

PATRIOTISM AND EDUCATION IN THE PHILIPPINES.—Rev. James B. Rodgers.

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The Evangelist



VOLUME LXXI

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The Evangelist.

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HENRY HOUGHTON, Business Manager.

SAMUEL I. LINDSAY D.D., St. Louis, Associate Editor and Western Business Representative.

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PRICE.—The subscription price is Three Dollars a year, payable in advance, postage paid. Ten cents a copy. To ministers, \$2.00 a year when paid strictly in advance. For all subscriptions due and unpaid before April 1, 1899, the regular rate of \$3.00 must be paid. In clubs of five or more, \$2.00 each, two of which must be new subscribers. The paper will also be sent on trial to a new subscriber four weeks gratis.

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Entered as second-class matter in the New York Post-office.

THE EVANGELIST LEAFLETS.

No. 1. The Creed of the English Presbyterian Church. (From the EVANGELIST of April 28, 1900.) Edition exhausted.

No. 2. Forms of Worship in the Presbyterian Church. Rev. Franklin B. Dwight. (From the EVANGELIST of May 8 and 10, 1900.)

No. 3. Noblesse Oblige. Prof. Mary Jordan of Smith College. (From the EVANGELIST of April 28, May 3 and 10, 1900.)

No. 4. The Legal Relations of Churches. Henry A. Stimson D.D. (From the EVANGELIST of June 21, 1900.)

No. 5. Evangelization Past and to Come. George F. Pentecost D.D. (From the EVANGELIST of August 30, 1900.)

No. 6. The Real Issue. Herrick Johnson D.D. (From the EVANGELIST of September 13, 1900.)

Any one of these will be sent to any address, postpaid on receipt of six cents in stamps; reduced rates for large quantities.

APPOINTMENTS AND INSTITUTIONS.

THE BOARDS.

Table listing various boards and their locations, including Home Missions, Foreign Missions, Church Extension, Education, Publication and S. S. Work, Ministerial Relief, Freedmen, and Aid for Colleges.

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ESTABLISHED IN PHILADELPHIA IN 1834, organizes Union Bible Schools in destitute, sparsely settled places on the frontier, where only a union missionary representing all the evangelical churches can unite the settlers. Expense saved. Denominational strife avoided. Work abides. 1,260 new schools started in 1899; also 59 frontier churches from schools previously established. 76 years of prosperity. Aid and share in the blessing. \$25.00 starts a new school, furnishing helps for Bible study and a library. \$700 supports a missionary one year. You can have letters direct from missionary you aid. Send contributions to E. P. BANCROFT, Dis. Secretary, 156 Fifth Avenue, N. Y. City.

THE AMERICAN TRACT SOCIETY

For seventy-five years has been engaged in producing and disseminating Christian literature in 158 languages and dialects. A large portion of our foreign population can be reached only by this Society.

It reaches by grants of publications, the work of its collectors, Christian workers, and Foreign Missionaries, millions of the destitute throughout the world. Its mission work is wholly dependent upon donations and legacies, for which it earnestly appeals. From \$300 to \$500 supports a colporteur for a year. Remit to Louis Tag, Asst. Treas. 150 Nassau Street, N. Y.

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(Commonly called Port "Society.") Chartered in 1818. Supports Ministers and Missionaries. Its Mariners' Church, 46 Catherine St., and Reading Room and daily religious services in Lecture Room and its Branch, 128 Charlton St., near Hudson River, are largely attended by sailors of many nationalities. Its work has been greatly prospered, and is dependent on generous contributions to sustain it. Rev. SAMUEL BOULE, Pastor. WM. E. H. MOORE, President. THEOPHILUS A. BROUWER, Cor. Sec'y. TALBOT OLIPHANT, Treas. No. 21 Cortlandt Street, New York.

THE AMERICAN SEAMEN'S FRIEND SOCIETY, 76 Wall Street, New York.

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

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SYNODS.

Synod of South Dakota, Woonsocket, Oct. 4, 1900, 3 p.m. Able representatives will present the causes of Home and Foreign Missions.

Synod of Illinois, First Presbyterian Church, Decatur, Ill., Oct. 16, 7:30 p.m. Reduced railroad rates to all bringing certificates of full fare paid in coming.

Synod of Iowa, Davenport, Oct. 16, 7:30 p.m. Woman's Synodical Missionary Societies, same place, Oct. 17. Return railroad rate of one-third fare, certificate plan, conditioned on 100 full fares, going.

Synod of Kansas, Lawrence, Oct. 11, 7:30 p.m. Synod of Missouri, Maryville, Oct. 23, 7:30 p.m. Synod of Minnesota, Macalester Church, St. Paul, Oct. 9, 7:30 p.m.

Synod of New York, First Presbyterian Church, Geneva, Oct. 16, 7:30 P.M. Sermon by the Moderator, Rev. James H. Robinson D.D. of the Presbytery of Otsego. Credentials of delegates may be presented between the hours of 5 and 6 and at 7 p.m.

PRESBYTERIES.

Brooklyn, Greene Avenue Church, Green avenue near Reid, Oct. 1, 2 p.m.

Cayuga, King's Ferry, Sept. 25, 2 p.m. Chicago, Peotone, Ill., Oct. 1, 10:30 a.m.

Carlisle, Middletown, Pa., Sept. 25, 8:30 p.m. Central Dakota, Colman, S. D., Oct. 2, 7:30 p.m.

Elizabeth, Liberty Corner, N. J., Oct. 2, 11 a.m. Carriages at Lyons meeting train from Newark at 9:40 on the Lackawanna Railroad—Passaic and Delaware Branch.

Genesee, North Bergen, N. Y., Sept. 24, 7:30 p.m.

Geneva, Seneca, N. Y., Sept. 25, 7:30 p.m.

Huron, Monroeville, Sept. 24, 7 p.m.

Jersey City, Leonia, N. J., Oct. 2, 10 a.m. p.m.

Kansas City, High Point, Mo., Sept. 25, 7:30 a.m.

Logansport, adjourned meeting, Brookston, Sept. 24, 2:30 p.m.

Monmouth, Perrineville, N. J., Sept. 25, 10:30 a.m.

Newton, Newton, N. J., Oct. 2, 1900, 10:45 a.m.

Newark, First Church, Newark, Oct. 3, 10 a.m.

Northumberland and Birch Creek, Sept. 24, 7:30 p.m.

Olympia, First Church, Tacoma, Wash., Oct. 1, 7:30 p.m.

Otsego, Downsville, N. Y., Sept. 25, 7:30 p.m. Reports called for.

Portland, Forbes Church, Portland, evening of Oct. 8.

Rochester, Groveland, N. Y., Sept. 24, 7:30 p.m.

Washington City, Warner Memorial Church, Oct. 8, 7:30 p.m.

Westchester, First Church, Yonkers, N. Y., beginning Oct. 1, 8 p.m.

West Jersey, Cape May, Sept. 25, 7:30 p.m.

NEW PUBLICATIONS.

DODD, MEAD & CO.: Anima Villis; Mary Rodziewicz, \$1.50.—Places I Have Visited. \$1.00.—The Maid of Maiden Lane; Amelia E. Barr. \$1.50.—The Gateless Barrier; Lucrea Malet. \$1.50.—The Expositor's Greek Testament; W. Robertson Nicoll, M.A. LL.D. \$7.50.—The Wedding Day in Literature and Art; C. F. Carter. \$2.—The Master Christian; Marie Corelli. \$1.50.—Essays on Nature and Culture; Hamilton Wright Mabie. \$1.

CHARLES SCRIBNER'S SONS: Until the Day Break; Robert Burns Wilson. \$1.50.—Recollections of a Missionary in the Great West; Cyrus Townsend Brady. \$1.25.—The Messages of the Apostles; George Barker Stevens Ph.D. D.D. \$1.—Story-Tell Lib; Annie Trumbull Slosson. 50 cents.—Christianity in the Apocalyptic Age; George T. Power D.D. LL.D. \$1.50.—A Field and A Seed; Frank R. Stockton. \$1.50.—Napoleon

III. at the Height of his Power; Imbert de Saint Amand. \$1.50.—Paul of Tarsus; Robert Bird. \$2.

J. B. LIPPINCOTT Co., Philadelphia: Patriotism or Self-Advertisement? Marie Corelli.

A. J. HOHNAN & Co., Philadelphia: New Testament. C. W. BARDEEN, Syracuse: Continuous Contracts for Teachers; C. W. Bardeen. 50 cents.

E. & J. B. YOUNG & Co.: Fiddlesticks; Mary Cowham. \$1. Sunday Reading for the Young. \$1.25.

HARPER & BROTHERS: Hypnotism in Mental and Moral Culture; John Duncan Quackenbos. \$1.25.

FLEMING H. REVELL: The Situation in China; Robert E. Speer.

E. P. DUTTON & Co.: Her Next-Door Neighbor; M. S. Comrie. \$1.25.—Lighter Moments; Frederick Douglas Howe. \$1.—Odeyne's Marriage; E. Everett Green. \$1.50.—Rob Knight's Diary; Charlotte Curtis Smith. \$1.50.—Semmingwell; F. Warre Cornish. \$1.50.

D. APPLETON & Co.: The Storied West Indies; Frederick A. Ober. 75 cents.—The Boers in War; Howard C. Hillegas. \$1.50.

MAGAZINES.

August: Current Advertising; The Western Architect and Builder.

September: The Atlantic Monthly; The Converted Catholic; The Century Magazine; Harper's Monthly Magazine; The American Antiquarian; Cassell's Little Folks; Chatterbox; The Bookman; The Treasury of Religious Thought; Good Housekeeping; The Open Court; Woman's Work for Woman; The Gideon Quarterly; Good Words; The Sunday Magazine; Cassell's Magazine; The Quiver; Book Reviews; The Land of Sunshine; The Sanitarian; Travel; The Church Choir; The Geographic Magazine; The Nonconformist Musical Journal; Charities.

October: The Sunday-School World.

AN AUTUMN OUTING.

Gettysburg, Luray, Natural Bridge, Richmond, Old Point Comfort, and Washington.

A nine-day personally-conducted tour of the Pennsylvania Railroad Company to the Battlefield of Gettysburg, Luray Caverns, Natural Bridge, Richmond, Old Point Comfort, and Washington will leave New York and Philadelphia in a special train of Pullman parlor cars on Tuesday, October 3. The party will be in charge of a tourist agent and an experienced chaperon. A whole day will be spent on the Battlefield of Gettysburg, a carriage drive with lectures by an able guide being included in the ticket. Ample time will be allowed at Luray and Natural Bridge to view the wondrous natural formations. Saturday, October 14, will be spent at Old Point Comfort. At Richmond and Washington opportunities will be presented to visit all the points of interest under intelligent guidance.

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For detailed itinerary apply to Ticket Agents; to Tourist Agent, 1196 Broadway, New York; 4 Court Street, or Pennsylvania Annex, foot Fulton Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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MARRIED.

ROACH-FOX.—In Monticello, Ind., at the home of the bride's mother, Miss Henrietta Fox and Mr. James B. Roach were united in marriage by Rev. H. G. Rice.

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OBITUARY.

[Notice of death of five lines or less, ten cents a line. Obituaries, Memorial Minutes, and Resolutions if relating to a former subscriber one hundred words free; additional matter at the rate of one cent a word. In other cases eight cents a line.]

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The Evangelist

Vol. LXXI.--No. 38 NEW YORK: SEPTEMBER 20, 1900 WHOLE No. 3678

CHINA RELIEF FUND.

The Board of Foreign Missions of the Presbyterian Church reports the following contributions to the Fund for the relief of the native Christians in China:

"L. E. P.".....	\$ 2.00
F. P. Powers.....	10.00
Miss Katherine R. Williams.....	125.00
Brooklyn Ainslie St. Church.....	15.00
Palisades Church.....	15.00
Orange Central Church.....	5.00
S. A. Wilhelm.....	5.00
Miss Sarah F. Cutler.....	10.00
Clarence D. Herriott.....	5.00
Whitelake Church.....	3.14
Springfield Church.....	.75
Miss M. H. Cross.....	5.00
"J. K. O.".....	10.00
"Alpha".....	5.00
Dr. and Mrs. Hepburn.....	5.00
Wrightsville Church.....	4.54
Mrs. E. C. Grant.....	10.00
"M. A. K.".....	3.00
J. mes Roberts.....	5.00
F. S. Giddings.....	5.00
Henry C. McCook.....	36.00
Miss Rebecca H. Smiley.....	10.00
Mary Gordon.....	3.00
M. L. Herztelman.....	5.00
W. M. Berry, Jr.....	5.00
Philadelphia Tabernacle Church.....	10.00

317.43

\$4,115.95

4,433.38

By an error of the types the gift of Mrs. Julia M. Turner to the China Relief Fund was reported last week at \$5. It should have been \$500.

All contributions should be sent to Charles W. Hand, Treasurer, 156 Fifth avenue, New York.

All Round the Horizon

The Commanders of the allied forces in China have agreed to prevent looting. It is understood that hereafter foraging parties will be accompanied by an officer who shall give receipts for all supplies taken. If this agreement is carried out, it will be the greatest victory yet won in China—a moral victory over the greed and heartlessness of the Christian armies. From all accounts the looting has been indulged in by all the soldiers except the Japanese and on occasions the Americans. The account of the looting of Tien-Tsin given by the correspondent of Harper's Weekly states that the Japanese alone refrained from yielding to the temptation offered by friendly Chinese, and alone protested against it. It is hard for loyal Americans to believe that their soldiers were guilty of such atrocities. Let us hope that the newspaper reports are at least exaggerated.

Oom Paul Krüger has left the South African Republics. He is at present in Lorenzo Marques with his household, preparatory to sailing for Europe. The Portuguese Government has authorized his departure; while the Government of the Netherlands has gone so far as to offer a Dutch warship to bring Mr. Krüger to Holland. The Ex-President is reported as carrying with him from five to twenty-five million dollars, which he is to use as a fund to establish and spread a Boer propaganda. He will probably become an easy prey to the lawyers and soldiers of fortune, who are ever on the watch for a rich prize. Still Oom Paul is a

shrewd old personage, and it will take a wily lawyer to worst him. With Krüger away the end of the long and terrible war in South Africa must be near at hand. Surely there has never been a more forcible illustration of the absurdity and uselessness of a war of that kind. What arbitration could probably, what time would certainly, have accomplished has been won at an enormous expense to the English, and a loss of life of thousands of their men and one-tenth of all their officers, while the Boers have lost everything—homes, lives and independence. It is doubtful if Home Rule be granted now to South Africa; but for the war it would have been assured.

Galveston is bravely emerging from the ruins caused by the hurricane. The terrible work of burying the dead has been carried out with unabated vigor. From the first step it has been aroused at the point of the bayonet. A strict military discipline has prevailed throughout the city; and under efficient corps of volunteers, the debris is being cleared away. The water works system has been put in working order, and soon the electric lights, fire alarm system and street railways will be in operation. A common railroad bridge is rapidly being pushed across from the mainland. With that completed, there will be no lack of supplies, for the entire nation has been most generous in response to Galveston's cry for help. The New York relief fund already reaches \$280,000. If all the United States follow New York's example the sum total will mount up into millions. Galveston needs all that and more. The list of dead is already over 4,000; loss of property in the stricken district will approximate \$25,000,000. It is a crushing blow. All the world sympathizes with the grief-stricken city, and admires the heroism with which it is struggling to its feet again.

Over 100,000 miners are on strike in the anthracite districts of Pennsylvania. These fields represent practically the hard coal output of the world; they are not yet entirely closed, however, as the strike has not been general among the 50,000 men employed in the Schuylkill region. The success of the strike will depend largely upon the completeness of its organization. If all anthracite miners can be coerced into joining the strikers, and proper sympathetic aid be given by fellow unions, there seems no doubt that the reasonable demands of the miners will be granted. Unfortunately for the strikers the Galveston disaster has completely absorbed the attention and sympathy of the American public at present. Still it is probable that the strike will last long enough to become yet a centre of interest. Investigations by those sent to the affected districts have shown that the demands of the miners are both just and reasonable. Freedom to purchase supplies where they will and an honest ton weight are not exorbitant requests. The operators, however, feel that it is a struggle between them and the labor unions. They would willingly grant favors to employees; but a labor union is a red flag to a mine operator.

A TRANSFORMATION.

A. M. Atwood.

(2 Corinthians iii. 18.)

"We have no bread to spare," the servants said;
Send thou this crowd away,
By vulgar greed and wonder basely led
To follow thee to-day."
"Nay," said the Master, "great their need must be
Of rest and food. Bring what ye have to me."

"This woman is not of thy chosen race
Who crieth after thee.
Send her away, this is no fitting place
For importunity."
"Nay," said the Lord, "this faithful soul shall see
None is cast out who truly comes to me."

"These little children are too young to know
The Master's word," they said;
"Take them away," But as they turn to go
His arms are round them spread—
"Suffer the little ones to come to me,
Of such in heaven shall my kingdom be."

But on a day of bitter tears and shame,
Ten souls to Jesus dear
Waited to hear the Master's word of blame
For faithless flight and fear.
"Be not afraid, 'tis I," he gently said;
"My peace be yours; I live who once was dead."

They drove away no more! "Come all," they cried;
"The Spirit and the Bride say, 'Come.'
The Lord has many mansions open wide,
Let all who will come home!
Yet there is room. Oh, hear his word and live.
Freely we have received and freely give!"

—The Sunday Magazine.

From our good friend, the Rev. J. A. Cahill of Wichita Falls, Tex., we have received a letter describing the Galveston calamity. Written a week ago, it recites little that has not been given by the daily press, and as Mr. Cahill was not an eye witness of the scenes he describes, he could, necessarily, add nothing to common report. It is well, however, not to forget the sufferings of the smaller towns in our interest in the greater calamity. Mr. Cahill reminds us that not only in Galveston but all along the coast country there is great destruction and loss of life. The towns of Angleton, Alvin, Mannel, Duke Ascola and others are in whole or in part destroyed. It will be many years before South Texas will recover from this terrible disaster. Mr. Cahill further asks "The Evangelist which is very ready to help the needy" to open a relief column for these sufferers in South Texas. This we should surely do were it necessary. But the whole country is generously responding to the needs of the sufferers, and the avenues of contribution are many and accessible. To the appeal of our Synodical Missionary, however, as below, we gladly give room.

From our Synodical Missionary in Texas, the Rev. H. S. Little, comes a strong appeal for aid to rebuild the churches at Webster, Clear Creek and La Porte, which had lately been finished at great sacrifice on the part of the members, and all of which have been wrecked. The Fourth Church of Galveston is happily only slightly damaged and its heroic pastor, the Rev. W. S. Mason, at once turned it into an asylum for the homeless. Doubtless our Home Mission Treasurer, Mr. H. C. Olin, will gladly take charge of and remit funds for these churches. At least \$10,000 are needed.

