals of its age, and laying stress on the different points of religion and Christianity. In the first thousand years after the time of Rome, the most important idea of everything was authority. Four hundred years ago there was a reaction, that culminated in the nineteenth century, and liberty became the watchword. The tendency was to see how tradition could be bettered by judgment; to lay a stress on the individual. Liberty is a bright and noble ideal which has given us better business methods, better constitutional developments, and enlarged and more human moral conditions; yet something more is needed. We are on the threshold of a reaction against the extreme of liberty and individualism. In business we are coming to a time when competition is lost and combination is taking its place. In politics, to the time when liberty leads to a compromise between conflicting self-interests at the expense of the community. In morals, to the time when liberty undermines the spirit of the gentleman and the Christian more surely and subtly than open vice. The identifying of one's self with the community is the tendency that confronts us at this time when the leaders of thought in the next generation are young men. Authority mitigated by Christianity, liberty inspired in Christianity, will make for the identifying of self with the community and its needs. It is the combination of this spirit and inspiration of trusteeship which can make our civilization of the future cohesive and strong; filled with liberty no less great because common. Bishop Potter suggested that if prominent representatives of the periods of the history of the world might be present they would find much that would be distinctly repulsive to them and shock them in our modern civiliza-

tion, but still he thought we had come into a wider light and a broader service. Modern life teaches us that loyalty to the divine person is necessary and the secret of strength is found

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in the relation to others, while the real purpose of life is illumined to-day and forever in the light of the person and messages of Christ.

The Central Congregational has made a record of successful labor during the ten months of his pastoral service which promises a prosperous era in the history of this church. The revenues have grown largely. The pastor's salary was increased on January 1, and 170 names have been added to the church roll. Dr. Cadman lately gave an eloquent lecture to the Plymouth Church people, and bids fair to fill the place of his able predecessor, Dr. Behrends, and gain wide influence in Brooklyn and elsewhere.

Campbell Morgan in Brooklyn have enjoyed and benefited by the labors of Mr. Moody's successor during recent weeks. Two or three sermons every day, Saturday excepted, have been attended by large and frequently crowded audiences. Both "Bible readings" and sermons have shown increasing power, and at the more directly evangelistic services many have been led to begin the Christian life, twenty-five at one time in Lafayette Avenue Church.

An Evangelist in the Ainslie Street Presbyterian Church last week, evangelistic services were carried on by Mr. Grant C. Tullar, assisted by Mr. George Roth, a singer. Much use is made of singing by Mr. Tullar, the greater part of the services consisting of the singing of hymns.

St. James Presbyterian Church has just taken up and forwarded to the Freedmen's Board \$10; to the Church Extension Society of the Presbytery, \$14.25, and to the Committee of Synodical Missions, \$6.45. This is the church which is so earnestly trying to raise money for a building. The pastor of the church, the Rev. P. Butler Thompkins, who has been suffering from over-work and nervous trouble, is convalescing and will leave for Aiken, S. C., where he will remain until his strength is entirely regained.

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Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood-poison.

THE LOVE OF GOD

God's boundless Love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's tireless Love! Beside the cot
Of her sick child the mother sleeps.
The Heavenly Father ever keeps
Unweary watch—He slumbers not.

God's patient Love! Misunderstood
By hearts that suffer in the night.
Doubted—yet waiting till Heaven's light
Shall show how all things work for good.

God's mighty Love! On Calvary's height,
Snuffing to save us from our sin,
To bring the Heavenly Kingdom in,
And fill our lives with joy and light.

God's changeless Love! The wandering one
Forsakes, forgets, dishonors; yet,
Repenting, going home, is met
With no reproach—"Welcome, My son!"

God's endless Love! What will it be
When earthly shadows flee away,
For all Eternity's bright day,
The unfolding of that Love to see!

-Exchange.

