

The New York Evangelist.

VOLUME LXII.—NO. 33.

NEW-YORK: AUGUST 13, 1891.

WHOLE NO. 3203.

THE REVISION OF THE WESTMINSTER CONFESSION—I.

By the Rev. Henry Van Dyke, D.D.
The Presbyterian Church to-day stands face to face with a question of supreme importance. The Committee on the Revision of the Confession of Faith appointed by the General Assembly of 1890 have presented a report recommending certain alterations, amendments and additions. This report has been sent down to the Presbyteries for consideration, with the request that they should forward their criticisms and amendments to the Committee before December 1, 1891. The time is short; the work is serious; the responsibility is pressing. There is no subject of equal consequence before the church. It needs to be fully, frankly, and carefully discussed. Dr. Edward P. Sprague has well said, in an excellent article in THE EVANGELIST: "It befits the whole church that the present seeming indifference cease, and that what is to be said be soon expressed."

Certainly this matter of revision involves the largest and most weighty interests. It is an attempt to bring the Confession of Faith into closer harmony with the spirit of the Gospel and the preaching faith of the church. Whether and how far, it has succeeded, is an inquiry in which every good Presbyterian should be deeply concerned. It demands our sincere and earnest attention, by the respect due to the learned and honorable men who framed the report, by the importance of the themes with which it deals, and by the significance which its acceptance or rejection will have for the future. If we allow ourselves to be distracted from it by the violence of a controversy which has arisen about another matter, we shall make a great mistake. If we suffer ourselves to be prejudiced in regard to it by the exigencies of any real or supposed conflict between rival theological schools we shall be guilty of a grave derelicty to the church. The great majority of us working ministers and laymen, I am sure, know nothing of such a conflict, and desire to hear less. We want to understand, at the present moment, what it is best for the church to do in the revision of the doctrinal standards. In this connection of this subject we do not propose to be tickled and smelted as Princeton-men and Union-men predicated to fight; but we intend to come together as plain and simple Presbyterians, and if there are any who would divide us into hostile camps we say to them:

"A plague of both your houses."
Our first and most urgent duty is to enquire calmly and deliberately whether the Confession of Faith will really be made to express the teachings of the Bible more fully and clearly, and thus brought nearer to the belief and preaching of the church, by carrying out the proposed revision.

In undertaking to write a brief series of articles upon this subject, I cannot refrain from confessing at the outset a sense of personal and sacred obligation. My dear and honored father devoted the closing years of his life to the work of bringing about such a revision of the Confession as should free it from extreme and repellent statements of controverted doctrine and enrich it with an explicit declaration of the love of God for the whole world. His desire that all men should be saved, and His free and universal offer of the Gospel accompanied by the Holy Spirit. For this cause my father labored, in close and loving fellowship with many of the best men in the church, who held the same purpose. His incredible zeal and industry, his admirable patience and hope, his skill in argument, his courtesy in debate, his straightforward candor in conference, gave him an immense power for good. His death seems like an incalculable loss. And because the sense of it lies so heavy upon my heart, I should be glad if I could do something, however little, for the cause of revision, that it might be reckoned as a tribute of grateful reverence to the earthly father who taught me by his constant and generous love to understand and believe what is meant by "Our Father in Heaven."

DANGERS TO BE GUARDED AGAINST.
In order to estimate the value and propriety of the Proposed Revision, we ought to get a clear view, at the beginning, of the dangers which necessarily attend the work of revising a doctrinal standard.

There is no real danger, although people often talk as if there were, of marring or destroying an ancient document. That would only be possible if there were but one copy of the document in existence, and if the alterations and additions were made in such a way that they could not be distinguished from the original. But so long as the original exists in its integrity, there is no danger of confusion, neither is anything altered in the record which it gives of the truth as it was understood by the men who framed it. Thus the Westminster Confession will always stand as an historic record of the doctrines upon which the Westminster Divines agreed as the substantial expression of their belief. It is foolish to talk of spoiling it, as if it were a painting which might be whitewashed, or a statue which might be broken.

A revision is not the removal of an ancient landmark; it is the setting up of a new landmark, by those who have acquired new territory. It is simply an attempt to make a report of the progress which the Church has made in the understanding of the Word of God. But even so it is a serious undertaking, and manifestly exposed to three dangers.

The first is the danger of expressing in the revision private and individual opinions, which, however true they may be in themselves, have not yet been generally accepted by the Church. This is the radical danger.

The second is the danger of omitting from the revision the true expression of those truths which the greater part of the Church has received and is preaching, simply because there still remains an individual or a party or a school to whom those truths are not acceptable or who cannot perceive the necessity for their expression. This is the reactionary danger.

The third is the danger of conducting the revision by the light of scholastic philosophy, human logic, and uninspired definitions of dogma, rather than by the light of the Word of God which is the only inflexible rule of faith and practice. This is the rationalistic danger.

Now these lines of danger are the lines along which we are to look in our criticism of the proposed revision. I have tried to make them clear in order that we may understand that the only valid objections which can be raised against following its proposals must be supported by proof that it has not been guarded with sufficient care against these perils. If we find, as I shall hope to show, that the Committee have adopted such wise and prudent measures as to avoid entirely the first and the third of these dangers; and if we find also that, in regard to the second danger, they have not failed to ex-

press in their revision certain truths of the Gospel which are held and preached by the church at large, and to remove certain expressions which do not fairly represent the common faith; then their work as a whole ought to be acceptable and approved. Certainly it is not radical, nor reactionary, nor rationalistic. It may not go far enough. But it goes in the right direction. This much, at least, we must have. Less would be nothing. Nay, it would be worse than nothing. For the rejection of the substance of these proposals would amount to a declaration that they are not in harmony with our common faith and the Scriptures.

HOSTILE CRITICISMS.
But there is another reason for looking along these lines of danger. It is here that the obstructive and destructive attacks upon the Proposed Revision may be expected. They will come in the form of various efforts to show that the Committee should have yielded to the very tendencies which would in fact have destroyed the value of their work. In other words, the irreconcilable opponents of revision will object to the proposals of the Committee because they have done many things that they ought to have done and left undone some things that they ought not to have done. This kind of opposition is to be looked for, and there are some reasons why it is to be desired.

From the radical side it is possible that we may hear the objection that the revision amounts to nothing because it does not embody a new system of theology in the Confession. But as yet there has been very little said from this quarter in such a form as to demand serious attention. It may be that the opposition will take the form of an eloquent silence.

But from the side of the Anti-Revisionists the first gun of the attack has already spoken with no uncertain sound. Prof. B. B. Warfield in an article in the Presbyterian and Reformed Review for July, has stated his objections to the proposed revision, in such a way as to give notice of his intention to oppose it on certain points. It is necessary to observe that these points embrace the very things for which the revision was instituted and without which it will not be of any real service. He objects to the lowering and lessening of the doctrine of "sovereign preterition," in the third chapter, to the declaration that all who die in infancy are redeemed by Christ and regenerated by the Spirit (Chap. X.), to the insertion of the means by which life and salvation are offered unto sinners (Chap. VII.), and to what he calls "the obscuration of the distinction between the operations of common and efficacious grace," in the new chapter on the work of the Holy Ghost.

In regard to his arguments upon these points it will be time enough to reply to them when he has stated them more clearly. For the present it is sufficient to say that the elimination of the doctrine of "sovereign preterition" as it stands in the third chapter; the declaration that all who are incapable of being outwardly called by the ministry of the Word, including all who die in infancy, are saved through Christ; the clear and specific statement that the Spirit accompanies the Word by which salvation is offered to sinners; and the doctrine that He is present with all men, persuading and drawing them to God, so that none perish without resisting divine grace, are cardinal objects of revision. In setting himself against them, Professor Warfield practically opposes the whole movement as it has been called for by the church and conducted by its sincere and consistent advocates. A revision without these things would be but the shadow of a name.

It should be observed also that the reasons which he indicates for his objections are for the most part grounded on assumptions which if they were once admitted would inevitably deflect the course of revision into the very dangers against which it ought to be guarded. It is for the sake of preserving and emphasizing a distinction in the dogmatic definitions of common and efficacious grace that he protests against the chapter on the work of the Holy Spirit. It is in the interest of what he calls "one of the essentially involved doctrines of Calvinism," that he insists on retaining an explicit statement of "sovereign preterition." But he surely cannot know that men of equally good standing in the church have declared that this doctrine as it is stated in the third chapter is not "essentially involved." I will name, at random, Dr. J. G. Monfort, Dr. I. N. Hays, Dr. Howard Crosby, and Dr. R. R. Booth. The vote of the Presbyteries was in effect an endorsement of their view and a demand that the third chapter should be substantially changed. The only valid arguments against this change must be drawn from the Scriptures and the common faith of the church. To demand the retention of sovereign preterition in an explicit form, on the grounds of logical consistency and philosophical necessity is to indicate that the proposed revision is to be subjected to a criticism which may fairly be called hostile and obstructive. This is what his friends and advocates must be prepared unitedly to meet.

POSITIVE ADVANTAGES.
But after all the success of a work like this which has just been laid before the church by the Assembly's Committee will depend not so much upon the absence of defects as upon the presence of merits. Shall we gain by accepting it? Will it enrich the Confession with a fair statement of any truth that is generally believed and preached by the church on the authority of the Scriptures? Will it remove anything that has been a cause of offense and distress to honest and sincere Presbyterians? Will it bring our doctrinal standards into a broader harmony with the creeds of our sister churches? Will it make them represent, more fully and evidently, the teachings of the Bible? It seems to me that it will. It may be open to improvement in some minor particulars. The men who framed it would doubtless be the first to admit this. At one point, in my opinion, it stands in need of a weighty addition. But as a whole it is a valuable and acceptable gift to the Church.

I shall hope to show that the two new chapters are greatly needed, admirably conceived, and filled with Gospel truth hitherto not distinctly expressed in the Confession; that the changes made in many chapters remove blemishes and causes of misunderstanding; and that the amendment of the third chapter brings it into closer accord with the standards of the Reformed Churches, and that it needs to be carried a step further in the same direction to make it harmonize with the Word of God and the present faith of the Church.

Dr. Herrick Johnson is spending his Sabbaths in New York, preaching to Dr. Wilton Merle Smith's Central congregation in West Fifty-seventh Street, near Broadway. The Chicago professor is in excellent health and hope, and preaches with power.

A BOW DRAWN AT A VENTURE.

(Written by a Southern lady intensely interested in the Presbyterian mission work in Florida, and who is greatly troubled by reason of the absence of ministers and pastors during the summer months.—E. V.)

Does the Devil go North in the Summer?
Now save me this question, I pray;
For all the year long it has vexed me,
And troubled by night and by day.
Through the bright sunny days of our Winter,
When hearts are all cheerful and light,
When churches are crowded with people
And all of our prospects are bright,
When nothing's occurring to fret us
And 'tis easy to sing and to pray;
When we feel that good progress we're making
In travelling the heavenly way;
Then preachers are as plenty as "gators";
Much concerned for the dear Master's work,
Very anxious to spend and to be spent,
With a disposition to shirk.
But alas! when the Summer approaches,
Each one of them hies him away;
Among the malaria and "skoters"
Not one of them wishes to stay.
'Tis hard to give up our dear preachers,
But some consolation we'll find
If only assurance we can get
They don't leave the Devil behind.

PENICILLAS AT MOHONK.

By Rev. Theodore L. Oyler.

Lake Mohonk, August 8, 1891.