A REMEMBRANCE OF THE ADIRONDACKS.

F. F. Ellinwood D.D.

Migrations to the country for a summer change are becoming more and more common with all denizens of cities who can afford the means. And one of the most beautiful of all beneficences is the aid which enables the poor, especially the children, to get a whiff of pure country air. Even in the large country towns it is now felt by many that a change is needed, and a visit to the mountains or the seaside forms a part of their summer plans. This is by no means an extravagance now that so many of the most cultivated people are coming to prefer some simple plan for enjoyment and recuperation rather than the vulgar show and dissipation of the great crowded resorts. For my own part, I have for twenty-five years passed through Saratoga with assiduous haste and with an almost boyish eagerness for the wildness and the freshness of the Adirondacks. And I think it is largely due to the annual recant of a few weeks and the entire change of life which I found at Blue Mountain Lake, N. Y., that I have been able always to return with fresh vigor to a work whose exciting and sometimes perplexing exactions have not been small.

My love for the Adirondacks and for this particular lake, which I first knew as Lake Emmons, began more than forty years ago. In 1857, while a pastor at Rochester, I joined a small party in a fishing expedition to the "North Woods." Reaching Lowville by rail from Utica, we passed thence eastward over an old Government road sixty miles to the northwest bay of the Raquette—passing what is now known as Brandreth's Lake on the way. It was a rough journey of two days over an obscure track nearly grown up with underbrush soaked by heavy rains. The nights were rendered hideous by the cries of animal life in forest, air and water. Once we were sure that our camp was inspected by a panther, but the staple of our music consisted of the wierd screeching of coons and the deep bass accompaniment of innumerable bull frogs. Altogether it was what might very safely be called wild.

From the Raquette we passed up the Marion River and through the Utowana and Eagle Lakes to the beautiful "Lake Emmons," now Blue Mountain Lake. Everywhere the thick foliage came down to the water's edge and there was not even a semblance of a camp. We pitched our tent for the night, however, and the next day climbed Blue Mountain by aid of a pocket compass and we blazed a path as we went. On our return to the Raquette we paid a visit to the notorious Ned Buntline, then living as a recluse on the shore of Eagle Lake where, unkempt and shaggy as Robinson Crusoe, he spent his time in writing "blood and thunder stories" for the New York Mercury.

We closed the day with killing two small bears and camping on the "carry" between Utowana and the Marion River. Two years later I paid another visit to my favorite lake, but not again till 1875, when the last ten miles of road was cut through from the Adirondack Railroad terminns at North Creek. I was among the first to pass over that memorable ten miles of boulders and corduroy and was a guest at J. G. Holland's Blue Mountain Lake, House during the first week of its opening. In place of the now spacious buildings there stood a two story log house scarcely yet "clinched."

With two or three exceptions my family have been annual guests for a quarter of a century. No better evidence could be given of our love of the lake or of our appreciation of our genial and hospitable landlord, Mr. Holland.

For nearly twenty summers we have occupied the quaint bark lined camp, known to all

frequenters of the place as "Owl's Nest," taking our meals at the hotel. The fact that almost as a rule guests once knowing the place *come again* has enabled us to form many pleasant friendships there with people from various parts of the country. The thirty mile ride by stage or buckboard from North Creek has been a serious objection to Blue Mountain Lake on the part of many, though I have always liked it. The difficulty is now removed, however, by the New York Central Railroad service, which runs luxurions sleeping cars direct to Raquette Lake, from which Blue Mountain is reached by commodious steam launches. Leaving New York by the 8 A.M. Empire Express, one reaches Holland's Blue Mountain Lake House for supper. Or by evening sleeping train from New York, he breakfasts on the Raquette and reaches Holland's about 11 A.M.

Objection has been made by some to the advance of civilization upon the wild lake regions. But one element of civilization will be welcomed by all, and that is the careful safeguarding of health. About the most important question connected with all popular and crowded health resorts is that of proper sanitation. Nowhere, however favorable the climate, can this matter be neglected. By the prompt energy of proprietors and other citizens, aided by Mr. William W. Durant, who has large local interests, the hotels, boarding houses and residences of the Blue Mountain community have been supplied with a complete system of sewage and also with water supply from pure mountain springs.

Men and boys who are chiefly fond of hunting and fishing can still be accommodated by little camping excursions to the adjacent wilder lakes and ponds, while the "comforts" of transport and of residence will be appreciated by families and will enable a much larger number to enjoy the benefits of change and of mountain air. On Eagle Lake, an easy boat row or launch trip from Holland's, is an elegant golf course fitted up by Mr. W. W. Durant, and a smaller one may be found on the Holland farm. Two things remain amid all changes—the magnificent scenery and the pure mountain air.

THE PERSIAN PASSION PLAY.

Rev. William A. Shedd.

This name has often been applied to the annual celebration during the month of Muharram by Shiah Moslems of the battle of Kerbala, where the sacred family of Mohammed's descendants suffered violence at the hands of Moslems; some, among whom was Hussein, the prophet's grandson, being killed and others carried captive. This tragedy was in some measure the occasion of the Shiah schism, and is invested by the Shiaks with an atoning virtue. To them the Muharram celebration is the great event in the religious year. It consists of special services in the mosques, when the story of the battle is recited by Mullahs, who embellish it with the exaggerations of Oriental eloquence and the accretions of ages; of theatrical performances maintained at the expense of wealthy individuals, generally in large tents, in which the history is acted out in detail; and of processions, partly intended to reproduce the events of history and partly to express the popular grief over the death of their Imám. The mosques are shut against all Christians, to whom also the theatrical performances are difficult of access, especially in the provincial towns, and so the processions are all that foreigners usually see. But the sight of these processions on the last and great day (the Ashurah, or tenth, as it is called) is most weird and is doubtless the most impressive part of the whole Muharram. On that day the various processions of the different quarters of the city traverse the whole city,

visiting the mosques, and finally pass in review before the highest governmental authorities. Here in Urumia the rendezvous is the large inclosed artillery square, and we made our way thither about 6 o'clock in the morning, for the day began at sunset of the previous evening and the processions had already spent much of the night in marching. The crowd soon gathered, and the Governor, a prince of royal blood, with forty or fifty of the nobility, took his stand in the centre of one side. These were the guests of a piously inclined landlord, and the genial glasses of tea and sherbet with the cheerfully bubbling water-pipe showed that these gentlemen at least were not entirely absorbed in grief. A long and wavy line of two or three hundred men (soldiers perhaps) armed with sticks lent lustre to the doubtful glory of Persian authority and kept in order that aggregation of good nature and indolence—a Persian crowd. No women were in the square itself; but in an adjoining building overlooking it were the ladies of the Governor's harem, while the walls and surrounding roofs were lined with men and women.

For three or four hours the processions, twelve or fifteen in number, came at intervals, varying in size and detail, but all representing the same thing, the wreck of Hussein's little army as the victors led them from the battle field. The bodies of the dead are brought away, the captive women and children are borne on horses and camels, while they are taunted by the victors with gibes and tormented with whips as they go, and the mourners precede or follow, showing their grief with Oriental vehemence. A few of the processions consisted only of mourners, while in others there were none. Several were very elaborate, each with forty or fifty horses, six or eight camels, numerous litters, men in chain armor, and black-draped biers of the dead. Scores of women and children were among the captives, the former being impersonated by men dressed like women. Great standards, surmounted by curious iron frames bearing aloft the sword and hand of Ali and weighted down by silks and shawls, the votive offerings of generous devotees, and beautiful, embroidered banners, added stateliness to the whole and conferred merit on their staggering bearers. Drums and fifes sounded strange, sad, slow, monotonous music, well suited to add to the effect.

The commemorative features were weird and impressive, but the mourning ranged from the sad to the horrible. One band was made up of half a hundred dervishes, with long, unkempt locks and strange costumes, chanting with slow cadence a weird and piercing dirge, beating time in unison on their bared breasts with the open palm or on their bared backs with chain lashes. Another consisted of as many Mullahs of the poorer sort, men who had failed to reach the rewards of ambition and must have felt twinges of jealousy as they passed in the mosque-yards their sleek and rich brethren. The bazaar shop keepers, some men of wealth, had a company of their own, as did also the artisans of the bazaar; while each of the others was recruited in a separate ward of the city. All chanted the same dirges, with the same musical accompaniment, and most of them beat their bared breasts as they went. Some, not content with such ordinary expression of grief, had covered their shaven heads with mud and beat them instead of their breasts. There was something indescribably demoniacal in their appearance; besmeared with filth, their eyes staring out of the masks which had dried on their faces. Others beat their backs with chains, striking first over one shoulder and then over the other in changing unison. Most horrible of all were the bloody hands, each member brandishing a sword, while the blood streamed down from their

gashed foreheads over their long white shirts. Of course the strokes were mostly feints and men accompanied them to ward off the blows with sticks; but nevertheless it was no mean sacrifice of human blood. The sight of these bands of devotees, band after band, in all about 850, among them little boys some only ten or twelve years old, was a terrible testimony to the universal need of atonement. The bands, as they swayed back and forth before the Governor's stand, demanded the release of prisoners, and did not leave till their demand had been granted. The swaying banners, finely caparisoned camels and picturesque horsemen of the last procession were passing as I left, and the whole comes vividly before me as one of the most impressive sights of my life.

It aroused me to a new realization of some phases of Islam. Perhaps the strangest impression was of the emotional character of Mohammedanism. To deal with this subject would require a separate article. Here I can only say that not only is the Muharram a most powerful emotional appeal, calculated to deepen the schism of Shiah and Sunni, but that Islam in its common appeals, its Koran, its preaching, its promises of heaven, is emotional and not rational.

The Muharram suggests, by its attempt to satisfy, the great lack of Islam, an atonement. The Shiah has sought blindly to fill this lack by the emphasis laid on the sufferings of the Imams, by the exaltation of Ali to almost divine rank, and by the tortures just described. In the preaching and dramas of the "ten days," much is made of the vicariousness of the sufferings of Hussein.

Again the mobility of Islam is illustrated. The greatest religious act of millions of Moslems has not a trace of origin in the Koran, is entirely disconnected with the prophet, and is mainly a product of recent times.

Is it not also a missionary call to us? "On the last day, the great day of the Feast, Jesus stood and cried." The message he proclaimed was evoked by the ceremonial of the day, by the procession carrying water from the pool of Siloam to the Temple. He whom they knew not, was the Rock they commemorated. So now the message that answers the bitter need savagely expressed in the blood and wailing of the lost, the great day of Muharram—the message of blood shed in willing and availing sacrifice, of perfect and eternal atonement, of sweet commemoration, in solemn rite—the message of the Cross is ready. Who will stand and cry?

URUMIA, PERSIA. Aug. 3, 1900.

THE TERMS OF SUBSCRIPTION.

These were supposed to be fixed for the united Church at the Reunion in 1869. No question should be raised as to interpretation of the Standards. Accepting these, each man was on the same footing with every other, of equality, independence and fellowship. One of those who sat in the Assembly both in New York and Pittsburgh as a representative of the New School Church in Ohio and who jealously regarded the rights of his brethren, did not put his hand to the articles of reunion without being sure that neither he nor they should ever be called in question for not putting an Old School interpretation on the Standards which were the basis of a mutual agreement to live together in peace.

And yet now we are. The imperious demand is made, "Subscribe as we do or go out." If a man stays in the Church on the basis of the reunion agreement, he must either subscribe to the Standards as the dictators demand, or "be guilty of moral obliquity," and be "mainly concerned for the loaves and fishes" of a Presbyterian connection. To relieve this situation, we are asked if we desire a change

in the terms of subscription to the Standards? To this we give answer in a decided negative. The terms have been fixed and operative for a life-time. If we change them now, we condemn what we once approved and we confess what we never admitted, viz.: the right of the inquisition to affix new terms or narrow the old ones. And in this refusal to accept new terms we find the stoutest motive for urging a revision of the Standards. Now that the old champions of reunion are gone, the new generation of champions of the Standards as they are has forgotten what was said of them thirty years ago, by both parties to the reunion. It is also convenient and agreeable to ignore the old terms and make new ones to suit the needs of the new discipline. Cast out the man who disagrees with you, and show him the Standards as your justification!

The simplest remedy for this invasion of rights under the common Confession and its consequences, is to change the form of the Confession. Then no man can evade the old obligations to keep the peace, on the plea that his brethren are not keeping the faith. Revision is not difficult if you really want to revise. There is just one way: *revise!* If you put yourself under bonds not to touch a point of Calvin or a particle of Augustine, you make any revision impossible. That was the mistake some years ago. Revision, that was voted, was defeated by the Calvinistic saving clause. The main obstruction is this exigent condition.

There should be and there really is no bar to a restatement of controverted points in good English and good faith, if men wish so to do. The harmony of the Church requires it; the best intelligence and comprehension of the people require it. To evade the real issue by restating the terms of subscription is to show distrust of each other and disregard for the rights of those who differ from us. We hope our Presbyteries will meet the matter in a spirit of manly fairness and Christian frankness. The Confession "broadly interpreted" states some things not proven and some things quite contrary to the truth. What shall be done with such statements? Surely the answer is just as evident as the action is simple and urgently needed.

R. A. S.

SCOTLAND'S MISSION TO THE CHURCH OF CHRIST.

Edward Huntingt Rudd.

We mean so much of Scotland as is represented in the Free Church and the United Presbyterian Church, and that number is both large and potent. Most readers will recall that at the last Synod and General Assembly of each church respectively, held in May and early June, measures were passed by which the practical union of these two great ecclesiastical bodies was effected. In October next the completed act will be celebrated by a brief though significant gathering, which will be "The First General Assembly of the United Free Church of Scotland." Of this united body the leader in all this union movement, whom a recent writer has called "the greatest of living Scotsmen"—the Rev. Principal Robert Rainy—has been designated Moderator. A truly deserved recognition of able scholarship, fearless leadership and disinterested fealty to all the best interests of the Church of Christ.

As a former student of the Divinity Hall of the Free Church, I learned to reverence and love Principal Rainy just as we did Dr. "Archie" Hodge and Dr. James McCosh in dear old Princeton. Hence I took a very especial interest in all the proceedings of that final Assembly which will be an historic one. It was my privilege to be an invited guest at a dinner given by the Rev. Principal Rainy to some thirty members of the General Assembly, and to some of his former pupils. As I sat

next to Principal Salmond of Aberdeen I learned from him and from the several speeches made, how very significant this act of union was regarded as not only affecting Scotland, but America as well. Indeed it must be a source of gain to the spirit of essential unity and even organic union of the Church of Christ everywhere. And I humbly venture the prophecy that it will materially aid in the long desired union of our Northern and Southern Churches, especially when we study carefully and prayerfully all the facts and conditions entering into the history of the union.

What then is the spirit of the message which goes forth from "Auld Reekie" and from so large a part of Christian Scotland, as revealed in this recent harmonious decision to unite? The first message is that ecclesiastical bodies, holding fundamental things in common, ought to seek the closest union. Dr. James Stalker observes that the origin of the churches about to be included in this union is identical. "It was the interference of the secular power," says Stalker, "with the Church's duty on the one hand, and jealousy for the Church's spiritual independence on the other. In every case it could, I believe, be shown that there was a deeper cause—namely, the revival of religion. A revival Church is always sensitive about the interference of secular authority with her spiritual functions."

The Church's spiritual independence is the Magna Charta of both the Free and United Presbyterian Churches. Such a union, with that declaration holding a foremost place in the terms of agreement, must help the Church of Christ everywhere. Another message is that where two historic Christian bodies exist as rivals in the same community large or small, strength, usefulness and the Spirit of Christ would be conserved by union. We in the Presbyterian Church, both North and South, agree to this but as yet we cannot come to the point of union.

Still another message is that this union has been effected by mutual trust and love, by much prayer and fasting on the part of the great leaders of both these two great bodies. If it has been the good fortune of any of my readers, as it has been mine, to know such men as Dr. Alexander Whyte, whom I believe to be one of the greatest living preachers in Scotland, and Principal Rainy, and the Rev. Dr. Laws, and the present Moderator, Dr. Robert Ross Taylor—these of the Free Church—or Principal John Cairns D.D. or the late John Kerr D.D.—these and others of the United Presbyterian Church—then remembering their Christ-like life and their great scholarship you will not wonder at the value of the results.

Once more—in the last United Presbyterian Synod, in May in Edinburgh, the vote for union was unanimous, and in the Free Church Assembly only a very few votes were cast in opposition, and before final organic union takes place it may be made unanimous. This fact tell its own story of the tolerance, the mutual concessions, the fraternal spirit of love, the absence of selfish suspicion and the conscious strength and blessing which will everywhere result from the union. All this cannot but be a message of great interest to the entire Church of Christ.

Space has not permitted the desired reference to much of the history or distinguishing characteristics of each great body interested, or to the personality of some of the "famous moderns" of each Church, or to the relation which this union must bear to the Established Church of Scotland. Of all that in a future article.

This union cannot but make us all as Christians thankful to the great Head of the Church. And it makes us recall with similar gratitude and hope the noble men, the spirit of prayer, the quiet steadfast hope at work in our land and Church, one day to meet with similar reward.

AUBURNDALE, MASS.

THE EVANGELIST

A RELIGIOUS AND FAMILY PAPER

ISSUED WEEKLY

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HENRY M. FIELD, Editorial Correspondent

LOUISE SEYMOUR HOUGHTON, Editor

RALLYING TIME.

Again we would remind our readers of the importance of next Sunday to the children. Parents who are ready to sacrifice much to be at home that their children may be in school on the opening day should be no less zealous that they should begin the Sunday-school year promptly on the day appointed. And teachers and superintendents should see to it that the exercises of this day are so significant and so closely articulated with the work of the year which is to follow that no scholar, child or adult, shall miss it without a distinct sense of loss; that every scholar who shares it shall be glad of whatever sacrifice was necessary to that end.

But the responsibilities of the case do not end, though they begin, with Rallying Day. Two articles by Dr. Mudge of Princeton recently appearing in a contemporary, clearly show a very serious defect in our Sunday-school methods. Dr. Mudge has carefully studied the statistics of our schools for some years past in the light of reports of the Twentieth Century Movement, and comparing the additions resulting from this movement, with the actual gain in the total number of scholars, he is forced to admit the probability that "during the last three years it has required thirteen new scholars at least to make good the losses and secure the gain of a single scholar."