FOR THE INDIAN

The Report of the nineteenth annual meeting of the Lake Mohonk Conference of the friends of the Indian held at Lake Mohonk, October 16-18, 1901, is now issued. It shows much consideration of other races beside Indians. A touching tribute to President McKinley, an address delivered by Lone Wolf, chief of the Kiowas, at the memorial services in Hobart,

was referred to by Gen. T. J. Morgan. The chief hindrance to the progress of the Indian have been the tribal funds, the spoils system, and the dependence of the Indians on the Gov-

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erament. A law should be enacted by which tribal funds should be broken into individual holdings and the Indians should be brought as rapidly as possible under the civilizing influence of our public schools, local government and good fellowship in neighborly interests. The "homestead" idea might be connected with the allotting of lands in severalty, by making the title of an Indian to his land to a degree dependent upon occupancy and use. But if the Indians are to respect the Government, they should have men worthy of respect to represent the Government; the spoils system is responsible for many evils and the delaying of many plans for ameliorating the condition of the Indian. The Rev. Frank Wight, a Choctaw Indian, and missionary for some time among the Indians, expressed his belief that they must be taught to work and then thrown on their own resources.

THE SYNOD OF NEW JERSEY AND THE TWENTIETH CENTURY FUND

The Synod of New Jersey, at its last meeting, adopted a resolution appointing a Special Committee on the Twentieth Century Fund, consisting of one minister and one elder from each Presbytery. As constituted by the Moderator, the Committee consisted of the Rev. Charles T. Haley D.D., the Rev. W. W. Halloway D.D., the Rev. Samuel Parry, the Rev. W. W. Casselberry, the Rev. S. M. Hamilton D.D., the Rev. Hugh B. MacCauley, the Rev. Joseph L. Ewing, the Rev. J. L. Cornish, and Elders Edmond P. Tenny, George T. Baldwin, E. A. Brinckerhoff, W. M. Lanning, Robert Carter, David R. Hall Phœbus L. Lyon, Charles E. Hall M.D. Dr. Haley asked to be excused from the chairmanship, and by rule of Synod, Dr. Halloway became the chairman. The Committee met in Trenton, Monday December 23, and chose the Rev. Hugh B. MacCauley as Secretary.

It was resolved by the Committee to send out a circular letter to the pastors and Sessions of all the churches in the Synod, calling attention to the Fund and urging action by such churches as have not yet taken any. The appeal is based specially upon the connection between giving and the divine blessing, and joins the two lines of Presbyterian advance, the evangelistic and the financial, by this nexus. Cards are also to be sent to each pastor and Session which ask for answers to these questions. "What has your Church given since April 1, 1901, for church debts, as special gifts for the Boards and for any special objects that may properly be included in this Fund?"

Answers were to be sent to the chairman, Dr. Halloway, who would report all such gifts to the religious papers as fast as received. He is glad to be able to state in the very beginning of the work that Dr. Haley reported to the Committee, at its meeting, that the church at Roseville collected last summer \$2,000 to pay their remaining debt.

In response to inquiries sent to the pastors and churches of the Synod of New Jersey regarding gifts to the Twentieth Century Fund since April 1, 1901, answers are being received by the chairman daily. At the date of writing the cards received show the following results: For church debts there have been contributed by Greystone, Elizabeth, \$7,200; Knox, Kearney, \$350; Clayton, \$600; Redeemer, Paterson, \$1,500; Westminster, Jersey City, \$1,700; Park, Newark, \$25,000; First, Ocean City, \$1,000; Bethel, East Orange, \$1,500; Walant Avenue, Trenton, \$100; First, Salem, \$981; Tuckerton,

\$100; First, Hightstown, \$2,000; First, Rutherford, \$500. Special contributions to the Boards have been made by First, East Orange, \$7,000; First, Ocean City, \$50; Shrewsbury, \$43.37; West Milford, \$18. For other special objects there have been given by First, East Orange, \$20,000; Arlington Avenue, East Orange, \$75, for debt of German Church; Greystone, Elizabeth, \$4,500, for new chapel; Merchantville, \$500; First, Moorestown, \$20, to the Assembly