As Mohonk has become famous over the country on account of its annual "Conferences" here the friends of the Indian and of the Negro, my readers may like to know about its genesis and history. Up to the year 1870, this romantic spot was entirely unknown, save to a few artists, and occasional excursionists from the neighboring towns. The veteran painter, Daniel Huntington, told me that he used to come here thirty or more years ago, and that he painted the first bit of landscape-work ever executed on this mountain. That bright "Buckeye" Worthington Whittridge also found out the place, and on the brow of yonder Eagle Cliff he produced one of his masterpieces—"Twilight in the Shawangunk Mountains." Jarvis McEntee—who was born in yonder village of Rondout—caught some of his earliest inspirations among the superb scenery of these rocky cliffs and verdant valleys. Thomas Cole, who haunted the Catskills with his brush and easel, never seems to have discovered this bewitching spot.

In 1869, Mr. Alfred Smiley came up here from his residence at Poughkeepsie, and was so charmed with this region that he brought hither his twin brother, Mr. Albert K. Smiley, who was then the president of the celebrated Quaker High School at Providence, R. I. They came up by a rough country road through the forests, and found a small tavern on the bank of the lake, kept by a Dutchman. The chief appointments of the rustic inn were a bar well stocked with whiskey, and a dozen rooms of about the same size as the staterooms of a Cunarder. The quick eyes of the Smiley brothers detected the immense capabilities of the place for a summer resort, and they purchased the tavern, the lake, and the whole mountain top for less than fifty thousand dollars. To-day a half million we do not purchase the estate—which covers over two thousand acres.

Twenty years of good taste and skill have wrought a wonderful transformation. The grog-selling little tavern has given place to a spacious hotel five hundred feet long, which enters into the lake and is ever hitched up in the rocks. If any burling guest should smudge his wine-bottle in his trunk, he would not be permitted to place it on the dinner-table. Instead of a single rough road up the mountain, there are now thirty-five miles of fine roadways, all on Mr. Smiley's extensive estates. That which leads around the wild face of Eagle Cliff was contracted at the cost of a thousand dollars a mile! In order to provide entertainment for his guests on stormy days like this, Friend Smiley has provided a good library and two well-stocked reading-rooms. In one of them is an excellent collection of works on art, with biographies of eminent painters, sculptors, etc. "Isn't it rather a Puritanical place?" Yes, thoroughly so. No boat is ever uttered within the dock on yonder lake, and no horse is ever hitched up in the rocks of the Sabbath.

The Lord's own day is as sacredly observed here as at Mr. Moody's institutions at Northfield. Last Sabbath morning the large drawing-room was packed at the preaching-service, and in the evening at a service of song. On Friday evening last I conducted the weekly prayer-meeting of the servants, waiters, and other employees, which was attended by over one hundred! The Creator did a great deal for Mohonk when he fashioned its magnificent retinue of cliffs and rocks and forests and crystal lake; but our godly-minded host has done quite as much by rearing a refined and restful Christian home for thousands of summer guests. Albert K. Smiley is a native of Vassalboro, Me., is one of the United States Indian Commissioners, and a gentleman of fine scientific and literary culture. His sister, Sarah F. Smiley, is known over the whole Christian world by her discourses and her spiritual writings. His twin brother, Mr. Alfred Smiley, conducts at Lake Minnewaska—seven miles away—an establishment quite similar to this. All these particulars I have given, not by way of advertisement; for a hotel needs no "puffs" which refuse hundreds of applicants every season, and is now so crowded that several of the guests are glad to sleep in the reading-rooms and parlors. The story of Mohonk is worth telling because a conscientious Quaker has demonstrated that a hotel which vigorously forbids tipping, dancing, gambling, Sabbath-desecration and all the frivolities "Vanity Fair" may yet be the most popular summer hotel on this continent! If Doctor Field ever becomes satiated with the beauties of Stockbridge, let him come and bestow his placid countenance on Mohonk.

The echoes of the late Congregationalist Council at London still reach us. The "British Weekly" affirms that the finest orator among the American delegates was Dr. Washington Gladden; but for humor and sound sense, Dr. Amory H. Bradford of Montclair, was not far behind him. Professor Stearns of Bangor read a most superb theological paper, and President Northrop was the freshest and raciest of the extemporaneous platform speakers. So our Yankee "horn was exalted," and blew as sonorously a blast as any of its British or Australian competitors.

Now that, Mr. Spurgeon is apparently recovering, people begin to recall his witty pleasantries as well as his wonderful preachings. He once met a gentleman, whom he knew slightly, with the salutation, "glad to see you, Mr. Farbridge." The gentleman was surprised to be recognized at all, and replied, "my name is Patridge, sir." "Ah, yes," said Spurgeon, "but I want make game of you any more." The British Weekly also tells the following story: "Once Mr. Spurgeon put to his students, with infinite seriousness, a case of casuistry.

Whitefield, he said, died in America, and his body was enclosed in a coffin with a glass lid, to admit of its being seen by the crowds who desired that privilege. Some time after, the coffin was secretly broken open and an arm-bone taken, which, notwithstanding the utmost diligence of search, was never recovered. Was this an act of theft? Whose was the bone? Could it be said to belong to Whitefield himself after he was dead? or was it the property of the owner of the ground? Did the person who took it steal it? Various opinions were expressed, some of them going into the philosophy of ownership and mortmain. At length the decision was referred back to Mr. Spurgeon, who remarked dryly 'I should say he boned it.'

"BLESSED ARE THEY THAT MOURN."

"It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you."

The revelation of God as the Comforter can only be given to us under certain circumstances. The blessing of being comforted is only promised to mourners. It was when sorrow had filled the hearts of the disciples at the thought of the Lord's departure that it was expedient for them that He should leave them, because if He went not away the Comforter could not come to them. It seems to me that in a certain sense each dying Christian might repeat these words of consolation to those fellow-Christians whose hearts are filled with sorrow at his departure; and that one of the special offices of the Holy Spirit is to glide into the terrible void which our loved ones leave behind them.

We may know and love God as our Creator, Father, Friend and Saviour even in our days of joy and prosperity, but the precious knowledge of Him as Comforter, comforting us "as one whom his mother comforteth," can only be gained at the price of loss and sorrow. As Comforter He can only enter the heart left empty by bereavement. Only as mourners can we receive this, perhaps, most beautiful, most tender revelation of Him, a foretaste of that last act of divine consolation, when He shall wipe away all tears from our eyes forever.

In speaking of the Comforter, our Lord calls Him constantly the Spirit of Truth; and the two special promises which He makes are that He will guide the disciples into all truth, and bring all things to their remembrance. There is danger, perhaps, in pressing too closely the analogy between the gift of the Spirit promised by Christ at His death, and the gift of the Comforter which He has promised to every mourner; and yet does He not still comfort us in the same way, guiding us into all truth, and bringing all things to our remembrance? How many truths shine upon us from behind the veil which our dear ones have lifted in their upward flight! The truth about Heaven, showing us, if only in fleeting glimpses, how near it is, and how it surrounds us; giving us visions of our increasing treasure there; opening for an instant our spiritual eyes to the consciousness of the cloud of witnesses, and all the glorious company of Heaven, because it has been made real to us by our loss. The truth about Earth, putting it in the right perspective with Heaven, showing its true proportions; encouraging us to see the sense of the unimportance of all those trifling elements of discord which have not the quality of immortality. The truth about Time—how short it is, what a fraction of the glorious Eternity; gladdening our sorrowing hearts with the whisper: "A little while." The truth about the Bible—how infinitely superior it is to all other books in the riches of its sympathy, and the depths of its consolation. The truth about God Himself, revealing Him, as I have said, in a new, sweet character, proving Him the Friend of friends when most we need a friend.

All these truths, which we may have held passively as our creed before, become active realities to us only at the teaching of the Comforter.

And are we not taught the truth about ourselves and about those we have lost? Are not our selfishness, our lack of love, our lack of faith, our lack of spirituality painfully revealed to us by the Comforter who convinces of sin? And do we not, for the first time, learn all the truth about the one who has gone? All the hitherto misunderstood or undervalued virtues, all the hitherto overlooked excuses for the faults? The Comforter guides us into these sad truths, too, that we may learn by them the truth about the living, and show them our love while it can be a pleasure to them, lest, too late, it may become a regret to ourselves.

But the Comforter does not only guide us into all truth. He brings all things to our remembrance. In our Lord's promise of the Holy Spirit after His death, He mentions the remembrance, especially, of whatsoever He had said to them. But in "all things" is not the memory quickened to its greatest activity and fidelity in bereavement? Who can so bring to remembrance every detail of seemingly forgotten things as can a mourner? And may not this bringing to remembrance be a gift of the Comforter's, even though it be but the memory of a face and voice, of kind acts, and loving words, and happy days? Why should not a God who comforteth "as a mother" send us such memories? But there are still other things brought to remembrance. Have we not found that precious promises come into our minds without our searching for them—verses of the Bible which we had well-nigh forgotten, and which seem to float to the surface of the sea of memory just when we most need them? The Comforter brings to remembrance the days of old, reminding us that God has never failed us, and that His grace has always been sufficient. He testifies of Christ; He brings Him to our remembrance—that is the best comfort of all—giving us a new sense of "fellowship" in His sufferings, showing Him to us standing by every grave in sympathizing tears, as He stood by the grave of His friend, Lazarus. And, indeed, in the wonderful unity of the Trinity, the Father comforts us, the Spirit of Truth comforts us, and Christ Himself, after promising to send the Comforter at His departure, adds: "I will not leave you comfortless, I will come to you." He will come to us as He came to Mary and Martha, in utter sympathy, in nearest friendship, listening to all our grief, yet, even to all our complaints. And He will never come to us more readily than He will when we cry to Him as mourners, "and with no language but a cry," for the Lord hath sent Him "to comfort all that mourn." He will speak comfortingly to us, as He did to Martha when He told her: "Thy brother shall rise again," using the old familiar name, brother, even in connection with the mystery of the resurrection, and when that seemed too vague for her aching heart, adding the glorious words which contain our loftiest Christian hope: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall

he live, and he that liveth and believeth in Me shall never die." He asks each mourner, "Believest thou this?" And if we believe it, we may also believe the blessed promise that the Comforter will come to us to guide us to all truth, and to bring all things to our remembrance, until we can say with St. Paul: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

Our Book Table.

NEW CHINA AND OLD. Personal Recollections and Observations of Thirty Years. By the Rev. Arthur E. Moule, B.D., C.M.S., Missionary in Ningpo, Hangchow and Shanghai, and Archdeacon in Mid-China. With Thirty-one Illustrations. New York: Charles Scribner's Sons, 1891. \$2.50.

Archdeacon Moule's thirty years' service of the Church of England on Chinese soil gives him the right to speak with authority on Chinese subjects. To say that he sees most of these subjects through rose-colored spectacles is only to say that he loves and believes in the people to whom he has given his life, and proves his eminent fitness for the work of a missionary. It ought not to detract from the value of his book. Sympathy is the very key to truth as far as the character of a person or a nation is concerned, and between the truth of a sympathetic and hopeful and a coldly unsympathetic investigation of questions such as arise in a book like this, there is everything in favor of the former.

When, therefore, he takes issue with Professor Drummond's predictions of the decay and dissolution of the Empire, there is good reason to believe that his position is the sounder. As to the ultimate character of the Government after the changes to which it must inevitably submit in the near future Dr. Moule may not be a trustworthy prophet, but he should be listened to as one speaking with the authority of acquaintance with the facts, in what he has to say as to the vitality and cohesive force of the Chinese Empire, and as to the unsuitability of Western institutions for a people like the Chinese.

Of the conversion of China to Christianity, he entertains strong hopes, and though this part of his book is the one which has been most called in question by critics, it is fair to presume that he is at least as well qualified to judge as are they. The really valuable part of the book, and that which arouses no controversy, is that which treats of the manners, customs, thought of the people. A reform in the matter of footbinding is surely, though slowly, coming. Infanticide is rather a local and spasmodic crime than a chronic and national evil. Ancestor worship, the central point of conflict between the old faiths and Christianity, is said by intelligent people not to be idolatrous, and among this class this is probably true; but among the masses it is certainly idolatrous. A very valuable part of the book is that where Dr. Moule considers the question how Christian observances should meet this instinct. There are chapters on the language and literature of China, with some translations of Chinese poetry, on the Chinese educational system, and on Christian missions in China other than those of the Church of England.