Again, the membership of the lately inaugurated Home Department "nearly equals the increase of all the schools, including the Home Department." These conditions, not peculiar to our denomination, but almost universally prevailing, show an appalling waste in Sunday-school machinery, and an almost equally appalling misdirection of effort. For if the large gains reported by Sunday-school missionaries, supported by nearly all churches at considerable cost, barely make good the depletions of the older schools, from whatever cause, surely one of two things is the case. Either the machinery is too expensive in proportion to results achieved, or the Sunday-school does not meet the actual and recognized need.

For that parents in general, whether or not themselves religious, feel the importance of a religious education for their children, cannot be questioned. The children who flock to the mission schools in droves come for something more than the loaves and fishes, the Christmas tree and the excursion. Their parents send them with a distinct though not always formulated hope that in addition to these the children will receive instruction that will help them to "be good." That mother was typical of thousands, who recalled her children from the "Happy Sunday Afternoon" of The King's Daughters down town in this city, because she wanted them "to be taught religion on Sunday." The King's Daughters had thought they were teaching religion, in the indirect way which alone was practicable when Jews and Roman Catholics made up four-fifths of the little flock; but they were quick to learn their lesson from that ignorant mother, and the Sunday-school which has replaced the

Happy Sunday Afternoon is twice as large and twice as regularly attended as that was.

No, the people are yearning after God. The "little ones" are just as eager to "come" to him as in the days when our Lord was forced to admonish his disciples, "Let them come." If parents are apathetic, if children fall off from the Sunday-school in the ratio of twelve to thirteen, it is because they do not find the Lord Jesus there. The means for gathering the children into the school appear to be adequate and enthusiastically adopted not only by missionaries, but by the teachers and the children themselves. But something apparently needs to be remedied in the Sunday-school itself, that scholars may be kept when once they are gathered. It is a difficult problem. It calls for the most profound study. We gladly open our columns to any who have real light to shed upon it.

THE GIFT OF LIFE.

What shall we do with it? It is in our hands while we are in health, absolutely under our control. It can be wasted or cut short by our own volition. Only the strong instinct of self-preservation, if not reinforced by religious principles, stands guard over this greatest of trusts. When some over-mastering impulse of passion or depression assaults that instinct, the barrier is broken and suicide becomes easy, a seeming resource to the harassed soul, a present relief to the agonized spirit.

Vain and worse than vain are our reprobations of those who weakly and wickedly take vengeance on themselves for the woes they find in a world like this. We have come too late; the folly has ripened, the delusion has done its worst, the sacrifice is accomplished. Cover the face and pass by. Yet our duty remains; what is it, and how shall we rightly do it? For surely we who are alive have something to do, in a new way and with a new impulse for every outbreak of the suicidal madness. It is too late to say always they knew not what they did; for often they do know and they do it because they know. Evidence accumulates that self-destruction is a matter of deliberation and careful preparation. Just where and when shall the hand be stayed? What shall break the delusive scheme of a short out to the "infinite peace?" It is a delusion surely. Where and how did it begin? By what means did it grow to this dimension?

The primary factor is indulgence of it. Any child knows the danger; yet some are fond of risking it and some are forced to take the initial steps toward the dizzy verge of the deep and dark abyss. When the question of life and death is first balanced tentatively or recklessly, the approaches are made. Afterward, under stress, these steps are again taken toward the edge of evidence and the approach is closer. At last the sudden rush carries one over! It is all simple sequence of thinking which is not balanced, of daring which is not under control, of trifling with a trust too sacred for any levity, of doubt as to issues too awful to be lightly confronted.

So the habits of thought in our time convict themselves. Men trifle with trusts; they doubt and defy the immensest truth. They treat life as if it were their own possession; they think of death as having nothing back of or beyond it. Once in the rapids of trifling with these stupendous facts, there is no security for any. The question is only as to who are thus trifling. My brother, is it you? Young man, is it you? Then when you come to the ends of the earth what will you do? Are you willing to have your name writ on this page of triflers, of defanthers, of betrayers of trust?

Here we find and face our manly duty. It is only fair dealing with our fellows to protest

in the quietest, most sincere way, against indulgence in the initial steps toward suicide. You know what they are and where they lead. Be willing to confess what you know. It is not a religious duty specifically, any more than warning a train or leading a child out of peril. It is simple humanity to take your position as a man in trust with life and not be tempted to trifle with it, nor to encourage trifling in others. And beyond that, you are confronted by the facts of revelation and of reason, that articulate life and death together in such a way as to dispel illusions and compel conviction that death is but life beyond life, with a trend toward good or bad, toward well being or ill-being, toward bliss or bitterness unutterable, which is inexorable as law and serious as love. When the young man in the office begins to think lightly of trusts, he is in the way of betraying them. When he begins to think lightly of death, he is in preparation for making two fatal experiments. Remember always, that life is short enough and that eternity is too long to suffer our mistakes.

THE PARIS SUNDAY REST CONGRESS.

The International Sunday Rest Congress in connection with the Paris Exposition will be held from October 9 to October 12 inclusive, under the auspices of the French Ministers of Commerce, Industry, Postoffices and Telegraphs.

The program includes reports and discussions on seven topics, as follows:

The Sunday Rest in France, by M. O. Bompart, Secretary of the People's League for Sunday Rest; Sunday Rest Throughout the World, by M. Deluz, Secretary of Geneva of the International Federation for Sunday Observance; Sunday Rest, in commerce, in the service of transportation, in the larger and the smaller industries, in semi-public employments under Government patronage, in agriculture, and in its relation to Legislative enactments. Papers will be read by eminent French publicists upon these topics.

The Senior Secretary of the New York Sabbath Committee, Dr. W. W. Atterbury, who is now in Paris, has been appointed by Commissioner-General Peck as an official delegate of the United States to this Congress. By invitation he is to present one or more papers to the Assembly. A summary of the various aspects of the Sunday problem in this country has also been furnished from the office of the New York Sabbath Committee, at the request of M. Deluz, and will be included in his résumé of the world-wide field of Sunday observance. It will be remembered that Dr. Atterbury was the only American delegate at the Sunday Rest Congress in Brussels in 1897, and has borne an honorable share in the remarkable forward movement in Europe for recovering the Sunday rest which a few years ago was well-nigh lost on the Continent.

This Congress is not for religious discussion, but meets under the authorization of the French Government to consider the Rest-day as essential to the well-being of society, on physical, moral and humanitarian grounds.

Besides this assembly a religious Conference will be held on the 8th of October at the Chapelle Malesherbes in Paris for a discussion of the principal obstacles to the religious observance of Sunday. Dr. Atterbury will present a paper at this gathering also, and in addition to this a report from the Woman's National Sabbath Alliance, of which Mrs. Darwin R. James is President, on the work of that Society in the United States.

The Rev. E. G. Thurber D.D. of the American Chapel in Paris has been also appointed by Commissioner Peck as an official delegate to this Congress, and has been authorized to act

for the New York Sabbath Committee if occasion arises.

WASHINGTON PRESBYTERY IN THE LEAD.

The Presbytery of Washington (Pa.) has taken advantage of its usual early fall meeting to take action upon the several inquiries of the General Assembly's Committee of Sixteen. It appointed the Rev. D. A. Cunningham D.D. of the First Church, Wheeling, and others, to consider the matter. They reported that while Presbytery "stands in unshaken loyalty to the system of doctrine contained in our Confession," it seems "desirable to us that serious effort should be made to put our cherished system of doctrine before the Church and the world in some way less liable to misapprehension and more favorable to a more general acceptance." Summing up their views, they set forth:

1. That the attempt should be made to prepare an authoritative statement of the substance of our doctrines, expressed in modern, untechnical terms, which when approved by the General Assembly, and (if thought desirable) by a majority of our Presbyteries, may be employed with that authority to give information to the people concerning the doctrines most surely believed among us; but with the understanding that this authoritative statement of doctrine shall not be considered as a revision of the Confession of Faith, much less a substitute for it. If it should not be felt that such a statement will give sufficient relief to those office bearers who are disturbed by certain interpretations of portions of our Confession of Faith, then we should not object to a brief explanatory statement as to what our ordination vow involves, similar to that which has been serviceable in the United and Free Presbyterian Churches of Scotland.

2. Our second choice would be the careful revision and submission to the Presbyteries of the amendments proposed to the Confession of Faith in 1892, which, in the form then presented, failed to receive the necessary majority, but with careful revision might prove more acceptable, especially in view of the change which has taken place in the general conditions of our Church.

This frank declaration of sentiment was adopted by the large vote of 43 to 6—a result hardly expected in so conservative a body. Best of all, the discussion does not appear to have given rise to any party feeling.

EDITORIAL NOTES.

A remarkable instance of faithful pastoral service is that of the Rev. Sherman D. Taylor of South New Lyme, O., who at the late meeting of Cleveland Presbytery was, at his own request, honorably retired from the ministry at the age of eighty-six after nearly sixty years of service. Well done good and faithful servant!

Those who knew Edward Lawrence in his noble work in Poughkeepsie and in Baltimore, and who mourned his untimely death, the thousands who were inspired by his work on Modern Missions, published after his death by his devoted mother, Mrs. Margaret Woods Lawrence, this great company will rejoice to know that this gifted woman and devoted mother has accomplished the pious task of writing *Reminiscences of the Life and Work of Edward A. Lawrence Jr.*, and that the book has now appeared, bearing the imprint of the Revells. It is a noble work, and thousands who never knew Dr. Lawrence will be grateful to the mother whose love and devotion have conquered the infirmities of advanced years, and enabled her to perpetuate thus the influence of a noble life of Christ-like devotion

to the salvation of men. The book will shortly receive a full review in our literary columns.

With heartfelt gratitude we learn that the Rev. H. C. McCook D.D. of the Tabernacle Church, Philadelphia, after long and serious ill-health, is again in his pulpit, preaching for the first time after his absence on Sunday, September 8. Dr. McCook's activities have been only too great, not only in his church, but in the general interests of the denomination and of the country at large. To his far-seeing enterprise the Presbyterian Historical Society owes much. His untiring services as chaplain in Cuba will long be remembered, nor will the army and the country soon forget that it is to his self-denying energy that we owe the identification and marking of the graves of our soldier dead in that island. His break down in health was indeed largely due to the hardships endured in that undertaking. But it has pleased God to restore him to health, and now in the prime of his maturity, with noble physique and contagious energy, he has before him, we trust, a long period of joyful service.

One of those rare men whose character gave a dignity to conduct and value to opinions was Mr. Samuel B. Schieffelin, who has just passed to the higher life. He was a man with ideas that were not visions but convictions and principles of action. He knew what and why he believed; he could and did give the reason for his strong faith and his judgments of duty. Life was to him a trust and he held himself ready for an accurate accounting for it to his God. His religious ideals were simple, lofty and, if stern toward himself, they were sweet and child-like toward his Father in heaven and charitable toward his fellow men. One who has known and loved him for a life-time, has profited by his friendship and been helped by his faith, can speak feelingly of his great worth and be glad that, as the wise men of to-day are confessing that both science and the Bible teach us, "They whom we call dead are alive." R. A. S.

OF OUR CITY CHURCHES.

We earnestly beg our brethren, pastors and assistant pastors of Churches in Greater New York, to aid us in making this a truly useful department by sending to this office *no later than Tuesday morning* such items of interest, especially plans for the immediate future, as they would wish to have published here. We would especially remind our friends that nothing can be published in the current issue which is received later than 10 A.M. on Tuesday. It has frequently occurred that matter reached us on Wednesday, too late therefore for publication, which by Thursday of the following week had lost its value.

The return of refreshed and more or less bronzed pastors to their pulpits was quite general last Sunday, and the weekly prayer-meeting was resumed in many churches. Dr. George Alexander was in his pulpit in University Place, and preached a thoughtful and stimulating sermon on Elihu's question to Job, "Should it be according to thy mind?" All the activities of this very active church are being resumed.

The regular services were resumed on last Sunday, the Rev. Dr. Howard Duffield officiating. In the morning, Dr. Duffield preached on The Unchanging Christ, and at 4 P.M. on A Double Blessing. To all services in this church strangers are cordially welcome. Seating and greeting for every one.

The union of the Scotch and Park Church congregations was terminated on Sunday, September 9, by the re-opening of both the churches for fall work. Although Dr. Atterbury, the pastor of the Park Church, has not yet returned from his trip abroad, the church work has been in earnest. Both the pastors of the Scotch Church, the Rev. David G. Wylie D.D. and the Rev. Albert Dale Gantz, have returned to the city, and the re-opening service was most gratifying in the point of attendance, the gladness of the home-coming and the general interest shown in the Sabbath-school, Christian Endeavor and the various departments of the church work. All bids fair for another year of successful work in this new and thriving field surrounding us.

The Gospel Tent will close its second summer at Fifty-sixth street and Broadway with the services of next Sunday. The meetings this year have continued for sixteen weeks, there having been 100 preaching services. The average aggregate weekly attendance has been 2,200. The Rev. A. C. Dixon, the Rev. J. Wilbur Chapman, the Rev. W. E. Bentley and the Rev. J. C. Corson are expected to speak this week.

Open Air Work

LETTERS FROM OUR FRIENDS.

"VISITATION OF GOD" OR "IMPRUDENCE OF MAN"?

To wit the Galveston tragedy. According to The Evangelist of September 13, the answer can be but "the visitation of God," "great as is the mystery" involved.

The New York Herald, however, of September 11 takes a different view: "To such inundations the depressed coasts of the Western Gulf will always be subject when tropical storms bear down upon them, and prudence would suggest the necessity of building the towns of this sea-girt region far enough inland to escape the danger of inundation."

The Herald is not professedly a religious sheet, and yet is not its view of the calamity, "imprudence of man" (at least as far as concerns the damage due to inundation), more religious, less misleading than the pious (?) editorial of The Evangelist.

In the olden days (say ten years ago and previously!) every unusual and striking event was ascribed to direct divine interposition and labelled "visitation of God;" but it is gradually ceasing to be the custom among more intelligent people to ascribe "plague, pestilence and famine" to immediate divine causality with personal disciplinary purpose.

This is a big subject opening up many questions and we do not mean to go into it at length; neither do we want to take The Evangelist's theodicy too seriously, for the object of its editorial was not theological but practical, namely an appeal for relief on behalf of our stricken brethren in Texas. And yet it will not do for a secular paper to be more correct than a religious paper in the latter's own field, and so we venture this word of admonition, knowing, in view of the proverbial docility and meekness of a Christian newspaper that it will be received in good part.

N.B.—There is a tone of condescending superiority in these paragraphs of ours that is not unperceived by us. It is intentional in fact, and meant to provoke rejoinders from the less sanctified readers of The Evangelist. Such discussion can do no harm, since it will turn attention to that most important of all subjects, God and his ways with man.

CHARLES P. FAGNANI.

NORFOLK, CONN.

We heartily second Professor Fagnani's invitation to our readers, whether more or less sanctified, to enter upon a discussion of this subject. We may, however, add that an editorial, like a parable, does not undertake to present more than one truth, and the view that all powers, good and evil, mental and physical, are in the hand of God, that he is still Sovereign, notwithstanding human progress in sanitation, break-water-building and other things, is good Presbyterian doctrine which needs no claim of superior piety to support it.—EDITOR.]

THE WESTERN FIELD.

Rev. Samuel I. Lindsay.

SYNODICAL MISSIONARY NOTES.

The Rev. S. R. Ferguson, Synodical Sabbath-school Missionary for Iowa, reports the following interesting items in relation to the work in that state. In general, he states that the work was never in a more prosperous condition, and calls special attention to the following centres of influence:

"One year ago last summer, A. R. O'Brien organized a Sabbath-school in the vicinity of Battle Creek, which to-day has a membership of sixty. Recently, with the assistance of Missionary O'Brien and the pastor at Battle Creek, I held a series of evangelistic meetings which resulted in the formation of a mission under the care of the Battle Creek Church, with a membership of sixteen. A precious communion followed, in connection with which a number of infants were baptized."

"This has been the most prosperous year for our church at Chariton, Ia. Over sixty new members have been added, and the financial affairs of the congregation are in splendid condition. With the assistance of the pastor, the Rev. A. C. Ormond, I held a series of meetings in a country schoolhouse which resulted in the formation of a branch church with eighteen members. The Sunday-school has an enrollment of seventy and another was organized last week with fifty members."

Brother Ferguson also states that Andrew Herron, who has been eight years pastor of the church at Paulina, has accepted a call to the church at Walnut and has already entered upon his work. Mr. Herron's work at his former charge was very successful and the indications are that it will be equally successful in his new field. Also that the Rev. E. W. Brown has resigned his pastorate at Malvern and his position as Stated Clerk of that Presbytery to accept a call to Hope Mission of the Westminster Church of Minneapolis. The Corning Presbytery passed hearty resolutions of appreciation of Brother Brown's work.

ST. LOUIS ITEMS.

The Presbyterian Minister's Association was much wrought up over the proposed opening of the Exposition on Sunday in order to afford the public an opportunity of viewing Tissot's paintings of the life of Christ. The Exposition management recently sent a letter of inquiry to the clergymen of the city asking their views in reference to the matter; they already have entered their personal protest to such a course though many favor it. The Presbyterian Association stands a unit against the opening of the Exposition in general but there is a division of sentiment as to the opening of this single department. The Rev. Dr. S. C. Palmer, Dr. F. L. Ferguson and others thought that if opened to free inspection and if accompanied with appropriate explanation of the paintings, possibly much good might be accomplished. It was finally decided to postpone definite action until the next meeting when all will have had an opportunity to view the paintings and more fully consider the matter.

The majority of the pastors have returned and resumed fall work. Dr. W. J. McKittrick, pastor of the First Church, conducted services morning and evening, September 16, the first since his return. The Rev. H. M. Campbell, pastor of Cote Brillante Church, has also returned from the Adirondacks, where he has had his invalid wife during the summer. He reports Mrs. Campbell greatly benefited, but thinks she will not be able to return to St. Louis, at least for some months.

The series of evangelistic meetings at the Memorial Tabernacle Church, the Rev. Dr. H. Magill pastor, have proved quite satisfactory

to all concerned. They were to have closed the 9th inst., but the interest justified their continuance through the following week. Evangelist Birch's preaching was well received, and a number have been added to the church. Mr. Birch goes to Iowa the present week for a series of meetings.

PITTSBURG LETTER.

Rev. William A. Jones.