Committee direct; Second, Bridgeton, \$300, for Bridgeton Academy; First, Oceanic, \$6,000, for parsonage and Sunday-school-room; Asbury, \$450, for local improvements; West Milford, \$85 for repairs; Westminster, Atlantic City, \$2,000 for new church; Burlington, \$75; Pleasant Grove, \$600, for repairs; Blairstown, \$3,700, for repairs and \$50 for special benevolence; First, Salem, \$125 for Bridgeton Academy; Tom's River, \$400; Rutherford, \$3,000, for new

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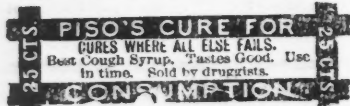
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Ministers and Churches

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THE PRESBYTERY OF WESTCHESTER at its meeting in the Presbyterian Building on Tuesday, January 21, dissolved the pastoral relation, of about fourteen years, between Dr. A. R. Macoubrey and the White Plains Presbyterian Church, retaining him, however, at the desire of all the Church and people, in the relation of Pastor Emeritus. And very similar action was taken in the case of Dr. Thornton M. Niven, for the long term of thirty-four years pastor of the Dobbs Ferry Presbyterian Church, the pastoral relation was dissolved, and that of Pastor Emeritus entered into, with a provision of one thousand dollars annually during life. In both instances many true and beautiful things were said of the love and regard of these congregations for their respective retiring pastors. The Rev. J. H. Robinson preached, in the absence of the Moderator of Presbytery.

ALBION.—The Rev. Frederick W. Lewis was installed over the First Presbyterian Church, Tuesday evening, the 21st inst. The local pastors assisted in the unofficial part of the program. The Rev. John Clark Hill of the First Presbyterian Church of Springfield, O., preached the sermon, the charge to the pastor was given by the Rev. N. Foster Brown of Carlton and the charge to the people by the Rev. S. Dwight Waterbury of Knowlesville. At the communion service held January 12, fourteen new members were received into the church, nine by letter and five on confession. During the week ending January 18, Mr. Lewis assisted the Rev. Mr. Waterbury in a series of meetings held in the Presbyterian Church at Knowlesville, N. Y.

HONEOYE FALLS.—At the last communion of the First Presbyterian Church, the Rev. A. J. Funnell pastor, thirty-four new members were received, twenty-four on profession of faith and ten by letter. This makes seventy-five that have united with the church during the pastorate of Mr. Funnell, which began February 1, 1899. During this time an indebtedness of thirteen hundred dollars has been cleared off and \$250 has been expended in repairing the manse.

ROCHESTER.—Before an audience that filled the lecture-room of St. Peter's Presbyterian Church on Friday evening, January 10, the Rev. Dr. Nelson, the pastor, dwelt upon the mission of the church. The occasion was the third special service in the week of prayer. Dr. Nelson said, among other things: "The real mission of the church is to work a vital change in character, to mold anew the spiritual tendencies of man. That is why the Bible does not contain information on all subjects of which we might care to know. The mission of Christ was to save men from evil, not to inform them of the mysteries of the past, present and future." The Church of God, Dr. Nelson maintained, has always been intrinsically the same in every age. The instincts of early peoples which led them to use elaborate ceremonial forms in worship, were used by the Creator for the development of character and a higher type of spirituality, but as this evolutionary process went on, things that formerly were deemed necessary became unnecessary. The endeavor of the present time, therefore, should be to ascertain the model of church organization which God has set before men and pattern after it. It is meddling with the form and government of the church and harking back to worn-out institutions that causes much of the trouble in the church to-day and caused its troubles in the past. What the church must learn is the lesson of making purposeful sacrifices. It is only through service that there can come to Christians a self-respecting conscience, a higher manhood and the joy of wider influence. A church that is truly living will receive, but it will give out as well. And the mission of the church is first of all to give out that which has made it glad—the good news, the Gospel of Christ. In closing, Dr. Nelson urged sobriety and thoroughness in conducting church work.

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