CLAIMS TO CHRISTIAN CONSCIENCE. By Rev. W. G. McKinney. Brooklyn: Published by the Author.

Make a book of high pretension and real value will sink into insignificance when its prospects of usefulness are compared with those of this simple, unpretending little work. Its author, as the late Dr. Sherwood wrote by way of prefatory commendation, is a bright, cultured colonial minister, and the book is unique in that it is written in words of one syllable. We have had books for little children in words of one syllable before—simple stories or paraphrases of Scripture for infant readers. But it was left to Mr. McKinney to conceive the eminently practical idea of clothing a work of practical religious instruction in words of one syllable. Vast multitudes of the colored race have not yet attained, and will not ever be able to attain, to a much higher degree of culture than is equal to such reading as this. When we comment, as we are all impelled at times to do, upon the fact that the moral ideas of this high religious race very generally fall lamentably short of their religious profession, we are apt to forget that for them all religious literature is a sealed book. The question, what would the morality of Christian whites have been if for generations there had been for them no Christian literature beyond the Bible and a few hymns, the expression of Christian emotion, is well worth pondering in this connection. Many tracts and books of elementary religious instruction have been written for the colored race and have been found useful by missionaries, though not perhaps as useful as they might have been had they been more generally written from the point of view of a thorough knowledge of the mental and moral conditions of the colored race. But these books can be actually read by few compared to the number of those who are able to understand them when hearing them read. Mr. McKinney has written a book which may be read by all who are able to read in words of one syllable; and the book, which takes the form, not of a treatise, but of a conversation, is by so much the better adapted to awaken and maintain the reader's interest. Missionaries and teachers and visitors ought to find this a valuable aid in their work.

THE FIGHT OF FAITH AND THE COST OF CHARACTER. Talks to Young Men. By Theodore L. Cuyler, D.D. New York: Fleming H. Revell Company. 20 cents.

HOPE. THE LAST THING IN THE WORLD. By Arthur T. Pierson, D.D. The Same.

HOW TO LEARN HOW. Addresses. By Henry Drummond, F.R.S.E., F.G.S. The Same.

Three more of the excellent tracts which this house is issuing in so dainty a dress that they are sure to find their way to many tables where tracts are entire strangers. They all deal with vital questions in a vivid, striking, convincing way.

THE ELIXIR AND OTHER TALES. By George Elbers. Translated by Mrs. Edward Hamilton Bell. Authorized Edition. New York: W. S. Gottsberger and Company.

The three stories in this volume are strongly told. The first is a tale of several centuries back, and of a philosopher who invented an elixir which compelled truth in those who inhaled it. Unhappily it affected only the family of the inventor, and so failed to work the social revolution he had anticipated from it. The second story, The Greylock, is a true German fairy story of the modern school. The third is a Christmas story for children.

ABOUT AN OLD NEW ENGLAND CHURCH. By a Young New England Parson, Rev. Gerald Stanley Lee, Sharon, Conn.; W. W. Knight and Company, 1891.

This address on The Good Old Days, written for and published as a souvenir of the one hundred and fiftieth anniversary of the Congregational Church of Sharon, Conn., is a historical sketch of real value. It is more than that. It is a notable contribution to that class of humorous literature of which we can never have too much, that in which the play of fancy lightens up, with no inlack of irreverence, the serious things of life, bringing out their many sides, and so making it possible for us to come into closer touch with them. Such humor as this interprets, not caricatures, the past. The occasion was a joyful one; it was met that the young pastor and all his people should make merry and be glad. The one hundred and fiftieth birthday of a church is an anniversary of joyful significance, and the solemnity which also inheres in it is none the less deeply felt for the deep feeling of its joy.

Mr. Lee has made a careful study of the records of his church—hence the value of this contribution to history. Of course he found on the records many things quaint, not to say queer, from our present point of view, and the thorough zest with which he brings them out and displays them for the delight of his hearers, is charming. A delightful piece of pleasure is his description of the controversy over the lining out of the hymns, and the entire address sparkles with bits of humor, plays upon words, local allusions which must have been the delight of his audience, and of which less closely interested readers may easily perceive the significance. The little book is well made, with a dainty white vellum-pasteboard cover.

SYSTEM OF CHRISTIAN THEOLOGY. By Henry B. Smith, D.D., LL.D. Edited by William S. Karr, D.D. Fourth Edition, Revised. With an Introduction by Thomas S. Hastings, D.D., LL.D. New York: A. C. Armstrong and Son. \$2.

A former notice of this work precludes the necessity of doing more now than to announce this remarkably cheap edition. As is well known, the book has been made by a comparison of Dr. Smith's manuscripts with a stenographic report of his lectures and such notes of them as could be obtained. Considering the method used, Dr. Karr has succeeded beyond all reasonable expectations in making a book worthy of Dr. Smith's permanent fame as a teacher of theology. There is some curious guessing here and there in the Church, as to the line of thought Dr. Smith would take, were he living, on the current issues in the Presbyterian communion. It is true that he wrote near the end of life. "What Reformed Theology has got to do is to Christologize Predestination and Deceit, Regeneration and Sanctification, the Doctrine of the Church, and the whole of Eschatology," Dr. Hastings, who quotes this in his introduction, does not mark the limits of his meaning. Dr. Hastings is, however, correct in saying that he was both progressive and conservative, though the volume before us illustrates rather the conservative side of his scholarship.

"The great end of Christian theology," says Henry B. Smith, "is the employment of practical power to the highest ends and in the widest scale." This conception of theology made class-room work a pulsation in the life of pulpits and of the Church. This volume permeates that pulsation, and it is commended as a "practical power" in the thought of these disturbed and anxious days. No doubt an accurate judgment can be formed from it as to Dr. Smith's probable position on the questions of the present hour.

ORDER AND GROWTH AS INVOLVED IN THE SPIRITUAL CONSTITUTION OF HUMAN SOCIETY. By Rev. J. Llewellyn Davies, M.A. London: Macmillan and Company, 1891. \$1.

The doctrine of this book is that God is the God of order, both physical and human, civil and ecclesiastical. As such He is the life of both Church and State, which ought always to be united. The social problems of the day ought to be the chief concern of the Church, which contains the ideal unity of man. Whilst the thesis of the union of Church and State is not well worked out by the author, he says much that is strong and wise on the need of solving social problems by means of Christian principles.

MAID MARIAN AND OTHER STORIES. By Molly Elliot Seawell. Town and Country Library. New York: D. Appleton and Company, 50 cents.

Miss Seawell is nothing if not versatile. England, Russia, the Southern plantations, the Northern cities, soldiers, sailors, clog dancers, conspirators, negro mamies, children, modern Bluebeards, and Elizabethan ladies-in-waiting—all these and many more appear and disappear without jostling or confusion in the few clever stories which make up the volume before us. Assuredly this young girl has a future before her. One may perhaps foresee the danger of her undertaking to be at home in too many spheres. She takes all times and places and characters for her own, but thus far, at least, she seems to be thoroughly at home with them all. The opening story, from which the collection is named, is a charming bit of wit which arises from the juxtaposition of dissimilar ideas. Certainly no two "ideas" could be much more dissimilar than Mrs. Dietrick van Tromp, the wife of the millionaire silk merchant of New York, and the fair Lady Marian, the daughter of Lord Howard de Winstanley of Queen Elizabeth's court, who are here brought together at a hotel of the present day. The effect is as delightful as the conception is daring.

THE TONGA ISLANDS AND OTHER GROUPS. Jottings from the Pacific No. 2. By Emma H. Adams. Oakland, Cal.: The Pacific Coast Publishing Company.

The author takes the children with her on a visit to some islands of the Pacific, and tells the story of them, past and present, in a bright, pleasant way, occasionally quoting from other writers. She shows the good that Christianity has done for the inhabitants, and also brings out what they have done for themselves, touching upon the evil effects of our civilization when not controlled by a living faith. This she does pleasantly, with no dull moralizing. The volume includes a short sketch of Rapanui, or Easter Island, with its wonderful colossal statues. Altogether an interesting and useful little book.

ADOPTING AN ABANDONED FARM. By Kate Sanborn. New York: D. Appleton and Company.
Miss Sanborn's humor is not of the airiest, nor of the most original, but her cheerfulness is unquestionable, and this account of her experiment in farming in New England, makes pleasant reading for a summer afternoon.

The Sunday School.

INTERNATIONAL SERIES. STUDIES IN THE GOSPEL ACCORDING TO JOHN.

SUNDAY, AUGUST 23, 1891.

CHRIST THE BREAD OF LIFE.

The single night which passed between the events of our last and of our present lesson, was the most significant night of our Saviour's earthly life, with the one dark exception of that night on which He was betrayed. This soft moonlight night of spring was the crisis of His history. Up to this time, in Galilee, the tide of popular favor had been rapidly mounting. With the wondrous feeding of the five thousand in that desert place just beyond Bethsaida Julius, it reached its climax. They were convinced that He was that Prophet which should come into the world (John vi. 14); they were resolved to take Him, by force if need be, and make Him a King (verse 15). To their excited emotions, this was the very time of the deliverance of their country from the hated foreign yoke; the wide loneliness of this desert place, like so many which had known the Messiah and seen futile uprisings, was perfectly adapted for those preliminary arrangements, which were necessary for the bringing of the true Messiah to reign over His own.

The natural consequence of the refusal of the multitude to fall in with their plans, was a revulsion of feeling against Him. For a time the enthusiasm of popular favor might not be very great; men had felt too strongly the persuasion of His character and His works to forsake Him at once, or to lose all interest in His person; but never again would they feel the warmth of enthusiasm, that willingness to follow Him, which they had felt when they were led that by such yielding they would see His marvellous power to further their purposes and realize their own earthly wishes. From this summit of popular admiration Jesus began to descend that darkening of growing disaffection, which was to lead to His death on the cross.

The task of calming the strong excitement of the multitude after the miraculous feeding was worse than useless, and finally constrained them to go away (Matt. 9) before undertaking to quiet and disperse the multitude. He apparently directed the disciples to wait for Him at Bethsaida (verse 46), not far distant; but when by the majority of His own unalterable purpose, and shown the multitude the futility of attempting to make Him a King against His will (John vi. 15), and had succeeded in persuading them, he found the need for coming with His Father imperative. Instead of going along the lake shore toward the place, He went up into the mountain, and the watches of the night (Mark vi. 47) before He came to the disciples. He, meanwhile, apparently tired of Him near Bethsaida, and perhaps of the fact that by some mischance they had not seen Him as He went by, at length set Capernaum (John vi. 17). We are told that the Passover full-moon, must have been in the night, almost morning (the watch, Mark vi. 48). A storm had broken upon them, and they might even have been obliged to take to them, upon the water, as if to show that the creation of God, are not masters of man, who is made in God's image, only to prove to them that no earthly power nor law of matter could separate from the presence of their own Master, God.