The first of September shows marked signs of great activity along the lines of church work for this fall and winter. Pastors and people alike have returned from their summer's vacation better fitted to do the work of the Master. It was refreshing to meet so many of the brethren at the September session of Presbytery looking so bright and strong after a few weeks' rest. The vim with which they entered into the work of the Presbytery was in marked contrast with the spirit of the June meeting, which deferred all important business. There is a strong desire on the part of all the denominations for concerted action this fall and winter. New plans are being inaugurated with the hope of reaching the great mass who never attend our churches. The Evangelistic Committee of the Philadelphia Presbytery addressed a communication to the Pittsburgh body to join them in their movement towards city evangelization. A suitable Committee was appointed to whose care the whole matter was committed, and it is expected that a series of open air meetings, together with special evangelistic efforts throughout the city will follow. This is greatly needed in all our cities, especially in a manufacturing centre like that of Pittsburgh, and it is hoped that there will be a forward movement among the Christian people of this city this winter to bring the Gospel to all classes. Mr. Young of the Second Church resumed his open air services in the park Sabbath evening. He has just returned from abroad and was greeted with a large audience. An orchestra together with a trained choir of one hundred voices rendered appropriate music. Dr. Young preached on The Unseen Audience.

The September meeting of Presbytery developed but little of interest apart from its action on the revision question. All papers relating to the matter were referred to the Committee on Bills and Overtures, which reported later in the day asking the privilege of making the report at the October meeting of Presbytery. A member of the Presbytery contended strongly that the Assembly's Committee was illegally constituted inasmuch as more than two members were from one Synod.

A few agreed on this point, but the majority thought the Assembly was abundantly able to care for its own committees, and if any mistake had occurred along this line it would be rectified at the proper time. A motion was made to settle the whole matter by sending to the Committee the answer, "This Presbytery wants no change." The Moderator ruled this out of order, and the report of the Committee prevailed. The matter will be taken up at 11 o'clock at the October meeting and continued until disposed of.

The presence of the venerable Dr. J. J. Beacom, Treasurer of the Freedmen's Board, added to the interest of the meeting. The Doctor has been seriously ill for some time. His interest in Presbyterian affairs has always been very great, and his presence once more was fully appreciated. The India Famine Fund has now reached about \$15,000. This, with the amount sent by private individuals, makes Pittsburgh's contribution more than \$20,000. Paul S. Hunter, oldest son of the Rev. S. A. Hunter of this city, left a few days ago for China, where he has been appointed on the medical staff of one of the larger hospitals.

Mr. Hunter speaks the Chinese language quite fluently and is in every way fitted for his position. Dr. S. A. Hunter, his father, spent twelve years of his life in China as a missionary. There is but one Presbyterian Church in this city without a pastor. With such a condition we look hopefully forward to the work.

KANSAS JOTTINGS.

J. Y. Ewart.

The Tenth Annual Convention of the Fourteenth District Christian Endeavor Union has just been held in Newton. There were sixty-eight registered delegates. The attendance at all the sessions of the Convention was large, notwithstanding the extreme heat. Two of the strongest addresses of the Convention were those of the Revs. J. P. White and F. W. Emerson, both of Topeka. Mr. White spoke on Wednesday night (August 29) on Mission Work in Egypt, illustrating his lecture with stereopticon views. The speaker showed that the cause of the overthrow of ancient Egypt was idol-worship and vividly pictured her slow but sure restoration under the educational and evangelistic agencies of Christ's Gospel now at work among her people.

Mr. Emerson's theme was Three Christian Endeavor C's. These were "Confidence, Concentration and Consecration." The address was tonic and uplifting, really belonging to what Milton calls the "literature of power." The same may be said of Mr. White's address. It was a remarkably clear and strong vindication of the transforming power of evangelical Christianity—a splendid object-lesson in Foreign Missions.

There were other very helpful features and suggestive addresses on the Convention program, but the two above named were alone well worth a long journey. Next year's Convention will be held in Hutchinson.

Newton Presbyterians are enthusiastic and hopeful over the prospect of soon having a new church edifice. The present building, although a substantial structure, "as good as new," is proving too small for the needs of this growing congregation. Lots have been purchased on Main street, the subscription list grew rapidly in a short time, the congregation is a unit and the whole city is interested in the success of the building enterprise.

NEWTON, KAN., September 1, 1900.

THE NEW FLOWERS AT PISA.

Thomas Doggett.

("When the ship-load of sacred earth from the soil of Palestine was mingled with the common clay in the Campo Santo at Pisa, a new flower grew up from it, unlike any flower men had seen before; and still to be found by those who search long enough for it."—Walter Pater.)

O wondrous flower of unknown hue,
Meeting the patient searcher's view,
Where once the touch of holy earth
Unsealed the tomb and gave it birth.

Type of the souls which owe their bloom
To him who lay in Joseph's tomb;
Type of the souls, whose beauties rare
And perfumes which embalm the air,
Tell of that Sun whose Rays Divine
Beamed on their hearts from Palestine,
And made such loveliness arise
As shone at first in Paradise:
Tell that these opening flowers have found
Not common earth but holy ground,
And watered by no changing rills,
Drink of the streams from heavenly hills.

Mute prophesies of the coming hour
When far and near that heavenly power
Shall so transform earth's thorny ground
That only plants of grace be found;
Mute prophets of that age of gold
By seer and Sybil long foretold
When man restored by Love Divine
Shall in eternal beauty shine

O lowly flowers of such a birth,
Come and enamel all the earth.

PATRIOTISM AND EDUCATION IN THE PHILIPPINES.

Rev. James B. Rodgers.

The second Fourth of July in the Philippines was celebrated with a fair display of bunting and enthusiasm. Many of the business houses and a few private residences were prettily decorated. There was no procession of the troops nor any display of fireworks, in fact nothing official, beyond the usual salutes on land and sea and a profusion of flags on the public buildings. Such a comparatively quiet day must have seemed at least peculiar to the people here who are accustomed to official fiestas of great brilliance which, while they please with their brilliance, cover a multitude of sins and are very much on the "panem et circenses" order of ancient Rome. This was a real American holiday, limited it is true, by the stringent orders to arrest any one who used fireworks anywhere but on the Luneta. The celebrations that did exist were genuine and were not officially inspired.

It would be a little too much to hope that the Filipinos would join in our American celebration, but the reports that come in from the provincial towns tell of their delight in watching the sports and exercises of the Americans. We were surprised to find the Zorilla Theatre filled with an audience, two-thirds of whom were Filipinos. The exercises were interesting in spite of the fact that the use of both Spanish and English made them intelligible to some of the audience only a part of the time.

The celebration was essentially a patriotic one, for it treated of patriotism as applied to education, love of country, manifested in the education of its children. As such, the meeting was a truer exponent of American life and patriotism than if the speakers had indulged in large amounts of spread-eagle oratory and the audience gotten full of enthusiasm and beer. The speakers were the chairman, the Hon. J. M. Vale, a lawyer; Professor Anderson, the Superintendent of schools, and Dr. Xeres Burgos, a prominent pro-American Filipino. The Declaration of Independence was read both in English and Spanish. All the speakers made the public schools the theme of their patriotism and lauded them as the true solution of the problems that vex the body politic in these islands. As an object lesson some five hundred of the school children were gathered in the galleries and sang with stirring effect our patriotic hymns in English.

At the Young Men's Christian Association in the evening a large audience of soldiers gathered to hear the Declaration of Independence read by Col. A. S. Daggett of the Fourteenth United States Infantry, and an address by the Hon. W. N. Norris. In the outlying towns there were also many celebrations and the Filipinos gathered round to see the sports and what manner of thing was the "fiesta Americana."

As was manifest at this meeting, the question of education is to be one of the most important in the reconstruction of this country. Already much has been done and the progress both in the quantity and quality of the work done must be very gratifying to those in charge of educational work. In spite of all the difficulties that have confronted them, the Superintendent and his teachers have succeeded admirably. The schools at first were placed in the charge of Chaplain McKinnon, then of the first Californian, now of the Army. In June, '99, Mr. George P. Anderson was placed in charge. He is a minister of the Congregational Church, a graduate of Yale Divinity School, who was engaged in educational work in Oregon until he joined the second Oregon at the beginning of the war, from the ranks of which regiment

he was promoted to the position he holds at present. The main corps of teachers is made up of Filipinos, graduates of the Normal School. English has been taught in the schools by American ladies, some of them daughters of general officers and by college graduates who stayed here after their regiments went home. The charge of the educational department in all the islands has recently been given to Captain Todd of the Sixth Artillery. His appointment is only temporary as he will be soon succeeded by Mr. Atkinson, who arrived on the 17th inst.

The schools outside of the city have not been well developed as yet, but in all towns where there is peace and quiet the former schools have been re-opened and work goes on in the old way with perhaps the addition of English taught by some soldier detached for that service.

There are many serious problems ahead of Mr. Atkinson and his colleagues as they attempt to develop educational facilities in the archipelago. First there is the question of

FACILITIES FOR THE WORK.

It may be said with safety that there is not a proper school building in the islands, certainly not among the public buildings. Some of the private schools may have better facilities of which I have never heard. School "keeps" in the teacher's residence, in the priest's residence, anywhere, everywhere. Sometimes the rooms are large and airy, at others they are dark and gloomy, low dank basements where little light enters. Buildings, then teachers are lacking, properly educated teachers, I mean. While there is undoubtedly good material among them and especially among some of the younger ones, yet the meagre salaries paid, the abject position occupied, were not calculated to bring the best men to the front. If the present force is sifted and instructed, much good material may be obtained with which to organize the new force.

THE PROBLEM OF LANGUAGE

comes next, with that of school books. In what language shall a school be taught is not as simple a question as appears at first sight. Shall it be Spanish? Spanish is the polite and the official language among the Filipinos wherever civil government has been established. It is the language of the Filipino government and the language of the schools in the city. In the country districts at times the native dialect, at others the Spanish is taught. If these islands are to be American, then Spanish is no longer needed. There is certainly no reason why it should be made the official language of the country. The choice really lies between two systems, either education in the English and in that alone, or else a combination of English and the vernacular. The common opinion now is that it would be best to make the English the only language taught in the schools all over the islands, and oblige the private schools to join the public in this matter.

The Spaniards ordered that their language be taught in all the schools, but the orders of the Government were rendered useless by the priests, who did all they could to keep the people in comparative ignorance. A man who knew Spanish was a dangerous man, dangerous perhaps only to the influence of the priests, but in theory to the Spanish government. It was hoped that in this way the race would be kept in subjection and never think of demanding the rights of a European.

The generalization of English in the schools will result in destroying, to a great extent, the national feeling among the Filipinos, for it will in great part do away with the bond of language. True that they have never had one language that could be called common to all

the people, but in the last years of Spanish rule a movement was on foot to draw the people into closer sympathy with one another by the study and development of the Tagalog. It was the advice of some of the best of their men that such should be done. Recently the Filipino papers have proposed a scheme of a Tagalog Academy whose purpose should be to develop and nourish the language of their country. If the Philippines are to be an American territory or colony, then the English should be the language of the schools as well as of the government. If, on the other hand, the plan is to help the people develop themselves into a distinct nation under our guidance and protection, then we should not endeavor to break this bond of language that at present binds them together. Though the dialects are many, the languages are few and will soon become two or three instead of one hundred.

The English plan in the Straits Settlement and in India is to support vernacular schools, taught by native teachers. These schools are only of the lower grades. The higher grades of schools are mostly what are known as grant-in-aid schools, and are the property of private corporations or missionary societies whose teaching is entirely in English and which receive aid from the government in proportion to the number of their pupils. In this way the better educated all speak English, while the common people are not burdened with the learning of a tongue that is foreign to them.

The scheme proposed of making English the language of the schools will necessitate a violent change in the teaching force, for almost all the teachers will have to be American. Almost all the present teachers will lose their positions and a great deal of seemingly unnecessary violence be done to the feelings of the people.

That is one side of the case. On the other it is said with reason that Progress always crushes some one. That these unpleasant effects are as nothing to the great good to be accomplished. The people seem to be eager to learn English and above all the English language will become a real tie of union, a truly common language for the Filipinos.

There is the problem. Solve it if you can.

THE RELATION OF THE SCHOOLS TO THE CHURCH

is a more difficult question. In the past there has not been religious teaching in the schools, but the schools have been either legally or illegally under the complete control of the ecclesiastical authorities. There was both good and evil in this, good because what was done was done in large part to the church and bad because the great amount that was never done was also due to the extra-conservative influence of the church. The old spirit of mastery has not left the church as yet. One perhaps to the fact that the first superintendent was a priest, the custom of having religious exercises in the schools was not interfered with. The present directors have not seen fit to take urgent measures against the custom, perhaps wisely; though definite orders have been given against it, they have not been enforced. Consequently the wish of the teacher determines the custom. In one of the city schools, the son of a Protestant Filipino was reprimanded severely for not making the customary obeisance before the crucifix. In Molo, in Iloilo, the school-teacher lost his position because he dared teach my colleague, Mr. Hibbard, the Visayan. This was by the order of the parish priest.

A few days ago the Commission gave a hearing on the question of

THE COLEGIO DE SAN JOSE,

a question between the medical fraternity and the Archbishop as to who are the owners of this medical college. In the course of the

session the Filipino lawyer who represented the medical fraternity presented his claim. The Archbishop of Manila in answering did not speak of the legal rights of the church (their claim is a fairly good one, I am told), but said that the claim presented by the lawyer was preposterous because the Filipino people were entirely Catholic and consequently would never even make a claim against the property of the church, or rob her of her sacred funds.

The calm assurance of this statement is a revelation of the spirit that still actuates the Spanish clerics.

Three of the church schools that in olden time belonged to the public school system are regular church schools. The Ateneo Municipal and the Normal School, both for boys, are Jesuit schools. The third is a girls' school that is under the control of the Sister of Charity. Two of these schools, and I think three, were on the Spanish pay rolls. All three are on the American. They receive \$40,000 Mex. or half that amount in gold, from the funds of the government each year. I understand that the authorities are now investigating the matter. I was told also that the reason for keeping these schools on the list was so as not to cut off at once all possibility of higher education from the youth of the city. Besides it was feared that too violent a change would anger the people more.

As far as I have been able to judge, however, the time for any violent change was at the very first, when every one expected the change and would have submitted to anything reasonable. The attempt to mend the old Spanish garment with American patches does not work successfully. It would have been better to have a new garment from the first and to provide new bottles for the new wine.

There is no room for a compromise on this question. The action should be sharp and decisive. The Filipinos would like to have the schools entirely free from priestly domination and will, I am sure, help in making the separation of church from state real. There will be a violent effort on the part of the Church authorities here to win back their old prestige and to have control of the schools. I trust the authorities will be firm in the matter and give us here the genuine American public school. A firm position will secure respect, while a compromise will bring endless trouble. Let the ideal be set and the people will come up to it in time.

MANILLA July. 18.1900.

RESUBMISSION, PLUS.

E. P. Sprague, D.D.

A constant shifting of preponderance of preference on the subject of revision is not surprising. Men are forming their opinions, and while waiting for more light seem for the time to incline to different sides of the question. What the final vote may be no man can foretell, but at present the advocates of revision are apparently increasing.

The reason for this is probably in the hold the suggestion of Re-submission is taking on the Church. A second attempt at revision seemed at first wholly impracticable, sure to issue in the presentation of a multitude of differing ideas which could never be harmonized. This despair of revision led to an acceptance of a new Creed, or what is only another form, a Declaratory Statement as the next best thing possible. Now however that Re-submission is seriously proposed we see many returning from their temporary advocacy of a new Creed to the support of revision. And to this result the paper by Professor Duffield of Princeton, presented to the Presbytery of New Brunswick, and reprinted in The Evangelist of August 16, is contributing a strong impulse.

He proposes that we utilize to the full the great amount of study of the Confession, and the work of the Revision Committee of ten years ago, and that we make the results already accomplished the basis for further action. He shows that under unfavorable and "adventitious" circumstances "a majority, approaching two-thirds" of the voting Presbyteries did approve of twenty-six out of the twenty-eight amendments submitted; and he argues that now all these, and still other Presbyteries, would be found of this same mind. Accordingly he asks to have these changes, already largely approved, with if necessary minor alterations in phraseology, "re-submitted to the Presbyteries for their action." Also as touching the amendments not approved, and probably so because not revising enough, he proposes that "provision be made for an expression of the judgment of the Presbyteries on the question of omitting any doctrinal statement on Preterition."

This is Re-submission, and Re-submission Plus further revision where the old revision was unsatisfactory. The plan is reasonable, honorable and feasible. It looks toward harmonious, not divisive action. It concentrates effort, rather than diffuses it. If it is once thoroughly understood that all the revision desired is included within the amendments of 1892, with the omission of any statement of Preterition, the opponents of revision will be shown that there is small excuse for alarm, and the former advocates thereof will rally again to its support.

Simple Re-submission is not enough. It must be Re-submission plus omission of Preterition. Here is where the crucial test will come. Not a few timid souls will ask for re-submission of the old twenty-eight amendments, and that this shall be the absolute maximum. Much more wisely and generously Dr. Duffield proposes that the twenty-six most widely acceptable changes, plus the omission of Preterition if it shall prove to be desired, be made the maximum. And this would actually give all the revision desired.

The final choice of the Church is probably to be between no revision at all, and revision by Re-submission. Only let it be Re-submission, Plus.

SALEM, N. Y.

A CONFESSION OF SIN.

A Student.

According to a certain school of theology men in general are invincibly ignorant or morally depraved. When they venture to write they either misapprehend or misreport. A priori, one would guess the substance of Professor DeWitt's rejoinder to "a student."

He, it seems, is "bright" in criticism and has "an engaging intellect." It follows therefore, with apodictic certainty that he breaks the moral law. Still I, to use the first person in so personal a matter, am not left wholly to despair. Professor DeWitt hopes, in the judgment of charity, no doubt, that I may attain a delicate literary touch, such delicacy of touch in fact that I shall no more find it necessary to bear false witness! So I am not wholly stupid, nor totally depraved. My heart is not wholly inclined to all evil. I sin only as a means, so long as I find sin necessary. Manifestly Professor DeWitt cherishes "no resentful feelings." One wonders that he thought his disclaimer necessary.

I do humbly confess my faults. Professor DeWitt kindly points them out at length, but that their enormity may be appreciated, I would ask any one who may be interested to re-read his first article with mine in close connection. But since, just possibly, all readers of The Evangelist may not keep its back numbers during their summer outing, I shall be

content with two instances Professor DeWitt supplies in his rebuke. From these one may judge the rest.

To quote him: "I said 'that we should be the veriest fanatics, if we set up the Decree as a rule of action.' He makes me say or teach that 'fanatics only venture practically to apply the Reformed Theology,' which I did not say and do not believe." Doubtless there are things included within the broad confines of the Reformed Theology—the ninth commandment, for example, which Professor DeWitt ventures practically to apply. But in his article he was not writing of these minor matters which it shares with Arminianism and other systems of mere men—but of the matter in debate—the central principle of that theology, that wherein it differs from all the rest. Of that I also wrote, pointing it out with reiterated care, nor did I suppose any one would imagine I was writing of the moral law.