When they landed in the early dawn, the beautiful and peaceful scene stretching westward and toward Capernaum. Here Jesus was with the same eagerness which awaited His coming, and the inhabitants to bring their sick that He might lay upon them, or that they might even have His garment, as He passed on His way to Capernaum (Mark vi. 54). There in the course of the day, it was before He was met by a considerable number of those who had been with Him before. Apparently, when morning dawned, they had repented of having so easily yielded to the power, and again sought the question of making. They knew that He had not His disciples, and as no other boat was there (John vi. 23), and knowing His belief Him to be still in some recess. When, however, the hours passed, and He did not appear, and some of the disciples, driven across the wind which was contrary to the breeze, 28, evidently written by John, actions made to the Synoptic account at that place, they themselves crossed over the lake to Capernaum on meeting Him, when Jesus said to them, "I am the Bread of Life." The radical difference between their carnal expectations and the spiritual gifts which He has for them, is shown in the words Amen, amen, with which the reply of Jesus begins. Not Moses gave you that bread, but God; nor indeed came it out of heaven; but My Father now gives you bread which indeed came out of heaven, the true bread. For the bread of God is that which comes down from heaven and gives life, not to Israel only, but unto the world (compare iii. 16).

The very words are upon His lips elevated to a higher meaning—out of heaven in their mouth referred to the origin of the bread; in His, to its essential nature; this gift of the Father, which none but the Father could give, was the true food of immortal man, not as opposed to false, but as meeting the absolute ideal (compare the use of true in i. 9, xv. 1, etc.). Observe that he here says not God, nor even the Father, but My Father; but He does not as yet (until verse 35) say that He himself is that heavenly bread. (Compare Revised Version; not he, but that.) He leads their thoughts on by gradual degrees. He does not, however, make any reply to their reference to the miracle of yesterday. Since they refuse to see in it the sign, and look only upon the miracle, it has lost its value for His purpose.

remembrance of this discourse. On the other hand, it is impossible to think that the significance of these words is limited to the Lord's Supper. They were uttered to teach the great truth that the true life of man is in a personal union with Christ; a union of which the Lord's Supper is the token and earnest.

VERSE 26. Jesus answers, not the words of their question (verse 25), but the feeling of their hearts. They had sought Him, not because they wanted Him, but because they wanted something He could give them. Perhaps they themselves were no more aware of this than we often are when we seek Jesus in time of sorrow, or of some vague desire which causes us unrest. It was because Jesus felt this as a truth of His inner consciousness, that He prefaces His reply with the solemn Amen, Amen. Ye seek Me, He says, not because ye saw signs, but because ye did eat of those loaves (the article is demonstrative here). They had seen the miracle, but they had failed to see the sign which had been the purpose of Christ in working it. They were filled, for they had not recognized the higher want which bread could not satisfy.

VERSE 27. Work, but not for the food which perisheth, needing not only to be daily renewed, but feeding that part which is itself to perish. The procuring of such food should be only an incident in our lives, not the purpose for which our highest energies are put forth. A being made in the image of God, should find the true object of work in that food which abideth (utters no change) in life eternal. Of that food death itself cannot rob us; any eternal life already begins and becomes present when that is appropriated (2 Cor. iv. 16). As Maurice has beautifully said on this passage, they were toilers for bread, though once they had received bread they had not toiled for; there was a toll which would bring them a food which would sustain a different kind of life in them, a life not of hours and instants, but eternal. Indeed the true work of man consists in receiving and appropriating that abiding food which the Son of Man himself shall give, since Him hath the Father, God, sealed. For this very purpose He became Son of Man (v. 26), that in virtue of His perfect humanity He should become the life of men (i. 4, 12).

Such use of the word seal was well understood by the Jews. Their Rabbis taught that the seal of God was Truth, and with their fondness for such coincidences, they pointed out that the three Hebrew letters which spelled the word were the first, middle, and last of the alphabet, and therefore comprehended all wisdom. God had set this seal upon Him, Jesus said, as His works proved, and so His mission was authenticated.

VERSES 28, 29. They said therefore, What must we do that we may work the works which God requires? Perhaps they had not yet renounced their plan of making Him a king, though they began to see that it would be necessary to work according to God's plan in doing so. The gentile, of God, does not mean the works which God does, but those which He requires of men, as the answer of Jesus shows. He, however, does not say work, but work. The one work, believing, includes all other works. "All true morality is only the development of belief." In this truth the teachings of St. Paul and St. James meet. The one work, faith, comprehends all the possible activities of man; all his works have their source in it. "A free being can do nothing greater than give himself." We are not here taught that God is the author of belief, but that He requires it of men.

VERSES 30, 31. What then doest Thou for a sign, that we may see and believe Thee? what workest Thou? The well known tendency of the Jews to supernaturalism (Matt. xvi. 1) which Paul remarked upon (1 Cor. i. 22) appears here. Fully to understand the meaning of the entire remark (which is somewhat obscure, though its general purport is not difficult to catch), we need to remember that the Rabbis taught that the "bread from heaven" (Ps. lxxviii. 24, cv. 40) was not the manna, but the law. (The murmuring of verse 32, therefore, was a mere quibble; the Rabbis often compared the receiving of any doctrine with eating. The reason for the insistence of Jesus on the literal words of His former teaching, verse 51, and even their amplification, verses 53-55, thus becomes perfectly intelligible.) The multitude still see in Jesus the prophet like unto Moses, and their saying may perhaps best be understood in the following way: Moses gave our fathers the law, attesting his authority as lawgiver by the manna. Jesus too has given them bread; not continuously like Moses, but once, and with a promise of something further (verse 57, shall give). What law giving is this mysterious gift to attest? May they see in it a promise of a new earthly conquest and kingdom in which will be a perpetual miraculous supply of food? To the law of such a kingdom they will willingly yield themselves. What, they ask Him, workest Thou?

VERSES 32, 33. The Rabbis taught that the manna which Moses gave was distilled from the upper light, and that it had all manner of taste according to the wish of him who ate, but that to the Gentile palate it was bitterness. This bread the Messiah was to bring again from heaven. The radical difference between their carnal expectations and the spiritual gifts which He has for them, is shown in the words Amen, amen, with which the reply of Jesus begins. Not Moses gave you that bread, but God; nor indeed came it out of heaven; but My Father now gives you bread which indeed came out of heaven, the true bread. For the bread of God is that which comes down from heaven and gives life, not to Israel only, but unto the world (compare iii. 16).

The very words are upon His lips elevated to a higher meaning—out of heaven in their mouth referred to the origin of the bread; in His, to its essential nature; this gift of the Father, which none but the Father could give, was the true food of immortal man, not as opposed to false, but as meeting the absolute ideal (compare the use of true in i. 9, xv. 1, etc.). Observe that he here says not God, nor even the Father, but My Father; but He does not as yet (until verse 35) say that He himself is that heavenly bread. (Compare Revised Version; not he, but that.) He leads their thoughts on by gradual degrees. He does not, however, make any reply to their reference to the miracle of yesterday. Since they refuse to see in it the sign, and look only upon the miracle, it has lost its value for His purpose.

VERSES 34, 35. Their answer, Sir (a better translation here than Lord, compare iv. 15), earnestly (in every way) give us this bread, shows their eagerness for what He has to give, but no desire for Himself. They begin to believe that there is a food for man better even than the manna, and for they want it; that is all. It is time now for Jesus to speak openly and dispel their illusions. I am the bread of life. It is a moment of crisis: the offer of Himself in His true character and for the one purpose for which He came to earth, is distinctly made, and in the exaltation of feeling which the consciousness of this awakes, He falls into the poetic parallelism of the Hebrew style. He that cometh to Me shall not hunger; and he that

believeth on Me shall never thirst. The I is emphatic; I am that which gives life to the world (verse 33, compare 1 John i. 1, 2). Cometh and believeth are parallel, though the first indicates that the activity of the soul is from its own will. Never is the answer to their earnestness, and the thought of thirst is here introduced both to prepare for what is to follow and because the gratifying of thirst indicates satisfaction, as that of hunger indicates sustenance, and both are given in the bread of life. These people had indeed both come and believed, but only in the literal sense; therefore they were not satisfied, and therefore it is still true that (Verse 38, as Jesus has already said unto them, Ye have seen Me and yet believe not. They had asked (verse 30) to see that they might believe, although they had already seen in the miracle, (verse 26, of which He quotes simply the sense, as He often quotes from the Old Testament), and yet not believed in the true sense which was the necessary condition of their receiving Him.

VERSE 37. There seems to have been a pause here, after which, having answered the request of verse 34, He returns to that of verse 30. Some commentators find here the change of scene from the street to the synagogue, and from the larger to the more select audience. The greater number, though it would seem less correctly, find in it merely a pause of meditation. In either case, the subject is now resumed from a higher point of view, and is treated more intimately. All that the Father giveth Me shall reach Me. The verb is not has given; Jesus is not here concerned to teach the doctrine of election. He is recovering from the deep sadness into which the persistent carnality of the people had plunged Him, with the strengthening thought that His work is not in vain, since it is the Father's work (v. 19, 30). It will be accomplished, though not in them, who, though they have come to Him, have not reached Him. The apparent advantage of living Him He lived, and of being able to come to Him physically, is then nothing; all can come to Him in spirit, while those who saw Him might refuse, hate, even destroy Him. But him who comes—each individual differentiated from the all in His glad acceptance of him—He will in no wise cast out (x. 28). All is nearer, says Bengel, the whole mass, so that all may be one in Him. The Son develops that all one by one, so that each may know Him personally (x. 14), in virtue of the affinity between the believer and Christ. This affinity underlies the whole Gospel.

VERSES 38, 39. Jesus never speaks of it being His task to discern God's will, but only to do it. The affinity between Him and His Father is as close and real as between Him and His own (xvii. 11, 28). He will in no wise cast out those who come to Him, for their salvation is the Father's will, and I am come down not to do Mine own will, but the will of Him that sent Me. The Father's will—that of all that which He hath given Me I should lose nothing—is deliverance, not destruction (Rom. viii. 29, 30). Jesus, the divine bread, not only gives spiritual life, but rescues from death.

The last day, an expression found only in John, here occurs four times, 29, 40, 44, 54, like a triumphant refrain. It cannot refer to any other than the resurrection day, "the end beyond which there is no danger," as Bengel says, no more fear that anything can separate between the believer and the love of his Lord. Our lesson closes here, but verse 40 is not a mere repetition of the thought of 39. It is individual, personal, as that is collective. All again becomes him; in that exulting forward look to the time when sin shall no more have dominion over him, Jesus does not lose sight of His personal, peculiar, appropriating love for each one of His own. He can miss no one of us from that glad assemblage of the Church of the First-born—the redeemed out of every nation and clime and kingdom. Each one is necessary to Him as He is to them; each one He will raise up at the last day to be forever with Himself.

Christian Endeavor.

By Rev. S. W. Pratt.

"In some way or other, the Lord will provide: It may not be my way, It may not be thy way, It may not be His own way, The Lord will provide."

"At some time or other, the Lord will provide: It may not be my time, It may not be thy time, It may not be His own time, The Lord will provide."

Prayer-meeting Topic, Aug. 16. God's Care for our daily Needs.—Matt. vi. 25-33, Luke xlii. 33.

The passage in which our topic is found is an argument for the exercise of faith in God. It contains the doctrine of a particular providence. We are not to lay up treasures on earth, but in heaven. If we lay up treasures we shall love and live for and serve them, and covetousness will become idolatry. Treasures are to be laid out on earth so as to become heavenly treasures. Treasures may be coined into heavenly exchange, sent forward for heavenly enjoyment.

The broad statement from which the conclusion in the "therefore" of the passage is derived is this: "Ye cannot serve God and mammon." One who was present in the United States Senate at the great debate between Webster and Hayne, reports that in the delivery of the celebrated passage which was the culmination of Webster's speech, "bearing for its motto no such words of delusion and folly as liberty first and union afterwards, but liberty and union now and forever, one and inseparable," he put the whole stress of his voice and power of his manner on the one word "and." So should the emphasis in this passage. "Ye cannot serve God and mammon," be laid on the "and."

The passage should be read as in the Revision, where for "take no thought" we find "be not anxious." The Bible commends industry and prudence, and does not commend indolence or idleness. Man shall eat the bread of his sweat of his face. He who does not work shall not eat. The slothful servant is a wicked servant. There is no encouragement given to a lazy man or a tramp. The prayer is "Give us this day our daily bread." Man's providence is to imitate God's providence. The exhortation is against anxiety and worry about the things of the world, which are in God's hands, such as unfits one for present duty or enjoyment, and shows a lack of faith in God. It is also an exhortation against undue worldliness; against exalting the body above the mind and spirit, and living for the present, forgetful of the greater interests of the future. The care is to be not how much shall we possess, but how much and how best shall we serve. Mammon, when served, is put in the place of God; and possessions of this world are not to be compared with the favor of God. He is to be served also with possessions which are only in trust. The world says: "Get wealth, heap it up; get all you can of it, save it; it is the great thing; it will do all things; it makes the man; it will buy greatness and power." Christ replies: "I say unto you, be not anxious about these things, but have faith in God."

If one has a divided mind, he has a distracted and uneasy mind; he is troubled and restless; he fears for the present and has no hope for the future. Whereas, if he sees God as over all, as having all power and all knowledge and wisdom, as loving all and caring for all, as providing for all what is best from His knowledge of the past and present and the future, he will rest in Him and rejoice in His protecting forethought and care.

Christ also gives reasons for His teaching. He argues with our want of faith. It is not the life of God! Not only does one's being with all its glorious attributes and capacities and possibilities, that which makes us a little lower than the angels, and is in the very image of God, come from Him; but we live and move and have our being in Him. He gives us the very breath of life, the power to serve Him, and the strength to get riches. He is our Maker and Preserver, as well as our Provider. And the greater includes the less. We are spirits and have bodies. He who made the immortal spirit, and gave to it a body, will care for its body, or for it in the body.

Much more will He care for the lesser things which are needful. He will not neglect His own image, or permit it to suffer, for the lack of anything His hand can do or give. It is a much more divine providence that cares for the body through sowing and reaping, in which God co-operates with man in providing for his daily wants. In this way He helps his faith. The birds which can neither sow nor reap, which can do nothing for themselves, are fed by His care and bounty, much more shall we be fed who can sow and reap. And if our sowing and reaping shall fail, He can feed us as He does the birds. When the multitudes fainted on the wilderness shore of the Sea of Galilee, Christ would not send them away unfed, but bade His disciples distribute the four loaves, multiplying them to supply the thousands. And Christ calls our Heavenly Father. He is a Father who has the resources of the universe. He is the Creator and the Food Giver, and we are His children. And He is heavenly, and by so much the greater and abler and better than an earthly father. And He is our Father. We possess Him and may trust Him and pray to Him. He will not withhold any good thing, nor grant any evil thing. If He cares for the sparrows, He will for His children.

We have no power over our bodies to make them grow by willing it, if we could continue them in life. Life and growth are God's mysterious work. Anxiety will not make us taller or stronger. God has provided for this, and we may trust it to Him.

So it is with raiment. The lilies of the field grow, and are gloriously arrayed without labor or thought, and will not God care for us who can both think and labor? Solomon could not provide for himself more beautiful robes than God gives to the lilies. He clothes every grass and herb and tree of all the hillsides and the valleys, even where man has never penetrated, and made all beautiful in their time and fitted for their place and work. His providence is over them all the time, even over those things which man may freely destroy and use for his good; much more then will He clothe and care for man. All these are good for us, and shall not God, the Good, be good for us?

Let the God of the world, who do not know, and who cannot say "Our Father," seek and live for, and serve Him in the present, we who know and love the heavenly Father, know that He is the God of these things, and that He will provide for us. He will provide for us in the present, and He will provide for us in the future. Why should we be anxious when the Father knows what are to do His will and leave the rest to Him. They may not know the reason or end of His plans and commands, but He knows.

The conclusion is that we are to seek first the kingdom of God and His righteousness, and leave the future with Him. The future is not in our hands; it is God's. A thousand unforeseen things may be between to-day and to-morrow. We can only say, if God will, we will go here and there and do this and that. No amount of anxiety will assure the future according to our will. But trust in God will leave it to Him, and His will shall be our will; and so we are prepared for whatsoever comes to pass. The thing of first importance is to seek the kingdom of God, to do His will, to have His righteousness, to please God. We need to know now only the first thing to do. As heaven is infinitely better than earth, eternity infinitely longer than time, the spirit infinitely greater than the body, so to fear God and to please Him and to honor Him is infinitely better than food and raiment and worldly possessions. Man lives not by bread alone, but by every word of God. They who trust in Him have His very life that they shall be fed. As a child would better trust his father than himself to provide for his daily wants, so we would better trust all to our heavenly Father and seek and serve Him.

REV. DR. LOWELL SMITH. This venerable and successful missionary of the American Board, died at Honolulu, on May 8 last. Born in Heath, Mass., November 27, 1802, he spent his early years in the first findings of the reception by the natives of the Sandwich Islands, and after his college course at Williams town and his theological course at Auburn, he married Miss Abba W. Tenney, of Brandon, Vt., and they sailed together from New London, November 21, 1832, arriving in Honolulu May 1 of the next year. After laboring on Molokai and at Ewa, and about 1836 Dr. Smith removed to Honolulu, where he was an untiring and faithful pastor of the Second Church for more than thirty years. Retiring in 1869, he still labored in every possible way for the good of the Hawaiians. The funeral services, which were held at Kaunakapali church, were attended by a large company, including members of the diplomatic corps, with the representatives of the Queen and the Government. For many years Dr. Elias Riggs and Dr. Lowell Smith, in respect of age, have stood at the head of the missionaries of the American Board. Dr. Smith was eight years older than Dr. Riggs, but they graduated from college the same year, 1829, and sailed for their respective fields the same year of his age. He died at Honolulu, in the midst of the people to whom he had given the services of a long life. In ten years he sent 59 students to 14 colleges. The Sandwich Islands Mission, and was the last survivor of this early band.

The Rev. S. E. Bishop thus writes, in a recent issue of the Honolulu Friend: "We were to specify that trait of Father Smith which impressed us most, it would be his pure, simple single-heartedness. He did not seem to reason much about benevolence or altruism. He simply went straight forward doing all the good in his power. With him the way to do a thing was to do it, not to stop and ponder much about it. He seemed to think little about his own salvation, but to toil much to save other people. He was full of prayer, leaning wholly upon God. His family often heard his long prayers in the night, talking with his God and supplicating mercies for many people. His life was a blessed and holy life, and his departure a thing of which we are all proud. He was a true God's presence. How many thousands of chosen Hawaiians have welcomed him there, whom he taught and led in the way to heaven!"



PRISCILLA spinning, long ago, sighs as she thinks how soon her linen will lose its glossy luster, when the wash it once or twice has been in. She does not know that in the soap the evil lies that makes her suffer. Its great excess of alkali, which cuts the fiber, makes it rougher.

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

THURSDAY, AUGUST 13, 1891.

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REVISION.

Dr. Henry Van Dyke treads in the footsteps of his honored father in the advocacy of the Revision of the Confession of Faith, on our first page. He discharges a vital duty, with a grace all his own, as those who read his communication will readily discover. He is doubtless impelled by a double motive, for however accordant his views on Revision may be with those of the late Dr. Van Dyke of Brooklyn, they are none the less his own, and the fruit of mature reflection. Indeed, were he not given to independent thinking and the frank utterance of his mind, we could hardly rank him the worthy son of his father that he is. It is, therefore, the Brick Church pastor who here speaks on a subject that most shortly engages the attention and action of all our Presbyteries.

A NEEDED MEANS OF GRACE.

The weather which has been upon us during the past week, lends special emphasis to an article by Jacob A. Riis in the last issue of the Christian Union, calling attention to the need of Parks for the Poor. Mr. Riis, our readers will remember, is the author of that most suggestive work, "How the Other Half Lives," reviewed at length in our columns. He is now better qualified to speak, both as to the crying need of breathing places in the densely populated districts of this city, and as to the existing law in the matter. We would recommend the Park Commission to peruse that article, and then to reconsider their reply to those residents of the Eighth Ward who last week asked that some one block of ground in that ward be converted into a park. The commissioners made answer that a park in that region, a densely crowded tenement district, would indeed be desirable, but that they had no money available for the purpose.

Now Mr. Riis, rehearsing the law, shows that since 1887 the Board of Street Opening and Improvement have had the power to "select, locate, and lay out" parks at their good judgment and pleasure, with authority to close streets, condemn property, and assess damages and taxes, being authorized to expend a million dollars a year in the execution of this act. Up to this time, Mr. Riis tells us, the only money expended has been in fees to the Commissioners. Five parks have been located, but not one has been opened, and the city, which might have been by four million dollars worth of open space and free air, the more beautiful, the more healthful, and the more moral, is no better off than it was before the passage of the law.

It is a moral question that we would consider this matter. The comfort and happiness of children aside, their moral welfare is most closely bound up in the question of their play. Every father knows this, and every man who has not entirely forgotten his childhood. Nine-tenths of the children of this city have absolutely no place to play, except the noisome, crowded streets of the tenement-house districts. For them, Central Park is as far away as Africa, since they are absolutely without the means to reach either. They never have a breath of really pure air, except where they are so fortunate as to become the beneficiaries of some "fresh air" charity. Nor do such charities, beneficent as they are and necessary as they would continue to be were our city dotted with small parks, at all meet the need. Children need fresh air and a place to play every day, summer and winter, as much as they need their meals.

The temptations to which the children of the tenements are subjected are frightful, and their power is indescribably increased by the fact that these children do not and cannot play. No wonder that they are to be found by the thousands in the Protective and the Refuge. The wonder only is that so few of them get there, that so many of them grow up respectable, law-abiding citizens.

It is not too much to say that the efficacy of the mission Sunday-schools of this city would be doubled by the existence of a small park in the neighborhood of each one of them, where the children could play, good and bad together, to be sure, as they must be all through life, but too busily and happily engaged in healthy,

active, childlike play to have time or desire for teaching one another the evil things they know. Such play-grounds the city owes to its children; it owes them also to its business men and property holders as a means of defence, by preventing the growth of lawlessness and corruption; it owes them to all who are concerned in mission or charitable work, that their labor and their money may not be wasted counteracting needless evils.

There has recently been found in this city a society of eminent men and women, the New York Society for Parks and Play-grounds, who have made an admirable beginning in this matter by securing a few vacant lots here and there, where children are not only permitted, but encouraged and taught to play, for alas, the forlorn little dwellers in our tenement houses have lost the beautiful instinct of all young creatures, and know not how to play. It would seem that this society might aid enormously to their present beneficent work if they were but supported by the combined influence of the Christian people of this city, in a determined effort to see that the "small parks" law should be put into effect.

Mr. Riis calls upon the daily press to take up the matter, and already one influential journal has done so. But this is a matter of practical religion, and the religious press may well join with the secular press in bringing the whole weight of its influence to bear upon the execution of a law which concerns a veritable means of grace.

TWO KINDS OF AFRICAN MISSIONS.

The report that a ship has recently sailed from Boston with a cargo of \$60,000 worth of New England rum for Africa appears unfortunately to be true. While the Christian world is deeply interested itself in the conversion of the Dark Continent to Christ, Christian New England, it seems, is increasing its activity in sending to that benighted country that which shall render its darkness incomparably denser and more hopeless. The value of the rum-trading between Boston and Africa in the year ending July 1, 1890 was \$656,216; during the year ending July, 1891, it had risen to \$1,223,889, nearly double the former amount. The figures are a disgrace to Christian civilization.