And again, I wrote: "The decree of God has no relation to time." This Professor DeWitt protests misreports him. Then just below he writes: "I said that 'the Decree of God does not belong to the temporal sphere.' Well, it does not." The Decree has no relation to time—the Decree does not belong to the temporal sphere at all (Dr. DeWitt wrote "at all" before); to represent the second phrase by the first is to misreport, to break the commandment, to bear false witness! What amazing delicacy of conscience has our Professor attained!

But for myself, since I must be fool or knave, the trouble was not, in this instance, in my depravity but in my obtuseness. I did not appreciate Professor DeWitt's too, too great "delicacy of literary touch." Not the concepts, but the words must be infallible!

I reciprocate his wish and "hope he will continue to write," and that he will state his objection to an explanatory statement which shall make plain his doctrine of the great organizing principle of the Reformed Theology—the Decree whose matter "is not revealed, offered or prescribed to a single human being; which is not a cause nor the cause of events, nor a law of human action nor anything having objective existence, nor an obstacle to the forth-putting of human power or to other second causes; which does not belong to the temporal sphere at all; and which is set up as a rule of action or let determine conduct in the smallest particular only by the veriest fanatic; whose opposite is simply blind, atheistic Lucretian chance and fortuitous concussion of atoms."

Why should Professor DeWitt object to such a declaratory statement phrased in his own clear words and articulated not as above but with his own delicate literary touch! Unnecessary as it is to him and others versed in his subtle theology, it will relieve many who now misapprehend the Confession, ignorantly supposing its organizing principle to be something other than this great unknown, this X^{nth}, this *ding-an-sich*.

THE QUAKER HILL CONFERENCE.

Where is Quaker Hill? When one who has ever lived on Quaker Hill is asked this question, a brightening of the eye and a certain softening of the face show that a tender chord has been touched. The Hill is a place its people love.

But to be explicit. Quaker Hill is two hours north of New York City, four miles from Pawling, on the Harlem branch of the Central Road. It is a long ridge, known in the ancient geography of Dutchess County as the Oblong—or as the Friends call it, The Oblong Meeting.

The region, as its name implies, was settled by the Quakers, who secured their title from England, and its colonial history is very full.

On the Hill is the Mizzen Top Hotel, a cluster of summer cottages, a fine public library and a tasteful building known as Akin Hall, where Christ's Church worships. This church is independent so far as denomination is concerned. Its members subscribe to the Apostle's Creed and a few simple rules.

Out of Christ's Church has grown the Quaker Hill Conference, "For the promotion of Bible study, for the discussion of vital problems of the present day and for the quickening of spiritual life." This Conference has just finished its second annual session, lasting from September 5 to the 9th.

Mr. Albert J. Akin, a venerable resident of the Hill, now in his ninety-eighth year, has given largely toward the expenses of the Conference, and Miss Monahan, a New York lady, who has made her home here and entertains her friends from among the working girls of the city all through the summer, throws open her beautiful and ample house, known as Hill Hope, for the reception of the speakers visiting the Conference and their wives. Here, under one roof, a company of earnest, thoughtful and enthusiastic people spend a good part of a week: a club, made up of kindred souls. This, in brief, is an outline of the environment of the Conference.

On Wednesday evening, September 5, the sessions were formally opened by an address by the Rev. Dr. R. S. MacArthur. His theme was the Relation of Scripture to History and the Arts. Akin Hall was filled, people coming from a long distance to hear this well known preacher.

The next morning, Prof. Frank K. Sanders of Yale University opened his class for the study of the four Gospels. One hour a day for four days was devoted to this work.

Dr. Sanders's expositions were clear, he is a reverent scholar and his teaching is constructive and helpful. Any who fear for the religious conceptions of the rising generation because of the fearlessness of modern criticism would have been helped by hearing him. These regular recurring sessions for close study of the Word are a feature of the Conference. Dr. Lucian C. Warner of the Warner Manufacturing Company, the Hon. and Rev. Norman Fox, Mayor of Morristown, N. J., and the Rev. H. P. Woodin of Chicopee, Mass., discussed The Standard's of Christ in Business and Social Life. The wide experience of the first two of the speakers made their testimony peculiarly interesting.

Dr. Warner as a Christian business man, and Mr. Fox as a Christian politician bore testimony to the profitability of righteousness and also to the prevalence of honesty in the machinery of business.

Dr. Sheldon's book was criticized by these speakers with a keen practical insight, which one rarely meets. A very hopeful side of the question of Christian standards in business was presented, but perhaps no theme treated in the Conference was as unsatisfactory, because of a lack of time to bring out its darker as well as its brighter sides.

The same afternoon, the Rev. Leighton Williams of New York led a devotional meeting. This was devotional in fact as well as in name. It brought the people together and was pervaded with a sense of true fellowship and nearness to Christ.

The Rev. Newton M. Hall of Springfield, Mass., gave one of the most inspiring addresses of the Conference on The Church of the Twentieth Century. He suggested details for Christian activity but he insisted upon adherence to the great central truths, and drew a vivid picture of the progress and triumph of the Church. Mornay Williams Esq. President of the Juvenile Asylum, his brother, the Rev. Leighton Williams and the Rev. Thomas C. Strans of

Peekskill were leaders in a discussion on The Social Betterment of Wage Earners. It was a disappointment to the promoters of the Conference that Jane Addams could not be added to this list of speakers. She expressed her intention to come, but was abroad when the Conference opened.

Perhaps the most striking feature in this discussion was a constructive program for reform made by wage earners themselves, presented by Leighton Williams. His brother dwelt on concrete cases illustrating the crying need of social betterment, and Mr. Strans presented a careful paper treating Sabbath observance from the Christian standpoint.

On Friday two more gentlemen had arrived at Quaker Hill, Dr. Frederick H. Wines of Washington, D. C., and Mr. John Graham of the Church Temperance Society of New York, and in the evening the assembly was treated to a grand presentation of the subject of Temperance Legislation. Perhaps it would be hard to find two men more capable of giving information on this subject. On Temperance night the Conference surely bore out its character as a light shedding assembly. Views, favoring the slightest possible restriction of the sale of liquor, as well as the strongest prohibition sentiment, were freely expressed; a desire to ascertain facts and courage in expressing conviction were features of the evening.

Perhaps the most noticeable feature in the discussion was a disposition to doubt the effectiveness of law in dealing with intemperance, and to lay stress on personal sympathy with me and the spirit of a loving Christ shown toward them in dealing with their sin.

At a morning session, Mr. Charles G. Trumbull, Managing Editor of the Sunday-School Times, read a paper on the treatment of children in the Sunday-school. It was charming and inspiring.

Saturday night was devoted to a discussion of the problems confronting the farmer. This might have been called Quaker Hill Night from the good local audience present.

George W. Flint A.M., President of the Connecticut Agricultural College at Storrs, Connecticut, discussed Modern Agricultural Education. Mr. James E. Rice of Yorktown, N. Y., who has lectured at Cornell on practical farming, spoke on the Future of the Farmer and the Rev. Dighton Moses of Sherman, Conn., discussed the Hopeful Outlook. The theme this night was timely, and a well received effort to meet local difficulties.

The theme of the Conference sermon, preached by the Rev. Warren H. Wilson of Brooklyn, was *Decay in the Church*, and was a masterly plea for a higher standard and more effective work.

The Conference closed with a discussion of the Missionary Crisis in the East, by Prof. Sanders, Mornay Williams and the Rev. H. P. Woodin—this last named Chicopee pastor, the son of a missionary to China. His description of present conditions there and vivid pictures of life and character in the Celestial Empire will be long remembered by those who heard him.

This closed the Second Annual Quaker Hill Conference, a gathering long to be remembered by those privileged to attend it. E. L. C.

The University of Rochester began its fifty-first year last Thursday, September 13, and under its new head, President Rush Rhees.

The fall term of Alma College, under care of the Synod of Michigan, began September 19. Augustus F. Bruske D.D. is the President.

The public are invited to attend the opening services of the sixty-fifth academic year of Union Theological Seminary, 700 Park Avenue, New York, which will be held in the Adams Chapel on Thursday, September 27, at 4.30 o'clock P.M. The address will be delivered by the Rev. Prof. Charles A. Briggs D.D. on The Principles of Christian Irenics.

The College Department

Rev. C. W. E. Chapin.

COLLEGES.

TUSKEGEE NORMAL INSTITUTE.—"That Booker Washington has something in him is shown by the fact that in nineteen years he has built the school at Tuskegee, until it is worth \$300,000 and has 1,100 students in attendance from twenty-eight states and territories. He spends \$75,000 a year in his work.

"He knows the negro—his character, his aspirations, his limitations; and he knows the white man—his history, his achievements, his prejudices and his sense of justice. He believes that the two races must live here side by side, and he would establish the relations existing between them; he would make them necessary to each other in the accomplishment of what is best for the elevation of humanity and the welfare of the country. He asks that the negro 'be judged by those in the school-room, not by those in the penitentiary; by those in the shop and fields, not by those in idleness in the streets; by those who have bought homes and are taxpayers, not by those in dens of crime and misery.' He does not believe that the negro can elevate himself by any short cut or artificial means, and protests that the only true test by which the negro can be measured is his real, tangible progress in material and essential things.

"Mr. Washington is doing a grand work not only for the uplifting of his race, but for the benefit of the white people of the South as well. He deserves the sympathy and support of all those who, like him, are working for the best solution of the social and political problems which confront us. The negro with a bank account, with houses and lands, with education in the practical things of life is a far better citizen and a safer and more desirable neighbor than the negro who is steeped in ignorance, and who has really no part in the life of his country."

Under the heading, The Question of Employment, the Georgia Baptist of Augusta prints an able editorial in which it says: "There is not the slightest reason in logic or justice for the exclusion of colored people from any line of employment in the South." This is true. When intelligent workmen, such as Tuskegee and other institutions are turning out each year, seek employment, they should find nothing in their way.

COLLEGE NOTES.

Blair Presbyterian Academy at Blairtown, is so prospering as to necessitate additions to its already well equipped buildings. A new chapel and recitation hall, in course of erection, is expected to be completed and ready for occupancy by January 1, 1901. It will be of stone, in harmony with the present fine group of buildings.

The Theological Seminary at Princeton resumed its sessions this week. As already announced, on Friday morning Prof. Robert Dick Wilson Ph.D., DD. (late of Allegheny) will be inducted into the chair of Semitic philology and Old Testament criticism, and will deliver his inaugural address. This chair has been filled for fourteen years by Dr. John D. Davis, who is transferred to the Helena professorship of Oriental and Old Testament literature, vacated by the death of Dr. William Henry Green. The Rev. James O. Boyd has been appointed Elliot F. Shepard instructor in the Old Testament department, to succeed the Rev. Chalmers Martin, who has taken the Presidency of Pennsylvania College at Pittsburgh. The Rev. William Park Armstrong Jr. has been re-appointed instructor in the New Testament department, and will assume Dr. Purves's classes for the present. The portion of the Stockton estate known as "Springdale," lately purchased, has been added to the seminary grounds.

THE BOOK TABLE

*DR. KUYPER'S WORK OF THE HOLY SPIRIT.

The author of this striking and, in many respects, original volume is well known in this country by his wide and influential work at home, his almost unrivalled literary productivity and as the Lecturer at Princeton on the Stone Foundation for 1898-99.

The volume before us covers the common ground of Christian theology and is essentially a systematic treatment of that subject conceived in its relations to the Holy Spirit. This is a new way of approaching the subject and one which has some very great advantages. The implication which underlies it is that redemption, in all its practical relations, is the divine operation of the Holy Spirit in the inner life of men. Its vitality, efficiency and reality are in Him and we have therefore dried up the divine Spring of our conceptions of Christian life, Christian truth and of redemption itself, conceiving of them as an abstract theology and studying them apart from their relation as the work of the Holy Spirit.

This is the general setting which Dr. Kuyper intends for his book. Its significance and particular bearing on the doctrines and on Church life as such are set forth in the First of the three volumes contained in this one. Beyond this the work does not differ in plan from the ordinary treatise on theology. The standard of comparison and judgment assumed in it is the Heidelberg Catechism from which no variation is allowed.

The practical value of the treatise as a whole, is considerable. Its scientific value is much less. Practical points of difficulty as to the Confessional theology are discussed on strict lines of Confessional fidelity, but in a large, strong way which lights them up and brings out their deeper reasonableness. The author's ingenuity sometimes betrays him into special pleading. For example, in arguing that the errors and contradictions of Scripture do not militate against its infallibility, he says: "The Scripture had to be constructed so as to leave room for the exercise of faith. It was not intended to be approved by the critical judgment and accepted on this ground. This would eliminate faith. . . . To have faith in the Word, Scripture must not grasp us in our critical thought, but in the life of the soul. . . . He that caused Holy Scripture to be written is the same that must teach thee to read it. Without him this product of divine art cannot affect thee. Hence we believe: First that the Holy Spirit chose this human construction of the Scripture purposely, that we as men might more readily live in it. Secondly, that these stumbling-blocks were introduced that it might be impossible for us to lay hold of its content with mere intellectual grasp, without the exercise of faith." Very true and very admirable, but an odd way of proving Scripture infallible, by pointing out *a priori* reasons why it should not be so!

The work is done in the strictest theological and even scholastic method. Adam was created not as an individual but a race. As such, the whole race was in his loins. What he did we did.

Dr. Kuyper writes in plain and popular style. He employs a large amount of telling illustration. He is most happy in his translator, who has done his work into English which may prove a better dress than the original Dutch.

*The Work of The Holy Spirit: by Abraham Kuyper D.D., LL.D. Professor of Systematic Theology in the University of Amsterdam. Translated from the Dutch with Explanatory Notes by the Rev. Henri De Vries, with an Introduction by Professor Benjamin B. Warfield D.D., LL.D. of Princeton Theological Seminary. Funk and Wagnalls Company. 8vo. pp. 674. \$3.

But the whole spirit and standpoint of the work remains scholastic and theological, and the theology is that of the Heidelberg Confession. An excellent example is the section on Justification, where every point of the Reformed theology, controversial or experimental, is brought up. Nothing omitted, and all treated in a strict Confessional way, but with a breadth and thoroughness for which the student can only be grateful, though nothing could be more unlike the modern methods of reasoning to which he has been accustomed.

We close with a passage on Justification which fairly illustrates the method and standpoint of the whole work. The point which is up is the old knotty question why some are chosen and others not. Here is Dr. Kuyper's reply, "It was the Lord God, first of all, who without respect of person, and hence without respect to faith in the person [a delicious begging of the whole question], according to his sovereign power chose a portion of the ungodly to eternal life, not as Judge, but as Sovereign. . . . He who has chosen . . . has also created and given all that is necessary and required for salvation; so that these elect persons at the proper time and by appropriate means, may receive and undergo the things by which in the end it will appear that all God's doing was majesty, and all his decision just."

RECOLLECTIONS OF MY MOTHER, MRS. ANNE JEAN LYMAN OF NORTHAMPTON, MASS. By Susan L. Lesley. Houghton, Mifflin and Company. \$2.50.

No one who has known the Lyman family of Northampton will need any more pointers to bring them to this book. Neither Edward Everett Hale, nor James Freeman Clarke say one word too much, nor get one word off the line in their brief introductions. It was a home which represented the dignity, the simplicity, the wit, humor and brightness, the seriousness, and the pure humanity of a typical New England family of the better class in the first half of this century, far too well to be lost. The family was one which had enough in its own circle to make it always interesting, but, in addition, it was one of those families through which there was always running a stream of the best and brightest people in the land, while their own thoughts and talk and the common incident of the household was on a plane of importance, vivacity and naturalness which survive delightfully in the memoir. It was written twenty-four years ago by Mrs. Judge Lyman's daughter, Mrs. Lesley, for her daughters and niece, for whom one hundred copies were privately printed. At the suggestion of Dr. E. E. Hale and with the co-operation of Dr. James Freeman Clarke, who furnishes the Introduction, the memoir is now published. Few if any changes have been made, to adapt it for its larger mission. The familiar style and freshness of style and address remain to charm the reader. Yet it has an interest which reaches out far beyond private relations and gives it a character which will command the attention of all intelligent persons, particularly of those who are interested in the social, religious and political life of New England. We have them all drawn here exactly as they were. Northampton was one of the great centres of religious life and thought in New England. There was a circle of people there who took their part in the Liberal movement. Judge Lyman and his wife sympathized with them and played their part with no weak hand. No history could be written to let us into this movement, on its more serious and more rational side, better than this memoir.

New England life moves before us in the story in all its serious dignity and high purpose, but in an absolute naturalness and contempt of artificial restraint, and ordinary con-

ventionalism, which opened its doors wide to wit, humor and drollery and made these families the homes of the poets and these people lovers of literature.

BOOK NOTES.

Calvinism, The Stone Lectures for 1898-99. Delivered in the Theological Seminary at Princeton, by Abraham Kuyper D.D., L.L.D., M.P., Professor in the Free University, Amsterdam, Member of the States General of Holland. These six lectures make a very interesting series which are quite as effective in their way as Mr. Froude's famous vindication, and more comprehensive. They start with the very sound point that Calvinism as a life system has its true field outside of art and above it on the very highest plane. They proceed to discuss in five lectures its relations to religion, politics, science, art and to the future. The lectures must be read. They are, as Calvinism itself always has been, full of vitality. They deserved better proof-reading than they get in this edition. (Revell. \$1.25.)

An Essay Toward Faith, by Wilford L. Robbins D.D., Dean of the Cathedral of All Saints, Albany. A purely practical little book is this, which does its work by hints, suggestions and in broad presentations of the subject to the imagination rather than by holding arguments about it with the reader or keeping up any systematic reasonings with him. There is plenty of argument in it, but it is of the kind which appeals first of all to the practical imagination and by that round about way comes to the reason. The author sees the sophistries of unbelief, as well as the illusiveness of faith. His style is winning and persuasive. His book utters the language of a manly faith in terms which appeal to the unbeliever. (Longmans, Green. \$1.)

The Special Characteristics of the Four Gospels, by Herbert Mortimer Luckock D.D., Dean of Lichfield. The thirty brief studies which compose this volume are addresses made at various times to the clergy of the diocese of Lichfield by the Dean of the Cathedral. They relate to points of the first importance. They are treated with a force, freshness and charm of style which at once lays hold of the reader's attention. The studies reflect the author's High Church convictions as to the nature of the sacraments, particularly the eucharist. The closing chapter on Christ's Self-Revelation as the surest evidence of his Godhead is one of the best. (Longmans, Green. \$1.50.)