For even though not one man engaged in the traffic owned allegiance to Christ, Christians are not without blame while they have left a stone unturned to stop a traffic so disgraceful and so directly inimical to the work of the Church. But, unhappily, they seem not to be blameless the case. One of the most forcible preachers in the Methodist Church in Boston asserted in the pulpit on a recent Sunday that the merchants engaged in this business were New Englanders and members of Christian congregations, and his assertion has not been contradicted. His audience, we are told, was in hearty sympathy with him, as he insisted that the remedy was in the hands of the Christian Church, and we are glad to believe that the Church is waking up to realize its duty to make a vigorous protest against so disgraceful a traffic. The word is not too strong. The traffic is quite as disgraceful to humanity as is the African slave trade against which we are fond of protesting. It is carried on, not by ignorant Arabs, but by cultured Bostonians; not by Mohammedans, but in some cases, at least, by Christians, and in all cases by men who have had the advantages of a Christian environment.

It is time that the Church arose in its might and repudiated such a traffic. Cultured New England cannot take refuge in the senseless quibble that if she does not engage in the trade some one else will. No one else will if the Christian civilization of this country says NO! How long shall the Church go on, spending considerable sums of money and offering up invaluable lives for the Christianizing of Africa, and at the same time shutting its eyes to the demoralizing of the country by the rum-traffic?

THE GENESIS OF A COLLEGE.

The Rev. E. B. Sherwood of St. Joseph, whom very many of our readers, acquainted with his long and successful labors in the East and in the West, venerate and love, elsewhere gives a notable sketch of Park College, tracing its very beginnings. The germ, it appears, was planted by Dr. Nelson, famous in his day throughout the Church, but more a prophet, and bishop of souls, than a builder of institutions. He it was who touched the hearts of two men, who were, years after, on a certain auspicious day which our correspondent is able to designate, brought together and introduced by him. Found of kindred ideas and spirit, the enterprise took shape and was pushed steadily forward by these two men; though others, discovering the thoroughly Christian character of their plans, came to their aid. Looked at from its very modest beginnings, we wonder at the large success of the College as an educational institution. Of late years it has rivalled the foremost in the number of its students looking forward to the ministry. And meantime, they have wrought zealously a field in self-support, and as builders of the dormitories which now make them comfortable. Thus Park College has become the home, the goodly tower and boast of many a young man without means, but ambitious to secure an education in order to service, and willing to work to the utmost with both head and hands. But the present stage of almost assured success has not been reached without much, and some would count it severe self-denial on the part of both the Faculty and students. The late President McAfee incurred a considerable debt, on his own responsibility, for building materials, and which, we just now learn, is not yet quite provided for. Originally between fifteen and sixteen thousand dollars, there yet remains, counting in conditional subscriptions, \$3,927 to be raised. We trust that this amount will be forthcoming before the Autumn session of the College begins. H. B. McAfee, a worthy son of the late President, is the Treasurer, at Parkville, Mo.

NEED OF A SPECIAL SUMMER CHARITY.

The District Agents of the Charity Organization Society call attention to the fact that the sufferings of the respectable poor in a city like ours are greatly increased during the summer months by lack of work. Widows, especially, who support their families by "day" work in washing and cleaning, are left, in many cases, entirely destitute, though able and more than willing to work. As it is hardly possible for the situation to be changed, it seems necessary that some large provision for charitable relief of such cases should be made. The Society for the Relief of Poor Widows with Small Children, and nearly all church employment societies, suspend work through the Summer, so that many women of this class are doubly embarrassed during the summer months. It cannot be expected that widows with small children should lay up during seasons of abundant work. At the best, their work is hardly sufficient to meet the immediate needs of their children. It would be well if the funds of the Society above mentioned could be so increased that the work could be carried on all the year around. As we understand it, want of money is the only reason for the work being discontinued during the warm months.

EDITORIAL NOTES.

The number of those who mourn the loss of friends and kindred, how great it is! This and that family is stricken, and though the mourners presently go about the streets as of yore, yet in how many cases never to be again quite the light and joyous persons that once they were. A heaviness is at their hearts, it attends them as a shadow which the light of the sun cannot dispel. It lies down with them at night, and rises with them on the morrow. Few have the skill to assuage such grief and bind up the hearts of the broken-hearted, though the consolations are real and not far to seek. It is perhaps only the heart which having itself been sorely stricken, at length finds comfort and strong consolation, that can minister of its graces to others. One such, an elect lady who mourns a father dear to a thousand friends, brethren here in New York and throughout the Church, but to none as to those of his own household, elsewhere performs this gracious office for many readers of THE EVANGELIST.

Our brethren and friends of the Canada Presbyterian Church have abundant reason for congratulating themselves over the success which has attended their missionary work in China. While that Church's staff of laborers in China has always been small, it finds that at the close of sixteen years it is able to report 2,650 accessions by baptism to its missionary churches, two native pastors, thirty-seven native preachers, sixty-four elders, and sixty deacons. It maintains two mission schools, fifty chapels, a flourishing girls' school, and a training college.

There is now no probability that the French Chamber of Deputies will revoke the veto of June last, by which it refused to ratify the provisions of the late Brussels Anti-Slavery Congress for the suppression of the slave trade and of the destructive liquor traffic in the Congo Free State and the adjacent portions of Central Africa. The large negative vote, 385 in a total of 548, seems to have been caused by a provision in the Articles of the Conference for a search of the vessels of other nations by English ships, a provision to which French jealousy and national pride could not consent to submit. But we fail to see how this provision, so objectionable to the French Chamber, could have been avoided. The right to search suspected ships, whatever national flag they hoist, seems essential to the suppression of the infamous slave trade. If French vessels are to have leave to search the ships of other nations, they must submit to be searched by them.

Several missionaries are wanted for designated fields and duties, as will be seen by the call in another column, just issued in behalf of the Board. We trust that the right persons may hear and heed it. Secretary Mitchell has recently visited the distant missions designated, some of whose efficient laborers have been suddenly stricken down, and he urges their wants with a clear knowledge of the situation and necessities of each field. Good health and a good equipment of general and special knowledge are of course requisites. But these are not all the requirements for successful candidacy. Any who offer themselves to fill the positions named by the Board, should remember that whatever may be their attainments, the chief requisite is a fervent missionary spirit.

A singular case is mentioned in the editorial mentioned above, which is attacked by a musk rat in the "Words of Truth and Soberness," and as containing "an opinion that is as calm and judicial as it was delivered from the Bench," seems to me to be, in some respects, fairly open to objection, and I beg to state the points of objection which have occurred to me. My first point is connected with the following passage in the communication, referring to Union, Auburn, and Lane Seminars: "They simply said to the General Assembly: We are Presbyterians, loyal to the Confession of Faith and to the Church; who desire in this temper of loyalty to administer the sacred trust vested in us; we wish to make a teacher of no man whom the Church has reason to distrust as disloyal to the denomination or the creed, and the expression of that distrust, through the voice of a General Assembly, if made at a specified time, shall be regarded by us as a sufficient ground for the reversal of any choice which we have made."

My objections to this statement are twofold: 1. Unless I am grievously mistaken, the seminaries never said any such thing as that to the Assembly. If I am wrong in this, Professor Morris can readily show it, and he ought to show it. I am far from intimating that he would wittingly state that to be a historical fact, which he knew was not a fact. But I say that if it cannot be proved to be historically true that the seminaries said that to the Assembly, then, without intentional disrespect to Professor Morris, the conclusion forces itself on me that he has given his views of what the seminaries meant, in lieu of what they said. But if the seminaries meant that, did the Assembly know that they meant it?

2. My second objection springs from the profound conviction that if the seminaries had said to the Assembly what Prof. Morris said they did, the Assembly never would have accepted the veto power on those terms, the exercise of the power would have been confined exclusively to cases in which "the Church has reason to distrust as disloyal to the denomination or the creed" the person on whose election to a professorship the Assembly should be called to act. No matter how unfit to be a teacher the Assembly might think or know him to be, the ready objection would certainly be urged, and no doubt successfully: The Assembly has no power to veto his appointment on the ground of unfitness; their sole right to veto is for disloyalty to the denomination or the creed, and he is perfectly loyal to both.

My conviction is, that if the seminaries had said to the Assembly what Professor Morris represents, that body would, perhaps with one voice, have answered, We cannot accept a power of disapproval which can be exercised for only one single cause, when possibly, in some cases, other sufficient causes for its exercise might be found to exist. If we are to have the power at all, it should be either without limitation or with a specification of all causes, which in the judgment of both parties to the compact, might be deemed to justify the exercise of the veto. II. My second point refers to the position of Professor Morris and others that the bestowal of the veto power on the General Assembly was illegal. If that had been so decided by a judicial tribunal of last resort, I should have nothing to say, but as it has not been, I submit the following, as in my judgment fatal to that position: "It has been published, and so far as I have heard, is quite uncontradicted, that when the authorities of Union Seminary in 1870 proposed to offer to the Assembly the veto power, they first consulted eminent lawyers, and obtained from them an opinion that it was entirely lawful under the Seminary's charter for such a power to be conferred. 2. The present authorities base their action in the Briggs' case, in defiance of the Assembly's

THE ELECTION OF DR. WORCESTER.

Our Church contemporaries speak handsomely, so far as we have observed, of the election of Dr. Worcester to the Chair of Theology in Union Seminary. Not one has an adverse word, and many are sure that the right man has been found to succeed the worthies who have preceded him in that responsible position. We had thought to quote from them, but a note just at hand from Dr. Douglas P. Putnam, a member of the same class for a single year, will more interest our readers. He thus writes of the impression made upon him by Mr. Worcester, the young man and student of twenty years ago:

"Nothing has delighted me more in these dog days of the vacation season, than the announcement of the election of Dr. J. H. Worcester to the vacant Chair of Theology in Union Seminary. For one year, '67-'68, I sat near him in the lecture-room of Union Seminary at old 'No. 9 University Place.' I have not seen him since in proper person, but I have often seen him in my mind's eye as he used to sit thoughtfully listening to the professor's words and hurriedly scribbling his notes thereof. Among the nearly fifty members of my class (all but two being like Worcester himself, entire strangers to me at the beginning of the term), no face or manner has been more indelibly stamped upon my memory than that of J. H. Worcester. No personal relations existed between us then, nor since, and it is altogether likely that he has forgotten me, as I find I have forgotten other members of the class with which I remained only one year.

However, three impressions were distinctly left upon my mind as to the character of young Worcester. First, the serious thoughtfulness of his whole life and manner. There was nothing morbid or gloomy about him, but life in his estimation was serious business, and the ministry was evidently to be the most serious business of all. It was not to be mechanical or simply professional either, but the business of living was to be serious, and the ministry was to be to him the highest sphere of life, for which he was determined upon a thorough preparation. Second, he showed a fine and rounded scholarship. I do not remember that he stood at the head of his class, but I do distinctly recall the fact that before the end of the year he with some two or three others, were universally regarded as the leaders of all the rest in scholarship. Third, we came to regard him as a born leader of other minds; not that he assumed to be such, not that he was dogmatic or dictatorial or wished to assume the direction of things, but the very weight of his own personality, and the evident conscientiousness of his Christian principles, and his fairness, made him one of our leaders, and we felt it to be safe and prudent to let such a man lead.

"These were the impressions of the man made upon my mind more than twenty years ago. It is safe to say these characteristics have developed and matured through the years since, and admirably qualify him for the seat which his old instructors, Dr. Smith and Dr. Shedd, occupied for so many years. The whole Church is to be congratulated, for more reasons than one, upon this appointment."

A RESPONSE TO PROF. E. D. MORRIS.

By Hon. C. A. Drake.