Charlemagne, the Hero of Two Nations, by H. W. Carless Davis. This latest volume in the "Heroes of the Nations" Series, is very strictly limited to the personality and influence of the great Emperor and founder of the first Western Empire. Institutions, social customs, literature, art and general civilization are only dealt with as they are required to illustrate his career. Fortunately Charlemagne himself supplies a rich and sufficient body of material, which is handled skilfully and woven into a "story" of surpassing interest. The historical illustrations are very numerous and add much to the volume. The book may be commended as incorporating the latest facts and ideas as to Charlemagne and as the best brief reading history. (Putnam's. \$1.50.)

Institutes of Moral Philosophy, by Lyman B. Tefft D.D. We have examined this handbook with much interest. It stands on broad solid ground and discusses the problems and principles of ethics with sense, sobriety and intelligence. The extremely difficult topic of consciences, for example, is developed in a truly admirable way on a line which lies well between the intuitionists, the utilitarians and the philosophers who denying the existence of any distinct moral faculty resolve all moral

action into the operation of other faculties, such as intellect or will. The main doubt we have to express as to the author's discussion of this subject is whether he is right in the assertion that the categorical moral imperative in the mind recognizes all ultimate moral authority as personal.

The relation between ethics and revelation is very well handled, as for example, in the argument concerning the existence of God, though we do not altogether understand what is meant by the denial (p. 27) that "belief in the divine existence is a direct rational intuition." A "rational intuition," or in other words, a belief founded on the combined result of reason and intuition, as distinct from bare intuition on the one hand, or from cold reason on the other, is exactly what the author has been very conclusively showing that it is. These points may be left to correct themselves in a book of so much general strength. (American Baptist Publication Society. \$1.50)

LITERARY NOTES.

A new story of mission life in China by Miss Charlotte M. Yonge is promised at once by Thomas Whittaker. It will be entitled, *The Making of a Missionary, or Day Dreams in Earnest*.

Marie Corelli's *The Master Christian* was sold in advance of publication in England and America up to 150,000 copies. At the present moment this may be called the "Bogie Score" in book selling.

The October Scribner's will have a paper by the late Maj.-Gen. J. D. Cox on the famous Sherman-Johnston Convention. It was finally revised by that military critic and writer a few days before his death.

President Jordan's *Imperial Democracy* and Controller Coler's *Municipal Government* are said to have had a very much quickened sale since the opening of the political campaign. Both are good books for voters to read and reflect on.

The same publishers are to issue at once an American edition of the English translation of Leroy Beaulieu's much talked about *Renovation de l'Asie*. They also have in press a second volume of poems by Edward Markham, which are said to be brighter and more hopeful in tone than his *Man With the Hoe*.

Dr. Rizal, whose novel, *An Eagle Flight*, is to be published at once by the McClure, Phillips Company, was a Filipino and one of the finest examples of his race and an intelligent and brilliant reformer who fell a victim to Spanish cruelty. This story has been called the "Uncle Tom's Cabin" of the Philippines.

The Scribner's have in press an elaborate biography of Paul Jones which, so far as the advance sheets can be relied on, give promise of a thorough and most successful treatment of one of the most romantic subjects in our Revolutionary history and one comparatively fresh.

The Critic for September is a Richard Henry Stoddard number, with the poet's portrait for frontispiece, followed by a poem by H. M. Barstow, and an interesting paper on Mr. Stoddard at seventy-five. The same number contains Mr. Lang's Omar Khayyam as a Bore, and this unpublished poem of Goethe's:

Ich bin ein reicher Mann; ich habe
Das goetliche Geschenk, die Gabe
Mit Wenigem begnuegt zu sein:
Der Freunde viel, ein gut' Gewissen,
Ein Maedchen willig mich zu kuessen,
Und taeglich eine Flasche Wein.

We should print Mr. Seibel's translation if it did not render "Der Frennde viel," some friends and have a split infinitive in the fifth line.

Matthias Dunn's paper in the September *Living Age* on Mimicry and Other Habits of Outlets, is a curious original contribution to popular natural history.

The authorship of the German Garden and the Solitary Summer is now with "authority" and confirmed by more witnesses than ever produced before, assigned to the Countess von Arnim, an Australian by birth and wife of the Count von Arnim, famous as the victim of Bismarck's wrath.

A new edition of the Bible is nearly ready at the Oxford University Press (Henry Froude), which will present the Authorized and Revised versions on the same page with a column of marginal notes in the centre. The volume will not be inconveniently large and is printed in clear open type.

THE RELIGIOUS PRESS

The Presbyterian Banner has no doubt of the legality of the Assembly's committee of sixteen, albeit Pennsylvania Synod has three instead of two members upon it. Chapter xxiii, section 3, of the Form of Government being cited in support of two delegates only from any one Synod, our contemporary replies:

The point is not well taken. Section III. contemplates amendments that have already been "proposed by the General Assembly," and provides that before such amendments shall be transmitted to the Presbyteries the General Assembly shall appoint a committee of not less than fifteen, of whom not more than two shall be from any one Synod, to consider them, which committee shall report to the next Assembly. No amendments were before the last Assembly to be considered, and it was not then known that there would be any such amendments, and therefore the time had not come for the appointment of a committee under Section III.

On the other hand, the present committee of sixteen is a preliminary one appointed "diligently to pursue their inquiries, seeking light and knowledge from every available source, and to report to the next Assembly what specific action, if any, should be taken by the Church." This is a very different object from considering amendments already "proposed by the General Assembly" and is not the committee provided for in Section III. at all. The present committee is appointed to consider whether there shall be any amendments to be proposed by the Assembly to the Presbyteries. It may report recommending that no action be taken, and if the Assembly should adopt this recommendation this would end the whole case, and no one would then doubt the legality of the committee. But if it should recommend any form of amendment or alteration of the Confession, either by revision, explanatory statement, or new Creed, and this report should be adopted, then it would be in order for and it would be obligatory upon the General Assembly to appoint a committee in accordance with Chapter XXIII, Section III., and proceed in the constitutional way.

The Western Christian Advocate says that more than ordinary interest will attach to the fall Conferences of its Church, as being the first considerable bodies to meet since the time-limit of pastors was removed. It adds that no one can foresee all the outworkings of the new situation:

Already one of our most prominent churches—the Epworth Memorial of Cleveland, O.—has expressed itself officially as desiring its pastor, Dr. Pickard, to plan to remain with it for an undefined term of years. . . . It has been calculated that the average pastoral term of the Congregational minister is no longer than that of his Methodist brother. There will still be inevitable change and movement. But it is our belief that, with our connective and highly co-ordinated system, with our admirable method of supervision and appointment, giving both flexibility and orderliness, these changes can be accomplished with less friction and greater certainty of adaptation than under any other ecclesiastical machinery. The churches and ministers that want frequent removals can be easily and smoothly accommodated. The churches and ministers that desire more stable relations can also, by the workings of the same rule, be satisfied without difficulty or strain. We await developments with an unbounded curiosity.

The Christian Intelligencer always favors the important matter of correct usage:

A prominent and honored minister of our Church recently said: In my attendance at church during this summer I have heard more than one clergyman change the "You" in the Apostolic Benediction to "Us." This turns the benediction into a prayer, and if it is still regarded as a benediction, it puts the officiating clergyman in the position of pronouncing a

benediction upon himself. Speaking in his official character he speaks for the Lord, and should in the Apostolic Benediction always say "You," which is according to Scripture. For the same reason that he is speaking in his official character, a clergyman in announcing a hymn should never say "please sing" as if he was asking a favor. He might as well say "please let us pray." These suggestions may be of service to some of the younger men in the ministry, and perhaps to a few of the older ones as well.

The Professor, in the Indian Witness, sounds an alarm which whether or not it frightens the Christian Churches should at least give them something to think of:

Every paper I take up tells of missionary campaigns and conventions of all sorts. It startled me not a little to learn that one of the most aggressive movements of the immediate past is the Mormon Missionary Campaign now in progress. Within the past two years over 1,600 picked young men, some of them college-bred, have been commissioned as standard-bearers of the Latter-Day Saints to propagate the Mormon faith in America and Europe. By next January it is expected that no fewer than 3,000 ambassadors of Mormonism will be at work in America and other lands. Talk about your Student Volunteer Movement! It cannot show such marvellous results and enthusiasm as the Mormon movement. It is affirmed that the gains made by Mormonism in the Dominion of Canada are greater than in any other region in the world, a fact which I should not have suspected. This aggressive body has about 300,000 communicants, of whom some 20,000 were added in 1899.

The Christian Observer of Louisville has these impressive comparisons:

The English army in South Africa numbers upwards of 200,000 men; the number of railway employes in the United States is 227,547. The total of killed and wounded in the English army in Africa from October, 1899, to July, 1900, is estimated at 15,000; the number of railroad employes killed or wounded in the United States during the year ending June 30, 1899, was 37,133 (killed, 2,210; wounded, 34,923). The ratio of death to injury in the railroad service is more than twice as great as in the army in active warfare. A comparison with our army in the Philippines gives similar results. We have had 63,000 soldiers there, and the casualties due to war have been 1,640. The railroad employes are four and a half times as numerous, the casualties in railroad service are twenty-three times as many. This is the price which we Americans are paying for being always in a hurry.

A large number of deaths are doubtless due to the sheer carelessness of trainmen, especially those engaged in the freight service. But it is a fair question whether those cars afford sufficient external protection to those employed. In the effort to make it impossible for tramps to "steal a ride" the safety of employes has been too little considered—in fact almost overlooked by those in charge of freight car construction.

The Pacific of San Francisco says that those who object to the intrusion of missionaries into regions where they are not wanted are not all resident in China:

The Rev. B. F. Mills, in a lecture last Sunday evening, denounced the French restaurateurs of San Francisco as agents in the demoralization of the city. They form, he asserted, a deadly peril, and a menace to good order, virtue and general welfare, to be sternly rebuked, and put out of the way. And now come forward some of those with whose business Mr. Mills was interfering, quite in the style of apologists for the Chinese outbreak: "Ministers have no calling to interfere with the private business of others," says the proprietor of the Poodle Dog. "Let Mr. Mills preach about God to those who go to hear him and God will reward him. I say to Mr. Mills that if any man take care of his own business his hands will be full." A fellow-restaurateur unburdened himself as follows, "Why do these ministers meddle in affairs outside their calling? Mr. Mills is too full of the missionary spirit. For myself, well, I guess the Boxers have their side of the story if only they could tell it." All this sounds marvelously like the outcry of Demetrius and his fellow-craftsmen, whose craft Paul endangered by his "street preaching."

THE SUNDAY SCHOOL

SUNDAY, SEPTEMBER 30, 1900.

REVIEW.

In accordance with our usual custom on Review Sunday we give an article of importance and interest to Sunday-school Superintendents and teachers.

THE PROBLEM OF RELIGIOUS EDUCATION.

Rev. Edward Herrick Chandler.

If the object of religious education is not to develop some peculiar variety of church member or to create a taste for a particular kind of religious exercise, but to train the moral and spiritual faculties to their fullness, then it must be apparent that there is need of great improvement in the educational methods of the Church. Every child has a capacity for God and for spiritual truth which can be slowly developed. But to accomplish this result most effectively it is necessary that he should be taught in the successive periods of his life just that truth which he is psychologically capable of receiving. And between the ages of four or five and seventeen he should be made familiar with the whole range of essential moral and spiritual truth; not with some specific theological scheme, but with those fundamental principles of life which are essential to all true personality.

Broadly speaking, there are four periods in the life of a boy or girl which have strongly marked characteristics. They are not mutually exclusive, nor are they sharply defined. Each is represented to some extent in every other. The psychological characteristic most prominent in each is also apparent in the others. Not every child may give evidence of these distinct periods, but they are easily recognized in the great majority of children.

It becomes of great importance, therefore, that the material and method of religious instruction shall be carefully adapted to each of these periods. Secular education, so called, has already recognized this necessity. It is surely time that the Church also acknowledged and acted upon it.

The following is suggested as a tentative scheme for a comprehensive course of religious education:

First period—four to seven years. The Age of Objective Impression.

Material: A few of the great truths of life, eight or ten for a year, suggested from the child's world of the home and nature. For instance: good cheer, obedience, readiness, care for others, thoughtfulness, giving, etc.

Method: Illustrate these truths from the realm of child experience and according to the processes of a child's reasoning. Use Bible stories, but make no attempt at chronological Bible study. Connect the truths taught with the seasons of the year and such festivals as Christmas and Easter. Draw upon incidents in the life of Christ. As far as possible set the children to the doing of anything that will make these truths a part of their being.

Second period—seven to eleven years. The Age of Imagination.

Material: Stories of action, of heroism, of deeds of courage, hero tales. The life of Christ from the point of view of what he did rather than what he said. Biography in general in its stimulation to worthy endeavor.

Method: This is the age for the Old Testament hero stories, with their power of moral impressions. Be sure that the boys and girls see their heroes in the right perspective and note the truly admirable qualities. Books that are inspiring to this age should be noted by the teacher and talked over. Missionary heroes should be placed by the side of military heroes. Patient endurance should be elevated

to its rightful place as a heroic quality. The manliness of Christ should be made real.

Third period—eleven to fifteen years. The Age of Transition and of Personal Responsibility.

Material: Ethics. The meaning of duty to the home, to the community, to the state, to the country, to God. The relative importance of various obligations. Duties to one's self and to one's fellows. The teachings of Christ concerning ethical relations in the kingdom of God.

Method: This is the age of self-consciousness and the recognition of personal responsibility. Teach, therefore, the ethical truth which lies nearest to the child nature. Draw upon the whole range of the boys' and girls' experiences, upon history and literature, upon Bible teachings, upon the Old Testament wisdom literature as well as the words of Jesus. Show how ethical laws run through the universe.

Fourth period—fifteen to seventeen years. The Age of Reflection and Faith.

Material: The fundamental truths of religion. The data of faith. The grounds of belief in God, and in his revelation of himself to man. The significance of the religious life. The salient points in the great world religions. The distinctive characteristics of Christ's religion.

Method: At fifteen years a young person is usually ready for serious thought concerning religious truth. This, therefore, is the time not to dogmatize, but to theologize. Ask what is believed and why. Draw, as before, from a wide range for illustration, using particularly the religious experiences given in the Bible. Show the meaning of the spiritual life and of spiritual qualities of character. Study the history of the church, the triumphs of Christian faith in different ages, the romance and the reality of missionary achievement in the present century. Make it evident that religion is the crown of life.

Such a scheme as this cannot be carried to completion by the Sunday-school alone. It needs the co-operation of the day school, the home and the Church, to realize it fully. The ideal co-operation of these three sources of influence may be far in the distance. But each day ought to bring it nearer. Meanwhile it is for the Church to assume without hesitation the responsibility laid upon it and to take up bravely the work of a better religious education, however difficult that work may appear.

All branches of the Church need to be brought under a unified plan. Young people's societies, children's classes, the Sunday-school, even the prayer-meeting and the pulpit should co-operate in this educational work. Catechetical instruction should find its place, not in separate groups, as now, but as a part of the whole scheme. And scholars should be carried through the various grades of instruction as systematically as in the day school.

It will be apparent that if the plan presented is, even in substance, a correct one, there is need of text books and "lesson helps" quite different from those now furnished. Let it once be established that the need exists and the new text books will come.

But what of systematic Bible study? Is not that a part of religious education? Shall we not use courses on the history of Israel and the life of Christ and the apostolic church such as those now so carefully laid out? By all means let the Church use them. But they will be much more effectively used after such a course of instruction as that given above than as a substitute for it. There are few in our Sunday-schools to-day under seventeen years of age who take up with intelligence and enthusiasm the systematic courses of Bible study which have been prepared for them. On the other hand there are increasing hosts of young people

over seventeen years of age leaving the Sunday-schools to-day without an adequate religious education.

CHRISTIAN ENDEAVOR

Rev. Henry T. McEwen D.D.

Excuses.

- Sept. 24. The common weakness. Gen. 3:1-13.
 25. Their unreasonableness. Exod. 3:7-14.
 26. Show wilfulness. Rom. 1:18-22.
 27. Life's messages uninterpreted. John 7:14-17.
 28. Growth impeded. Jas. 1:22-25.
 29. Happiness in service. John 13:17.
 30. TOPIC—Our foolish excuses. Luke 14:15-24.

Like the sands on the sea shore, excuses are numberless, and in God's sight, valueless. Creations of our false and fevered imaginations, they are not founded in fact. They are the false scent and trail by which we would mislead the seeker for true motives. They are masks. Reasons are revelations. Blunt, homely, wicked, or true and beautiful as God's holiness, they are all controlling. They reveal what an excuse seeks to conceal. The one is sun, the other cloud. The little girl's definition of a lie may be fittingly applied to them. "They are an abomination to the Lord, but a very present help in time of trouble." Like other definitions, this also classifies. Though in themselves they may be true, they are not the truth which decides in the issue. Their intent is to deceive.

To appreciate at all properly Adam's fertility and resource in making excuse, we should remember the brevity of his life at that time, his limited experience, and his meagre acquaintance. In fixing the blame for earth's first and greatest calamity, he censured two and exonerated one of the four beings in the universe whom he knew. God gave him the woman. The woman gave him the fruit. Surely a good God and a good woman would not do any harm to an inexperienced man. Here we have in embryo the world's weakest and blindest philosophy. Ours is an all merciful and gracious God. Over this world he has absolute control. A God who is good and all powerful would not permit evil in his world. Therefore what pious folk call evil is only another form of good. In this there is an appalling assumption of omniscience. How has the finite discovered the secrets of the infinite? He who "spake as never man spake," said, "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." Christ's conflict with evil was as real as it was relentless. In the crucial tests of truth, excuses can never do the work of reasons. To ignore evil is easier than to conquer it. Cowards can shirk responsibility, it takes heroes to meet it.

Self-depreciation was the excuse with which Moses met God in Midian. "I am not eloquent, O Lord." The true reason we can only surmise. That it was not creditable to Moses we know, for the record is that God was angry with him. Of all our overwrought excuses few are so thoroughly exhausted as self-depreciation. If our neighbors dared to speak as depreciatingly of us as we do of ourselves suits for slander would be instant and constant. According to thousands of people, whom you have considered until now very capable, the only fit place for them is in an institution for the "feeble minded." If you do not believe it, just importune them to teach a Sunday-school class, lead a prayer-meeting, or do personal work in Gospel meetings. The revelation of self-confessed weakness is pitiful. An additional marvel about it is that it only pertains to religious work. In athletics, social gatherings, even in politics, many of them are leaders.

"I have bought a field, and I must needs go out and see it." Wherein is the need? The

field had been seen and the title made secure before the transaction was closed. For the field, to-morrow or next week will do as well as to-day. It would have been bad manners, but good morals for him to have told the truth, which was, "I care far more for gloating over my field than for reveling at your banquet." To say that the claims of business or of pleasure outweigh the claims of God would seem shockingly irreverent. Millions would draw back in horror from such a blasphemy as that, who yet give business and pleasure the supreme place in their lives.

Which is leading to the desecration of the Sabbath, and to the neglect of God's house, the commands of Jehovah, or the demands of self? God is measuring you and me not by our clever excuses, but by our controlling reasons. Face the issue. Is it that we do not have time for secret prayer, or is it that we do not have taste for it?

STUDIES IN OLD TESTAMENT LITERATURE
THE SEARCH FOR SPIRITUAL CERTAINTY.

II.

The scene of the drama of Job is Hauran; the lovely volcanic region east of the Jordan called in Genesis (xxxvi. 28) and Lamentations (iv. 21) the Land of Uz. The period of the story is the patriarchal age, and it is to be observed that Job is not an Israelite, though all the personages are descendants of Abraham through Ishmael, Esau, and the sons of Keturah. Job is a true Arab sheik or Emir, the village judge, the priest of the household, very wealthy, celebrated for wisdom and piety, with a deep appreciation of sin and of parental responsibility, which made him offer sacrifices for any possible transgressions of his children—a whole-hearted, that is, perfect, man.

So far as the prologue deals with the earthly scene, it is clearly based upon folk-lore; and the profound thinker and deeply inspired writer who made this ancient tale the vehicle of a new revelation knew better than to change the time-honored form which, by its familiarity, would make all the more intelligible the profound teachings he desired to base upon it. The symbolic numbers and the poetic structure of the four announcements of woe are left just as he found them; but the scenes in heaven are no part of the ancient story. They are the result of the writer's search for the Absolute Good, through the dark mystery of the government of the world and they are based, you will perceive, upon the unalterable conviction of the Hebrew people that evil as well as good comes from the hand of God. There is no dualism in the Bible, no kingdom of evil perpetually at war with, and at times gaining victory over, the will of God. All powers of the Universe, evil and good, are in God's hand.

Kohseleth's pessimism came from his not perceiving that they are there to work out the ultimate triumph of goodness.

The first heavenly scene opens with the assembly of all the sons of God (those beings created before the present earthly order, ministers of his to do his pleasure) in such a council or Divan as Eastern monarchs hold. The Satan is among them; he is not a devil, but one of the sons of God, who appears to be in charge of this world and comes to report at the heavenly Divan from "hurrying to and fro on the earth and pacing up and down on it;" (the Busy One as the Arabs call him, the Peripatetic as he is in St. Peter's Epistle). From the question put to him by God, "Hast thou considered my servant Job, that there is none like him in the earth?" it may be conjectured that it was his duty to detect the sins and defects of men: and this accords with the significance of the word Satan, which is not a name, but a title—the Adversary. He is, however, the Adversary, not of God, but of evil, especially as it manifests itself in the acts of men. It is his duty, like the *Advocatus diaboli* in the time of the Inquisition, to point out the faults of men that these might, if possible, be explained away or excused.

The pride which God takes in his servant Job is very striking. It arouses the Satan's passion for detecting faults. "Does Job serve God for naught? Does he not find his advantage in it—is he not rich in flocks and herds and children? Take these away and see if he will not renounce thee to thy face." We know the outcome of the first trial, and how, bereft of all that makes life valuable, Job was perfectly submissive to the will of God:

Naked came I from my mother's womb
And I shall return thither naked.
"The Lord gave and the Lord hath taken,
Blessed be the name of the Lord."

Very pathetic is the appeal of Jehovah in the next assembly of the Heavenly Divan. The Satan had mockingly doubted that Job would serve God for naught. "Yet still he holdeth fast his integrity," says God, "although thou movedst me against him to afflict him for naught." The Satan replies with an adage—"Satan's old saw," Browning calls it—which we may render freely, "Anything to save dear life;" the meanest, lowest, most contemptible doctrine ever put into the mouth of man or devil. Again God permits the Satan to test his servant. The living death, elephantiasis, falls upon the whole-hearted man, driving him from the home which else he might infect, to that refuge of the diseased, the towering village ash heap, built of the refuse of centuries. Now at last his wife, until now equally afflicted with himself and till now equally patient, but unable to endure the suffering of one so dear, urges him to escape from living death by way of suicide; to "greet God and die."* In this advice Job, to his utter surprise, finds his wife speaking not like her wise self but like the foolish woman.† But Job's allegiance is still whole-hearted:

Shall we receive good at the hand of the Lord
And shall we not receive evil?

*This word translated so mistakenly *curse* in the Authorized Version and almost equally erroneously "renounce" in the Revised Version is in fact simply "salute" or "greet," whether for meeting or for farewell. In fact the same word is used for both purposes in many places to this day. The Provencal peasants say *adieu* on meeting as well as parting; those of the Black Forest say *Gruss Gott* (precisely the word here) in the same way. One is reminded of the Greek *chairete* and even more significantly of the Latin *moritari salutamus*, which is precisely the meaning here; but there is no suggestion of renunciation in either case.

†It seems not amiss here, for a woman to say a word in defense of a much misunderstood man. Job's wife must have suffered quite as much as Job in the loss of their children and little less than he in the loss of their property. The only woe which is to her intolerable is that in which she herself has no share.

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Not even with his lips, the record says, did Job sin.

Now there is far more in this prologue than a mere stage setting for the drama which follows. Its meaning is one that has been lost sight of in the interest of all that follows; but it is of the greatest importance. It teaches that *the interests of men are the interests of heaven* for a deeper reason than mere sympathy; that the moral problems which cannot but present themselves to the sons of God, and which they must needs in some way work out (else their goodness is the unreal goodness of the untried), are wrought out for them by the sons of men. For the sake of the moral lesson to the sons of God the Satan is permitted to go on testing the man of integrity to the very limit of his mortal powers. Let us apply this key to the dark riddles of our own afflictions, and what light breaks in upon them from the throne of God!

Job had probably sat for some months on his ash heap (months of vanity, he says, had been made his heritage and nights of weariness had been allotted him), when he was joined by three venerable friends, who had at last heard of his affliction by the slow methods of the time. As the three Emirs drew near the place where Job sat on his ash heap they were appalled by the shocking change in their friend. Hardly recognizing him in his sad disfigurement, they involuntarily made the customary signs of mourning for the dead, and then crouching down beside him, for seven days, the period of mourning for the dead, no one spoke a word.

Such sympathy, all the more expressive and touching that it was mute, brought home to Job, with a new vividness, the horror of his situation. Till this time he had been a model of patient submission, but now, with a sudden revulsion of feeling which every one who has suffered long will understand, his calm resignation is changed to a tumult of wild despair. He breaks out into loud cries, "the language of intolerable pain."

Here begins the first Act of the drama: Job opens his mouth and like another Jeremiah curses his day. To the Hebrew a "day" was almost an objective reality; "the day of the Lord" was the embodiment of hope, fear, wrath, retribution; the day of one's birth was in a peculiar sense a personal possession. To Job his birthday was a malevolent entity, forcing existence upon one who would better have been without it. He would have it blotted

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from the number of days, that it might never recur with the revolving year to make men wretched:

Let those who ban days (astrologers) ban it,
Who are of skill to rouse the Dragon.
(Which every evening swallowed up the sun.)
Let it long for light and see none,
Nor let it behold the eyelids of the dawn;
Because it shut not up the doors of the womb that bore me
And hid not trouble from mine eyes!

Then, pierced with a sharp sense of the injustice of things, "Why does God force the wretched to live on? Why does he, even now, refuse me the last privilege of death and nothingness?"

Wherefore is light given to the wretched
And life to the bitter in soul?
Who long for death but it cometh not,
And search for it more than for hid treasure:
Who would be glad even to exulting
And blithe when they find a grave.

Job's friends are shaken out of their kindly silence by the terror of cries like these. Why, this is not their idea of Job, that saintly man, beloved of God! How can such a man speak words so unfitting? There must be some dark reason, some secret sin, successfully concealed from men, but known of God, so to change his character.

It is of course Eliphaz, the man gifted with the prophetic spirit, who speaks first. He begins apologetically: his whole speech is marked by courtesy, though here and there he involuntarily reveals his secret conviction that Job is a great sinner. But this he does not mean to do. With gentlest words he utters his surprise that one who has so often comforted others should forget the very foundation principle of all comfort, that God never forsakes the righteous nor leaves them to perish under affliction. In a passage of unrivalled sublimity he tells how it has been revealed to him that even the angels fall short of perfection: how much less should a man, who is inherently sinful, be surprised when he is called to suffer the punishment of his sin:

Now to myself came an oracle stealthily,
And mine ear caught the whisper thereof;
In play of thought, from nightly visions,
When deep sleep falls upon men,
A shudder came upon me and a trembling
And made all my bones to quake.
Then a wind swept over my face,
The hair of my body bristled up,
There it stood, but I could not discover...
I gazed, but there was no form...
Silence! And I heard a murmuring voice:
"Can mortal man be righteous before God?
Can man be pure before his Maker?
Behold, in his servants he trusts not,
And chargeth his angels with error."

Perhaps some sudden gesture of denial or despair on the part of Job interrupts and irritates Eliphaz here, for he goes on to dwell on the folly of those who would protest against

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the dispensations of Providence. In words of proverbial wisdom he reminds Job that trouble does not come of itself, nor by chance; and since it does come, and must be deserved, he proceeds to advise Job what he would do in his case. He would admit God's goodness and justice in these unparalleled afflictions (thus virtually confessing to extraordinary sin), in hope that thus the punishment might mercifully be remitted:

But I—I would seek unto God,
And to God would I make my appeal.

"Only own up," he urges, "and then all blessings will follow; famine shall not visit you, war shall not assail you, calumny shall not afflict you, destruction shall not overwhelm you, wild beasts shall not menace you. Lo," he concludes, "we have searched this matter to its depths, and it is certainly as I have said, therefore give heed to it."

It is the strongest witness to the marvelously high moral and spiritual character of Job, that at this moment of his dark despair he did not yield to the persuasions of Eliphaz, and give way to one of the most subtle of all temptations for a sensitive conscience—to confess to sin of which conscience does not accuse one. But like Prometheus on Caucasus, with his answer to Hermes, who urged him to submit to Zeus who could afflict him more:

"I would not barter . . .
My suffering for thy service,"—

So Job yields not one jot of his claim to righteousness. L. S. H.

THE McALL MISSION.

S. B. Rossiter D.D.
THE PRAYER HOUR.

Judging from the number of envelopes called for by the various Auxiliaries, the prayer hour, 10 P.M. the 18th of August, was observed by a large number of our faithful workers, both in this country and in France and England. It is hoped by another year as we begin to feel the importance and see the blessed effects of that hour of united appeal to God, the idea will be unanimously adopted, and we shall see the whole McAll world prostrate before God in supplication.

We are anxious to hear from each Auxiliary, as to how many envelopes were distributed, how many really engaged in prayer at that

time, how the hour was spent, whether there was any concert of prayer, and how large was the voluntary offering. That money is holy unto the Lord and will greatly help the Association to meet the demands of the work. Forward it as soon as possible to the Treasurer, Mrs. Perkins.

It is hoped that the nearness to God, the solemn consecration of that hour will mark the progress of our work this entire winter. Call your Auxiliary together as soon as possible. Impress upon it the needs of the mission. Hold your meetings in accordance with the suggestions on the sixty-second page of the Annual Report. Write God's promises of presence and help and of the outpouring of the Holy Spirit to the last drop. God will greatly bless us. Our Auxiliary meetings will be places of revival, of delightful spiritual interest, and devout and praying women will be glad to visit them.

On the 27th of September all the Auxiliaries of Connecticut are to meet in a state Convention. This is a new departure in our work. Your prayers are asked that God will wonderfully direct and bless it.

The 17th of January is the anniversary of the opening of the first McAll Mission station at 103 Rue Julien La Croix. Every Auxiliary is to celebrate the anniversary by a public meeting in the interest of the Mission. A program of appropriate exercises will be prepared and as far as possible followed. Look forward to it and make as early as possible preparations for it.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

—H. Bonar.

Every day is a little life; and our whole life is but a day repeated: whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic—to number not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare mispend it, desperate.—Bishop Hall.

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HOME DEPARTMENT

AT SUPPER TIME.

L. C. V.

Our little folks bring to the eventide meal

Minds filled with events of the day.

It is "Teacher said this," and "Johnnie did that,"
And so on, their eager tongues play.

It's "The 'rithmetic lesson was terrible hard."

"Mamma, I had to stay in recess."

"An' the teacher's too cranky to live," and "O say!
You ought to see Janie's new dress."

Their father frowns down at his plate saying: "Come"

You children had better be still,

It's just about time you were seen and not heard,
And of school we've about had our fill."

Our blue-eyed girl pauses, her red parted lips

Droop down, and the light leaves her eyes.

And, "Harry boy" catches himself at "O say!"
From both faces the eager light dies.

It was tiresome, their chatter, and papa and I

Had o'ten repressed it before,

But somehow this evening a thought came to me
As I pondered the incident o'er.

Of what talk we grown folks? Of things that have come

And gone, as the day took its flight.

And the talk of the children, if trivial to us,
Then, what is our talk in God's sight?

Let us pause o'er we check the gay chatter that flows,

Relieving the heart's brimming store,

And give to the children this part of our day,
To talk the day's happenings o'er.

THE GOLDEN-ROD'S MISSION.

M. P. B.

Once upon a time, a small seed was dropped upon the earth far away in the midst of a dim forest. As the heavy rains came and softened the earth, the seed sank down into it until it was quite covered and it seemed hardly possible that it would ever see the light again.

It lay there through the long cold winter, but when the mild spring days came, Mother Nature whispered to all her sleeping children that it was time to be astir. The little seed heard and tried so hard to obey that it burst its hard shell in the effort and sent a tiny shoot up toward the light. Mother Nature knew that was just what would happen, so she had softened the hard earth to let it through.

Soon there were small green leaves and then in a little while a nice growing plant. The sun smiled on it and the rain wept over it, and one morning a small lady in green appeared between the green leaves. Taller and taller she grew, and day by day her green gown began to take on a yellow tint.

The long sunny days grew shorter and cooler,

the grasses and flowers that lived all about the little lady in green began to fade and die, even the trees that had sheltered her all her life began to act as if their work were done and slowly to let go their hold on their leaves. But the lady in green only grew more beautiful, her gown changed into a lovely shade of yellow, and the lady in green became a beautiful feathery branch of golden rod.

But, strange though it may seem, the golden-rod was not real happy. Though she had not seen all kinds of flowers, she knew what was going on through all the floral kingdom. She had heard how the shy little violet was so loved for its fragrance that friends sent them to each other as gifts, to be treasured carefully in costly vases, or perhaps to be lovingly worn by the receiver. She had heard of the fame of the rose, how it grew so beautiful that brides were glad to carry them and they were sought in the most elegant homes. There were carnations, too, bringing cheer to sick-rooms and making all who knew them glad with their spicy odor.

At last she could bear it no longer and cried to Mother Nature to know if she must always be a lonely spray of golden-rod, if there were nothing she could do. Even the common field daisies and clovers were often gathered and sent to cheer poor little city waifs, but away in that dark forest no one could see her, not even a wild bee came to gather her honey.

Mother Nature smiled as she heard the sorrowful cry. Then she answered, "Wait a little longer, dear, and you will find your work. Everything in this whole round world has something to do. Just be brave and patient and yours will come to you." The golden-rod knew that like all good mothers, Mother Nature always tells the truth, so she tried to wait and hope. But it seemed to her the cold days were coming fast.

One day a strange sound was heard, very different from the birds and wild animals, or from the sighing of the leaves, and for the first time in golden-rod's short life a human voice was heard near her. A hunter had followed a deer far from the paths he knew quite into the heart of the forest, and now, try as he would, he could not find the right way. Night was near and what was the poor hunter to do?

"If I could but find a bit of golden-rod," he said, "I should be all right, but I can't find even a single spray."

Little Golden-rod waved her feathery head with all her might, and at last the hunter looked that way.

"Ah, here is some, thank God, pointing straight toward the north as golden-rod always does. I know the right direction now."

The golden-rod hung her feathery head, for now she understood that her work had been greater than that of any of the flowers she had envied, for she had saved a human life.

ALWAYS IN A HURRY.

Priscilla Leonard.

I know a little maiden who is always in a hurry;
She races through her breakfast to be in time for school;
She scribbles at her desk in a hasty sort of flurry;
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing,
Like an engine at high pressure, as if leisure were a crime.

She's always in a scramble, no matter where she's going,
And yet—would you believe it?—she never was in time.

It seems a contradiction until you know the reason;
But I'm sure you'll think it simple, as I do, when I state
That she never has been known to begin a thing in season.

And she's always in a hurry, because she starts too late.
—Presbyterian Review.

School-teacher: "Now, Bobby, spell needle."

Bobby: "N-e-i-d-l-e, needle."

Teacher: "Wrong. There's no 'i' in needle."

Bobby: "Well, 'tain't a good needle, then."

THE OBSERVATION CAR.

THE GOLDEN CROWN SPARROW OF ALASKA.

John Burroughs.

Oh, minstrel of those boreal hills,
Where twilight hours are long,
I would my boyhood's fragrant days
Had known thy plaintive song.

Had known thy vest of ashen grey,
Thy coat of drab and brown,
The bands of jet upon thy head
That clasp thy golden crown.

We heard thee in the cold White Pass,
Where clouds and mountains meet,
Again where Mnir's great glacier shone
Far spread beneath our feet.

I hark me now on emerald heights
To catch thy faintest strain,
But can not tell if in thy lay
Be more of joy or pain.

Far off behold the snow white peaks
Athwart the sea's blue shade:
A near there rise green Kadlak hills,
Wherein thy nest is made.

I hear the wild bee's mellow chord,
In airs that swim above:
The lesser hermit tones his flute
To solitude and love.

But thou, sweet singer of the wild,
I give more heed to thee:
Thy wistful note of fond regret
Strikes deeper chords in me.

Farewell, dear bird! I turn my face
To other skies than thine—
A thousand leagues of land and sea
Between thy home and mine.

—In the Century.

HAVE ANY OTHER PASSENGERS SEEN ONE?

DEAR CONDUCTOR: Let me tell your readers how I found a whip-poor-will's nest and what there was of it. About seventy years ago when I was a lad of ten, roaming the hills and woods of Calais, Morris County, N. J., one hot summer day, I came upon a whip-poor-will sitting on a flat rock in the open field. I was so close to the bird that I bent down to pick it up. As my hand approached her, the little bill suddenly opened the way into the largest mouth I ever saw, and so startled me that I withdrew my hand. Then the bird took alarm and hastily fluttered away, as if wounded, leaving on the bare rock two large darkly speckled eggs, without a stick or a feather or a shred of anything else to keep them in place, and yet it was really and truly a whip-poor-will's nest. Did you ever see one? H. D. CONDUCTOR.