The communication of Professor E. D. Morris in THE EVANGELIST of July 23rd, introduced by the Editor as "Words of Truth and Soberness," and as containing "an opinion that is as calm and judicial as it was delivered from the Bench," seems to me to be, in some respects, fairly open to objection, and I beg to state the points of objection which have occurred to me. My first point is connected with the following passage in the communication, referring to Union, Auburn, and Lane Seminars: "They simply said to the General Assembly: We are Presbyterians, loyal to the Confession of Faith and to the Church; who desire in this temper of loyalty to administer the sacred trust vested in us; we wish to make a teacher of no man whom the Church has reason to distrust as disloyal to the denomination or the creed, and the expression of that distrust, through the voice of a General Assembly, if made at a specified time, shall be regarded by us as a sufficient ground for the reversal of any choice which we have made."

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veto, on opinions of eminent lawyers that the Board of 1870 had no legal right to confer the veto power.

3. Here, then, are lawyers against lawyers: the scales are evenly balanced, and there is no court to decide which is right, unless there should be a lawsuit, which I take it for granted will never be.

4. Under such circumstances the prima facie presumption is in favor of a compact that was voluntarily entered into by two Christian parties, twenty years ago, for the sake of peace and good will, and against what is done to-day to break and overthrow the compact, though it lead to discord, and perhaps division. These are my points for the present. Hanover, N. H.

REMARKS.

In respect to the foregoing communication from Judge Drake, the following suggestions may be helpful: 1. It will doubtless be a surprise to Dr. Morris to learn that any one should regard the sentence here quoted as anything else than a condensed paraphrase and explication of the action taken by the seminaries in question. Of course they never said these very words just as they stand in his article. What he affirmed was simply that this, in his judgment, was the proper intent and meaning of their proposition.

2. The limitations suggested by Dr. Morris in this instance, that as to the only proper grounds of condemnation, disloyalty either to the denomination, or to the creed, seem to cover almost, if not wholly, the meaning of the compact of 1870. No one can say that the subordinate matter of fitness to teach was the occasion of that compact, or was anywhere made prominent in the action of the parties. The real question was the question of orthodoxy and of fidelity to Presbyterianism.

3. This appears abundantly from the history of the past twenty years, during which time the question of capacity to teach has never been raised, though perhaps thirty or forty appointments have been reported to the Assembly. It is probable that no one ever thought of challenging an appointment on this ground; and had such a question been raised in any case, the Assembly would undoubtedly have dismissed it under the sensible conviction that the several Boards of Trustees were the best, and indeed the only proper judges on such a point.

4. The simple fact is, as we all know, that this assertion of the right to pass judgment on the teaching capacity of an appointee, was an invention originating in the last Assembly, and developed by the singular exigency which came so suddenly upon it. The Assembly did not dare, in the circumstances, to say that Professor Briggs was not orthodox, though everybody knows that the belief that he is not orthodox was the real and the only ground of the action taken. Nor did it dare to claim the right to veto his appointment for the reason suggested by Judge Drake, inasmuch as for nearly twenty years he has proved himself a remarkably successful teacher. The men who engineered the movement for his overthrow, know perfectly well that his rejection could not be secured on either ground, and the Assembly was thus thrown into the pitiable dilemma of taking action for which it did give and could give no reasons whatever. The suggestion of Judge Drake about fitness or unfitness to teach, though urged by some on the floor and elsewhere, could not have been incorporated in that action without defeating the veto itself.

5. As to the legality of the compact of 1870, Judge Drake admits that eminent lawyers have taken both sides, as he says we have "lawyers against lawyers." He claims a presumption in favor of legality, and his claim has all the warrant that twenty years of time can give it. But he should remember also that this is the first instance in which the matter has really been tested in a practical way, and Dr. Morris has shown that the same issue is certain to arise whenever a real test case comes up. Judge Drake is well aware also of the legal decisions recently made by the Supreme Court of New York against contracts quite similar to this, and also of the fact that some of the ablest lawyers in New York regard such decisions as just and safe.

6. Dr. Morris does not at all anticipate, that this question will "lead to discord," perhaps division. He advocates some amicable adjustment of the whole matter at an early day, believing that such an adjustment is certain to be the result of the recent agitation. In our judgment the Committee of Conference appointed by the late Assembly is too much hampered by unfavorable conditions and by its own composition, to do anything of value in this direction. But the day of calm and wise counsel will come, and we hope that our venerable friend, Judge Drake, will live to see it.

A CALL FOR MISSIONARIES.

This is a serious question with the Board of Foreign Missions at the present moment. Reinforcements are always needed to meet the ever-growing demands of our mission fields, but a peculiar exigency is upon us now, and we turn in our perplexity to the church at large, in the hope that some called of God may respond. There is urgent need to-day of three ordained ministers, a medical gentleman, and a medical lady of experience, and three single ladies qualified to teach and to do evangelistic work. Two of the ordained men and one single lady are required for the Island of Hainan, where our church is the only missionary agency among a million and a half of population, and where the Holy Spirit has already set his seal upon the efforts put forth. A liberal Christian gentleman stands ready to meet all expenses involved in sending forth one of these men, and the Board will be responsible for the others.

The third ordained minister is needed to take the place of the late Rev. J. Wellington White, of our Canton Mission, whose recent death by an appalling accident has cast a shadow over many hearts and homes. Mr. White's work was mainly what is known as country work, itinerating among the villages from Macao as a centre.

The medical man is needed immediately for Petchabure, Siam, for a small hospital and for general practice. The medical lady is required to take up the work of the late Sara C. Seward, M.D., in Allahabad, India. This work is well established and fairly well equipped, a new building for dispensary and hospital purposes having just been completed before Dr. Seward's death. To fill these positions physicians thoroughly qualified professionally, of some experience, and with an earnest missionary spirit, who will undertake the work for Christ's sake, are greatly needed. Two of the single ladies, ready for teaching and for evangelistic work, are needed in Siam.

Of course other missions are pressing for reinforcements, and it is difficult to deny their requests, but the necessity in the cases mentioned is peculiar and urgent. Any letters of inquiry relative to supplying these calls for help may be addressed to Rev. Arthur Mitchell, 33 Fifth Ave., New York.

CORRECTION.—The Salvation Army hold about fifty thousand meetings every week in different parts of the world, and not "5,000," as your printer made me to say last week. T. L. C.

BIBLIOLATRY—OR WHAT?

William Black is supposed to be thoroughly acquainted with Scotch life. He is also thoroughly an artist, and would not put into his books what is not true to life. For this reason I have been especially interested in the following story from his recent novel "Donald Ross of Heilura." The story is put into the mouth of a Highlander who tells it to a comrade as follows:

"I will tell you of another strange thing now that did not happen to me, so that I can talk of it and without danger to any one. It happened to my uncle, Angus Roy, that used to be out at Ardvaire Lighthouse. Ah well now, if they would only speak it is the lighthouse men that could be telling you of strange things—aye, and the ringing of the fog bell on clear nights, and the men looking at each other. Well now, about my uncle; you know the men at the lighthouse have little occupation or amusement when they are not attending to the lamps, and sometimes when it was getting dark my uncle would go away down the iron ladder on to the rocks, and he would have a rod and a stout line and a big white fly and a great deal of water, and the water was deep and maybe he would get a lyth or two for supper.

"Well, one night he came up the ladder, and when he came in he was all trembling and his face was white. 'Duncan,' says he, 'I have been bitten by a dog.' You are dreaming, Angus, said the other, 'for how could there be a dog on the Ardvaire rocks?' 'See that,' says my uncle, and he was holding out his hand. 'Ah, there, sure enough, were the marks of the dog's teeth.' 'It was trying to get into my uncle's water,' says he, 'and when I escaped from it followed me, and when I got up the ladder looked down and there it was with its forepaw on the first rung of the ladder, and it was looking at me all this night, Duncan, that what my uncle was saying, if there is a dog the island.'

"Now you know, Calum, there is no whin or brandy allowed in the lighthouses except medicine; and Duncan MacEachran, he was captain of the lighthouse, and he went to the chest and got a glass of brandy for my uncle, says he, 'and when I escaped from it followed me, and when I got up the ladder looked down and there it was with its forepaw on the first rung of the ladder, and it was looking at me all this night, Duncan, that what my uncle was saying, if there is a dog the island.'

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HONESTY AND PROGRESS.

By Rev. J. E. Edwards, D.D. Can a Christian man think and learn, yet stay in the Presbyterian Church? Where is the dead-line of confessional honesty? Is the voice of the majority in a single dissoluble ecclesiastical assembly infallible, in the sense claimed for the Pope speaking ex cathedra upon matters of faith and morals? What is the limit to liberty of interpretation of authoritative symbols? Is the command to grow in grace and in the knowledge of our Lord Jesus Christ fulfilled—the latter half of it—when we have learned the Confession and the two Catechisms of the Westminster Assembly, with the traditional commentary thereon? It is distinctly intimated by one of the most acute and venerated teachers of the Church that the only honorable course for a preacher or professor who holds anything contrary to the opinion of the majority of his fellow-presbyters in General Assembly convened, is either to put himself at once outside the Church of his loyal vows, or, remaining, to teach what he does not believe. Is he right?

A little over fifty years ago, the Presbyterian Church in America acted on this principle, and one of the most needless and lamentable schisms of Protestant history was the consequence. In the case of the confessional dictum that the Pope is the Antichrist of Scripture, the New of Princeton led in the discussion that resulted in expunging the article from the Confession, although his denomination, as represented in its highest court, had decided, twenty to one, that the Confession coincided with inspiration on this point. Was Charles Hodge honest in so doing? Ought he not to have resigned his professorial chair, and leaving the Church of his fathers, to have started a new offshoot of the Presbyterian banner?

How can any honest revisionist stay in the denomination, under the proposed code of ecclesiastical ethics? It will be answered that the rules adopted for revision limit it within Calvinistic lines. But who does not know that all this pother about preterition is straight against Calvin and the Five Points? And why should Calvin's view of inerrancy and kindred matters be fatal heresy in 1891? Who shall run the dead-line? Shall Princeton? Shall the General Assembly acting under temporary pressure? Or is there not a larger consensus of all schools and parties and Churches, formed under the leading of the Holy Spirit and allowing that Spirit to lead the Church into a large place where there is room for all who accept and teach the truth as it is in Jesus?

The real question is far deeper than any personal issue. Is their room for theological growth in the Presbyterian Church? Or has the high-water mark of possible doctrinal advance been reached, so that any deviation from the standard of interpretation now stamped as authoritative, is, and shall hereafter be damnable heresy? The young men of the Church are thinking right around this point with little insistence. Here is a representative man, they say, who claims to be thoroughly loyal to the Westminster Standards as they were intended by the Divines who framed them, virtually condemned without trial, and advised to leave the denomination, because he teaches a vein of Bibliology accepted by a large number, if not by the majority, of the foremost scholars of the Church universal! In the Standards of the denomination there is no authoritative theory on the subjects at issue. Neither is there in the generally accepted creeds of Christendom. Yet, because of his divergence from a comparatively modern theory of inspiration and authenticity, this learned and pious teacher, and all who openly think like him, are read out of the Church. The charge is confessional dishonesty; the real crime is constructive heresy. Dr. Briggs and his coadjutors are on the high road to Tubingen, just as Dr. Storrs was proclaimed to be on the road to Rome, when he introduced the awful innovation of responsive Scripture reading into his services! But prophetic sins are not punishable by any but arbitrary, irresponsible power.

A Greek law-giver, Charondas, framed a constitution for an Athenian colony on the Adriatic, in which the only proviso for amendment was this: Any one could propose in the public assembly a change of law, but he did it with a halter round his neck. If the majority went with him, the statute was changed. If the majority was against his proposition, the noose was drawn. It is needless to say that the laws of that colony remained a long time on the statute book. The constitution of the Presbyterian Church was not framed by Charondas, but under present influences, bids fair to rival that ancient example. Even political parties, whose practice is held up as decisive precedent for the treatment of presumptive heretics, do sometimes modify their platforms to meet the changed demands of new points of view. Within certain grand, axial boundaries of evangelical belief, there must be freedom of inquiry, interpretation, and statement in the Church of Christ, or it will inevitably be found arrayed against the irresistible onward movement, not of these times merely, but of the son which Christ introduced. Where the Spirit of the Lord is—leading, illumining, restraining—there is liberty.