ADRIAN MICH.

THE FEAR OF HUMBUG.

Prevents Many People From Trying a Good Medicine.

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure in digestion on the common sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested or half digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address F. A. Stuart Co., Marshall, Mich., for little book on stomach diseases, sent free.

Rectal Constipation

Cured New Discovery. Warranted Infallible. Trial 10c. Sample FREE. J. S. LEONHARDT, R. D., Dept. G, LINCOLN, NEBR.

WOMAN'S BOARD OF HOME MISSIONS.

Some years ago, a heathen girl of the Stickine tribe, Alaska, saw a book for the first time, and was greatly surprised that those who knew how, could make it tell such strange things. She determined that she, too, would learn to make the book talk. She became one of the first scholars in the mission school at Fort Wrangel under the care of the Woman's Board. After a while, her mother, a heathen woman, sent for her, with a message that she was ill and likely to die and desired to see her at once. The child obeying the summons, found her mother perfectly well. It was only a ruse to get her away from the school, that she might sell her to a white man.

The girl fled in terror from her mother, seeking protection in the home of a Methodist missionary who returned her to the shelter of the mission school. Her capabilities were such that a friend of missions adopted the girl, giving her her own name and providing for her advanced education in the East.

Graduating with honor, she moved among her peers, a refined Christian lady, with the high purpose of devoting her life to the elevation of her people. Returning to Alaska, she became an accomplished teacher and interpreter. Some tourists, visiting the Sitka school and viewing, possibly, a party of croneching, blanketed, new arrivals, turned to her and said: "Do you think that these children can ever be civilized?" Her reply was: "I am a native."

Of changes wrought among her people, she writes: "Here at Sitka are one hundred and thirty-five of the cleanest, happiest boys and girls to be found in all this 'Great Land' of ours. Eskimos from the North, Aleuts from the West, Haidas from the South, Tinneh from the interior, Tsimshians and Thlinkits from the coasts are living together in most friendly fashion in our mission schools. And yet the grandparents and even the fathers and mothers of these children were bitter enemies. My grandmother taught me to hate the Sitka people, because members of our Stickine tribe had been massacred by them long ago. An insult was never forgotten. The mother taught her children to hate and revenge; and when the children grew up, they in turn, taught their children the same wicked lessons.

"That is why it seems almost a miracle that representatives of all these one-time enemies should live so lovingly together. What has accomplished this change? It is the power of the Prince of Peace. A people who twenty-five years ago practiced a species of cannibalism; who tattooed their bodies; who believed in the power of witches and shamans; who ruthlessly sacrificed human beings at their funerals; who knew no law but the law of blood and revenge, 'An eye for an eye, and a tooth for a tooth' such a people are now in a fair state of civilization. Truly it is a dark past which they have left behind."

Alaska.—Dr. Wilbur of the Sitka Hospital has had a set of boys under drill, regarding "first aid to the wounded," including placing a patient on stretcher, carrying stretcher up and down stairs, about covering the course. Another set of boys may take it up later.

The Greek Church has again attempted to undermine our influence by sending to Sitka a priest who styles himself a doctor. I am informed by some of the Russians, however, that he is simply a hospital steward and has no degree. At all events he is evidently not 'up to date,' and through his rashness in making

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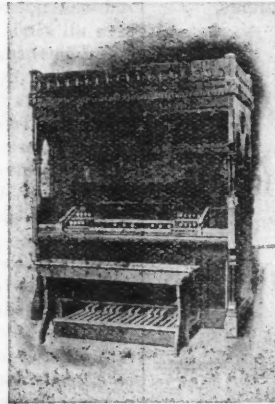
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quality—the flute is really flute-like, and
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is the close approach of sound to the pipe-
organs, many of these not being its equal
in quality of tone. Last, but not least,
the light, quick action and never-varying
accuracy of intonation deserve special men-
tion."—**Walter J. Damrosch.**

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impossible promises of cures, he has not been
well received by the people. Not for some
time have so many Russians (native) applied
to me for treatment as they have done recently.
H. E. B.

WOMAN'S BOARD OF FOREIGN MISSIONS.

(Continued from last week)

"After the cold weather of the winter was
over, I went for some time to a Sunday-school
on Sunday afternoon to a village three miles
away, and once in two weeks on Saturday
afternoon to a town eight miles away, Mr.
Curtis went for preaching the alternate week.
We have our best children's meeting in this
town, Ogori, which will be crossed by the
railroad soon. My bicycle was my first agent,
saving me time in traveling. In Ogori there
is a Christian lady whose husband is connected
with the railroad, and she was willing to have
a woman's meeting at her house. The time
was set for 2 o'clock, and my helper and I
thought to come back from there and have a
children's meeting about 3, catching them as
they went home from school. We were at the
house promptly at the hour named, and soon
two or three ladies came, but there was one
who was especially invited and had said she
would come and the lady of the house did not
like to begin without her. Word came that she
was having her hair arranged, was changing
her dress, etc. but she did not come, so at 4
we began the Bible lesson. We had not
wasted all the time for we had sung a great
many hymns. Two Christians and three who
were not came. After that was over we went
back to the preaching place where we had left
our respective vehicles and found to our sur-
prise a good many children still waiting, so we
had a short meeting with them, but could not
stay long as we had to face a head wind back
and I had no bicycle lamp, not expecting to be
out so late. My helper went in a jinrickisha.
Since then the women's meetings have gone
more promptly and lately Mrs. Curtis has gone
in my place, thinking it was more than I ought
to undertake. After the warm weather came
on, the children in the other little village
Sunday-school had to work in the fields, and
this last month I have done nothing but school
work and my Sunday-school class of young
men Sunday morning. Work among the chil-
dren is very discouraging in Yamaguchi,
therefore we are very anxious to keep up this
work in Ogori which seems promising. I hope
I shall have the "strength of ten" in the fall
so I can go down there again.

"We are waiting anxiously every day to hear
from our dear friends in North China. God
grant that their lives may be spared. The
Yamaguchi regiment is ordered over there, but
it takes them a long time to make preparations
to get off. I am impatient for I am afraid
they will get there too late to help save our
own."
S. R. D.

OF INTEREST TO SHOPPERS.

New Salesroom of "The Linen Store."

Messrs. James McCutcheon and Company of

Twenty-third street, whose familiar spinning
wheel sign has been one of the land-marks of
the city for almost half a century, have just
opened a new and spacious sales-room on the
ground floor of the Spinning Wheel Building,
3, 5 and 7 West Twenty-second street. It con-
nects, in the rear, with the main floor of their
Twenty-third street store, which has been en-
tirely refitted. All of their retail departments
are now on the ground floor of these two
buildings—a centralization which will add
greatly to the comfort and convenience of shop-
pers by obviating the use of both elevator and
stairs.

Their present display of Household and Fam-
ily Linens, Pure Linen Handkerchiefs and
Linen Goods of every description is the most
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Flannels and ready-made Silk and Flannel Waists, are very complete and inviting.

The Handkerchief collection is particularly noteworthy. Every kind of pure linen handkerchief seems to be represented. Some of the more expensive lace specimens have linen centres of almost spider-web fineness, while the rich laces show the marvelous skill of the fine needle-workers. In some cases the embroidery on a single handkerchief represents the labor of an entire year.

The display of table linen is also noticeable. Many of the finer damask patterns are controlled exclusively by this house. Besides the general line of cloths and napkins there are found beautiful doilies of finest linen combined with Point de Venice, Duchess or Point de Bruges laces; handsome centrepieces, many exquisitely hand-embroidered; tea and luncheon cloths and many other choice and sumptuous flaxen products.

The display is unusually interesting.

Ministers and Churches

NEW YORK.

POTSDAM.—The churches at Potsdam and Canton have just completed extensive interior improvements in their respective edifices, which will greatly improve them. The pastor of the former, the Rev. W. C. Robinson, has declined an invitation to the pastorate of the Second Street Church of Troy.

PENNSYLVANIA.

NEW BEDFORD.—The Hopewell Church, the Rev. H. C. Foster pastor, celebrated its centennial on September 6. On subsequent days there was preaching, and the Lord's Supper was observed on the Sabbath, all former members being requested to remain.

PHILADELPHIA.—Dr. McCook of the Tabernacle Church has returned home from Yarmouth, Nova Scotia, in improved health. The Rev. William Patterson, pastor of Bethany Church, was warmly welcomed on his return from a visit to his mother in Ireland, a fortnight since. The summer Gospel tent meetings, which are just closing, have been very successful. They have been held in Manayunk, Kensington, West Philadelphia and Broad and York streets. The attendance has been good, and many conversions were reported. The McDowell Memorial Church, the Rev. J. L. Scott pastor, have recently improved and beautified their chapel at an expense of \$500. The Rev. C. E. Bronson D.D. has begun his labors as pastor of the West Hope Church. The Rev. Merle H. Anderson, pastor-elect of Mutchmore Memorial Church, has begun his labors. He comes from Ebensburg, Pa., his first charge.

MARYLAND.

BALTIMORE.—At the re-opening of the Twelfth Church, the Rev. G. W. Shipley pastor, on Sabbath, September 2, after being improved and recarpeted, the Rev. Joseph T. Smith

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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A "Symposium" by leading educators, on Problems Facing the (1) College, (2) Normal School, (3) Academy, (4) High School, (5) Our Public Schools at the Opening of the Twentieth Century, in June to Dec. Nos. of EDUCATION. These numbers free to anyone sending us \$2.00 for a new subscription for 1900.

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50 Bromfield Street, BOSTON MASS.

D.D. preached in the morning, the Rev. J. Addison Smith in the evening.

OHIO.

PRESBYTERY OF DAYTON met in Osborn, September 3. The Rev. William H. Sands was Moderator. The Rev. George M. M. Campbell was dismissed to the Presbytery of Allegheny and Candidate Samuel Loun to that of Larned. The Rev. Henry A. Grubbs was allowed to resign the pastoral care of the church of Dayton, Wayne avenue. The Rev. W. Hamill Shields was received from the Presbytery of Detroit. The overtures on "Constitutional rule No. 3," "supply of vacant churches," "ministers from other denominations," "pastor emeritus" and "time limit licensure" were answered in the affirmative; those on "ministerial membership in Presbyteries" and "salaries of ministers" were answered in the negative; upon the one "resignation of ministers," no action was taken; and the subject of "revision" was set for consideration at an adjourned meeting to be held in Dayton Third Street Church, on Monday, October 1, at 10 o'clock A.M. J. K. GIBSON, S. C.

INDIANA.

SHELBYVILLE.—Eighty-seven have been added to this church since the coming of the Rev. M. Luther last autumn, and its finances are a healthy and liberal feature.

SCPHO.—This church is on a hill and dominates the town, without a competitor, as there is no other Protestant conventicle in sight. It is hospitable to many uses, because the people wish to have it so. The Rev. Thomas N. Todd supplies its pulpit in the morning and that of Oak Grove Church later in the day. A recent revival has brought its roll up to two hundred members.

ILLINOIS.

MONTECELLO.—This church, under the prosperous ministry of the Rev. H. G. Gleiser, proposes to move to a more central location, and has already purchased a new site. The members recently sent pastor and wife a set of Haviland china by way of honoring the twentieth anniversary of their marriage.

HARRISBURG.—The Rev. J. H. Cooper, having completed forty years in the ministry, will retire from his charge here, when a successor is found.

MISSOURI.

BROOKFIELD.—The Rev. Elias C. Jacka recently preached an outdoor sermon at Grace Church, during twilight time, the attendance good. A number of St. Louis pastors are said to be doing likewise.

MICHIGAN.

ADRIAN.—This church, the Rev. E. M. McMillin pastor, was opened for service on Sunday last, bright and new, about three thousand dollars having been expended upon its improvement, without and within.

TUSTIN.—The Rev. Eugene Wilson, the pastor here, devoted the summer season, in part, to holding grove meetings six miles east and south of his home. Our Detroit contemporary says that twenty persons were brought to confession of Christ and have entered on the new life of trust and faith. These embrace all ages from boys and girls of ten years up to grey haired grandparents. A church is to be forthwith organized and a house of worship built.

IOWA.

PRESBYTERY OF CORNING.—The Presbytery of Corning met with the church of Creston, Ia., Tuesday afternoon, September 4, 1900. The Revs. T. D. Ewing D.D. was chosen Moderator and E. A. Enders and C. F. Ensign Temporary Clerks. The retiring Moderator preached his sermon in the evening. The pastoral relation between the Rev. E. W. Brown and the Malvern Church was dissolved at his request, and he was dismissed to the Presbytery of Minneapolis. Brother Brown takes up work under the care of the Westminster Church, Minneapolis, and the brethren of Corning Presbytery wish him abundant success in his new work. The Rev. E. N. Ware of Bedford was chosen Stated Clerk in Brother Brown's place. The important matter before the Presbytery at this meeting was the reply to be made to the Assembly's Committee on Revision of the Confession of Faith. Tuesday afternoon was mainly given up to an "Interlocutory" Session, where every member of Presbytery had five minutes' time in which to state his views. It was noticeable that the elders, who were mostly elderly men, unanimously were of the opinion that the Confession was "good enough," while quite a number of the elderly

ministers desired a more or less complete revision. The answer as formulated was as follows, viz.: 1st. As to personal preferences the answer is wanting no revision, 15; wanting some revision, 4; wanting a short working Creed, 4; wanting a supplementary statement, none. 2d. Whereas, there is dissatisfaction and unrest in the Presbyterian Church concerning the phraseology and adaptation of certain parts of our Confession of Faith to our times, therefore resolved that the Presbytery of Corning concur in the call for revision. 3. If revision is proposed by the Assembly's Commit-

SCHOOLS.

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UNION THEOLOGICAL SEMINARY

700 Park Avenue, New York. The next term will begin Wednesday, September 26th, 1900. The faculty will meet to receive applicants for admission, in the President's room at 9.30 A. M. Rooms will be drawn at 2 P. M. The opening address by the Rev. Professor Charles A. Briggs, D.D., will be delivered in the Adams Chapel, Thursday, September 27th, at 4.30 P. M. E. M. KINGSLEY, Recorder.

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in every city, town or village. No special experience is required. The *Cosmopolitan*, is starting out for the fall subscription season of 1900, is prepared to pay handsomely for work. Arrangements are being made to give every possible aid to agents, and any person with a little perseverance can largely increase his income by this work, even if spare moments only are utilized. Write to-day for Special Fall Offer. Address.

THE COSMOPOLITAN MAGAZINE,

Agents' Department, Irvington-on-Hudson, N. Y.

tee, the Presbytery asks that it shall be limited to the following parts, viz.: Chap. iii., Sec. 7; Chap. x., Sec. 3; the Presbytery also agrees to the insertion of a short statement showing the work and office of the Holy Spirit in redemption, and of the love of God. But nothing in the foregoing is to be taken as binding as to any change or addition which will impair the integrity of the Calvinistic system." The Twentieth Century Movement was endorsed. Only two Home Mission churches are reported "vacant." Foreign Missions were commended to the larger liberality of the churches in view of the losses in China. And a popular meeting on Home Missions Wednesday evening closed the session. AMBROSE.

FORT DODGE PRESBYTERY.—The Rev. R. E. Flickinger of Fonda, Stated Clerk of this Presbytery, has prepared a form for a Charter, or Articles of Incorporation, to be used at the organization of churches. It is printed in legal form, and may be had by addressing Mr. Flickinger. Presbytery has sent out to all its ministers and churches a blank asking their views as to revision, and especially asking if they wish the report of 1892 to be again submitted.

BATTLE CREEK.—This congregation having recently improved their church edifice, are now proposing to erect an \$1,800 manse, for Pastor W. H. McEwen and family. Tent meetings six miles out of town have resulted in a mission of this church, numbering sixteen members.

OTTUMWA.—After a successful pastorate of six years over the First Presbyterian Church, the Rev. F. W. Hinitt Ph.D. has resigned his pastorate to accept the presidency of Parson's College at Fairfield, Ia. It seems to be the universal opinion that the loss of the First Church of Ottumwa has been a great gain to the College. In all of Dr. Hinitt's work in Presbytery and Synod, he has shown great business energy and executive ability. He is a thorough student and an able man. The Presbytery of Iowa will still have the advantage of his efficient work as chairman of the Home Mission Committee. During his pastorate in Ottumwa, the church has been unified and almost doubled. The handsome church building became too small to accommodate the people and work of the church.

MINNESOTA.

SIoux CITY.—The Rev. and Mrs. Paul W. McClintock and son arrived at the home of the parents of the former on August 8, after an absence of eight years of missionary service on the island of Hainan, China. They left China, April 29, before the outbreak of the present crisis, which, however, Mr. McClintock states, was looked for, although no one expected the situation would become so serious.

WISCONSIN.

WAUSAU.—Dr. W. O. Carrier who now goes to the Belden Avenue Presbyterian Church, Chicago, has done a large work in Wausau and its vicinity the past twelve years. From a church of 100 members the Wausau Church has grown to 470, and the original church erected under the Rev. J. W. Hageman, in 1876, is supplanted by an elegant modern church building and commodious parsonage. There are four local missionaries working in connection with the church and the church supports one foreign missionary. A neat little history of the Wausau Church and its twelve mission stations has lately been published, which shows the extensive work that has been accomplished.

KANSAS.

RILEY.—The new church here, built after a plan furnished by the Church Erection Board, and highly approved, will if all goes well, be dedicated September 23.

CHERRYVALE.—The Rev. Alfred E. Vanorden of Appleton City, Mo., has accepted a call to this Kansas charge.

SOUTH DAKOTA.

BROOKINGS.—The corner-stone of the new Presbyterian Church in Brookings, S. Dak., was laid with appropriate services on August 1. The Rev. W. M. Jennings pastor, presided, and was assisted by the local pastor and the Rev. J. C. McAlmon of the Madison Presbyterian Church. This will be one of the handsomest church edifices in South Dakota and is well arranged for the work of the various societies and the Sunday-school. Brookings is a city of 13,000 people in one of the finest sections of South Dakota, and the Presbyterian Church is doing a large work in the city and the surrounding country. The present membership is 170 with a Sabbath-school of 300.

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There are some people who have piles as frequently and regularly as other people have colds.

Any little bowel trouble will bring them on, any extra exertion, as in lifting, will produce them, and in fact will often appear without any apparent provocation. Piles, however, are much more serious than a cold, as the tendency is always to grow worse until the trouble becomes deep seated and chronic, or develops into some fatal rectal disease.

While there are many pile remedies which give relief, yet there is but one which not only gives instant relief but at the same time makes a permanent cure, and that is the well-known Pyramid Pile Cure.

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