BOSTON HOSPITAL.

EMERGENCY HOSPITAL. This important institution has just been opened at the new site known as the United States Hotel Annex. Its design is for the immediate relief of those who may be suddenly overtaken by accident or serious sickness, and to it any are admitted who may need help, whether they live in the city or not, and whether they pay or not. Medical skill is always at hand, and near by an ambulance waits to rush to the aid of the fallen. The hospital was brought into use for a dozen cases the first day after its opening, and was enabled at the outset to demonstrate the wisdom of those who had founded it and contributed to it. People who had been knocked down by horses, fallen down stairs, chopped off their fingers, caught by exploding cannon crackers, lacerated their hands in uncoupling cars, or otherwise been injured, were hurried in and found prompt and skillful attention. It is believed that the hospital will be especially useful to injured firemen.

TEXT MEETINGS.

The limited attendance on the week evening meetings in the Gospel tent at Franklin Park last year, led some to question whether they would be renewed with another Summer. The results at that time, and especially the large size of the Sunday audiences, have determined the Evangelistic Association of New England to undertake the same work again this Summer. The tent has recently been dedicated. It stands, as before, opposite Franklin Park, easily accessible to the multitudes who throng that great breathing place. Services will be held every evening, and Sabbath afternoon in addition. At the dedication, Rev. Drs. Broderick, Hamil-

ton, Foster, Kneeland, Lorimer, and others took part. The churches of Roxbury and Dorchester contribute to the support of the work.

RUGGLES-STREET VACANT.

This is the Baptist Church so long famous on account of its male quartette and its manifold missionary activities. The church has, however, continued conspicuously useful in its needy field, under the direction of Dr. W. T. Chase, who came to its pastorate from Minneapolis a few years ago. Dr. Chase now resigns, and in so doing causes much sorrow among his members. He goes to the Fifth Baptist Church of Philadelphia. A committee was appointed at Ruggles-street to secure the release of the pastor from the obligation which he had assumed to the Philadelphia people, but a letter from Dr. Chase saying that he reviewed his decision, but felt that it was not the divine will that he should reverse it, led to their discharge without visiting Philadelphia, and the congregation, who had unanimously opposed their pastor's leaving, at length acquiesced. This leaves one of Boston's most important churches vacant, and it will require a man of exceptional endowments to fill it.

CONSECRATION OF PHILLIPS BROOKS.

It is generally known that after long uncertainty Dr. Phillips Brooks has been duly appointed to the office of bishop. His many admirers in this city where he has so long preached, are correspondingly gratified, while they will in consequence be deprived of those frequent opportunities of listening to him, which they have enjoyed. Dr. Brooks has been a most assiduous preacher, during Lent preaching three times each Sunday, every Wednesday evening, and lecturing Friday afternoons, besides conducting the young men's Bible-class Saturdays, and many other services through each week. The services of consecration which will elevate Dr. Brooks to the episcopal chair, will occur on Wednesday, Oct. 14th, in Trinity Church. Rev. Bishop Williams of Connecticut will be the consecrator, Rev. Bishop Clark of Rhode Island will be one of the presenters, and Bishop Potter of New York, the preacher. The two brothers of the new bishop will be attending Presbytery: these are Rev. Arthur Brooks of the Church of the Incarnation, New York, and Rev. John Cotton Brooks of Christ Church, Springfield.

CATHOLIC UNION.

This leading organization of Roman Catholic laymen in New England, was founded and incorporated in 1878. Its quarters have been proving inadequate to its necessities, and it is now proposed to erect a commodious structure which shall stand to the Roman Catholics as the building of the Young Men's Christian Association does to the Evangelical Protestants, and that of the Young Men's Christian Union to the Unitarians. In order to support, the first floor will be rented for stores, the second floor will have a library and reading-room, committee-rooms, parlors, gymnasium, and offices to let. On the highest floor will be a hall to seat 1,200 people, while smaller halls will be provided in other parts of the building. The granite edifice at the corner of Warren Avenue and Clarendon Street, is being considered as a site for the new institution. Once completed, it will then be in order for evangelical ministers to show their "liberality" by speaking in this new building, as they sometimes do in that of the Christian Union.

STATUTE TO THEODORE PARKER.

Two prominent characters identified with Boston in the days of anti-slavery discussion, have thus far waited for public monuments. One of these is Wendell Phillips, the other Theodore Parker. The religious career of the latter in this city was certainly peculiar, but whatever may be thought of him religiously now that his large congregations have melted away, he will always be honored for his philanthropy and patriotism. Several years ago efforts were inaugurated toward a fitting memorial of him: to-day a statue to his memory awaits its pedestal, and soon it will ornament one of the public parks or squares of this much ornamented city. The German artist, Robert Kraus, is the designer of this statue, and is said to have produced a master-piece. It was he who executed the Crispus Attucks monument now standing on the Common.

THE LIQUOR QUESTION.

Alcohol has a hard fight in Massachusetts. There are some features of the law here that might well be studied by other Commonwealths, and there is an immense amount of high moral sentiment that will pursue rum till it eventually chases it over the border; this led to the struggle for constitutional prohibition in 1889, at an inopportune time, very likely, for the defect was a bad one, and important restrictions were about to go into force. High license prevails everywhere, and only one license can be granted for every thousand of population, except in Boston, where one to every five hundred may be granted. This reduced the drinking places in the city one-half when the law took effect, and deserted saloons were for a long time a frequent sight. The law forbidding all sales over bars and compelling liquor always to be served at tables with food afterward, was enforced and generally respected; this, however, has lately been repealed, and the bar has returned. Some doubted the usefulness of this law at the time. Attention is now turned to the drinker rather than the seller, and the new law which went into force on the first of July, severely punishes the man or woman who is convicted of intoxication for the third time within a year. The habitual drunkards are making a fight against the third conviction under this law. Formerly a drunkard would ordinarily stand up and take his sentence, pay his fine or suffer his limited imprisonment, then go out and drink again. Now, when he is charged with the third intoxication, he sees severe punishment awaiting him, and begins to call in legal aid to get him out of his trouble. To deter from crime is as important a part of a law's work as to punish for crime, and it is hoped that the new provision will restrain the excess of many who otherwise would assume the risk of meeting the old and light penalties.

IN THE WRONG PLACE.

The Rev. C. S. Scott of Somerville recently arranged to exchange with his Baptist brother, Rev. D. D. Winn of Woburn. Mr. Scott, supposing that he was entering the Baptist Church, was soon seated in the pastor's study and arranging with the organist for the hymns and other matters in the service. He then entered the pulpit, while the organist drew the stops and was about to sound the "bellows signal." At this point, a gentleman who had a bewildered ministerial look entered the church, and advancing to the pulpit, inquired of the "supply" the occasion that had brought him to this pulpit; the supply intimated that this was in accordance with an arrangement between himself and the absent Baptist pastor, whereupon he was informed that the Baptist Church was in quite another locality, and that this was the Unitarian Church, of which his inquirer was the pastor. With true orthodox zeal, the unlooked-for visitor took his departure by the pastor's private door, and soon found a vacant pulpit and an impatient congregation. NICKLEBY.

Boston, Mass., Aug. 8, 1891.

A COUNTY MISSIONARY NEEDED.

Mr. Editor: I would like to be permitted to say a few words through the columns of your valuable paper in regard to the missionary work in Oconto County, Wis. Rev. C. R. Burdick, an occasional contributor to THE EVANGELIST, has this work in charge, and I think it is due him that the church at large should know of his self-denying and splendid work. Those who know Mr. Burdick, need hardly be told that he is a fine scholar, a deep thinker, an unusually able sermonizer, a man eminently fitted to occupy a large and influential pulpit. It was sympathizing with the scattered Presbyterians in this county, where he was formerly acquainted, that led him to undertake missionary work among them. This county, it should be said, has a population largely made up of English-speaking people; there are many Scotch and many New England people among them. Mr. Burdick was assigned to two churches but the calls from different points in the county and on the Oconto River were so frequent and so urgent, that he could not but respond. He has accordingly made several long missionary tours, preaching every night and visiting and travelling day times from point to point. During the winter and spring this was very hard work, but he has engaged in it vigorously and cheerfully and allowed himself no vacation and little rest. His work has been greatly blessed. Into his two churches he has received some twenty-five new members, all on profession, and the scattered ones to whom he has ministered gratefully acknowledge his worthy efforts in their behalf. It is a pity that our Home Board does not see its way clear to make adequate provision for this work. To be sure, it cannot be expected that in these regions large self-supporting churches could be organized or that the churches already organized can soon assume self-support. That is out of the question. But it is right on that account to neglect immortal souls that are hungering for the bread of life! And is it the policy of our Church and the Board to assist only such churches as will soon become self-supporting and pay back into the treasury all the money received from that source?

If that is the policy, then, of course, this kind of work must be neglected or given up, and the families that live scattered in these counties must be deprived of every religious privilege. What is needed here is a county missionary, who shall be paid a salary sufficient large to allow him to keep a horse that he may properly look after the whole field. Meanwhile the church owes a debt of gratitude to Brother Burdick for the noble work he has done during the past year. It is indeed self-denial as we do not see it displayed very often in the church today, when a man of such splendid ability and great learning as Brother Burdick possesses, will devote himself to this pioneer work and gladly bear all the hardships connected with it. Such men should be recognized by the Church, for they are the ones to whom honor is due. GUIPO BOSSARD.

Pastor First Presbyterian Church, Oconto, Wis.

MINISTERS AND CHURCHES.

NEW YORK.

NEW YORK CITY.—That excellent combination of preacher and editor, the Rev. Dr. John B. Donaldson of the Northern Presbyterian, has been absent from his Minneapolis charge and here in New York for several past weeks, filling the pulpit of the West Twenty-third street Church, otherwise (by fiat resolution) "Westminster," with much acceptance, and also on the 10th of August, 1891, he preached a splendidly able and great learning as Brother Burdick possesses, will devote himself to this pioneer work and gladly bear all the hardships connected with it. Such men should be recognized by the Church, for they are the ones to whom honor is due. GUIPO BOSSARD.

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For Summer Cookery. Royal Baking Powder will be found the greatest of helps. With least labor and trouble it makes bread, biscuit and cake of finest flavor, light, sweet, appetizing and assuredly digestible and wholesome.

PENNSYLVANIA. WYOMING.—Five members were received into fellowship in the Wyoming Presbyterian Church Rev. W. A. Beecher, pastor, on August 2d.

WOODLAWN CEMETERY. WOODLAWN Station (24th Ward). Harlem Railroad. Office, No. 30 East 23d Street.

UNITED THEOLOGICAL SEMINARY. 70 Park Avenue, New York City. The next term will begin Wednesday, Sept. 23d, 1891. The Faculty will meet incoming students in the President's room at 10 A.M. Rooms will be drawn at 2 P.M. of the same day.

STUDENTS IN POOR HEALTH. Can pursue their studies at Del Norte College, Colorado, in the wonderfully restorative climate of the San Luis Valley, and permanently regain their health. Instructions thorough. Standard high.

EGYPT AND PALESTINE. Cook's Select Pull Party sails by the Inman steamer "City of New York," on September 24. There are a few berths vacant, for which immediate application is necessary.

THE UNITED STATES NATIONAL BANK, 41 & 43 WALL STREET, NEW YORK. Capital, \$500,000. Surplus, \$500,000.

CONTINENTAL Insurance Company OF NEW YORK CITY. Extract from Statement made January 1st, 1891. Cash Capital, \$1,700,000. Net Surplus, \$1,605,000. Total Assets, \$3,305,000.

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